

The Rockefellers and the Eugenics Movement

by Suzanne Rini

Since this year marks the twenty-fifth anniversary of *Humane Vitae*, it seems appropriate to open the windows to let a gust of history refresh the facts surrounding the decriminalization of birth control in the United States. The object lesson is this: those who forget the past are condemned to relive it, but those who would try to make of coercion and eugenics a liberation movement have a very special hell before them. Doctrinal Catholics—and their confreres in Protestantism and Judaism—are more and more marginalized by refusing to truckle to the eugenic behemoth that's been building in this country, like a very unsafe nuclear silo, for nearly a century. But marginalization is preferable to its alternative. Those who have chosen to sell out to the most consistent patrons of eugenic power go further and further into a heart of darkness aglow with past nightmares and responsible for new ones.

In 1910, Margaret Sanger was an ardent follower of a jack-leg evangelizer of eugenics. His name was Moses Harmon and the police blotter revealed he had been arrested several times between 1886 and 1905 for peddling birth control devices, a contravention of the U.S. Comstock Acts, which forbade the "carriage" and sale of contraceptives. Harmon, considered a pioneer of the eugenics movement in the U.S., was also the publisher of a eugenics rag titled *Lucifer*, which in time he cleaned up. After a hegira to Los Angeles, *Lucifer* was renamed the *American Journal of Eugenics*. (1)

Harmon gone, Sanger began to believe she might be able to advance birth control through

Suzanne Rini is a free-lance writer and a frequent contributor to Fidelity. The second edition of her book on fetal experimentation is due out this fall.

Marxist channels. A May, 1911 issue of her magazine, *Woman Rebel*, ran a racy-titled article by the name of "Cannibals." In it, she did the politically correct Marxist thing by attacking the symbol of robber baron philanthropy, John D. Rockefeller, Jr., who had just recently been pilloried for the massacre of women and children at the Ludlow, Colorado mine owned by his Colorado Mining and Fuel company. When the strike broke out, Rockefeller, Jr. ordered his Ludlow managers to do whatever it took to contain the miners. The managers induced the governor to call out the troops on the striking workers, which resulted in a fatal fire. The miners were little better than slave labor, being paid in company scrip and having their wages garnisheed for rents, supplies, food and medical care. But as we shall see, Rockefeller, Jr. had a penchant for labor conditions darker than those imposed at Ludlow. In a few more years, actual slave labor unto death would be part of history's dossier on him.

Sanger's invective indicates her hatred for religion, especially Catholicism, her own identity as a cannibal, and throws light on the game she was trying to play with the Lefties of the time:

Compared with the diseased, perverted, hypocritical ghouls of American 'civilization,' cannibals strike you as simple healthy people. If they feed and fatten upon the charred flesh of human beings, cannibals at least do not hide behind the sickening smirk of the Church and the Y.M.C.A. . . . They eat their victims outright . . . Workingmen! Keep away from the Y.M.C.A. as you would from a pesthouse. Remember Ludlow! Remember the women and children and men who were sacrificed in order that John D. Rockefeller, Jr. might continue his noble career of charity and philanthropy as a supporter of the Christian faith. Steer clear of those brothels of the Spirit and morgues of Freedom! (2)

It is true that Sanger began to haunt Marxist salons in this period. But her newly-found friends such as Emma Goldman, "Big" Bill Heywood, Eugene Debs and others seemed to smell eugenics on Margaret, no doubt emanating from her love affairs with English eugenicists such as Havelock Ellis and H.G. Wells, both outspoken propagandists for the English Eugenics Society, linked up internationally via the International Federation of Eugenics.

Sanger admixed her Marxist-Leninism with her *idee fixe*, birth control. As a more perceptive historian of the period notes, classical Marxists of the time were totally opposed to birth control for the working classes. (3) Although it might be acceptable in a socialist utopia, any such program unleashed from above by capitalist forces would be disastrous. Unionizing the working class, not birth control, was the central focus of leftwingers at the time. In spite of the rhetoric in "Cannibals," Margaret Sanger was not a Marxist for more than two minutes of her long years spent in promoting contraception in the United States.

By 1917, Sanger began to decant her eugenic ravings from the larger Nietzschean well from which they came. Through Swedish feminist, Ellen Key, Sanger had been introduced to Nietzsche's rhetoric of the "inner self." (4) Contraception and abortion can easily be identified as a major part of Nietzsche's transvaluation of all values, as well as an often pleasurable embodiments of his war cry that God being dead, man is beyond good and evil.

The Nietzschean will to power is engraved in every act of killing one's offspring after becoming attuned to the voice from the "inner self." In her *Woman Rebel*, Sanger espouses "The right to create. The right to destroy," as twin faces of Nietzsche's will to power.

In the late teens and early twenties, Sanger's *Birth Control Review* became infested with articles by well known American, English and German eugenicists. Describing a few of these opens the

door as well to the Rockefeller interests, which made an early and long-lasting alliance with Sanger, and without whom she may have never prevailed.

One U.S. eugenicist writing for Sanger was Lothrop Stoddard, who underwent a fictional name change by F. Scott Fitzgerald, becoming "Goddard" in his novel of the jazz age, *The Great Gatsby*. Stoddard was a member of the American Eugenics Society, in those days operating out of Yale University. (5) In 1921, Stoddard would be a point man in a eugenics fraud that has been analyzed as responsible for

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millions of Jews going to their deaths under the Nazi regime. (6) With Harry Laughlin, Henry Fairfield Osborn and Charles Davenport, all central members of the American Eugenics Society, Stoddard helped to design the Johnson Act of 1921. For the first time in U.S. history, this act set quotas on immigration to the United States. The act was named after Albert Johnson, a high school dropout who had through the demeritocracy of politics and the patronage of the Immigration Restriction League risen to the position of chairman of the House Committee on Immigration and

Naturalizaion. Hinting at the wider international ties of the American Eugenics Society, the Immigration Restriction League wanted to "end all non-Nordic immigration." (7) Johnson brought in Laughlin in to explain the impact of the immigration of so-called inferior types on the United States population. Heavies from the American Eugenics Society had also flattered Johnson by installing him as president of another one of their dubious constructs, the Eugenics Research Association.

To sell the Johnson Act, Stoddard and Laughlin presented graphs, charts and even photographs of prior Ellis Island immigrants, somehow proving through these exhibits the inferiority of the masses at the gates. In turn, they leaned heavily on the "data" collected on "defectives" by Charles Davenport, director of the Eugenics Record Office at Cold Spring Harbor, set amid the estates of Nassau County and originally funded in 1905 by the widow Harriman, survivor of the railroad baron. The money was from her private funds as well as from her endowment to the Carnegie Institute of Washington, D.C.

Davenport's field workers, who went out to study the human types in Pennsylvania Amish country, the juvenile delinquents in New Jersey, and even a few Indians and others, had been funded with \$22,000 from John D. Rockefeller, Jr., already at this time a recognized patron of eugenics. (8) These "psychometric" studies, as the surveys were called, are extremely important. They acted as eugenic telephone books and road maps. In Nazi Germany, such "trait" books were developed by German anthropologists and then given to the SS to round up Jews and gypsies. In 1913, *Scientific American* wrote that the multitude of records already compiled at the Eugenics Record Office at Cold Spring Harbor amounted to "a sort of inventory of the blood of the community. (9) Later, in 1936, Davenport, with Osborn and Laughlin, went to Germany to collect honorary degrees from the Nazis' 550-year celebration of the University of Heidelberg. (10)

Lothrop Stoddard also infamously distinguished himself by attending a session of the Nazi Eugenic High Court of Appeals, as recounted in his pro-Nazi book, *Into the Darkness-Nazi Germany Today*. He was able to do this upon the recommendations of leading Nazi scientists to whom he was connected through the international eugenics organizations. Between 1933 and 1939 the Nazi Eugenics courts decreed on 375,000 cases of forced sterilization. (11) Stoddard was not critical.

Nor can his visit to the Court be separated from the fact that it was his colleague, Laughlin's, Model Eugenic Sterilization Law that had been used as the format for the Nazi program. (12) Stoddard dutifully reported on some of the unfortunates paraded before the High Court during his visit, among them

'an ape-like' man with a receding forehead and flaring nostrils with a history of homosexuality, a marriage 'to a Jewess' with whom he had three ne'er do well children, who now 'that marriage had been dissolved under the Nuremberg Laws' sought permission to marry a "woman who had already been sterilized as a moron." (13)

As part of the campaign orchestrated for the Johnson Act's passage, Laughlin, relied on data Davenport's workers' records, in the spirit of the Nazi Eugenic High Court. Laughlin also inveighed against the New York state families, the Jukes and Ishmaels, who had been deported generations before from England, no doubt during its own Malthusian violence. The Davenport field workers, with their good wages from Rockefeller, Jr., had found the families, as well as the "degenerate" Kallikaks of New Jersey, to be "worthless, mentally backward tribes." (14) Laughlin extrapolated from these families to the millions who would, between 1924, and 1941 when the quotas were lifted, be desperately looking to American shores to escape the burgeoning terror in Europe. "The lesson," he opined, "is that immigrants should be examined, and the family stock should be investigated, lest we admit more degenerate blood." (15) The upshot of this vicious travesty was that of the nine million persons who tried to enter the U.S.,

two thirds of them were the Jews Dr. Stoddard had malignantly mislabeled as Central Asiatics posing as Semitic Hebrews. They were all ultimately herded into Nordic *Rassenhygiene* camps, where the race biologists in charge made certain that they ceased to multiply. And ceased to be. (16)

Stoddard wrote for Sanger because they were part of the same eugenics movement. In 1926 Sanger herself had clamored for the extinction through sterilization of people with IQs lower than 100. (17) Later she advocated, in her April, 1932 *Birth Control Review's* "Plan for Peace," "keeping the doors of immigration closed." This was arranged by giving Catholics and Jews the Stanford-Binet I.Q. test and then giving them all a grade of "feebleminded." (18) Perhaps all of the eugenicists, like Sanger, were deep Nietzsche fans. For in-

stance, H.L. Mencken had puffed the similar eugenic programs in 1937. But then he had also, in 1920, written a preface to the U.S. Knopf edition of Nietzsche's *The Anti-Christ*. (19)

Another light of the Eugenic Research Association who helped shape the Johnson Act was Henry Fairfield Osborn, who has a long file intertwined with early, and later expressions of eugenics such as environmentalism, as well as with the Rockefeller forces. In the 1920s, Osborn was chief of the Rockefeller-funded Museum of Natural History in New York City. (20) Later, in 1947, Osborn "founded" the Conservation Foundation. In the early 1970s, an unsigned memorandum circulated through the Department of the Interior concerning Laurance Rockefeller's "infiltration" of the environmental establishment. One author found, upon reading the memo that Laurance Rockefeller "'controlled'" two conservation organizations and had 'infiltrated' eleven more." (21)

In the Nixon years, Osborn became Assistant Secretary of the Interior and later was ensconced as head of the Environmental Protection Agency. (22) His relative, Frederick Osborn, was the pick to head up John D. Rockefeller's Population Council in 1952, the same year that Rockefeller money beefed up Planned Parenthood to global stature when it hooked "International" to its name. People would do well to understand that a kind of "land ethic," which conflates Darwinian evolution doctrines, population and quite frankly, death, has been articulated by population control ideologues for years. (23) In fact, environmental eugenics is possibly the most lethal, for through its triage system, "There will be less concern for rights for... parents when human rights themselves begin to move down the scale in relation to the rights of other species, or the 'biotic community.'" (24)

It was also Frederick Osborn who devised a clean-up campaign for eugenics after the War. Complaining that people generally reject seeing themselves as inferior, he suggested

rely[ing] on other motivation. . . to build a system of voluntary unconscious selection. . . Let's stop telling anyone that they have a generally inferior genetic quality, for they will never agree. Let's base our proposals on the desirability of having children born in homes where they will get affectionate and responsible care, and perhaps our proposals will be accepted.

The iron fist in the velvet glove was born, as well as cheery slogans to accompany the crypto-coercion, such as "Every child a wanted child." (25)

Following this line of thinking, the American Eugenics Society in the late '60s, changed its name to The Society for the Study of Social Biology. The old *Eugenics Quarterly* became *Social Biology*. (26) In the late 1980s, the board of directors of the Society included Daniel Callahan, formerly of *Commonweal*, but then high priest of the Hastings Center bioethics think tank, originally set up and funded by the Rockefeller Foundation in 1972.

Reading *Social Biology*, one finds it to be as deeply and noxiously eugenic, (as well as often its own satire) as its forbear. Yet, current propaganda has it that the "old" eugenics is dead and that abortion, euthanasia and fetal experimentation are not forms of eugenics at all. These efforts are not only sophist and patronizing but, as well, dangerous. People are being led to believe that killing, as long as it is voluntary, is outside of the ken of culpability, both moral and legal. Hollywood films featuring the psychopath as the going type converge with the bioethicist/eugenicists who are helping to build that same type decreed as the norm and without a designation of pathology. That way, as can be today so strongly intuited, it is those who will not kill who are made to seem cruel and abnormal. As one writer trenchantly observes,

Pluralism today is only for those who...get through a mother's birth canal. Margaret Sanger, the founder of the pro-abortion Planned Parenthood movement, was a dedicated racist and eugenics promoter. A major screening device of modern political pluralism is the abortionist's knife. (27)

Another contributor to Sanger's *Birth Control Review* was Ernst Rudin, who, in the 1920s became head of the Kaiser Wilhelm Institute for Genealogy in Munich, and was, with his colleagues, responsible for training the SS in devising the genetic registries, based on what Davenport's field workers had compiled in the U.S. Rudin's "registries" were used to round up Jews and Gypsies. (28) The Nazi eugenicists worked with their counterparts in the United States, Italy and even Japan during the War. It was a tie that had chronological precedence over German National Socialism and leapt foreword after the latter's demise.

In fact, the U.S. eugenicists were as virulent and dedicated to blood purges as their more remembered German confreres. It was Charles Davenport, at the September 27-28, 1929 International Congress of Eugenics in Rome, who sent a memo to Mussolini urging eugenics on him, "Maximum speed is necessary; the danger is enormous." (29) The memo itself had been written by Eugen Fischer, a very bad cop of Nazi eugenics policy.

Among other things too numerous to catalogue here, Fischer would offer a policy of sterilizing the "Rhineland Bastards," the German/Blacks who were born in the aftermath of the French African colonial troops who occupied Germany after World War I. (30)

In the 1920s, Ernst Rudin had received Rockefeller money for his work at the Kaiser Wilhelm Institute. "The German Mental Hygiene Movement was heavily subsidized by Rockefeller [Foundation] and thereby put into a healthy position to continue its aims and objectives to the bitter end. Further it was Dr. Alexis Carrel of the Rockefeller Institute [U.S.] and a Nobel Prize winner, who so loudly applauded the actions of the Germans and blatantly advocated mass murder of mental patients and prisoners." (31)

By 1934, one year after Hitler seized power in German, in the U.S., Charles Davenport's directorship of the Eugenics Record Office was terminated by Mrs. Harriman and the Carnegie Institution. (32) The Rockefeller Foundation, however, as well as Davenport himself, had gone deeper into the eugenics international force that defined the German National Socialist regime and inspired Rudolf Hess to define Nazism in terms of eugenics cast as biology. (33) For after all, before Hitler came, the eugenicists were already there and the categories of the "unfit" were not confined to Jews, gypsies and easterners. The real category was defined as "heredity," reworked by Otmar von Verschuer, Mengele's trainer, as "neo-Mendelian" genetics, little more than a system of assigning social value to human beings based on genetic fatalism. (34)

From the '20s then, the Rockefellers were supporting German professors such as Rudin. The contemporary gloss on this is interesting. Some German eugenicists receiving money from the Rockefeller Foundation are classified by the Foundation as having been funded for their work in pre-molecular science. (35) Molecular science today is genetics and currently feverish efforts are on to dissociate the old eugenics from molecular genetics, even though by admission of writers from inside the Genome Project, the quintessential expression of molecular genetics, we stand to be rounded up by insurance actuaries who will have access to what is being called a "genetic passport", and then discouraged from breeding altogether or encouraged into aborting our "defectives." (36) Eugenics is the "dirty little science" it always was, even now when it is technologically based and so, supposedly verified and validated at last. For our purposes here, citing a few of the German

Rockefeller Foundation grantees gives some indication of the eugenic uses of science.

Eugen Fischer was funded by the Rockefeller Foundation between 1932 and 1935 for his experiments on twin research and germ plasm. (37) In 1940, Fischer had one of his assistants go to the ghetto in Lodz to photograph Jews for his book comparing contemporary Jews to those in "antiquity." (38) Before the Nazis seized power, Fischer quarreled with Professor Ernst Rudin, Sanger's collaborator. Fischer wanted the work on what he called criminal twins, which was instead given over to the psychiatrists. All undesirables were considered *azosial*, or *Ballastexistenzen* ("useless eaters"). Space consideration here deters a full recounting of Fischer's crimes. His work on heredity (germ plasm as it was then called) is best described by himself:

It is a rare and special good fortune for a theoretical science to flourish at a time when the prevailing ideology welcomes it, and its findings can immediately serve the policy of the state. The study of human heredity was already sufficiently mature to provide this, when, years ago, National Socialism was recreating not only the state but also our ways of thinking and feeling." (39)

Also funded by the Rockefeller Foundation, from 1928-1939, was Dr. Hugo Spatz, who directed the Kaiser Wilhelm Institute of Brain Research from 1937 to 1945. (40) The Foundation funded his work on "the function of neurocells in the brain." (41) Hugo Spatz's department head at the Institute was Professor Hallervorden, the neuropathologist who received hundreds of brains from the extermination center of the Brandenburg jail. (41) Even after 1933, when the National Socialists took over the German government, the Rockefeller Foundation continued to fund these grantees. (42) The Kaiser Wilhelm Institute of Cell Physiology was built, equipped and in part supported by the Rockefeller Foundation. (43) Professor O.H. Warburg, interviewed after the War, maintained that only science aimed at peaceful ends devolved there. Even if that were the case, appeals from eugenicists to the Rockefeller Foundation for support were common in the period. (44)

The Rockefellers not only supported eugenics in the Third Reich, they did the same in the U.S. at the Rockefeller Institute for Medicine, later the Rockefeller University, which supported a stable of gnostic scientists, including Jacques Loeb, the quintessential "engineer" who created "monster" chimeras and worked tirelessly on rat experiments

aimed at proving the limitations of free will. Loeb also experimented on asexual reproduction in animals known as parthenogenesis or "virgin birth;"(45) Linus Pauling worked at Cal Tech, with Rockefeller funding for years, to find the molecular holy grail, or as one writer calls it, the DNA "code of codes." Pauling also recommended that the "defective" be literally branded in much the same way that Hitler branded his "defectives." At the University of Chicago, founded in 1901 by Rockefeller, Sr., J.B. Watson, who had learned about the limits of free will from his mentor, Loeb, was guided to the founding of the pseudoscience of behaviorism. (46)

There is also, in terms of Rockefeller sponsored eugenic and gnostic science, the subject of imports. Franz Kallman, an alleged expert on genetics, has special meaning for the U.S. Kallman's obsession was schizophrenia. Even his extremist colleagues in pre-war Nazi Germany frowned on Kallman's proposal that all of the heterozygous carriers of the supposedly abnormal "gene" responsible for schizophrenia be compulsorily sterilized. This he would undertake to do by tracking the 18 percent of the population alleged to be carriers. (47) Kallman, being half-Jewish, had to leave the Third Reich, despite efforts by his colleagues to appeal for him. Thus, Kallman's obsession with schizophrenia came with him, like a flea on a rat carrying plague, to the U.S. in 1936, where he obviously was not stopped at the gate, as had been nearly 6 million other Jews under the strictures of the Johnson Act.

After his arrival in this country, Kallman was installed at the New York State Psychiatric Institute of Columbia University, (48), a medical facility heavily funded by the Rockefeller Foundation, and part of an uptown West Side, New York City fiefdom composed of various expressions of Rockefeller "munificence." (49). Kallman was also given the mind-boggling sum, in 1936, of \$6 million, raised by Judge Bushnell of the Masonic Scottish Rite Committee on Research in Schizophrenia. (50) In 1944, the Rockefeller foundation gave Kallman a 7-year grant for the "psychometric" aspects of his inquiries into aging, senility, t.b. suicide, homosexuality, and longevity, all done on some 5,108 pairs of twins. (51) Kallman also founded no less than the American Society for Human Genetics, the establishment genetics organization in the United States.

Things haven't changed much in eugenics or at Kallman's old living laboratory. One of Kallman's most prominent disciples is L. Erlenmeyer-Kimling, a "genetic psychiatrist," and president, from 1976-



1978 of the American Eugenics Society. Erlenmeyer-Kimling continued Kallman's work into the 1970s at the New York Psychiatric Institute at Columbia University. Erlenmeyer-Kimling would seem to repudiate, in part, Kallman's pronouncements on genetic fatalism. The only non-hereditary "disease" he found was suicide; thus man is free but only to kill himself. In 1971, Kallman's inheritor wrote, rather, that the proper study of mankind from the eugenic point of view is not what is his IQ, income, heterozygote status, but what is his social value. A fair way must be devised, according to Erlenmeyer-Kimling, to assess the social contributions and the social costs of *individuals* in order to arrive at the best weights for the characters in the Index of Social Value. Once the ISV has been devised by optimizing the traits that enter it, the eugenicist then has the equally challenging task of deciding the optimal degree of phenotype diversity required to fill the various ecological niches. (52). This is the type of thinking that passes for reform and progressiveness in the closed, dead eugenicist universe.

The Rockefellers' collaboration with the Nazis, however, went beyond funding grants for German "scientists." In 1939, the U.S. Senate Committee to Investigate the National Defense, chaired by Harry Truman, found that in the 1920s the Rockefeller majority owned Standard Oil Company of New Jersey was in a cartel relationship with I.G.-Farben. (53). Standard's V.P., Frank A. Howard, admitted that Standard had renewed this cartel relationship with the Nazis in 1939, ignoring whether the U.S. would enter the war or not. Truman is recorded as having been outraged, "I think this approaches treason." (54) In fact, Standard owned all of Farben's patents in the field of petroleum. (55) Farben's game seems, in part, to

have been to hide its foreign holdings resources. (57) The usual cloak and dagger financial proxies and banking labyrinths plague the history of the cartel arrangement just as earlier they did the Standard Oil Trust, which was broken up under the Sherman Anti-Trust Act in March, 1911. The revelations concerning the oil trust in great part were supplied by a lone journalist, Ida Tarbell and can still be read in her masterpiece of investigation, *The History of the Standard Oil Company*. (57)

The details of I.G. Farben's use of slave labor during the War were known in this country as of 1942. At I.G. Auschwitz, inmates were worked to death, the cries of the executed acting "exhorting the remaining inmates to greater effort." (58) The I.G. Auschwitz plant was supposed to be developing a form of synthetic rubber, in urgent demand once the U.S. entered the war. The government wanted to indict Standard- I.G. Farben and their officers "for a conspiracy to restrain trade and commerce in the oil and chemical industries throughout the world, including synthetic rubber and synthetic gasoline." (59) Eventually, I-G Farben in Germany arranged for the patents on the synthetic Buna rubber to transferred.

Yet there is irony and rank hypocrisy at the U.S. end of the I-G Farben-Standard cartel story. While workers for IG-Farben were enslaved at Auschwitz under the slogan "Arbeit Macht Frei," in the U.S., J.D. Rockefeller, Jr., was trying to avoid unionization with an so called industrial relations experiment aimed at confusing workers as to the merits of labor feudalism disguised as reform. Rockefeller, Jr., in the early 30s, while I-G Farben masked its forced labor unto death policy with the slogan, hung above their gates at I G Auschwitz, "Arbeit Macht Frei," was actually criticizing Standard Oil of Indiana's twelve-hour, seven day a week labor policy. (60) However, Rockefeller, Jr.'s seemingly ardent attempt to confuse matters was cut short by the Wagner Labor Relations Act of 1935. Wagner, a Catholic, had been inspired by the Papal social encyclicals in his work on the Act, which gave workers the right to collective bargaining with employers and also protected the right to strike.

The virtual inability of the U.S. government, even in wartime, to act on what Harry Truman considered treason on the part of the Rockefeller organization, shows how powerful that organization had become. It was a power that would only increase after the war, as Rockefeller money sub-

sidized Kinsey's research and later as the Population Council began its campaign against what it deemed "overpopulation." "The times had passed," wrote Collier and Horowitz, "when Junior and Abby would be invited to tea at the White House, as they had been by President Taft, only to be asked at the last minute to enter by a rear door for fear knowledge of their presence would cause a scandal...[Now] the Rockefellers would make policy, not be the object of it." (61)

But the Rockefeller family was not only interested in science. They were interested in religion too, and it is difficult to tell where their money did more damage. Beginning in 1910 Junior began funding the Federal Council of Churches in a gambit to gut orthodox Protestantism by diluting the confessions under the guise of a progressive "unification." (62) The "Fed" was a forerunner of the National Council of Churches. Both the "Fed" and the NCC would play key roles as "religious" support in decriminalizing first birth control and then abortion.

In 1917 Junior gave a speech to his Baptist confreres entitled "The Christian Church—What of Its Future?" Beneath the title, a fact was discernible: Junior, as his official house biographers call him, had become a a "disciple of modernism." (63) Junior was now the self-proclaimed preacher of a new gospel, according to which "a life, not a creed," would be the "test" of the new religion, which went by the name of "applied religion." Thus situation ethics with a Nietzschean foundation slouched toward the Protestant denominations to be born. Opposite to applied religion was "theoretical" religion. Doctrine was pronounced dead, as well as ritual. Applied religion "would involve its sympathetic interest in all the greatest problems of human life; in social and moral problems, those of industry and business, the civic and educational problems; in all such as touch the life of man." (64) In other words, the Rockefeller dynasty would infiltrate and seek to control every corner of life. Applied religion was really, paraphrasing Feuerbach, Junior's image pasted upside down upon the sky.

Post announcement comes praxis. Praxis is not a problem when you have a war chest equal to the earnings of the entire country for 10 years or more. Praxis also requires just the right man. Junior found that man in Frederick Gates. Gates too had passed beyond Baptist confines and was, amazingly, a Baptist minister, as well as a Rockefeller insider, having served as one of the original trustees of the Rockefeller Foundation. (65) Philosophically, "[Gates'] growing fascination with

science and scientific method probably accounted for Gates' own conversion from a pious parish minister to a vehement advocate of evolution and 'applied religion.' " (66) "Vehement" is the operative word in the above c.v. of Gates. In his autobiography, published in 1977, Gates fulminated in a way reminiscent of the proto-Nazi eugenicist and heretic, Houston Stewart Chamberlain, who Reich "intellectual," Alfred Rosenberg immortalized by writing a book, which claimed that the Reich owing everything to Chamberlain's tome, *Foundations of the Nineteenth Century*. "Christ," according to Gates,

had neither founded nor intended to found the Baptist church, nor any church: that neither he nor his disciples during his lifetime had baptized: that the communion was not conceived by Christ as a church ordinance, and that the whole Baptist fabric was built up on texts which had no authority, and on ecclesiastical conceptions wholly foreign to the mind of Christ. (67)

So much for the theory; Gates now had to produce. He began with the Interchurch World Movement, funded with the nearly unfathomable sum of \$170 million to promote "unity." However, the Protestants rejected it. Simpler was old-fashioned, if just as pricey, bribery. Rockefeller, Jr. gave, from 1922 to 1929, sums as "low" as \$698,000 in the former, to an unblushingly spectacular \$5,585,000 in 1929. (68) As the house biographers so delicately put it: "Invariably, [Rockefeller, Jr.] was trying to push his ecumenical approach with the theological seminaries, missionary bodies, and Baptist organizations that were the recipients of his gifts." (69)

Rockefeller, Jr. gutted his own parish church in 1922. There he ensconced Harry Emerson Fosdick, "one of the most prominent liberal theologians in the U.S." (70) Fosdick's contrabiblical garden was the Union theological Seminary, bought up and out in 1925 with a cool million from Rockefeller, Jr. (71). When the mainline Baptist minister, Cornelius Woelfkin retired from the Fifth Avenue Baptist, Fosdick was brought in. The plan for this had been laid in 1912, the same year as the last of his breed, Rev. Woelfkin, came to the Rockefeller Parish church. (72) Once protected by Rockefeller, Jr., Fosdick would never again have to worry as he no doubt had done when he was removed in 1922 from the Presbyterian "Old First" Church at Fifth Avenue and 12th. His attack on mainline confessionality there took the form of such confrontational sermons, as "Shall the Fundamentalists Prevail?" It seems that the answer at that time was "yes." William Jennings Bryan

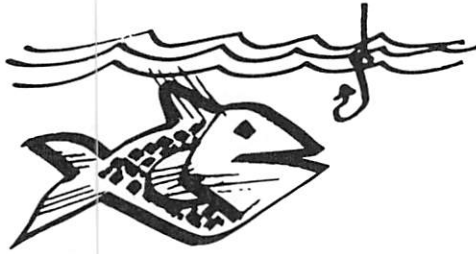
became his Presbyterian nemesis and Fosdick was removed from "Old First." (73)

Rockefeller, Jr. confronted confessional Baptism when he built Riverside Church for Fosdick, probably so he wouldn't feel alienated in any once mainline Protestant church building. Rockefeller, Jr.'s architect, Henry C. Pelton, modeled Riverside after Chartres Cathedral in France. Interestingly, Chartres is one of the Catholic cathedrals especially appropriated modern day Cathars, who sell their books outside of the Cathedral. Chartres has for centuries been appropriated by original and neo-Cathars because of the lore they have invented around the Black Madonna, the genealogy of Jesus (He didn't die on the Cross but has a blood line), and the Knights Templar. In this vein, Riverside was decorated with pictures of Confucius, Buddha, Muhammed, Moses, Pasteur, Socrates, Savonarola, Augustine (important to gnostics), Bach, Luther, Darwin, Einstein, Kant and Hegel. (74)

Rockefeller's attack on the Protestant denominations had its practical side as well. From 1925, Rockefeller, Jr. had been funding Margaret Sanger. This had been done anonymously and the funds came from Rockefeller, Jr.'s private purse as well as filtered to her from his Bureau of Social Hygiene. (75) Sanger had been working overtime on pushing birth control but the entire society was ranged against her. A symbol of this steadfast resistance to any inroad on the Comstock Act is typified by a 1931 *Washington Post* editorial, which could pass for a Catholic document today: "It is impossible," opined the Post,

to reconcile the doctrine of the divine institution of marriage with any modernistic plan for the mechanical regulation of birth. The Church must either reject the plain teachings of the bible or reject schemes for the "scientific" production of souls. [Birth control] would sound the death knell of marriage as a holy institution...[and] would encourage indiscriminate immorality. The suggestion that the use of legalized contraceptives would be "careful and restrained" [by married couples] is preposterous. (76)

The editorial was in response to support for Sanger from the Committee on Marriage and the Home of the Federated Council of Churches, Rockefeller, Jr.'s longtime grantee. When Sanger wasn't using the legalization of birth control to attack the tyranny of the Catholic Church (although all the denominations at this time were



essentially if not as frontally opposed), she promoted birth control as a high form of eugenics. Article titles from her *Birth Control Review* heralded artificial contraception as "The True Eugenics" or as "Positive Eugenics" and promised that it would "create a Race of Thoroughbreds." (77) By focusing on the Catholic Church's stand against abortion, Sanger was able to capitalize on anti-Catholic feeling among Protestants, who still have not yet understood how anti-Catholicism was used to bring about the decriminalization of both birth control and abortion.

Throughout her "illegal" years, Sanger also collaborated with the forces of organized crime, a fact that may have startled Protestants who were during many of those years, staunch Prohibitionists. A typically adulatory biography of Sanger relates that in the mid-twenties she acquired the services of one Vito Sillichia. Sillichia is painted as an erstwhile, small time liquor smuggler who, in deep Italian-accented English decries that he and his compatriots from Italy are forced to have "too many bambinos." (78)

Although Vito was a seller of "coal and wood," he also knew how to make connections in the States to have birth control devices smuggled into the country in liquor bottles coming from Holland. The last line in this account is pure satire:

So for the next few years Vito smuggled in diaphragms for Margaret and gin for J. Noah [Sanger's husband] from ships anchored outside the twelve-mile limit, transferring the bottles to swift motorboats. As a result, Vito not only made some extra cash but he also learned to limit the size of his family and save up for the candy store he had long dreamed of owning. In discreet Italian, he passed on the word how to use 'those little things' to his neighbors. (79)

The story is suspicious on two accounts. First of all, I know of no discreet Italians; secondly, Vito is being praised for obliging Sanger, who looked upon Italians as part of the mongrel horde she would rather see sterilized. Ironically it would be the illegal act of smuggling which provided Sanger with her first win against the Comstock Act. In 1936, three federal judges, pretty much out of nowhere, since there was no majority for birth control decriminalization, agreed to hear a case brought on behalf of eroding Comstock. It became the first in a series of set pieces and inside jobs, which would culminate in *Griswold v. Connecticut* in 1965, and eventually in *Roe v Wade* in 1973.

In 1936, Sanger arranged for a Japanese national to send her clinic "specialist," Dr. Hannah Stone, a packet of 120 birth control devices for "testing." Although this contravened the "carriage" interdictions of Comstock, the three federal judges did not hear the case as one in smuggling. All of a sudden the question was otherwise. On December 7, 1936, the Federal Court of Appeals ruled that the Comstock Act had been intrinsically "misled" about the nature of birth control. The decision is worth quoting, for it prefigures the finding of a "penumbra" later by what we shall delicately call an "enlightened" judiciary, in the 14th Amendment. In 1936, dense scales also amazingly fell from the eyes of the justices, who were

satisfied that this statute. . . embraced only such articles as Congress would have denounced as immoral if it had understood all the conditions under which they were to be used. Its design . . . was not to prevent the importation, sale or carriage of things which might be employed by conscientious and competent physicians for the purpose of saving life or promoting the well-being of patients. (80)

This decision was prophetic of the long steady contravention of Hippocratic medicine which culminated in *Roe v Wade*. Like *Roe*, it did not give women the "right to choose" birth control but gave physicians the right to "prescribe" it, just as later they could "prescribe" abortion. (81) This is a central point, for as in Nazi Germany, the breaking and wooing and total corruption of religion, politics and medicine were seen as one necessity. Together they made up what can be called the "civilization."

Dr. Frederick C. Holden appeared for Sanger at the above-cited hearing. Holden advanced the idea of "prescribing" contraception for "hard cases," just as *Roe* was structured around the hard case of rape. Holden's hard cases were legion, a catalogue of unaddressed social ills and poverty. He

included as "therapeutic" applications of birth control the tubercular mother, or one having goiter or diabetes (both correctable with better conditions). Birth control could also be prescribed for the mentally deficient, and for families whose children were "improperly spaced" as well as those families whose standard of living made it "difficult" to provide life's necessities. (82)

A word on the conditions proclaimed by Dr. Holden to require the "therapy" of birth control. It is in this that the eugenicist is most clearly unmasked. In 1906, David Starr Jordan, president of the eugenic American Breeder's Association made the humanitarian intentions of the eugenicists perfectly clear: "We should remember that an improved environment tends ultimately to degrade the race by causing an incremental survival of the unfit." (83)

Dr. Holden's testimony on behalf of Sanger's interests was minor compared to Dr. Robert L. Dickinson's role in corrupting medicine and medical ethics as well as contravening the Hippocratic Oath's injunction to "do no harm." Rockefeller, Jr.'s Bureau of Social Hygiene, supported Dickinson from what seems, from the official Rockefeller biography, to be around 1914. Dickinson was one of the three founders of the American Gynecological Association. Although he initially was one of Sanger's most resolute critics, he eventually succumbed to Rockefeller's pecuniary blandishments. Dickinson's *volte face* took the form of becoming convinced "that poor sexual adjustment was the major cause of family instability and that effective birth control methods were [therefore] essential." (84) Further, the official Rockefeller biographers report that Dickinson's most "enduring" contributions lay in helping to legitimize birth control within the medical profession, as well as laying the basis for no less than sex education and marriage counseling. (85)

During the eugenicists' battle to decriminalize birth control, no Catholic forces are on the record to date as having allowed themselves to be bought or propagandized. Only later, in the the late 1950s and 1960s did Catholics throw in with the forces that had insulted their God, bought off the Protestant denominations, traded with the Nazis and turned away 6 million human beings who might have survived World War II. Catholic complicity with Rockefeller forces dates to 1958. That year, an amicus curiae brief was filed in the Supreme Court case, which put the last nail in the coffin containing the Comstock Act. Morris Ernst, Sanger's lawyer, revealed that the major brief in the case was the one produced, on his suggestion,

by the Catholic Lawyers Guild. He added that Planned Parenthood's brief had in fact received little attention. (86) What complicit Catholics may not yet understand is that the enemy's sights are always obsessively fixed on the Church. The enemy needs orthodoxy. It is its lifeline and *raison d'être*, part of a sickening paradox played out now on the ground of gnostic opposition to orthodoxy for centuries. Catholics who cooperate with the eugenic machinery through complicity in the whole panoply of eugenic imperatives now stalking the country stand to outdo their masters. History tells us that Catholics, once ensnared, do better at it than anyone. A French fascist who joined the SS described his sense of entering a religious order, of being someone "who must now divest himself of his past" and of being "reborn." (87) In fact, Himmler patterned the SS after the Jesuits and devised a training manual for the murderers after Ignatius' *Spiritual Exercises*. Hitler in his Catholic youth had become a heretic and taken part in demonstrations organized by the *Los von Rome* ("Away from Rome") movement. Arthur Rosenberg, the Reich's sophist intellectual, was a self-avowed heretic. Himmler and Hitler both were endeared to the memory of the Cathars, whom they bested at last and reclaimed. (89) And this is why Catholics are particularly sought out the Rockefellers. If you can transvalue a Catholic into a eugenicist, that is, into a killer, what a tasty treat that is for a cannibal.

Postscript: Currently, the highest powered gene sequencer is the one at the Margaret Sanger Institute in England. One wonders what would have been her recommendations upon hearing the Holy Grail speak to her in the language of the Darwinian coral reef, full of proteins, polymers and enzymes, all leading no doubt to the "missing link." Of which latter, Chesterton opined that it is, after all, "still missing." More sadly, he wrote of "Eugenius," the story of one not born. Or millions.

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