

libraries, but not to people under 18 years of age. The book, deliberately set in large print for the elderly with poor eyesight, includes charts of lethal dosages for prescription drugs, painkillers, and sleeping tablets, complete with their Australian trade names. Lawyers have warned that the publisher or author could be held liable for inciting suicide. Although suicide is no longer a crime in Victoria, it is illegal to assist in a suicide or to kill a patient.

The opposition

The government campaign is not without opposition. Rita Marker, the director of the U.S.-based International Anti-Euthanasia Taskforce who toured Australia recently, and author of *Deadly Compassion: The Death of Ann Humphry and the Truth about Euthanasia*, levels the charges against Humphry made by his second wife.

Dr. Brian Pollard, a retired Sydney anaesthetist and author of *Euthanasia: Should We Kill the Dying?* argues that "it must be ethically superior to attend to the elimination of human distress before elimination of the human in distress." The book traces the idea of euthanasia to *The Right to Die*, by Jorst in Göttingen in 1895. A 1920s publication, *The Permission to Destroy Life Not Worth Living*, by Karl Binding, a lawyer, and Alfred Hoche, a psychiatrist, led to the subsequent legalization of euthanasia in Germany in the 1920s and 1930s. Pollard says that euthanasia advocates are usually utilitarians, and cites the most rigid of these as the adherents of Jeremy Bentham. He concludes that "the case for euthanasia rests on premises that do not respect [human] life . . . and is at odds with society's best interest."

The supporters of euthanasia frequently assert the utilitarian claim that it is an exercise of one's "right to die." But as the president of Right to Life, Margaret Tighe, charged on March 3, 1992: "Euthanasia is killing," and "who's to know what pressure some patients could be subjected to by their families?" The Spring 1994 *Senior Scene* serves to illustrate one source of such pressure. In a regular section in the magazine, the Voluntary Euthanasia Society said: "Usually we think of suicide as irrational self-destruction by a person who believes that their life is worthless. But when an incurably ill person wants to choose the manner and time . . . we should see such a decision as a rational wish for self-deliverance from unbearable suffering. . . . Decisions such as Dr. [Jack] Kevorkian's acquittal show that many people do not accept the legal prohibition against voluntary euthanasia."

Senior Scene is sold through some 50 private and public hospitals nationally, and 10,000 copies are mailed out to doctors. The psychological warfare being waged against elderly citizens will help the government achieve its health budget targets, and its broader Cairo-related objectives, by convincing them that they have become a burden on society that we can no longer afford. Doctors are being prepared to offer the final solution—the withholding of medical care, or lethal injection.

Book Reviews

Small booklet takes up big fight against new race scientists

by Marianna Wertz

Crypto-Eugenics: The Hidden Agenda of Planned Parenthood

by Katharine S. O'Keefe

Self-published, Asbury, New Jersey, 1991

45 pages, available at cost of reproduction and shipping

Don't read this little 45-page, self-published booklet unless you're prepared to fight for the truth! Katharine O'Keefe, with whom I've had the pleasure of meeting recently, is a true soldier for the Lord, fighting against the most evil institution on the face of the earth—the British oligarchy which backs the global eugenics movement—with only the weapon of St. Paul: the word.

Her method is that which Lyndon LaRouche recently called "good intelligence": She touched something that bit her, and she decided she had to find out what it was—and do battle against it! What she touched was an exposed arm of the British eugenics movement, an abortion clinic in England at which she led a small band in a "rescue" operation a few years back. As she recounts on the first page of the booklet, she had not been in England for 12 hours before she was arrested, tried, sentenced to five days in jail for contempt of court for not giving her name, and put in the psychiatric section for violent offenders at Risley Prison, Manchester. "My offense?" she writes. "Handing out the 'Freedom of Choice' postcard inside the South Manchester Private Nursing Home, which is an abortion clinic."

O'Keefe asked herself, "Why are the English in particular so harsh?" She had, in fact, participated in 20 rescues—demonstrations at abortuaries—in 7 countries, and nowhere had she been treated in such a fashion. In her typically ironic tone, she writes, "Lord McGregor of Durris spoke of rescue from the safety of the House of Lords as 'psychopathic'

individuals from America. It is flattering to be noticed by the House of Lords, but why did it happen?"

Crypto-Eugenics is the answer she found to that question, by spending months researching what stands behind the abortion cartel in England. "In the course of numerous trials in England, I came to understand that eugenics, the philosophy behind Nazism, was alive and well in England, and that it reached high in society and wide in universities, embodied in a group called the Eugenics Society. It is not dead, but in hiding, in a variety of disguises. It is the force behind the abortion industry, contraception, genetic screening and IVF [in vitro fertilization] babies, and euthanasia. It creates an atmosphere in which all this seems reasonable, by strategically placed professors of obstetrics, psychiatry, sociology and genetics."

'Balm in Gilead'

At the end of the booklet, O'Keefe gives three appendices. The first, "Britain's Abortion Cartel," gives the background, funding sources, and properties owned by oligarchic families who own Britain's abortion clinics. Second is a 20-page listing of the fellows and members of the British Eugenics Society, 1907 to the present, with addresses and descriptions accompanying many of the names. Among this list are such recognizable names as Leonard Darwin, son of Charles Darwin, who was president 1911-28; Lord John Maynard Keynes of economics fame; Frederick Osborn, leader of the American Eugenics Society; Julian Huxley, first secretary general of Unesco and brother of Aldous; Dr. Marie Stopes, founder of the Society for Constructive Birth Control and Racial Progress; Margaret Sanger, founder of Planned Parenthood; one of Sanger's lovers, Havelock Ellis; and dozens of lords and ladies.

The third appendix is titled "The Right to Compassion," and begins, "I believe a woman's most basic right is the right to have love and compassion, especially for her own child. Women are oppressed when they are afraid to exercise that right." It is a most welcome antidote to all the anti-population propaganda flooding the airwaves in the weeks running up to the Sept. 5-13 U.N. depopulation conference in Cairo, claiming that a woman, by aborting her child, can "empower" and "liberate" herself.

In fact, this third appendix is Katharine O'Keefe's confession: a most moving account of why she decided to go into the rescue movement. It is the story of her abortion, and her search for the "balm in Gilead" which, according to the psalm, "makes the wounded whole." For her, she writes, "the road to Gilead was finding God's forgiveness and believing that the child is all right. When I firmly believed these two things, then I was able to remember that I had loved the child. To remember that you did love that individual child is to be in the town of Gilead.

"Love should be, wants to be, put into action. In the town of Gilead, I heard in my heart, 'Get rid of everything that came from the abortion and go to jail for the crime [i.e.,

participating in rescues]. And when I did it, I was made whole. Not perfect, but wholly myself. Love casts out fear.' And that's how she came to write this booklet.

Eugenics and empires

Crypto-Eugenics and some of O'Keefe's separately published "Eugenics Watch Tracts," with titles like "Hogwash Whitewashed" and "Soft Genocide," have the appearance of being written by an amateur researcher who seemed to have stumbled onto a nest of vipers. And in a certain sense this is true, as O'Keefe, who was dressed in blue jeans and a tee-shirt when I met her, and who appears to be in her 30s, is not a trained writer or a trained researcher, at least in the school-book sense. But by following her nose, she has uncovered the viper's nest, which she calls "eugenics and empires."

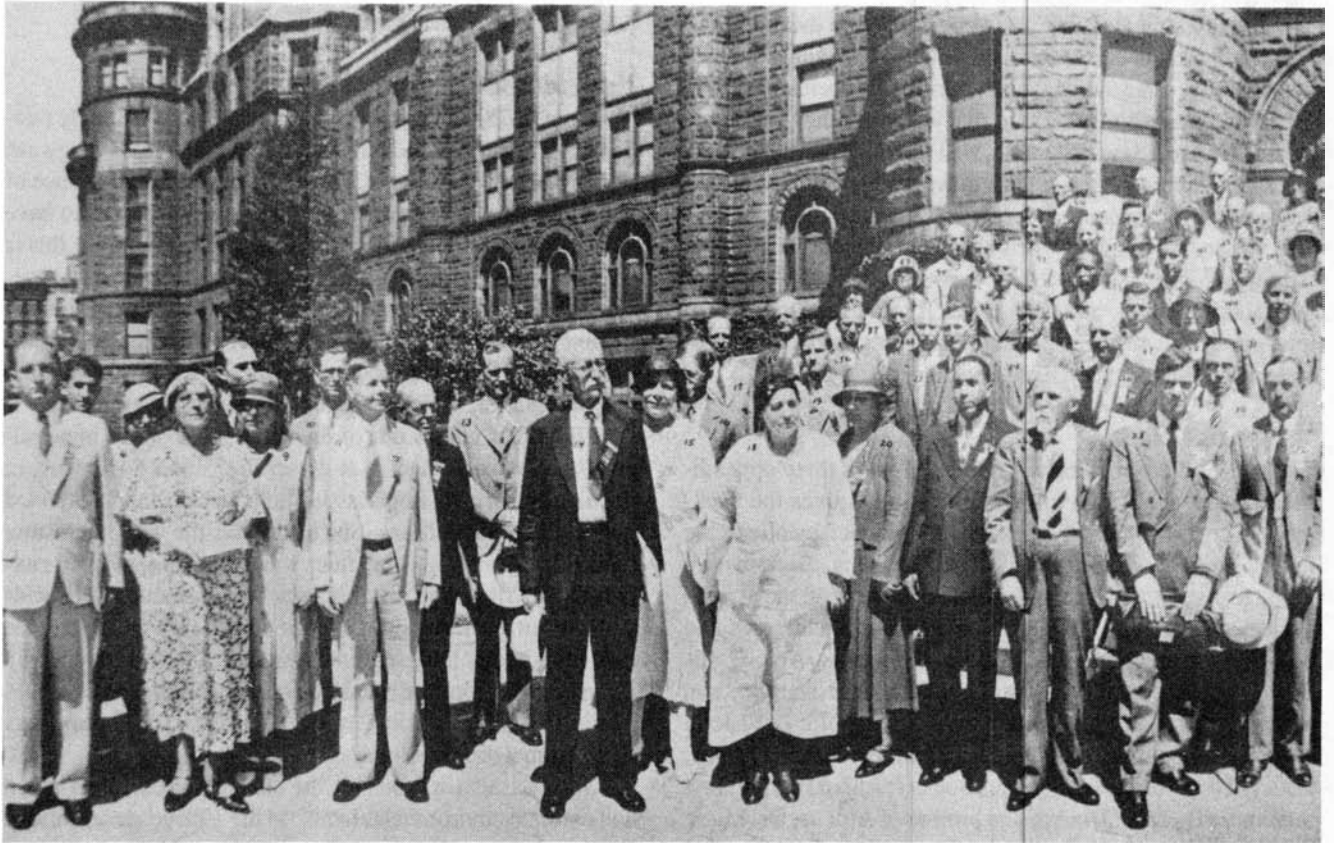
"Eugenics comes out of the same mind-set as imperialism," she writes, "and is at its service." She documents in detail how British imperialists both backed and defended Hitler's eugenic policies. She also poses the very interesting question: What drug companies were sponsoring Hitler's experiments? "It wasn't just that some Nazi *kommandant* decided to insert bacteria into the legs of Polish women and see how long it took the gangrene to spread. There were specific drugs sent in from the outside, and the camp doctors would administer the drugs and watch their effects. Those drugs came from a drug company."

She has also rooted out the link between imperialism and extreme environmentalism: "In the 19th century, various Europeans went all over the world and grabbed all the best land, and they are using it now as farms. The people who originally lived there have been displaced. The ecologists are not acknowledging this. They just say that there are too many of these people. That is a crime. It is not right to save the habitat of the sloth and the lion, but ignore the tribe that was living on the land before the Europeans came."

She is particularly incensed with—and very funny about—what the great environmentalist hypocrite Prince Philip has done in Scotland, perhaps because of her own ancestry. "Prince Philip is always talking about saving this animal and saving that animal and about how there are too many people. He owns extensive estates in Scotland. And in Scotland, there's not one square mile left of the original ecology. Now, wouldn't you think that if the man were sincere, he would have closed off his estate and turned it into an ecological model? In fact, it's an ecological disaster. It's totally over-run by deer who eat up all the little trees before they can grow up. . . . It's an absolute disaster."

A broader fight is needed

Beyond this pamphlet, O'Keefe has a compendium on the British Eugenics Society which is not only sufficient to indict its members for genocide, but which helps open the door to the true history of the 20th century, and particularly the British role in fostering Hitler's Holocaust. The reader



The "family photo" of attendees at the Third International Eugenics Conference held at the Museum of Natural History in New York in 1932. The oligarchy launched the "abortion rights" movement, carefully covering up their eugenics agenda.

will find some of this in *Crypto-Eugenics*, for which a publisher is being sought. Still more of it you will see as ongoing research in this publication, by authors who are working in collaboration with O'Keefe to develop the leads.

The very wealth of her research and the power of her polemics begs the question, however, as to what kind of fight is really required to win. As a full-time pro-life rescue organizer, she writes, "Pro-lifers are criticized for being single-issue people. That is a lie, of course; the principal worldwide pro-life organization is the Catholic Church, which invented universities, built schools, cares for the poor, has the largest network of social services ever imagined. But still, pro-lifers as pro-lifers stick to one issue so they won't be misled. But if pro-lifers studied the Eugenics Society and purified the eugenic ideas out of the professions, then they could expand without worrying about how they are being coopted. . . . If you identify all the eugenicists and their eugenic ideas, and if you develop Christian ideas opposed to their eugenic ideas, then you can enter the political arena without being coopted."

This is a true, though limited assessment of the battle that needs to be fought. As she recognizes, while the rescue

movement is a laudable one, and abortion must certainly be stopped, a broader political effort is required to win the battle against the evil she identifies. As O'Keefe rightly says, we need to fight on more than a single issue, and we need to further develop those Christian ideas which are at the heart of the kind of civilization into which we wish to bring children.

Those involved in the rescue movement, and who are right now preparing for long years in prison to test the Nazi-like laws that have recently been passed to break that movement and to break the opposition to abortion in the United States, should read this pamphlet and consider whether theirs is the most effective course of action.

Consider at the same time, the demonstrated success of the efforts which have been undertaken in recent weeks by the Vatican and by the LaRouche political movement, to get out the truth about the global plans for genocide behind the upcoming Cairo depopulation conference, and to move millions instead into the fight for what Pope John Paul II has called the "civilization of love." Then join that broad-based mobilization to rid the world of those "eugenic ideas" forever. The fight isn't over when we stop the Cairo conference. It will then only really just have begun!