
THE STORMRIDER ISSUE 12



**FREEDOM AND
COUNTRY LIVING**

THE STORMRIDER ISSUE 12

Hello readers. Welcome to the Stormrider Issue 12.

We are now back with our theme Freedom And Country Living! Welcome to the world of raising chickens and welcome to reading a little something

on the Humiliati and the Waldensians as well as about the history of Planned Parenthood. Shocking history, whitewashed history, but not here. Here I am exposing the dark side of this organization. Read on. God bless you.

Shawn Stevens



Raising Laying Hens for Pleasure and for Profit

Chickens are social and curious birds. You may even find they bring a peaceful addition to your day. They are relatively easy to care for. Here are some basics to help you care for your flock.

Before you get started on this new venture it is important to check the guidelines of your city or township regarding keeping chickens. Are you allowed to have chickens and, if so, how many?

What are your goals for having chickens?

If your goal is simply to have chickens that produce eggs for you and your families consumption, it will look different than if you are looking to make a profit from the eggs. On average chickens will lay 2 eggs every 3 days, however, this number decreases in the winter time because chickens need about 12 hours of sunlight to lay eggs. First I will lay out the basic

needs of caring for chickens and later, give tips on selling eggs.

Set up:

Space needed: 2-3 feet per chicken inside the coop and 8-10 feet in an outside run. Also make sure that the coop is predator proof (raccoons, opossums, weasels and skunks)

Clean water: in the winter place a sealed bottle of 1 part salt to 3 parts water inside the water bucket to slow down freezing.

Feed: 1/4 pound per chicken per day is recommended with 16% protein. Don't leave any feed out overnight as this attracts mice and rats.

Oyster shells: leave a dish full to provide calcium needed for laying eggs with a hard shell. Chickens will eat the oyster shells as they need them so there is no need to add it to their food. In fact, too much of the oyster shells is hard on chicken's kidneys.

Limestone grit: leave a dish full that chickens can help themselves to as this helps chickens break down food in their digestive system.

Roosts for perching: during the day to rest on and at night to sleep on.

Treats: sunflower seeds, suet in a cage holder, fruit and veggie scraps (except citrus, potato peels and avocado).

Nest boxes: 1box per 3 chickens with pine shavings for straw inside for bedding.

dust bathing: is crucial way that chickens can relieve themselves of mites and ticks. Chickens will scratch in the dirt and throw it over their bodies like taking a bath. Options are: filling a tire, litter box or even a kiddie pool with a mix of dirt and sand.

Free ranging:





Although not always possible to free range your chickens, it is ideal for a number of reasons:

Keeps food costs down as chickens love to hunt for worms and bugs in the dirt

Decreases boredom and feather pecking

Egg yolks are darker in colour and often more flavourful

More space for dust bathing, etc.

Chickens are social birds who like to be together but use a natural hierarchy system called a “pecking order” to maintain the status and role of each bird in the flock. In essence, this means the strongest or most intimidating chickens get to eat and drink first and choose their favourite nest box while the weaker or less dominant chickens wait their turn. This order is established naturally and early on in the chickens lives. Unless chickens are added or taken away the pecking order is likely to remain constant.

You may wonder what does the process of establishing a pecking order look like? When multiple chickens come to the feeder, water dish or nest box one chicken may give a couple of pecks to another chicken or chase another chicken away from that area. This is an assertion of dominance and means that the chicken who displayed the dominant behaviour is at the top of the pecking order. She has established that she will eat/drink first while the other waits. Another way chickens establish dominance is by facing each

other, fluffing up head feathers and even flying at one another. This should only last for a few seconds. resulting in

the weaker hen running away. As long as this behaviour doesn't continue for longer than a minute or so and there are no injuries you don't need to intervene or be concerned.

I recommend observing your chickens daily for any unusual behaviour or injuries. When you go in to feed/collect eggs take note of any aggressive behaviour of hens including excessive pecking of another hen. Chickens get bored and stressed if they don't have enough room or food or water. They may peck each other, pull out feathers and in extreme cases cause harm and even death. Chickens are attracted to the colour red which means that if a chicken sees blood on another chicken it will peck at her and, in extreme cases, cannibalism occurs.

If you find a hen with an injury I recommend separating it. Place the injured chicken in its own cage with food, water and a perch. This way you can apply antibiotic cream to the wound daily until it is healed and then release the hen back

into the flock. It is important to keep the cage of the injured chicken inside the larger pen of the other chickens as there is

a pecking order amongst chickens and, so long as the others can still see this one, that order will not change. However, if this chicken was separated to an entirely new area and then reintroduced the other chickens would reject it as a new chicken and it would be at the bottom of the pecking order and most likely, be picked on.

basket-of-eggs.jpg

Egg shells:

Blood spots: are normal and can happen due to some disturbance in the process of the egg production, for example, an extra large egg being laid.

Blood streak: this is not normal and indicates that this chicken may have a wound on her vent, likely caused by another chicken pecking her. This chicken should be separated and her wound treated with antibiotic cream till it heals before being released back with the other chickens.

Translucent egg shell: is caused by a lack of calcium in the chicken's diet. Putting out a dish of oyster shells for the hens to freely peck at should prevent this from

happening.

Cleaning eggs: wash under running water slightly warmer than the temperature of the egg as this keeps the pores closed, preventing bacteria from entering in.

Tips for making profit:

Brown eggs sell better than white: although there is no real difference between white and brown eggs, people



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seem to think that brown eggs are healthier. This may be due to the comparison of white and brown bread.

The breed of chicken makes a difference: I recommend

the breed Bovan, as they are very consistent layers of brown eggs.

Average age to lay is at 20 weeks: I recommend buying chickens around this age (referred to as pullets) rather than buying day old chicks. The initial cost of buying pullets is much less than the cost of raising a chick. In addition, you will be able to start selling your eggs within weeks, rather than months, of purchasing your chickens.

Egg production decreases by about half after chickens reach the age of 1 1/2- 2 years: So depending on the number of regular customers you have, you may want to consider selling your chickens at this time and purchasing new ones. Also, keep in mind that egg production naturally decreases in winter because the days are shorter and chickens need about 12 hours of sunlight for laying.

Have two separate coops to shorten your customers lag time : 1 coop for your chickens who are laying and the

other coop for your new pullets who have not started to lay yet. Keeping a constant rotation will shorten the lag time for your customers.

Summary

Chickens can be a great addition to your backyard. They are fun to watch, they put themselves to bed and they provide



you with breakfast. In my experience, once people try fresh farm eggs vs store bought eggs they are hooked and your in business. So whether you choose to have a few chickens for

pleasure or a large flock of chickens to produce a profit, I hope you find that you enjoy it and your chickens are happy and healthy.

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**WOULD YOU LIKE TO BE
LIKE A MODERN DAY
HUMILIATI OR MAYBE A
WALDENSIAN?**

WALDENSIAN?

Would you like to be like a modern-day Humiliati? Did you say Illuminati? No. I said Humiliati. I think you said Illuminati. No. I said Humiliati. I have never heard of that. Are the Humiliati the brothers of the Illuminati? No. They are not.

The Illuminati was an enlightenment-era secret society that was founded in 1776. Conspiracy theorists would tell us that they have continued from that time until today, are fantastically wealthy and control the world. Is that true? I cannot say. However, if it is true, then the Humiliati were the opposite of this. They stand in sharp contrast. Who were they?

Just who were the Humiliati? The origins of this group are obscure. They were a religious order dating back to the 12th century. The first glimpses of them are of a group of captives, abducted by Emperor Henry V, a German king. During captivity, they gained a reputation for piety. After the

Humiliati's many deeds of serving the poor, the Emperor released them to return to their homeland of Lombardy.

The Humiliati lived very modestly, dressed in plain grey cloths, lived communally, refrained from telling lies and were obsessed with living a minimalistic life of simple piety. They soon grew into three groups. These groups were: the

original Humiliati, a group of Humiliati priests and a female version of the same order. They approached the pope and asked him to confirm their way of life. The pope agreed but with the condition that they could not hold private meetings or to presume to preach in public. In essence, they were allowed to be who they were as long as they wouldn't meet privately and speak openly. At this, the Humiliati rebelled and chartered their own path. They insisted on staying together in community and openly speaking what they believed. The pope subsequently excommunicated them.

The Waldensians are a little better known group. They were a 12th century religious order that was also excommunicated by the pope for their pre-reformation beliefs. The ancient German chronicler, Burchard of Ursperg, claims that one of the Waldensian sects was in fact Humiliati.

Waldensians believed in such tenants as “The atoning death and justifying righteousness of Christ; The Godhead; The fall of man; The incarnation of the Son; A denial of [purgatory](#) as the “invention of the Antichrist”;[\[14\]](#) The value of [voluntary poverty](#);

1. Perhaps, the [universal priesthood](#) of believers,[\[15\]](#) as according to de Bourbon they claimed that all good men are priests.[\[16\]](#)”

(<https://en.wikipedia.org/wiki/Waldensians>) They did not regard relics as sacred. They believed prayer was just as effectual if it was offered in a barn as if in a cathedral. In time, they came to reject transubstantiation. They practiced baptism by emersion. They rejected the veneration of saints and prayers for the dead. They

considered the Pope to be the anti-christ. All of these things put them out of favour with the Catholic Church and they were fiercely persecuted. They amazingly endured hundreds of years of persecution and in the 16th century, were absorbed into the Protestant Reformation.

Where did the Waldensians come from? We don't know much about Waldo of Lyons. What we do know of him is that he was a merchant dwelling in Lyons, France and around the years of 1173-1176 he had some translations made of several books of the Bible, as well as some texts from Augustine, Ambrose, Jerome, and Gregory into the common vernacular, an early form of the French language. He also had strong convictions which he did not hesitate to preach openly. Because, at that time, only clergy were allowed to preach, the archbishop of Lyons threatened him and he was expelled from Lyons. In no time he drew a following (the Waldensians) and they spread their pre-reformation beliefs throughout the border region between France and Italy.

How did Waldensians spread their pre-reformation beliefs? They had a secret weapon, the Barba. The Barba were elite evangelists who would pose as traveling merchants. To the masses they

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appeared to be business men who were ignorant of spiritual things. However, when they zeroed in on a convert, they opened up and were found to be walking encyclopedias of gospel, pre-reformation knowledge.

How did the Barba become so knowledgeable? They had extensive training, schooling and communal living with other Waldensians. They carried on their person pocket-size manuscripts of pre-prepared sermons, tracts and grammar lessons. Some of this

material was from Hussite sources. The Hussites, followers of the pre-reformation martyr John Huss, and the Waldensians were great friends. Few Barba were ever captured for they were masters of evasion.

From a rare historical source we actually have a copy of the Barba Oath, it reads;

Thou (such an one) swear upon thy faith to maintain, multiply and increase our law, and not to discover the same to any person in the world; and here promise that thou wilt not swear by God in any manner, but observe the Lord's day; and that thou wilt not do anything to thy neighbour, which thou wouldest not have him do to thee; and that thou doest believe in God, who made the sun and the moon, cheribim and seraphim, and all that thou sees, &c
(taken from The Ecclesiastical History Of The Ancient Churches Of Piedmont And Of The Albigenses, pg 301)

The Barba, the Waldensians, the Hussites and the Humiliati were all non-conformists of their day.

What happened to the original Humiliati? At their height, they grew to 97 monasteries. However, they were eventually hunted down by

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the Catholic Church and the civil authorities and their assets were given to other orders such as the Jesuits. However, the female Humiliati were allowed to stay within the Catholic Church and lived on and continued all the way up to the early twentieth century where in Italy, there were still five independent houses of Humiliati nuns operating.

By giving this bit of history, I am not suggesting that anyone become Catholic. Please don't do that with this. I am saying that there are things about the Humiliati and about the Waldensians that

I admire. I love their sincerity, their minimalistic simplicity, their communal living, their defiance of Papal bullying, their refusal to bow to evil authority, their insistence on speaking what they believed, their bold refusal to be silenced and many of their reformation beliefs that were ahead of their time.

I think that the Humiliati, the Waldensians and I would have gotten along very well. Is there place for groups like this today? Is there place for similar values?

Shawn Stevens

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THE TRUTH ABOUT PLANNED PARENTHOOD

“Planned Parenthood” is a worldwide, mega-organization which is known for its advocacy for abortion. It claims that, for ninety years, it has worked to improve women's health and safety. It is involved, not only in America but, also, in the Third World and it pressures governments to change the social, legal and political barriers which obstruct access to abortion. It also provides information for under-age women in America who may have the legal right to an abortion without having their parent's consent to undergo the procedure. Planned Parenthood is hailed by many feminists to be a liberating and empowering organization which defends the rights of women, worldwide.

While Planned Parenthood is applauded by many in the media and society, the roots of this organization are rarely spoken of. This is because history reveals a shocking and offensive basis, not only for Planned Parenthood but, also, for the abortion movement. To understand the foundation of Planned Parenthood and the abortion movement, one needs to understand the development of eugenics philosophy as it developed in America in the late 19th century and the early 20th century.

What is eugenics? The word “eugenics” was first coined in 1883 by the British scientist, Francis Galton. Galton used the word “eugenics” to convey social uses by which information on a person's heredity could be used for selective breeding. Eugenics represented the idea of the social selection of “fit” persons within society and the removal of “unfit” persons. Fit persons were those deemed strong, healthy and independent, whereas, unfit persons were those who, in some way, were dependent on the society, social order and family to which they belonged. Eugenics presupposed that fitness and unfitness was largely determined by heredity and that positive changes in

humanity could be obtained by selective breeding. Before the word “eugenics” was used in 1883, the idea had already been hashed around and developed by philosophers for a long time. In 1798, the English writer, Thomas Malthus, theorized that the finite world food supply would not be enough to support the expanding human population worldwide and that population control was needed to address this deficiency. He also spoke out against charity for the poor. In 1850, Herbert Spencer taught that man and

society followed the rules of cold science and not that of a caring God. He was the first to coin the phrase “survival of the fittest.” This would become a much-used phrase in years to come, especially in evolutionary circles. Spencer taught that the fittest would perfect society and the unfit would become more impoverished, less educated and die off.¹

The publishing of Charles Darwin's book, “The Origin Of Species,” in 1859, added tremendous fuel to the developing philosophy, not yet named, of eugenics. Darwin's theory was built on the concept of the survival of the fittest and, after him, a flurry of philosophers began writing on the topic of the biological breeding of the strong people in society and of

allowing the weak people to perish. By the time Galton coined the word “eugenics” in 1883, the concept was already highly developed and popular. As things digressed, the concept of “unfit” was expanded to include races of people, not just the poor. Between 1890 and 1920, 18 million refugees migrated to the United States. Rather than blending into a melting pot of culture and diversity, most retained their distinctive differences and there was little integration. The mainstream culture had little patience for those who would not, or could not, integrate and racism in America

not, or could not, integrate and racism in America skyrocketed. All of these developments influenced the philosophy of eugenics during this time. Many social activists began voicing their belief that some people and some people-groups were superior to other people and other people-groups. It was not long before such opinions were being spread, not only by social activists but, by elite philosophers, educators and politicians.

When discussing the spread of eugenics by activists, philosophers, educators and politicians, it would be hard to overstate the extent to which they popularized the philosophy of eugenics in America during the late 19th

century and early 20th century. Nancy Leys Stepan has said; “In fact, one of the puzzles about eugenics is that, far from viewing it as a bizarre notion of extremists at the fringes of respectable science, and social reform, many well-placed scientists, medical doctors, and social activists endorsed it as an appropriate outcome of developments in the science of human heredity.”² These same well-placed scientists, medical doctors and social activists were instrumental in mainstreaming eugenics as the science of their day. In fact, eugenics had become so much a part of health reform by the

1920s that anyone daring to criticize it was mocked. Edwin Black has said; “Racism, group hatred, xenophobia and enmity towards one's neighbours have existed in almost every culture throughout history. But it took millenia for these deeply personal, almost tribal hostilities to migrate into the safe harbour of scientific thought, and thus rationalizing destructive actions against the despised or unwanted.”³ This safe harbour of scientific thought was really a cloak for prejudice, selfishness and racism.

While eugenics was finding a safe harbour among universities in America, it was also making inroads into the

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political arena. For example, on January 29 of 1907, the Indiana representative, Horace Reed, introduced a bill which was later passed. This eugenics bill enacted law that permitted the sterilization of poor-house residents, the mentally impaired and prisoners. The State of Washington also adopted the sterilization of habitual criminals, as did California and Nevada, of convicts. Connecticut sterilized mental asylum residents. Iowa sterilized those it considered “criminals, idiots, feeble-minded, imbeciles, drunkards, drug fiends, epileptics, ... moral or sexual perverts,” whom they had in custody. ⁴ In 1911, the State of New Jersey passed

legislation which created a “Board of Examiners of Feeble-minded, Epileptics and Other Defectives.”⁵ The term “other defectives” was ambiguous and open to interpretation. The Board was also to identify prisoners and children residing in poor-houses, as well as charitable institutions, of whom “procreation is inadvisable.”⁶ Decisions were made in a formal hearing where persons being considered defective were given a court-appointed attorney but denied a family-hired or personally-selected attorney. New Jersey's governor, Woodrow Wilson, signed the bill into law on April 21, 1911. In 1912, the State of New York practically duplicated the New Jersey legislation for its

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own state. It would shock many readers that in the United States thousands of people were sterilized involuntarily. Statistics vary on the exact numbers. The most conservative figures begin at 60,000, though the highest numbers are estimated at up to 180,000 sterilizations.

If eugenics flourished in America during the 19th and 20th centuries, how does this relate to Planned Parenthood? Planned Parenthood and the abortion movement relate to eugenics due to the involvement of Margaret Sanger. Who was Margaret Sanger? Sanger was a nurse in New York City

was Margaret Sanger? Sanger was a nurse in New York City who encountered many women caught in the difficult situation of having unwanted pregnancies. New York City had large slum districts where many Americans suffered from poverty and poor health care. Among the suffering were single, pregnant women. Sanger became more than a nurse; she became a social activist who traveled the country, zealously advocating birth control and the legalization of abortion. She was a nurse, a social activist, a feminist and the producer of a couple of periodicals, "The Woman Rebel" and "The Birth Control Review." Sanger had a shady past, being indicted for violating the United States postal

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obscenity laws in 1914 and, also, for jumping bail and hiding in England under a false name. She also served time in jail for running an illegal birth control clinic in New York in 1916. She was the founder of "The American Birth Control League" which later became "Planned Parenthood."

Sanger was more than the founder of Planned Parenthood. She was a self-confessed eugenicist. In fact, she represents one of the most extreme eugenicists of her day. She vigorously opposed charitable efforts to help the poor and argued passionately that it was better to do less to help them

so that the superior strains of humanity could progress without competition from the unfit. She would refer to those in the lowest income class as being “human waste.” She argued, more than once, that human “weeds” should be “exterminated.”⁷ To Sanger, birth control was a form of eugenics. She said; “Birth control, which has been criticized as negative and destructive, is really the greatest and most truly eugenic method, and its adoption as part of the program of eugenics would immediately give a concrete and realistic power to that science. As a matter of fact, Birth Control has been accepted by the most clear thinking and

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far seeing of the eugenicists themselves as the most constructive and necessary of the means to racial health.”⁸ In her book, “Pivot of Civilization,” Sanger devotes a chapter to criticizing charity, in which she says; “Fostering the good-for-nothing at the expense of the good is an extreme cruelty. It is a deliberate storing up of miseries for future generations. There is no greater curse to posterity than that of bequeathing them an increasing population of imbeciles.”⁹ Sanger praised the work of the infamous, secular humanist, Ernst Huxley, who attacked The Salvation Army for their vigorous assistance to the poor in England and around the world. She referred to it as “... his penetrating and stimulating condemnation of the debauch of

stimulating condemnation of the debauch or sentimentalism ...” 10 She also said in further opposition to humanitarianism and assistance to the poor; “These dangers inherent in the very idea of humanitarianism and altruism dangers which have to-day produced their full harvest of human waste, of inequality and inefficiency ...” 11 Sanger believed that it was dangerous for society to promote the unfit because this caused an imbalance in society. Her proposed solution was the mass sterilization of those deemed defective. She said:

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The emergency problem of segregation and sterilization must be faced immediately. Every feebleminded girl or woman of the hereditary type, especially of the moron class, should be segregated during the reproductive period. Otherwise, she is almost certain to bear imbecile children, who in turn are just as certain to breed other defectives. The male defectives are no less dangerous. Segregation carried out for one or two generations would give us only partial control of the problem. Moreover, when we realize that each feebleminded person is a potential source of an endless progeny of defect, we prefer the policy of immediate sterilization, of making sure that parenthood is absolutely prohibited to the feeble-minded. 12

Sanger also declared that it was her aim to see the sterilization of those with inherited or transmittable diseases.

When reading Sanger's writings, the interpretation that many people make is that Sanger's call to eugenics was aimed at the mentally and physically handicapped, as well as the poor. By referring to people with words, such as, "the

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feeble-minded," "immoral," "imbeciles," and "morons," Sanger and other eugenicists were speaking of the handicapped. However, a closer reading of Sanger's writings reveals that her target-group was larger than just the handicapped. Black civil rights activists point out that these same words were applied to Blacks by society as far back as the days of slavery. Some of them see Sanger as including them in her scope of the feeble-minded. There were certainly other geneticists who did use the term "feeble-mindedness" as a carefully chosen code word to include Blacks. For example, C. B. Davenport wrote; "The problem of the socially fit must be treated not as one of color but as a problem of the spread of feeble-mindedness. ..." 13 What becomes clear is that Sanger's grouping of the feeble-minded

becomes clear is that Sanger's grouping of the feebleminded was much larger than those that we would consider mentally handicapped today. How many Americans did Sanger consider to be feebleminded? Shockingly, Sanger parroted the research of U.S. Army intelligence, which claimed that as many as 70% of Americans were feebleminded. When asked what percentage of America's population was deficient, she said; "... 70% below 15 year intellect" 14 She also built her case for large numbers of delinquents within America's population by referring to a study concerning the military

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population, cited in an article by John C. Duvall which claimed that expert army investigators had found that 70% of the army had a mental capacity below 14 years of age. 15

Sanger's quotes became more and more inflammatory. She spoke out against large families and in her feminist book, "Woman and the New Race," she boldly declared; "Many, perhaps, will think it idle to go farther in demonstrating the immorality of large families, but since there is still an abundance of proof at hand, it may be offered for the sake of those who find difficulty in adjusting old-fashioned ideas to the facts. The most merciful thing that the large family does to one of its infant members is to kill it." 16

Sanger associated herself with some of America's most extreme eugenics racists. She dared to surround herself with eugenicists who were out-spoken racists and white supremacists. One of the most inflammatory of these individuals was Lothrop Stoddard who wrote the book, "The Rising Tide of Colour Against White World Supremacy." 17 After the publication of Stoddard's book, Sanger invited him

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to join the board of directors of her American Birth Control League. Stoddard visited Nazi Germany where he observed the sterilization program of Hitler's regime. He said that the eugenics legislation of the Nazis was purifying the Germanic stock in a humanitarian and scientific way by weeding out the worst in German society. He also taught that German-Jewish social problems would be solved by removing Jews from the third reich. 18 , 19 From this, we see Lothrop Stoddard and the American Birth Control League's undeniable connection with racism. Another racist who worked for both Margaret Sanger and Adolf Hitler was Eugen Fischer. Fischer was a German eugenicist whom Hitler appointed to be the director of the Frederick William University of Berlin. He conducted studies on the racial origins of people-groups and conducted experiments on

origins of people groups and conducted experiments on gypsies and African Germans. Sanger honored him by inviting him to be a speaker at one of her conventions. Sanger's early publication, "The Birth Control Review," sometimes quoted the opinions of racists. For example, in 1932, it contained an article by Walter Terpening which said:

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... As among whites, there are cases of degenerate Negroes whose propagation will be checked only by sterilization or institutionalization, but the practice of birth control among the majority of colored people would probably be more eugenic than among their white compatriots The dissemination of the information of birth control should have begun with this class rather than with the upper social and economic classes of white citizens. 20

In the same year, Sanger printed an article by Newell L. Sims which said; "In virtually every community where Negroes dwell one finds them in fat times and lean alike contributing a disproportionate number to the roles of the dependants and delinquents They make excessive demands on the white man's charity and overtax his patience with their delinquencies." 21 Another outspoken eugenicist and

colleague of Sanger was Yale professor, Irving Fisher. In addressing the Second National Congress on Race Betterment, he said; “Gentlemen and ladies, you have not any idea unless you have studied this subject mathematically, how rapidly we could exterminate this contamination if we really got at it, or how rapidly the contamination goes on if we do not get at it.” 22 Fisher

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served on Sanger's committee on the First American Birth Control Conference and lectured for her repeatedly at birth control events. Another racist eugenicist who worked for Sanger was Henry Pratt Fairchild. In his book, “The Melting Pot Mistake,” he argued against immigration. He spoke repeatedly at Sanger's conferences, such as the 1925 Sixth International Neo-Malthusian and Birth Control Conference and the 1927 World Population Conference. In 1929, he was given the position of vice-president of Sanger's National Committee for Federal Legislation on Birth Control, her central lobbying group, and he became vice-president of her Birth Control Federation of America.

By welcoming high-profile racists into key leadership and spokesman positions in her organizations, Sanger was

revealing the true colors of her abortion movement. She continued to make more and more inflammatory statements. Honoured at a luncheon at the Hotel Roosevelt in New York, in her speech to the crowd, she said:

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'Let us not forget,' she urged, 'that these billions, millions, thousands of people are increasing, expanding, exploding at a terrific rate every year. Africa, Asia, South America are made up of more than a billion human beings, miserable, poor, illiterate labor slaves, whether they are called that or not; a billion hungry men and women always in the famine zone yet reproducing themselves in the blind struggle for survival and perpetuation. ...' 23

Sanger referred to eugenics issues as being “biological or racial problems” in the following quote from her book, *Pivot of Civilization*:

Let us first of all consider merely from the viewpoint of business and efficiency the biological or racial problems

business and efficiency, the biological or racial problems which confront us. As Americans we have of late made much of 'efficiency and business organization. Yet would any corporation for one moment conduct its affairs as we conduct the infinitely more important affairs of our civilization? Would any modern stock breeder permit the deterioration of his livestock as we not only permit but

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positively encourage the destruction and the deterioration of our most precious, the most essential elements in our world community – the mothers and children. With the mothers and children thus cheapened, the next generation of men and women is inevitably below par. The tendency of the human elements, under present conditions is constantly downward.

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So, in Sanger's mind, the deterioration and cheapening of mothers and children is one of the "biological or racial problems" where the most essential elements of society are not bred correctly.

Sanger used her Planned Parenthood Federation to promote her philosophy of eugenics. On October 25, 1950, she addressed the Thirtieth Annual Meeting of the Planned Parenthood Federation. A transcript of her speech was distributed to the worldwide press and a pamphlet was also

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distributed, titled, "Books on Planned Parenthood." The books were divided into topics with one topic being titled "Eugenics." These books contained common eugenics rhetoric from the 1930s, such as, "selective sterilization" and "the goal of eugenics." Under the Planned Parenthood Federation letterhead, Sanger wrote a letter stating; "I appreciate that there is a difference of opinion as what a Planned Parenthood Federation should want or aim to do, but I do not see how we could leave out of its aims some of the eugenic principles that are basically sound in constructing a decent civilization." 25

In 1926, Sanger spoke at a women's auxiliary of the Ku Klux Klan in Silver Lake, New Jersey. She was later invited by twelve other Klan Chapters to speak. She even tried to get Christian ministers to advance her cause and in a letter to Clarence Gamble she wrote: "The minister's work is also

Charles Daniels, she wrote, "The minister's work is also important and also he should be trained perhaps by the federation as to our ideals and the goal that we hope to reach. We do not want word to go out that we want to exterminate the Negro population and the minister is the man who can straighten out that idea if it ever occurs to any

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of their more rebellious members." 26 This shows how Sanger tried to conceal her plan from the general public.

Once abortion was legalized in the United States, Sanger's organization began setting up abortion clinics, concentrating them in minority neighbourhoods. By making abortion more accessible to Black and other minorities, Blacks began having abortions in an improporionate rate. This was not coincidental. It was organized to be this way. This did not escape the notice of Black civil rights activists. Some of the early pro-life advocates were the Black Panther Party, the Black Unity Party and individuals such as Jesse Jackson. Jesse Jackson said; "Abortion is genocide." 27 Black America's civil rights newspapers, such as, "Mohammed Speaks" and "Ebony" also wrote against birth control. Black civil rights activists saw a strong link between abortion, Planned Parenthood and Black genocide. Abortion today is

the leading cause of death among Blacks in America. Since 1973, more Black Americans have died by being aborted than have died from cancer, diabetes, heart disease and violent crime, combined. Planned Parenthood has even accepted donations which individuals have made for the

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express purpose of having “Black” fetuses aborted. This was admitted by Planned Parenthood's national president, Fay Waddeleton, in 1986, when she said on video; “We have received contributions from people who want to support us because they want all welfare mothers and all Black women to stop having children.” 28

Planned Parenthood has never disavowed Margaret Sanger but, instead, gives out a “Margaret Sanger Award” each year as the highest honour their organization can bestow. It has been received by individuals such as Jane Fonda, Ted Turner and Hillary Clinton. 29

While many have hailed Planned Parenthood as a liberating and empowering organization which defends the rights of women, other conscientious individuals have looked below the crust of this organization and expressed concern over its

connections with eugenics and Black genocide. Just as abortionists today consider that some unborn children are unfit for the privilege of life outside the womb so, too, eugenicists and social Darwinists, of the past and present,

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have labelled the struggling people of society as unfit. They have been labelled feebleminded, imbeciles, morons and degenerates. Black America is sensitive to these terms because of how they have wrongly been applied to them in the past. Yet, such language flowed from the pen of feminist, abortionist, eugenicist and racist Margaret Sanger. Her legal, and illegal, activism was instrumental in shaping the thoughts of many abortionists today. If her audience had only been the Ku Klux Klan then, perhaps, her ideas would not have spread as far. However, her audience has been a broad range of humanity all the way from intellectuals to educators, to common men and women wrestling with the issue of unwanted pregnancy. Sanger did not rise to her place of influence all on her own. Working together with eugenicists, and even Nazi collaborators, she advanced the cause of birth control. When abortion was legalized, Sanger obtained the legal right to move from being an advocate of abortion to being a provider of abortion. Black and minority neighbourhoods were targeted and abundantly supplied with

abortion facilities. However, the “human waste” that Sanger wished done away with was really human life. Powerful civil rights and activist organizations failed to overturn her achievements and, sadly, abortion is the number one cause

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of death of Blacks in America today. No one has honoured Margaret Sanger more than her organization, Planned Parenthood, which continues to give out awards in her name. Many conscientious individuals from both the Black and the White community continue to cry out against the atrocities which are just below the crust of Planned Parenthood's name.

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