

The Killers Elite – Part 1

In last week's column, it was stated that health care may/will become harder to access and to retain with providers denying their product or, at least, the full-blown product based on an individual's health and lifestyle.

This is a trend that will not be stemmed. No President, no Congress is going to do a thing about it.

This is the shape of things to come as we are gradually overtaken by situational ethics—*bioethics* it's often called—which is anything but ethical.

This is, after all, eugenics, an umbrella euphemism for euthanasia, depopulation, and selective breeding.

As this present generation of global elites draws closer to the implementation of globalization—another veiled term, this one to mask one-world government—their desire to rid the world of upwards of 90-percent of its population is gaining momentum.

The mindset was prevalent among the Anglo-American Establishment (as coined by Dr. Carroll Quigley who wrote voluminously of Cecil Rhodes—from whom even the Nazis could and may have learned a few tricks—and his plan for world order) at the beginning of the twentieth century, helped along, to a great extent, by the acceptance of Darwinism and the notion of the survival of the fittest.

Only the revelation of the atrocities committed by the Nazi and Japanese scientists and physicians during World War II put a damper on eugenics.

The elites are now not only *in power* but greatly *empowered*, and you should understand whom they uphold as the paragon of their kind and what concepts they embrace as noble.

The following are the very words of the patriarchal elites, the fiends who could look upon humankind with the rank detestability one reserves for finding a cockroach in one's bed.

The remarks below were made at a conference entitled "Eugenics: Its Definition, Scope, and Aims."

The transcript of the speeches given during this event were published in *The American Journal of Sociology*, Volume X; July, 1904; Number 1.

The first personage is Francis Galton, who was a chief proponent of Charles Darwin's work. And it is important to note that the acceptance of Darwinism provided the justification to apply the survival of the fittest concept to human beings.

Eugenics is the science which deals with all influences that improve the inborn qualities of a race; also with those that develop them to the utmost advantage. The improvement of the inborn qualities, or stock, of some one human population will alone be discussed here.

What is meant by improvement? What by the syllable eu in "eugenics," whose English equivalent is "good"? There is considerable difference between goodness in the several qualities and in that of the character as a whole. The character depends largely on the proportion between qualities, whose balance may be much influenced by education. We must therefore leave morals as far as possible out of the discussion, not entangling ourselves with the almost hopeless difficulties they raise as to whether a character as a whole is good or bad. Moreover, the goodness or badness of character is not absolute, but relative to the current form of civilization. A fable will best explain what is meant. Let the scene be the zoological gardens in the quiet hours of the night, and suppose that, as in old fables, the animals are able to converse, and that some very wise creature who had easy access to all the cages, say a philosophic sparrow or rat, was engaged in collecting the opinions of all sorts of animals with a view of elaborating a system

of absolute morality. It is needless to enlarge on the contrariety of ideals between the beasts that prey and those they prey upon, between those of the animals that have to work hard for their food and the sedentary parasites that cling to their bodies and suck their blood, and so forth. A large number of suffrages in favor of maternal affection would be obtained, but most species of fish would repudiate it, while among the voices of birds would be heard the musical protest of the cuckoo. Though no agreement could be reached as to absolute morality, the essentials of eugenics may be easily defined. All creatures would agree that it was better to be healthy than sick, vigorous than weak, well-fitted than ill-fitted for their part in life; in short, that it was better to be good rather than bad specimens of their kind, whatever that kind might be. So with men. There are a vast number of conflicting ideals, of alternative characters, of incompatible civilizations; but they are wanted to give fullness and interest to life. Society would be very dull if every man resembled the highly estimable Marcus Aurelius or Adam Bede. The aim of eugenics is to represent each class or sect by its best specimens; that done, to leave them to work out their common civilization in their own way.

A considerable list of qualities can easily be compiled that nearly everyone except "cranks" would take into account when picking out the best specimens of his class. It would include health, energy, ability, manliness, and courteous disposition. Recollect that the natural differences between dogs are highly marked in all these respects., and that men are quite as variable by nature as other animals of like species. Special aptitudes would be assessed highly by those who possessed them, as the artistic faculties by artists, fearlessness of inquiry and veracity by scientists, religious absorption by mystics, and so on. There would be self-sacrificers, self-tormentors, and other exceptional idealists; but the representatives of these would be better members of a community than the body of their electors. They would have more of those qualities that are needed in a state--more vigor, more ability, and more consistency of purpose. The community might be trusted to refuse representatives of criminals, and of others whom it rates as undesirable. . . .

Let us for a moment suppose that the practice of eugenics should hereafter raise the average quality of our nation to that of its better moiety at the present day, and consider the gain. The general tone of domestic, social, and political life would be higher. The race as a whole would be less foolish, less frivolous, less excitable, and politically more provident than now. Its demagogues who "played to the gallery" would play to a more sensible gallery than at present. We should be better fitted to fulfill our vast imperial opportunities. Lastly, men of an order of ability which is now very rare would become more frequent, because, the level out of which they rose would itself have risen

Persistence in setting forth the national importance of eugenics. There are three stages to be passed through: (1) It must be made familiar as an academic question, until its exact importance has been understood and accepted as a fact. (2) It must be recognized as a subject whose practical development deserves serious consideration. (3) It must be introduced into the national conscience, like a new religion. It has, indeed, strong claims to become an orthodox religious, tenet of the future, for eugenics co-operate with the workings of nature by securing that humanity shall be represented by the fittest races. What nature does blindly, slowly, and ruthlessly, man may do providently, quickly, and kindly. As it lies within his power, so it becomes his duty to work in that direction. The improvement of our stock seems to me one of the highest objects that we can reasonably attempt. We are ignorant of the ultimate destinies of humanity, but feel perfectly sure that it is as noble a work to raise its level, in the sense already explained, as it would be disgraceful to abase it. I see no impossibility in eugenics becoming a religious

dogma among mankind, but its details must first be worked out sedulously in the study. Overzeal leading to hasty action would do harm, by holding out expectations of a near golden age, which will certainly be falsified and cause the science to be discredited. The first and main point is to secure the general intellectual acceptance of eugenics as a hopeful and most important study. Then let its principles work into the heart of the nation, which will gradually give practical effect to them in ways that we may not wholly foresee.