

Chapter 13

WHO IS THE MOST EVIL WOMAN OF ALL TIME?

The Woman Rebel

On October the 10th 1991 the author of this book heard that a female teacher held a full-sized plastic model of a male sex organ in one hand, pointing to it and touching it with the other, as she taught a co-ed class at N.W. Classen High School in Oklahoma City. Needless to say this was the talk of the school.

The next school day I visited N.W. Classen High to see and hear for myself what teachings my tax dollars were funding. The school principal said content of this course was determined by central administration for all Oklahoma City schools. The female teacher I had heard about was not teaching that hour, but I was nevertheless allowed to sit in on the first hour “life skills” (sex-ed) class, taught by a male teacher who wore earrings and several bead necklaces. He used very explicit language, which embarrassed most of the co-ed students so much they could not look up from their desks. A student asked if it was better to have sex before or after marriage. Teacher: “The best time to have sex is after you have experienced life a little more. But if you do have sex, use a condom.” Another student asked, “Shouldn’t you wait until after marriage to have sex?” Teacher: “That is ok if you believe that.” Anal intercourse was discussed at length—how to do it without getting AIDS; never was it suggested to be wrong. A color film was shown of a young woman’s unshaved pelvic area as she gave birth. Later a portion of this film flashed on the screen repeatedly, “AIDS is hard to get, AIDS is hard to get, AIDS is hard to get.” After class the teacher showed me the soft, life-like and life-size models of male and female sex organs used in teaching the class.

Later I learned that the above mentioned teacher was from Planned Parenthood Federation of America, a Humanist front organization founded by Margaret Sanger—the Woman Rebel.

A Rebel’s Upbringing

To properly understand the true nature of Planned Parenthood Federation of America it is needful to examine the life and beliefs of its founder, Margaret Sanger. Why is she called—indeed, why did she call herself—the Woman Rebel?

Margaret Louisa Higgins was born September 14, 1879 in Corning, New York to Michael Higgins and the former Anne Purcell. Anne was a devout Catholic, but Michael was a socialist and an atheist, who taught Margaret from an early age to rebel against God and against morality. Ellen Chesler, in her biography of Sanger titled *WOMAN OF VALOR: Margaret Sanger and the Birth Control Movement in America*, implies that Margaret had her first sexual experience with her father.²¹⁷ From her early teenage years Margaret became obsessed with sex. There is evidence that she had both heterosexual and homosexual sex during her high school years.²¹⁸

A Rebel’s Marriage

August 18, 1902 she married a young architect, Bill Sanger, having known him for less than six months. After several years of a rather ordinary married life, during which three children were born, Bill built Margaret a new house, but it partially burned only a few days after they moved into it. To restore the house, Bill overextended himself financially. Margaret never forgave him for this.²¹⁹ Desperatxe for cash Bill sold

²¹⁷ Ellen Chesler, *Woman of Valor: Margaret Sanger and the Birth Control Movement in America* (New York: Simon & Schuster, 1992), 28.

²¹⁸ *Ibid.*, 30.

²¹⁹ *Ibid.*, 54.

the property in 1910, and moved his family to New York. Margaret was forced to take a job as a visiting nurse and midwife to supplement the income. The Sangers joined Socialist Party Local 5. Being both young and attractive, the Sangers were very popular with the leaders among the young rebels and scoffers of that time such as Bill Haywood, International Worker of the World organizer, and his lover Jessie Ashley, John Reed, Walt Lippmann, anarchist Alexander Berkman, fresh out of 14 years in prison for attempting to murder industrialist Henry Clay Frick, and Emma Goldman, an anarchist and an outspoken opponent of the institution of marriage.²²⁰ Goldman introduced Margaret to NeoMalthusian ideology and advocated the use of contraceptives as a political tool. Margaret became a radical activist. "Despairing of conventional political processes, Margaret drifted toward the party's left wing and radical tactics of direct action in support of labor."²²¹ Margaret began to write articles for a socialist publication named *The Call*. She became a close friend of IWW's favorite female agitator, Elizabeth Gurley Flynn, the "Rebel Girl", and her lover Carlo Tresca who had abandoned his Italian wife and daughter.²²² Margaret began to spend a great deal of time away from home with Haywood, Tresca, Reed, and other immoral atheists, causing Bill to become increasingly jealous.²²³ In 1913 Bill quit his job to become an artist. "Margaret never forgave him this decision—as she never excused the insolvency of his earlier real estate dealings....The lesson Margaret took from childhood was that men were worthy only as providers, and she seems to have quickly punished her husband's profligacy with sexual infidelity."²²⁴ Mabel Dodge's famous and fashionable salon in the Village became a popular socialist meeting place. "Here Margaret encountered a world of new and unconventional ideas. There was discussion of Nietzsche, whose attack on established religion and morality had just



Sangers newspaper was the most radical, blasphemously anti-God publication the USA had ever seen. Sanger was the Madalyn Murray O'Hair of her day. She lived in rebellion against God all her life. She said that children are a curse. She taught and practiced sexual perversions. Through her Planned Parenthood Federation of America she is the all-time queen of mass murderers—the blood of tens of millions of victims drip from her hands.

been translated and was embraced uncritically, while his less tasteful views about racial supremacy and female inferiority were apparently ignored."²²⁵ Nietzsche, of course, was the German philosopher who applied Darwin's theory of evolution to politics. Adolf Hitler later put Nietzsche's philosophy into action with his Nazi party. There were also "lectures by the young Will Durant on the pathbreaking research of the British sexual psychologist, Havelock Ellis, into the diversity and range of human sexual expression. In sum,

²²⁰ Ibid., 37.

²²¹ Ibid., 75.

²²² Ibid., 76.

²²³ Ibid., 81.

²²⁴ Ibid., 89–90.

²²⁵ Ibid., 91.

there was an unapologetic celebration of freedom in love.”²²⁶ Bill wrote to Margaret, “Madame Pompadour Dodge’s—her salon—Oh! Gosh! how nauseating!....a hellhole of free love, promiscuity, and prostitution masquerading under the mantle of revolution....saturnalia of sexualism, deceit, fraud and Jesuitism let loose.”²²⁷ Mabel Dodge later wrote that Margaret was “the first person I ever knew who was so openly an ardent propagandist for the joys of the flesh.... [Margaret] told us all about the possibilities in the body for ‘sex expression’; and as she sat there, serene and quiet, and unfolded the mysteries and mightiness of physical love it seemed to us we had never known it before as a sacred and at same time scientific reality.”²²⁸

According to Margaret’s son, Grant, Margaret’s daughter, Peggy, came down with polio during this time, and Margaret would not admit the severity of Peggy’s sickness.²²⁹

Bill prevailed upon Margaret to accompany him to Paris, where he hoped to restore their relationship and pursue his painting in an atmosphere free of the corrosive immorality of New York. But his efforts were futile. In Europe Margaret met other socialists who shared her obsession with sex and encouraged her in her crusade to separate sexual pleasure from sexual responsibility. After approximately a year in Europe, she and the children took a steam ship back to New York where she immediately renewed her sexual relationship with a man named Walter Roberts and demanded of Bill to be released from her wedding vows. “As her own commitment to the new relationship developed, Margaret tried to enlist Bill’s understanding and encourage his own sexual experimentation in the belief that their marriage might survive, if their infidelities were mutual. She told him that their future together depended upon the shattering of old habits, but the more consumed she became with issues of her own autonomy and satisfaction, the more intensely he communicated a paramount sense of emotional obligation to their shared past and to their children’s future. He literally begged her to consider her children.”²³⁰

But his pleas were to no avail; their marriage was over.

A Rebel’s Newspaper

While aboard the ship coming back from France, Margaret decided to start a magazine to promote her views on sex. The purpose of this magazine, which she named *The Woman Rebel*, would be to purposely challenge the Comstock Obscenity Law which forbade the dissemination of contraceptive information and devices. Most people today do not realize that it was once against the law in the United States to use or distribute birth control information or devices. Birth control was considered immoral because it springs from atheism’s radical denial of the Bible teachings concerning sex. “She gathered a group of radicals one evening in the cheap flat she had rented way uptown, and on that historic occasion a young friend by the name of Otto Bobsein coined the term ‘birth control’ to identify the social and economic objectives of the campaign Margaret planned to launch.”²³¹

Actually, the complete name of Margaret’s newspaper was *The Woman Rebel—No Gods, No Masters*. It was truly a suitable name, as her newspaper was probably the most anti-God, anti-government, anti-family newspaper ever published.

Before we continue with the story of Margaret’s life, let us examine some of the contents of Margaret’s newspaper so that we can learn what Margaret believed. The eleven issues of *The Woman Rebel* have since been compiled and photographically reprinted in book form, along with a short history of Margaret Sanger. The quotes of Margaret in the following paragraphs are taken from that book (Alex Baskin, ed., *Margaret Sanger, the Woman Rebel and the Rise of the Birth Control Movement in the United States*). While Sanger did not actually author all of these quotes, she believed their contents and therefore chose to print them. As Alex Baskin put it, “Though she invited others to contribute articles to the *Woman Rebel*, she assumed full responsibility for determining editorial policy and determining the format of the paper.” These quotes reveal the doctrinal foundation upon which Margaret later built Planned Parenthood Federation of America. Each quote will be listed under a title describing one of Margaret’s beliefs. Please notice, however, that several other of her rebellious beliefs will also be revealed in each of these very significant quotations.

²²⁶ Ibid.

²²⁷ Ibid.

²²⁸ Ibid., 96.

²²⁹ Ibid., 93.

²³⁰ Ibid., 95.

²³¹ Ibid., 97.

Sanger Rebelled Against God

Margaret based her whole life on belief that there is no God. She loathed Jesus Christ. As already mentioned, the masthead of *The Woman Rebel* declared, “No Gods No Masters.” The following quotes reveal her as a militant, anti-Christian atheist:

The Savior. O—I am sick of you [Christ]!...All men are cruel that make us think you real... But today I have broken the image of Christ, There is joy in my life, I am free.²³²

Alas, brethren, that God whom I created was man's work and man's madness, like all gods.²³³

I have been true to my higher self—my only god and master.

Sanger Rebelled Against Church

Margaret despised Christian churches of all kinds. She especially hated churches that claimed authority over moral behavior, or that believed the Bible has authority over moral behavior, as the following quotes show:

Compared with the diseased, perverted, hypocritical ghouls of American “civilization,” cannibals strike you as simple, healthy people who live in an earthly Utopia... They do not use the charred skulls and skeletons of women and children as the foundation of institutions that will hide the cries and shrieks of the tortured, or attempt to kill the nauseating stench of their bloody breath by vomiting forth the perfumed hypocrisies of the Baptist Church—words of peace on earth and goodwill toward men... Have we workers been inoculated with this foul pollution of the spirit? Certainly we have if we do not boycott the Baptist Church and its allies... Certainly we have been if we remain silent or inactive in the campaign against the poison of the “religion” that is weakening and killing the spirit of the American workers... They want to inculcate in you the stupid spirit of submission to their mastery. They want to feed you upon the vapid innocuities of religion. They want to make you keep books with their God.²³⁴

The day a woman becomes a mother at will she will not be far from complete emancipation. Only a ridiculous idea of love and of the act of reproduction, an idea handed down from the infamous Christian religion, could have led women to forget that she alone has the right to decide.²³⁵

Sanger Rebelled Against Moral Absolutes

Margaret resented being told that anything she wanted to do was wrong. She didn't want anyone telling her something was wrong—not even God. However, she did not mind telling others they were wrong—not even God. As she stated in the first issue of the *Woman Rebel*:

It will also be the aim of this paper to circulate among those women who work in prostitution; to voice their wrongs; to expose the police persecution which hovers over them and to give them free expression to their thoughts, hopes and opinions.²³⁶

The Rebel Women claim:

The Right to be lazy.

The Right to be an unmarried mother.

The Right to destroy.²³⁷

A Woman's Duty

To look the whole world in the face with a go-to-hell look in her eyes; to have an ideal; to speak and act in defiance of convention.²³⁸

²³² Margaret Sanger, *the Woman Rebel and the Rise of the Birth Control Movement in the United States*, ed. Alex Baskin (New York: Stony Brook, Archives of Social History, State University of New York, 1976), 45.

²³³ *Ibid.*, 40.

²³⁴ *Ibid.*, 17.

²³⁵ *Ibid.*, 10.

²³⁶ *Ibid.*, 1.

²³⁷ *Ibid.*, 3.

²³⁸ *Ibid.*, 8.

Every girl who works for a master should build a class-conscious militant character within herself, differing from the teachings of the Church and present day morality.²³⁹

Ellen Key's ideal of erotic love is a monogamic relation "so perfect and consummate" to quote her own words "that it can be given to only one and only once in a lifetime." But there are woman souls as great as Ellen Key's who have an ideal of erotic love so perfect and consummate that it can be given to as many during a lifetime as circumstances bring within its glorious sunlike range, and even to more than one at a time.²⁴⁰

The Feminist movement is an organized attempt by women of today to extricate themselves from the "moral" standards that originated in the benighted past.²⁴¹

Sanger Rebelled Against Marriage

Margaret began the birth control movement to undermine the institution of marriage. She hated monogamy. She hated the responsibility of marriage. And she hated the pleasures of sex being confined to the marriage bed:

ET TU? Beatrice Forbes-Robertson Hale said at a debate on feminism that she knew of only two feminists who advocated free love and unmarried motherhood, and that they were not suffragists, but anarchists. What a limited knowledge of women Mrs. Hale has! Perhaps after all self respect and morality are confined to the anarchist women!²⁴²

Marriage, which is a personal agreement between a man and a woman, should be no concern of the State or of the Church. Never have either of these institutions interested themselves in the happiness or health of the individual. Never have they concerned themselves that children be born in healthy and clean surroundings, which might insure their highest development. The Church has been and anxious only if a child be trained Catholic, Baptist, Methodist and so forth. The state and church are concerned only in maintaining and perpetuating themselves even to the detriment and sacrifice of the human race. In the willingness to accept without protest or question the indignities imposed through the barbarities of the Law, together with the stupid superstitions of the Church, can be traced a great proportion of the world's misery. . . . Marriage laws abrogate the freedom of women by enforcing upon her a continuous sexual slavery and a compulsory motherhood.

Marriage laws have been dictated and dominated by the Church always and ever upon the unquestionable grounds of the wisdom of the Bible.

A man and woman who under a natural condition avow their love for each other should be immediately qualified by this to give expression to their love or to perpetuate the race without the necessity of a public declaration. . . . The marriage institution viewed from the light of human experience and the demands of the individual has proved a failure.²⁴³

Sanger Rebelled Against Civil Government

Margaret believed that the ends justified the means. Therefore she never hesitated to break the law if she thought that would help her reach her goals. Birth control, she rightly believed, would weaken the foundations of church, state, and employers, as the following quotes clearly show:

Stupidity and Ignorance and Slavery are the foundations of Church, State and Business. . . . the Government realizes that once the women of the United States are awakened to the value of birth control, these institutions—Church, State, Big Business—will be struck such a blow that they will be able only to beg for mercy from the workers.²⁴⁴

In the July 1914 issue of *The Woman Rebel* Sanger published an article entitled "A Defense of Assassination" in which assassination of government officials as a method to achieve social reform was advocated. One characteristic of humanists is that when their methods fail, they say it is not the method that is wrong, but the fact that the method has not been applied persistently enough. Thus the following statement is found in this article: "If assassination has failed to achieve very much in the way of reform, it may be not because the method is wrong, but because it has not been practiced persistently enough." From that statement it should be obvious to anyone that humanists will not stop at just murdering unborn babies to

²³⁹ Ibid., 28.

²⁴⁰ Ibid., 18.

²⁴¹ Ibid., 35.

²⁴² Ibid., 11.

²⁴³ Ibid., 16.

²⁴⁴ Ibid., 35.

achieve their goals. Adults also will be targets of assassination if humanists believe that will help them bring about "reform."

Sanger Rebelled Against Her Husband

Margaret refused to submit to any authority, whether it be the authority of God, of church, or of state. But especially she refused to submit to her husband's authority. Said Sanger:

Woman can give suffrage or the ballot no new quality, nor can she receive anything from it that will enhance her own quality. Her development, her freedom, her independence, must come from and through herself. First, by asserting herself as a personality and not as a sex commodity. Second, by refusing the right to anyone over her body; by refusing to bear children, unless she wants them; by refusing to be a servant to God, the State, society, the husband, the family, etc.

Commenting on the Biblical texts of Col. 3:18, 1 Tim. 2:11-15, 1 Tim. 5:11-14 and 1 Cor. 14:34 which instructs a woman to be in subjection to her husband, Sanger sent forth in printed form the following bitter sarcasm:

SUBMISSION, SILENCE, and SUBJECTION are the chief tenets of the system of religious ethics that has been imposed upon suffering women for nearly 2,000 years. "Saint" Paul, officially canonized by "Holy Church," was that truly great and good man who started out with the ambition of massacring the bodies of a handful of Christians; became converted and massacred the intellects, their individual liberties and their opportunities for social, industrial, and spiritual progress instead. Filled with the spirit of God he deprived women of the comparative freedom and equality which she enjoyed under the patriarchal system, and imposed upon her the infamous serfdom of sexual, intellectual, personal and spiritual bondage which has deprived the world of the results which should have accrued from the free and proper development of her divine potentialities, for upwards of twenty centuries.²⁴⁵

Sanger Rebelled Against Motherhood

Sanger hated the responsibility brought upon her by motherhood. She wanted to be able to come and go as she pleased without regard for some little people to whom she had just happened to give birth. She loved the pleasures of sex, but despised the consequences of sex. She spent all her life trying to maximize the pleasure while eliminating the consequences. She believed motherhood to be slavery:

It will also be the aim of the WOMAN REBEL to advocate the prevention of conception and to impart such knowledge in the columns of this paper.

Other subjects, including the slavery through motherhood; through things, the home, public opinion and so forth, will be dwelt with.²⁴⁶

Why the Woman Rebel?

Because I believe that deep down in woman's nature lies slumbering the spirit of revolt.

Because I believe that woman is enslaved by the world machine, by sex conventions, by motherhood and its present necessary child-rearing, by wage-slavery, by middle-class morality, by customs, laws and superstitions.²⁴⁷

A child is a curse, a curse to them [its poor parents] and to itself.²⁴⁸

It should be obvious to everyone that people who believe like Margaret Sanger do not love children. It is hypocrisy for a person to talk about loving children when he or she considers a child a "curse," tries to prevent its conception, tries to murder it before birth, and if having failed in all that believes it right to simply kill it after birth. Yes, Margaret Sanger even advocated killing babies *after* birth!

Sanger Rebelled Against Life

Margaret Sanger not only advocated birth control and abortion, but she also advocated infanticide:

²⁴⁵ Ibid., 20.

²⁴⁶ Ibid., 1.

²⁴⁷ Ibid., 8.

²⁴⁸ Ibid., 5.

It is worth while to point out that Christianity and the Church first inaugurated these taboos, not only against the prevention of conception, but against "criminal" abortion and infanticide.²⁴⁹

Infanticide is a logical position for a humanist to take. Humanist leader Joseph Fletcher says, "It is reasonable, indeed, to describe infanticide as postnatal abortion."²⁵⁰ Humanists, then, know that killing a baby before birth is no different then killing the baby after birth. If infanticide is murder then so is abortion. In this same book (*Infanticide and the Value of Life*) Arval A. Morris submits "Proposed Legislation" which states:

Section 1. Authorization of euthanasia. Subject to the provisions of this Act it shall be lawful for a qualified physician, or his professional medical agent, as authorized by a qualified physician's written statement, to administer euthanasia to a qualified child for whom the child's parent or guardian previously has made a written declaration voluntarily requesting euthanasia for the qualified child and which declaration is lawfully in force at the time of administering euthanasia.²⁵¹

Only 11 issues of *The Woman Rebel* were published before Margaret had to flee the USA with a forged passport to keep from being jailed for violating the Comstock Obscenity Laws. After the very first issue of her paper, the Post Office warned her that she was violating the law. Finally, on August of 1914, she was arrested and charged with four criminal acts punishable with a maximum sentence of forty-five years in prison.²⁵² Margaret knew that if she stayed in the United States she was almost certain to be convicted, for she was also a teacher at the Ferrer Center Association (also known as the Modern School). This socialist humanist school advocated the radical educational theories of such humanists as John Dewey. "In New York especially, the Ferrer Center established itself as a local forum for labor and cultural radicalism. In addition to its program for children, the school featured evening courses for adults with Goldman and Berkman, Tresca and Flynn, Jack London, Upton Sinclair, and Rose Pastor Stokes speaking on Socialist theory. The realist painter George Bellows and the young modernist Man Ray gave art lessons. Eugene O'Neill and Theodore Dreiser taught writing, and Margaret lectured on sexuality and family limitation."²⁵³ The reason this was a problem for Margaret was that

Sometime in June at the Ferrer Center, a conspiracy was launched by Alexander Berkman and a group of young militants to blow up the Rockefeller home.... On July 4, ... a bomb accidentally exploded in a Harlem tenement, killing three young men and a woman. The dead were immediately identified with the Ferrer movement, and the plot on the Rockefellers was uncovered. A dramatic memorial service in Union Square the following week attracted an estimated crowd of 15,000 to 20,000, many of them wearing red and black revolutionary armbands and singing the Internationale.²⁵⁴

All of this violence and radicalism was sensationalized by the newspapers, dramatizing the dangerous nature of the Ferrer Center; and since Margaret was a teacher at the Ferrer Center this cast her in an extremely bad light. Pondering all this as she awaited trial she realized that if she went to court she would surely also go to jail, which would keep her from accomplishing her goals. Therefore, she carefully plotted her strategy.

First, she would break the law again. She sat down and wrote a pamphlet entitled *Family Limitation* which showed how to use all the birth control methods available at that time. The pamphlet also gave pro-contraceptive political arguments. Then she arranged for a radical printer, Bill Shatoff of New Jersey, to print 100,000 copies. These were addressed and bundled for clandestine distribution as soon as Margaret was out of the country.

Then, without even saying goodbye to her children, she deserted them, and "boarded a mid-night train for Canada, where contacts in the radical community falsified papers that provided her passage to Europe under an alias."²⁵⁵

²⁴⁹ Ibid., 10.

²⁵⁰ Fletcher, *Religioethical Issues*, 17.

²⁵¹ Arval A. Morris, "Infanticide and the Value of Life," in *Religioethical Issues*, ed. Marvin Kohl (Buffalo, New York: Prometheus Books, 1978), 17.

²⁵² Chesler, *Woman of Valor: Margaret Sanger and the Birth Control Movement in America*, 99.

²⁵³ Ibid., 101.

²⁵⁴ Ibid., 102.

²⁵⁵ Ibid., 103.

A Rebel's Exile In Sex

Disembarking in Liverpool, Sanger immediately made her way to the Clarion Café, a gathering place of activists and radicals, arriving

just in time for an informative Fabian lecture on the war. An enthusiastic rendering of Nietzsche later restored her own rebellious conviction and purpose. She reveled in the poetry, if not the often elusive meaning of the text, and copied down the aphorism since recited by legions of kindred rebel spirits: "Men and women must be Gods unto themselves and stop worshipping at the shrine of other egos."²⁵⁶



HAVELOCK ELLIS, a sexologist who strongly promoted sexual perversions of all kinds, became Sanger's mentor and one of her many illicit lovers.

She became acquainted with a Spanish socialist radical named Lorenzo Portet, who always carried a gun. Portet was a married man but that did not concern Margaret. She immediately began an extended adulterous affair with him. This ended the next year, however, when Portet died of tuberculosis.

From the time of her arrival in Europe, Margaret began to be more careful of her public image. Hoping to be able someday to return to the U.S.A., Margaret became cautious to hide her licentious conduct. Most of her shameful sexual deviations were not known until her journals were made available after her death.

Margaret lived a profoundly unconventional life, but unlike the more comfortably flamboyant Emma Goldman, traditional social sanctions always governed the public image she projected, if not her actual behavior. Beyond a small group of intimates that did not include her family, she carefully cultivated an outward appearance of propriety.²⁵⁷

Margaret did not at all confine her love making to one man. During her time of fornication with Portet, she also had found another lover. In December of 1914, Margaret visited the home of Henry Havelock Ellis, the famous sex psychologist. Margaret immediately fell in love with this man, accepting his sex theories with enthusiasm and without question. "Unlike Freud, Ellis did not demand that his patients change their habits, whatever they might be, only that they accept them... Ellis, in fact, celebrated deviation from conventional coital sexuality as a laudable, inventive and distinctively human phenomenon."²⁵⁸

Ellis demanded legal and political protection for homosexuality and even sanctioned fetishism, sadism, and masochism.²⁵⁹ "He endorsed premarital and extramarital sexuality... on the grounds that most couples would benefit from a diversity of experience".²⁶⁰ Ellis was married to a lesbian named Edith Lees. She and he both had affairs with other women by mutual agreement.²⁶¹ Ellis, though obsessed with sex just like Margaret Sanger, was impotent. Though he was 56 at the time, and she only 35, within a week he and Margaret were involved in a torrid adulterous relationship.

After the failure of her first marriage, Margaret never again demanded that any one man be all things to her, or she to him. In this regard her own oedipal disappointments may have cast a shadow, but she used Ellis' teachings to license her behavior. Often she went to bed with men like Ellis who enriched her thinking and advanced her work. She perceived herself as fully liberated in her personal and sexual life and never

²⁵⁶ Ibid., 107.

²⁵⁷ Ibid., 110.

²⁵⁸ Ibid., 114.

²⁵⁹ Ibid., 113-14.

²⁶⁰ Ibid., 116.

²⁶¹ Ibid., 117.

willingly tolerated control by any man. If she ever again yearned for the integrity of a single enduring relationship with one individual, she did not admit it.

Margaret's intimacy with Ellis may never have been entirely satisfactory, but there is no doubt of the profound intellectual impression he made. She did not always welcome his advances, but she became nonetheless one of his most devoted disciples, and through the essays and commentaries, he produced with remarkable frequency for the remainder of his life, he continued to shape and educate her mature worldview.²⁶²

Meanwhile, back in the United States, Margaret's husband, Bill Sanger, was arrested for handing out a copy of *Family Limitation*. Nevertheless, Margaret's radical friends were working relentlessly to sway public opinion in her favor. They did this by widely distributing her *Family Limitation* brochure, by defending her in their publications, and by persuading other publications to do the same. The *New Republic* was one of the first to take up her cause. Then between April and November *Harper's Weekly* ran a series of articles advocating birth control. Bill's arrest made it all the easier to portray Margaret as a modern heroine. *The New York Times* now gave Margaret favorable press coverage. There had been only three articles on birth control in 1914. There were fourteen in 1915, and in the following two years a total of ninety.²⁶³

Margaret's radical friends were also working behind the scenes to obtain promise of more favorable treatment for her in the courts.

On September 10, 1915, Bill Sanger was brought to trial and sentenced to \$.00 or 30 days in jail. Said the judge:

Your crime is not only a violation of the laws of man, but of the law of God as well, in your scheme to prevent motherhood. Too many persons have the idea that it is wrong to have children. Some women are so selfish that they do not want to be bothered with them. If some persons would go around and urge Christian women to bear children, instead of wasting their time on woman's suffrage, this city and society would be better off.²⁶⁴

The hundred or so supporters of Margaret who had crowded into the courtroom, and another hundred or so outside, broke into raucous protest upon hearing the judge's verdict and opinion. In an apparent attempt to regain Margaret's heart, Bill Sanger chose to go to jail rather than pay the fine. The judge's remark about woman's suffrage combined with Bill's decision to jail rather than pay the fine gave Margaret's radical friends cause for celebration. They felt they could use these things to make Margaret look even more of a martyr in the eyes of the public.

Then two weeks after the trial something happened to really cause Margaret to rejoice: Anthony Comstock, the author and driving force behind the Comstock Obscenity Law, died of pneumonia at the age of seventy-six. Probably sensing that events were swinging in her favor, Margaret returned home in October 1915 to stand trial herself.

A Rebel's Triumphant Return

Arriving in Manhattan, Margaret found that numerous woman's suffrage groups had rallied around her cause. Not realizing Margaret's atheism and hatred of Christianity, and not understanding the implications of her birth control cause, these groups rallied around her to protest the remark made by Bill Sanger's judge. "By martyring herself and creating a dramatic new public controversy, Margaret compelled women who were already politically mobilized [by the woman's suffrage movement] to deal frankly and openly with the issue of sexuality and contraception for the first time. She gave them a new cause."²⁶⁵ Unfortunately, most of them had no idea that they were endorsing a cause rooted deeply in atheism and rebellion against God and against the morality taught in the Bible.

Having very little income, Margaret concealed her radical past, and from this point on devoted herself to just one radical cause: birth control. By dressing very conservatively, and by carefully choosing her words so as to make her speeches and articles appear logical and scientific instead of radical, she hoped to appeal to the masses.

²⁶² Ibid., 121.

²⁶³ Ibid., 130.

²⁶⁴ Ibid., 127.

²⁶⁵ Ibid., 130.

Bill's reward for trying to regain Margaret's favor by going to jail for her birth control cause was that Margaret never even bothered to visit him in jail, or to even let him know that she had returned to New York. When finally they met again, Bill was bitterly disappointed to find that Margaret no longer had any affection for him whatsoever. Their estrangement became irreparable on November 6, 1915 when their daughter, Peggy, died. Peggy, who had been weakened by polio, and had never recovered from a broken heart at being deserted by her mother, died of pneumonia in Margaret's arms about one month after Margaret returned home. For years after this Bill and Margaret's relationship was marked by open mutual contempt.²⁶⁶

A Rebel's Occultism

Margaret was never able to rid herself of the guilt she rightly felt because of Peggy's death. Often she suffered nightmares of Peggy in emotional agony needing her. For months she suffered heightened anxiety "as she felt herself overcome by the certainty that the dead child's pattering footsteps continued to follow her around".²⁶⁷ Humanism is really Satanism, as the following quote reveals.

Seeking comfort, she embraced a set of mystical beliefs that provided spiritual solace and emotional relief that she had since rejected... Desperate to hold on to some dimension of the child, Margaret began to study Rosicrucianism, then a fashionable mystical cult among British intellectuals to which Havelock Ellis introduced her in London. The Rosicrucians advanced an oriental regimen of private meditation intended to connect the individual to powers within the self that derive from a supreme higher force, a "god within," as she paraphrased Nietzsche... Never troubling herself with intricacies of theological speculation, she simply accepted uncritically the Rosicrucian notion that every individual possesses "a spark of divinity," which determines the potential to express oneself in a constructive and meaningful way. This gave a spiritual dimension to the doctrine of self-reliance she absorbed from such icons of secular American culture as Ralph Waldo Emerson and her father's hero, Robert Ingersoll.²⁶⁸

Thus it is demonstrated why the New Age Movement is so readily accepted into Humanist-controlled public schools, while Christianity is vigorously rejected. From this point on, Margaret's

dabbling in spiritualism helped strengthen private doubts and misgivings for which neither political ideology, nor the objective world of science and medicine, provided meaningful solutions. She sometimes "talked" to Peggy and encouraged close friends to do the same with deceased loved ones of their own.²⁶⁹

Margaret was motivated and guided by an evil spirit, and nothing would now stop her.

Publicly, she identified herself with the increasingly rationalized world of science and medicine, but privately she maintained a fascination with the spiritual and the occult, frequently stopping between appointments to consult psychics, astrologers, and others who offered specious, but generally comforting, explanations of events and behavior she could not objectively explain.²⁷⁰

Neglecting her two remaining sons again just as she had before, she plunged herself into her birth control campaign.

A Rebel's Trial

Early in 1916 as Margaret's trial date approached, she prepared her defenses. She refused to plead guilty. With the help of her radical socialist friends and her new found woman's suffrage friends, Margaret "orchestrated a forceful lobbying and publicity campaign. Hundreds of sympathetic letters deluged judges, legislators, and other prominent political figures."²⁷¹

For her publicity campaign a photograph was needed. For this photograph, Margaret planned to wear a black skirt, with a white shirt and tie—very manish and arrogant for that time. John Reed persuaded her instead to wear a feminine, delicate, lace-collared dress. Also, she was posed with her young sons. The resulting photograph portrayed her to be a gentle mother and housewife and lady. Judging from the photograph alone, it was hard to believe that she was actually a hardened atheist, adulterer, fornicator, sex pervert

²⁶⁶ *Ibid.*, 133.

²⁶⁷ *Ibid.*, 135.

²⁶⁸ *Ibid.*

²⁶⁹ *Ibid.*, 136.

²⁷⁰ *Ibid.*, 221.

²⁷¹ *Ibid.*, 138–39.

and child deserter. This photograph was printed in newspapers throughout the United States, and did much to make American woman believe that birth control was not the radical, immoral act that they had been taught it was. Indeed, so favorable was the response from American women, that Margaret later described the resulting situation as, a “prosecutor loath to prosecute and a defendant anxious to be tried.”²⁷²

Though still identified in newspapers as a “Socialist leader,” Margaret was clearly courting an elite constituency, undoubtedly hoping to avoid prosecution. Conscious of the broadening of her support she said in her speech at the Brevoort: “I realize that many . . . cannot sympathize with or countenance the methods I have followed in my attempt to arouse working women to the fact that bringing a child into the world is the greatest responsibility. They tell me that *The Woman Rebel* was badly written; that it was crude; that it was emotional and hysterical; that it mixed issues; that it was defiant, and too radical. Well, to all of these indictments I plead guilty.” But she quickly defended herself, proclaiming that, “there is nothing new, nothing radical in birth control. Aristotle advocated it; Plato advocated it; all our modern thinkers have advocated it!”

Of course, Margaret neglected to mention that Plato also believed children to be property of the state. Nor did she mention that all the modern thinkers she was referring to were atheists and humanists. She was appealing to ordinary housewives, and all the press coverage Margaret was receiving substantially strengthened the rationale of her defense on free speech grounds. Who would be willing to punish her for initiating a debate that had since been discussed with impunity in major newspapers and magazines throughout the country? Uncertain of just how to proceed, the prosecutor, Harold Content, foolishly arranged to have the trial date postponed twice, allowing each adjournment to enhance Sanger’s public profile and add more suspense to the drama of her persecution. She became a celebrity, with newspapers interested not only in what she said but in what she wore. . . . Finally, having failed to structure a settlement, Content, on February 14, 1916, dropped all charges against her. Margaret Sanger, fugitive from the law for more than a year, was once again free.²⁷³

Margaret and her supporters were jubilant. In a rally held several nights later she lauded a “victor.” She immediately took opportunity from all the fame she received from the press to book speaking engagements all across America, giving her canned speech hundred of times, often to large audiences. Always, she was careful to advocate no socialist causes except birth control. She would not dilute her effectiveness by embracing any other cause. And always she hid birth control’s radical implications.

Publicly courting a broad base of public support, Margaret nevertheless continued to receive enthusiastic support from her radical socialist friends. One of them, a radical lesbian-feminist physician in Portland, Oregon named Marie Equi, wrote to Margaret, saying,

My Sweet, sweet girl. I love you with an ecstasy and understanding of Spirit that you alone have imparted to me thru the very brightness & flow of your intellect....My arms are around you. I kiss your sweet mouth in absolute surrender.²⁷⁴

Also, staying true to her radical socialist training, Margaret refused to obey laws she did not believe in, and refused to confine her activities to legislative reform alone. Rather her mode of action was “agitate, educate, organize, and legislate.”²⁷⁵

A Rebel’s Judicial Victory

Upon her return to America from exile in Europe, Margaret had allied herself with an organization organized in her absence, The National Birth Control League. However, she had personal conflict with the leader of that organization, Mary Ware Dennett. Mary did not share Margaret’s vision of a socialized health care system patterned after the birth control clinics of the Netherlands, which Margaret had visited while in Europe. To this end Margaret sought and obtained the support of prominent physicians. Among those who publicly endorsed Margaret’s plan were Herman Biggs, commissioner of the New York State Board of Health; S. Adolphus Knopf, M.D., who addressed the American Public Health Association in her behalf in October of 1916; Abraham Jacobi, who later became president of the American Medical Association; and Dr. William J. Robinson, who had long advocated birth control. Dr Robinson advised Margaret that the New York medical society was unlikely to interfere with her plan to open such a clinic, provided she staffed it with a licensed physician.

Suggesting that she make a direct challenge on First Amendment grounds to the state’s Comstock prohibitions on contraception, he reminded her of New York’s “venereal disease” clause, the amendment to the state’s original Comstock act that exempted doctor’s from prosecution for

²⁷² Ibid., 139.

²⁷³ Ibid., 140.

²⁷⁴ Ibid., 142.

²⁷⁵ Ibid., 145.

prescribing condoms to prevent the spread of disease. This in his view, presented the possibility of a judicial reinterpretation that would sanction the prescription of contraceptives on broader medical grounds.²⁷⁶

Encouraged by this advice, Margaret rented space for a clinic in Brooklyn. On October 16, 1916, in intentional violation of the law, Margaret opened the first birth control clinic in America. For this Margaret and her sister, Ethel Byrne, were arrested, and first Ethel then Margaret were sentenced to one month in jail.

An appeal was filed, even though Margaret was self-evidently guilty and had already served her jail sentence. The saga of the Brownville clinic continued through January 8, 1918, when a verdict was rendered by Judge Frederick Crane of the Court of Appeals of the State of New York. Crane upheld Sanger's conviction under Section 1142 of the state's obscenity law and thereby affirmed the state's right to prohibit laymen and women from distributing contraceptive information. His opinion, however, offered an interpretation of Section 1145 of the law that granted specific license to physicians to prescribe contraception not just to prevent or cure venereal disease, but on more broadly defined medical grounds. The decision offered protection from risk of prosecution to doctors and to pharmacists acting on medical orders.

Just as Margaret's friend Dr. William Robinson had anticipated, the court provided a legal rationale for building a system of contraceptive service delivery with doctors in charge, the constraint under which Margaret subsequently built the birth control movement.²⁷⁷

A Rebel's Anti-USA Activities

In the spring of 1917 America entered World War I. Many of Margaret's radical friends, including Bill Haywood, Eugene Debs, Emma Goldman and Alexander Berkman, were convicted of criminal activity or outright treason, and were imprisoned or forced to leave the country. Margaret joined the League for Amnesty of Political Prisoners to protest some of these arrests. She continued to vote for the Socialist Party presidential candidate until she died.

In a successful attempt to maintain her leadership of the birth control movement, Margaret became founding editor of a magazine named *Birth Control Review*. In this magazine she defended pacifism and mocked the war effort.²⁷⁸ She also continued to violate the law by "using her office as an informal clinic to instruct from twenty to forty women a week in the use of pessaries."²⁷⁹ [Pessaries are contraceptive diaphragms.]

A Rebel's Friends

Margaret was kept financially afloat during this period by generous donations from wealthy leftist friends, including Gertrude Pinchot, Dorothy Whitney Straight, publisher of *The New Republic*, and Juliet Rublee. Juliet Rublee was wife of George Rublee, who served on the Federal Trade Commission, and her social clout did much to help Margaret succeed.²⁸⁰

By the early months of 1919, however, Margaret was under pressure to earn money and embarked on an extended lecture through the South. Not feeling well, she then extended her leave of absence to write her book *Woman and the New Race* and placed another old friend in charge, the rebellious journalist and self-styled revolutionary, Agnes Smedley.

Smedley was newly released from jail, where she had been held until the war's end, charged under the Sedition Act with abetting the Germans.²⁸¹

Throughout this time Margaret was very lonely and renewed her adulterous affair with Walter Roberts. Soon, however, Margaret's editor, Billy Williams, replaced Roberts as Margaret's lover. Williams died suddenly of kidney disease in 1920.²⁸²

Having finished the manuscript for her book, Sanger went to London to visit her socialist friends and to renew her vision. Immediately she renewed her erotic relationship with Havilock Ellis. Margaret also began an extended adulterous affair with Hugh de Selincourt. At de Selincourt's Wantley countryside estate, Margaret participated in group sex orgies. Margaret experienced a lesbian encounter with de Selincourt's

²⁷⁶ *Ibid.*, 149.

²⁷⁷ *Ibid.*, 159–60.

²⁷⁸ *Ibid.*, 165–66.

²⁷⁹ *Ibid.*, 168.

²⁸⁰ *Ibid.*, 167.

²⁸¹ *Ibid.*, 168–69.

²⁸² *Ibid.*, 173.

wife, Janet, and in a letter to Juliet Rublee confided that she and Janet had “an embrace beyond any earthly experience.” Margaret also introduced Juliet Rublee to Hugh de Selincourt, and while Juliet and Hugh de Selincourt were committing adultery, Margaret fornicated with Harold Child, Janet de Selincourt’s illicit lover. During this six month visit to London, Margaret also began an extended adulterous affair with the well known novelist and Fabian socialist H.G. Wells.²⁸³



H.G. WELLS, a novelist and radical Fabian socialist, was one of Sanger’s many sex partners. He was a married man, but had at least four other lovers in addition to Sanger. Sexual infidelity is a characteristic of humanism.

Sometime during this period, Margaret also began work on another book, *The Pivot of Civilization* (New York: Brentano’s Publishers, 1922). Writing the introduction to this book, H.G. Wells correctly observed that there can be little doubt that birth control

has become a test issue between two widely different interpretations of the word civilization, and of what is good in life and conduct. The way in which men and women range themselves in this controversy is more simply and directly indicative of their general intellectual quality than any other single indication. . . . We are living not in a simple and complete civilization, but in a conflict of at least two civilizations, based on entirely different fundamental ideas, pursuing different methods and with different aims and ends.²⁸⁴

Wells goes on to explain that the two conflicting civilizations are the Traditional or Authoritative Civilization in which morality is based upon the dictates of God, and the so-called New or Creative or Progressive Civilization in which morality is supposedly based upon the findings of science. Actually, Wells and other humanists are deceitfully renaming philosophy as science. The root idea upon which birth control is based is the idea that morals are not absolute but relative—that right and wrong should be determined by the elite among men rather than by omniscient God. There is nothing scientific about that idea at all. Birth control is simply the result of applying the philosophy of humanism to human reproduction.

But while Wells is wrong to call humanism science, he is right that the humanist philosophy and Christianity are in a war in which there can be no compromise. Wells is totally correct when he writes:

It is a conflict from which it is almost impossible to abstain. Our acts, our way of living, our social tolerance, our very silences will count in this crucial decision between the old and the new. . . . Mrs. Margaret Sanger sets out the case of the new order against the old.²⁸⁵

Through her elite friends, Margaret gained access to many wealthy contributors. Among the most notable was multi-millionaire Noah Slee, founder of the 3 in 1 Oil Company. Upon meeting Margaret at a party hosted by Juliet Rublee, Noah deserted his wife of more than 30 years, and pursued Margaret. Margaret had just recently finally obtained a divorce from Bill Sanger.

Following the death of Billy Williams and the marriage of Jonah Goldstein, she had been without a reliable companion in New York. Nevertheless, her calendar for 1920 and 1921 notes occasional evenings and holidays in the company of the still devoted Harold Hersey and others, including [Bill] Sanger himself, with whom relations seem to have eased somewhat, once her independence from him was made official. Marriage made “not a whit of difference” to her she confided in a letter to Hugh de Selincourt after the divorce was final. Earlier she had vowed that if she ever married again, it would be for money alone, and then, only so that she could come and live nearby him in England. She was “no fit person for love or home or children or friends or anything which needs attention or consideration,” she admitted candidly in still a third letter, this one mentioning Noah Slee directly, though not by name. She referred to him only as “the millionaire.”²⁸⁶

²⁸³ Ibid., 179–91.

²⁸⁴ H.G. Wells, *The Pivot of Civilization* (New York: Brentano, 1922), ix–xvii.

²⁸⁵ Ibid., xvii.

²⁸⁶ Chesler, *Woman of Valor: Margaret Sanger and the Birth Control Movement in America*, 244.

Slee bought her expensive gifts and accompanied her on a trip to Japan, China, Hong Kong, Singapore, Ceylon, Egypt, then to Venice, Milan, Paris and London, apparently picking up the tab. In London Margaret was a speaker at the Fifth International Neo-Malthusian Conference. While there she spent some private time with both H.G. Wells and Hugh de Selincourt, apparently while Slee was busy obtaining a

French divorce from his American wife on the obviously specious grounds that she had refused to follow him to Paris. Then quite suddenly, on September 18, 1922, James Henry Noah Slee and Margaret Higgins Sanger were secretly wed by the registrar of marriages for the district of St. Giles, in Bloomsbury, London.²⁸⁷

This was four days after Margaret's forty-third birthday. Slee was sixty-three.

According to Margaret, Slee agreed in writing at their wedding that they would maintain separate residences with separate keys in New York, that she would keep her own name professionally, that, in all respects, she would maintain her freedom.²⁸⁸

As the deal turned out, Margaret got money and prestige rather permanently, while Noah got sex sporadically. Margaret was home only enough to keep the money flowing.

Repeated assurances that she desired him, for example, quite clearly pandered to his insecurity in the relationship. This was particularly apparent when they spent the second anniversary apart in 1924. She wrote from London that she missed him deeply and yearned for his embraces, even as she was carrying on again with Wells and had begun a torrid new love affair with Harold Child.²⁸⁹

A Rebel's Humanism

It is beyond the scope of this book to give the history of how Margaret Sanger lobbied congress to change laws in her favor; how she constantly broke laws she disagreed with, then used her ties with radical left-wing journalists to obtain favorable press coverage so as to get those laws changed; how she used the newly made loopholes in the law to open birth control clinics, which eventually resulted in the founding of Planned Parenthood Federation of America. Rather, the purpose of this chapter is threefold: (1) to show the evilness and wickedness of Margaret Sanger's character; (2) to show that her character was so evil because she was a humanist; and (3) to show that Planned Parenthood Federation of America is a Humanist organization, and is an atheist, anti-US, anti-Christian, anti-children, anti-God organization.

Her Humanism Shown By ACLU Association

Margaret was defended in court by the American Civil Liberties Union.²⁹⁰ At one time, Roger Baldwin himself, the founder of the ACLU, defended Margaret.

Her Humanism Shown By UNESCO Association

In 1930, when Noah Slee purchased an elegant five-story townhouse in Manhattan to house Margaret's Birth Control Clinical Research Bureau, Margaret chose Sir Julian Huxley, head of United Nations Educational, Social, and Cultural Organization (UNESCO), signer of *Humanist Manifesto II*, and one of the leading champions of humanism, to give the inaugural speech.²⁹¹

Her Humanism Shown by AHA Affiliations

Several months after Margaret's book, *My Fight for Birth Control* came out, she held a dinner for 500 paying guests at the new Waldorf-Astoria Hotel in New York. Chairman of this dinner was John Dewey, co-founder of the ACLU, and founder of the American Humanist Association.²⁹²

²⁸⁷ Ibid., 247.

²⁸⁸ Ibid., 248.

²⁸⁹ Ibid., 251.

²⁹⁰ Ibid., 203.

²⁹¹ Ibid., 292.

²⁹² Ibid., 315.

According to March/April 1992 issue of *The Humanist* (page 4), Margaret Sanger, was awarded the Humanist of the Year award in 1957.

Alan F. Guttmacher, who became president of Planned Parenthood Federation of America several years after Margaret Sanger, was a signer of *Humanist Manifesto II*.

Closely associated with Planned Parenthood Federation of America is SIECUS [Sex Information and Education Council of the United States] another Humanist front organization whose sex education films and books are used in most public schools. One of the Humanist contributors to *Humanist Ethics—Dialogue on Basics*, published by Prometheus Books (the publisher of Humanist Manifesto I & II) is “Lester A. Kirkendall—Professor Emeritus of Family Life, Oregon State University, Co-founder of SIECUS. Author of *Premarital Intercourse and Interpersonal Relationships*; *The New Sexual Revolution*; *The New Bill of Sexual Rights and Responsibilities*; and other books” (p. 302). Mary Calderone, the other co-founder of SIECUS, is featured in a “Humanist Profile” inside the front cover of the March/April 1993 issue of *The Humanist* magazine. According to that profile, “Her work began in 1953, when she was appointed medical director of Planned Parenthood Federation of America...she has received over 15 awards, including the 1968 Woman of Conscience Award from the National Council of Women, the 1980 Margaret Sanger Award from the Planned Parenthood Federation, and the 1974 Humanist of the Year Award from the AHA [American Humanist Association].”

Faye Wattleton, the president of Planned Parenthood Federation before Pamela Maraldo, was awarded the Humanist of the Year Award in 1986.²⁹³

Planned Parenthood Federation and SIECUS are virtually one and the same in teachings and goals, relentlessly preaching humanist “situation ethics” to our children.

Humanists who control SIECUS and Planned Parenthood (organizations that frequently provide lecturers for schools) and a large percentage of the curriculum designers are evolutionists. Many are also atheists. Why is that important? Because an atheistic evolutionist considers man an animal that does not possess an innate conscience and is not responsible to God for his behavior. He rejects moral absolutes, insisting that each generation establish his own judgments of right and wrong. In fact, modern education repeatedly affirms that “there are no rights and wrongs.” Nowhere is that false notion more harmful than in the classroom. . . . Teaching sex education in mixed classes to hot-blooded teenagers without benefit of moral values is like pouring gasoline on emotional fires. An explosion is inevitable. . . . Sex education in the schools was promoted to parents as a means of solving social problems. However, the obsession with sex created by such classes has more than doubled the problems they promised to solve—which is typical of godless humanism’s solutions to anything. It solves nothing but instead compounds the dilemma.

Children are born with two parents who are responsible to teach them about sex. The parents should never delegate that responsibility to a stranger, particularly one who teaches in an environment hostile to religion and moral values.²⁹⁴

Planned Parenthood and SIECUS obviously cannot be trusted to teach sex education without doing so from the Humanist viewpoint. Since Humanists do not believe in marriage, and believe premarital, extra-marital, and even homosexual sex is ok, we can only guess how much illicit sexual activity these Planned Parenthood taught sex-ed classes have stimulated.

One thing for sure: the same school year the author of this book attended the sex-ed class mentioned in the first paragraph of this chapter, one male student at Northwest Classen High School was so stirred up sexually that he couldn’t even wait to get off the school grounds to rape a female student. By so doing he robbed this girl of her fundamental human right to keep her own body pure—to remain a virgin until marriage.

A Rebel’s Murder Machine

Carol Everett had an abortion in 1973, then opened and ran her own abortion clinic until 1983 when she experienced a religious conversion. This is what she says about Margaret Sanger’s organization, Planned Parenthood Federation of America:

²⁹³ *The Humanist*, November/December 1991, 4.

²⁹⁴ Tim LaHaye, “Sex Education Belongs in the Home,” in *Teenage Sexuality: Opposing Viewpoints*, ed. David Bender, Bruno Leone, Neal Bernards, and Lynn Hall, Opposing Viewpoints (St. Paul, Minnesota: Greenhaven Press, 1988), 58–60.

Planned Parenthood is the largest abortion provider in the nation. They have a hidden agenda to get our kids sexually active as early as possible because they know that sex education sells abortions.

They create their market by telling the safe sex lie. They know that when they give out contraceptives in school-based clinics the pregnancy rate goes right up, the birth rate goes down, and the abortion rate goes up.

They know, like I did, that if I could get a girl in the fifth or sixth grade sexually active, we could get 3-5 abortions from her between the ages of 13 and 18. That was our agenda, and we knew that telling them about safe sex was a waste of energy.²⁹⁵

Through her promotion of abortion as birth control, Margaret Sanger has been responsible for the murder of more innocent people than any other person in history. January 2003 marked 30 years since abortion was legalized in all 50 states. During those 30 years, [over] 40 million abortions have been performed in America.²⁹⁶ This does not count the abortions in other countries. Wm. Robert Johnston estimates that from the year 1920 to 2000 527,000,000 to 836,000,000 babies were aborted. Estimated current global monthly average is 1,524,000 abortions.²⁹⁷ Sanger's application of humanism to human sexuality has already massacred—AT LEAST—half a billion innocent human beings! That is well over twice the population of the entire United States, and the true figure could possibly be almost four times the US population!

Forty million unborn American soldiers and unborn American mothers since Roe versus Wade—many fold more people than we lost in all of our nation's wars put together—have been slaughtered in cold blood. Do you realize that 134 of the nations of this earth do not have a population amounting to even 28 million people? Yet because of Margaret Sanger's instigation over 40 million innocent American babies have been murdered with no more concern than one would have when exterminating rats. If these 40 million aborted babies were put in tiny coffins one meter long, and those coffins put end to end with no space in between, approximately 9 rows of those coffins would extend the 4,497 kilometers (2,795 miles) from Los Angeles to New York City! The world-wide abortion total from 1920 to 2000 would create 117 to 185 rows of such tiny coffins! But because we are never allowed to see the bodies, the enormous carnage Humanists are dealing us fails to alarm us. Mark well that anyone who can cold-bloodedly butcher innocent, unborn babies alive will have no qualms whatsoever about murdering adults who stand in their way, if the "situation" makes murdering us a way to obtain, or retain, total Humanist victory. The atrocities of Stalin and Hitler, and the killing fields of Cambodia are insignificant compared to the sea of blood on Margaret Sanger's hands from the multiplied millions of babies that her Planned Parenthood Federation of America and its sister organizations world-wide have slaughtered in cold-blooded, precalculated murder. Margaret Sanger is without any shadow of doubt the most immoral, evil, and effective mass murderer that has ever walked upon the face of the earth. No one else even comes close to the numbers she has murdered—and every day the blood of more and more innocent babies flows from her wicked hands.

A Rebel's Pathetic End

Margaret Sanger suffered extreme guilt feelings all her life from the death of her little daughter, Peggy. She eventually became addicted to alcohol and the drug Demerol.²⁹⁸ She became even deeper involved in spiritism by enrolling in a Rosicrucian mail-order course on self-realization.²⁹⁹ Her health deteriorated, and she became senile. Her son, Steward, put her in a nursing home in Tucson, then moved his family to Mexico, deserting her in her old age just as she had deserted him in his youth.³⁰⁰ In this nursing home Margaret received few visitors. She died on September 6, 1966, just a few days short of her eighty-eighth birthday. She remained to the end a sexoholic in rebellion against God and against God's moral laws. Contraceptives were

²⁹⁵ Carol Everett, "Interview With the Scarlet Lady," *Rutherford* 2, no. 4 (April 1993): 8.

²⁹⁶ "30 Years of Abortion and Its Impact on Women---National Symposia," *Americans United for Life Website* (2003), http://unitedforlife.org/30_year_symposia/symposia.htm.

²⁹⁷ Wm. Robert Johnston, "Summary of Registered Abortions Worldwide, Through 2000," *Johnston's Archive* (2001), <http://www.johnstonsarchive.net/policy/abortion/wrjp333sd.html>.

²⁹⁸ Chesler, *Woman of Valor: Margaret Sanger and the Birth Control Movement in America*, 417-18.

²⁹⁹ *Ibid.*, 418.

³⁰⁰ *Ibid.*, 463.

her methods of enjoying the pleasures of fornication, adultery, and sodomy without suffering the consequences.

Thus lived and believed the founder of Planned Parenthood Federation of America—the Humanist organization which is called in to encourage our children to engage in illicit sex in almost every public school in America. Perhaps by now you are beginning to understand why attending public school is hell on earth for your children. The extreme peer pressure on young people to sin against God is created on purpose by ministers of the Satanic religion deceptively called “humanism.”



MARGARET SANGER, founder of Planned Parenthood Federation of America, is the most evil woman that ever walked upon the face of the earth. She lived in rebellion against God all her life. She said that children are a curse. She taught and practiced sexual perversions. Through her Planned Parenthood Federation of America she is the all-time queen of mass murderers—the blood of tens of millions of victims drip from her hands.