

## **EIR**SpecialReport

# **An appeal for emergency action against euthanasia**

by Nancy Spannaus  
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It was barely six months ago that this magazine featured a lengthy report on the revival of the Nazi euthanasia movement in the United States. At that time we were alarmed. At the present time, we are convinced that without an immediate and massive international movement to politically penalize, and eventually bring to trial, the brazen spokesmen for euthanasia today, we are facing the outbreak of mass murder of the elderly on a scale never seen in history before.

Therefore, we consider it a matter of the utmost urgency that leaders of organizations, national political spokesmen from countries throughout the world, and all other concerned citizens immediately come forward to collaborate with the Club of Life and the international Schiller Institute in finding an end to this hideous practice. Nazi euthanasia must be stopped!

There are currently three levels on which this practice is being advanced: 1) the quiet acceleration of murders occurring day by day at the hands of doctors, families, and insurance companies in the nursing homes and hospitals; 2) the steady accumulation of court decisions, on a state-by-state level, which condone euthanasia for broader and broader categories of persons; and 3) the public propaganda for acceptance of euthanasia as an appropriate social policy for the "post-industrial age."

Put all together, the depth to which our civilization has slid into acceptance of this barbaric practice is truly horrifying. Literally hundreds of thousands of families have been forced in quiet desperation at the cost of life-saving medical care into murdering their relatives. There is nothing ideological about this action—in many cases it is carried out while the insurance company or some other collector is standing with the figurative gun to the grieving individual's head until he pulls the plug on his parent.

It is a deeper level of evil which is perpetrated in our courts, where decision after decision sanctioning the "right to die" has been taken. There are two elements which go into these decisions: 1) the judges themselves; and 2) the so-called experts who have provided the "evidence" on which the rulings are made. A review of who these "experts" are indicates that they have shaped their testimony carefully,



NSIPS/Stuart Lewis



Colorado Gov. Richard Lamm (above) is the new standard-bearer for the Nazi euthanasia movement. His chief opponent is the Schiller Institute, shown here in a Feb. 4 demonstration against right-to-die legislation in New Jersey.

every step of the way, in order to facilitate the endorsement of the most vicious of crimes, using the godfathers of Nazi thinking from Aristotle to Adam Smith.

But it is on the third level, the level of social policy, that we find the full-fledged traitors to the human race: the social philosophers. These are the public spokesmen for euthanasia who have now taken to the hustings to start a "rational debate" on the merits of killing off our elderly and severely handicapped. This is the coterie of cold-hearted, evil "thinkers" that includes the most notorious Nazi in the United States today, Colorado Gov. Richard Lamm.

Lamm, who would appear to be the most "distant" from the actual practice of euthanasia, should in fact be the first to be condemned and punished for his Nazi crimes. For, with full knowledge of the genocidal consequences of the policies which he is advocating, he has persisted in proselytizing for the adoption of this Nazi policy.

Lamm proceeds systematically with his Nazi philosophy. As we shall document in the accompanying pages, he has taken every aspect of irrationalist belief by the Nazi ideologues and their predecessors, and drawn it out to its hideous conclusion. Under Nazi philosophy, clearly it is the case that whole sections of the Third World, particularly the continent of Africa, must be condemned to death. Lamm points that out—and says: So be it. This full-blown Nazi will shrink from nothing.

Lamm is, of course, not the only public advocate of this policy. Particularly active under the present circumstances of massive cuts in public medical budgets are the offspring of the Euthanasia Society, the Society for the Right to Die,

and the so-called Concern for the Dying group. Equally brazen are the advocates of suicide and "suicide assistance" (best known as murder) in the Hemlock Society.

When asked on a talk show on Feb. 4 how he would respond to charges that his advocacy of murder ("assisted suicide") for the terminally ill was the Nazi crime of euthanasia, Hemlock Society founder Derek Humphrey put it this way:

"Well, uh, we have considered this many times. We have heard this criticism many times, and we are aware. . . . We have studied what happened in Germany, as much or better than most people. But you must. . . yes, Hitler brought in forced euthanasia, for the German people who were mentally sick or physically handicapped. He was trying to. . . . He had this crazy idea of racial purity, if you look at the history books. He wanted the Aryan race to be pure, and blonde and blue-eyed, and so forth, and he did that. . . . Here was a mad man, a crazy regime, that killed 6 million Jews [and more than a quarter million more through euthanasia—ed.] It had nothing to do with euthanasia, that was just trying to wipe the Jewish nation out.

"And he attempted to conquer the world. Is that a normal government? . . . What we are talking about is 50 years later and we are struggling with the problems of super technology in modern medicine . . . when you can ventilate a corpse . . . when you can put people on artificial respirators, and put pipes in them, and keep elderly people alive *long past when they would normally die*, uh, these are the questions of modern euthanasia. Let us watch what happened in Germany. . . . Let us be aware of what happened there . . . but

don't let's be frightened by it. . . . Today's problems require honor, law, and responsibility."

What we are seeing in the courts, and hearing from the likes of Lamm and Humphrey, is the most outrageous promotion of euthanasia and genocide in history. Not even the Nazis dared to be so outspoken about their programs to kill so-called useless eaters.

There is legal precedent for dealing with the judges and public spokesman who are promoting euthanasia. That precedent occurred at the last Nuremberg Tribunal, the post World War II tribunal which the United States insisted be held to try the Nazis' medical crimes against humanity. That precedent, which, along with the other Nuremberg trials, established a standard of civilized values which stand above, and judge, the laws of any particular country—laws of human morality which must be met under any condition, despite any public practice or norm.

Nor is this a question simply for citizens of the United States who are being subjected to this practice. It is in the interest of every African, Ibero-American, and Asian to make an example out of Nazi Richard Lamm, who has adopted the Nazi view that whole continents should be condemned as "useless" eaters under his "reality theology."

Helga Zepp-LaRouche, the founder of the Club of Life and the chairwoman and founder of the Schiller Institute, has put the task to all of us. The conscience of the world must be aroused to stop the re-emergence of fascist ideology like Lamm's, she said, because if these ideas gain any more ground, then we are losing the values of our Judeo-Christian civilization. And it is these values which in fact make our life worth living.

Mrs. LaRouche has also pointed out another crucial fact about the revival of euthanasia. This kind of fascist thinking can only come into being when the kinds of genocidal policies for which the International Monetary Fund is representative are the dominating ideology, and when the world is spinning into an economic depression. Lamm and Humphrey are finding receptive audiences, not because people are morally predisposed to agree with them, but because the International Monetary Fund, the Bank for International Settlements, and the banking families who run them are creating the worst depression since the Black Death of the Middle Ages.

Thus, it is especially urgent that our campaign against the Nazi ideologists for euthanasia be the beginning of our urgent plan to dismantle the International Monetary Fund and replace it with a new just, world economic order.

But begin we must.

*All those interested in participating in formation of a new Nuremberg Tribunal for Governor Lamm can contact the Club of Life and the Schiller Institute, c/o EIR. Alternate proposals and further discussion on euthanasia can be submitted as articles for this magazine.*

# Euthanasia: result

by Nancy Spannaus

It has been argued by the self-proclaimed liberals who are now championing the movement for the "right to die" that their advocacy and practice of euthanasia is "different" from that of the Nazis who murdered at least 275,000 of the old, handicapped, and deformed. In the following review of the leading features of Nazi ideology and practice, we demonstrate that this is a complete and total lie. Today's Nazis are operating from precisely the same outlook that Hitler and his Nazi doctors did.

We shall lean here heavily on the work of Helga Zepp-LaRouche in her 1981-82 study of the roots of Nazism, but to anyone who peruses the major works of the Nazi philosophers and their forerunners—from Friedrich Nietzsche to Arthur Schopenhauer and Stefan George—the identity of impulse and practice is impossible to miss.

We focus on four points of identity between the Nazi outlook and that of the euthanasia advocates today. First, there is the broad outlook of cultural pessimism which underlies every one of the particular tenets of belief. The core of cultural pessimism is the belief that man as a species must adapt to the problems he confronts, rather than looking forward to progressively solving them. Under such a view, there are certain eternal problems which mankind will always be visited with—war, disease, famine. Thus, he must find a philosophy which can help him deal with his despair.

Cultural pessimism is an explicit rejection of both the Judeo-Christian ethic and the history of mankind on the earth. In order to be consistent, it must deny man's very nature as a creature endowed with rational powers in tune with those of God the Creator, and thus reject the central injunction of the Judeo-Christian ethic: that mankind increase and multiply and dominate the earth.

From cultural pessimism, therefore, the victim of Nazi ideology is logically driven into various forms of irrationalistic mysticism. Such mysticism was rampant under the Nazis, proceeding anywhere from the worship of nature, to the belief in reincarnation, spiritualism, and drugs. Perhaps the most infamous example of this kind of thinking was the embrace of the concept of the *Volksgeist*, or the spirit of the people, which was asserted to be an inner mystical quality specific to each particular race or nation.

A third hallmark of Nazi ideology appears in the form of Social Darwinism, the theory that only the strong of the earth