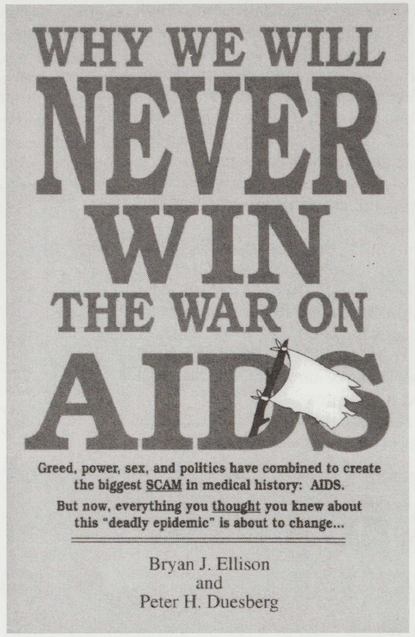
Why We Will Never Win the War on AIDS



by Bryan J. Ellison and Peter H. Duesberg
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Reviewed by Paul deParrie

Are you ready to have everything you thought you knew about AIDS *convincingly* turned on its head?

How about:

The HIV virus does not cause AIDS.

There is no separate and distinct disease called AIDS.

The HIV virus is a harmless passenger virus.

Many people die from "AIDS" who do not have the HIV virus.

The current AIDS research community profits enormously from the misinformation on AIDS.

This is not the first time that the medical profession has been on a virus hunt for a non-existent disease.

These revelations and more await the reader of *Why We Will Never Win the War on AIDS*. The authors carefully document the internal workings of the medical research community and how the "microbe hunters" took the lead position in the War on AIDS.

Bryan Ellison, apparently the actual writer, carefully traces the history of how medical research has been dominated by "microbe hunters" since the discovery of the microscopic beasts. His co-author, Peter Duesberg, is an expert in the field, being one of the top "microbe hunters" in the country — but who now suffers exile for his heretical pronouncements that AIDS is not a viral disease, but a combination of other problems primarily caused by drugs (legal and illegal) and other lifestyle factors.

Why We Will Never Win the War on AIDS is a journey which takes the reader through the historical fact that "microbe hunters," with an unfounded fear of *all* microbes, have often dominated the search for cures for non-microbe diseases and, as often as not, actually *delayed* the discovery of the real cause and cure. Early examples were scurvy (100 years of search before the already widely known fact that citrus alleviated the problem was accepted), beri-beri, and pellagra. More recently, the same mania for a viral cause happened in Japan with SMON and in the U.S. with Legionnaire's Disease — which both turned out to be caused by toxins, not viruses.

The authors allege, than go on to show, that the same is true of AIDS and the so-called HIV connection. And they do it convincingly.

Citing the three scientific postulates laid down by Robert Koch (1884) on infectious disease — 1) that *all* sufferers have the causative microbe — especially in the most affected body area, 2) that the microbe be able to be grown in a culture dish, and 3) that other animals, when infected with the microbe, develop the same disease. Problems with these postulates were ignored in all the other "microbe hunts" historically documented in the book — and *none* of them have been applied to HIV. Not all who have so-called AIDS have HIV. The HIV virus has not been cultured. And any attempts to infect other animals have failed.

But the authors don't stop there. They show how these failures are *well known* to the AIDS research community. They also show how the power and the money involved in following the virus model have made it all but impossible for anyone — including Duesberg — to successfully challenge the prevailing paradigm.

This book is not for the faint-hearted. It has long historical sections dealing with the same spirit that the authors claim is influencing medical research on AIDS today. I find such things fascinating. But if you don't, it is not hard to skip a few chapters of the history and get to the meat of the argument. The book is well-compartmentalized for such a reading.

Ultimately, I became convinced that Ellison and Duesberg are probably right. When I think back over the "facts" I have read from the Centers for Disease Control and others about AIDS, they just don't add up. But it took *Why We Will Never Win the War on AIDS* to point out the disparity.

Without trying to go into all the information they give on the causes of AIDS, I will suggest you get it yourself.

Prepare to get what you "know" blown away. ■

Henry and the holocaust: When legal is not always moral

by Don Farrell

The series of events and the rhetoric which have resulted from the appointment of Dr. Henry Foster for the post of Surgeon General merits close attention. There is good reason to believe that Foster is a liar and better reasons to believe he is an abortionist—he admitted it. What kind of abortionist he is remains to be seen. There are two kinds—back alley and main street. Foster said he had done illegal abortions and then changed it to "legal". Dr. Foster also admits that he had done hysterectomies on retarded girls. Both Foster and his supporters are justifying the hysterectomies as "medically accepted practice at that time.''

Even with the sketchy information gleaned from news reports, we can easily determine the sources from which Foster's conscience has been formed. One source is the "medical profession," as revealed by his statement in justification of doing hysterectomies. Secondly, the law, as we can see by the repeated statement that abortion is legal—in other words, what is legal is moral. The lies reveal Foster's belief that the end (becoming Surgeon General) justifies the means. There is no evidence that Foster has ever developed an upright Christian conscience. What Foster justifies as "medically acceptable at the time" and "legal" is considered by the Christian conscience to be immoral. It should be pointed out also that with the exceptions of perjury and slander, lying is also legal but both Jewish and Christian belief systems hold lying to be immoral.

Anyone who has studied the Holocaust and the German euthanasia movement which led to the death camps of Nazi Germany knows that those death camps represented the bottom of the slippery slope. As early as the 1920's, the German medical profession was engaging in atrocities against the "feeble minded" and the handicapped. Only following a long and intensive SELF-ESTEEM movement in the government schools of Nazi Germany did the young people come to believe that they constituted a master race. It could be said that all that was happening in Germany in the 1920's and 1930's was "medically accepted practice at that time," but it was never moral by Christian standards.

In one documentary which has been aired on national television on several occasions, the finale of the presentation shows piles of human bodies being pushed into a mass grave by a bulldozer while a voice is repeatedly saying, "We must never forget... We must never forget." Christians and thoughtful people of all faiths should be asking in response, "Forget what?'' What is the lesson which we must take from the Holocaust? Of course, the implication is that it must never be allowed to happen again but how do we do this? It happened in Germany but Germans are good people just like the English, Irish, etc. Human nature is much the same everywhere. Precisely how do we keep it from happening again?

As sure as the sun rises, the answer to this question will vary from one person to another which only indicates that the answer is not as clear as the goal to never let it happen again. By no means would this writer ever suggest that there is only one correct answer to this most difficult question. One obvious and correct answer might be that if every person lived his life in continuity with God's revelation, the holocaust would never have taken place. There is one observation, however, which is brought into sharp focus by the nomination of Henry Foster, and this observation relates to Christianity and politics in the U.S.

Although the German holocaust began decades before the conclusion of World War II and progressed down the slippery slope through the process of gradualism, it was allowed to come to fruition because the German people, through the political process, placed power in the hands of immoral people. Those who were given enough power to stop the extermination of innocent people did not do so because it was already "accepted practice".

Western civilization is defined by what we refer to as the Judeo-Christian ethic—a set of standards of human behavior gleaned from the Old and New Testaments. If western civilization is to survive, it is imperative that people who possess a correct Christian conscience bring their beliefs to bear upon their political decisions and never allow power to fall into the hands of unjust and immoral people. By taking this approach, we may be called "single issue," but Christians must understand that it is not a single issue but the entire issue. ■