

Freedom of choice is a founding principle in Democracy, and there can be no more fundamental and utterly critical freedom of choice than that which directly affects one's very own body. Following the Nuremberg trials in Germany after World War II, this fundamental human right was resoundingly underscored in what later became the legally adopted Nuremberg Code (by allied countries, including the US).

The informed consent principle was defined as a human right at the Doctors Trial at Nuremberg in 1947.¹ [The Nuremberg Code was, in fact, written by two Americans in 1947. It was designed to totally prevent and forever avoid forced medicine in any form, including vaccines [this was in response to horrific experiments and forced vaccination performed on unwilling subjects during World War II in concentration camps].

The first principle in the Nuremberg Code is as follows:

"The voluntary consent of the human subject is absolutely essential. This means that the person involved should have legal capacity to give consent; should be so situated as to be able to exercise free power of choice, without the intervention of any element of force, fraud, deceit, duress, over-reaching, or other ulterior form of constraint or coercion; and should have sufficient knowledge and comprehension of the elements of the subject matter involved, as to enable him to make an understanding and enlightened decision." ["Trials of War Criminals before the Nuremberg Military Tribunals under Control Council Law No. 10", Vol. 2, pp. 181-182. Washington, D.C.: U.S. Government Printing Office, 1949.]

HB 3063 (as well as California's ill-conceived SB 277) blatantly violate both the Nuremberg Code and universally fundamental human rights.

The following well referenced, highly eloquent and relevant section was written by Barbara Loe Fisher of the National Vaccine Information Center:

Informed Consent means you have the right to be fully informed about the benefits and risks of a medical intervention and the freedom to make a voluntary decision about whether or not to accept those risks without being coerced or punished for the decision you make. Informed consent applies not just to risks taken by participants in scientific experiments, but also to risks taken by patients under the care of physicians.^{[2](#)[3](#)[4](#)[5](#)}

Albert Einstein, who risked arrest in Germany in the 1930s when he spoke out against censorship and persecution of minorities, said, "Never do anything against conscience even if the state demands it."⁸

There is no liberty more fundamentally a natural, inalienable right than the freedom to think independently and follow your conscience when choosing what you are willing to risk your life or your child's life for.

Vaccination must remain a choice because it is a medical intervention performed on the body of a healthy person that carries a risk of injury or death.^{9,10}

And while we are all born equal, with equal rights under the law, we are not born identical. Each one of us is born with different genes and a unique microbiome influenced by epigenetics that affects how we respond to the environments we live in.^{11,12}

We do not all respond the same way to pharmaceutical products like vaccines, so vaccine risks are not being borne equally by everyone in society. Why should the lives of those vulnerable to vaccine complications be valued any less than those vulnerable to complications of infections? And why should people not be free to choose to stay healthy in ways that pose far fewer risks?

The act of vaccination involves the deliberate introduction of killed, live attenuated or genetically engineered microbes into the body of a healthy person, along with varying amounts of chemicals, metals, human and animal RNA and DNA and other ingredients¹³ that atypically manipulate the immune system to mount an inflammatory response that stimulates artificial immunity.¹⁴

There is no guarantee that vaccination will not compromise biological integrity or cause the death of a healthy or vaccine-vulnerable person either immediately or in the future. There is also no guarantee that vaccination will protect a person from getting an infection with or without symptoms and transmitting it to others.¹⁵

Despite large gaps in scientific knowledge, government health officials direct physicians to vaccinate 99.99 percent of children regardless of known or unknown risks.^{16,17} Reports published by physician committees at the Institute of Medicine confirm that vaccines, like infections, can injure and kill people, and that:

- Very little is known about how vaccines or microbes act at the cellular and molecular level in the human body^{18,19,20}

- The Institute of Medicine confirms that an unknown number of us have certain genetic, biological and environmental susceptibilities that make us more vulnerable to being harmed by vaccines, but doctors cannot accurately predict who we are^{[21,22](#)}
- Clinical trials of experimental vaccines are too small to detect serious reactions before they are licensed^{[23,24](#)}
- The U.S. recommended child vaccine schedule through age 6 has not been adequately studied to rule out an association with allergies, autoimmunity, learning and behavior disorders, seizures, autism and other brain and immune dysfunction^{[25](#)}

For these reasons, vaccination is a medical procedure that can be termed experimental each time it is performed on a person. By extension, "no exceptions" mandatory vaccination laws create a de facto uncontrolled, population-based scientific experiment that enrolls every child at birth and never ends, sacrificing an unknown number of vaccine vulnerable children.

Further, **the U.S. Congress and Supreme Court have declared federally licensed vaccines to be "unavoidably unsafe," removing civil liability from doctors who give vaccines and drug companies that sell vaccines in what has become a very lucrative multibillion-dollar business in the U.S.**^{[26,27](#)}

At the same time, the federal vaccine injury compensation program created by Congress in 1986 that was supposed to be a no-fault alternative to a lawsuit — not instead of a lawsuit — has been gutted by federal agencies so that, today, almost no child receives compensation when they are hurt by vaccines.^{[28](#)} [That said, to date **more than 4 billion dollars** has been paid out—by the American tax payer, not the vaccine manufacturers responsible—to victims of severe harm and/or death incurred by vaccines.]

Now, a global vaccine injury compensation program is being created to shield multinational corporations from liability for injuries caused by the hundreds of new genetically engineered vaccines governments will mandate in the future.^{[29,30,31,32,33,34](#)}

All this, while medical trade groups affiliated with industry and government join forces to lobby for removal of flexible medical, conscientious and religious belief exemptions from state health laws,^{[35](#)} as was done in California in 2015,^{[36](#)} so that those who refuse government endorsed vaccines for themselves or their minor children can be denied an education, employment, health care and other civil rights.

The consequentialist theory of utilitarianism^{38,39,40} [the belief that the sole standard of morality is determined by its usefulness or perceived results] is a pseudo-ethic that must be rejected as the moral foundation of public health policy and law so it can be replaced with a compassionate ethic grounded in respect for the human right to autonomy and informed consent to medical risk-taking, including vaccine risk-taking.

Do I think that public health officials flying the science flag with a utilitarian star on it wake up every day and say to themselves, "I want to hurt a child today?" Of course not. Most doctors and scientists want to help, not harm people. Do I think they have lost their way, blinded by a utilitarian pseudo-ethic that makes it easy to ignore the bodies lying on the ground so they can allow themselves to believe that human sacrifice is ethical when it serves the greater good? Yes, I do. They have forgotten to ask themselves this question:

"When one individual is considered expendable for the good of society, how many more can be considered expendable? Is it 500, 5,000, 50 million — or more? How many is too many to sacrifice for the happiness of the rest, and who gets to decide which ones among us are expendable?"

Holocaust survivor Elie Weisel said, **"When you take an idea or concept and turn it into an abstraction, that opens the way to take human beings and turn them, also, into abstractions. When people are turned into abstractions, what is left?"**

Enlightened physicians and scientists **[and law makers]** with compassion and courage are called upon to take back leadership of their professions from those who have lost their way. Even as those, who have been victims of utilitarian health policies, must continue to witness in the public square. Only then can we reject utilitarianism as a guide to the practice of medicine so consensus science orthodoxy will give way to real science that yields the truth about vaccination and health.

Only then can we transcend the horror of what has happened to far too many children in the name of the greater good and adopt an authentic ethic, one that values individual autonomy and freedom of thought, speech and conscience — civil liberties that have been an antidote to tyranny in its many forms throughout human history. Our mission continues.

No forced vaccination. Not in Oregon. Not in America.

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