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The New American

Vol. 38, No. 14

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COVER STORY

CULTURE

6 Post-Roe America: What's Next?

by Annalisa Pesek — As pro-life advocates celebrate the recent SCOTUS ruling, they prepare to defend the unborn in states that enshrine abortion as a fundamental right.



6

FEATURES

SUPREME COURT

16 Overturning Roe

by Robert Owens, J.D. — Our legal expert breaks down and explains one of the most significant court decisions in a generation.



16

Fred Schilling

ABORTION

21 The Case Against Abortion

by Selwyn Duke — While an abortion ends a life in the womb, it also claims at least one other victim: the woman who undergoes the horrifying psychological, spiritual, and often physical damage that the procedure inflicts.



21

27

twitter.com/clairecultwell

FAITH, FAMILY, FREEDOM

27 Life After Being Aborted

by Rebecca Terrell



35

Zulkarnieiev/Zlikarnieiev/Stock/GettyimagesPlus

HISTORY — PAST AND PERSPECTIVE

35 Abortionists' Termination of History

by Selwyn Duke — Planned Parenthood claims that abortion is a "right" entrenched in American antiquity and culture, but an honest look at the historical record exposes this as a genocidal lie.



41



COVER AP Images

DEPARTMENTS

5 From the Editor

13 Pro-life Quotes

15 Infographic

33 The Goodness of America



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The Right to Life

Roe v. Wade, described as “the law of the land” and “settled law” by its supporters, is now unsettled and uprooted to the point of being overturned. After 49 years and 63 million abortions, the end of *Roe* is a great victory for pro-lifers, many of whom have worked tirelessly for decades to bring about an end to abortion in America.

But June’s *Dobbs v. Jackson Women’s Health Organization* decision, which overturned *Roe*, did not ban abortion. Prior to *Roe*, the states decided their own abortion laws, and with the overturning of *Roe*, states are doing so once again. Some states even enacted pre-*Dobbs*, anti-abortion “trigger laws” that automatically went into effect after the *Dobbs* decision was announced.

In actuality, those states did not need to wait until *Roe* was overturned, since *Roe* was never the “law of the land,” much less “settled law.” As *Dobbs* makes clear, there is no “right” to an abortion in the “penumbra” of the Constitution, the claim undergirding the 1973 *Roe* decision notwithstanding. Moreover, the Supreme Court cannot make law, since it is the judicial, not the legislative, branch of government. *Roe* was a huge unconstitutional usurpation of power, and the states could have — and should have — responded to the judicial overreach by nullifying *Roe*, declaring it null and void within their own state borders.

Roe also violated the right to life, a fundamental principle enshrined in the Declaration of Independence, the birth certificate for the American government that first formed under the Articles of Confederation and later the Constitution. “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,” the Declaration proclaimed.

Under *Roe*, the government protected the killing of innocent human life in the womb rather than protecting the unborn child’s right to life. In saner times, one might expect the undoing of *Roe* to be uni-

versally celebrated. Yet the “pro-choice” crowd practically melted down when the *Dobbs* decision was announced, claiming that the death of *Roe* meant the violation of women’s rights and even the death of many women — ignoring the fact that half the babies killed via abortion are girls.

How can this be explained? At least part of the answer is that the baby in the womb has been dehumanized, just as the Jews during World War II were dehumanized by the Nazis. Jews who perished in the holocaust were “subhuman” according to the Nazi exterminators, and in the abortion holocaust unborn babies are “blobs of tissue.” Tragically, many women who have fallen for the propaganda have gotten one or more abortions as a consequence.

Yet the “blob of tissue” in the mother’s womb is a baby when the mother is planning to have the child rather than have an abortion. The “blob of tissue” is also a baby when the expectant mother miscarries, or when the baby is born prematurely. There are even many examples of when a baby who is aborted survives — proving without question that the womb’s occupant is not a dehumanized “blob of tissue,” but a human being, albeit a very tiny one. The major media ignore the very existence of these abortion survivors because they disprove the media’s “pro-choice” narrative; we tell the heart-wrenching stories of a few of them in our article beginning on page 27.

There are many other important articles in this “Life After Roe” Special Report from *The New American* magazine. Although there is no way of knowing definitively what the future of abortion will be like in post-*Roe* America, it is our hope that the overturning of *Roe* — a step considered impossible by many pro-life and pro-abortion advocates alike until recently — will mark a turning of the tide in the protection of life. We believe our hope is realistic. And we encourage our readers to become involved in the fight for life.

— Gary Benoit

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POST-ROE AMERICA WHAT'S NEXT?

As pro-life advocates celebrate the recent SCOTUS ruling, they prepare to defend the unborn in states that enshrine abortion as a fundamental right.

Roe Is Dead, Hallelujah!” sang the headlines and read the signs waved by pro-lifers gathered at the steps of the U.S. Supreme Court, celebrating the historic overturning of *Roe v. Wade* on June 24, 2022.

Finally, after nearly half a century and more than 63 million preborn lives annihilated, federalized abortion on demand in America was over.

I recall that more than a year ago, I told a colleague, “This is the year *Roe* will be overturned! This is the beginning of the end of abortion in America!” He looked askance and remarked, “Nah, that will never happen. I will be really surprised if that ever happens.”

And here we are, exuberant with celebration!

The rejoicing comes after decades of fighting by pro-life groups, churches, nonprofits, crisis pregnancy centers, and decent lawmakers who have sought to reverse the “egregious error” that robbed so many babies of a future and so many women of their souls.

For too long, women have believed the myth perpetuated by a brilliant marketing scheme that via “women’s rights,” they shared bodily autonomy with the child within them, a child they had the right to kill for *any* reason.

As Supreme Court Justice Samuel Alito wrote in the final 6-3 majority opinion:

We end this opinion where we began. Abortion presents a profound moral question. The Constitution does not prohibit the citizens of each State from regulating or prohibiting abortion. *Roe* and *Casey* arrogated that authority. We now overrule those decisions and return that authority to the people and their elected representatives.

Abortion can no longer be said to be “the law of the land,” but full protections for the preborn and the complete abolishment of abortion in every state are a battle still to be fought.

The momentous fall of *Roe* is indeed

Annalisa Pesek is a writer, editor, and librarian. She joins The New American after spending nearly a decade in New York publishing.

Abortion can no longer be said to be “the law of the land,” but full protections for the preborn and the complete abolishment of abortion in every state remains a battle still to be fought.



cause for celebration, as millions of lives will be saved as a result of the Supreme Court decision to uphold *Dobbs v. Jackson Women's Health Organization*, overruling the precedent for federal abortion protections set by *Roe v. Wade* (see article on page 16). However, as many pro-lifers are reminding us, the Court's decision ultimately was a moderate one.

Still, today abortion clinics are closing. Tomorrow, even more will be ending their services, as many states see the enactment of “trigger laws” or pre-*Roe* bans immediately taking effect to criminalize abortions now that *Roe* has been overturned. Missouri is among them.

Lila Rose, founder and president of the pro-life nonprofit Live Action, has long been in the fight for life.

In an interview, Rose told Charlie Kirk that many of her trailblazing predecessors said it couldn't be done: “America is too pro-abortion,” they said. “But now we are one huge step closer to winning full legal protection for the preborn.”

Yet “it's not total victory,” Rose cau-

tioned. There has to be a complete cultural change in “dark places” such as California and New York, where abortion is considered a fundamental right, and late- to full-term abortions are protected by law.

Referencing the 14th Amendment, which guarantees that no state shall deprive *anyone* of “life, liberty, or property, without due process,” which is what abortion does, Rose noted that simply returning the abortion issue to the states does not do enough to uphold what the Constitution says “loud and clear” — that everyone, even the unborn, deserves equal protection under the law.

Indeed, we now will see how pro-life, red state legislatures respond.

Red States Respond

Missouri led off, announcing on Twitter it had become the first state in the Union to ban abortion on June 24. “Following the SCOTUS ruling overturning *Roe v. Wade*, Missouri has just become the first in the country to effectively end abortion with our AG opinion signed moments ago. This is a monumental day for the sanctity of

life,” tweeted Missouri Attorney General Eric Schmitt.

Texas, Alabama, West Virginia, South Dakota, Louisiana, and Kentucky join Missouri, with “trigger laws” providing protections for the unborn we have never seen before. In some states, abortion services were stopped immediately following the SCOTUS ruling.

“Having been given this second chance for Life, we must not rest and we must not relent until the sanctity of life is restored to the center of American law in every state in the land,” reacted former Vice President Mike Pence.

Certainly, the significance of the Trump administration’s role in this massive win for life cannot be overstated.

President Donald Trump’s fulfillment of his main campaign promises included appointing three constitutionalist judges to the Supreme Court during his presidency: Justices Brett Kavanaugh, Neil Gorsuch, and Amy Coney Barrett, who stood courageously to help secure the fall of *Roe* and federally protected abortion rights.

Trump’s nominated replacements were

for former justices who held staunch abortion-rights beliefs: Reagan-appointed Justice Anthony Kennedy and the late, Clinton-appointed Ruth Bader Ginsburg.

Truly, a post-*Roe* America would not have been possible without Trump; he delivered on his promise to overturn *Roe*.

When asked if he felt he personally played a role in the outcome of the high court’s decision, Trump told Fox News, “God made the decision.... This brings everything back to the states where it has always belonged. This is following the Constitution and giving rights back when they should have been given long ago.”

His notion of divine intervention was followed by an inspiring remark: “There is still hope and time to Save America! I will never stop fighting for the Great People of our Nation.”

Yet just as five brave justices refused to cave to the radical Left and withdraw their support of overturning an “egregious error” declaring abortion a “constitutional right,” the pro-abortion side grew ever more emboldened, and seemingly were overtaken by pure evil in their response to the decision.

The Left Reacts Loudly and Aggressively

While complete joy and gratefulness were the emotions evoked by advocates for life, starkly contrasting feelings of anger and hatred spewed forth from the pro-abortion side.

Militant, extremist groups such as Jane’s Revenge and Ruth Sent Us declared “open season” on pro-life organizations and crisis pregnancy centers, carrying out violent arson attacks on dozens of clinics across the nation in the wake of the decision.

On June 25, an angry pro-abortion protester outside the Supreme Court got inches from the face of independent journalist Drew Hernandez and snarled, “I f*cking love killing babies,” before allegedly assaulting camerawoman Savanah Hernandez, as reported by The Post Millennial.

Representative Maxine Waters (D-Calif.) brazenly declared to a crowd, “To hell with the Supreme Court. We will defy them.”

The ugliness has continued ever since, as Waters would later announce black women would be out in the streets by the millions protesting the decision.

But black women were not demonstrating in droves. In fact, the billion-dollar Planned Parenthood has decimated the black population. According to Pew Research Center statistics, black women have abortions at a rate of almost five times that of white women, making up around 40 percent of all abortions in America. Hispanic women have abortions at a rate double that of white women.

Yet it was only recently that Planned Parenthood Federation of America President and CEO Alexis McGill Johnson “grappled with the organization’s 100-year history” to reconcile with the legacy of its racist/eugenics founder, Margaret Sanger. Sanger famously proposed in “The Negro Project” to reduce the black population, and literally to stop black women from having children altogether.

“Sanger’s racist alliances and belief in eugenics have caused irreparable damage to the health and lives of Black people, Indigenous people, people of color, people with disabilities, immigrants, and many others. Her alignment with the eugenics movement, rooted in white supremacy, is in direct opposition to our mission,” wrote Planned Parenthood in April 2021.



Next Step Pregnancy Services, Lynnwood, Wash.

Not stepping aside: Next Step Pregnancy Services in Lynnwood, Washington, was attacked by pro-abortion extremists on May 25. Despite the vandalism, the clinic’s director vows to continue to stay open and to be there to serve pregnant women seeking an alternative to abortion.

Of course, the group reported “devastation” in the wake of the Court’s decision on *Roe*. “This is the first time the Court has reversed our constitutional rights. We won’t go back,” stated a Planned Parenthood spokesperson.

June 24 was also a very bad, sad day for President Joe Biden, who said the Court’s decision set America back nearly 150 years. Biden took to the podium to offer remarks on the decision, during which he singled out Supreme Court Justice Clarence Thomas as “extreme” for his unbending stance on abortion not being a “constitutional right.”

One wonders if the self-described devout Catholic Joe Biden had ever conceived of aborting his own kids. Rules for thee, not for me, one presumes.

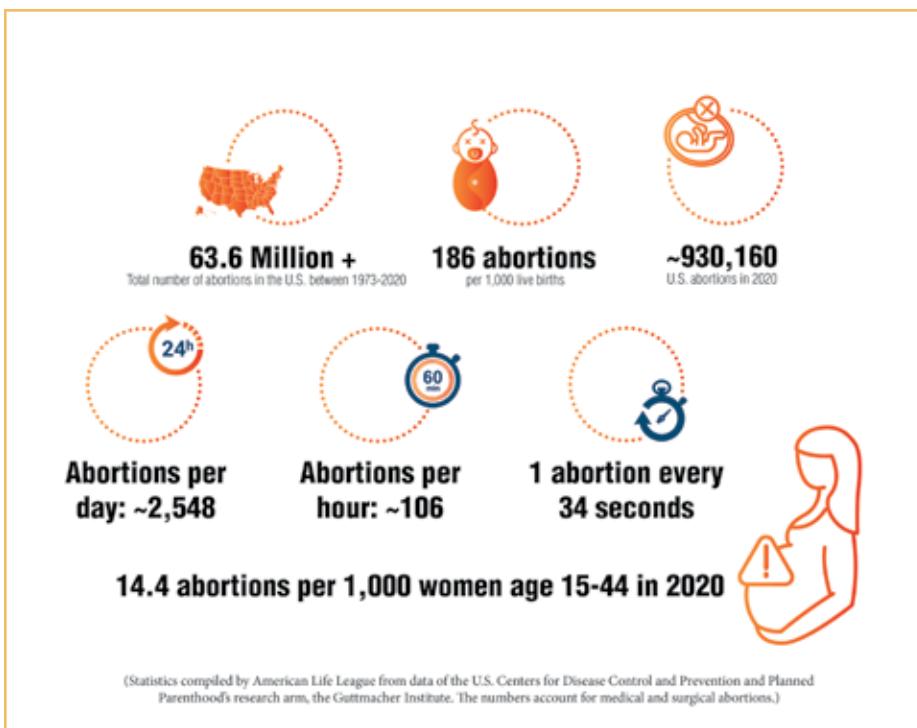
But for Biden, the fall of a “landmark case [that] protected a woman’s right to choose” put “the very health and lives of the women of this nation at risk.”

And it was this point in his mostly banal speech that should have caused many Americans to perk up. This falsehood — the idea that abortion has ever been about women or “women’s rights” — is at the core of the propaganda perpetuated for decades that has served not only to profit from women monetarily, but also to stir up in them the belief that they truly have bodily autonomy over the life of the child growing within them.

In the midst of her own despair about the ruling, Democratic House Speaker Nancy Pelosi accused “the radical Supreme Court [of] eviscerating human rights and American rights and their health safety because of Donald Trump, Mitch McConnell, and the Republican Party and their super majority on the Supreme Court.”

She continued, “American women today have less freedoms than their mothers. With *Roe*, and their attempt to destroy it, radical Republicans are charging ahead with their crusade to criminalize health freedom. What this means to women is such an insult. It’s a slap in the face to women.”

In truth, women have been slapped in the face for decades by the myth that abortion helps rather than hurts them. The phrase “women’s choice” is a slogan, a message that on its face sounds good. In reality, though, this deceit profoundly riles up the passions of many Americans for reasons that advance the interests and profits of only a few.



America’s Tolerance of Abortion

“There’s a fortune in abortion — just a twist of the wrist and your through.... The population of the nation won’t grow if it’s left up to you.”

These first lines of a spooky jingle were created by the pioneer of the first abortion-on-demand empire, Dr. Bernard Nathanson (1926-2011). Nathanson founded the National Association for the Repeal of Abortion Laws (NARAL) in 1969. Later in life, he experienced a change of heart and became a leading anti-abortion activist.

His brilliant marketing to feminists, notably through the leader of the women’s movement during the 1960s, Betty Friedan, impacted millions of impressionable young women seeking independence during the sexual revolution.

Nathanson’s efforts led to an explosion of abortion clinics in the 1960s and ’70s in poor communities in major metropolitan cities, such as New York City, resulting in millions in profits from which he, his family, and his associates benefited.

It is worth revisiting his 1984 film *The Silent Scream* (see review on page 43), which depicted the process of an abortion taking place in a uterus via an ultrasound,

in which a child’s “screams” can be observed, showing the baby is in extreme distress. Upon seeing the child visibly in pain, Nathanson reversed course and stopped performing abortions altogether.

Nathanson’s life is depicted in the wonderful 2020 film *Roe v. Wade*, which deftly combines the historical details of the unprecedented ruling with the complex portrait of a man swept up in the zeitgeist of 1960s and 1970s America. This low-key, highly recommended drama presents the facts, allowing viewers to come to their own conclusions about the abortion debate, but ultimately shows how money and power drove the ambitions of Nathanson and others like him who possessed a fervent enthusiasm to bring women into the “abortion” movement.

It was Nathanson’s 1979 book *Aborting America* in which the aforementioned creepy jingle, the “Abortion Song,” is reported to have been sung gleefully by Nathanson, his friend, their wives, and their children. Its lyrics, composed by Nathanson, relate the grim truth about abortion.

What’s Next?

The Biden White House pleaded for peaceful protests in the wake of *Roe*’s re-

versal. However, violence by pro-abortion protesters has been rampant, and grisly footage of it has been released by reporters covering demonstrations. Some protesters also called for the abolition of the Supreme Court.

Yet protestors holding signs with “bans off our bodies” are the same people who stood by and watched as thousands were fired for not submitting to vaccine requirements.

Even though Biden stated firmly that the judgement “set America back 150 years,” we are not going back, but *forward*, forward to the states, where the work will continue to advance the vision of abolishing the genocide of the unborn in America.

Even though the fight for life may be far from finished, the overturning of *Roe* provides a moment to pause with gratitude, and to thank all who have fought relentlessly for decades to right the wrongs of that 1973, 7-2 decision by a Supreme Court that was very compromised (confirmed by a close look at the political machinations that took place during the decision-making process).

Dangerous acts of vandalism and arson by pro-abortion extremists continue to roll across the nation, destroying dozens of crisis pregnancy centers, including Gresham Pregnancy Research Center in Portland and Wisconsin Family Action in Madison, Wisconsin, yet no arrests have been made despite FBI statements promising investigations.

Decisively, those who are determined to fight the good fight are not giving up.

Traveling the Road to Truth and Healing

“I firmly believe that abortion does hurt women very much, not just physically but emotionally, mentally, spiritually,” said Heather Vasquez, executive director of Next Step Pregnancy Services, in an interview at her clinic.

Vasquez’s center was attacked by pro-abortion extremists on May 25, and in June, she spoke with *The New American* about the assault on her center.

“I do believe it [*Roe*] will be overturned.... I’m feeling pretty optimistic about it,” she said ahead of the final ruling on June 24.

“I’m unfortunately in [Washington] state where [abortion] will probably stay

[widely available], but when people say [the Supreme Court decision] won’t change anything here I disagree with that. I think [the decision] will force places like Next Step and other pregnancy resource clinics to continue to be there to serve.”

Next Step Pregnancy Services, located in Lynnwood, Washington, in a suburb north of Seattle, was established in 1998 as a social-services center, providing the necessities of diapers, wipes, and all sorts of items required by new parents.

One-hundred-percent donor funded, the clinic offers these items free to anyone who walks through the doors. Vasquez explained that a licensed medical doctor is on staff, as are licensed nurses who operate ultrasound machines.

Next Step provides prenatal care, prenatal vitamins, pregnancy tests, and ultrasounds to pregnant women seeking an alternative to abortion. To new mothers, they offer ongoing support and necessities such as diapers, clothes, and nursery items. They also are trying to provide an STD clinic, explained Vasquez.

Next Step meets with approximately 1,200 clients a month. The recent attack on the center happened in the dark of night, by a criminal clad head to toe in black, including a hoodie and mask. The person grafittied the Next Step front and back porch

areas with the words, “If abortion isn’t safe, you aren’t either!” The vandal also tagged the clinic with “Jane’s Revenge.”

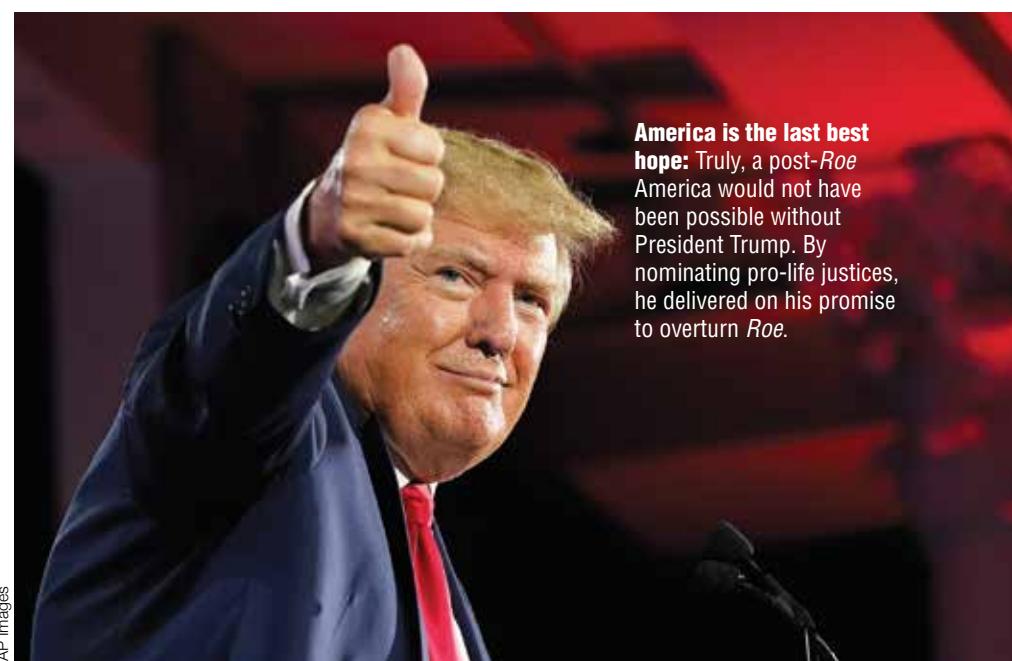
The Lynnwood Police Department told *The New American* in an email that “the FBI was notified by us of the incident the day it was reported,” but that “no arrests have been made.”

Next Step Is Not Stepping Aside

“We are obviously doing something right if people are that angry about it. We work here every day, all day, so we see exactly what happens here,” said Vasquez. “I feel there are a lot of people who are very misinformed about what happens in pregnancy resource clinics.”

Vasquez described numerous reasons why women visit her clinic, noting that they don’t “force people to parent or shame them ... or start quoting Scripture.... It’s nothing like that. Our nurses are fantastic. They listen to [these women]; they talk truthfully with them about their options.... I invite people all the time to come and hang out with us and ask our nurses questions.”

The overturning of *Roe* won’t change what Vasquez and her staff do at her clinic. In Washington state, abortions will continue. “We’re 100 percent for women. We’re going to keep doing our work and being here to serve in whatever capacity we can. Whether



America is the last best hope: Truly, a post-*Roe* America would not have been possible without President Trump. By nominating pro-life justices, he delivered on his promise to overturn *Roe*.



AP Images

Roe is dead: Crisis pregnancy centers, churches, nonprofits, and pro-life groups are now more than ever emboldened to continue in their commitment to women and families looking for acceptance, empathy, connection, and compassion.

it's families who come to us, or women or men — we're trying to get more fathers to come in, they are part of this, too.... We're going to keep doing what we've been doing, which is serving women.... God has a plan."

Reacting to the Court's decision to overturn *Roe*, Vasquez told the *The New American* in an email, "Today is a momentous day in a lot of ways, whether the verdict was a joyous outcome for some or a not so happy one for others. Either way it's done, and a precedent has been set. The staff at Next Step Pregnancy Services are naturally pleased with the court's decision because the 1973 ruling was wrong on so many levels. It needed to be re-evaluated years ago rather than enabling the termination of nearly 63 million innocent lives."

She concluded, "Next Step will continue our work regardless. Nothing has changed in our commitment to our mission and our faithfulness to our clients. The women and families who come into our clinic every day looking for support, acceptance, empathy, tangible resources, connection, and compassion will continue to be welcomed today, just like yesterday and in the days to come."

Battles Looming on the Horizon

Ultimately, this momentous decision is not due to just the Supreme Court. Those fighting have been involved for decades, and many people, from Donald Trump to Lila Rose to Heather Vasquez, have contributed to end federal involvement in this heinous crime of murder against generations of children.

Yet many states are already declaring themselves "safe havens" for women to obtain abortion. The infographic on page 15 of this issue contains details about them. Some are even planning to expand access to abortion and help fund travel expenses for non-residents, effectively spreading their contagion to neighboring pro-life states.

U.S. Attorney General Merrick Garland has promised the Department of Justice will "protect the right to an abortion, including medication abortion."

"We stand ready to work with other arms of the federal government that seek to use their lawful authori-

ties to protect and preserve access to reproductive care," read a statement by Garland immediately following the SCOTUS ruling.

"In particular, the [Food and Drug Administration] has approved the use of the medication Mifepristone. States may not ban Mifepristone based on disagreement with the FDA's expert judgment about its safety and efficacy," Garland said.

On the day the decision was announced, President Biden also pledged to protect access to abortion pills, though the White House is limited in its ability to carry out such an order. Corporate America is also guaranteeing women have access to abortion by any means necessary, including through providing payment to women to travel to other states to receive an abortion.

In his remarks, Biden said he was directing the Department of Health and Human Services to ensure that abortion pills "are available to the fullest extent possible," without specifying what measures the department would be taking.

There are two pills needed for a medication abortion, which is approved by the FDA for the first 10 weeks of pregnancy, which, notably, is four weeks after a heartbeat can be detected.

When It Comes to Life, America Needs a Total Reset

While the battle rages, the victory of *Roe*'s reversal is not to be diminished. Republican-led state legislatures now more than ever must continue to fight to end abortion in a free America.

"If you have a vision, if you fight and pray, with your whole heart, anything is possible," Lila Rose reminded Americans in her interview with Charlie Kirk. She went on to discuss and encourage involvement in a broader "parents movement," taking a stronger approach to protecting children both in and out of the womb. We must decide what type of country we are handing down to our children. What are the many positive things we can do for them? ■



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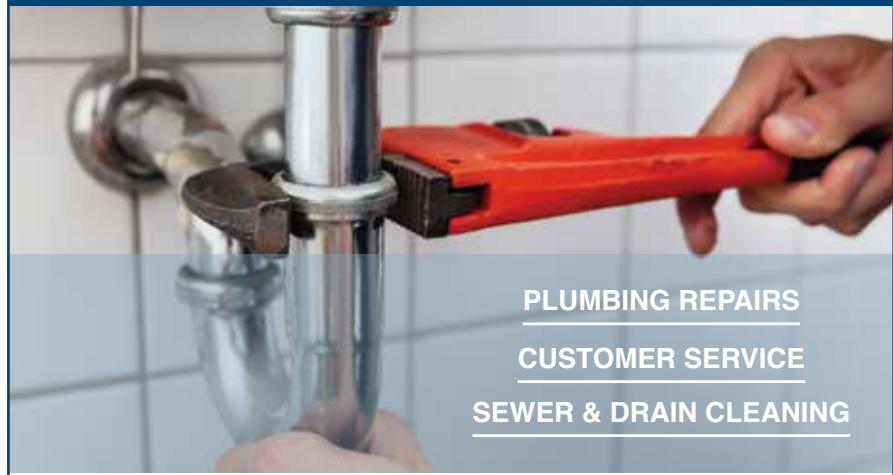
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PRO-LIFE QUOTES



"I am so excited about things to come! I am so Happy to see one enormous demonstration of the Power of Jesus move in my land and to have wickedness bow to His Sovereignty whether it wants to or not."

— Abortion survivor Gianna Jessen

"Striking down Roe ends a terrible injustice and reminds us that we have senselessly lost more than 63 million lives due to this unjust law. But let me be clear, this doesn't end abortion. Now is the time to roll up our sleeves and get back to work."

— Judie Brown, president and co-founder of American Life League

"By properly interpreting the Constitution, the Supreme Court has answered the prayers of millions upon millions of Americans."

— Florida Governor Ron DeSantis



AP Images

"I'm so thankful. It's too many years, too many dead babies, but it's a step towards the end. We are dancing on the grave of Roe v. Wade.... Thank you God.... I've been fighting my whole adult life — four decades — for this day.... It's like taking Normandy Beach. We will go to Berlin. And we will make it a crime to kill babies in all 50 states from conception until birth. That is the mission. And we will not stop until we prevail, and child killing is driven back to hell where it came from."

— Randall Terry, founder of Operation Rescue



"God made the decision.... This brings everything back to the states, where it has always belonged.... These major victories prove that even though the radical Left is doing everything in their power to destroy our country, your rights are being protected, the country is being defended, and there is still hope and time to save America."

— Donald Trump



PRO-LIFE QUOTES



“On June 24, the Supreme Court of the United States of America, overturning the 1973 Roe v. Wade decision, healed a constitutional *vulnus* [wound] and at the same time restored sovereignty to the individual States after almost fifty years.”

— Archbishop Carlo Maria Viganò

AP Images

“The same rationale that the Supreme Court used to declare there was no right to abortion should also be used to overturn cases establishing rights to contraception, same sex consensual relations, and same-sex marriage.”

— Justice Clarence Thomas



“The integrity of the medical profession depends upon a consistent life ethic. Now our nation can continue to disentangle the life-giving mission of the medical profession from the deadly practice of abortion.”

— Dr. Quentin Van Meter, president of the American College of Pediatricians

“God had a plan for that child. If I had gone through with [an abortion] there would have been no Wardell Stephen Curry II.”

— Sonya Curry, mother of NBA star Stephen Curry

Gage Skidmore



“The *Dobbs v. Jackson* decision will not stop the federal government from using the tax dollars of those who believe abortion is murder to fund abortion and family planning both in the United States and abroad. Those opposed to abortion, and in favor of constitutional government, must continue their efforts to end all federal funding of abortion.”

— former U.S. Representative Ron Paul (R-Texas)

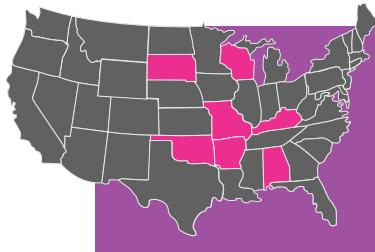
“Mothers who live with the unspeakable grief of having aborted their own children have prayed for this moment, so that other children might be saved, so that other mothers might be spared the horror of aborting their own children.”

— John Henry Weston, editor-in-chief of LifeSiteNews

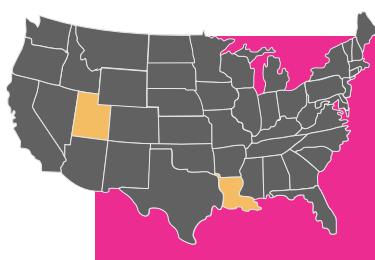
“Wait... so do liberals know what a woman is now??”

— Abby Johnson, former Planned Parenthood clinic director

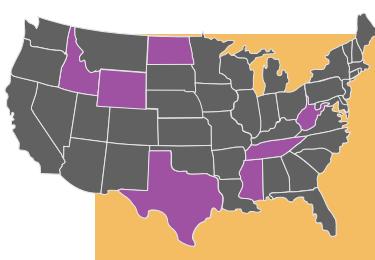
STATE DECISIONS



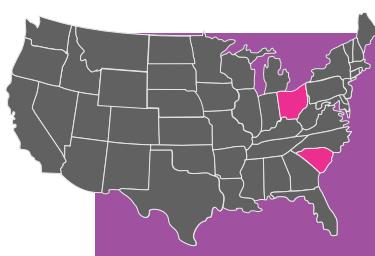
— Abortion is now banned in Alabama, Arkansas, Kentucky, Missouri, South Dakota, and Wisconsin, with no exceptions for rape or incest. Oklahoma has a nearly identical ban, with the difference that there are exceptions for rape and incest. Wisconsin's Democratic governor and attorney general have said they will not enforce the law, which predates *Roe* and makes performing an abortion a felony.



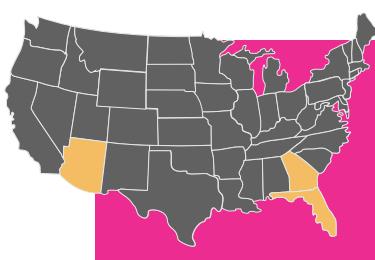
— Courts in Louisiana and Utah have blocked their states' "trigger laws" that went into effect on June 24 to ban abortions. Louisiana's law is scheduled for a hearing on July 8 to determine its status. Utah's law is blocked from enforcement for 14 days, with a hearing on July 11 to decide whether the law will stand.



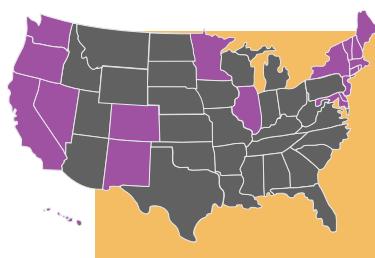
— Texas, Idaho, Mississippi, North Dakota, Tennessee, West Virginia, and Wyoming have various laws that will take effect in the near future (most within 30 days of *Dobbs*) that will ban almost all abortions in those states. Voters in West Virginia actually approved an amendment to the State Constitution denying a "right" to an abortion.



— In Ohio and South Carolina, abortion is banned after six weeks of pregnancy, before most women even know they are carrying a child. In both states, the laws were challenged and allowed by the courts to stand. Later this summer, South Carolina's state legislature is reportedly considering an outright ban with no exceptions.



— Beginning July 1, Florida will ban almost all abortions after 15 weeks. Georgia has a similar ban (after six weeks) that was blocked by a court order pending the Supreme Court's decision in *Dobbs*. Now that *Dobbs* has overturned *Roe*, that ban is expected to take effect. Arizona passed an abortion ban after 15 weeks with no exceptions for rape or incest, and that law is set to take effect in September.



— California, Colorado, Connecticut, Delaware, Hawaii, Illinois, Maine, Maryland, Massachusetts, Minnesota, Nevada, New Hampshire, New Jersey, New Mexico, New York, Oregon, Rhode Island, Vermont, Washington, and Washington, D.C., are likely to protect abortion. Many of those states are actually seeking to expand abortion access within their borders. For instance, Oregon has set aside \$15 million to pay travel expenses for those coming to the state for an abortion.

OVERTURING ROE

Our legal expert breaks down and explains one of the most significant court decisions in a generation.



Fred Schilling

by Robert Owens, J.D.

Abortion has nothing to do with liberty. It never did. With that fact once again acknowledged in law, *Roe v. Wade* and *Planned Parenthood v. Casey*, the Supreme Court decisions that brought about an unspeakable genocide, are completely reversed. For nearly 50 years the nation labored under what the Court now admits was a “legal fiction” in which the law was twisted and contorted to fit a desired end. But it was never more than a desperate justification to permit the murder of the innocent unborn. Unceremoniously, *Roe* and *Casey* are now in the dustbin of history next to other horrific decisions such as *Dred Scott* (holding that black people were

not human beings), *Korematsu* (holding that concentration camps were allowed), and *Buck v. Bell* (holding that forced sterilization of young women is permitted).

How did all this happen? What rules govern abortion going forward? In the 213-page *Dobbs v. Jackson Women’s Health Organization* decision, a 6-3 majority—Chief Justice John Roberts and Justices Clarence Thomas, Samuel Alito, Neil Gorsuch, Brett Kavanaugh, and Amy Coney Barrett—upheld the specific Mississippi anti-abortion law at issue in the case. All but Roberts overturned *Roe* and *Casey* in the process. Justices Stephen Breyer, Sonia Sotomayor, and Elena Kagan dissented. The following serves as an executive summary.

Stare Decisis

Roe was decided in 1973 by a 7-2 Supreme Court. *Roe* held that the abortion right is part of a right to privacy that springs from the First, Fourth, Fifth, Ninth, and 14th Amendments. Of course, no such right is found there or anywhere else in the Con-

stitution, so *Roe* based the right to abortion on the right to privacy, which, in the 1965 *Griswold v. Connecticut* ruling, was found in the “penumbra” (the “soft shadow,” referring to a group of rights derived by implication from other explicitly protected rights) of the Constitution.

Casey was decided in 1992. In what is often overlooked, *Casey* actually overturned *Roe* as to the legal reason for the “right to abortion.” This fact is missed because the Court did affirm the “essential holding” in *Roe* for reasons that have nothing to do with constitutional law.

Justice Samuel Alito, who wrote the majority opinion in *Dobbs*, explains, “The justices in *Casey* split three ways. Two Justices expressed no desire to change *Roe* in any way. Four others wanted to overrule the decision in its entirety. And the three remaining justices, who jointly signed the controlling opinion, took a third position. Their opinion did not endorse *Roe*’s reasoning, and it even hinted that one or more of its authors might have ‘reservations’ about whether the Constitution protects a right to abortion.” Accordingly, the legal basis for a right to an abortion was established by a plurality opinion, meaning an opinion tracking with the winning side that is signed by at least three but fewer than five justices. These types of opinions are purported to be law, but are considered the most suspect of decisions.

The plurality opinion in *Casey* thus became the new standard, grounded solely on the theory that the right to obtain an abortion is a “liberty” protected by the 14th Amendment’s Due Process Clause. And it became the new standard because three of the five justices desired to follow a legal principle called *stare decisis*.

Stare decisis is a legal principle that means once a matter is decided, it is better as a matter of public policy to leave it the way it was decided even if better options

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could have been taken. This is an important legal principle, because it makes the law predictable.

The *Dobbs* decision did not dismiss this principle lightly. “*Stare decisis* plays an important role and protects the interests of those who have taken action in reliance on a past decision.” It “reduces incentives for challenging settled precedents, saving parties and courts the expense of endless relitigation.”

Sometimes a decision is so bad, so wrong, that justice demands action. Accordingly, the Court notes that “*stare decisis* is not an inexorable command.” Because the Court had overturned past cases before, it already had a multi-part test for how and when to throw *stare decisis* to the side and reverse what is otherwise “settled law.” The *Dobbs* court detailed at length how all five of the factors of this test “weigh strongly in favor of overruling *Roe* and *Casey*.”

14th Amendment Substantive Due Process

The *Casey* court specifically identified 14th Amendment Substantive Due Process as the legal theory by which a right to an abortion was derived. Substantive Due Process is an idea that certain liberties are so important that they cannot

be infringed upon without a compelling reason, no matter how much “legal process” is given. Springing from this idea then are “unenumerated rights.” It is from these “unenumerated rights” that the Court has found the right to an abortion, the right to same-sex “marriage,” and the right of transgender men to participate in women’s sports. Additionally, while the Constitution was originally designed to govern the federal government and not state governments, constitutionally protected rights are enforced by the Supreme Court against the states by way of the “incorporation doctrine” that arises from the Due Process Clause of the 14th Amendment.

The idea of unenumerated rights is not strange — the Ninth Amendment itself suggests that the rights enumerated in the Constitution do not exhaust “others retained by the people.” Thus, the *Dobbs* court does not deny the existence of unenumerated rights. Instead, the Court pointed out that unenumerated rights only exist if they are “deeply rooted in this Nation’s history and tradition” and are “implicit in the concept of ordered liberty.”

Writing for the five-member majority that agreed to reverse *Roe* and *Casey*, Alito pointed out that until the latter part

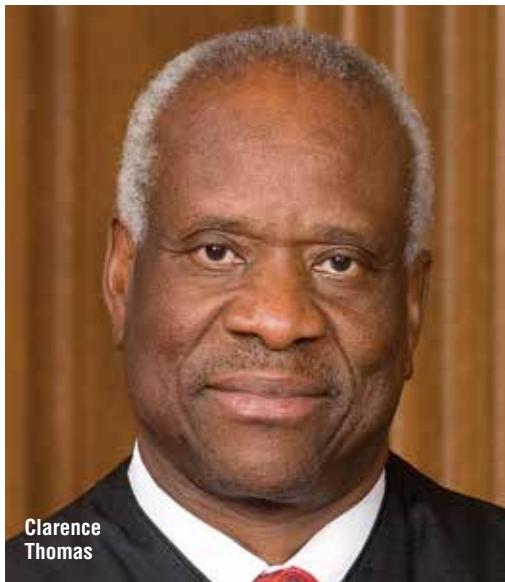
of the 20th century, a right to an abortion “was entirely unknown in American Law.” Alito differentiates a right to an abortion from other unenumerated rights such as a right to contraception because abortion destroys existing life. Because life is at stake, Alito concluded that states have a vested interest in protecting that life. “*Roe* was egregiously wrong from the start.... It is time to heed the Constitution and return the issue of abortion to the people’s elected representatives. The permissibility of abortion, and the limitations upon it, are to be resolved like most important questions in our democracy: by citizens trying to persuade one another and then voting. That is what the Constitution and the rule of law demand,” he wrote.

Unenumerated Rights and “Ordered Liberty”

It has long been a principle of constitutional law that analysis of constitutional rights must begin with “the language of the instrument” because it offers a “fixed standard” for ascertaining meaning. With regard to abortion, Alito pointed out, “The Constitution makes no express reference to a right to obtain an abortion, and therefore those who claim that it protects such a right must show that the right



Samuel Alito



Clarence Thomas



Brett Kavanaugh

The majority: Justice Samuel Alito wrote the majority opinion, upholding the Mississippi abortion ban and overturning *Roe* and *Casey*. Justices Clarence Thomas and Brett Kavanaugh wrote concurring opinions, with Justice Thomas suggesting that other left-wing SCOTUS rulings could be overturned.

SUPREME COURT

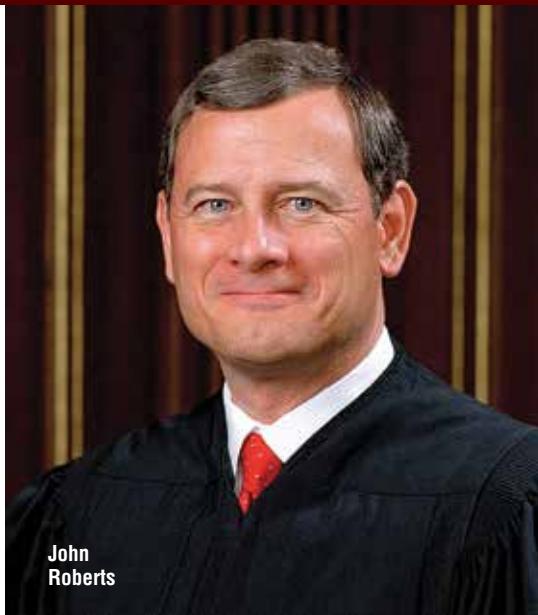
is somehow implicit in the constitutional text.”

The Court’s decisions have held that the Due Process Clause protects two categories of substantive rights — those rights guaranteed by the first eight amendments to the Constitution and those rights deemed fundamental that are not mentioned anywhere in the Constitution. In deciding whether a right falls into either of these categories, the question is whether the right is “deeply rooted in [our] history and tradition” and whether it is essential to this nation’s “scheme of ordered liberty.”

To further this analysis, Justice Alito pointed out that “The term ‘liberty’ alone provides little guidance. Thus, historical inquiries are essential whenever the Court is asked to recognize a new component of the ‘liberty’ interest protected by the Due Process Clause. In interpreting what is meant by ‘liberty,’ the Court must guard against the natural human tendency to confuse what the Fourteenth Amendment protects with the Court’s own ardent views about the liberty that Americans should enjoy.”

Roe and *Casey* contend that the abortion “right” is an integral part of a broader entrenched right. *Roe* (and, earlier, *Griswold*) termed this a right to privacy, and *Casey* described it as the freedom to make “intimate and personal choices” that are “central to personal dignity and autonomy.” However, Alito pointed out that there is no historical basis of support for these positions. To emphasize this and drive the point home, Alito attached to the opinion a massive appendix including historical evidence that abortion was never a right observed in American law or custom.

Returning again to an analysis of the language of the text at the time of the adoption of the 14th Amendment, Alito noted that “three-quarters of the States had made abortion a crime at any stage of pregnancy, and the remaining States would soon follow.” This leads to an obvious logical problem: If abortion was deeply rooted in America’s history and tradition, then why was so much of America criminalizing it? And why, if the right to an abortion is so implicit in the concept of American liberty, had America never before recognized it? According to Alito, the answer is obvious:



John
Roberts

On the fence: Chief Justice John Roberts disappointed many conservatives with his “middle ground” ruling, not wanting to overturn *Roe* and *Casey*.

“*Roe* was on a collision course with the Constitution from the day it was decided.”

New Rule: The Issue Is Returned to the States

The “undue burden” standard established in *Casey* led to the demise of virtually all abortion regulations passed by pro-life states. These were replaced by a new rule permitting states to pass laws outlawing abortion so long as they have a rational basis for their existence. A “rational basis” standard is considered the lowest constitutional obstacle to a law passed by a legislature, and virtually all matters that are subject to a “rational basis” test are upheld.

The *Dobbs* opinion could have taken the additional step of ruling that life was a right that was constitutionally protected, but it did not. Accordingly, this means that the issue of abortion will be the domain of state law until further notice. And from the concurring opinion of Justice Brett Kavanaugh, it appears this will not change anytime soon.

In the 19th century, French philosopher Frédéric Bastiat reminded us that “Life, liberty, and property do not exist because men have made laws. On the contrary, it was the fact that life, liberty, and property existed beforehand that caused men to make laws in the first place.” Alito, Thomas, and the Trump appointees have

taken a bold step in reestablishing this fundamental truth into the law.

PROGRESSIVE AGENDA IN JEOPARDY

Supreme Court Justice Clarence Thomas used his ability to write a concurring opinion to make it clear that the decision in *Dobbs*, which overturned *Roe* and *Casey*, is just the opening artillery barrage in a brand-new assault on woke ideology. And what a bang! But it’s just the start, according to Thomas, and state legislatures can now initiate a full-on counterattack to reclaim the American heritage of liberty.

For too long, the Federal Court has been like a safety blanket for woke ideologues. Conservative states would pass laws to slow down leftist culture attacks, but then the ACLU would run to court and get a leftist judge to sign an order to stop the new law on the basis of “substantive due process.” Justice Thomas said the *Dobbs* decision brings that game to an end, stating that “substantive due process” is an oxymoron that “lack[s] any basis in the Constitution.... The notion that a constitutional provision that guarantees only ‘process’ before a person is deprived of life, liberty, or property could define the substance of those rights strains credulity for even the most casual user of words.”

Issues from same-sex “marriage” to transgender men in women’s sports would not be constitutionally protected based upon the logic and rationale of the majority decision in *Dobbs*. As a result, Justice Thomas wants another crack at all the woke agenda cases: “We should reconsider all of this Court’s substantive due process precedents, including *Griswold* [contraception], *Lawrence* [homosexual activity], and *Obergefell* [same-sex “marriage”].... Because any substantive due process decision is ‘demonstrably erroneous.’”

Different Types of Opinions

It should come as no surprise that lawyers can look at the same issue and express different opinions. When a Supreme Court

decision gets released, there is an ultimate vote on which party wins, the *appellee* or the *appellant* (this is what the *plaintiff* and *defendant* are called in an appellate court). Then there is a series of opinions attached to that vote explaining the reasons for the decision. A “majority opinion” is the one with which at least five justices agree. A “concurring opinion” is a legal brief written by a justice who voted in favor of the majority holding but may have done so for different and/or additional reasons that were not included in the majority opinion. A “dissenting opinion” is written by one or more justices who disagreed with the majority. There can be more than one dissenting opinion, just as there can be more than one concurring opinion.

In this case, six justices agreed that the Mississippi law banning abortion at 15 weeks should be allowed to take effect. For that reason, you will see this referred to as a 6-3 decision. However, only five of those six justices believe that *Roe* and *Casey* should be overturned and thrown into the dustbin of history. So, with regard to this case, you may also see it referred to as a 5-4 decision. In essence, both are correct.

If you are wondering which one of the six “conservative” justices did not agree to a full overturn of *Roe* and *Casey*, you

probably need only one guess. Remember the “Brutus” who cast the swing vote in favor of upholding ObamaCare? Same guy: Chief Justice John Roberts.

Woke Agenda in Jeopardy

Justice Thomas has long argued that the legal rules that developed from the 14th Amendment’s due process clause have been twisted out of context and thus abused to support the most outrageous excesses of judicial legislating. “Substantive due process” is the name of the legal theory that Thomas says has been the magic bullet that has stymied the efforts of conservative legislatures to stem the tide of woke ideology. However, the *Dobbs* decision unbolts “substantive due process” from the Constitution and sends it down the river like so much flotsam.

Thomas points out that the *Dobbs* decision can only be directly binding to the case it is about. Thus, in this situation, only the abortion issue is addressed directly. However, because the reasons that *Roe* and *Casey* provided constitutional protection to abortion are the same reasons that same-sex “marriage” was determined to be constitutionally protected, the reversal of *Roe* necessarily means that same-sex “marriage” is next to be reversed. And

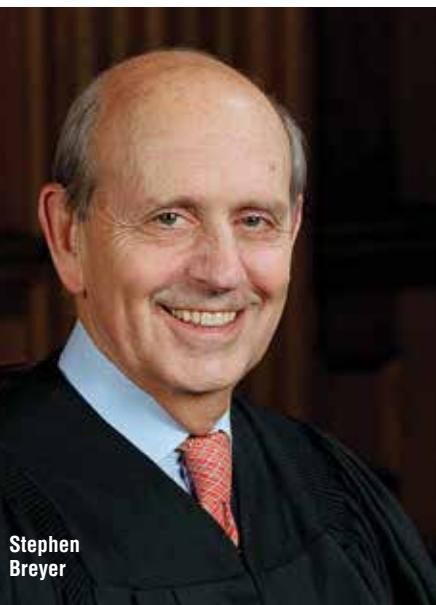
right after that the entire woke agenda is on the chopping block.

Life Is Not a Right?

Justice Brett Kavanaugh agreed with the majority that *Roe* and *Casey* were horrifically bad decisions that should be regarded as some of the worst products of judicial activism in the history of our Republic. However, he wrote separately to point out that “The Constitution does not take sides on the issue of abortion.” He argues that the Constitution does not prevent a liberal state from permitting abortion. Thus, while we expect that many pro-life states will immediately outlaw abortion, Justice Kavanaugh makes it clear that the liberal states can codify “abortion rights” without worrying about the Supreme Court.

The Declaration of Independence was the birth certificate of our nation. It asserted that life was among the unalienable rights that all people possessed as a result of their being special creations of God. The very purpose of government is to provide political protection for these rights, and the U.S. Constitution is the mechanism by which these ideas are realized from a “rubber meets the road” perspective.

Any functioning adult knows what a woman is. And you really don’t have to be



Stephen Breyer



Sonia Sotomayor



Elena Kagan

The dissent: Predictably, the “liberal wing” of the Supreme Court — Justices Stephen Breyer, Sonia Sotomayor, and Elena Kagan — ruled in favor of protecting access to abortion. They wrote that the issue had already been decided by the rulings in *Roe* and *Casey*.

a biologist to know what life is. However, somehow this information eludes persons who are deemed worthy of appointment to the high court. The opinion from Justice Kavanaugh is disappointing as it clearly signals that abortion will continue to be a scourge taking the lives of millions of innocent children in the liberal states. This sets us up for a national divide similar to the antebellum division of free states vs. slave states.

Justice Kavanaugh has declared an unfortunate limitation to his support of life, thus reminding us that the fight to protect the unborn is far from over and that there is much work yet to do. However, the *Dobbs* decision was a massive step forward in the pro-life movement, and Justice Thomas is spurring us on to greater results.

DISSENTING OPINION

The dissenting opinion offered by the liberal wing of the Supreme Court — Justices

Stephen Breyer, Sonia Sotomayor, and Elena Kagan — provides insight into the Left's logic in support of abortion and progressive ideology in general. The dissent essentially puts forward two main arguments, one claiming that *Roe* has already been decided and should not be reversed and the other that the majority is too rigid in interpreting the Constitution. By paying attention to the arguments in the dissenting opinion, we can better expose the intellectual dishonesty inherent in their position.

The first issue raised by the dissent deals with the issue of *stare decisis*. This is a legal term that says once something is decided by the court it should be left that way except for the most important of reasons. The dissent says that *Roe* and *Casey* should be followed just because they exist and have existed for nearly 50 years. When confronted by a liberal that raises this issue, one could simply ask, "In the *Dred Scott* case, the Supreme Court ruled that black people were not human beings. You agree that the Court was right to reverse that case, right?"

The dissenting justices also complain that "All rights that have no history

stretching back to the mid-nineteenth century are insecure." The dissent continued, "The majority [reversed *Roe* and *Casey*] based on a single question: Did the reproductive right recognized in *Roe* and *Casey* exist in 1868, the year when the Fourteenth Amendment was ratified? The majority says (and with this much we agree) that the answer to this question is no: In 1868, there was no nationwide right to end a pregnancy, and no thought that the Fourteenth Amendment provided one."

The above argument underlies a damaging admission. The first principle of interpreting laws is to discern the original intent of the law when it was passed. Accordingly, the dissent admits that the legal precepts that served as the foundation for *Roe*, *Casey*, and all the other progressive agenda items all violate the first principles of legal analysis.

Ultimately, the dissent tries to cleverly camouflage their desire to have the Constitution be subject to the whims of modern society. Having failed to do so, the logic of *Roe* is now exposed. ■

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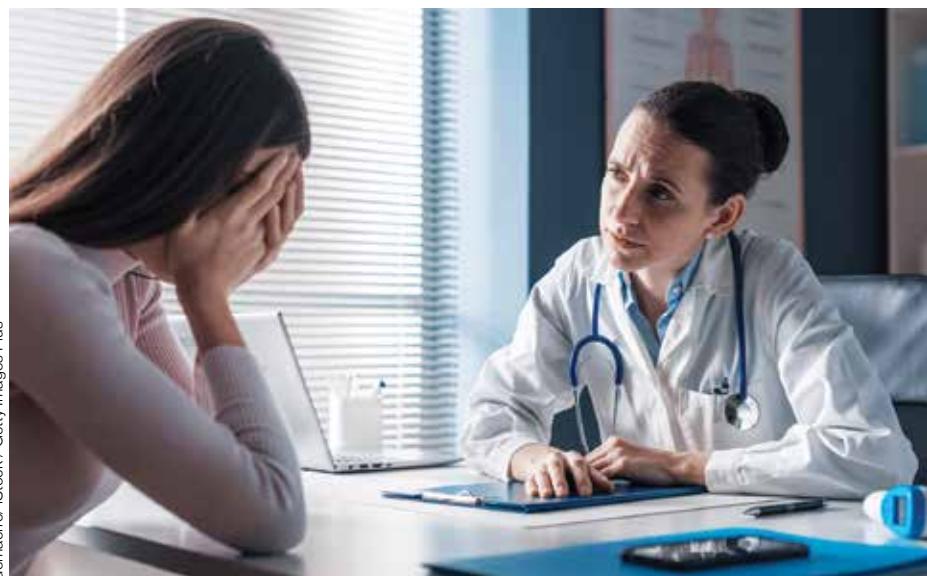
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THE CASE AGAINST ABORTION

While an abortion ends a life in the womb, it also claims at least one other victim: the woman who undergoes the horrifying psychological, spiritual, and often physical damage that the procedure inflicts.



demaerre/ iStock / Getty Images Plus

Anti-woman: While pro-abortion activists often pit the mother's body against that of her baby, forgotten is that prenatal infanticide devastates women psychologically. As Mother Teresa put it, "Abortion is profoundly anti-women. Three-quarters of its victims are women: Half the babies and all the mothers."

by Selwyn Duke

“Pro choice” is an interesting term. Anyone who hasn’t been asleep five times longer than Rip Van Winkle knows that this political designation doesn’t reference the choice of what to eat, what car to drive, what clothes to wear, or whether to take a Covid “vaccine” or own an AR-15 (perish the thought) or any of the countless other life decisions a person could make. Rather, it refers to

the same thing “bodily autonomy” and “reproductive rights” do in the political realm, being the vice-ridden’s Voldemort (“He Who Must Not Be Named” of Harry Potter fame). We all know what it is, and we also can figure out that when someone studiously avoids saying what he means it’s for a simple reason: He knows that what he means is not very marketable — and maybe even not at all moral.

Yes, though not as jarring as “prenatal infanticide,” a term used likely as early as the 19th century, “abortion” is too revelatory for the abortionists. But what truth are they so afraid of that it must be hidden, as when calling wartime civilian casualties “collateral damage,” with linguistic sleight of hand?

Selwyn Duke has written for THE NEW AMERICAN for more than a decade. He has also written for The Hill, Observer, The American Conservative, World-NetDaily, American Thinker, and many other print and online publications.

Most readers know this truth: Abortion is the murder of an innocent unborn human being. There are more reasons why prenatal infanticide is wrong than just the obvious, however. Yet even the obvious needs explication, partially so that pro-lifers can better argue their position to those who, though open-minded, have found the obvious elusive.

Though the argument has receded as the pro-abortion set has become more overtly pro-death, there is the old line that goes, “We don’t know when life begins,” meaning, a recently conceived ___! (what shall we call him?) may not really be alive. This is scientific obscurantism on steroids.

The debate over “when something is alive” concerns entities far, far lower down on the developmental scale — namely viruses. As to this, the Arizona State University “Ask A Biologist” page tackles the virus question and informs that true life satisfies four criteria. To wit: A living thing has cells, reproduces (at the cellular level), uses energy, and responds to its environment. From the moment of conception, a baby meets these criteria. So while scientists may disagree on viruses’ status, about the nascent baby called a zygote there is no dispute. That he’s alive is settled science.

A somewhat more prevalent argument is, “Okay, ‘it’ may be life, but we don’t know that it’s human life or when ‘it’ becomes so.” The first obvious response here is that, even if this were true, shouldn’t we err on the side of caution? Do we proceed with a building’s demolition if we’re unsure whether anyone is still inside, saying “There may not be,” “There probably isn’t,” or “We’re almost sure there’s not”?

ABORTION

We normally wouldn't destroy anything until certain human life wasn't destroyed in the process, except in war. Are we at war with the unborn?

Perhaps no more need be said on this topic. Regardless, more was said, and well, by pro-life group Live Action in its 2017 piece "Here's why abortion is wrong — the science." As its Nancy Flanders wrote:

You can pretend preborn babies aren't human beings, but science proves otherwise, repeatedly showing that a preborn human is a unique individual from his mother. He has his own circulatory system, his own organs, his own blood type, and his own fingerprints. From the moment of conception — which has been described as a flash of light, a burst of fluorescence, or the "zinc spark" by scientists — he was his own person, separate from his mother, and very much alive.

How do we know he is alive? For one, he has a heartbeat (new science says as early as 16 days after conception), but in addition to that, he is growing. Non-living things don't grow. Living things do. It's as simple as that.

If abortion was all about a woman's body, then she would be aborting herself. There's a reason aborted babies are sometimes born alive — because they were alive to begin with. You can't kill something; you can't poison something or someone to death, starve it, or stop its heartbeat if it was never alive to start [with].

Back in 1973, when abortion became legal in the United States, ultrasounds weren't a regular part of prenatal care. We couldn't see inside the womb as we can today. So the argument that a preborn person is a "cluster of cells" or a "ball of tissue" was easily digested by the American public.

... The idea that preborn humans are just "tissue" was proven wrong as soon as the window to the womb was opened for us. Yes, at the first stages, a preborn person is a group of cells, but he will continue to be a group of cells for the rest of his life. Just as you are. Every single human being is made up of a group of cells and his own unique DNA. It takes only a matter of days for that group of cells to come together to look like a human being and have a beating

heart. Human life, however, begins well before we "look" fully like the human beings we are today.

Yes, we're all, materially speaking, "clumps of cells," if we're to frame matters most unromantically and ignore our spiritual nature.

Of course, if that nascent, post-conception life isn't human, what is "it"? Moreover, when does "it" then become human? Pick any month you wish, and the story is the same. What week of that month does this miracle occur? What day of that week? What hour of that day, minute of that hour, second of that minute and, then, nanosecond of that second?

The point is simply that anyone citing any month, or implying such by claiming a baby isn't created at conception, is making a staggeringly fanciful claim: One post-conception nanosecond the entity within the womb isn't human; the next post-conception nanosecond the "it," that then suddenly becomes a "who" and a "he," somehow, is human.

When could this moment be and how does this magical, instantaneous transformation occur? The moment that is conception — that "flash of light," "burst of fluorescence," or "zinc spark" — is wholly intelligible: The elements of human life, an ovum and spermatozoon, come together and provide a full complement of human DNA and hence a human being. (That's the physical dimension. Christians and others believe this moment also involves ensoulment.) But neither scientists nor philosophers, even after many decades of pro-abortion activism and "thought," have ever formulated a cogent argument for when an alternative humanity-endowing moment, this nanosecond akin to a flash of light or burst of fluorescence, may be. Their utility-enabling unicorn of arguments eludes them, and they're simply left to say that they don't know (or don't want to know) that human life begins at conception. But a claim of ignorance isn't a refutation. Saying that because you're not sure anyone is in the condemned building you're going to commence detonation isn't a valid argument. It's a position of convenience.

Of course, positions of convenience aren't exactly unprecedented. Yet that of abortion has an interesting parallel, one



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A picture is worth a thousand words: Ultrasound technology has brought prenatal infanticide's murderous brutality home, allowing us to witness "abortion from the victim's vantage point." So said Dr. Bernard Nathanson, and he ought to know — seeing sonograms made him question his abortionist endeavors.

drawn by Catholic University of America philosophy professor Michael Pakaluk in his essay “Questions for Pro-Choice People.” Asking, “Does the following seem to you a reasonable statement of the pro-choice view?” he wrote:

If each person will only agree to mind his own business, and leave his neighbors alone, there will be peace forever between us.... I am now speaking of rights under the constitution [sic], and not of moral or religious rights.... It is for women to decide ... the moral and religious right of the abortion question for themselves within their own limits.... I repeat that the principle is the right of each woman to decide this abortion question for herself, to have an abortion or not, as she chooses, and it does not become a pro-lifer, or anybody else, to tell her she has no conscience, that she is living in a state of iniquity.... We have enough objects of charity at home, and it is our duty to take care of our own poor, and our own suffering, before we go abroad to intermeddle with other people's business.

Pakaluk then explains how he formulated the above argument, stating, “I arrived at that quotation by taking one of [antebellum politician] Stephen Douglas's defenses of slavery, and substituting ‘abortion’ for ‘slavery’; ‘woman’ for ‘state’; and ‘a pro-lifer’ for ‘Mr. Lincoln.’” He then a little later asked “pro-choice” proponents, “Doesn’t the similarity between your defense of abortion, and Douglas' defense of slavery, bother you in any way? Does it raise in your mind any suspicions at all that you might just be on the wrong side?”

It certainly must in some cases; in fact, it apparently hits a nerve. Just consider a recent (June 9) article at The Root by self-described “Black girl” Jessica Washington, in which she insists that “trying to compare” slavery and abortion “is unhelpful, and you guessed it, kinda racist.” (Yeah, you guessed it about the “guessed it.”) She should try telling this to Ambassador Alan Keyes, who aside from being black is also brilliant. Believing prenatal infanticide is the “slavery issue of our time,” Keyes drew his own thought-provoking parallel back in 1988. “Those who support a woman's right to abortion think of a woman's body as her

While in the abortion debate the woman's body is often pitted against that of her baby, often unrecognized victims of prenatal infanticide are the mothers themselves.

DouglasRising/Stock Getty Images Plus



Better late than never: Though the Supreme Court didn't correct the *Roe v. Wade* mistake till 49 years and 63 million dead babies later, it finally aborted the demon-child '73 opinion on June 24. It marked the death of an imaginary constitutional right and the righting of a constitutional wrong.

‘property,’ Keyes said, much the way slave owners made that claim about their slaves,” reported *The Washington Post* at the time. “But a human life can't be considered property,” Keyes said.

“It is no more ‘arrogant’ for government to deny women abortions ‘than it was to tell a slave owner that he couldn't hold a slave,’” the paper further related. “The arguments and the issues are exactly parallel. Matter of fact, when I sat down and thought this through completely, the parallelism stunned me,” Keyes told the *Post*. “It surprised me people hadn't seen it before.” So it's no wonder Jessica Washington's title reads “People REALLY Need to Stop Comparing Abortion Restrictions to Slavery” — doing so is devastating to the pro-prenatal infanticide argument.

The Victims in the Mirror

Yet, in truth, while in the abortion debate the woman's body is often pitted against

that of her baby, often-unrecognized victims of prenatal infanticide are the mothers themselves. Pondering this brings to mind an episode I watched years ago of the old show *The FBI Files*. Toward its conclusion, the son of a rancher had a rifle trained on a fugitive who'd wandered onto their property. The rancher, however, used words and not bullets to diffuse the situation and effect the criminal's apprehension, saying that he didn't want his son to have to live with having killed another human being. The man understood something: Even when justified, taking others' lives can have a devastating psychological effect. It's one reason soldiers can develop post-traumatic stress disorder. It's also why, when warning of the evil of torture, the wise will point out that while it certainly hurts the victim, it also dehumanizes the victimizer.

Of course, few women seeking abortion have malicious or coldly callous intent. But this is, partially, the point. Even

ABORTION

accidentally causing someone's death can leave a person guilt-ridden for life. As for a mother deciding to "terminate her pregnancy," this euphemistic framing is meant to obscure what she usually knows in her heart: She killed her own child. The effects of this can be devastating, too, as countless testimonials from such women evince. Just consider one presented by the organization Human Life Alliance (HLA). A mother identified only as "Jenny" writes:

I'm 28 years old, and I had my abortion about 6 years ago. I think about it all the time. I always thought that I'd move past it eventually, but it's only gotten worse. Every time a TV show or program discusses abortions, miscarriages, or sad pregnancy stories, I cry uncontrollably. The decision for an abortion was emotionally painful, yet I didn't feel like I had a choice at the time. I was with a guy who I knew I wasn't going to end up with. I wasn't in love with him. I was with him because I was lonely, and vice versa. More importantly, I was still in college and I wasn't ready to have a child. So when we found out about my pregnancy, we knew what we had to do. I cried so hard on the day when the abortion was scheduled that the clinic could not go through with the procedure until a

week after the first appointment. If I had realized how much I would regret my decision, I wouldn't have gone through with it. I think about whether it was a boy or girl, what he or she would have looked like, and whether or not he or she would have had my eyes. These questions tear me apart over and over again. Even though the baby doesn't exist anymore, its brief existence in my womb changed my life forever. I wish I could go back in time and change my own mind. I would hold my newborn child in my arms and never let go.

The HLA provided other testimonials as well. For example, "I don't think a woman is ever prepared for the effect abortion has on a family," lamented Lauren. "I couldn't even look at my living children after I chose to abort their sibling."

This is, of course, anecdotal. But it also accords with study data. Just consider the partial list of emotional-trauma symptoms drawn, pro-life organization the Elliot Institute writes, "from a survey of 260 women who, on average, had their first abortion 10.6 years prior to being surveyed." To wit:

- 92% Emotional deadening (Reported either feeling less in touch with

their emotions or feeling a "need to stifle their emotions")

- 86% Increased tendency toward anger or rage (48% reported they became more violent when angered)
- 86% Had a fear of others learning of the abortion or a greater sense of fear for unknown reasons
- 82% Greater feelings of loneliness or isolation
- 75% Had less self-confidence
- 73% Sexual dysfunctions (Increased pain during intercourse, promiscuity, frigidity, or loss of pleasure)
- 63% Denial (Respondents were asked, "Was there a period of time when you would have denied the existence of any doubts or negative feelings about your abortion?" Of those responding yes, the average period of denial that they reported was 5.25 years.)
- 58% Suffered from insomnia or nightmares
- 57% Greater difficulty in maintaining or developing relationships
- 56% Suicidal feelings
- 53% Increased or began use of drugs or alcohol
- 39% Eating disorders which began after the abortion (binge eating, anorexia, or bulimia)
- 28% Attempted suicide

The bottom line is, as Mother Teresa of Calcutta once put it, "Abortion is profoundly anti-women. Three-quarters of its victims are women: Half the babies and all the mothers."

This said, all the aforementioned turmoil could be chalked up to societal conditioning and a need to reset one's feelings — that is, until dispensing with our age's relativism and realizing that absolutes are at issue. Within the womb absolutely is a human being, direct abortion absolutely is murder, this absolutely is wrong, and the truth absolutely will out. A post-prenatal infanticide woman either painfully comes to terms with this reality (and seeking God's grace and forgiveness is imperative), or possibly numbs her conscience and perhaps experiences that "emotional deadening"; if the latter, she to an extent becomes dehumanized. For a conscience can be viewed as a jigsaw puzzle, where fully formed status is achieved by having



Rasi Bhadram/iStock/Getty Images Plus

Fully human: What do you call it when a being has a full complement of human DNA? Any child who has seen an unborn sibling's sonogram or who has read Dr. Seuss would understand: "A person's a person, no matter how small."

all the pieces, each in its proper place. Insofar as we've numbed our conscience, the corresponding pieces will be missing and we'll have moved closer to that conscienceless state experienced by those alien-like beings among us called sociopaths.

Tragically, abortion acceptance certainly has the latter effect on the wider society. Columnist Mark Steyn addressed this well in a 2006 *Maclean's* article. "One consequence of abortion is that, in designating new life a matter of 'choice,' it made it easier to make judgments about which lives are worth it and which aren't," he wrote. "But it's foolish to think you can raise entire populations to make self-interested judgments about who lives and who doesn't and expect them to remain confined to three trimesters," Steyn added. "The 'right to choose' is now being extended beyond the womb: the step from convenience conception to convenience euthanasia is a short one, and the step from convenience euthanasia to compulsory euthanasia shorter still."

Yet it goes even beyond this, as the *National Catholic Register's* Jennifer Fulwiler pointed out in 2012, elaborating upon Steyn's commentary. We "only need to look at history to see where this line of thinking goes," she wrote: "Any time a society accepts it as true that it is okay to value other human beings according to how much we want to deal with them, there will always be death. At a minimum, it leads to spiritual death, when people begin to live their lives closed to deep connections with other humans, but there is usually also bodily death, as those who cramp the lifestyles of those who are more powerful are gotten out of the way once and for all. And thus we end up in a 'culture of death.'"

What's more, does this dark culture not explain much? Is it a coincidence that our black communities have both America's highest abortion rates and also her highest crime rates? It's entirely congruent: Prenatal infanticide is among the worst of moral crimes, after all. Is it a coincidence that as anti-gun laws have historically be-



Manfredo Ferrai

Speaking Truth: Mother Teresa of Calcutta, who devoted her life to fighting privation, recognized its spiritual forms as well. "It is a poverty," she once said, "to decide that a child must die so that you may live as you wish."

come more common, school shootings and general criminality have as well? This isn't to say there aren't other factors; TV and video-game violence (which I've reported on over the years and which, yes, is relevant), family breakdown, fatherlessness, and other phenomena do enter the equation, of course. Yet does devaluing human life not also influence how it's portrayed in entertainment, how people treat their families, and all interpersonal interaction? (And, of course, abortion is an effect as well as a cause.) Citizens can't have one characteristic view of man and another characteristic way of treating their fellow man.

That would be contradiction, something whose existence in our laws affecting the unborn reflects a certain conflict: that between desired convenience and what we know in our hearts to be true. Just consider, for example, that a man killing a pregnant woman may be charged with a double murder even when a doctor could have killed the same woman's baby with impunity. Church leader Andrew Haslam, with the faith-oriented group Salt, presented three more relevant contradictions in his 2019 piece "Ten ques-

tions for pro-choice people" (all quotations his):

- "Why is there a double standard at work here, in which we stay quiet about abortion while mourning miscarriage?" We shed clumps of cells every day when losing skin; what's so sad about it?
- "Why do we fight to save the lives of disabled and premature babies?" "A hospital in California recently broke world records by saving the life of a tiny 23 week little girl," Haslam wrote. "What made that girl's life worth saving? Was it the mere fact that she was now outside the womb? Was it the will and desire of the parents? Or was it some inherent worth in her humanity?"
- "Why is it more acceptable to fight for the rights of animals than of unborn humans?" The "fact that the animal rights lobbies are considered compassionate and pro-lifers are considered barbaric is totally irrational," Haslam notes.

Abortion's wrongness is lastly illustrated by the reasons it's promoted. Mother Teresa also said that it "is a poverty to decide that a child must die so that you may live as you wish." This is precisely the case, too. Question: Aside from the careerism and materialism sometimes driving abortion decisions, would there be the frantic drumbeat for it if people were content to keep sex in its proper place, within marriage? It's staggering to think that children must die so that we can have "fun."

Then, Thomas Jefferson noted that "the measure of society is how it treats the weakest members." There is much talk today by the usual suspects about protecting "marginalized" groups. Yet we can know their talk is empty because they don't even recognize the most marginalized, the unborn, as a group (except of cells). The reason is obvious, too: Unborn babies can't vote, protest, wave placards, or chant "No justice, no peace!"

The good news is that with *Roe v. Wade* having been aborted, some states will now have a little more justice, a bit more peace and can, perhaps, begin crafting a culture of life. ■

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LIFE AFTER BEING ABORTED

by **Rebecca Terrell**

Imagine you discovered that the only reason you are alive today is because the abortionist found your twin in the womb, but failed to realize you were there, too.

"A few months before my birth, my mother had an abortion," said Jennifer Callendar of Texas, in 2019 testimony before Congress. A short time after the operation, her mother felt Jennifer moving and rushed to the doctor to find out she was still pregnant. Medical records confirmed that one baby had been aborted, and her doctor offered to repeat the procedure. Jennifer's mother said no.

Born in 1980, two months premature and weighing slightly more than two pounds, Jennifer both survived and thrived. She is now a wife and mother who still wonders about the brother or sister she never met. "I feel like I miss him or her in a most interesting and spiritual way," she relates in a 2020 Faces of Choice video, saying her heart aches at the thought that abortion robbed her twin of any say in the matter. And while she grieves that her sibling will "never get to experience life," she thanks God for saving hers, "so that I can share it with others."

Her message is one of hope for anyone affected by abortion. "I was not rejected. I was not forgotten. I am loved. I have a hope, and I have a future," she says, in implicit defiance of those who label some babies as unwanted. "The same is true for you.... You can choose to forgive others and have compassion."

Claire Culwell feels much the same. She is also a twin abortion survivor, but neither she nor her adoptive parents knew it until after finding her birth mother several years ago. "Instantly I just knew I adored this woman," Claire remembers, in a 2016 Sanctuary of Hope interview. She was thrilled to meet the person who gave her both life and family.

Rebecca Terrell is a senior editor of The New American.

"But when she grabbed my hand, and she took me into another room, she was crying. And her hand was shaking," Claire relates. "I immediately saw a pain in her eyes, and it was a pain that ... I had never seen before." Tonya Glasby did not realize she was pregnant with twins at age 13 when her parents pressured her into an abortion. Miraculously, her doctor also missed the second baby.

Claire describes her shock at learning the truth. "All I could comprehend in that moment was the fact that I had survived something that was meant to take my life." As reality sank in, "I realized that I had a brother or a sister. They just hadn't lived life with us on this earth, and they had been missing from our family all along."

"But the one thing that has stuck with me since that day was thinking, 'Wow! God has a plan. God has a *big* plan.'"

Twin Survivor: Claire Culwell lost her twin to the knife of an abortionist who did not realize she, too, was in her mother's womb. She is now a leading pro-life advocate.





Part of that design has been her story's impact on the pro-life movement. Though Tonya did not have to reveal her painful secret, both women find consolation in knowing that their experience can help others. "If I could touch one girl to know that she has a choice to not have that abortion, and to give that baby up" for adoption, says Tonya, it would ease her remorse. "I have had a lot of guilt," she admits, saying that every day brings reminders that if she had chosen differently, "I'd have two babies."

"I've never met a mother that has chosen life that's regretted that decision," Claire recounts. "I cannot say the same for abortion."

Finding Love and Forgiveness

Not that women who have lost their babies to abortion are without hope. The resounding message among abortion survivors is one of unconditional love and forgiveness.

"The amazing thing is that she forgave me," says the mother of abortion survivor Carrie Holland-Fischer. "She forgave me!"

Their story went viral on Valentine's Day in 2019 when the nonprofit Special Books for Special Kids broadcast a video of the mother-daughter duo. Born in 1969, Carrie was the third child of single mom Shirley, who did not believe she could take on the responsibility of another baby whose father had walked out on her.

A short time after her abortion at a Houston clinic, Shirley realized that her child had survived, and she decided to keep her. However, the procedure had taken a harsh toll; Carrie arrived with multiple disabilities including bodily disfigurement and sight and speech impairment.

She endured bullying and ridicule as a child and young adult because of her physical appearance. She was also plagued with recurring dreams of a baby fighting for its life, dreams that only made sense after a family member revealed the truth of the abortion attempt to her during her teen years. In 2019 testimony before the Texas House of Representatives, she

divulged that her life's hardships led her to attempt suicide at age 30.

After surviving both that and abortion, she realized God had a good reason for wanting her to live and began a personal ministry to forward pro-life causes. Along the way she earned a college degree and got married. In 2012, the couple experienced the joy of watching an ultrasound of their six-week-old baby's heartbeat.

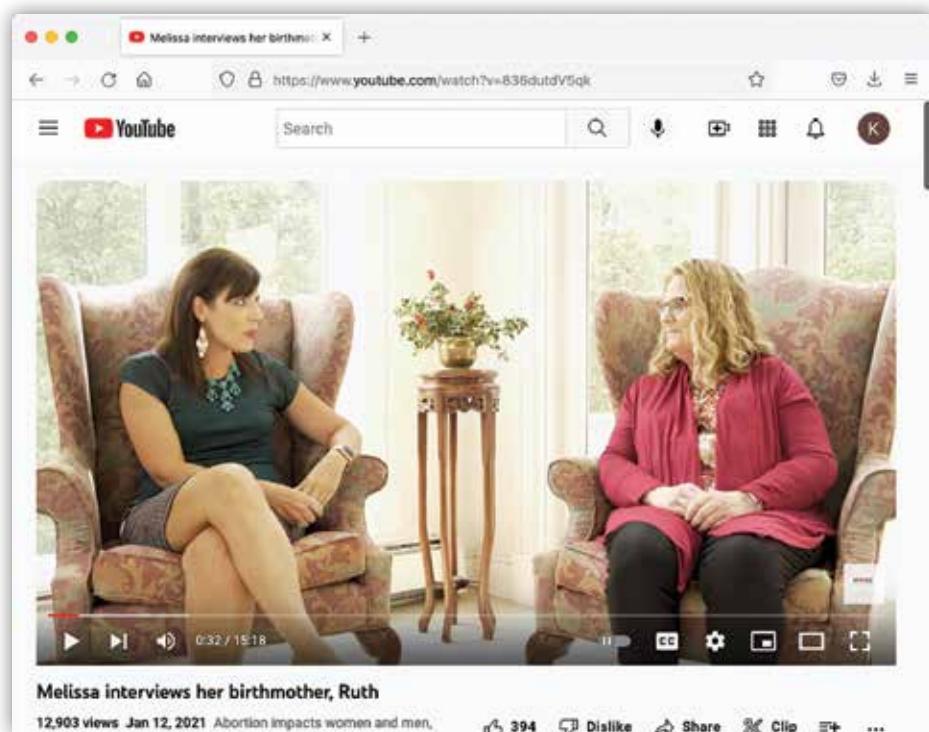
Carrie explains that she forgave her mother because she understood the circumstances at the time seemed insurmountable, and because Shirley was so remorseful and honest about it. "I don't want her to feel guilty," Carrie says. "I've accepted the things she did, and she accepts the things I do. And we just love each other." Shirley agrees and calls her daughter her "best friend."

Theirs is one of many happy endings.

"Hope's birth mother came and stayed with us recently, and we all share a special bond and a love for each other," says Terri Kellogg, in a 2020 Faces of Choice video. "She is part of our family."

Terri and her husband adopted abortion survivor Hope Hoffman more than 30 years ago, when she was three months old. The baby had been through a curettage abortion intended to slice her tiny 10-week-old body into pieces inside her mother's womb. Three months after the procedure, Hope's birth mother, Tonya, realized she was still pregnant and this time, opted for adoption. She didn't know of her baby's severe injuries from the abortion instruments.

Hope came eight weeks early. Her brain was exposed where the scalp and skull had



Family reunion: Abortion survivor Melissa Ohsen found and forgave her birth mother, and then started the Abortion Survivors Network so fellow survivors could connect and heal.

been torn away in what doctors described as an old wound. They resuscitated her several times.

Now wheel-chair bound with cerebral palsy, Hope “doesn’t see limitations,” says Terri. Instead, she has “joy and passion for life” and enjoys it “to the fullest.” As a teenager, Hope was thrilled for the chance to meet her birth mother in person, her family having kept in touch with Tonya through their adoption agency.

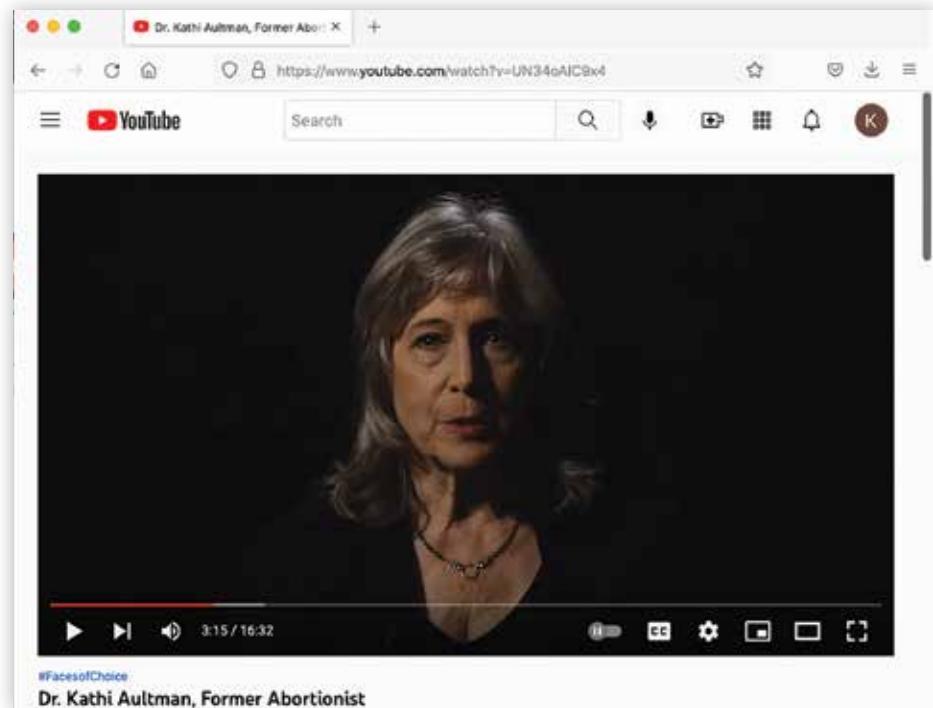
“The best part about it,” said Hope, with a smile, remembering that first meeting in a 2019 video for Port Lucie, Florida, church Calvary PSL, was “letting Tonya know how much I love her and support her in so many ways.”

“Looking at her and her telling me she forgave me, that she loved me, but looking at her in that wheelchair...” Tonya said as she choked back tears while describing her initial reaction. Terri had arranged the meeting, suspecting Tonya’s feelings of guilt and hoping to assuage them. She summed up her gratitude, saying that “it was because of her that I’m a mother and God led Hope to us.”

“‘God has a plan’ is a quote that Hope says all the time,” recalls Tonya, who appeals to all expectant mothers to remember that the same is true for them. “If you find yourself in a situation where you’re pregnant, and you don’t feel as though you can take care of that child, find somebody who can.” She points to the myriad adoption agencies nationwide. “There are a lot of parents out there who are just dying to have a baby to take care of and to love.”

Connecting With Survivors

These inspirational stories are only several of hundreds compiled by Melissa Ohden, founder and CEO of Abortion Survivors Network (ASN). She launched the non-profit in 2019 after realizing the large number of abortion survivors in society and their lack of a safe place to connect with each other for healing. ASN also provides a credible platform from which those who choose to do so can broadcast their stories.



Epiphany: Former abortionist Dr. Kathi Aultman became a pro-life advocate when she realized she was not simply removing blobs of tissue but tearing helpless infants “limb from limb.”

Melissa’s began in 1977, when she survived a saline infusion abortion. This is a chemical procedure that injects salt into the amniotic fluid that surrounds a developing baby in the womb. It causes slow death by dehydration, brain hemorrhage, burns, and convulsions. Within a few hours or days, the pregnant mother delivers a dead baby. In Melissa’s case, she miraculously survived.

She learned this truth at age 14, as recounted in her poignant autobiography *You Carried Me: A Daughter’s Memoir*. At first the news left her devastated, feeling isolated and hurt. Years later she sought and reunited with her birth mother, Ruth Lindahl, who had been a 19-year-old, unmarried college student pressured into aborting her baby. For some 30 years, she did not know that Melissa was alive.

Their reunion was one of many discoveries along Melissa’s journey. She also connected with the survivor of another

1977 failed saline infusion abortion, the indomitable pro-life activist Gianna Jessen, upon whose life the 2011 movie *October Baby* is loosely based. Melissa says that was the first time she realized that she was not alone.

Her path changed course again after delivering a speech at a Right to Life march in the early 2000s, when a young man approached and whispered, “I’m one of you.” She says her conversation with him opened her eyes to the fact that “people like me are everywhere,” and set her on a mission to find every abortion survivor possible.

ASN has so far connected around 400 members within this exclusive club, spanning 18 countries and ranging in age from infants to the elderly. Many choose to remain anonymous, known only to their fellow survivors, but others air their death-defying stories in videos at the website FacesofChoice.org.

Some narratives span the globe. A curettage abortion in South Korea in March of 1995 left Josiah Presley with a deformed arm, but soon after birth he was adopted by a family in Oklahoma. Josiah attests to “the love of Jesus Christ” showered on him by his adoptive parents, which taught him to forgive his birth mother. He calls life “a gift from God, not meant to be discarded or wasted in hatred.”

“Because God has chosen to love us, we choose to love others. We choose to be a voice for the voiceless,” he says, leaving viewers with the question, “What will you choose?”

“In every situation … always choose life,” answers Jennifer Milbourn, another Faces of Choice representative who in April of 1978 survived vacuum aspiration abortion. During this procedure the abortionist crushes the infant’s skull *in utero* and inserts a vacuum hose with a cutting edge that dismembers the rest of the body and pulls the mutilated parts into a collection bottle. The abortionist spared Jennifer’s life only after realizing her head was

too large to crush, telling her mother that she would nevertheless likely miscarry because of the procedure.

Jennifer believes God miraculously saved her life so her children could live theirs. She, too, has forgiven her birth mother, acknowledging that she was as much a victim as Jennifer and “the millions of other little lives that have been lost that were worth saving.”

“She fell for a lie that abortion is actually just healthcare,” Jennifer states. “Abortion isn’t healthcare; I am not a disease.” Speaking for “the millions of people who have been aborted and did not miraculously survive,” she hopes to reach women who have had abortions with the promise of God’s love and forgiveness, and to teach “this younger generation the truth and realities of what it means to be pro-choice.”

Inside the Abortion Industry

Jennifer experienced her own epiphany shortly before recording her testimony. She met a former abortionist, Dr. Kathi

Aultman, also featured in a Faces of Choice chronicle, who revealed something particularly shocking. Had Jennifer’s mother been under the care of Dr. Aultman that day in 1978, Jennifer would not be alive now. Having received specialized training in dismemberment abortions, she knew how to complete the procedure Jennifer described.

Aultman provides unique insights into the abortion industry, not only because of her former occupation, but also due to the abortion she had as an unwed medical student. Thinking that an unplanned pregnancy would destroy her career aspirations, she also sincerely believed that as an abortionist she would likewise be “taking care of women who needed her help.”

Her conversion evolved slowly, beginning after marriage in starting her family. “Suddenly I realized that [my baby] wasn’t just a blob of tissue. It wasn’t just some sub-human.” The “baby-fetus connection” convinced her to stop performing abortions, but she continued to refer patients since she still thought it was a woman’s right.

Meanwhile other realities began to chip away at her illusions. Among her patients who had abortions she witnessed numerous psychological and physical problems. One woman confessed that she was seeing a psychiatrist because “the realization that she had killed her child was so much worse than the realization that she had been pregnant.” Another told her that she had delivered her aborted baby alive into a toilet and watched him drown. “I don’t know that that woman will ever get over the psychological consequences of her abortion,” grieves Aultman.

On the other hand, she knows mothers who considered abortion but opted for life; she watched their children grow. Seeing their young faces, “I began to realize, again, that these are people,” she relates.

Moreover, contrary to popular misconception, “unwanted” pregnancies did not ruin these women’s lives. Some kept their babies, others chose adoption. Regardless, young girls saw their families

Fighting for life: Gianna Jessen survived saline abortion in 1977. In her undying crusade to save babies from legalized slaughter, she asks audiences, “What side are you on?”

Liberty.edu/coleman

and friends rally around them, and they did not have to quit school. Help materialized even for those without apparent support. Their experiences forced Aultman to acknowledge the illogical basis of her own abortion rationale.

The final blow came when she ran across an article comparing abortion to the World War II Holocaust. “At that point I realized how [the Nazis] could do it. They did not see the Jews as human beings, just as I did not see the fetus as a human being,” she explains. It hit her that, although she was always concerned about the safety and comfort of her patients, she never considered the pain and agony of “those helpless human beings … as I tore those little bodies limb from limb.”

Now a pro-life activist, Aultman points out that only around 15 percent of obstetrician-gynecologists perform abortions, and most of those quickly give up the practice. Why? “The abortionist has to count the body parts,” she reasons, and “you can only count body parts for so long before it sinks in” that abortion is actually infanticide.

Open Secrets

Shockingly, some remain blind to that fact, choosing instead to prey on women convinced by the lies of feminist propaganda that robbing their offspring of life will solve all their problems. One wonders if abortionists would be as concerned about the plight of women if their profession were not so lucrative. In 2020, the nation’s largest abortion provider, Planned Parenthood, reported revenue of more than \$1.6 billion from clinic income, donations, and government subsidies, according to American Life League.

Is profit what motivates abortionists to perpetuate the falsehood that a fetus is subhuman? What other proof is necessary beyond witnessing firsthand babies who actually survive the procedure? Despite media silence on the issue, it is an open secret that live births happen with alarming regularity in the country’s abortion mills. The industry’s flippant term for them is



AP Images

House of horrors: The Women’s Medical Society in Philadelphia, where police arrested owner and abortionist Kermit Gosnell for murdering multiple babies born alive. He is serving life in prison.

“failed termination of pregnancy,” and ASN says that the U.S. Centers for Disease Control and Prevention (CDC) identifies some 400 to 500 annually.

However, reliable statistics are hard to come by. Live Action News published research nearly a decade ago that indicated more than 1,200 babies are born alive after abortions each year. The report recalled Pulitzer Prize finalists Liz Jeffries and Rick Edmonds, who exposed the “epidemic” already present in 1981, “recording heartbreakingly testimonies from nurses who held and comforted dying abortion survivors.” Dr. Willard Cates, then-chief of abortion surveillance for the CDC in Atlanta, stated at the time, “No one is so naïve as to think there is reliable voluntary reporting of live births in the present climate.”

Though the agency has yet to correct this lapse, there is ample evidence of live births, though most babies do not live to tell about it. The infamous case of Dr. Kermit Gosnell exposes the horrifying end that awaited survivors in his Pennsylva-

nia clinic. Gosnell is serving life in prison without parole after a 2013 conviction of first-degree murder in the deaths of three babies born alive. Former staff members testified that it was “standard procedure” for Gosnell to use scissors to sever the spinal cords of infants who survived abortions. “These killings became so routine that no one could put an exact number on them,” reads the grand jury report.

Gosnell is hardly an anomaly. Undercover reporting by Live Action News in 2013 revealed Washington, D.C., abortionist Dr. Cesare Santangelo admitting his methods. When the reporter posing as a potential patient asked Santangelo what happens when a baby survives an abortion, he explained that “legally we would be obligated to help it.... It’s all in how vigorously you do things to help a fetus survive at this point.” But, he assured her, “we would not help it.”

The scenario he described would violate the federal 2002 Born Alive Infants Protection Act, which entitles abortion survivors to life-saving medical care.

Sadly, evidence indicates both that law and the federal partial-birth abortion ban are rarely enforced. For example, earlier this year, pro-life activists recovered the discarded bodies of five late-term babies outside Santangelo's clinic, apparent victims of live-or partial-birth abortions.

Other whistleblowers tell of similar atrocities. Jill Stanek was a registered nurse who discovered that her hospital employer regularly practiced live-birth abortion and shelved the tiny victims to die in a soiled utility room. One night, after cradling an aborted baby for the 45 minutes that he survived after birth, she committed her career to helping women who face unexpected pregnancy, encouraging them to choose life. Now an executive with the nonprofit Susan B. Anthony Pro-Life America, she laments on the group's website that, despite federal prohibitions, live-birth abortion is all too common.

That fact tips the abortion industry's hand; despite an alleged dedication to women's health, its genocidal goal remains aligned with that of eugenist Margaret Sanger, founder of Planned Parenthood, who never masked her intent to supposedly cleanse humanity through selective breeding. She wrote in 1918, "All of our problems are the result of overbreeding among the working class," and in her 1920 book *Woman and the New Race*, she called birth control "the process of weeding out the unfit, of preventing the birth of defectives or of those who will become defectives ... if we are to make racial progress."

David and Goliath

Now, more than a century later, abortionists have been slaughtering around 2,400 tiny victims daily nationwide — nearly 100 every hour — according to Planned Parenthood's research arm, the Guttmacher Institute. And though the U.S. Supreme Court has reversed federal protections for abortion, its ruling hardly sounds a death knell for America's holocaust. Fifteen states and the District of Columbia have enshrined abortion as a fundamental right in state law (city law in the case of D.C.). On the list are California, Connecticut, Delaware, Hawaii, Illinois, Maryland,

Massachusetts, Nevada, New Jersey, New York, Oregon, Rhode Island, Vermont, and Washington. Even a red state, Maine, makes the shameful cut. Guttmacher expects to soon add Colorado and New Mexico to the roll as radical pro-aborts in those states bristle at the (for now) pro-life majority on the high court's bench.

Challenging this entrenched culture of death is the comparatively small, privately funded, and continually growing pro-life movement. Dozens of groups nationwide fulfill various roles in a collective drive toward an abortion-free America. Oldest among these are the National Right to Life Committee and Eagle Forum, which focus on legislation and education.

Other organizations such as Rachel's Vineyard and Silent No More provide a haven for women who regret their abortions, while those facing unplanned pregnancies can find enduring assistance through institutes such as the Alpha Center and Care Net.

Bound4Life and 40 Days for Life are two of many associations that emphasize the power of prayer to end abortion. Former Planned Parenthood clinic director Abby Johnson credits the latter with her conversion, depicted in the 2019 movie *Unplanned*.

There are even leftist organizations such as Feminists for Life and PAAU, the Progressive Anti-Abortion Uprising. These represent activists who espouse otherwise politically liberal philosophies, proving the pro-life cause blind to political barriers.

Perhaps most compelling of all, however, are members of the Abortion Survivors Network, whose miraculous existence bears witness to the fact that abortion is the murder of innocent children. In their role as spokesmen for the pre-born, they acknowledge their purpose is to serve God, taking their cue from the biblical dictate in the 31st chapter of Proverbs, verses eight and nine: "Open thy mouth for the dumb, and for the causes of all the children that pass. Open thy mouth, decree that which is just, and do justice to the needy and poor." ■



Defending life: Hundreds of thousands of pro-life activists attend the annual "March for Life" in Washington, D.C., calling for an end to legalized abortion.



THE GOODNESS OF AMERICA

Family Expansion Through Adoption

The landmark *Roe v. Wade* reversal by SCOTUS is an answered prayer for pro-lifers and is sure to prompt more conversations on how to help pregnant women in need who may have otherwise turned to the devastating and life-ending option of abortion. One of the more obvious alternatives offered by pro-lifers has always been adoption, but this option has historically been under-supported by pro-abortionists who refuse to see the unborn as living beings deserving of life.

Adoption not only presents a godly alternative to abortion, but it also enhances the lives of the families who are fortunate enough to adopt.

The Landsgaards of DeSoto County, Mississippi, are one of those families. Kristen Landsgaard is a mother of eight children, three of whom are boys she and her husband, Peter, adopted from China.

"We always wanted a large family," she told *The New American*, "but we got married later in life. I was in my 30s when we started."

The Landsgaards were blessed to have five biological children together, but they knew they wanted to grow further, and turned to adoption, something that Kristen always dreamed of doing.

"Around the world, there will always be children who need good families," she told *TNA*.

When the family first began researching the adoption process, they reached out to an adoption social worker who told them that adopting from China was the easiest route.

Kristen explained, "There was no system in place in China for a mother to give up a child she couldn't care for, so children were frequently abandoned, particularly children with medical needs. And the kinds of 'medical needs' in China that would prompt parents to abandon their children were not such big deals here in the United States, but because of the inadequate socialized medical system in China, they were enough to force parents to have to give up their children."

In other words, orphans in China



The Landsgaard family

were overflowing with children in desperate need of adoptive families.

Kristen's social worker told her that adoption from China was approximately the same price as delivering a baby in the United States without insurance, and that ample adoption financial support is available to cover most expenses.

Kristen and Peter worked with Christian agencies for all three of their adoptions, and were astonished by all of the resources available to them that made the process affordable and relatively painless. Peter was blessed to work for an employer that offered adoption benefits, something that Kristen believes is more common than most would expect. There are quite a few grants available to help fund adoptions for those who are willing to do the research. And the federal government also offers adoption tax credits. In 2022, the federal adoption tax credit is \$14,890, according to AdoptHelp.com.

"God provides," Kristen celebrated. "We never suffered financial hardship because of adoption expenses."

Domestic adoptions in the United States have historically been harder and more expensive. At least one contributing factor is the cultural attitude toward adoption, Kristen contends.

"Women who are pregnant here in the United States are discouraged from turning to adoption by pro-abortionists," she said. "They have been taught that carrying their pregnancy to term will cause too much upheaval in their lives. There seems to have been a huge demand for

American babies that was unmet by the limited availability of children being adopted out."

According to AmericanAdoptions.com, while it is hard to determine an exact number, there are approximately two million couples waiting to adopt in the United States, 36 waiting families for every one child placed for adoption.

The overturn of *Roe v. Wade* may soon change all of that, giving the unborn a chance at life with loving, adoptive families.

Kristen and Peter are hopeful that more families will consider adoption. They feel blessed to have a large family, something Kristen believes is often discouraged by today's culture.

"You change your priorities with larger families," she told *TNA*. "Things that you once thought were important become a lot less important when you are supporting a big family."

Through adoption, Kristen and Peter created three sets of "virtual twins" — same-age, unrelated siblings who have grown together since infancy. Three of her biological children have a "twin" from China that is nearly the exact same age, something that she says has been incredible to witness as they grow together.

"My youngest two are seven weeks apart, and it's been so interesting to watch them develop together," she shared.

"My daughter is definitely the bossier one and is happily prepping my son for marriage one day," she joked.

Kristen says her boys have not shown much interest in learning about their biological families or even maintaining their Chinese heritage, at least not now, but that she and her husband would support them if they took an interest in learning more about their culture and families.

Of course, life has been hectic with eight children. Busy work schedules, band classes, music lessons, and play dates have kept them busy over the years. But Kristen wouldn't have it any other way. "Our lives have truly been enriched through adoption. We love having a big family and having a house full of people," she said. ■

— RAVEN CLABOUGH

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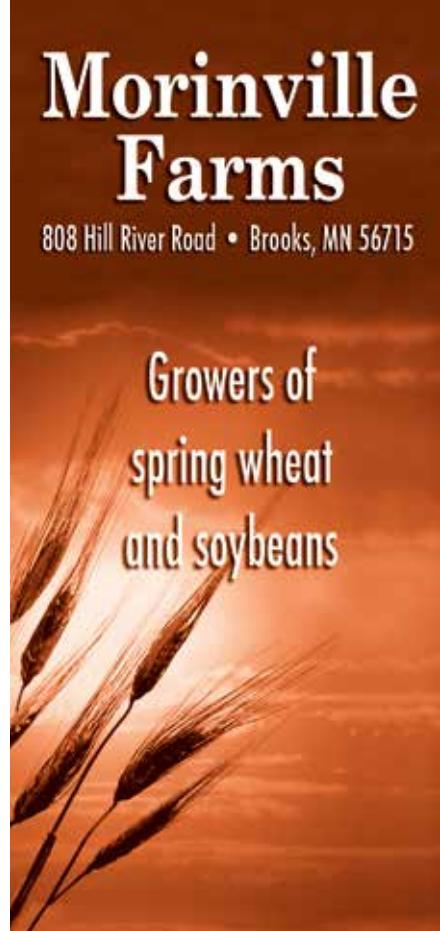


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Life After Roe

As pro-life advocates celebrate the SCOTUS ruling that removes federal protections for abortion, they prepare to defend the unborn in states that enshrine infanticide as a fundamental right.

(July 25, 2022) TNA220725



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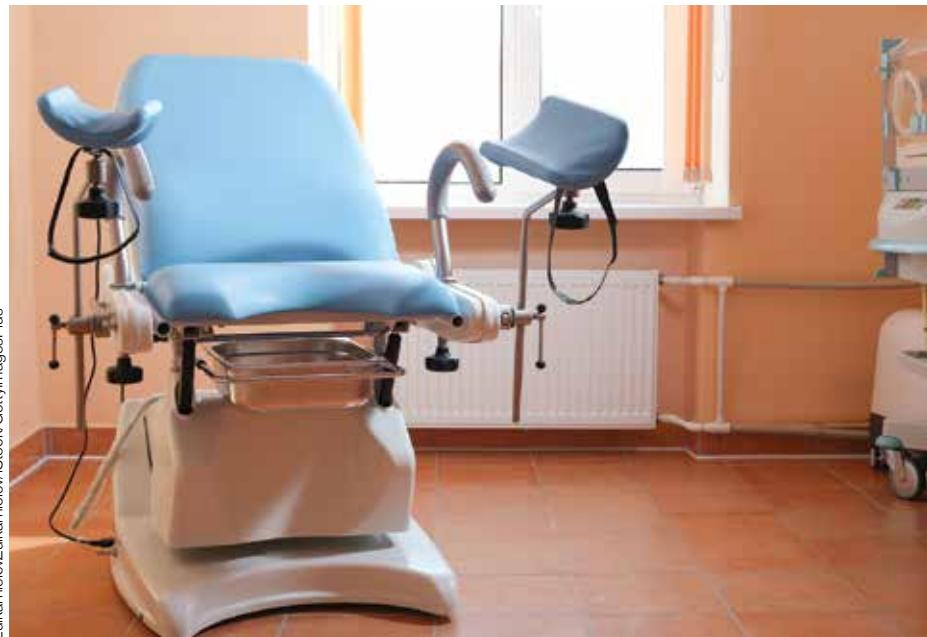
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ABORTIONISTS' TERMINATION OF HISTORY

Planned Parenthood claims that abortion is a “right” entrenched in American antiquity and culture, but an honest look at the historical record exposes this as a genocidal lie.



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by Selwyn Duke

Men do not differ much about what things they will call evils,” wrote G.K. Chesterton in 1909; “they differ enormously about what evils they will call excusable.” Abortion has been called a number of things throughout the ages, from excusable in many times to “prenatal infanticide” at least as early as 1901 (and likely before). In reality, though, abortion may be one of those issues where people do differ much, at least now — if some recent behavior and pronouncements are any indication.

Reacting to the expected overturning of the *Roe v. Wade* (1973) decision, *National Geographic* wrote May 17 that in Justice Samuel Alito’s (leaked) draft opinion, he “drew on the work of cer-

tain historians and concluded the right to abortion was not rooted in the country’s ‘history or tradition.’”

“But that view of history is the subject of great dispute,” *NatGeo*, whose passions on this lie where you may expect, continued. “Though interpretations differ, most scholars who have investigated the history of abortion argue that terminating a pregnancy wasn’t always illegal — or even controversial.”

“Interpretations” do “differ,” not just in soundness but also in sanity. But *NatGeo* misses the point, perhaps purposely, that Alito wrote in the above lines of the right to abortion not being rooted in our country’s “history or tradition,” not whether it was “always illegal — or even controversial.” These are two very different things. In fact, when and where in man’s history had prena-

tal infanticide ever been declared a “right”?

For his part, Alito points out in his draft that the *Roe* opinion did not even “claim that American law or the common law had ever recognized such a right, and its survey of history ranged from the constitutionally irrelevant (e.g., its discussion of abortion in antiquity) to the plainly incorrect (e.g., its assertion that abortion was probably never a crime under the common law).” It’s ironic, too, that those up in arms over *Roe*’s overturning are often the same people who consider the Constitution passé and an antiquated document, for they’re defending a decision that cited antiquity.

Yet it should go without saying that the laws and social codes of ancients living before Christ’s birth should be irrelevant to justices whose job is, and who’ve taken an oath, to uphold the Constitution. Why, you could find less of a history of civilizations respecting freedom of speech or the right to be armed than you could of societies proscribing abortion. Should the actions of the ancient Babylonians or Sumerians now cast doubt on the First and Second Amendments?

As to the history, however, notable is that abortion was consistently far more frowned upon than slavery. For example, as the scholars at the Eternal Word Television Network (EWTN) write in “A Brief History of Abortion,” “There are very few documents on the topic of abortion available to us [from] before the time of Christ. However, those that we can find invariably recognize that abortion is not only deadly for babies and women, but to entire societies as well.”

“In the 12th century before Christ, more than 3,000 years ago, Provision 53 of the



Not a “right”: As with theft, rape, and post-birth murder, abortion has ever plagued man. But it was generally considered a wrong, never a right. In fact, the Ancient Assyrian Code actually stated that a woman procuring an abortion should be impaled and left as food for carrion eaters.

Ancient Assyrian Code stated that any woman who procured an abortion should be impaled upon a stake and left as food for the carrion eaters, whether or not the abortion killed her,” EWTN continued.

In ancient Greece, though, abortion certainly was “excusable” — but not without consequence. As EWTN also tells us, the philosopher Plutarch remarked on the natural and inevitable results of his society’s abortion policies, lamenting that they were at least partially responsible for his time’s low birth rates and, consequently, depopulation so severe “that the towns are deserted and the fields [are] lying fallow, although this country has not been ravaged by war or epidemic.”

Note, too, that at issue here were pagan civilizations that had nothing such as our modern set of human rights and our Christian concept of the sacredness of all people. This was reflected in the day’s standards. As EWTN further informs:

During the classical period, laws restricting abortion varied substantially. Greece permitted both the abortion and infanticide of imperfectly-formed children. Grecian standards regarding young children were quite loose; a child could be

killed by exposure (leaving the infant outside to perish from the effects of the elements) merely if the father did not consider it handsome or beautiful enough, if the mother could convince the father that the child did not contribute to the best interests of the family, or if it did not measure up to the physical ‘styles’ of the time.

Plato (427-341 B.C.) and Aristotle (384-341 B.C.) were two of the earliest advocates of eugenics, and approved of the exposure of offspring for the good of society, a view mirrored by [Planned Parenthood founder] Margaret Sanger nearly 2,500 years later.

In other words, though more advanced than other contemporary civilizations, ancient Greece allowed *post-birth* infanticide as well. Someone should have shown the Roe Court justices Santayana’s famous quotation and reminded them that the value in remembering past mistakes lies in *not* repeating them.

This said, even ancient pagan societies didn’t enshrine prenatal infanticide as a pseudo-right or produce the in-your-face, abortion-on-demand agenda bedeviling us today. In fact, the original Hippocratic

Oath, the statement of medical ethics authored between the fifth and third centuries B.C., prohibited abortion. Traditionally attributed to Greek doctor Hippocrates (though he might not have actually written it), one of its sections reads, “Nor shall any man’s entreaty prevail upon me to administer poison to anyone; neither will I counsel any man to do so. Moreover, I will give no sort of medicine to any pregnant woman, with a view to destroy the child.” Yet this was rewritten in the Sexual Devotion’s early stages (1964) to state, “If it is given me to save a life, all thanks. But it may also be within my power to take a life; this awesome responsibility must be faced with great humbleness and awareness of my own frailty” — thus opening the door to euthanasia and abortion.

Abortion: “Solidly Rooted in America’s History”?

Now, some may assume that the Hippocratic Oath wasn’t perverted till ’64 because the traditional American sense of virtue aligned with its original version. But not according to Planned Parenthood, which posted the above-quoted line, declaratively, on an “Action Page.” “Leaders didn’t outlaw abortion in America until the mid-1800s,” the abortionist site continued. “From colonial days until those first laws, abortion was a regular part of life for women. Common law allowed abortion prior to ‘quickening’ — an archaic term for fetal movement that usually happens after around four months of pregnancy.” But is this historically accurate?

One of many more-scholarly sources disputing it is law professor Joseph W. Dellapenna. In his 1979 work “The History of Abortion: Technology, Morality, and Law,” published at the Georgetown University digital library, he writes that at “the adoption of the Declaration of Independence ... on July 4, 1776, abortion was banned in all of the 13 American colonies.”

“The colonies inherited English Common Law and largely operated under it until well into the 19th century,” Dellapenna continued. “English Common Law forbade abortion. Abortion prior to quickening was a misdemeanor. Abortion after quickening (feeling life) was a felony.”

There’s record of this law being applied, too. As *National Review* related in 2015 in

“The Historical Roots of Abortion Law,” “Maryland, for example, applied the prohibition in the 1652 case of William Mitchell. Rhode Island applied it in the 1683 case of Deborah Allen, and Connecticut in the 1747 case of John Hallowell. In 1716, New York City prohibited midwives from performing abortions.” Note that Mitchell was indicted with the accusation that he “[m]urtherously endeavoured to destroy or Murther the Child by him begotten in the Womb of the Said Susan Warren” (the woman he’d impregnated).

Yet the two-tiered, pre-post/quicken-ing punishment model would change. “Inherited from earlier ecclesiastic law,” it “stemmed from earlier ‘knowledge’ regarding human reproduction,” explained Professor Dellapenna. “In the early 1800s,” however, “it was discovered that human life did not begin when she [a woman] ‘felt life,’ but rather at fertilization.”

Following the Science

So the morality hadn’t changed, but the science had—and American law followed suit. In 1821, Connecticut became the first U.S. state to go beyond the common-law

standard and criminalize abortion. Providing detail, ProCon.org, not a pro-life site, tells us that Connecticut

banned the selling of an abortion-inducing poison, but it did not punish those who took the poison. Legal consequences began in 1845 when New York criminalized a woman’s participation in her abortion, whether it took place before or after “quicken-ing.” In the mid-1800s, early pro-life advocate Dr. Horatio Robinson Storer (1830-1922) convinced the Ameri-can Medical Association to join him in campaigning for the outlawing of abortion nationwide. By the early 1900s, most states had banned abortion. By 1965, all 50 states had outlawed abortion, with some exceptions varying by state.

So pro-abortion revisionist historians apparently hang their hats on the notion that abortion wasn’t “outlawed” early enough in the United States for such bans to ever have credibility (as if man’s consensus, across times or within one’s own, determines Truth); that the Founding Fathers

didn’t emerge from the Constitutional Convention in 1787 with an abortion bill in hand is perhaps their Exhibit A. (Of course, had they, they’d then be dismissed as narrow-minded, misogynistic, dead, white males.) Yet the Founders meant for the federal government to involve itself in little; common law was relied upon to govern much; and a newly formed nation, the fledgling United States being no exception, does not emerge from its mother’s womb boasting a full palette of laws. Such development takes time.

So Planned Parenthood may lean on the sophistic claim that leaders “didn’t outlaw abortion in America until the mid-1800s.” Of course, they didn’t outlaw slavery (nationally) till then, either! We’ll also hear, “Abortion is as old as antiquity,” as Bill Moyers’ website wrote in 2017. But so is murder, rape, theft, and sin itself. These are not arguments, but artifice; not reasons, but rationalizations.

Lastly, note that, as the Online Etymology Dictionary informs, in earlier times, the term “abortion” merely referenced any premature expulsion of a fetus (e.g., miscarriage); it did not assume the meaning of an “intentional miscarriage” until the late 19th century. The point: One could wonder how much of the discussion of early-American “abortion” is muddied by semantic confusion.

Sexual Devolution to Infant Destruction

Chesterton, whom I quoted earlier, predicted in 1926 that the “next great heresy is going to be simply an attack on morality; and especially on sexual morality.” So it has come to pass, too. Nonetheless, abortion laxity started “small” (if killing the smallest among us can ever be thus described). In 1959, the American Law Institute proposed “a model penal code for state abortion laws,” writes the organization National Right to Life. The code advocated “legalizing abortion for reasons including the mental or physical health of the mother, pregnancy due to rape and incest, and fetal deformity.” And thenceforth, more and more states found abortion “excusable,” with approximate-ly a third of them “liberalizing” relevant laws throughout the sexual devolutionary ’60s and into the early ’70s.



Seminal moment: Described by scientists as a flash of light or a burst of fluorescence, “conception” is just what it sounds like. As abortionist-turned-pro-lifer Dr. Bernard Nathanson put it, a “human being, indistinguishable from any of us and an integral part of our human community,” is created.



tle sympathy are, respectively, the *Roe v. Wade* opinion itself and the judges rendering it. As Minnesota Citizens Concerned for Life (MCCL) wrote in 2020, the “Court ruled that abortion must be permitted for any reason before fetal viability — and that it must be permitted for ‘health’ reasons, broadly defined in [the companion case] *Doe* (such that they encompass virtually any reason), all the way until birth. *Roe* effectively legalized abortion-on-demand nationwide.” This was a clear example of the SCOTUS operating above its pay grade. As Muslim writer and attorney Abed Awad asked at NJ.com last year, addressing the viability matter, “Technological medical advancements have made test tube babies viable. Does that mean that life is viable at conception?”

Not a law: *Roe v. Wade* was widely regarded as the most destructive court ruling in U.S. history. Why, pro-abortion constitutional scholar John Hart Ely bluntly said that the ’73 opinion “is not constitutional law” — “and gives almost no sense of an obligation to try to be.”

Enter Roe

So with people’s sense of morality transforming (morality, properly understood, cannot itself change), the battle for legal abortion was already turning in the anti-life forces’ favor. Yet still dissatisfied, they wanted judicial activism. They just needed the right pawn, and they got it — in the form of a desperate woman named Norma McCorvey.

Christianity Today provided some details about her story in 2020:

In February 1970 I was Norma McCorvey, a pregnant street person, a twenty-one-year-old woman in big trouble,” writes McCorvey in her 1994 memoir *I Am Roe*. “I became Jane Roe at a corner table at Columbus’s, an Italian restaurant at Mockingbird Lane and Greenville Avenue in Dallas.”

That short meeting with Sarah Weddington and Linda Coffee, two lawyers looking for the right case to strike a blow on behalf of abortion rights, transformed McCorvey’s life. The following month, Weddington and Coffee filed a lawsuit against Dallas district attorney Henry Wade

for enforcing Texas’s abortion law and used McCorvey as their lead plaintiff. The case ended up at the United States Supreme Court, and on January 22, 1973, the justices overturned the law seven-to-two and legalized abortion in all fifty states.

In 1994, McCorvey made more headlines when she embraced the pro-life movement; in 1995 she was baptized, and in ’98 she converted to Roman Catholicism. Yet her story wasn’t over. A 2020 FX-hosted documentary titled *AKA Jane Roe* claims that she did another about-face, repudiating her pro-life position on her deathbed. Her pro-life friends question this assertion. Whatever the truth, however, one thing it’s not is surprising. After all, McCorvey had a “difficult upbringing — marked by abuse, neglect and a stint in reform school — turbulent personal life, including a short-lived teenage marriage, and a decades-long relationship with girl-friend Connie Gonzalez,” the *Los Angeles Times* related in 2020. So the bottom line is that McCorvey was a troubled woman, perhaps running on emotion (as too many humans do), and she deserved sympathy. She got it from her pro-life friends, too.

Yet equally troubled but warranting lit-

Illegal as Well as Immoral

While many apparently view the judicial adventurism that is *Roe* as “excusable,” the reality is that noted liberal juridical experts have joined their conservative fellows in condemning it. For example, ex-ACLU attorney and left-wing justice Ruth Bader Ginsburg criticized *Roe* during a 2013 University of Chicago visit, making clear it was a faulty opinion. Eminent constitutional scholar and Yale law professor John Hart Ely (an abortion supporter), went further, stating, “What is frightening about *Roe* is that this super-protected right is not inferable from the language of the Constitution, the framers’ thinking respecting the specific problem in issue, any general value derivable from the provisions they included, or the nation’s governmental structure,” relates the MCCL. “It is bad because it is bad constitutional law, or rather because it is not constitutional law and gives almost no sense of an obligation to try to be.”

Then, bearing in mind that the *Roe* majority opinion was authored by Justice Harry Blackmun, consider the following: “Indeed, ‘[a]s a matter of constitutional interpretation and judicial method,’ writes Edward Lazarus, a former Blackmun clerk who is ‘utterly committed’ to legalized abortion, ‘*Roe* borders on the indefensible,’ the MCCL further relates. “Justice Blackmun’s opinion provides essentially no reasoning in support of its holding. And in the ... years since *Roe*’s announcement,

no one has produced a convincing defense of *Roe* on its own terms.”

The decision is also undemocratic. “Justice Byron White, a dissenter in *Roe*, explained the problem in his dissent in *Thornburgh v. American College of Obstetricians & Gynecologists*,” the MCCL also tells us. “[T]he Constitution itself is ordained and established by the people of the United States,’ he wrote. ‘[D]ecisions that find in the Constitution principles or values that cannot fairly be read into that document usurp the people’s authority, for such decisions represent choices that the people have never made, and that they cannot disavow through corrective legislation.’ *Roe* defied the Constitution and other laws that the American people agreed upon — and imposed the will of the unelected Court instead.”

Despite this, we nonetheless heard that *Roe* was “precedent” and must be respected under the principle of *stare decisis*. Putting aside Justice Clarence Thomas’s May observation “that when someone uses *stare decisis*, that means they’re out of arguments,” the truth is that *Roe* was never actually “settled,” contends Clarke Forsythe, J.D. Writing January 20 in “A Survey of Judicial and Scholarly Criticism of *Roe v. Wade* Since 1973: Legal Criticism and Unsettled Precedent,” Forsythe illustrated how thoroughly damaging the opinion was:

Writing in the 1920s, between his two terms of service on the U.S. Supreme Court, Justice Charles Evans Hughes “referred to the decision in *Dred Scott v. Sandford* as one of three notable instances in which the Court suffered severely from self-inflicted wounds.”... The Supreme Court’s 1973 decision in *Roe v. Wade* has arguably eclipsed *Dred Scott* and all other cases in its negative impact on the Supreme Court and the Nation. *Roe v. Wade* (and the companion decision in *Doe v. Bolton*) is the most controversial decision ever issued by the Supreme Court in its 233-year history. *Roe* is more controver-

sial than *Dred Scott v. Sandford*. The negative legal impact of *Dred Scott* was virtually eclipsed by the passage and ratification of the Fourteenth Amendment in 1868. *Roe*, by contrast, has been the subject of sustained criticism from Justices, judges and scholars for nearly five decades, and has collided with an increasing number of State governors and legislatures, as reflected in the more than forty cases (as of this writing) challenging state abortion limits that are working their way through the federal court system.

By centralizing control of the abortion issue in American society, *Roe* has negatively impacted national politics and the Supreme Court nomination process for almost a half century. The *Roe* opinion was extraordinarily weak — “probably the weakest of any major decision in American history,” according to one scholar — and subjected to severe criticism from major

constitutional scholars for two decades leading up to the Court’s *Casey* decision in 1992.

Roe created at least three constitutional conflicts: Congress’ debate over pro-life constitutional amendments between 1973 and 1983, the dispute between Congress and the Court over abortion funding that induced the Court to retreat a few years after *Roe* in *Harris v. McRae*, and the ongoing 48-year tension between the Court and a growing number of States that are determined to protect human life.

“*Roe*’s abortion right is an unenumerated right not derived from text, structure, history, or tradition,” Forsythe concludes. Put simply, *Roe* had to go — and its June 24 overturning was long overdue. The issue has been returned to the states, where it belongs.

So now we return to the world’s and America’s historical norm. Instead of people fantastically justifying abortion as some kind of “right,” they’ll more often have to defend it in the arena of debate — and legislators will have to stand and be counted when making relevant law. We’ll be more likely to have that discussion over whether prenatal infanticide is an excusable evil or even, as Nation writer Sophie Lewis wrote June 22, “a clearly documented public good” that can save “gestators,” as she puts it, the burden of harboring a “gestatee.” For as Lewis admits, the Dobbs decision “thrusts us into a situation in which we have little left to lose.” So when pro-life forces “agitate against feticide on the basis that it is killing,” she insists, “pro-abortion feminists should be able to acknowledge, without shame, that yes, of course it is.”

Lewis should at least be applauded for her relative honesty. Were other death cultists to join her in that — telling the truth about the history, science, and reality of abortion — perhaps it and the related Sexual Devolution could themselves, finally, be terminated. ■



AP Images

Mixed legacy: Norma McCorvey, better known as the plaintiff “Jane Roe” in the *Roe v. Wade* case, had a sad and turbulent life. Claimed as poster girl by both the pro-abortion and pro-life sides, she didn’t live to see the unconstitutional ruling bearing her name overturned.

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THE REVIEW

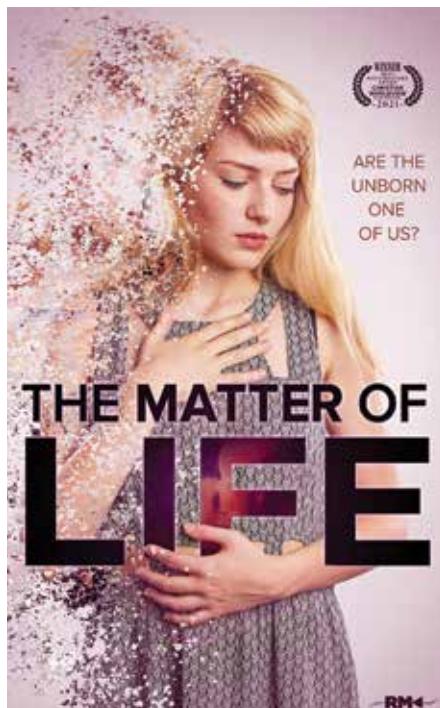
The Matter of Life: The Untold Story of Death

by Annalisa Pesek

The Matter of Life, touted as the “greatest pro-life movie ever made,” may be celebrated as an important, informative new documentary and praised for its historical accuracy as well as an ending that could be a game-changer for anyone who is on the fence or detached from the abortion issue.

Producer and director Tracy Robinson, a self-described former “pro-choice Christian,” certainly accomplishes her vision of telling the truth about abortion, beginning with the basic questions: What does it mean to “choose?” Does each and every human being have an equal right to life? Am I pro-life because I am a Christian?

Such queries are compelling for people keenly interested in the answers, many of which are contemplated in the film by prominent pro-lifers, including Scott Klusendorf, founder of Life Training Insti-



tute; Alan Shlemon, author and speaker for Stand to Reason ministry; Kristan Hawkins, president of Students for Life; Roland Warren, president/CEO of Care Net; and Terrisa Bukovinac, founder of Progressive Anti-Abortion Uprising (PAAU).

However, is the audience of Christians that Robinson is attempting to reach willing to be moved and engaged for an entire hour by historical evidence and shocking facts and figures, such as “four in ten women had attended church in the month they became pregnant,” “400,000 Christians get abortions each year,” and “abortion is the leading cause of death worldwide”?

Such statistics *should* rouse anyone with a pulse, but will viewers who need to hear the facts make it to the most dynamic aspects of the film — the last 40 minutes that depict the brutal and honest truth about abortion?

In a worthy beginning, the film travels through the decades, reaching all the way back to the 18th century to explain how abortion has come to be a part of the fabric of American life today.

Narrated by Tinika Wyatt (*My Sister's Keeper*), the documentary explains that in 11 states, including California, Washington, and New York, abortion was already legal before 1973, when the landmark Supreme Court ruling *Roe v. Wade* effectively struck down nearly all first- and second-trimester abortion restrictions in all 50 states in the union.

Robinson deftly explains the paradigm shift from the earlier to later feminists,

with suffragists such as Susan B. Anthony and Elizabeth Cady Stanton, who were for the vote but anti-abortion, and Betty Friedan (*The Feminine Mystique*), who did not support abortion publicly but certainly joined the greedy men who had seized the moment to recruit more women into the “pro-choice” movement in the 1970s. One may wonder why many Christians today are unaware of and do not understand this basic historical timeline.

Also featured is important archival footage of Planned Parenthood founder, racist, and eugenicist Margaret Sanger. The film uses her own words as she decryes the existence of “defectives,” or those unfit to live owing to birth defects, their race, or because they were “diseased, delinquent, and simpleminded.” Sanger openly stated that abortion should be used as the backup for people who couldn’t use contraception.

Yet her legacy as the founder of Planned Parenthood endured until 2020, until it was finally denounced by the largest and most profitable abortion provider in the Western Hemisphere.

The documentary excellently covers

the life of America’s most well-known abortionist — turned pro-life activist — Dr. Bernard Nathanson, a driving force in the abortion movement, performing an astonishing 75,000 abortions during his career.

Strikingly, the film documents Dr. Nathanson’s miraculous change of heart to the pro-life side, spurred by an image of a baby he captured in an ultrasound clearly trying to recoil from an instrument attempting to harm it. Robinson includes Nathanson’s 1984 film *The Silent Scream* (see review on page 43), perhaps the most important and powerful movie ever made that depicts those images and most accurately tells the truth of abortion.

Additional accomplished films on abortion in America include Nicholas Loeb’s authoritative and convincing theatrical drama *Roe v. Wade*, and married filmmakers Ann McElhinney and Phelim McAleer’s powerful *Gosnell: The Untold Story of America’s Most Prolific Serial Killer*.

Robinson’s documentary has all the facts, but for nearly an hour it moves like a college history or biology class, explaining the basic biological facts of

conception and the science of embryology to emphasize the message that life begins at conception and the reality that abortion is the killing of an innocent human being.

Viewing this part of the film is fairly mundane given the intended audience, but the narrative gains momentum as it moves to the more complicated history and development of the “pro-choice” movement in 1960s-1970s America and begins the conversation about how unborn children are not just a clump of cells through chilling images that convey the truth.

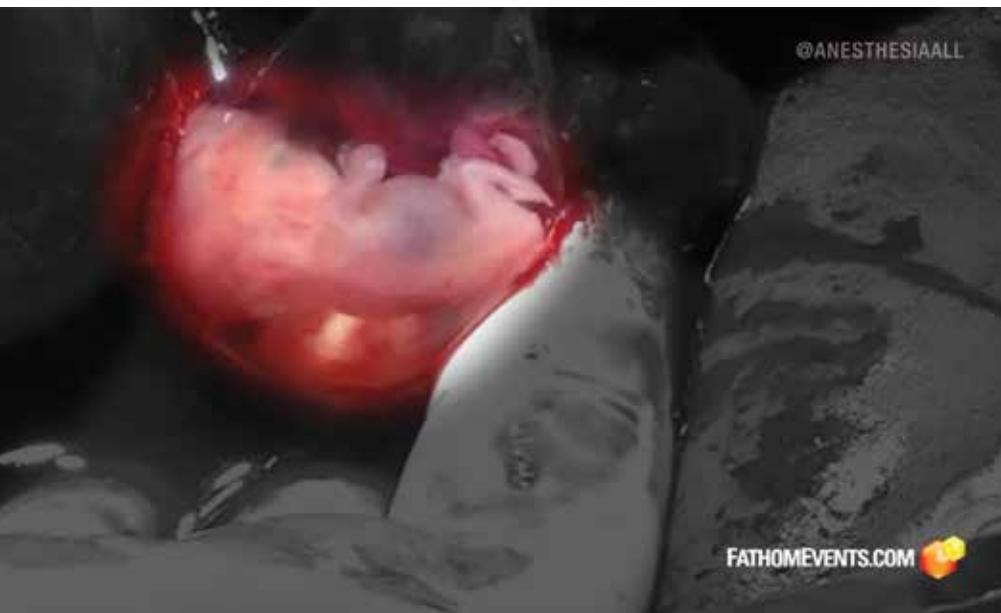
The film depicts graphic images of first- and second-trimester abortions that are gruesome and horrific. These pictures of abortion imagery and fetal development and the details of the practice of Dr. Anthony Levatino, M.D. — retired obstetrician/gynecologist who performed over 1,200 first- and second-trimester abortions — will impact any viewer’s life, whether he is pro-abortion or pro-life.

Levatino walks viewers through medication abortions, and explains that the majority of first-trimester abortions are carried out by suction dilation and curettage (D&C) to remove a baby from a woman’s uterus.

Viewers who continue watching learn that second-trimester dilation and evacuation abortions (D&E), occurring at 13-26 weeks gestation, involve instruments and procedures that cause a baby’s brain to pour out of the cervix, after a clamping down of the head. “Sometimes a little face comes back and stares at you,” Levatino admits in a chilling segment.

Overall, *The Matter of Life* is highly recommended for every American to view in order to dispel the myths that have allowed for the genocide of two generations of Americans to continue. State lawmakers should ban abortion in all states where the grisly practice is still legal, and any woman contemplating an abortion should be encouraged to receive an ultrasound and watch *The Matter of Life* before making the choice to kill her child.

The final parts of the film are the most impactful, and hopefully will change the hearts and minds of people who are either “pro-choice” or on the fence on this issue, and who are willing to look at the truth.



More than a clump of cells: *The Matter of Life* dispels the myths that have allowed the abortion genocide to continue for generations, showing the full humanity of the unborn child from the moment of conception.

Post *Roe*, *The Silent Scream* Shouts as Loudly as Ever

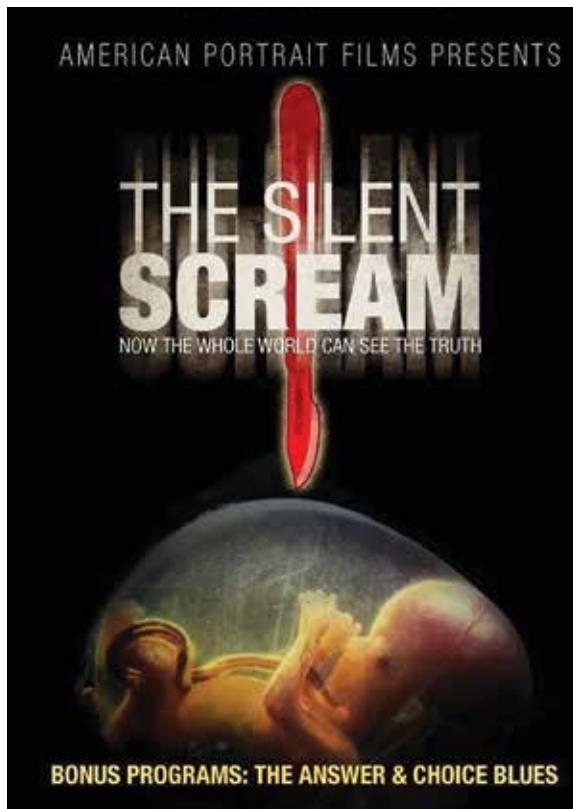
by Selwyn Duke

How does a man go from being one of the unborn's destroyers to their defender? In the late Dr. Bernard Nathanson's case, it's summed up in a single word: reality.

An ob/gyn who co-founded pro-abortion group National Association for the Repeal of Abortion Laws (NARAL) in 1969 and was for two years director of possibly the largest Western-world prenatal infanticide clinic, Nathanson admitted being responsible for 75,000 abortions. Yet ultrasound technology's development, enabling him to see the baby in the womb in real time for the first time, changed his heart. It also inspired him to become a pro-life activist and host the 28-minute, 1984 documentary film *The Silent Scream* (TSS), which uses that very sonogram technology to, as Nathanson put it, finally show "abortion from the victim's vantage point."

TSS shows a doctor inserting a suction tube into a female patient, repetitively moving it back and forth in her vaginal canal as you would a vacuum wand when sucking dirt you can't see from under a couch. That's the abortionist's perspective. But Nathanson methodically describes, and then shows, what eludes the naked eye. This first is the invasion of a 12-week-old child's uterine home, the puncturing of the amniotic sac, and the draining of its fluid.

There's controversy over halal "no-stun" butchering of animals; we want livestock dispatched painlessly. Yet no such regard is afforded the unborn. Rather, a child is "dismembered, disarticulated, crushed, and destroyed by the unfeeling steel instruments of the abortionist," said Nathanson. TSS shows that early on in the abortion, the baby's mouth is open in a "silent scream." The child's



heart rate, normally 140, increases to 200 beats per minute; sensing aggression in his sanctuary, his movements are violent. He's shifting about, trying in vain to avoid the instrument that will end his life.

If in a horror film we saw a demonic creature reach inside a mother's womb and tear her baby out piecemeal, rending it limb from limb, it would be the stuff of nightmares; we perhaps wouldn't even want it portrayed. Yet this is precisely the abortion victim's fate: "The pieces of the body are torn away one by one until finally all that remains are shards of the body and the head itself," Nathanson said. Polyp forceps are then used to crush the head, which is likewise removed "piecemeal."

The reality is so horrible that, Nathanson stated, the abortionist and anesthesiologist dare not even speak it; they instead euphemize, calling the baby's head "number one." "Is number one out yet?" may be asked. Note that Nazi concentration-camp victims were identified with numbers, too (via tattoos).

But seeing is believing and can beget a Road-to-Damascus moment. The young doctor performing the 12-week abortion

in TSS had done close to 10,000 prenatal infanticide "procedures"; he also was part of the film's editing process. He was so appalled by the reality witnessed thereby that he actually had to step away for a moment.

He did later resume editing — but *not* performing abortions.

Similarly, the woman operating TSS's real-time ultrasound camera was a staunchly pro-abortion feminist, but was so moved by what she beheld that she never again discussed prenatal infanticide, relates Nathanson.

Abortion proponents say that criminalizing prenatal infanticide won't save lives but cost them; women will instead seek back-alley alternatives and be at black-market butchers' mercy. But Nathanson points out that in 1963, there were approximately 100,000 illegal abortions in the United States and precious few legal ones; in 1973, when *Roe v. Wade* was made, there were 750,000 legal abortions. There are now in the neighborhood of that many every year, with the post-'73 total being approximately 63 million.

Nathanson's story has, in a way, a happy ending: After becoming as an atheist a pro-life activist, he converted to Catholicism 15 years before his 2011 passing. But what of today's unborn?

TSS is powerful and explicit; even so, Nathanson's trained eye could see detail that perhaps would elude laymen. But imagine its impact if more modern technology were used to enhance it, so the abortionists' horror-film-like brutality were revealed with Hollywood-level vividness. What's more, imagine if instead of LGBT propaganda being pushed on youth, TSS were shown to every freshman or sophomore high-school class. Only the sociopaths among us would be unmoved, and pro-abortion protests might come to be as frowned upon as marches by the KKK. ■

BY WILLIAM S. HAHN

Missed Lessons of *Roe v. Wade*

Roe *v.* Wade offers a series of civic lessons for all Americans. First and foremost is that the ruling violates the very first line of the Constitution (after the Preamble): “All legislative powers herein granted shall be vested in a Congress.”

Even those with a rudimentary grasp of mathematics understand that “all legislative powers” leaves none for the other two branches of the federal government. The court’s opinion of *Roe v. Wade* was just that: an opinion that binds plaintiff and defendant. It should have never been the “rule of law” or, even worse, a “right” created by government that it has now taken away.

A fundamental understanding of the origin of rights means the difference between freedom and tyranny. The Declaration of Independence explains why governments are instituted: to protect God-given rights, which are not to be infringed by government. Many other less-free countries and world government bodies such as the United Nations hold the opposite view. They believe rights come from government and are only allowed to the extent of the law. Enter tyranny.

Governments instituted here should have protected the most basic of rights, including, but not limited to, life, liberty, and the pursuit of happiness/property — including the right to life for preborn babies. How should government have done this?

On the federal level, the Constitution provides Congress with the power to limit the appellate jurisdiction of the U.S. Supreme Court. Look up Article III, Section 2, Clause 2. After the anti-life *Roe* decision was issued in 1973, the appellate jurisdiction to hear abortion cases could have been pulled by Congress, sending it back to the states. Congressman Ron Paul tried to exercise this power in 2006, but “pro-life” Congressman James Sensenbrenner killed it in committee.

The judges could have been impeached. Article III, Section 1 makes provision for justices serving only during good behavior. Allowing the killing of the most vulnerable in our society does not constitute good behavior and works against the very reason governments are instituted.

The 10th Amendment to the Constitution says that any powers not delegated to the federal government are kept by the states/the people. State legislatures could have nullified this ruling or “case law” and enacted and enforced their own laws making



Choreograph/ iStock / Getty Images Plus

abortion illegal. Here in Wisconsin, abortion has been illegal since 1849. Throughout the years after *Roe v. Wade*, legislators and other advocates tried mounting efforts to remove the law since *Roe* was the “law of the land.” Based on the legislative powers delegated to Congress, it never was. Since Wisconsin has this law, days before *Roe* was overturned, Planned Parenthood announced it was closing down its abortion services and referring its customers to out-of-state providers.

Many fail to recognize that abortion is only a tool used in a larger war. Abortion is a weapon to defile, derange, and pervert our American experiment of freedom.

In April of 1974, The John Birch Society published a reprint of an article that appeared in our monthly *American Opinion* magazine. It was titled, “Abortion: Yes or No,” and was written by Dr. John Grady, who was a family physician.

He wrote, “Many Americans who have objectively studied our national problems, and who are fortunate enough to have been exposed to factual and undistorted information, contend that much of what is happening in America today is . . . the result of a deliberate, organized and multifarious attack on the principles, morals, culture, and ideals which constitute the firm foundation of the United States of America and of Western Civilization.”

“We believe we can prove that the citizens of the United States are being deceived, confused and brainwashed by a conspiracy which seeks to destroy all that is right and reasonable. Furthermore, the American people are being conditioned to accept the destruction of their own great nation, and are even being programmed to aid and assist in their own demise.”

Dr. Grady concluded, “Abortion is murder of the innocent, it is immeasurably evil, and it is American genocide. Yet to fight abortion without understanding and fighting the total conspiracy is to ensure certain and total defeat.”

The John Birch Society offers full understanding of the problem, as well as the organization and plan needed to defeat it. The state of America is tied directly to what the electorate will tolerate. And an electorate ignorant of the tools available to fix abuses will see those abuses flourish and multiply. As we wrote previously, the success of the Republic hinges on the electorate — it needs to be informed and willing to act.

Join JBS today to bring about an electorate that will restore the constitutional basics of this country and win the larger war. Visit JBS.org. ■

William S. Hahn is chief executive officer of The John Birch Society.



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