**Abortion**

"A gloriously apt correlation between the disposability of the foetus and the availability of sex, since both proclaim the cheapness of human flesh." (Burgess, *1985*, 234)

"We shall have 'taken the thread of life out of the hand of Clotho' and be henceforth free to make out species whatever we wish it to be. The battle will indeed be won. But who, precisely, will have won it?" Clotho was one of the Three Fates, or Moirae, in ancient Greek mythology. Clotho was responsible for spinning the thread of human life. (CS Lewis, *Abolition of Man*, 72)

"'The killing of the women and more especially of the young boys and girls who are to go to make up the future strength of the people, is the saddest part...and we feel it very sorely.' (Redskin. Account of the Battle of Wounded Knee. ERE v. 432)." (CS Lewis, *Abolition of Man*, 108) And we don't feel it at all.

1719 2 women woman disguised as men was a pirate. They were caught and sentenced to hang. They pleaded pregnancy. They were jailed. One died of fever. She would have been hanged after delivery. What happened to the other is uncertain. (Asimov's, *Bk of Facts*, 492)

Could not bring myself to kill baby pigs still dependent on the sow. The thought "that has run through a hundred massacres: 'wolf cubs who would grow into wolves.'" (*G.K. Chesterton, Collected Works, Vol. XX, 138)*

"Tree of Man's Making" is what Medieval revolutionary poet bitterly called the fruit tree in orchard of the king. It was the gibbet "and lives have dropped from it like leaves from a tree in autumn." (*G.K. Chesterton, Collected Works, Vol. XX,260)*

"It is no proof that a man holds life sacred that he wishes to save his own life; it is some proof of it if he refrains from murdering his enemy." (*G.K. Chesterton, Collected Works, Vol. XX, 606)* And what of the one who murders the innocent unborn?

Seneca said "'We destroy monstrous offspring; if they are born feeble or ill-formed, we drown them. It is not wrath but reason that separates the useless from the healthy.'" Justin Martyr said that Christians didn't marry except to bring children into the world, and if they didn't desire children they abstained from sex. (*Church from Age to Age*, 62)

"'only where God becomes person (namely in Christ), will man be treated as a person.'" 20th century Catholic theologian Hans Urs von Balthasar in (*Church from Age to Age*, 861)

"The human embryo, for example, was said to begin life as protozoan, then go through a fish stage (with gill slits) and a monkey stage (with a tail) before finally becoming a human being." This was popularized in 19th century by Germany's atheist, biologist Ernst Haeckel. "'Today it is known that every step in the fetal development process is specifically human.." (*Creation and the Modern Christian*, 70, 71)

"'Among some animal species, then, infant killing appears to be a natural practice. Could it be natural for humans too, a trait inherited from our primate ancestors?...Charles Darwin noted in *The Descent of Man* that infanticide has been 'probably the most important of all checks' on population growth through most of human history'" (Barbara Burke, "Infanticide," *Science*, 84, May 1984) in (*Creation and the Modern Christian*, 75)

The vast Nazi party stadium outside of Nuremberg, the scene of Hitler's great annual rallies. Mayor Of Nuremberg after the war used it for a peace rally marking the first anniversary of WWII's end. In this stadium were huge marble and brass bowls from which great flames burst during the Hitler rallies. At the peace rally children were climbing them and playing on them. Mayor's first words at the peace rally; first German words spoken in the stadium since Nazism fell were, "Will the children please come down from the sacrificial urns." Walter Cronkite, *A Reporter's Life,* p128

"Williams quickly decreed that the pregnancy would have to be aborted - no discussion was to be had, though neither Doris not Bobby-Jo mounted any serious objections. A safe abortion was still hard to obtain in those days [1965], but it was legal and relatively easy to arrange if the procedure could be done under the auspices of a psychiatrist, Ted learned." (*The Kid: The Immortal Life of Ted Williams*,494-495)

Russian partisans were discovered by Germans and were cordoned off in the forest. They hid in the swamps, in a quagmire. "'For days, for weeks, we stood up to our necks in water. Our radio operator was a woman who had recently given birth. The baby was hungry... It had to be nursed...But the mother herself was hungry and had no milk. The baby cried. The punitive forces were close... With dogs ... If they dogs heard it, we'd all be killed. The whole group - thirty of us... You understand? The commander makes a decision... Nobody can bring himself to give the mother his order, but she figures it out herself. She lowers the swaddled baby into the water and holds it there for a long time ... The baby doesn't cry anymore ...Not a sound... And we can't raise our eyes. Neither to the mother nor to each other...'" (*The Unwomanly Face of War,* xxxiv).

Already in 1835 a Southern statesman knew that morality was against them. As late as 2019 I don't think that can be said of Pro-abortionists. "Still, Southerners feared history was not on their side. The moral power of the world against them." (*American Lion: Andrew Jackson in the White House,* 323).

A Berlin woman wrote at the close of WWII: "Why are we so appalled at the thought of children being murdered (She is speaking of young Germans being conscripted at wars end.)? In three or four year the same children strike us a perfectly fit for shooting and maiming. ...Wasting these boys before they reach maturity obviously runs against some fundamental law of nature, against our instinct, against every drive to preserve the species. Like certain fish or insects that eat their own offspring. People aren't supposed to do that. The fact that this is exactly what we are doing is a sure sign of madness.'" (Hastings, Max, *Inferno: The World at War, 1939-2945,*602-03)

A Berlin woman wrote at the close of WWII: "Why are we so appalled at the thought of children being murdered (She is speaking of young Germans being conscripted at wars end.)? In three or four year the same children strike us a perfectly fit for shooting and maiming. ...Wasting these boys before they reach maturity obviously runs against some fundamental law of nature, against our instinct, against every drive to preserve the species. Like certain fish or insects that eat their own offspring. People aren't supposed to do that. The fact that this is exactly what we are doing is a sure sign of madness.'" (Hastings, Max, *Inferno: The World at War, 1939-2945,*602-03)

Enemies description of banned Christian worship: "It was asserted, 'that newborn infant, entirely covered over with flour, was presented, like some mystic symbol of initiation, to the knife of the proselyte, who unknowingly inflicted many a secret and mortal wound on the innocent victim of his error; that as soon as the cruel deed was perpetuated the sectaries drank up the blood, greedily tore asunder the quivering members, and pledged themselves to eternal secrecy, by a mutual consciousness of guilt." (*Decline and Fall of Roman,* 230-31)

Under Julius, to deliver Roman empire from the danger of the Goths they imported themselves in the capital cities of the provinces all the Gothic youth. They were summoned under the guise of grants of land and money. On the appointed day unarmed crowds of Gothic youth in the square or forum. Streets and avenues were occupied by Roman soldiers. The roofs of houses were covered with Roman archers and slingers. "At the same hour, in all the cities of the East, the signal was given of indiscriminate slaughter;" (*Decline and Fall of Roman,* 425)

Sophocles' tragedy *Oedipus Colonus* lines 1225-26 has the chorus say; "'Not to be born at all - that is by far the best fortune; and the second best is as soon as one is born with all speed to return thither, whence one has come.'" (Deterding, *Colossians,* fn. 7, 31,32)

"For what can be a greater proof of madness, than to offer human sacrifice, to pollute every city, and even their own houses with kindred blood?" (*Eusebius Oration,* NPFN, I, 600)

"Love is for the many. Sentiment is for the few...A man must fight to save the many, never the few...Unless, that is, he has the opportunity to do both." (*First Man in Rome,* 693) Life Sunday's goal is for both the many unborn babies and the relatively few murdering them.

Johnathon Swift, satirist, published *The Modest* *Proposal* which was that the Irish should raise infants to sell to the English as food. (*From Dawn to Decadence,* 324)

If only a wrong can deliver a person suffering, then pity for the suffering person is the very thing to be avoided. Pity doesn't influence right and wrong. (*God in the Dock,* 224)

"How could one possibly preserve one's kindness while pushing away the hands of those who were drowning? Once you have been steeped in blood, you can only become more cruel." (*Gulag, II*, 650)

Leokoreion in Athens was a shrine dedicated to the daughters of the hero Leos. These daughters were sacrificed with their father's consent when an oracle made it a condition of the city's survival. (*Homosexuality in Greece and Rome,* 61) PRH - Now for the sake of the mother, the family, the father's survival Down Syndrome babies are sacrificed.

"If God created man in his own image, then the law that says, 'You shall not kill," has meaning; there is a logically persuasive nexus between the stated reality and the ethical injunction that is derived from it. But if man is a product of chance and time, as the modern materialist scientism have it, then killing is an action, like any other, that must be judged on pragmatic grounds. We are entitled in that case to compare benefits with risks and costs and decide if killing is warranted." (*Idols for Destruction*, 78)

C. Everett Koop when surgeon-in-chief at Children's Hospital, Philadelphia "said in public lectures that physicians and nurses in England who allow infants to die of starvation jocularly saying their being put on a lo-cal diet. During one period of less than three years, forty-three babies at the Yale University Hospital were allowed to die after physicians consulted with the babies' parents" said this c. 1973 (*Idols for Destruction*, 79)

Poem 'Ballad of the Unborn" last 4 lines: "'I'll never walk the shores of life or know the tides of time,/ for I was coming but unloved, and that was my only crime. / Nameless am I, a grain of sand, one of the countless dead; / but the deed that made me ashen grey floats on seas of red.'" (*Illustrations for Biblical Preaching*, 15-16)

Dante said that "'The hottest places in hell are reserved for those who remain neutral in a time of great moral crisis.'"

(*Illustrations for Biblical Preaching*, 203)

Jews though Gentiles buried the bodies especially of aborted or premature infants beneath their houses. That's why their homes were considered permanently unclean. (Kiehl, *Passion,* 104-5)

In some ancient societies birth of twins considered bad luck and drowned one. If boy and girl, it was the girl drowned. (*Knock on Wood*, 202)

"How often it happens that maidens or matrons suffocate their own children!....Where does this come from that a mother would kill the fruit of her own body. It is certain they were possessed by the devil." (LW, 58, 308)

Morality is concerned with 3 things: 1) fair play and harmony between individuals. 2) Tidying up and harmonizing things inside each individual. 3) The general purpose of human life as whole. "..modern people are nearly always thinking about the first thing and forgetting the other two....When a man says about something he wants to do, 'It can't be wrong because it doesn't do anyone else any harm,' he is thinking only of the first thing. He is thinking it does not matter what his ship is like inside provided that he does not run into the next ship....[A]s long as you stick to the first thing, there is very little disagreement about morality. Almost all people at all times have agreed (in theory) that human beings ought to be honest and kind and helpful to one another." (*Mere Christianity*, C.S. Lewis, 71-72)

In Fairy Land "at certain seasons, and in certain states of the weather, according, in part, to their own fancy, the young women go out to look for children. They generally avoid seeking them, though they cannot help sometimes finding them, in places and with circumstances uncongenial to their peculiar likings. But sooner is a child found, than its claim for protection and nurture obliterates all feeling of choice in the matter." (*Phantastes,* George McDonald, 79)

Queen of Sparta offered to Lycurgus that she would abort her infant who would take the crown from Lycurgus if he agreed to marry her. "Abhorring the woman's wickedness." Lives of the Noble Greeks, 31 Plutarch

"..if they found it puny and ill-shaped, ordered it to be taken to what was called the Apothetae, a sort of chasm under Taygetus; as thinking if neither for the good of the child itself, nor for the public interest, that it should be brought up, if it did not from the very outset, appear made to be healthy and vigorous." *Lives of the Noble Greeks*, 47

"The way which, the moderns say, the Athenians have of softening the badness of a thing, by ingeniously giving it some pretty and innocent appellation, calling harlots, for example mistresses, tributes customs, a garrison a guard, and the jail the chamber,...

*Lives of the Noble Greeks*, 76

"The very experiences of the dissecting room and the pathological laboratory were breeding a conviction that the stifling of all deep-set repugnance was the first essential for progress." (Lewis, *That Hideous Strength*, 203)

Lewis describes the Pre-Roman and Pre-British Druids' dwellings as "Houses whose mortar had been ritually mixed with babies' blood." (Lewis, *That Hideous Strength*, 233)

"'Women are odd cattle,' the King went on thoughtfully. 'They always seem to prize their children ahead of themselves.' 'You had better guard yourself against the one who does not,'" (*The Grass Crown,* McCullough, 293).

T.S. Eliot said that culture is the practical, concrete expression of religious faith. (Mosebach, *The Heresy of Formlessness,* 104)

Was legal in Russia from 1917-56. By 1924 hospitals were overcrowded from abortions. In 1921 there were 21 abortions for every 100 births; in 1926 they had already reached 90 in every 100. The laws were changed and abortion was subjected to rigorous punishment. (Thielicke, *Sex*, 230)

"'Silence doesn't mean neutrality - it means endorsing the status quo.'" From a 1964 *Lutheran Witness* article. (*Uncertain Saints*, 172)

"Roman law allowed a father eight days to decide whether or not to raise a child. If at any point during those eight days the father decided not to, for whatever reason, he could have the child exposed, presumably to die." (*We Look a Kingdom,* 41)

"The Greek physician Hippocrates was opposed to abortion, and there is, or was until quite recently, a line in the Hippocratic Oath pledging not to perform an abortion." (*We Look a Kingdom,* 41)

Ex. 21:22 had no influence on Jews because in Hebrew the passage is ambiguous. The lack of premeditation might be a mitigating factor not a lower valuation of unborn life. But in the LXX verse 23 reads that life is given for life if the embryo is formed. Galatians 5: 19-21 English has sorcery being condemned but the word is *pharmakeia.* "A word that primarily refers to the use and administration of drugs, poisoning, and only thirdly, sorcery." (*We Look for a Kingdom,* 313).

"Ten numbers [an order in this future society] are less than a hundred-millionth part of the population of the One State; practically considered, it an infinitesimal of the third order. Only the ancients were prone to arithmetically illiterate pity; to us it is ridiculous." (*We*, 107-8)

"By 1935, more than sixty competitive companies were in the field [of making baby food]. Gerber needled Heinz, Beech-Nut, and other rivals by proclaiming, 'Babies are our business - our *only* business,' but had to abandon the slogan when it eventually joined the national trend toward diversification through acquisition." (*Yankee Ingenuity*, 41)

**Abortion - 10 Corinthians couldn't**

An oracle said a certain baby to be born to Labda would ruin their city. 10 men agreed that the first with hands on the baby would kill it. "...as soon as Labda put it into the man's arms, it smiled at him, and he seeing it smile, was touched, and could not bring himself to kill it, but passed it to his neighbor who, in his turn, passed it on again until all ten had had it in their arms, and not one could bring himself to kill it." (*Herodotus*, v, 92, c, 312)

**Abortion - A Modest Proposal**

"Procne cooked her son Itylus and served him to her husband Terrus for dinner. Procne was changed into a swallow." (Chesterton, *Aquinas & Assisi*, 315)

**Abortion - Ancient**

Exposure of unwanted babies, especially girls, was widespread in ancient world. Plato (*Republic*, 5, 459-61) and Plutarch (*Lycurgus*, 16) recommend the practice. There parallel in Ezk. 16:4-5 of no one caring for the newborn baby to abortion must not go unnoticed. *Didache¸* 2nd century, elaborates that the 5th Commandment by including the command "'you shall not murder a child by abortion" It's "*ou phoneuseis teknon en phthora."* (*Ezekiel*, I, Hummel, 465)

**Abortion - Aristotle**

"As to the exposure and rearing of children, let there be a law that no *deformed* child shall live, but that on the ground of an excess in the number of children, if the established customs of the state forbid this (for in our state population has a limit), no child is to be exposed, but when couples have children in excess, let abortion be procured before sense and life have begun; what may or may not be lawfully done in these cases depends on the question of life and sensation." (Aristotle, *Politics*, 7, XVI, 203)

**Abortion - Even a witch's baby saved**

1692 Salem witch trials. In one six were sentenced to death. "Elizabeth Procter 'pleaded her belly.' In both England and New England a pregnant woman would not be executed, on the ground that the child she was carrying was an innocent person; the mother would be executed shortly after the child was born." (Hansen, *Witchcraft at Salem*, 137)

**Abortion - Evolution**

Supreme Court Justice Oliver Wendell Holmes (1841 - 1935) said in *Buck v. Bell*, 1927, which legitimized forced sterilization of the "unfit" said such action could be placed on the same moral plane has spaying or neutering animals. There was "'no reason for attributing to man a significance different in kind from that which belongs to a baboon or a grain of sand.'" (*Making the Case for Christiainity,*191)

Stephen Hawking concludes "'the human race is just a chemical scum on a moderate-sized planet.'" (*Making the Case for Christiainity,*192)

"It may be difficult, but we ought to admire the savage instinctive hatred of the queen-bee, which urges her to destroy the queens, her daughters, as soon as they are born, or to perish herself in the combat; for undoubtedly this is for the good of the community; and maternal love or maternal hatred, through the latter fortunately is most rare, is all the same to the inexorable principle of natural selection." (*Origin of Species*, 215)

**Abortion - Evolution lead to**

"Once the old Christian idea of a total difference in kind between man and beast has been abandoned, then no argument for experiments on animals can be found which is not also an argument for experiments on inferior men." (*God in the Dock,* 227)

**Abortion - Luther**

"Keeping the family small by mean of abortion is something that Luther brands as godlessness. He views pure greed - decreasing the inheritance - as the driving force behind most cases of abortion." "'It is inhuman and impious to fell aversion to one's offspring.'" (*Ten Commandments,* Peters, 253, fn. 159)

**Abortion - Nobel Pagan**

The Romans didn't have a strong desire generally speaking to persecute religious groups. "(The one exception was that they refused to allow the Gauls, the Celts, and the Carthaginians to engage in human sacrifice, as had been the ancient custom of these nations.)" (*We Look for a Kingdom,* 223)

**Abortion - Population Bomb**

Malthus did predict in 1798 mass misery due to overpopulation. He did recommend the limiting births but only thorough moral abstinence. The Neo-Malthusianism which followed circa 1850 recommended more radical methods of birth control including artificial sterilization and abortion. (Thielicke, *Sex*, 215-6, fn. 18)

**Abortion - Solzhenitsyn**

Wonders what moral training did the Nazis have to undergo for mass murder to seem natural and right to them? He thinks it's the same going on in his country. The lawgivers defend themselves by saying they aren't the ones carrying out the sentences, and those who carry them out defend themselves by saying it's the law of the land. They didn't enact it. And they don't know who is imprisoned for what. "So you should have *made it your business to know*, if you are human beings! That is what makes you villains - that you looked upon the people in your custody neither as fellow citizens nor as fellow men. Did not the Nazis have their *instructions* too?" (*Gulag, 3*, 481)

**Abortion - and Capital Punishment**

"Scripture’s high view of the sanctity of life requires capital punishment for capital offenses." (*Ezekiel*, I, Hummel, 482)

**Abortion - even pagans oppose**

"Athenagorus of Athens wrote, 'When we say that those women who use drugs to bring on abortion commit murder, and will have to give an account to God for the abortion, on what principle should we commit murder?' Athenagorus did not argue that Christians opposed abortion; rather, he asserted it, with the expectation that his audience of convinced pagans would accept his assertion on face value. Everyone knew the Christians opposed abortions." (*We Look for a Kingdom,* 316)

**Abortion - historical hatred of unwanted babies**

"The Order of the Holy Spirit, formed about 1160 by Guy de Montpellier, specialized in the care of abandoned infants. The order gained the support of the Pope, who was sickened by the great number of dead babies cast into the Tiber River in Rome." (Asimov's, *Bk of Facts*, 226-7)

**Abortion - historically babies wanted**

In many lands historically parents were rewarded for large families. Nations depopulated by war have used compulsory methods of marriage to gain children. "Napoleon, when asked what France needed most replied: 'mothers.'" Presidents Roosevelt and Coolidge received with mark distinction large family groups that visited the White House. (*Wonder Book*, 51)

**Abortion - insane state**

"But whenever we see things done wildly, but taken tamely, then the state is growing insane." (Chesterton, *In Defense of Sanity,* 62)

**Abortion - link to BC**

"'The close connection which exists in mentality between the practice of contraception and that of abortion is becoming increasingly obvious. It is being demonstrated in an alarming way by the development of chemical products, intrauterine devices and vaccines which, distributed with the same ease as contraceptives, really act as abortifacients in the very early stages of the development of the life of the new human being (no. 13).'" Pope John Paul II, March 1995, *Evangelium Vitae* (*Sex and the Marriage Covenant,* 360)

**Abortion - link to Birth Control**

"They have shown that if a couple practice any form of birth control with a real intent against the very being of a new baby, then the abortion decision would be a 'logical' next step in the event of a surprise pregnancy." (*Sex and the Marriage Covenant,* 314)

**Abortion - marvel of babies**

"Starting from a fertilized egg, the manufacturing process through cell division results in nearly sixty billion cells in just 38 weeks; that averages out to approximately 2,600,000 new cells per second." (*Dawkins Deficiency*, 120)

**Abortion - peace**

Enc. Britannica (online) says peace sign was designed by Gerald Holtom for the British Campaign for Nuclear Disarmament in 1958. The vertical line in the center represents the flag semaphore signal for the letter D, and the downward lines on either side represent the semaphore signal for the letter N. "N" and "D", for nuclear disarmament, enclosed in a circle. Holtom also described the symbol as representing despair, with the central lines forming a human with its hands questioning at its sides against the backdrop of a white Earth. Out work says, upside down man was ancient sign meaning a man had died. When put in a circle, which represents an unborn child, it's the symbol for dead children. (*Knock on Wood*, 147)

**Abortion - pharmakeia**

Clearest link between this word and abortion *phthora* found in Clement of Alexandria. Christians do not 'take away human nature, which is generated from the providence of God, by hastening abortions and applying abortifacient drugs [*phthoriois pharmakeois*].'" (*We Look for a Kingdom,* 315)

**Abortion - public penitence**

"...for twenty years following the [Salem witch trial's] year of 1692 Massachusetts would do penance and make reparation for their sins." (Hansen, *Witchcraft at Salem*, 207)

**Abortion - repenting publicly**

12 jurymen wrote an apology for their role in the 1692 Salem witch trials. "...better information we justly fear was insufficient for the touching of their lives (Deuteronomy 17.6), whereby we fear we have been instrumental with others, though ignorantly and unwittingly, to bring upon ourselves and the People of the Lord the guilt of innocent blood, which sin the Lord saith in Scripture he would not pardon (2 Kings 24:4), that is, we suppose, in regard of his temporal judgments." (Hansen, *Witchcraft at Salem*, 210-11)

**Abortion - why pharmakeia linked to abortion**

This is way word used in early Christian literature outside NT. *Didache "*'You shall not make magic. You shall not practice *pharmakeia*. You shall not slay a child by abortions *[phthora]*...' It is revealing that *pharmakeia* is mentioned right before *phthora* which is the technical term for abortion in Greek." The fact ban on *pharmakeia* comes right after magic makes little sense if *pharmakeia* is sorcery. It would forbid the same thing twice. "*Pharmakeia* and *phthora* are two different things. "*Pharmakeia* refers to the act of the abortionists. And *phthora* refers to the decision of the woman." (*We Look for a Kingdom,* 314-15)

**Abortion - witchcraft**

Worst class of witch "is made up of those who, against every instinct of human or animal nature, are in the habit of eating and devouring the children of their own species." (*Malleus Maleficarum,* 99)

**Abortion - link to Birth Control**

"Once can say that there is no intrinsic connection between contraception and abortion, but there is a bridge, and that bridge is the approach to the problem." (*Sex and the Marriage Covenant,* 296)

**Abortion – Public sentiment wins out**

Lincoln said in 1858, “’In this country, public sentiment is everything. With it, nothing can fail; against it, nothing can succeed. Whoever molds public sentiment goes deeper than he who enacts statues, or pronounces judicial decisions.” (Olasky, *Story of Abortion in America*, 1)

**Abortion – 18th century new it was a child**

A 19 century dictionary, “*A Supplement to Johnson’s English Dictionary* defined ‘quick’ as ‘pregnant with a live child.’” (Olasky, *Story of Abortion in America*, 26)

**Abortion – Bible opposed**

*Genesis 9:6-7* 6  Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made the man.
7  And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. “The Hebrew *Ha-Adam* can be read as ‘sheds the blood of humans by humans,’ but also as ‘sheds the blood of human-in-human’ – namely, an unborn child.” FN. 10: This variant reading of Genesis 9:6 has Talmudic support. A rabbi in Babylonian Talmud says, “’Who is the human-in-human? It refers to the fetus of the mother in the womb.’” (Olasky, *Story of Abortion in America*, 37)

**Abortion – Illegal in 17th century England and 18th NY**

Church of England had 1689 oath for midwives: “’You shall not give any counsel, or minister any Herbe, Medicine, or Potion, or any other thing, to any Woman being with Childe whereby she should destroy or cast out that she goeth withal before her time.’” …”While historians normally say the first American law against abortion emerged in Connecticut in 1821, New York city took action 105 years earlier: in 1716, the Common Council forbad midwives to aid in or recommend abortion.” (Olasky, *Story of Abortion in America*, 53, 54)

**U.S. – not Christian but has those roots**

53 of 55 delegates at the Constitutional Convention were orthodox Christians. Only Hugh Williamson who thought men lived on comets and James Wilson who was thought to be a free thinker in private were not. (Olasky, *Story of Abortion in America*, fn. 20, 65)

**Abortion – born and unborn feed the same**

In 19th century Dr. Hugh Hodge, professor of obstetrics at Univ. of Pennsylvania did a study. “Hodge emphasized pre-birth and post-birth continuity: ‘The child unborn absorbs nourishment from its parent through the medium of the uterus. After birth, it imbibes the materials for nutrition by means of the mammae, or breasts. There is essentially no difference in its physiological properties, or as to the independent character of its existence.” (Olasky, *Story of Abortion in America*, 99)

**Abortion – 1855 knew it was infanticide**

Dr. David Storer than Dead of Harvard Medical School said in 1855 lecture said in lecture that “’ it is as morally wrong to endeavor to destroy that germ of life as to be guilty of the crime of infanticide.” He, however, omitted those words from the printed version published. *Boston Medical and Surgical Journal* noticed and said that it should have been published as given. “The *Journal* opined that people ignorant about ‘intra-uterine murder’ needed education by ‘some bold and manly appeal.’” (Olasky, *Story of Abortion in America*, 135)

**Holy Innocents – early on linked to abortion**

In 1851 a Rhode Island doctor complained about “’physicians who, Herod-like, have waged a war of destruction upon the innocent.’” Again in 1876 a short book on abortion was published where a doctor surveyed 59 doctors from all parts of Philadelphia. Survey showed “’the murder of the innocent’ is now in our day of such magnitude as to ‘out-Herod Herod.’” (157). (Olasky, *Story of Abortion in America*, 137)

**Feminism – 19th century medicine not misogynistic**

Some doctors mistakenly connected to post-partum psychosis to women’s reproductive organs and sometimes suggested removing ovaries. What is known today as post-partum depression was known in 19th century as puerperal insanity. A 1976 study concluded “’much of the medical discourse on puerperal insanity seems to have been influenced very little by male doctors’ concept of femineity, but instead reflected the state of medical knowledge about insanity’”. Throughout the 19th century said mental illness, male and female, had a mind body connection. “’From the general assumption of a mind/body linked as part of the nature of mental disease, it was logical to conclude that puerperal insanity was some way caused by the physical state of pregnancy, parturitions, or lactation.’” (Olasky, *Story of Abortion in America*, 140, fn. 19)

**Abortion – 19th century warned of**

Dr. Alexander Semmes, a brigade surgeon during Civil War “abortion needed to be stopped before it became ‘a characteristic feature of American “civilization” ‘” (Olasky, *Story of Abortion in America*, 142)

**Abortion – linked to slavery**

Many Civil War era doctors were both against slavery and abortion. Dr. P.S. Haskell argued in 1873, “’If abortion continues, we shall all suffer, as a people, as a profession, and as individuals, just as we have suffered and are now suffering for the curse of American slavery.’” (Olasky, *Story of Abortion in America*, 142-3)

**Abortion – 1869 view**

“When a congregational minister E. Frank Howe preached in Indiana as ‘Sermon on Ante Natal Infanticide,’ he said, ‘It is with extreme reluctance that I touch the subject,’ for ‘some will be disgusted.’” (Olasky, *Story of Abortion in America*, 152)

**Abortion – persons and non-persons 19th and 20th centuries**

“The irony is that the Supreme Court did stretch the Amendment [14th] in the late nineteenth century to consider corporations as persons, and in the late twentieth century to turn unborn children into nonpersons nationwide.” (Olasky, *Story of Abortion in America*, 152)

**Abortion – 19th century pastors cowards about speaking**

“Dr. Winslow Ayer’s book on ‘the great crime of the nineteenth century’ charged cowardice regarding abortion: Pastors thought ‘a plain sermon upon it from the sacred desk would strike directly at many professed Christian members, and give such mortal offence that the offender would preach to slim audiences ever after, if at all.’” (Olasky, *Story of Abortion in America*, 160)

**Abortion – not preaching on it**

19th century pastors generally didn’t. One exception was Brevard Sinclair. He preached an entire sermon against it at Old South First Presbyterian Church in Newberys port, MA. and it was reprinted in full in *Boston Globe* in 1891. After being criticized by other pastors for being too blunt, he concluded, “’euphemism is…the band of the modern sermon,’ yet ‘a sermon against sin, which does not like a quivering spear hit the mark of some guilty soul, is as great as failure as Satan might desire.’ He said ministers are ‘too often afraid to handle the delicate matters,’ so they could safely refer to ‘the sins of Pharaoh and Nebuchadnezzar, or the Slaughter of the Innocents… but [not] assail the sins of today.’” (Olasky, *Story of Abortion in America*, 160-1)

**Abortion – honored**

Madame Restell the most notorious abortionists in New York in the 19th century. [A Nov. 7, 1941 *New Yorker* is titled “The Notorious Madam Restell”. And subtitled “The story of the city’s most prosperous abortionist. PRH] She is buried there in Sleepy Hollow Cemetery. Hers was largest monument in that part of the cemetery and it included “a carved figure of a sleeping infant.” (Olasky, *Story of Abortion in America*, 169)

**Feminism – oft told lie that until N.O.W. women limited**

Mary Gould Hood, born 1850 was founding doctor at Bethany Home for Unwed Mothers and practices at Northwestern Hospital for women and children in the all-women medical staff and an all-women board of directors of fifty. Olasky in fn. 3 on this page goes on to cite 5 late 19th century novels with women doctors as main character. Then on p. 209 he says: 1890 US had 14 women’s medical colleges, Boston had 210 women doctors (18% of all doctors in the city. In 1893 19% of the Univ. of MI’s medical school were females. Women going to co-ed medical schools led to the closing of 11 of the 14 women’s medical school. This led to shunting women into nursing. Only after 1970 di numbers of female doctors increase again. (Olasky, *Story of Abortion in America*, 204)

**Abortion – 19th century knew quickening was no when life begins**

In 1870’s Dr. Rachel Gleason addressed the view that “’quickening is not till the four-and-a-half month’ and so abortion is no sin.’” She responded, “’True, that is about the time that the mother becomes conscious of motion, but [the child] lives, moves, and grows just as truly before as after, only the motions are so slight as not to be appreciated…And attack with intent to kill is crime, whether the victim be large or small.’” …Then in 1880s Dr. Alice Bunker Stockham refuted the argument in *Tokology: A Book for Every Woman*. “’Many women have been taught to think that the child is not viable until after quickening. [But] when the female germ and the male sperm united, that is the inception of a new life.’ She challenged abortionists logic in frequent lectures: ‘The life of the babe in her arms is to the mother more precious than all else…. By what false reasoning does she convince herself that another life, still more dependent upon her for its existence, with equal rights and possibilities, had not claim upon her for protection?’” (Olasky, *Story of Abortion in America*, 206, 207)

**Abortion – why not usually linked with contraception**

Linking the two had three 20th century effects: “The linkage made it seem to many liberals that the debate on such matters was about sex, not killing. It weakened the nineteenth-century connection of feminists and pro-life views: When a new wave of feminism rolled in during the 1960s, the battle for contraception (seen as a liberating instrument for women) turned into a campaign for abortion. Finally, court decisions on contraceptives and privacy – first within marriage, and then between unmarried men and women – paved the way for *Roe v. Wade* which some portrayed as one more case about liberty, rather than an assault on the voiceless.” In a footnote on this page, Olasky recognized that some contraceptives may function [I would say ‘can’ function. PRH] as abortifacients by preventing implantation of the child on the uterine wall, the contraceptive cases in *Gould v. Connecticut* in 1965 involved barrier methods like diaphragms and condoms. (Olasky, *Story of Abortion in America*, 260)

**Abortion – not back alley in 1950’s**

“In city after city, some physicians ‘specialized in abortion and had open, busy practices…They were not located on back alleys, but on main streets. Dr. Gabler [Josephine, Chicago] had a business card; Dr. Timanus [Geroge, Baltimore] was listed in the phone book and his office had a sign in front.’” (Olasky, *Story of Abortion in America*, 277)

**Abortion – pro-choice explodes in 1962**

1962 episode of CBS drama *The Defenders* “portrayed abolitionists as kindly but victimized public servants who risked their freedom for the sake of many.” Also in 1962 an abortionist was reported in the newspaper had killed a mother and child. The reporters portrayed the problem not as abortion, but illegal abortion. “They implied that if abortion was legalized such things would not happen.” Also in 1962 Sherri Finkbine read an article about series birth defects in children after taking thalidomide. Her doctor said she had been on it. Aborting was legal in Arizona when a mother’s life was in danger. Three doctors stretched the rule to apply to her on the grounds of “psychological danger to the mother.” Hospital admin people refused to allow it once this came out. She had to go to Sweden to get it done. This became the rational that America’s abortion laws should be changed. Soon “the word ‘fetus’ – which previously had been used only when reporters forced on the medical aspects of the situation – began to replace the words ‘unborn child.’” Soon after the Finkbine baby was aborted a Gallup poll for the first time asked about abortion. 52% thought she had done right, 32% thought she had done wrong, and 16% had no opinion. (Olasky, *Story of Abortion in America*, 278-280)

**Abortion – pro-choice TV**

A study of ABC, CBS, and NBC from 2013 through 2016 shows the huge Marchs for Life in D.C. received less than a one minute across all networks. In 2017 VP Mike Pence was there and that year they got 22 minutes. That same year, the pro-abortion Women’s March got more than an hour of screen time. (Olasky, *Story of Abortion in America*, 362)

**Abortion – Planned Parenthood**

It was almost 50 years, May 2021, that an abortion ban had survived a court challenge by Planned Parenthood. (Olasky, *Story of Abortion in America*, 408-9)

**Abortion – Numbers 5:27 properly explained**

In recent years pro-death people have thrown this passage in the face of Pro-Life saying the Bible supports abortion. *Numbers 5:27* 27  “And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.” Is the 1984 NIV, but 2011 has this rendering: If she has made herself impure and been unfaithful to her husband, this will be the result: When she is made to drink the water that brings a curse and causes bitter suffering, it will enter her, her abdomen will swell and her womb will miscarry, and she will become a curse.” “In trying to make clear what is confusing, the 2011 NIV went beyond what the Hebrew says…the guilty woman’s ‘thigh will fall.’ It isn’t clear what that meant in ancient Israel or today.” Wayne Grudem, general editor of ESV says there are two Hebrew words for miscarriage, and they aren’t used here. Also, according to Grudem the Hebrew doesn’t even say the wife is even pregnant. (Olasky, *Story of Abortion in America*, 353)

**Abortion – best and worst arguments**

Best against: is a picture. Photos of unborn children prove that what is growing inside a woman’s body is a human being. Best for: The women’s health: No matter what the law says women will continue to get abortions if necessary from strangers, unqualified quacks. [PRH yes, an junkies are going to do dope so let’s get them needles. And gays are going to have sex so let’s get them a drug to protect them. Yet on p. 345 Olasky said a study of urban abortion providers found that 43% of all women chose to view ultrasound, but 99% still aborted. But pro-life centers find that no-abort rates for them is close to 90% when they at the center because of their life circumstances. For women actively pursuing an abortion no-abort increased from 26 to 45% after ultrasound and to 55% when the father was present. National Institute of Family and Life Advocates said their affiliates reported in 2014 78% no abort. A Baton Rouge pregnancy center in 2000 reported a 98% no abort rate. One in Providence, RI reported in 2004 24/25 no-abort. (Olasky, *Story of Abortion in America*, 345-6)

**Abortion – definitive role of clergy**

Dr. Lawerence Lader of Harvard Medical School said of his fight to get abortion, “’We needed a breakthrough….So it was tremendously important when the clergy, the cloth, came to help. I cannot overestimate this.’” (Olasky, *Story of Abortion in America*, 298)

**Abortion – Newsreel *Five Came Back***

Netflix’s bills this series that they released in 2017 as WWII US produced propaganda films. Have actual videos of marching townspeople of both sexes out to the concentration camp, showing the survivors, showing what was going on here, showing how they don’t want to look. They were forced to uniter the dead they had buried farther from their town because the closer in graveyards smelled too badly.

**Abortion – America not that pro-life**

A weak after the draft to ban federal funding of abortion’s was leaked, Gallup found 55% identified as pro-choice while 39% identified as pro-life. This was the largest pro-choice lead since the 1990s. (Olasky, *Story of Abortion in America*, 431)

**Abortion – answer to rape, incest, genetics**

Pro-life doctor Matthew Loftus wrote in May 2022 a pro-life article for the *New York Times*. It said: that “’As devasting as pregnancies created by incest or sexual assault are, and as challenging as genetic malfunctions can be, the circumstances of one’s conception are not used to justify ill treatment postnatally – so why would we discriminate prenatally? Rather, we assume that any disadvantages to a breathing child caused by poverty, violence or poor health are meant to be reckoned with by means of extra generosity and care.’” (Olasky, *Story of Abortion in America*, 441)

**Abortion – life of the mother and Biblicism**

Pro-Life doctor Matthew Loftus wrote pro-life article and then told how in Africa a pregnant woman in her 20s had already lost about half of her blood before getting to the clinic. Loftus, another doctor on duty, and a nurse all agreed that the baby had to be aborted to save mother’s life. With the consent of the mother and father, he did. The decision still caused him grief but Christ got him through the night and to continue to work. He wrote how he viewed his medical work “’as part of a battle against brokenness in the physical health of my patients, a battle who tide was turned when Jesus Christ rose from the dead.” One reader said the decision was ‘terrible’ because Loftus took action rather than relying on “’divine intervention’”. [PRH – Yes, and birds are wrong for getting out the tree to the ground to get food and water. They would sit in the tree an open their mouths if they really believed!] (Olasky, *Story of Abortion in America*, 441)