

50 Years of Saving Lives

The 50th Anniversary of Wisconsin Right to Life

1968 - 2018

50 Years of Saving Lives

The 50th Anniversary of Wisconsin Right to Life, 1968 - 2018

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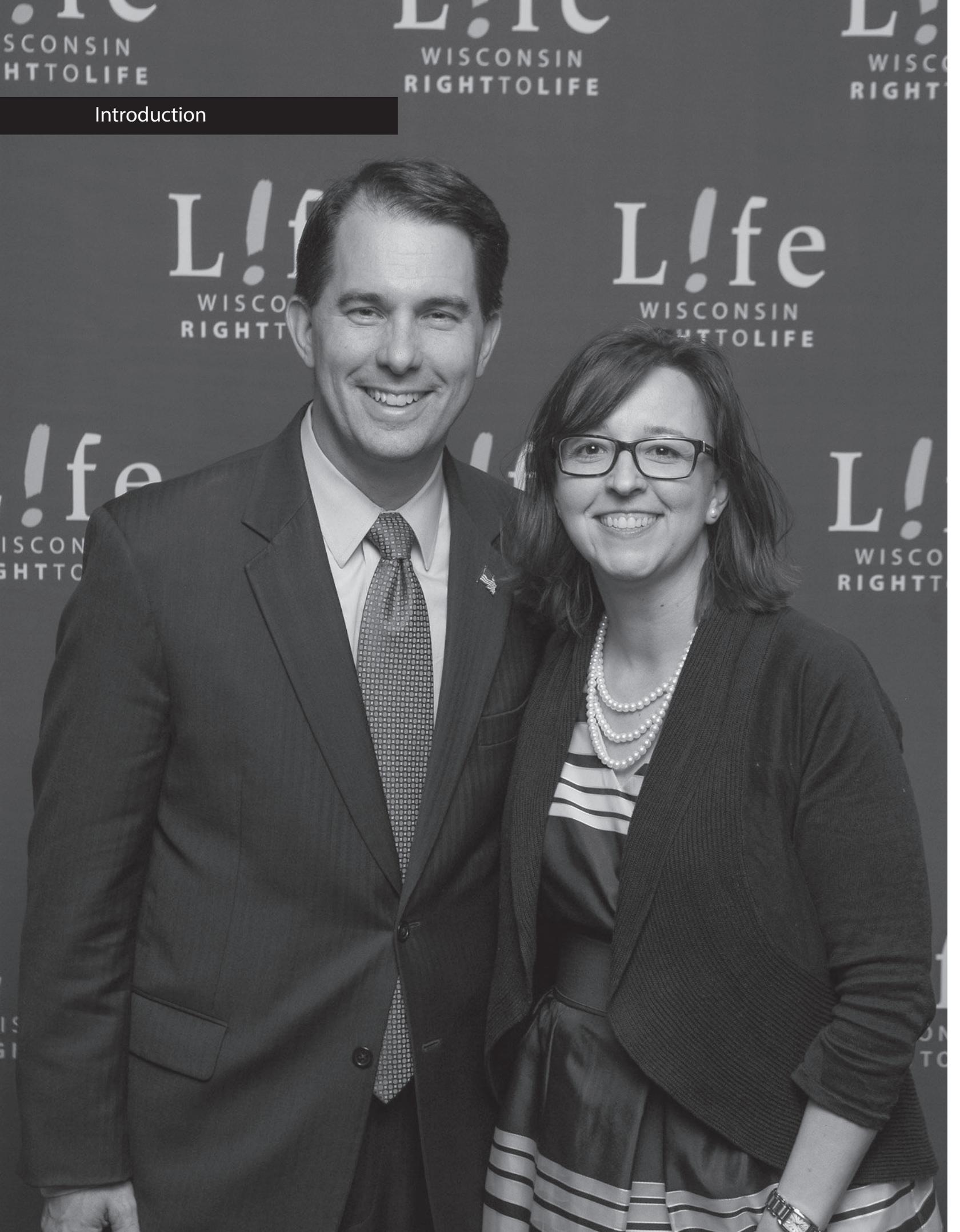
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Introduction

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RIGHTTOLIFE

INTRODUCTION

By Wisconsin Governor Scott Walker

Wisconsin's great right-to-life governor,
Scott Walker, begins this look at
Wisconsin Right to Life's
50 years of saving lives.

WISCONSIN GOVERNOR SCOTT WALKER |
with Wisconsin Right to Life Executive Director,
Heather Weininger.

INTRODUCTION

By Wisconsin Governor Scott Walker



Congratulations to Wisconsin Right to Life!

For the past 50 years, the volunteers, staff and supporters of Wisconsin Right to Life have been leaders in the protection of life — from conception to natural death. Throughout the past half century, you helped pass pro-life laws, support alternatives to abortion, educate people on the dignity of life and protect our most vulnerable at all stages of life. Most importantly, you changed the hearts and minds of countless people who now support a culture of life!

Long before stepping into political life, it was my honor to help lead Marquette Students for Life. It was during those years that it was my good fortune to meet Barbara Lyons and Sue Armacost. Years later, when Tonette and I first started dating, one of the things that drew me to her was her strong stance for life. And I still remember showing our first baby photo of our son Matthew (an ultrasound) at a Wisconsin Right to Life event in Milwaukee during 1994. For us,

being pro-life is a family thing.

Thankfully, Wisconsin Right to Life has helped protect more and more babies like Matt was in that photo nearly a quarter century ago. In fact, there has been more than a 60% reduction in abortions since the State of Wisconsin started keeping records of abortions in our state.

We want that trend to continue. Over the past five years alone, abortions have decreased in Wisconsin by another 38%.

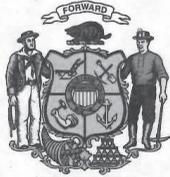
It has been my honor to sign multiple pieces of pro-life legislation that protect unborn children and families in Wisconsin. We were also pleased to transfer funding away from Planned Parenthood to non-controversial women's health programs.

Looking ahead, we will continue to work with the leadership of Wisconsin Right to Life to promote a culture of life in our state and our nation. Tonette and I offer our support and — most importantly — our prayers for the important work being done by the staff, volunteers and supporters of Wisconsin Right to Life.

In recognition of Wisconsin Right to Life's fifty years of saving lives, I have issued an official proclamation making Sunday, September 9, 2018, *Wisconsin Right to Life Day* throughout the state.

Thank you!

STATE of WISCONSIN



OFFICE of the GOVERNOR

Proclamation

WHEREAS; 50 years have elapsed since Wisconsin Right to Life was originally formed under the name Wisconsin Citizens Concerned for the Unborn on September 9, 1968; and

WHEREAS; Wisconsin Right to Life has established itself as the preeminent right-to-life organization in Wisconsin and for the last 50 years has been saving lives by changing hearts and minds to favor life; and

WHEREAS; Wisconsin Right to Life has helped provide tangible support to pregnant women and their children through its lifesaving emergency grant program and by offering assistance to Wisconsin's pregnancy resource centers; and

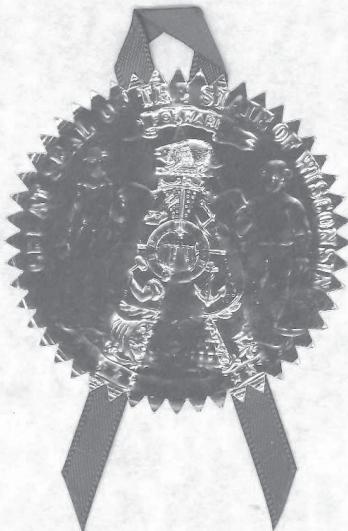
WHEREAS; as part of its legislation efforts, Wisconsin Right to Life was instrumental in requiring the State of Wisconsin to report abortions, protecting unborn children through the prohibition of partial-birth abortions, protecting minors from obtaining abortions without parental consent, guaranteeing a woman's right to know essential facts about abortion procedures, guaranteeing that a woman seeking an abortion may view an ultrasound of her unborn child at least 24 hours prior to the abortion being performed, protecting unborn babies capable of feeling pain from abortion, consistently fighting efforts in the state legislature to repeal Wisconsin's ban on abortion and ban on assisted suicide, and establishing many other life-saving protections for both women and unborn children; and

WHEREAS; abortions have decreased in Wisconsin from a recorded high in 1980 of 21,754, to a low in 2016 of 5,612, and, since 1987, when the State of Wisconsin began requiring abortion reporting, nearly 150,000 lives have been saved;

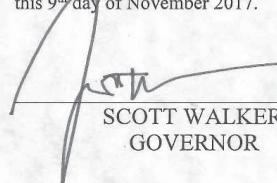
NOW, THEREFORE, I, Scott Walker, Governor of the State of Wisconsin,
do hereby proclaim Sunday, September 9, 2018 as

WISCONSIN RIGHT TO LIFE DAY

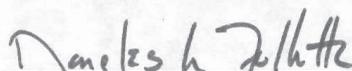
throughout the State of Wisconsin and I commend this observance to all of our citizens.



IN TESTIMONY WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of Wisconsin to be affixed. Done at the Capitol in the City of Madison this 9th day of November 2017.


SCOTT WALKER
GOVERNOR

By the Governor:


DOUGLAS LA FOLLETTE
Secretary of State

PROLOGUE

Heather Weininger, Executive Director

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights – that among these are Life, Liberty and the pursuit of Happiness.

– THE DECLARATION OF INDEPENDENCE –

Founding Father Thomas Jefferson etched into the cornerstone of American principles that LIFE is a human right granted us by our Creator. It is this principle, this uniquely American foundational value, that formed the very basis of Wisconsin Right to Life's mission. As such, we believe that each human life is inherently valuable from fertilization to natural death. Our mission statement puts it this way:

To make euthanasia, infanticide, abortion and destruction of human embryos socially, ethically and legally unacceptable solutions to human problems and to promote positive alternatives to each of these acts.

In short, our single focus is saving lives. Wisconsin Right to Life has been saving lives by changing hearts and minds since its formation on September 9th 1968. From the outset, the organization's goal has been to push back against the proponents of the death agenda and make Wisconsin a place that values the lives and the human rights of each person, regardless of age, illness or disability.

The pursuit of this goal has required decades of tireless work, thousands of volunteer activists, a deeply dedicated Board of Governors, Board of Directors and staff,



along with a unique five-point strategic approach. To see the results of our efforts, one need only review the abortion statistics for our state, which are, per-capita, among the lowest in the nation.

Heralded as one of the leading, most effective pro-life organizations in America, Wisconsin Right to Life has spent the last fifty years winning victory after victory for the cause of life. Of course, there have been setbacks along the way, but these have only served to strengthen our resolve and make our future victories that much sweeter.

We do not intend the words presented here to be a tired, dusty historical account of dates and places. Rather, it is the dramatic story of hard-fought personal and

legislative battles, along with heroic individual efforts to stand in the gap when every imaginable pressure bore down on one vulnerable young woman after another.

Ultimately, this is the story of our endeavor to rescue hundreds of thousands of precious human lives from the culture of death. It is the story of our struggle against the most horrific human rights abuse in United States' history: ABORTION.

No matter your role in the right-to-life struggle . . .

- If you are among the many who have stormed the gates of heaven in prayer on behalf of the cause of life;
- If you are numbered with the scores who have volunteered hour after hour, day after day, working to make a difference at the chapter level or at pregnancy help centers across our state;
- If you count yourself among those many generous souls who have faithfully donated so that our work might succeed;
- If you have been valiantly fighting alongside us in the halls of the state legislature; marching outside the U.S. Supreme Court or standing in the gap on the sidewalks outside abortion clinics;

. . . Then good friend, we dedicate this book to you.

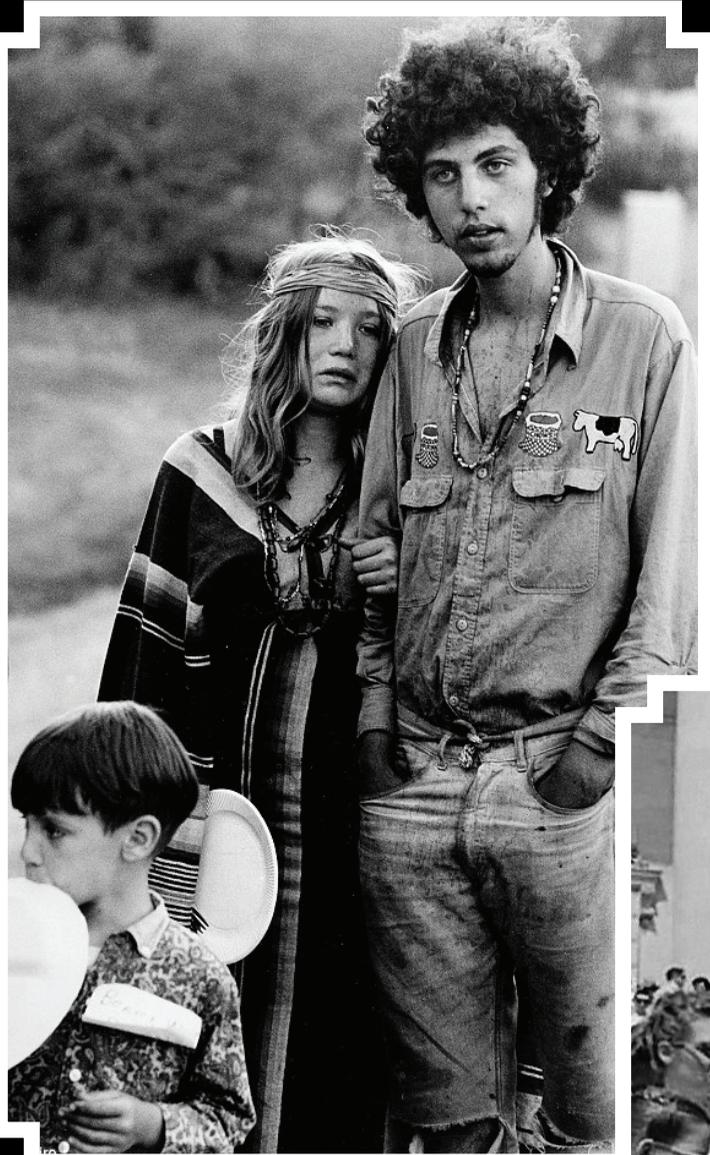
Wisconsin Right to Life's founders could not have imagined it would require more than five decades of effort to undo the dark deeds ushered in by the abortion industry. Nevertheless, if you have played any part in our life-saving work over the

last 50 years, we thank you. You will find your heart-felt dedication to the sanctity of human life inscribed on the pages of this historical account that is the story of Wisconsin Right to Life.

Yet, this story has not reached its conclusion. Much still needs to be done. More lives need to be saved. More young people need to be educated on the value of life and encouraged to support life when one of their peers is in crisis. As long as lives are threatened by the selfishness of death-for-profit, the flawed thinking of moral relativism, the blindness of political correctness or the deceit of wrong-headed laws, Wisconsin Right to Life will continue fighting the good fight to protect the lives of the innocent.

This fifty-year anniversary serves, then, as a point of demarcation. It identifies the year 2018 as a time in which we look to *the past* to joyfully acknowledge all the good, positive, life-saving work that has been accomplished. It is also a time to examine what all of us in the right-to-life community are doing to save lives *in the present*. But, perhaps most importantly, during these days of anniversary celebration, we must soberly and sincerely rededicate ourselves to the work that remains to be done *in the future*. We will continue finding innovative ways to save lives until that day when every vulnerable life is protected.

On Sunday, September 9, 2018, (noted in Governor Scott Walker's Proclamation as *Wisconsin Right to Life Day*) we join together with people of good will all across our state in celebration of our 50th Anniversary. This day is a significant milestone along the way toward our goal: that one day humans, born and unborn, may freely enjoy their inalienable right to life.



CHAPTER ONE - THE SIXTIES

America Breaks Free of its Moorings - the Protracted Murder of Hope

At the beginning of the 1960s, America was completely different than it is today. In 1960, abortion was nearly unheard of.

In fact, for the vast majority of Americans, abortion was unthinkable.

THE SIXTIES brought open conflict between generations. A youth-driven counter-culture rose up in vocal opposition to those who held traditional values.

CHAPTER 1 - THE SIXTIES

America Breaks Free of its Moorings - The Protracted Murder of Hope

It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness . . . it was the season of light, it was the season of darkness, it was the spring of hope, it was the winter of despair... ¹

With apologies to the venerable Charles Dickens and his classic, *A Tale of Two Cities*, it seemed that 1960's America looked ever so much like a tale of two countries. The nation was rife with controversies and contradictions. In nearly every cultural precinct, resentments once simmering beneath the surface were boiling over into the public square in open conflict. It was the traditional, button-down establishment versus America's youth, many of whom identified with the long-haired hippie or "beat generation."

In myriad ways, Wisconsin's history with abortion and right-to-life activism mirrors our national history on these topics. To understand what happened in Wisconsin, one must take a wider view and understand what happened in our nation at large.

The Sixties in the U.S. were tumultuous years of transformational change. Calm had given way to upheaval; foundational moorings crumbled. Instead of regarding parents as role models and protectors, the children of the 60's saw them as hopelessly square, out-of-touch killjoys. The up-and-coming baby boom² generation was running on rebellion, radical ideas and rock 'n roll. The oft-repeated slogan, "*Don't trust anyone over thirty*", spoke to young America's

disillusionment with the established systems of life in these United States. This profound sense of disillusionment ushered in a great winter of discontent and unrest.

Many suggest the genesis of this social upheaval occurred during the dark, waning days of autumn 1963, when President John F. Kennedy (his youth and vigor the very personification of hopefulness for many Americans) was shot dead in Dallas, Texas. As TV screens flickered with the horrific images of November 22, it seemed that the assassin's rounds had shattered more than the president's skull. Something basic to all our lives was shattered that day – something intrinsic to the American psyche: *Hope*. And if hope wasn't dead, it was certainly on life support.

No one observing the great American ship of state in 1963 could have predicted what would happen next. The cultural backlash occurring in the wake of JFK's death overturned and unearthed our nation's prevailing opinion on nearly everything. Springing to life from this fertile soil of tumult was a strange hybrid variety of human relationship, something called *free love*. But, as will be seen, this type of love was anything but free. The panoply of historic events,

seismic political and academic shifts, as well as the conversion of the media and entertainment industries into a mouth-piece for liberal values was unprecedented. America was facing a crucible. When it would emerge, its cultural appearance would be radically altered. By the end of the Sixties, Kenneth Walsh writes,

... Americans had lost much of their innocence and optimism. Some young people ... turned violent in their effort to fight "the system." Few events were as pivotal as the escalating Vietnam War, which was taking the lives of thousands of American soldiers and countless Vietnamese every year. Americans increasingly believed that their leaders, civilian and military, had falsely persuaded them that the war was worth fighting and was winnable.

But the shocking events of 1968 brought a tectonic shift.

On Jan. 31, the Vietnamese communists launched the Tet Offensive, which surprised the Americans and their Saigon allies and created havoc across South Vietnam. The attackers absorbed heavy losses, but their ferocity and daring made a deep impression on the American public. The offensive suggested that a U.S. victory in Indochina was many years and thousands of lives away, if it could ever be achieved.

On April 4, [civil rights leader] Martin Luther King Jr. was assassinated in Memphis, sparking riots in Washington, Chicago, Baltimore, and many other places. "For liberals, even for many black militants and radicals, he was the last black hope," wrote sociologist Todd Gitlin. "When he was murdered, it seemed that nonviolence went to the

EXTRA! EXTRA!
THE MILWAUKEE JOURNAL
 Friday, November 22, 1963
Kennedy Is Slain
Shot to Death in Dallas Motorcade
 Johnson Bullet Hit C...
 1963
 Many suggest the genesis of our cultural upheaval came out of the dark days of autumn 1963, when President John F. Kennedy was shot dead in Dallas, Texas. As TV screens flickered with the horrific images of November 22nd, it seemed something basic to the American psyche had been shattered: *Hope*. And if hope wasn't dead, it was certainly on life support.

 THE SIXTIES - TECHNOLOGY
 B&W TV & VINYL RECORDS

By 1960, the television held a firm spot in most American living rooms with close to 90% of households having a TV. All broadcasts were in black & white, including President Kennedy's funeral in 1963 and the Beatles' U.S. television debut on the Ed Sullivan Show in 1964. Pop music could be heard on the radio and by purchasing vinyl phonograph records.

grave with him, and the movement was 'free at last' from restraint."

On June 5, Robert Kennedy was shot after winning the Democratic presidential primary in California that day. He died June 6. "To think about the enormous repercussions of the assassinations of 1968," Gitlin wrote, "we need to backtrack to the imagery and mood of a more general Armageddon, for which the triggering moment is the assassination of 1963. Kennedy, King, Kennedy: they sometimes felt like stations in one protracted murder of hope."

In late August [1968], thousands of antiwar, anti-Establishment demonstrators clashed with police at the Democratic National Convention in Chicago. This sent televised images of violence and anger to the world and raised the possibility that America was undergoing a nervous breakdown.

It is the extremes that stand out most starkly today. "The Left blazed through the Sixties like a meteor, reshaping the cultural landscape, particularly in the areas of gender and race," historians Maurice Isserman and Michael Kazin wrote in *America Divided: The Civil War of the 1960s*. Meanwhile, they add, "the Right established itself as a unified and potent political movement during the same decade." Much has been made of the Left's impact, but conservatives planted seeds for the future, too. The Right's goals included preserving social and moral order; promoting "traditional values," such as family, patriotism, and the work ethic; and encouraging self-reliance, distrust of government, and a tough stand against communism or international wrongdoers. Those sentiments still inform and animate conservatism today.

In 1969, the duality of American life—the innocence juxtaposed with the cynicism, the promise contrasted with the failure—became more clear than ever. Amid a growing youth rebellion, Richard Nixon, a conservative and in

many ways the antithesis of the let-it-all-hang-out subculture, was inaugurated as president.

But in another reflection of polarization, nearly a half-million young people gathered that summer on a 600-acre farm in New York for the Woodstock Festival, a three-day concert and celebration of music, peace, and love that they hoped would demonstrate a new way of living for the future.³



1968

The nation having a nervous breakdown: On Aug. 28, 1968, as delegates to the Democratic National Convention cast votes for Hubert Humphrey as the party's presidential nominee, anti-war and anti-establishment protesters outside the conventional hall were ordered to clear the streets. Demonstrators (as well as some bystanders and media people) were clubbed, beaten, maced and arrested by Chicago police. The rioting lasted 17 minutes and was watched live on national TV. The episode left the nation badly shaken.



JIMI HENDRIX PERFORMS AT WOODSTOCK | *Legendary rock icon, guitarist Jimi Hendrix plays before the 500,000 young people gathered at an upstate New York dairy farm in 1969. Inset: Country Joe McDonald.*

WOODSTOCK

Iconic Sixties folk artist Joni Mitchell sang of Woodstock, in her tune of the same name, recalling, in dream-like metaphor, that because of all the music and singing and love at the landmark music festival, somehow American bombers in Vietnam had turned into butterflies over our nation. By the time nearly 500,000 young people showed up at Max Yasgur's dairy farm near White Lake, New York, to celebrate three days of sex, drugs and rock 'n roll (not to mention a lot of mud), the wholesale rejection of traditional American values had reached its zenith. To gauge the pulse of one-half of our divided nation in 1969, one needed only to listen to the music of Woodstock. With dark, caustic humor, Country Joe McDonald (himself a Navy vet) wrote and performed *The Anti-War Song*, lamenting that the protracted and unpopular Vietnam Conflict (its official

name) could be blamed on politicians and military leaders who forced thousands of young men to go face death. As McDonald sarcastically sang, "Whoopie, we're all gonna die!" Laced into Woodstock's music were the billows of a blossoming drug culture with Arlo Guthrie imploring the customs inspector to please, "don't touch my bag," and the Airplane's Grace Slick suggesting that with one pill, "all logic and proportion have fallen sloppy dead."



THE MUSIC OF WOODSTOCK (1969)

Somebody to Love, Jefferson Airplane
For What it's Worth, Buffalo Springfield
Anti-War Song, Country Joe McDonald
Coming into Los Angeles, Arlo Guthrie
Marrakesh Express, Crosby Stills & Nash
White Rabbit, Jefferson Airplane



**1967: THE FIRST
"SUMMER OF LOVE" |**
Young people getting lost in the moment in the Haight-Ashbury neighborhood of San Francisco where more than 100,000 had gathered to celebrate, tune-out and turn on. One of the best selling single records of the Sixties was sung by Scott McKenzie, urging attendance at the Monterey Pop Music Festival in June of 1967, "San Francisco (Be Sure to Wear Flowers in Your Hair)."

Young America had observed what their elders had done as leaders of the country, and were shaken to the core. Their profound disappointment would be salvaged with the comfort of doing whatever felt good to escape the pain and darkness of whatever did not.

SEXUAL REVOLUTION

Woodstock's music and the radical, revolutionary message of the Sixties, in general, thoroughly permeated American radio, TV and film with almost post-apocalyptic overtones. The nation seemed to be diving head-long into an anarchistic, dystopian existence where authority at all levels was rejected while self-absorbed pleasure-seeking was widely accepted. Young people across all socio-economic strata began experimenting with marijuana and psychedelic drugs. Instead of facing sad, monochrome reality, many found tripping *Eight Miles High*,⁴ on a drug-addled escape to *Itchycoo Park*⁵ was far better. After all, everything there was colorful, mellow and "all too beautiful"—so beautiful, it could make one cry.

Dark, angry protest songs, and "flower power" free-love lyrics made the early Elvis Presley hip gyrations and subtly suggestive lyrics seem tame compared to what pop music had devolved into. In 1965, Mitch Rider and the Detroit Wheels released the song *C C Rider*, the title itself a sound-alike variation on 'easy rider'—slang for a sexual partner. The tune's lyrics (*Jenny, Jenny, Jenny, won't you take a ride with me?*) pounded barely veiled sexual innuendo into mainstream American radio play.

Explicit poetry put to music became so commonplace that the FBI spent two years investigating whether or not the Top-40 hit song by the Kingsmen, *Louis, Louis*, contained lyrics which were indecent and therefore banned from airplay.⁶ John Lennon of the Beatles was burned in effigy after making an off-handed remark to the press bemoaning the fact that

church attendance was down while he and his band mates were reaching such meteoric heights as to have eclipsed the popularity of Jesus Christ. As it happened, Lennon accurately recognized the cultural shift that was underway, ironically, with his help.

Those in media, academia and politics who embraced a left-leaning agenda grasped the importance and strategic value of the restless Sixties, seeing it as a golden opportunity to advance the liberal (and/or progressive) agenda. As Bob Dylan sang (in 1964), *The Times they are A-Changin'*, those intent on liberalizing our country did so, they said, to unchain us from the bondage of Puritanical sexual repression. On closer examination, however, there may have been ulterior political motivations at work, tied to the Left's holy grail of undoing capitalism as America's chief economic engine. For so-called "evil businesses" to thrive and profit, they had to maintain control of their workforce. Puritanical sexual restraint was necessary, it was thought, so the working class would keep their minds on building widgets, and not drift off on flights of fancy. Seeking a more revolutionary outcome, some liberals believed that the Sexual Revolution could help spell the demise of exploitive, profit-motivated businesses and fat cats. This would mean *the people would be set free!*⁷

There is more than a little irony to be found in recognizing the profit-driven position maintained by what is today the largest abortion provider in America, Planned Parenthood. It is clear their supporters feel free to justify capitalism in this particular case.

Whatever the motivations and goals

of those fanning the flames of the Sexual Revolution, it didn't take long for it to take hold. The long-held American double-standard that seemed to excuse young men to sow their wild oats while enforcing a strict code of chastity for young women, ultimately gave in to the pressure, rocking and rolling its way across the USA as a perfect storm of new-found sexual freedom. "In 1960, half of unmarried 19-year-old women had not yet had sex," writes Nancy Cohen. "In the late 1980s, half of all American girls engaged in sexual intercourse by the age of 17, two-thirds by the age of 18."⁸

THE PORNIIFICATION OF AMERICA

When the *New York Times* (Witchel, A. 1992) asked *Playboy* magazine founder, Hugh Hefner, what made him most proud about his so-called "contributions" to American society and culture, he said, "[T]hat I changed attitudes toward sex. That nice people can live together now. That I decontaminated the notion of premarital sex. That gives me great satisfaction."

Often cited as the father (and later, the grand-father) of the Sexual Revolution, Hefner passed away at age 91 in September, 2017, having blazed the sad, hedonistic trail for the pornification of America. Sporting the iconic *Playboy* bunny logo (coily conveying the obvious innuendo), Hefner began his magazine on \$8,000 raised from forty-five investors in 1953. Camille Paglia noted that, "Hefner's new vision of American masculinity was part of his desperate revision of his own Puritan heritage. On his father's side, he descended directly from William Bradford, who came over on the *Mayflower* and was governor of

Plymouth Colony, the major settlement of New England Puritans.”⁹

Often pictured in pajamas — or a silk smoking jacket — and smoking a pipe, Hefner personally promoted the Playboy philosophy as the magazine became an amalgam of nude photographs of gorgeous women and intellectual writing. (“I just read *Playboy* for the articles,” was a standard, if joking, line at the time.)

“Part of the reason that I am who I am is my Puritan roots run deep,” he told the Associated Press in 2011. “My folks are Puritan. My folks are prohibitionists. There was no drinking in my home. No discussion of sex. And I think I saw the hurtful and hypocritical side of that from very early on.”

“If you had to sum up the idea of *Playboy*, it is anti-Puritanism,” he was quoted as saying as the country’s mood became more hedonistic. “Not just in regard to sex but the whole range of play and pleasure.”¹⁰

Hefner’s influence cannot be understated. It was landmark. His magazine helped normalize out-of-wedlock sexual behavior once considered forbidden for both men and women. By the end of the Sixties, it was seen by many to be avant-garde and sophisticated to have multiple sexual partners. What was once the scarlet letter was now a badge of achievement. Especially in the Sixties, the Playboy image became mainstream American fare. It was *new* and *cool*, while marriage and monogamy were being re-branded as old-fashioned and repressive.

The paradigm had shifted. Now it was sophisticated and somehow liberating to objectify women solely as *playthings*, as agents of visual and physical pleasure. No longer did men need to see women as whole persons, as bearers of the *Imagio Dei* with intrinsic, God-imbued worth, not to mention their unique potential as life-time marriage partners and mothers. After

all, went the thinking in the Sixties, if suave, debonair James Bond could be a serial philanderer, why not everyone else?

Where there is casual, free-wheeling sex (uncomplicated by messy and restrictive moral codes or commitments like engagement and matrimony), there is often unwanted pregnancy and abortion. Men who lived the Playboy lifestyle certainly couldn’t be bothered with marriage and children. A convenient fix for those pesky pregnancies was touted by *Playboy*, in 1965, when it ran a Julian Huxley feature that supported abortion. The Huxley piece appeared eight years prior to the Supreme Court’s *Roe v. Wade* decision.

The same year the magazine came out in favor of a woman’s right to choose, Hefner founded the Playboy Foundation, a non-profit that gave money to the Kinsey [human sexuality research] Institute, rape crisis centers, and the Clergy Consultation Service, an organization that connected women with abortion services. After the Playboy Foundation donated to the ACLU Women’s Rights Project, Ruth Bader Ginsburg, then an attorney at the ACLU [and later a Justice on the U.S. Supreme Court], cosigned a thank-you note published in the August 1973 issue:

“The A.C.L.U. fought for the right to abortion long before the U.S. Supreme Court’s landmark decision. Now we advocate abortions and birth control for minors without parental consent.”¹¹

The way their grandparents had stashed cash under their mattresses, a wide swath of American adolescent boys now hid the forbidden fruit of pornographic magazines. Not only was the cultural impact of *Playboy* magazine (along with its thousands of imitators) a devastating blow to America's moral underpinnings, it greased the skids of the country's rapid slide toward legalized abortion-on-demand. David French, writing in *National Review* suggests that Hugh Hefner's legacy is one of despair.

Hefner didn't invent pornography, and it would no doubt be thriving today even if he hadn't founded *Playboy* magazine those many years ago. After all, man is fallen, and somebody would have filled that depraved niche in American life. Hefner, however, played his part, and the part he played was immensely destructive to our nation's cultural, moral, and spiritual fabric. Hefner mainstreamed porn, he put it in millions of homes, and he even glamorized it — recasting one of America's most pathetic industries as the playground of the sophisticated rich . . .

The effects have lasted a lifetime. Boys grew up believing they were entitled to sex on demand, and the sex would always be amazing. They learned to grow bored of the "same old thing" and instead to seek new adventures. They learned that monogamy was confining, that promiscuity was liberating, and that women should always be hot. The normal female form was no longer enough. It had to be enhanced, sculpted, and waxed.

To see men become addicted to porn is to watch character formation in reverse. Their integrity and fidelity

unwind before your eyes . . . Everyone has seen it happen in their churches, in their neighborhoods, and in their families . . .

[A-List celebrities] were the people setting the tone for American culture. These were the people mocking the values that kept families strong. These were the people who were teaching a nation that fulfillment could be found in sex, and that the joy of sex was worth more than marriage itself . . . The cultural harm done is even now ripping kids from parents and husbands from wives. When I think of Hugh Hefner, yes I mourn, but I mourn because the bitter fruit of his life's work has helped poison the families of people I know and love. He is gone, but his legacy lives on. And his is a legacy of despair.¹²

The most powerful weapon in the Sexual Revolution's arsenal was the media. During the Sixties, things once only whispered about in the privacy of darkness were brought to the flickering light of late-night television and tittered about the next day around the water cooler.

The modern consensus is that the sexual revolution in 1960s America was typified by a dramatic shift in traditional values related to sex and sexuality.

The modern consensus is that the sexual revolution in 1960's America was typified by a dramatic shift in traditional values related to sex and sexuality. Sex became more socially acceptable outside the strict boundaries of heterosexual marriage. In 1969, *Blue Movie*, directed by Andy Warhol, was the first adult erotic film depicting explicit sex to receive wide theatrical release in the United States.

The film . . . helped inaugurate the "porno chic" phenomenon in modern American culture. During this time, porn was being publicly discussed by celebrities, and taken seriously by critics. According to Warhol, *Blue Movie* was a major influence in the making of *Last Tango in Paris*, an internationally controversial erotic drama film, starring Marlon Brando, and released a few years after *Blue Movie* was made.

In 1970, *Mona*, the second adult erotic film depicting explicit sex received a wide theatrical release in the United States, was shown. Following mentions by Johnny Carson on his popular TV show, and Bob Hope on TV as well, the adult film *Deep Throat* achieved major box office success.¹³



THE SIXTIES - TECHNOLOGY HI-FI GOES STEREO

Vinyl record manufacturers developed "high-fidelity" recordings in the late 50s and early 60s, explaining to the public that they would bring an enhanced listening experience, *if* you had the right equipment. Most Americans waited instead for the introduction of "stereo" recordings before upgrading their phonograph record players.

Of course, this so-called "revolution" did not occur without consequences. Perhaps *casualties* would be the better word. Full access to abortion-on-demand was a necessary component of a casual-sex-on-demand culture. Over the next half-century, the U.S. death toll from abortion would reach nearly 60-million. By 1980, in Wisconsin alone, annual abortion numbers were estimated to be at an all-time high of 21,754.¹⁴

But we're getting ahead of ourselves. Abortion as a political platform plank and as a generation-decimating, profit-driven industry would not evolve into its present form until its proponents launched their legislative onslaught and began challenging abortion laws in court. These two strategies may not have succeeded on their own, had not one other significant piece of the American abortion puzzle fallen into place. That happened when two *men* convinced one *woman* that abortion should be part and parcel of the American Feminist Movement.

THE HIJACKING OF FEMINISM

History has a funny way of being re-written to serve the needs of the present day. No case of liberal revisionism is more obvious than the suggestion that standing for women's rights automatically means being a proponent for abortion-on-demand. Nothing could be further from the truth.

For example, was the Women's Movement pro-abortion in the mid to late 1800's, when Susan B. Anthony and friends were fighting for the right to vote for women? Answer: No.

Was the Women's Movement pro-abortion in 1920, when the 19th

Amendment to the Constitution was ratified, granting women the vote? No.

Was the Women's Movement pro-abortion in 1963, when Betty Freidan released her best-selling book on the struggles of American women, *The Feminine Mystique*? No. In fact, neither the words "abortion" nor "reproductive rights" appear within the covers of the first edition.

Women identified as part of the Millennial Generation (born between 1977 and 1995) would not recognize American society a few brief decades earlier, much less the America of 1895. Women at the turn of the century could not:

- Vote
- Own property or sit on a jury
- Hold a personal bank account or take out a loan
- Keep their job if they married or became pregnant
- Easily get into or find a co-ed college
- Enter graduate programs at Ivy League colleges
- Get a divorce without proving infidelity or abuse
- Work overtime or at night

Today such discriminatory restrictions on women sound like they come not from another era, but from another world. Were it not for the early valiant efforts of those in the Women's Movement, much of the equality women enjoy

in today's America would be non-existent.

On the other hand, the moral authority of feminists must be challenged with this question: Is feminism to blame for the nearly 60-million babies lost to abortion? Clearly, in large part, the answer to this question is yes.

Ironically, however, it was the heavy influence of two men which hijacked feminism, transforming it from a pro-woman movement into a pro-abortion movement. As past-president of Feminists for Life, Rosemary Oelrich Bottcher wrote:

It has become common to view a right to abortion as the centerpiece of women's rights in general. The push to legalize abortion is popularly considered the vanguard of the women's rights movement that emerged in the early seventies. [But this view] is wrong.



DR. BERNARD NATHANSON | Former abortionist and later, zealous convert to the pro-life cause

Dr. Bernard Nathanson, the one-time abortion advocate who had an excruciating change of heart, was, by his own admission, not much of a feminist. His commitment to legalizing abortion arose from his disgust for the medically sloppy consequences of the illegal abortions that he witnessed as a young intern.



In 1967, his private disgust began to morph into public activism when he met Larry Lader, a “disciple” of Margaret Sanger, at a dinner party. Lader wasn’t, Nathanson has explained, much of a feminist either; he was dedicated to removing all obstacles to abortion — legal, social, and moral — because he was convinced that abortion was an essential component in solving the looming problems of overpopulation and, as his 1971 book title proclaimed, *Breeding Ourselves to Death*.

This chance meeting resulted in the conception of NARAL, the National Association for the Repeal of Abortion Laws. Nathanson and Lader tenaciously lobbied state legislatures, especially in their home state of New York, to repeal nearly all prohibitions against abortion. Nathanson later admitted that they resorted to some rather unscrupulous tactics. He wrote, for example, that they simply made up the number of women that had died from illegal abortions: “It was always ‘5,000 to 10,000 deaths a year.’ I confess that I knew the figures were totally false... The overriding concern was to get the laws eliminated, and anything within reason that had to be done was permissible.” But their efforts were not very successful until Lader had a brilliant idea: linking legal abortion to the burgeoning feminist movement.

The first edition of Betty Friedan’s seminal book, *The Feminine Mystique*, did not even mention abortion. Legalizing abortion was not on the newborn NOW’s list of issues. In his 1979 book *Aborting America*, Dr. Nathanson recalled Lader saying, “If we’re going to move abortion out of the books and into the streets, we’re going to have to recruit the feminists. Friedan has got to put her troops into this thing — while she still has control of them.”

At the National Right to Life convention in June, 1986, Nathanson admitted to convention attendees that they convinced the leaders of NOW that easy access to legal abortion was essential to ameliorating the problems that were thwarting the well-being of women, the problems that Friedan had identified in her book. “We got them to see legal abortion as a civil rights issue, a basic women’s rights issue,” Nathanson explained. In Nathanson’s earlier words, “Lader’s marriage with the feminists was a brilliant tactic.” Abortion has been NOW’s cardinal cause ever since.

Nathanson spent the last third of his life trying to undo what he had done to promote and entrench abortion into our culture. I know that he suffered excruciating moral pain over acknowledging his role in enabling the deaths of millions of unborn humans. His journey from abortion apologist to pro-life activist was a fascinating one, one that gives us hope that any person with an open mind and an honest heart can find a way to truth. ¹⁵



MARGARET SANGER | Founder of Planned Parenthood (circa 1916)

Nathanson and Lader selling the pro-women movement the myth that somehow abortion-on-demand was a good thing for American women will forever stand as one of the deadliest lies in American history. When men tell women that killing their own children is a form of freedom, then Hitler's axiom of the Big Lie is proven true.¹⁶

It should be noted that had Nathanson and Lader not made their "contribution" to the conversion of the Women's Rights Movement into the Pro-Abortion Movement, the influence of the followers of Margaret Sanger, founder of Planned Parenthood, undoubtedly would have had a similar effect.

As early as 1914, Sanger's first magazine, *The Woman Rebel*, was promoting abortion as a pathway to "freedom" for

women: "If a woman is to free herself effectively, she must make herself absolute mistress of her own body. She must recognize her absolute right . . . to suppress the germ of life."¹⁷

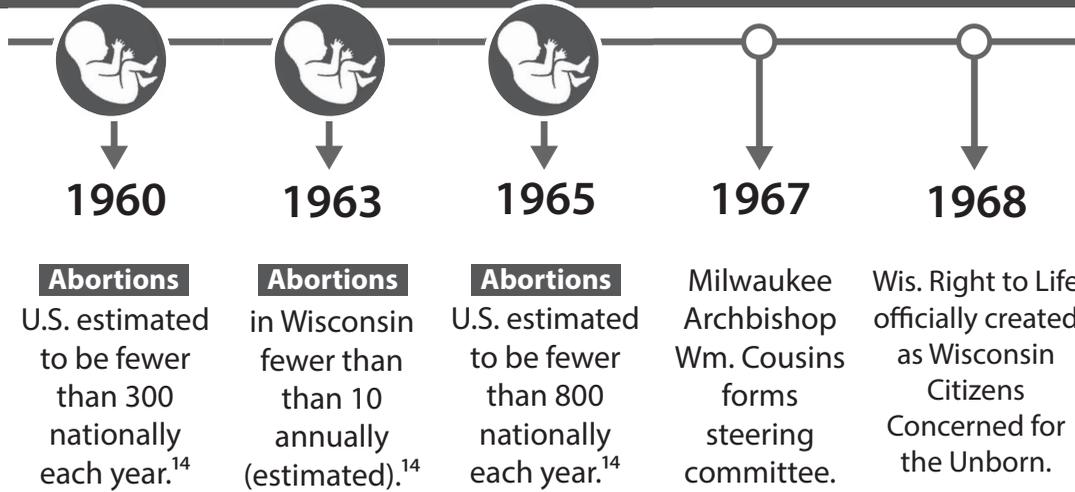
THE SIXTIES IN HINDSIGHT

Somewhere along the road from President Kennedy's assassination in downtown Dallas to the purple haze of the Woodstock music festival in rural New York, America took a hard left turn. Wisconsin was along for the ride in ways even more profound than most other states.

Anti-war demonstrations and civil rights marches were commonplace. In the mid-60s, Wisconsin Governor Warren P. Knowles called out the National Guard to keep order during civil rights demonstrations in Wauwatosa. Anti-war protests devolved into a riot on the campus of the University of Wisconsin, Madison. On opening day of a special legislative session on welfare and urban aids in 1969, welfare mothers and UW-Madison students, led by Father James Groppi, took over the Assembly Chamber. The National Guard was called in to protect the Capitol building.

In 1967, with our nation wrestling with all kinds of change and unrest, Colorado became the first state to decriminalize abortion in cases of rape, incest, or in which pregnancy would lead to permanent physical disability of the woman. Similar laws were passed in California, Oregon, and North Carolina.

WISCONSIN RIGHT TO LIFE — SIXTIES TIMELINE



Three years later, Alaska, Hawaii, New York, and Washington liberalized their abortion laws, making abortion available at the request of a woman and her doctor. Abortionists from states with more lenient laws invited women from other states to fly in, have their abortion and fly home, for a packaged fee, airfare included.

Wisconsin and our nation were saying yes to things that were unthinkable just one decade earlier. Milwaukee Archbishop William E. Cousins could see the handwriting on the wall, and in 1967, formed a steering committee to assess the pending legal and legislative threats (by pro-abortion forces) to Wisconsin's (then) 120-year-old abortion ban, known as State Statute 940.04.

Cousins wanted to know, both from a medical and legal standpoint, where Wisconsin stood on protecting the sanctity of human life. Could Wisconsin's state legislature be the next to give in to the pressure for more liberalized abortion laws? In politics, as in gambling, there is no such thing as a sure thing.

The Archbishop wanted to know for certain what might be looming on the legislative horizon, so he called in some of the best minds to do the research, come to a conclusion and advise appropriate action.

The steering committee meeting in November of 1967 was a who's who of Catholic clergy and lay leaders. Fr. Francis Bisenius was present, as were Fr. Fred Hauser, Doctors John Brennan and John Muliooly, as well as Robert Herzog and (then) Milwaukee Assistant District Attorney, E. Michael McCann.

"Change was in the air," McCann said in a personal interview. "From what I recall of sitting on that committee, the Archbishop's main concern was a legislative challenge to our existing law. So that was our primary focus." Later, when McCann became District Attorney, he was replaced on the committee by Dennis Purtell.

By 1968, the original steering committee's work had culminated with a gathering of forty-nine people from twenty-seven organizations. This coterie formed a functioning group aimed at conducting a campaign against abortion. It was at this September 9, 1968,



FR. DONALD N. WEBER | (1922 - 2007)
First Executive Director of
Wisconsin Right to Life

gathering that Wisconsin Right to Life was officially formed (then named Wisconsin Citizens Concerned for the Unborn). The organization's stated purpose was to carry out state-wide educational and legislative efforts in opposition to abortion. Specifically, they were to "mobilize public opinion on the rights of the unborn and to champion these rights on the legislative level." By 1969, extensive plans had been laid for a statewide organization with Archbishop Cousins reaching out to Wisconsin's bishops, seeking their assistance in selecting lay people of their dioceses to serve in the effort on the local level.

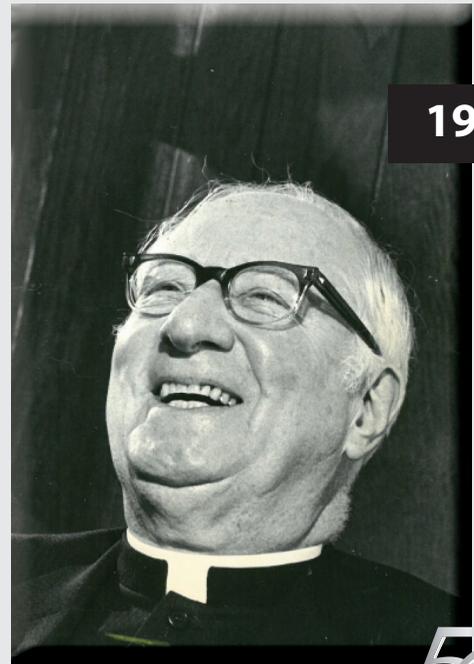
Father Donald N. Weber, (1922-2007), then the Director of the Archdiocese of Milwaukee's Catholic Family Life Program, was elected as temporary chairman of the group. He later became its secretary (a position later re-identified as executive director.)

He served in this capacity from 1968 until 1972.

In the five decades following the turmoil of the Sixties, the scourge of abortion on Wisconsin women, children, men and families has crested and receded, in large part due to the tireless work of the dedicated people of Wisconsin Right to Life. The sad fact is, from a historical perspective, as the clock struck midnight on December 31, 1969, and the Sixties dissolved into the Seventies, things were going to get much worse before they got better. In the short span of twenty-four months and twenty-two days, America would be forever changed again, but this time not from bullets or music or porn. It would be changed by seven men in black.

ARCHBISHOP WILLIAM E. COUSINS OF MILWAUKEE |

In 1967, a steering committee was formed by Archbishop William E. Cousins of Milwaukee to organize a response to pro-abortion challenges to Wisconsin's (then) 120-year-old abortion ban, known as State Statute 940.04. In 1968, forty-nine people from 27 organizations met to form a committee to conduct a campaign against abortion. It was at this meeting (on September 9, 1968) that Wisconsin Right to Life was officially formed (then named Wisconsin Citizens Concerned for the Unborn). The organization was created to carry out educational and legislative efforts in opposition to abortion.



1968



CHAPTER TWO - THE SEVENTIES

Fallout: When the Womb became a Kill Zone

Fallout — it's what human beings fear most in the wake of a nuclear incident.

For those poor people not vaporized at detonation,
the slow cancerous demise caused by radioactive fallout
is often what kills the unfortunate souls next closest to ground zero.

In 1973, the United States Supreme Court responded to the
liberalization fallout of the Sixties,
and made the wombs of an entire nation ground zero for the unborn.

THE SEVENTIES | It would have been beyond comprehension to those of earlier decades, but in the 1970's, what used to be a safe place, the womb, became a kill zone.

CHAPTER 2 - THE SEVENTIES

Fallout: *When the Womb became a Kill Zone*

Stars, hide your light so no one can see the terrible desires within me.

I won't let my eye look at what my hand is doing, but in the end, I'm still going to do
that thing I'd be horrified to see.

Macbeth, Wm. Shakespeare, Act 1, Scene 4; nfs.sparknotes.com - modern translation

TROUBLED WATER

We Americans are a strange lot. We take a notion as unthinkably horrid as *fallout* and repurpose the word as an adjective to describe even the most casual, non-life-threatening situations.

Take this *Wall Street Journal* headline for example: "Managing the Fallout from Working Extra Hours."¹ Most of us are pretty sure there's nothing radioactive about over-time. But in terms of the Sexual Revolution ushered in by the Sixties, fallout is a very accurate term.

By the mid-seventies, unborn baby deaths-by-abortion in America tipped over the one-million mark, annually. What makes that a particularly staggering statistic is that in 1965, a mere ten years earlier, fewer than 800 abortions were performed nationally each year.²

Imagine that. Abortion deaths jump from under a thousand a year to more than a million annually in just over a decade. Now that's fallout.

The impact of the Sixties overshadowed, no, *darkened* the Seventies. Pop music affected and reflected the national mood.

War (Edwin Starr)

Walk on the Wild Side (Lou Reed)

Smoke on the Water (Deep Purple)

Won't Get Fooled Again (The Who)

Highway to Hell (AC/DC)

Lust for Life (Iggy Pop)

Comfortably Numb (Pink Floyd)

Spill the Wine (Eric Burdon)

And, the iconic Simon and Garfunkel classic, *Bridge Over Troubled Water*.

And troubled waters they were. Bruce J. Schulman in his 2001 work, *The Seventies: The Great Shift in American Culture, Society, and Politics*, suggests there was deep change underway in American politics and attitudes.

The war in Vietnam coupled with the Watergate scandal, (which ultimately led to Richard Nixon's resignation), created even more skepticism toward government and a further rejection of traditional ideals.

While conservatism toward government grew amongst the populace in the 1970s, social and cultural legacies from the 1960s became more mainstream. Most Americans, even southerners, accepted the immorality of racial segregation and disenfranchisement. Long hair and outrageous clothing became the norm for Americans of all political and social backgrounds, while sexuality outside of traditional marriage became widely practiced and accepted, especially amongst the younger generation. Schulman contends that personal liberation and rebellion against authority became key themes of the 1970s, as Americans sought individualism through new outlooks on religion, popular culture, and sexuality.³

MURDER AT THE MAJESTIC

In the Seventies, what was once abhorrent was beginning to be seen as acceptable. Attitudes about sex and abortion were relaxing. In Milwaukee, just before the dawn of the new decade, it was revealed that something tragic and illegal was going on in one of the units of the Majestic Building at 231 W. Wisconsin Avenue.

A particular Wisconsin law was being broken, and this attracted the attention of local authorities. The impact of these events would stretch across the Seventies and beyond. The man who stood accused of the crime was Dr. Sidney G. Babbitz. A former Wisconsinite, the physician had relocated to sunny Florida but still made regular trips to Milwaukee to conduct a clandestine abortion business.

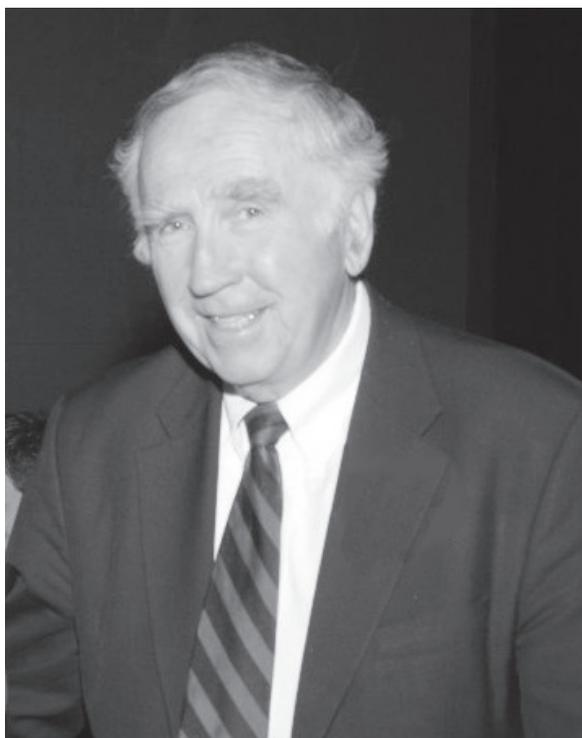


THE MAJESTIC BUILDING | 231 W. Wisconsin Ave.
Milwaukee, Wisconsin (Circa 1970)



SEVENTIES POP MUSIC

Tonight's the Night - Rod Stewart
American Woman - The Guess Who
Make it With You - Bread
Don't Stop 'Til You Get Enough - M. Jackson
Brown Sugar - The Rolling Stones
One of These Nights - Eagles
I Am Woman - Helen Reddy
(You're) Having My Baby - Paul Anka
Do You Think I'm Sexy? - Rod Stewart
Hot Child in the City - Nick Gilder
My Sharona - The Knack
Dancing Queen - ABBA



E. MICHAEL McCANN | Former Milwaukee County District Attorney, pictured at a Wisconsin Right to Life event in 2011.

When substantial evidence proved that Babbitz was performing abortions in violation of Wisconsin Statute § 940.04, Babbitz was charged. He faced up to a \$5,000 fine and/or three years' imprisonment. Prosecution of the case fell to Milwaukee County District Attorney Mike McCann.

Some may have thought McCann's action on the Babbitz case came out of bias — stemming especially out of his Catholic faith and devotion to right-to-life ideals — but during our personal interview, he was quick to clarify. “I wasn't targeting the guy [Dr. Babbitz]. It came to our attention he was performing abortions, so we investigated. The state statute was clear, there was evidence he was in violation, so we prosecuted.”

Longtime friend, Michael Ash, lauded McCann's sense of duty to being a

straight-shooter. “I think he perceives more strongly and more definitively than most people in our society that there is a right and a wrong and that it's important to him to act on that perception.”⁴

Sworn in as DA on January 1, 1969, McCann would be re-elected again and again, serving an unprecedented 38 years. A number of actions bearing on right-to-life issues came through the DA's office during his long career, but none, perhaps, as meaningful to the cause of life as the Babbitz abortion case.

Going back to the days when Mike McCann sat on the Archbishop's steering committee concerning the threats facing State Statute § 940.04, he told us, “The focus was on [finding ways to ward off] legislative challenges to our existing law. After all,” McCann said, “that's what was happening in New York, so that's what we expected.”

Indeed, that's what the Archbishop and all those on the committee expected: that challenges would come from pro-abortion legislators to overturn or weaken Wisconsin's ban through the law-making process. But they were wrong.

**Right-to-Life
supporters were
blindsided by a new
pro-abortion tactic.
Instead of legislative,
the attack was judicial.**

Right-to-life supporters were blindsided by a brand new pro-abortion tactic. And this new tactic wasn't pending legislation. No, this was a judicial attack, thrown squarely in DA Mike McCann's face.

McCann woke up one morning to learn he was being sued in United States District Court by abortionist Dr. Sidney Babbitz. The tables had been turned. The prosecutor was now a defendant. The accused was now the plaintiff. And Wisconsin's ban on abortion was on trial for being (allegedly, in part) unconstitutional. Worse yet, when the dust had settled on the case, McCann had lost.

"This three-judge court [comprised of Circuit Judge Otto Kerner and District Judges John Reynolds and Myron Gordon] heard Babbitz's lawsuit to stop enforcement of the state's abortion statute. Imagine, this is 1970," McCann told us, and "several years before *Roe v. Wade* and this three judge panel issued a declaratory judgment (not an injunction) that Wisconsin's abortion law [§ 940.04] was [in part] unconstitutional."

Nearly forty years later, discussing the case with us, Mike McCann was still clearly disturbed by the court's decision. "The way they worded their opinion really goes to the heart of the issue."

The court wrote . . .

When measured against the claimed "rights" of an embryo of four months or less, we hold that the mother's right transcends that of such an embryo.⁵

"So, you see," McCann explained to us, "this court wouldn't see the rights of the embryo. To them, they were only 'claimed rights' — not real rights. I was really surprised. This is three years ahead of *Roe v. Wade*."

What did this mean? Effectively, the court's declaratory judgment made it impossible for DA McCann to prosecute Babbitz for his crime, although he wanted to. McCann appealed the decision to the U.S. Supreme Court, but the effort was rejected on a technicality.⁶

Wisconsin wasn't the only state where efforts were underway to liberalize abortion laws or challenge them in court. By 1970, pro-abortion supporters had pushed a total of twelve states to adopt so-called "reforms" to abortion laws, and seven more would do so over the next three years.

If pro-abortion forces learned anything by their court-challenge victory in Wisconsin and elsewhere, it was to aim higher. If overturning abortion laws was this easy,⁷ why not go for the whole enchilada? Why not overturn every abortion law in the country in one fell swoop? Little more than two years later, they would do just that.

State Abortion Hearing Packed

By STEVEN L. RAYNER
Associated Press Writer

MADISON, Wis. (AP) — More than 700 persons jammed the Wisconsin Assembly chambers Tuesday to confront lawmakers with the emotional question of liberalized abortion laws.

Foes of repealing state abortion laws presented sometimes dramatic testimony to the Assembly Judiciary Committee concerning six related bills.

Mary C. Bruce of Milwaukee displayed two aborted fetuses in glass jars. Saying she represented herself and other housewives, Mrs. Bruce told lawmakers to consider the human life potential of an unborn child in making any change in abortion laws.

Mrs. Bruce, who said she is pregnant, did not reveal where she obtained the fetuses.

Other abortion foes read from the Bible and applauded testimony of other critics, Democratic Rep. Norman C. Anderson, acting committee chairman, gavelled for order.

Persons who jammed the chamber and hallways were largely white, middle-aged women, and well-dressed. There were no spokesmen identified as representing racial minorities or low-income groups.

Rep. Lloyd Barbee of Milwaukee, author of proposals to repeal the state's restrictions on abortion, testified there is "no advantage to society to promote the philosophy of the church or to promulgate unwanted children."

"The state should not make acts criminal that are funda-

mentally personal," Barbee, the legislature's only Negro, said.

Wisconsin statutes prohibit abortion except to save a woman's life. The law is being tested in courts.

The committee took no immediate action on the bills.

Lawmakers, who listened to conflicting testimony from doctors, clergymen, and fellow representatives, were presented with a variety of legal and moral questions.

These included:

—Would liberalized abortion laws lead to "abortion mills" operated by persons other than licensed medical doctors?

—What legal rights does an unborn child have under Wisconsin law?

—What constitutional rights do mothers and doctors have—the mother to decide for herself whether to bear the child, the doctor to practice medicine as he sees fit?

—Do present laws discriminate against low-income persons, allowing the well-to-do to buy abortions because they can afford psychiatric consultation needed for a permissive therapeutic abortion?

—When does a fetus become a human being capable of sustaining life?

Madison attorney Richard Geates, who represents a Madison clinic currently involved in a legal battle over the constitutionality of state abortion laws, said current statutes have two defects.

The ultimate decision under existing law to grant or prevent an abortion rests with physicians rather than laws, he said,

and courts are already ruling against statutory abortion restrictions.

Milwaukee attorney Dennis Burtell, representing Wisconsin Citizens Concerned for the Unborn, said liberalized abortion laws would lead to abortion clinics staffed by non-medical personnel.

"Abortionists," he asserted "will be moving into the shopping centers."

Burtell said state laws recognize unborn children enjoy a number of rights. These include the right to inherit, the right to sue, the right to receive blood transfusions despite the religious objections of parents, and the right to a court appointed guardian, he argued.

"To give a pregnant mother the life or death responsibility of whether to carry a child," Burtell said, "would be a violation of due process of law."

A Madison pediatrician, Dr. Hania Ris, said the laws only deny abortions to "the poor and the unsophisticated."

Saying original abortion laws were enacted to protect women

from non-medical abortionists, she contended that lawmakers should be concerned with the "quality of life, not just life itself."

Dr. Ris said the United States ranks 14th in the world in infant mortality, and 35th for its non-white population. She demanded a "separation of church and state."

Many Catholic clergymen were in the audience.

The Rev. Max Gaebler of Madison's first Unitarian Society said abortion was a "private issue on which there is a sincere difference of opinion between intelligent persons."

He suggested the state not become involved in regulating abortion.

Mrs. George Klicka, wife of a Wauwatosa GOP state representative, said increasing adultery was the reason for more interest in liberalized abortion laws.

Reading from the Bible, Mrs. Klicka said only God could take human life.

The panel delayed action on the measure.

STRIP MALL DEATH TRAPS

In the Seventies, Wisconsin pro-abortion forces were not only at work in courtrooms, they were also, as expected, applying legislative pressure to weaken or repeal § 940.04. In the newspaper article above from May of 1971, it is clear that passions were elevated on both sides. Particularly remarkable are the words of Milwaukee Attorney Dennis Purtell, (misidentified in the article as Dennis "Burtell"), who was at the Madison capitol building hearing representing Wisconsin Citizens Concerned for Life.

Purtell told the Assembly Judiciary Committee that liberalizing Wisconsin's abortion laws would lead to abortion clinics being "staffed by non-medical personnel," and that, one day, they "will be moving into the shopping centers."

Sadly, both of Purtell's predictions have come true. Today, Planned Parenthood and other abortion providers position themselves in strip malls and other prominent places nearest to college campuses, and in other neighborhoods where the poorest and most vulnerable women are likely to find them and fall into their death trap. Once inside, they find nearly all clinic workers wearing scrubs and stethoscopes "to give the impression [they] can be trusted," even though they have no medical training.⁸

Norma McCorvey (1947 - 2017), also known as Jane Roe (the plaintiff in *Roe v. Wade*) wrote, "because of the politics surrounding abortion and the unparalleled success of the abortion lobby, veterinary clinics have stricter regulations than abortion clinics."⁹

As recently as 2016, an investigation into clinic standards across the U.S. reported that the abortion industry is shady and largely unregulated.

"In addition to the discovery of unsafe conditions, [there is an] absence of protective laws in some states, [a] lack of accountability as far as regular state inspections and public access to public health reports on the goings-on at these abortion facilities . . ." ¹⁰



NORMA MCCORVEY | (1947 - 2017)

As a young woman in a crisis pregnancy, Norma McCorvey agreed to work with Sarah Weddington who led the legal team that brought a test case on abortion to the U.S. Supreme Court. Ironically, Norma never once had an abortion.

For the sake of her privacy, as plaintiff in the case, Norma was identified simply as "Jane Roe." The 1973 decision in *Roe v. Wade*, ushered in legalized abortion-on-demand in the United States, overturning all state laws banning abortion, including Wisconsin's.

Even though she remained part of the "pro-choice" side for years, even working in an abortion clinic, Norma suffered horrible emotional trauma, recognizing her role in the deaths of millions of unborn babies. Struggling to manage the guilt and shame she felt as "Jane Roe," Norma lived a dysfunctional lifestyle, abusing alcohol and drugs to numb the pain. Ultimately, she became a Christian and turned her back on "Jane Roe." Later, Norma recognized she had been used as a pawn in a much larger game. She wrote, "Jane Roe was all that mattered to Sarah Weddington; Norma McCorvey was irrelevant."⁹

"I think it's safe to say that the entire abortion industry is based on a lie . . . I am dedicated to spending the rest of my life undoing the law that bears my name." ¹¹

- - Norma (Jane Roe) McCorvey

High court strikes abortion laws

WASHINGTON (AP) — The Supreme Court today barred the states from interfering with the decision of a woman and her doctor to end pregnancies within the first three months.

In the 7 to 2 decision striking down the Texas abortion law, Justice Harry A. Blackmun said medical data indicates abortion in the first three months "although not without its risk, is now relatively safe."

Therefore, he said, "any interest of the state in protecting the woman from an inherently hazardous procedure . . . has largely disappeared."

The Texas law made it a crime to end a pregnancy except "for the purpose of saving the life of the mother."

The ruling followed two years of deliberations by the justices. It was based predominantly on what Blackmun called a right of privacy. He said the right "is broad enough to encompass a woman's decision whether or not to terminate her pregnancy."

Justices Byron R. White and William H. Rehnquist dissented. White said he could "find nothing in the language or history of the Constitution to support the court's judgment."

Rehnquist, meanwhile, said "the court's sweeping in-

validation of any restrictions on abortion during the first trimester is impossible to justify . . ."

Blackmun's opinion rejected the theory pressed by abortion foes that a fetus is a "person" within constitutional terms and must be protected by the state.

He said that in the Constitution "use of the word is such that it has application only postnatally."

In a second 7 to 2 ruling, the court struck down Georgia's abortion law, finding three provisions to be unconstitutional. They were that in the first three months the operation be performed in an accredited hospital, that a medical committee must give its approval and that two physicians must concur with the woman's own physician that the pregnancy should be terminated.

Blackmun said the "interposition of a hospital abortion committee is unduly restrictive of the patients' rights."

Blackmun added: "We need not resolve the difficult question of when life begins. When those trained in the respective disciplines of medicine, philosophy and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answers."

Associated Press story appearing in Monroe (Wisconsin) Evening Times, 1/22/73

ROE V. WADE

The January 22, 1973, *Roe v. Wade* and *Doe v. Bolton* decisions legalized abortion in the U.S. for the full nine months of pregnancy. Prior to 1967, abortion was prohibited in all 50 states except when the mother's life was in danger. Between 1967 and 1973, 18 states added further exceptions, mostly to allow abortion in cases of rape and incest, or for certain limited medical reasons, or on demand (New York).

In 1973, the U.S. Supreme Court rendered two decisions, *Roe v. Wade* (410 U.S. 113) and *Doe v. Bolton* (410 U.S. 179) which, when implemented together, have allowed legal abortion-on-demand at any stage of pregnancy in all 50 states. The two original decisions established legal abortion as follows:

1. In the first three months of pregnancy, no one can interfere with a woman's decision to abort her child.
2. After the first three months, but before the "viability" of the unborn child, an individual state can enact laws to protect the health of the mother, but cannot prohibit the abortion of the unborn child.
3. After "viability" of the unborn child, an individual state can, if it chooses to do so, enact laws to protect the unborn child, but abortion must be allowed if the life or "health" of the mother is at stake. The Supreme Court defined "health" very broadly, as "the medical judgment that may be exercised in light of all factors – physical, emotional, psychological, familial, and the woman's age – relevant to the well-being of the patient. All these factors may relate to health."

Consequently, this expansive definition of "health" has made abortion legal up to the moment of birth.



THE ROE V. WADE RUSE: A NEW “RIGHT TO PRIVACY”

The legalization of abortion in America is not easily understood out of context. Our younger right-to-life activists have always lived in a post-*Roe v. Wade* Wisconsin. For them, pressing to turn back the tide of this human rights atrocity has always been against the backdrop of *Roe*'s imposition of legalized abortion. Our more seasoned Wisconsin Right to Life supporters did not grow up in an abortion-on-demand America. When the *Roe v. Wade* ruling came down from the high court, it was further evidence, many then contended, that our nation's descent toward hedonism had reached a tragic new low.

[The pro-abortion] victory infuriated the multitudes dedicated to preserving the laws that kept abortion illegal. They had already lost their battle in four states— New York, Washington, Hawaii and Alaska—where abortion had become legal. Now at Noon on that chilly January day in 1973, *Roe v. Wade* added the forty-six other states.¹²

John Cardinal Krol, (1910-1996) then president, of the National Conference of Catholic Bishops, summed up the reaction of many when he spoke of the *Roe v. Wade* decision mere hours after it was announced.

The Supreme Court's decision today is an unspeakable tragedy for this nation. It is hard to think of any decision in the 200 years of our history which has had more disastrous implications for our stability as a civilized society. The ruling drastically diminishes the constitutional guaranty of the right to life and in doing so sets in motion developments which are terrifying to contemplate.¹³

John Cardinal Krol was correct. *Roe v. Wade* set into motion developments which are terrifying to contemplate.

To understand the horror, one need only fast forward to the “advancement” of abortion procedures to the day when the outrageous practice of partial-birth abortion would become commonplace. Abortionists killing fully grown, fully viable unborn babies, up to and including, their due dates by partially removing the child from the mother’s womb and stabbing its skull with scissors.

Could anything be more depraved, more horrific than this? What kind of scale does one use to weigh such an immense tragedy? Perhaps a scale that groans beneath the weight of the nearly 60-million babies lost to abortion since 1973. And, surely, the angels weep over the untold anguish suffered by the mothers and families touched by abortion. As former U.S. Senator Rick Santorum would lament in 2011, “If the pro-life movement is not successful, we will lose the soul of the country.”¹⁴

For both older and younger believers in the sanctity of life, the haunting question about *Roe v. Wade* remains: How did this even happen?

To those who remember it, the January 22, 1973, U.S. Supreme Court decision felt catastrophic. To the majority of Americans who saw abortion as abhorrent, this was liberalism spitting in the political face of the nation. It seemed contrary to what most decent, God-fearing people believed. Somehow, in the blink of an eye, the country had changed. Worse yet, people of faith and conscience had no say in the matter. No state legislatures were involved; no Constitutional amendments had been

passed, and Congress was eerily silent. It was, many thought, a wickedly radical, wildly out-of-touch ruling by seven black-robed men in Washington, D.C. How could this have happened? How could all of the abortion laws in all of the states be overturned overnight? The answer lay with the so-called “discovery” of a *woman’s right to privacy*. To understand how a previously unknown constitutional tenet could be unearthed and raised up to be the fulcrum on which “abortion rights” rests, one needs to grasp the two primary judicial views held by justices on the U.S. Supreme Court in the 20th and 21st Centuries.

Edwin Vieira, Jr. (Harvard Law) offers insight (see next page) on the difference between those who believe the Constitution is a so-called “living document,” (and therefore a useful tool for making up new laws from the bench, as in the case of *Roe v. Wade*), and those who look to the Constitution to find its “original intent.”

For clarity, it should be noted that two other terms are often used by Constitutional scholars to describe their beliefs about the document. Those who are “Originalists” believe in original intent. Those who see the Constitution as a living document often cite the term, “Living Constitution.”





THE UNITED STATES SUPREME COURT BUILDING | Where *Roe v. Wade* was decided in 1973 after seven of nine justices elevated the previously unknown “Right to Privacy” to the status of federal law. Discovering this new right was facilitated by the majority of justices disregarding “Original Intent” and opting, instead, to view the Constitution as a “Living Document.”

EDWIN VIEIRA, JR.

The Constitution sets standards to avoid controversy: The whole purpose of any constitution and in particular the Constitution of the United States is to remove (as much as possible) the interpretation and application of the law from political controversy. You set up basic principles that are going to apply in the legislatures and [then] the courts have to abide by those principles. So if you’re looking at standards, they are going to be historical legal standards as opposed to present day political policies and desires.

The Constitution has a method for dealing with political questions: It’s called the amendment process. If it turns out that there are provisions of the Constitution that don’t adequately address issues and problems that we discover today, then you go into that process. [Yes] it requires a supermajority (three-quarters of the states) but that’s to make the process really responsible to desires of the population. [With the amendment process] we really want to know what the whole country, in essence, believes should be done and not what a simple majority of one legislature believes should be done.

Original Intent vs. Living Constitution: Original Intent takes us back to the original meaning of [the words in] the Constitution as it should’ve been understood by [any] reasonably intelligent person in the late 1700s who was conversant with the English language . . . and while our [contemporary] language may change, the original meaning of this document doesn’t change. So we have to use the definitions that were in use at that time.

Living Constitution is actually the opposite of original intent. It says that the Constitution “changes its meaning” in some automatic fashion according to the political, economic or social problems of the time . . . it’s used by people who are frustrated and want to do something, but they can’t get enough of the country to agree with them. So [proponents of a] Living Constitution use it as an end-run around the Constitution but, fundamentally, it is a dishonest way.¹⁵

Makes sense, doesn't it? If the whole country (or at least three-quarters of it) agrees that abortion should be the law of the land, then proponents should make it so by launching a state-by-state campaign convincing the country to add a new *Abortion Amendment* to the Constitution. But in the Sixties and Seventies, pro-abortion forces knew that the vast majority of Americans would never support such an amendment. Therefore, to make their goal of abortion-on-demand a national reality, proponents would have to do an end-run around both the Constitution and the will of the people. In the process, they had to count on a majority of justices on the Supreme Court tilting toward the "living document" view, outnumbering those who followed the doctrine of "original intent." Ultimately, a seven-to-two "living document" majority made *Roe v. Wade* and *Doe v. Bolton* the de-facto law of the land.

Cooke Calls Ruling 'Tragic'

By ROGER WETHERINGTON

Cardinal Cooke bitterly assailed the Supreme Court's decision on abortion laws yesterday as the "shocking," "horrifying" and "tragic" act of judges usurping the powers of state legislatures.

But abortion advocates reacted warmly to the court decision. "A triumph," said birth control crusader Bill Baird. Dr. Alan F. Guttmacher, president of the Planned Parenthood Federation of America, called it "a wise and courageous stroke for the right to privacy and for the protection of a woman's physical and emotional health."

Cooke, in one of his strongest public statements, charged that the court majority "have made themselves a 'super legislature.'"

"How many millions of children prior to their birth will never live to see the light of day because of the shocking action of the majority of the United States Supreme Court today?" the cardinal asked.

'Good News,' Says Chase

"Whatever their legal rationale, seven men have made a tragic utilitarian judgment regarding who shall live and who shall die," he said.

City Health Services Administrator Gordon Chase called it "good news" but warned New Yorkers to resist any efforts to weaken New York's liberal law.

The immediate impact of the law in New York, as well as New Jersey and Connecticut, was unclear.

Edward Golden, chairman of New York State Right to Life, which nearly succeeded in getting the liberal law repealed last year,



Cardinal Cooke: "Shocking."

called a "moratorium" on his group's lobbying campaign.

But Golden emphasized that "we're not disbanding." After studying the decision, he said, his group will announce some "course of action." He said he did not know whether the effort would be directed toward reducing the

(Continued on page 57 col. 1)

New York Daily News, 1/23/73

In response to the tragic *Roe v. Wade* ruling, a shocked and saddened Terence Cardinal Cooke of New York (1921-1983) aptly called the court's action that of a "super legislature." He wrote . . .

How many millions of children prior to their birth will never live to see the light of day because of the shocking action of the majority of the United States Supreme Court today?

Whatever their legal rationale, seven men have made a tragic utilitarian judgment regarding who shall live and who shall die. They have made themselves a "super legislature." They have gone against the will of those American people who spoke their minds in favor of life . . . They have usurped the powers and responsibilities of the legislatures of 50 states to protect human life.

I remind all Americans, however, that judicial decisions are not necessarily sound moral decisions. In spite of this horrifying decision, the American people must rededicate themselves to the protection of the sacredness of all human life. I hope and pray that our citizens will do all in their power to reverse this injustice to the rights of the unborn child.¹⁶

But where was this so-called “woman’s right to privacy” found? Justice Harry Blackmun (1908 - 1999), who wrote for the majority view on *Roe*, admitted, in his opinion, that the words “right to privacy” are nowhere to be found in the Constitution, but that “the court has recognized the right of personal privacy” within the framework of the Fourteenth Amendment [among others].”

In his dissent on *Roe*, Justice William Rehnquist (1924 - 2015) wrote, “To reach its result, the Court necessarily has had to find within the scope of the Fourteenth Amendment a right that was completely unknown to the drafters of the Amendment.” And this is how “Living Constitutionalists” function. They find things not there to get the political outcome they desire.

In the clarity of hindsight provided by all the years since the decision, even liberal justices on the high court scoff at the legitimacy of finding such a so-called “right to privacy” that justifies unlimited abortion-on-demand. In 2013, Justice Ruth Bader Ginsburg (1933-), speaking at the University of Chicago Law School, indicated the linkage of “abortion rights” to a “right to privacy” was a mistake and that a political process instead of a court process would have been preferable.

“My criticism of *Roe* is that it seemed to have stopped the momentum that was on the side of change,” Ginsburg said. The justice indicated that the Supreme Court should have, instead, “put its stamp of approval on the side of change and let that change develop in the political process.” Ginsburg told law students that the Supreme Court should have directly affirmed a woman’s right to abortion rather than an alleged “right to privacy.”¹⁷

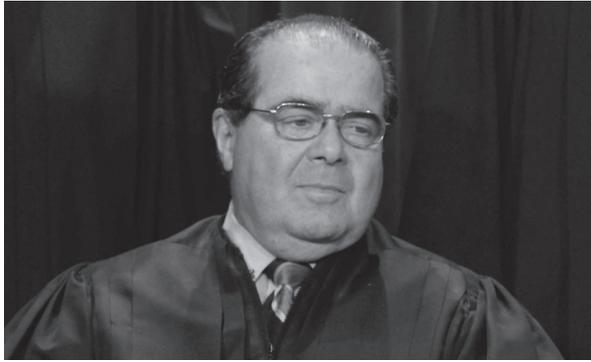
Former clerk to Justice Blackmun, Edward Lazarus, admits that the constitutional underpinnings of *Roe*’s “right to privacy” are without merit.

“What, exactly, is the problem with *Roe*? The problem, I believe, is that it has little connection to the Constitutional right it purportedly interpreted. A constitutional right to privacy broad enough to include abortion has no meaningful foundation in constitutional text, history, or precedent - at least, it does not if those sources are fairly described and reasonably faithfully followed.

Before *Roe*, the right to contraception established in *Griswold v. Connecticut* and *Eisenstadt v. Baird* was a concept that was already barely hanging onto the high ledge of defensible constitutional thinking. In *Roe*, the Court added a 500 lb. lead weight. And the Court’s been looking up at the ledge ever since . . . [The *Roe*] decision itself, as written, is unsustainable.”¹⁸

“How many millions of children prior to their birth will never live to see the light of day because of the shocking action of the majority of the United States Supreme Court today?”¹⁶

-- Terence Cardinal Cooke



Justice Antonin Scalia, shown above, (1936-2016), who was not yet seated on the high court at the time of *Roe*, but who was a died-in-the-wool originalist, made it clear that legislating from the bench is not what the framers of the Constitution had in mind. He said . . .

“Certainly the Constitution does not require discrimination on the basis of sex. The only issue is whether it prohibits it. It doesn’t. Nobody ever thought that that’s what it meant. Nobody ever voted for that. If indeed the current society has come to different views, that’s fine. You do not need the Constitution to reflect the wishes of the current society. If the current society wants to outlaw discrimination by sex, hey we have things called legislatures, and they enact things called laws. You don’t need a constitution to keep things up-to-date. All you need is a legislature and a ballot box.¹⁹

. . . [By] foreclosing all democratic outlet for the deep passions this [abortion] issue arouses, by banishing the issue from the political forum that gives all participants, even the losers, the satisfaction of a fair hearing and an honest fight, by continuing the imposition of a rigid national rule instead of allowing for regional differences, the Court merely prolongs and intensifies the anguish. We should get out of this area, where we have no right to be, and where we do neither ourselves nor the country any good by remaining.”²⁰

Critic of the high court’s *Roe* and *Bolton* decisions, Calvin Freiburger, says that not only is the “right to privacy” argument laughable, he suggests that Justice Blackmun did not show sufficient evidence for its merit.

“If that seems like Blackmun forgot to show his work, it’s because he did. Even putting aside his reaching to stretch how far the Constitution’s privacy-related provisions go, there is no logical connection between someone’s personal privacy and actions that harm someone other than oneself. None.

Is there any other aspect of life or law where such a claim wouldn’t immediately get laughed out of the room? If you’re charged with assault, rape, or murder, good luck trying to convince the judge or jury that the fact that you did it in the privacy of your basement should make a difference. In fact, using privacy to obscure your crime . . . is typically thought of as an exacerbating factor, not a mitigating one. Yet for abortion, it’s deemed a fount of unquestionable moral legitimacy.”²¹

So, as we have seen, Original Intent was suppressed and the creative legal powers of proponents of a Living Constitution were sufficiently elevated to decree sweeping judicial change which completely overrode America’s citizens’ political right to be involved in the process.

The net effect was that seven unelected men issued death warrants for nearly 60-million girls and boys (to date).

DEATH RIDES A WAVE

Roe v. Wade's impact on Wisconsin

THE FLOODGATES OPENED

Death by abortion rode like a wave across our nation. The mistaken idea — *that if something is legal it must also be moral* — infected the thinking of far too many Americans. Abortion rapidly became so commonplace that by the mid-70s, the number of babies killed in the womb exceeded 1-million annually.²

Facing an unplanned pregnancy during this time was a woman who would later become one of Wisconsin Right to Life's most devoted regional chapter leaders, Bev Searl. "Then," Bev told us, "I believe, because it was legal, abortion was the first thing my boyfriend mentioned. And so he just took control and took me through it. I didn't have anything to say."²²

Norma (*Jane Roe*) McCorvey said that at the time she had signed the affidavit to be the plaintiff in *Roe v. Wade*, she had no idea how devastating the outcome would be. "I was never told what I was signing would give women the right to use abortion as birth-control," McCorvey wrote.⁹ She recalled one particularly distressing encounter.

I remember one rally . . . where a young woman approached me. She was very cute with long, straight hair, great big green eyes, and fair skin.

"So, you're Jane Roe?" she said.

"That's right."

"Wow. Can I touch you? . . . I just think it's, like,



I AM WOMAN – (1971)
HELEN REDDY

In this classic anthem of burgeoning 70's Feminism, Helen Reddy and Ray Burton wrote "I Am Woman" which proclaimed that women would no longer stand for being ignored or treated as second-class citizens.

cool—what you’ve done; how you’ve made it possible for me to get my abortions.”

“Abortions?” I said, stressing the plural. “How many have you had?”

“I don’t know.” The girl shrugged. “Five or six, I guess.”

I cringed. The girl noticed it, but my act was involuntary. I wasn’t trying to be cruel, but even back then [before my conversion to the pro-life side] I knew getting an abortion was not like getting a haircut.”⁹

ABORTION USED AS BIRTH-CONTROL

Decades later, long after this sad phenomenon of abortion-as-birth-control presented itself, Wisconsin Right to Life’s Veritas Society produced and aired a TV ad titled, *Repeats*, which addressed the issue. The ad was crafted to speak to women who were “on the fence” about abortion and who may have been unaware of how many abortions each year were repeat abortions.

Transcription of TV AD “Repeats” – Woman speaking to camera:



“I used to think abortion was okay, to help a woman who had made a major mistake — kind of a once-in-a-lifetime second chance.

And then I learned that almost half of all abortions are repeat abortions.

Some women abort two, three, even four children.

Abortion, used as birth control. What are we doing? What was I thinking?”

BARBARA LYONS: STUNNED BY ROE & BOLTON DECISIONS



BARBARA LYONS |
(Circa 1970's)

“At the time of the *Roe v. Wade* decision,” Barbara Lyons told us in a taped interview, “I was a young mother with four small children. I loved being with my children, watching them grow.

One day, I saw a giant headline in the *Milwaukee Journal* saying that the Supreme Court had legalized abortion across the country and I was absolutely stunned.”

Shortly after the *Roe* decision, Lyons recalls reading more chilling words in a local paper. *Now that abortion is legal*, the article stated, *it will be much easier to abort children who have problems*. The piece went on to list those who would be targeted. The list included those with mental retardation, Spina Bifida and other disabilities as well as epilepsy.

“Our oldest son had epilepsy. It was like someone had thrown a bucket of cold water in my face,” Lyons said. “For the first time I saw abortion for what it is — a convenient way for some to get rid of people they don’t want or who aren’t perfect enough for our society.”

The court’s decision went against everything Lyons believed. She loved children and hated violence. “Not long after that, I saw an ad in the paper from Wisconsin Citizens Concerned for Life [the name of Wisconsin Right to Life at the time] asking people to consider becoming a member of the organization. My husband, Pat, and I decided to respond.”

Before she knew it, in 1975, Lyons became president of the Milwaukee chapter of Wisconsin Citizens Concerned for Life. “It didn’t take me long to become involved back then because I had that basic commitment to life and to valuing the dignity of each person. I realized that, in addition to being a wife and mother, this was a way I could make a difference in the world.”

And make a difference she did. Later, in 1977, Lyons became the state organization’s legislative director and, ultimately, in 1987, its executive director, dedicating over 40 years to the cause of life before retiring in 2014.

In the Seventies, the life-saving work of Wisconsin Citizens Concerned for Life began to take shape. One concern the organization sought to address was the public perception that the anti-abortion movement was merely the concern of Roman Catholics. To counter this, Wisconsin Citizens Concerned for Life placed a full-page ad (shown on next page) in the May 9, 1971, *Milwaukee Journal* asking, “What do Protestant and Jewish Leaders Say about Abortion?”

What Do Protestant and Jewish Leaders Say About Abortion?

Protestant Leaders

"Genetics teaches us that we were from the beginning what we essentially still are in every cell and in every attribute. Thus, genetics seems to have provided an approximation, from the underside, to the religious belief that there is a soul animating and forming man's bodily being from the very beginning."

—Dr. Paul Ramsey, Protestant Theologian, Professor of Religion, Princeton University

"To raise the question whether we are here concerned already with a human being or not is merely to confuse the issue. The simple fact is that God certainly intended to create a human being and that this nascent human being has been deliberately deprived of his life. And that is nothing but murder."

—Dietrich Bonhoeffer - Lutheran Theologian martyred by the Nazis

"Next to achieving peace in the world, the second major moral issue in our society must be resolute opposition to abortion and euthanasia."

—Dr. George Hunston Williams Professor Divinity - Harvard University

"Life begins at conception and to destroy this God-given gift of man is to destroy the whole human plan. To take the life of an unborn child, regardless of the number of days it has been forming, is murder."

—Dr. Percy Collett, missionary with non-denominational Boa Vista Foreign Missions

"Abortion is not less than murder, furthermore people deep down realize this; for I have had women who were grandmothers come to me emotional wrecks because of the haunting memories of abortions committed earlier in life."

—Dr. E. J. Daniels, Baptist Minister and Nationally Respected Evangelist.

"He who destroys germinating life kills a man."

—Professor Karl Barth of Basel

"Once impregnation has taken place it is no longer a question of whether the persons concerned have the responsibility for a possible parenthood: they have already become parents."

—Professor Helmut Thielicke Protestant Theologian: University of Hamburg

"We have no right to destroy new life."

—Professor Otto Piper of Princeton Seminary

"Abortion is cheap as a final solution. And it is final. Let there be no mistake about that! Therapy and care are as costly as love. But life is priceless. If any authority on earth, church or state, has the right to permit abortion, except when faced with the tragic choice of one life for another, then there is no authority on earth that has the right to protect life."

—Rev. Charles Carroll, Episcopal Priest and Chaplain to U. C. San Francisco Medical Center

"The contention that human life begins at conception is heavily supported by the science of biology. Must not the law regard the fetus in the womb as a human being and grant it all the rights and protection that our laws extend to all human life? To deal with human life as if it were of no value cannot be right in the eyes of God or man. The gift of life is God-given. Can it be mercy to destroy life? Or shall "liberalized" abortion be given its right name — murder?"

—Rev. Arnim Polster, Lutheran Pastor Daly City, Calif.

"If a man loses his reverence for any part of life, he will soon lose his reverence for all of life."

—Albert Schweitzer, Protestant Theologian and Humanitarian

Jewish Leaders

"Even if the fetus is the product of incest or rape, or an abnormality of any kind is seen, the right to life is still his."

—New Jersey Orthodox Rabbinic Council (1969)

"Centuries of traditional Jewish law clearly establishes the human nature of the unborn fetus and the immorality of abortion. Those Jews who support abortion legislation have erased every trace of Jewish law from their religion."

—Rabbi Tibor Stern of Cohen Community Synagogue, Miami

"What the fuming editorials and harrowing documentaries on the abortion problem do not show are the pictures of radiant mothers fondling perfectly healthy children who would never have been alive if their parents had been permitted to resort to abortion in a moment of despair. Nor is it known how many unwanted children eventually turn out to be the sunshine of the families."

—Immanuel Jakobovits, Chief Rabbi of England

We can clearly see from these quotations that abortion is NOT A CATHOLIC ISSUE. Nor is it exclusively a Protestant or Jewish issue. In reality it is not even just a religious question. The atheist is as concerned with the value of life as is the believer.

ABORTION is a HUMAN issue!

What can YOU do to help every unborn child obtain his birthright? There is a non-sectarian organization that is fighting FOR LIFE and AGAINST ABORTION.

WISCONSIN CITIZENS CONCERNED FOR THE UNBORN

Over 23,000 people in Wisconsin have openly expressed support for WCCU. These are concerned people who care about the future and want to bequeath the possibility of the good life to children: those already born and those waiting to be. We invite YOU to become a WISCONSIN CITIZEN CONCERNED FOR THE UNBORN.

JOIN WITH US

For more information, write or phone:
Wisconsin Citizens Concerned for the Unborn
2021 North 60th Street
Milwaukee, Wisconsin 53208
(414) 771-4811



Wisconsin Citizens Concerned for the Unborn
2021 N. 60th Street Milwaukee, Wisconsin 53208

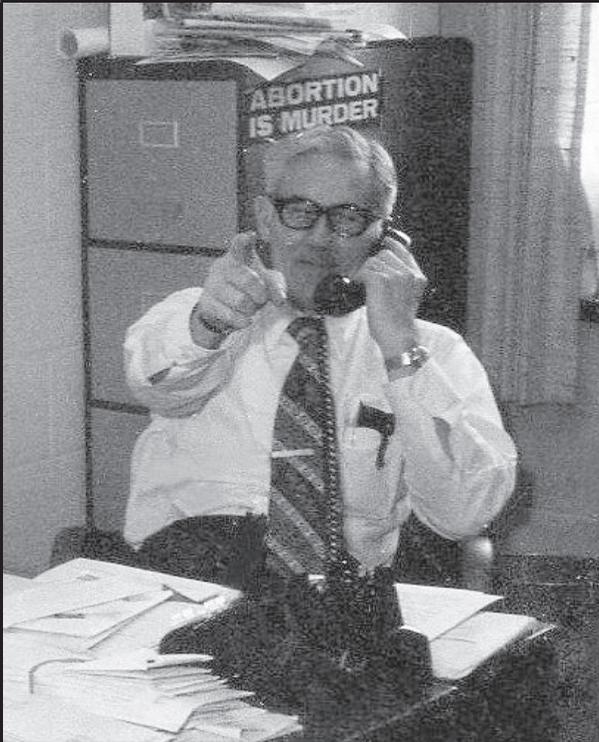
I want to become a member of WCCU
 Patron \$100.00 Sustaining \$25.00 Regular \$5.00

Name

Address

City State Zip

For More Information Call
(414) 771-4811



GENE KIEFFER | Executive Director
(Circa 1975)

In 1974, the first state office of the organization was located at 2021 N. 60th Street in Milwaukee, in the building Catholic Family Life was operating, (now occupied by Catholic Charities). Gene Kieffer (1918 - 2005) was Secretary, and later, Executive Director.

Kieffer served in this role during the years 1972-73 and was also the registered lobbyist representing our earliest legislative efforts. In 1974, he was named Associate Director of Catholic Family Life.

Gene's oldest son, Jeffrey, recalled during our interview with him, that his dad often experienced frustration when dealing with politicians in Washington, D.C., and Madison. "They would make promises to him [regarding legislation] which they routinely failed to keep."

MILESTONES



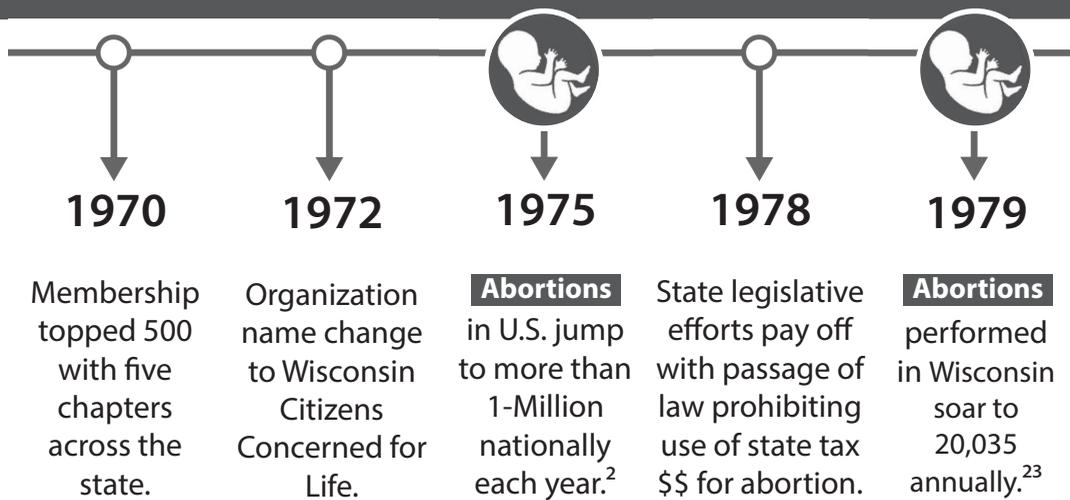
1970

By the end of 1970, membership in the organization stood at 507. Five chapters had been formed to gain members, give speeches, organize churches, and work on legislation. A petition drive netted 16,000 signatures. A court brief was prepared in response to the *Babbitz v. McCann* case.

1971

The organization sent its first delegate to (what would become) National Right to Life. Hundreds attended a public hearing in Madison to oppose a bill to legalize abortion in Wisconsin. Birthright pregnancy help centers were established in Milwaukee and Beloit, Wisconsin. The number of chapters increased to ten.

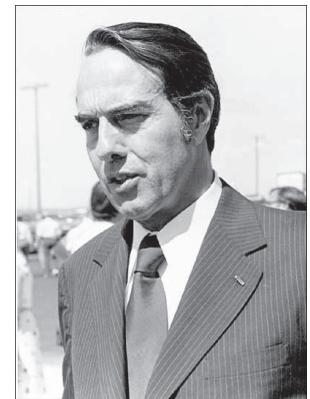
WISCONSIN RIGHT TO LIFE — SEVENTIES TIMELINE



CANDIDATES BEGIN TO TAKE SIDES

Only a year or so after *Roe*, and a few hundred miles to the south and west of Wisconsin, the right-to-life issue began taking a prominent place in political campaigns. Bob Dole, a Republican running for U.S. Senate from Kansas in 1974, was an early example. He told us:

"I believe my 1974 campaign for U.S. Senate was the first – or at least one of the first federal races in which the issue of abortion played a significant role. We had zealots on both sides . . . the public mood was intense, as it was alleged that my opponent in the race performed abortions. Of course, I discussed my pro-life stance on the campaign trail. There was a Kansas pro-life group that actively supported my campaign as well."



SEN. BOB DOLE (KS) |
(1974)

Dole won that race and maintained a pro-life position throughout his political career, including during his run for the presidency as the GOP nominee in 1996.



DO IT ('TIL YOU'RE SATISFIED) – (1974)
B.T. EXPRESS

In many ways, it seemed as though 70s songwriters in Hollywood, Motown, New York and Nashville were continually trying to push the airplay boundaries. Just how highly-charged and suggestive could they write lyrics without getting banned from the radio? This song by B.T. Express typified the effort.

THE DEATH OF VEILED SONG LYRICS | There was a time in American pop music when intimate acts were described vaguely, through innuendo and obfuscation. By 1974, those ideals were a distant memory.

TRIBALISM

In the Seventies, Wisconsin's political landscape looked much different from today. If you were to stroll into the 1970's state Assembly or Senate while it was in session, you would have needed a score card to figure out who the right-to-lifers were. Back then, the pro-life movement enjoyed support from lawmakers of both stripes. Though there were certainly strong differences of political opinion on each side, an over-all sense of collegiality ruled the day both in Washington and Madison. But within a few years, that would end.

Today, with a few notable exceptions in Wisconsin and nationally, lawmakers who support right-to-life legislation are nearly uniformly Republican. Those opposed are nearly all Democrats. So what happened to collegiality? Most observers have a word for what happened; they call it "Tribalism" — which, in a nutshell means, passionate, strident loyalty to your own group, beliefs or tribe. Ironically, people are divided on what triggered this great ideological divide called tribalism.

Dana Perino, former White House press secretary to President George W. Bush, suggests that the shift occurred in 1998 during the Lewinski scandal involving President Bill Clinton. "It was after Lewinski that I saw the change," Perino said. "I was shocked that Democratic women stood with [Bill] Clinton [even after his behavior.]"²⁶ The suggestion being that in spite of

MILESTONES

1972

Wisconsin Citizens Concerned for the Unborn (WCCU) changed its name in 1972 to Wisconsin Citizens Concerned for Life (WCCL) to reflect the growing concern for protecting the lives of other threatened human beings in addition to unborn children. By year-end, state-wide membership totaled 1,712.

GENE KIEFFER - EXECUTIVE DIRECTOR |

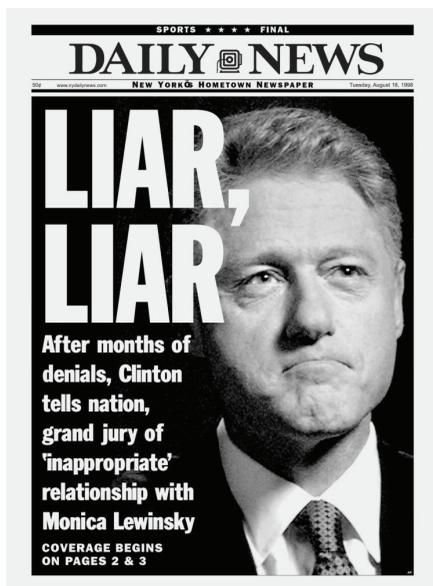
Gene Kieffer (1918 - 2005) was Secretary, and later, Executive Director. Kieffer served in this role during the years 1972-73 and also served as the registered lobbyist representing our earliest legislative efforts.



1973



Pro-Life Presidential candidate, Ellen McCormack, then 49, campaigning for the New Hampshire primary.



NY Daily News - Thursday, August 18, 1998

Clinton's failures, maintaining power for his party was more important than moral or legal considerations. The notion was basically, *right or wrong, he's our guy!*

Even though it may be seen as a mitigating factor, the Lewinsky affair can't legitimately be seen as the original

cause of America's great political divide. Tribalism's genesis came long before 1998.

If one had to place the blame for tribalism somewhere, it would be on the steps of the U.S. Supreme Court building and at the feet of the seven of nine justices who made *Roe v. Wade* the de facto law of the land. Before January 22, 1973, there was no such thing in the American political lexicon as a "single issue voter." *Roe* changed all that. Abortion became the single issue. Where you stood on abortion began to define who you voted for. Although it wouldn't be until the 2000's when abortion-based tribalism would so completely divide the body politic, the first tremors which created the partisan faultlines were felt in 1976, during the upstart presidential campaign of Ellen McCormack.

Who is Ellen McCormack, you ask? It's not surprising you don't know her name. The reason you weren't taught that a woman ran for the presidency *before* Hillary Clinton is because left-leaning history textbook editors conveniently leave Ellen McCormack's story on the cutting room floor, another sad example of tribalism.

THE PRESIDENTIAL CAMPAIGN HISTORY BOOKS IGNORE

In 1976, a successful petition drive placed her name on the Wisconsin primary election ballot for President of the United States. The unique niche in history as being the first woman to run for president belongs to a pro-life Democrat, Ellen McCormack.

Three years after *Roe v. Wade*, much of the nation was still reverberating in shock over the decision. Pro-life people needed something to be done, someone to stand up and call attention to the plight of the unborn, raising up the banner of the right-to-life cause. That someone was Ellen McCormack. She would be the face and voice of traditional America's response to abortion. As it happened, McCormack's presidential run, her success in raising funds and getting on ballots, was a deep embarrassment to the liberal/progressive wing of the Democratic party which strongly supported *Roe v. Wade*.

Although she did not become the 1976 Democratic nominee for president (that honor went to Jimmy Carter), after her death in 2011, Phyllis Schlafley wrote about the contributions Ellen McCormack made to the pro-life cause:

Running for the Democratic Party nomination for President, Ellen McCormack campaigned in 18 states (in chronological order): NH, MA, VT, FL, WI, PA, IN, GA, NE, MI, MD, TN, OR, KY, RI, SD, NJ, and CA. She didn't win any primaries, but she won some delegates and received 22 votes for President at the Democratic National Convention, more votes than were cast for Frank Church, Hubert Humphrey, Henry "Scoop" Jackson, or Fred Harris.

Mrs. McCormack was the first woman to receive Secret Service protection as a presidential candidate in a major party. She was also the first woman to receive federal matching funds for her primary campaign.

In 1980, Mrs. McCormack ran for President again, that time as the candidate of New York's Right To Life Party. She received 32,327 votes in New York, New Jersey and Kentucky, three of the states where she succeeded in getting on the ballot . . . After her campaigns for President, politicians who had been timid about saying they opposed abortion and *Roe v. Wade* came out of the woodwork and confidently stated their views.²⁴

In the wake of Ellen McCormack's run for the presidency and the resulting increased partisanship on the issue of abortion, to a large degree the Democratic Party has become



TECHNOLOGY – (1973) FIRST CELLULAR PHONE CALL PLACED

Thirty-four years before Steve Jobs introduced the first Apple iPhone in 2007, Motorola inventor Marty Cooper made the first call from a prototype handheld mobile (cell) phone to Joel S. Engel, a rival, at Bell Labs, on April 3, 1973. By the mid-80s cell networks were in place and public demand for cell phones began to grow. Even in the 90s, though, cell phones were considered a luxury.



more reliably pro-abortion and the Republican Party has become more solidly pro-life. Because the political parties cannot move their respective agendas forward when they are not in power, the acquisition and retention of power is of paramount importance.

To this end, the parties tend to only run candidates who agree with their party on all the major issues, with abortion often front and center as the number one most important issue.

Why is abortion such a big deal politically? The party that wins majorities in state legislatures and also wins governors' seats, gets to have its way ideologically. They can make or repeal laws and set the tone for how important public policy matters play out — especially as these matters impact the abortion issue. In Washington, on a federal level, when the party in power in Congress also wins the White House, it sets up the most feared or coveted (depending on your point of view) scenario possible. Why? The President of United States nominates justices to serve on the U.S. Supreme Court.

If it ever happens that the balance of power on the high court shifts reliably to the right, (to an originalist majority), the great scourge of the Seventies, *Roe v. Wade*, may actually be overturned. When that happens, Wisconsin, along with the other states which maintained their abortion-banning laws, will be able to celebrate something truly amazing: All the abortion clinics will have to shut their doors, once and for all.



MILESTONES

1976



Rep. Henry Hyde - (R) IL (1924 - 2007)

It was 1976 when the first Hyde Amendment was passed to prohibit the use of federal tax dollars for abortion. Arina Grossu, writing about the Hyde Amendment for *The Federalist* noted that between

1973 and 1977, the years between *Roe v. Wade* and the Hyde Amendment becoming law, the federal government spent about \$50 million annually to fund approximately 300,000 abortions per year under Medicaid. In defending his amendment, Hyde said we “cannot in logic and conscience help fund the execution of these innocent, defenseless human lives.” Rep. Jim Jordan - (R) of Ohio, estimates the Hyde Amendment has saved the lives of [more than] two million people.²⁵

MILESTONES

1974

A federal court ordered Milwaukee County General Hospital to perform abortions. Also in 1974, conscience protections were established for hospitals, hospital employees, physicians, nurses and students, protecting them from being forced to participate in an abortion. Section 253.09 of the Wisconsin statutes provides various legal protections to enforce these conscience rights.

1975

In 1975, the Wisconsin Citizens Concerned for Life Education Fund was established to promote educational activities through tax-deductible contributions.

1976

U.S. Supreme Court declared that minors did not need parental consent before obtaining an abortion (*Planned Parenthood of Central Missouri v. Danforth*).

1977

In 1977, the U.S. Supreme Court upheld the right of federal and state governments to prohibit funding of abortions (*Maher v. Roe, Beal v. Doe*) and ruled that public hospitals are not required to perform abortions (*Poelker v. Doe*), relieving the court order against Milwaukee County Hospital.

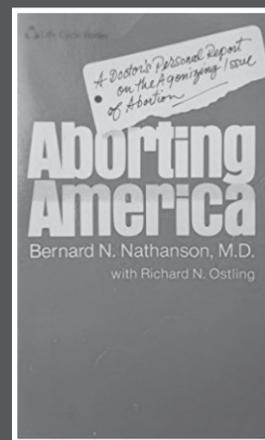
1978

In 1978, the legislative efforts of Wisconsin Right to Life were successful in helping to pass a law to prohibit the use of state funds for abortions.

1979

Dr. Bernard Nathanson, former abortionist then turned right-to-life apologist, released his book, *Aborting America*.

The year 1979 also saw formation of the Wisconsin Pro-Life Action Committee (WPLAC) to endorse and work for the election of pro-life candidates.





CHAPTER THREE - THE EIGHTIES

Fault Lines, Fissures and Factions

When it declared *Roe v. Wade* to be the law of the land on January 22, 1973, the U.S. Supreme Court dealt a groundbreaking blow to constitutional original intent. By wresting law-making power away from the nation's duly-elected legislators and overturning all state laws restricting or banning abortion, the high court shook American politics. Over time, tribalism began cracking apart previously solid alliances, swallowing up trust and collegiality. It divided caucuses and statehouses, union halls and teachers' lounges; it split apart families, friends and co-workers; it caused schisms between church leadership and the faithful. Tribalism attributable to *Roe* did all this and more as it rumbled across our land.

Most tragic and earth-shaking of all, the justices made killing 60-million babies a simple "matter of privacy" between a woman and her doctor. Abortion-on-demand was just getting started in the Seventies. In the Eighties, it became a record-setting cataclysm.

THE EIGHTIES | When America awakened to what *Roe v. Wade* had wrought: the wholesale slaughter of millions of innocents, new record numbers of abortion deaths were occurring each year.

CHAPTER 3 - THE EIGHTIES

Fault Lines, Fissures and Factions

If identity politics [tribalism] is true, then someone can't be fully enfranchised if his elected representative comes from a different identity group.

If a politician can't understand his constituents' interests,
how can he act on their behalf?¹

-- Jason Willick

EARLY DIVERSITY

Prior to *Roe v. Wade*, the national pro-life movement was comprised of persons from a diverse collection of backgrounds. As Daniel K. Williams writes in *Defenders of the Unborn*, the pre-*Roe* pro-life movement was a liberal, not a conservative cause.

The media portrayed the pro-life movement as a Catholic cause, but by 1972 that stereotype was already outdated. In Michigan, for instance, the fight against a

referendum to legalize abortion was spearheaded by three Protestants—a gynecologist, a white Presbyterian mother, and an African-American woman who was a liberal Democratic state senator.

In Minnesota, the leader of the state's pro-life campaign was a liberal Methodist whose physician husband was a member of Planned Parenthood. In Massachusetts, one of the leading pro-life activists was an African-American Methodist physician who had been the first black woman to graduate from Harvard Medical School.

And even in New York, where Catholics accounted for the vast majority of the movement's activists, there was more religious diversity than the media often acknowledged, partly because Catholics had joined forces with Orthodox Jews . . . One of New York City's most vocal pro-life advocates was a liberal Lutheran minister who was best known for his protests against the Vietnam War and his advocacy of civil rights.²



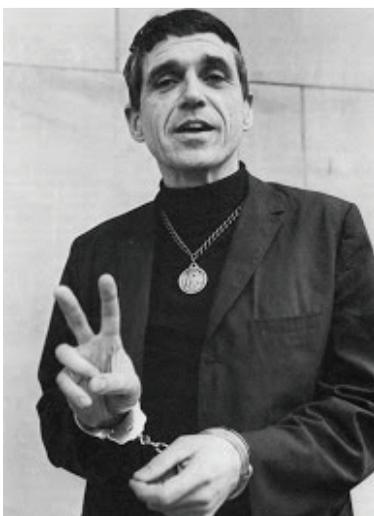
CAMPAIGN BUTTON | *Assumed to be from the 1976 presidential election cycle, this campaign button proclaimed the wearer's credentials as a pro-life Democrat and challenged readers to join in.*

Early on in Wisconsin, there were significant numbers of Democrats involved in the pro-life movement. Famous among them was U.S. Senator William Proxmire, who was in office from 1957 to 1989. Proxmire was a true champion for pro-life efforts, demonstrating his commitment by voting in favor of numerous right-to-life initiatives.



SEN. WILLIAM PROXMIRE | Served Wisconsin as a pro-life Democrat

Pro-life people came from all across the political spectrum to coalesce around what was then considered a liberal notion: that by nature, unborn human lives carried human value and, therefore, constitutional rights. Prominent figure of the Catholic left, Jesuit anti-war and pro-life activist priest, Daniel Berrigan (1921-2016), shared profound thoughts in his September 18, 1989, editorial to the *Milwaukee Journal*.



FR. DANIEL BARRIGAN | Handcuffed and under arrest, the Jesuit anti-war and pro-life activist offered the news photographer the sign of peace.

“In the midst of a wondrous web of life we stand, bewildered, clumsy, beset, broken even. And yet graced with the burden and glory of the human vocation; stewards of life, never of death.”

-- Fr. Daniel Berrigan



THE TOP 20 POP HITS OF THE 1980's
AS RANKED BY BILLBOARD MAGAZINE

Physical - Olivia Newton-John
Bette Davis Eyes - Kim Carnes
Endless Love - Diana Ross, Lionel Richie
Eye of the Tiger - Survivor
Every Breath You Take - The Police
Flashdance - Irene Cara
Another One Bites the Dust - Queen
Say Say Say - P. McCartney / M. Jackson
Call Me - Blondie
Lady - Kenny Rogers

Centerfold - J. Geils Band
(Just Like) Starting Over - John Lennon
I Love Rock 'N Roll - Joan Jett / Blackhearts
Ebony & Ivory - P. McCartney / S. Wonder
That's What Friends Are For - Dionne Warwick
Upside Down - Diana Ross
Abracadabra - The Steve Miller Band
Billy Jean - Michael Jackson
Say You, Say Me - Lionel Richie
All Night Long - Lionel Richie

UNITY LOST

The hopeful, early pro-life coalition of activists from diverse backgrounds was not to last. The pushing and pulling of political interests and the increasing rumble of tribalism cracked open partisan fissures which last to this day.

Daniel K. Williams explains that in the late 1970's, Democrats faced fiercely competing post-Roe political pressures. The party ultimately had to choose between pro-life values and the pro-abortion values of feminists.

Only after *Roe v. Wade*, when the pro-life movement's interpretation of liberalism came into conflict with another rights-based movement — feminism — and it became clear that pro-lifers would not be able to win the support of the Democratic Party, did the movement take a conservative turn.²

Tribalism had begun to take its toll. In state after state, as in Wisconsin, political parties learned that building a power base required taking sides on the abortion issue. Individual legislators discovered that if they wanted to support pro-life values through legislation, it would be difficult, if not impossible to do so as a Democrat.

In recent decades, prominent Democratic senators and congress members who maintained their Catholic faith identity (Joe Biden, Ted Kennedy and others) did so while finessing the abortion issue. To this day, many Catholic Democrats use clever rhetorical sleight of hand to suggest they were somehow conscience-bound to stand for “reproductive rights” while maintaining their Catholic pro-life beliefs as a *personal matter*.

Former Speaker of the House, Nancy Pelosi, a Catholic Democrat, uses even more contorted logic to explain her support of abortion. Speaking with *Newsweek* magazine's Eleanor Clift, Pelosi said, “I have some concerns about the church's position respecting a woman's right to choose. I am a practicing Catholic, although they're probably not too happy about that. But it is my faith.

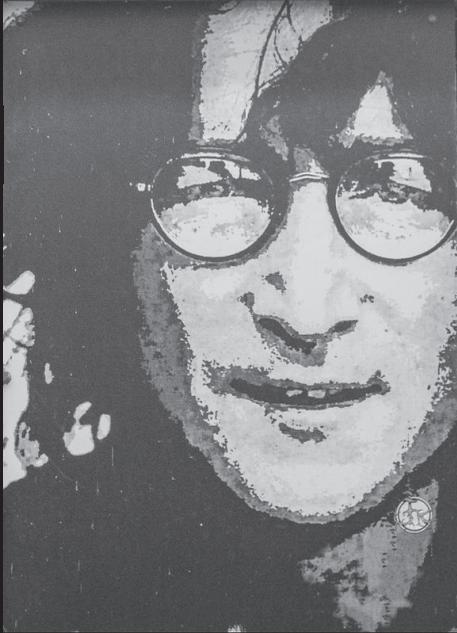
I practically mourn this difference of opinion because I feel what I was raised to believe is consistent with what I profess, and that is that we are all endowed with a free will and a responsibility to answer for our actions . . . And that women should have that opportunity to exercise their free will.”³

Even while some Democrats in party leadership positions might be sympathetic to the right-to-life cause, the mere public mention of such support is met with strident “abortion-rights” rhetoric.

As recently as 2017, when the Democratic Congressional Campaign Committee (DCCC) indicated they may be willing to fund pro-life candidates in the 2018 elections, liberals lost their minds in protest. Lindy West, a pro-abortion feminist wrote this response to the editorial page of the *New York Times*.

There is no recognizable version of the Democratic Party that does not fight unequivocally against half its constituents [meaning, women] being stripped of ownership of their own bodies and lives . . . To legislatively oppose abortion is to be, at best, indifferent to the disenfranchisement, suffering and possibly even the death of women. At worst it is to revel in those things, to believe them fundamental to the natural order.⁴

1980



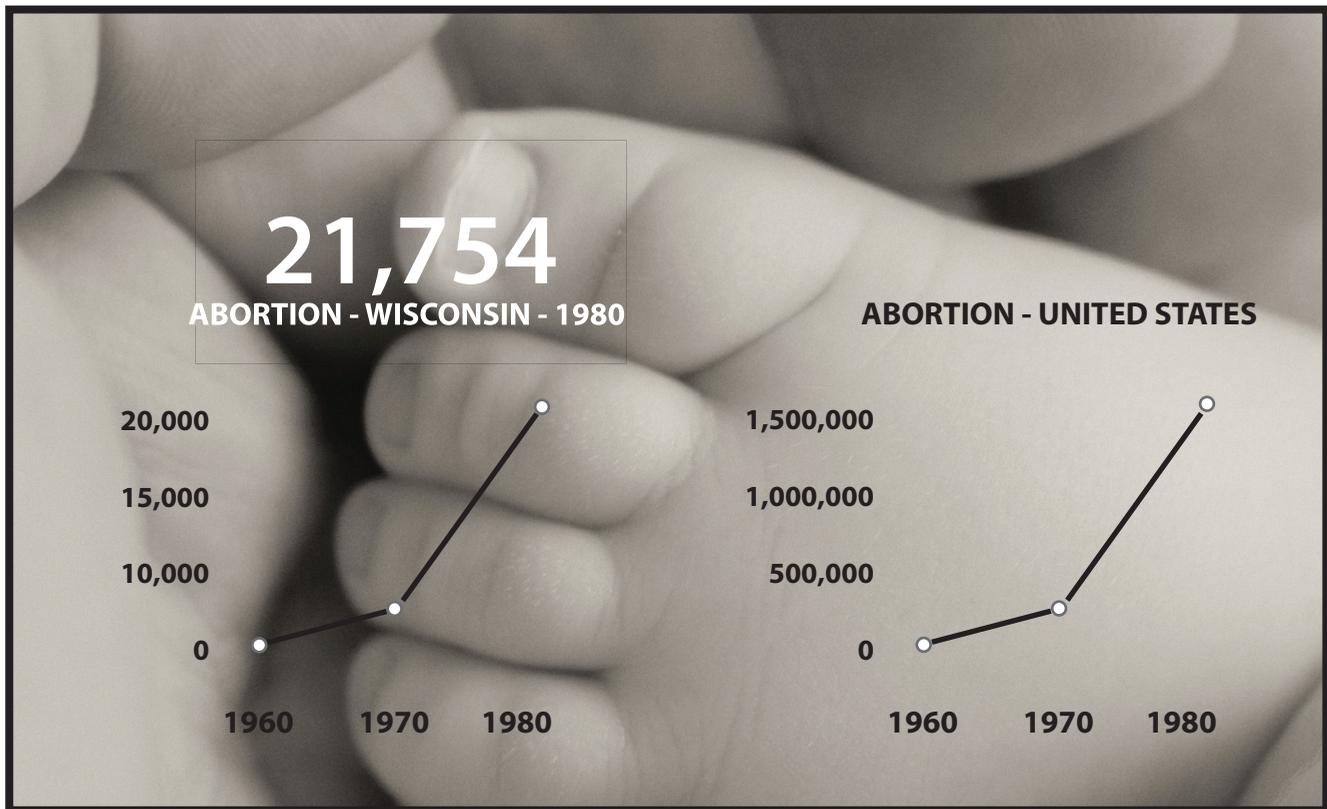
IMAGINE

It's nearly the end of 1980 and the world wakes up to learn that former Beatle and rock legend John Lennon has been gunned down outside his home in Manhattan.

Lennon's death was a high profile, headline-grabbing tragedy. Receiving but scant attention that year were the nearly 1.5-million deaths-by-abortion across the U.S.

In Wisconsin alone there were 21,754 abortions in 1980. Imagine, if you can even conceive of it, that nearly the entire population of the city of Mequon, Wisconsin, was wiped off the map that year. All of those lives simply gone because of abortion.

The sad, 1980 Wisconsin abortion statistic of 21,754 ranks as the all-time high for our state. Nationally, loss of life from abortion would not reach its high water mark until 1990.⁵



THE RIGHT-TO-LIFE MOVEMENT MOVES RIGHT

Having their cake and eating it too is not something pro-life voters would likely allow the Democratic Party to do for very long. This was apparent as far back as 1980 when the left watched the right-to-life exodus begin. In larger and larger numbers, pro-life voters parted ways with the Democrats, leaving to head across the political aisle toward the GOP promised land.

It is always interesting to note how often the topic of “welcoming pro-life candidates to the Democratic Party” is raised just after the party loses an election to a pro-life Republican.

After its stunning defeat in 2016, Democratic U.S. Senate Minority Leader Chuck Schumer, (D)-NY, was asked about the thorny issue of finding electable candidates who stand in opposition to the party view on abortion.

Schumer said, “Look, we’re a big tent party . . . but let’s make no mistake about it, we’re a pro-choice party. We’re a strongly pro-choice party. We think that’s where the American people are and, in fact, if anything, are moving even more in that direction.”⁶

The problem, of course, is the one stated so succinctly by Jason Willick in the *Wall Street Journal*, “If identity politics [tribalism] is true, then someone can’t be fully enfranchised if his elected representative comes from a different identity group. If a politician can’t understand his constituents’ interests, how can he act on their behalf?”¹

Well, that is exactly right. If a citizen is pro-life and wants to support the right-to-life cause with their vote on

election day, why on earth would they vote for a candidate who, if elected, will caucus with a party that will never support pro-life legislation? Why waste your pro-life vote on a pro-abortion party member?

As Daniel K. Williams points out, in 1980, pro-lifers were catching on to this very problem. The Democratic Party was no longer a welcome home for their message or their hopes for progress in the undoing of *Roe v. Wade*.

Most of the political support that pro-lifers found for a constitutional amendment to protect unborn life came from the political right. In 1980 they solidified a new alliance with conservatives by throwing their support to Ronald Reagan.²



“With me, abortion is not a problem of religion; it’s a problem of the Constitution. I believe that until and unless someone can establish that the unborn child is not a living human being, then that child is already protected by the Constitution which guarantees Life, Liberty and the Pursuit of Happiness to all of us.”²²

-- Ronald Reagan responding to question during presidential debate



PRESIDENT RONALD REAGAN | An image of the first right-to-life President, Ronald Reagan, shown with Wisconsin Citizens Concerned for Life activists Jeanne Zahalka (left) and Anne Marie Luke (right) looking on. (Circa 1980)

THE RISE OF THE RIGHT TO LIFE CANDIDATE

The Eighties saw the rise of the right-to-life candidate. Barbara Lyons described it for us.

“In 1980, Ronald Reagan ran for President of the United States against incumbent President Jimmy Carter in an uphill battle to unseat the sitting President. Wisconsin was a key battleground state for not only the presidential election, but also for attempts to elect pro-life Bob Kasten who was running against incumbent pro-abortion Senator Gaylord Nelson. Both Carter and Nelson were expected to win Wisconsin.

“Wisconsin Citizens Concerned for Life and its Political Action Committee (then called the Wisconsin Pro-Life Action Committee or WPLAC, organized in 1979) amassed a huge grassroots leafletting campaign. Volunteers gathered at a home in Milwaukee to receive over 500,000 campaign brochures featuring the pro-life positions of Reagan and Kasten. Hours were spent packaging the leaflets to be mailed all over the state to volunteers who were committed to ensuring that every single leaflet was in the hands of a voter.

“On election night, November 4, 1980, Wisconsin Citizens Concerned for Life volunteers

gathered to nervously watch the critical election results and were rewarded when both Reagan and Kasten were victorious in Wisconsin. Reagan defeated Carter by a 47.90% to 43.18% vote with third party candidate John Anderson garnering 7.07% of the vote. In a stunning upset, Kasten defeated Nelson by a 50.44% to 48.34% vote.

“Our goal was to produce a margin of victory for Reagan and Kasten and it was clear when the votes were counted that our efforts were successful in achieving that goal. It was a glorious night as Reagan snatched the presidency and pro-life Senators were elected all over the country. The election of 1980 will go down in history as one of the most celebrated victories for the pro-life movement ever.”

President Reagan was an acknowledged champion of pro-life ideals.

As president, Reagan did not hesitate to take up the role of movement leader in a number of ways. He was a frequent speaker at Conservative Political Action Committee (CPAC) conferences, National Review dinners, and other conservative events.

Donald Critchlow’s study of conservatism in America notes the intertwining of the partisan and the ideological role for Reagan, arguing: “In nominating Reagan [in 1980], The Republican party continued its transformation into a party of conservatism.” (Critchlow, 2011: 173).

Among other things, Critchlow notes that, in 1980, “Republican delegates approved the most conservative platform in recent GOP history” [including] embracing a human life amendment, [and] calling for judges who would “honor the sanctity of innocent unborn human life.”⁷

President Reagan’s election was seen as a milestone for right-to-lifers as it was hoped he would appoint justices who would overrule *Roe v. Wade* and *Doe v. Bolton*.

During the Eighties, Reagan would make four high court appointments: Sandra Day O’Conner, (1930 -), the first woman to be seated as a justice on the U.S. Supreme Court, serving from 1981 until her retirement in 2006;

A native of Wisconsin, William Rehnquist, (1924 - 2005), whom the President elevated from associate justice to chief justice in 1986, serving there until his death in 2005;

Antonin Scalia, (1936 - 2016), the originalist lion of the court, appointed in

1980 ELECTION RESULTS

President



Ronald Reagan (R)
 Home state: California
 Running mate: George H. W. Bush
 Electoral vote: 489 - States carried: 44
 Popular vote: 43,903,230 - Percent 47.90%



Jimmy Carter (D)
 Home state: Georgia
 Running mate: Walter Mondale
 Electoral vote: 49 - States carried: 6
 Popular vote: 35,480,115 - Percent 43.18%

U.S. Senate



Robert Kasten (R)
 Hometown: Milwaukee, Wisconsin
 Ran as: Challenger
 Votes: 1,106,311
 Percent 50.44%



Gaylord Nelson (D)
 Hometown: Clear Lake, Wisconsin
 Ran as: Incumbent
 Votes: 1,065,487
 Percent 48.34%

1986 and serving until his death in 2016.

And, Anthony Kennedy, (1936 -), the oft-cited swing vote on many decisions, seated on the court in 1988. Although rumors of his impending retirement abound in the press, Kennedy continues to serve at the time of this publication.

President Reagan's appointments to the court were significant, but as time would bear out, reversing *Roe* would not be as quick or easy as hoped. Even more originalist jurists would need to be seated on the court to bring an end to our great national abortion nightmare.

Efforts to tip the balance of the high court toward *Roe*'s repeal continue to this day. The nomination (and subsequent confirmation) of Neil Gorsuch, (1967 -), to fill the vacancy created by the death of Justice Antonin Scalia in 2016, was labeled in a hand-wringing pro-abortion article as "a down payment on President Trump's promise to overturn *Roe v. Wade*." Jordan Smith, writing in *The Intercept*, suggests that through further deaths or retirements from the high court that "abortion rights" could be in very real jeopardy.

Although [Justice Gorsuch] hasn't written directly about abortion, [he] has condemned assisted suicide and euthanasia in terms that could make defenders of reproductive rights wary: "All human beings are intrinsically valuable and the intentional taking of human life by private persons is always wrong,"⁸

THE HUMAN LIFE AMENDMENT

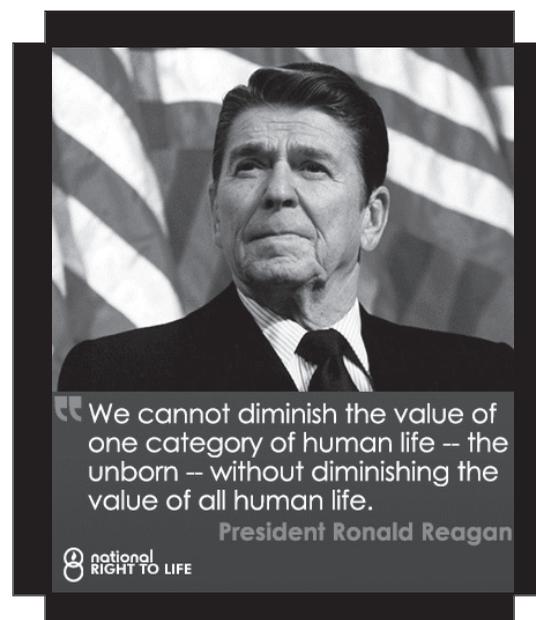
The *Roe*-reversing potential for a Reagan Supreme Court notwithstanding, in the Eighties, nothing seemed to offer greater, more immediate promise for vic-

tory than the Human Life Amendment.

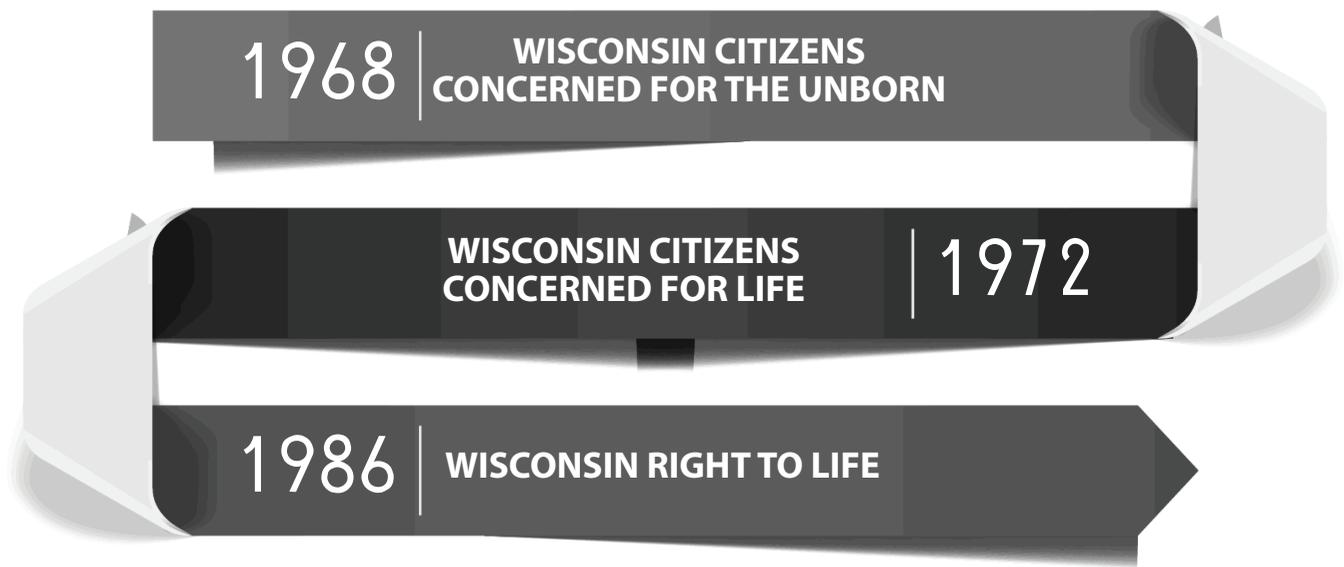
The HLA would have effectively undone the 1973 decisions of the Supreme Court by forbidding both Congress and the states from legalizing abortion. There were multiple iterations of the HLA, each with its own unique language. Sadly, all met an agonizingly difficult uphill battle, ultimately failing to gain footing atop Capitol Hill.

Between 1973 and 2003, the National Committee for a Human Life Amendment reports a total of 330 proposals using varying texts, with most dying in committee. The only version of the Human Life Amendment to reach a formal floor vote was the Hatch-Eagleton Amendment, which received 49 supporting votes in the Senate on June 28, 1983, falling 18 votes short of the 67 required for passage."^{9, 10}

The slow pace of turning around the high court and the defeat of the Human Life Amendment gave the right-to-life movement pause. But the zeal to build right-to-life law-making majorities continued unabated.



WHAT'S IN A NAME?



THE ORGANIZATION'S NAME OVER THE YEARS

When the organization began in 1968, the name Wisconsin Citizens Concerned for the Unborn was chosen.

By 1972, it became apparent that in addition to the unborn, the organization's name needed to reflect concern for all vulnerable lives.

In 1986, the organization changed its name for the final time, to Wisconsin Right to Life. This change was made to more closely align our Wisconsin group with our chartering organization, based in Washington, D.C., the National Right to Life Committee, (NRLC).



TECHNOLOGY – (1982) COMMODORE 64 8-BIT HOME COMPUTER

According to Guinness World Records, the Commodore 64 is the highest-selling computer model of all time. Estimates place sales at between 10 and 17 million units. Introduced in January of 1982, it sold for \$595 (in 1982 dollars) and sported a hefty 64 kilobytes of RAM. A running joke among users at the time was, "You have more than enough time to make lunch while waiting for a program to load."





Getting It Done

THE SURGICAL ABORTION PROCEDURE

In her book, *Won by Love*, Norma (Jane Roe) McCorvey describes the abortion procedure she witnessed repeatedly at the clinic where she worked. Warning: this article contains graphic content.

We would lead the patient into the back room, where she would typically wait for an hour or two, then we would take her to the dressing room, where she would put on a surgical gown, but leave her socks on. Then we'd help her up on the table, get her in position, and put her feet in the stirrups.

Once the patient was settled, we hit her with about 40 percent nitrous oxide. Though I have received no medical training, I routinely performed this function (as well as other medical acts, including drawing blood). Most abortionists do not want to spend the money to pay a specialist.

It takes about ten minutes for the laughing gas to get into the blood stream. After that, a nurse comes in and numbs the woman's cervix with a small needle. Then she would nod my way. My job was to talk to the women and get them to relax. I would usually resort to small talk.

"Do you ski?" I'd ask in winter.

"A little bit," a timid voice would reply.

"I heard that Angel Fire had so much snow dumped this morning that the skiing is just great. Wouldn't it be fun to get out there and take a couple of runs real soon?"

"Yeah, great."

I would do anything to get them to stay re-

laxed. When I saw them tense up, I'd say, "Think about the nicest thing you've ever seen. Got it? Now tell me about it." Or: "Tell me about the prettiest dress you've ever owned."

During this time the doctor is dilating the patient's cervix with his instruments. He then begins scraping the uterus with an instrument that looks like a tongue depressor—those little wooden things doctors stick in your throat when they ask you to say "aaahhhh." Soon, a little bit of blood begins to trickle out of the woman's body, and the doctor inserts a cannula—a medical tube—into the vaginal canal.

Often this is the first time Arnie [the abortionist] would address the patient directly. "Okay, the machine may scare you. I have not talked to you because Norma is here to talk to you for me. She is my representative. If you have questions, talk to Norma."

Invariably the woman would grab my hand—I learned to remove my rings because many of those young women were very strong. I tried not wince, even when their fingernails bit into my skin, drawing blood.

>> Continued, next page. . .

The doctor turned the machine on, the woman's body shook in rhythm with it, her legs began to quiver, and sometimes I had to hold her hips. If the woman was a squirmer, I'd have to restrain her.

At least 80% of the women would try to look down at the end of the table, wondering if they could see anything, which is why our doctor always went in with the scalpel first. Once the baby was already cut up, there was nothing but blood and torn-up tissue for the woman to see.

When a later abortion was performed, workers had to piece the baby back together, and every major piece—head, torso, two legs, and two arms—had to be accounted for . . .

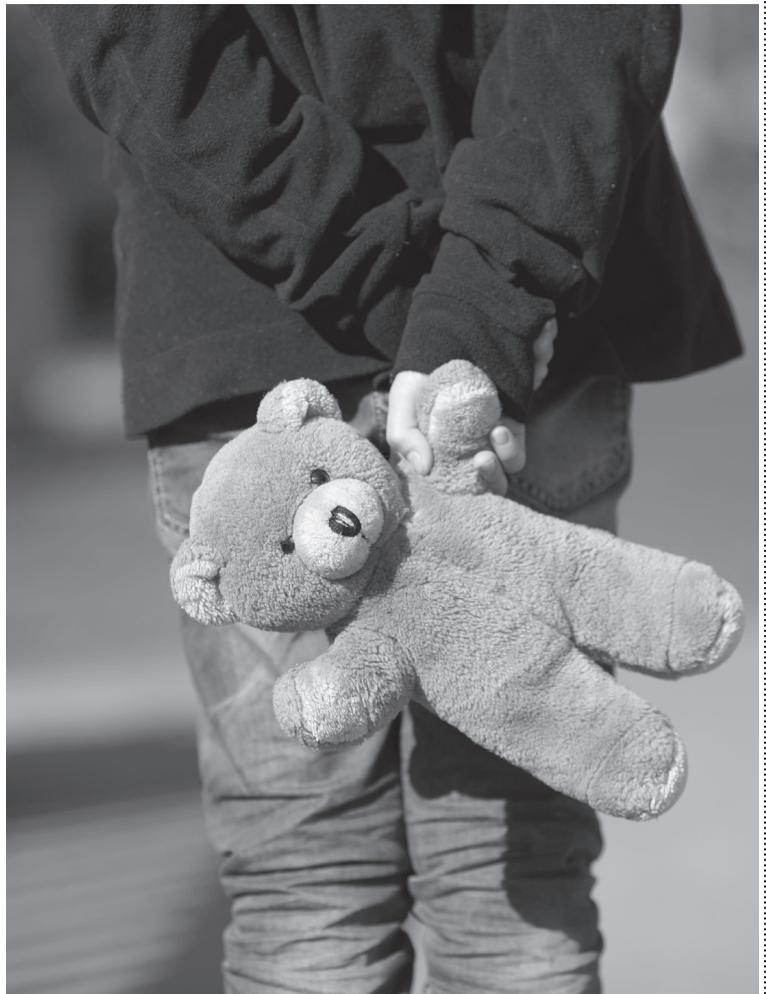
Women typically began crying as soon as the machine was shut off. Our standard line was, "Honey, you've just had fifteen milligrams of liquid Valium, and it's only natural that you should feel so emotional. Don't worry. It'll pass." We could *never* admit to the fact that she might be crying because she realized what she had just done to her baby.

We then wheeled the girl into recovery, put a pad on her, pulled the curtain to give her some privacy, then checked vital signs: blood pressure and pulse . . .

Your heart breaks for these young girls who come in hugging their teddy bears and other stuffed animals. [We would address them] by their first names only, to help foster intimacy. We were their only solace during a very frightening three hours. Some of them held on to us for dear life. We would listen to them cry, listen to them pray, listen to them swear, listen to them beg their child for forgiveness.¹²

"Your heart breaks for these young girls who come in hugging their teddy bears . . . Some of them held on to us for dear life. We would listen to them cry, listen to them pray, listen to them swear, listen to them beg their child for forgiveness."

-- Norma (Jane Roe) McCorvey



Officials probing 'disposal' of fetuses

Police are trying to find out how human fetuses came to be discarded in a garbage bin on W. Florist Ave., where they were found by four children who were playing in the area Monday night.

When asked what was in the gray plastic containers they were playing with, the children replied, "Little people."

Authorities said some of the containers, which apparently bore the mothers' names and the date of the abortions, were emptied on the ground.

The children — three boys and a girl, ages 4 to 11 — said they found the containers in a steel trash container behind the Mill Medical Center, 7605 W. Florist Ave.

Police said they removed eight containers from the trash container. They said the children had taken out several others before officers arrived.

Twelve containers were found in all, according to a report by an investigator for the medical examiner's office.

Dist. Atty. E. Michael McCann said

Tuesday that his office was investigating whether the fetuses were from abortions and, if so, whether the abortions were performed legally.

McCann said that if someone other than a physician performed the abortions, the abortionist could be prosecuted. Wisconsin abortion law prohibits abortions by non-physicians, according to McCann, who said such a person also could be prosecuted for practicing medicine without a license.

Turn to **Fetuses**, Page 5

Fetuses, From Page 1

If the abortions were performed by a physician, McCann said, "we'll certainly urge him or her to dispose of the fetuses in a different fashion."

McCann also said his office would determine whether the disposal of the fetuses violated any federal, state or local regulation.

Dan Zeidler, executive director of Wisconsin Citizens Concerned for Life, said the discovery of the fetuses was "just another incident which shows the grisly nature of abortion and the abortion business: the fact that there is a human baby that dies in every abortion."

Zeidler, who said his group was planning a formal response, added: "The initial response we're getting from the public is one of outrage that this bizarre, inhumane disposal of bodies is allowed."

Darryl L. Eisenberger, the physician who owns the medical clinic, said he wanted some answers about the fetuses.

"I wish I knew who did it, I'd kill 'em," Eisenberger said. "I think it's despicable."

Eisenberger said no one at his clinic had ever performed abortions.

"If I go there and it isn't cleaned up I'm going to throw up," he said.

The fetuses were taken to the county morgue for examination.

According to Warren B. Hill, deputy medical

examiner, fetuses less than 20 weeks old are considered "specimens" under the law.

He said the medical examiner did not have to be notified of such abortions, and no death certificate had to be made out.

Hospitals usually dispose of aborted fetuses through cremation, he said.

"It could be a hell of a health hazard," he said of the fetuses found in the trash bin. "You just don't get rid of them that way."

Hill said the fetuses would be examined to see how old they were at the time of abortion.

It should be possible, he said, to determine whether the abortions were performed by a doctor.

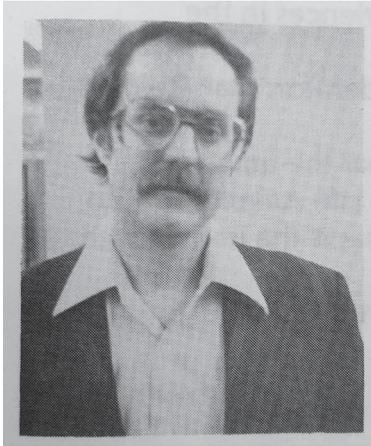
"LITTLE PEOPLE" FOUND IN GARBAGE | The May 15, 1984 edition of the *Milwaukee Journal* reported that four children playing around a garbage bin made a sad, grisly discovery. This heartbreaking story drew the public's attention toward the stark, deadly reality of abortion. Dan Zeidler, Wisconsin Citizens Concerned for Life Executive Director between 1973 and 1987, got involved to make sure the baby's remains were given a proper burial.

THE "LITTLE PEOPLE"

For many in Milwaukee and across Wisconsin, the story was a bolt out of the blue. The May 15, 1984 report told how playing children had come upon the bodies of aborted babies. Adding to the shock and sadness of such a story, the children told police something truly profound: They described what they had discovered as "Little People."

The inescapable truth that abortion *stops a beating heart* became clear in stark black and white. This newspaper report upended the common pro-abortion rhetoric euphemistically referring to unborn babies as *the products of conception*, or *some random tissue* that needed to be removed from the woman's body in order to *end a pregnancy*. Further, it could not have been lost on most readers that pro-lifers were right in decrying abortion as a convenient way to *dispose* of unwanted children. And here they were, aborted baby's bodies, as if to prove the premise, found discarded in a dumpster.

How did this happen? Wisconsin Citizens Concerned for Life Executive Director Dan



DAN ZEIDLER | Executive Director of Wisconsin Citizens Concerned for Life during the era when “The Little People” were found in Milwaukee

Zeidler found out. He explained, “A driver for a local laboratory, making rounds at a number of medical clinics and offices, picked up at one of her stops—a Milwaukee abortion mill—the bodies of aborted babies to be taken to the laboratory, apparently for analysis and disposal.”

According to local news reporting, the driver could not stand the cargo’s odor and decided to dump the tiny bodies into a dumpster located at one of her next stops, a medical clinic unrelated to abortion.

Zeidler said he wanted to be sure the precious remains of these children were given a proper burial. With the permission of Milwaukee County authorities, the cooperation of Archdiocesan cemetery officials and the help of concerned citizens, arrangements were made to bury these “Little People” in a dignified and prayerful manner in the children’s section of Holy Cross Cemetery.

As it happened, the Milwaukee babies weren’t the only ones laid to rest at Holy Cross. “A second group of aborted babies numbering approximately 1,200 came from a loading dock of a laboratory in Illinois,” Zeidler said, “where pro-lifers, acting on a tip, were able to, over a period of months during 1988, recover this enormous number of mutilated little bodies.”

These babies, along with those from the first group, were buried at Holy Cross following a prayer service attended by mourners from all across Wisconsin. The cemetery area for Milwaukee’s “Little People” has its own marker, as does the section set aside for the 1,200 babies from Illinois.

“This mass gravesite,” Zeidler wrote, “has become a place of prayer for pro-life people, and also a place where post-abortive women come to mourn, to ask forgiveness, and to pray for healing.”

A monument with an engraved image of Christ holding a young child was erected to mark the area. The verse on the six-foot-tall stone reads, *Let the children come to me. Do not hinder them. The Kingdom of God belongs to such as these.* (Mt 19:14).



LAID TO REST | Two children place flowers on caskets containing 11 fetuses during a non-denominational service in May of 1984 at Holy Cross Cemetery, Milwaukee, sponsored by Wisconsin Citizens Concerned for Life.

1980's ADVERTISING CAMPAIGNS

THEY'RE FORGETTING SOMEONE

Part of the organization's original stated purpose was to carry out state-wide educational and legislative efforts in opposition to abortion. Specifically, to "mobilize public opinion on the rights of the unborn." To accomplish this, very often Wisconsin Citizens Concerned for Life (and, later, Wisconsin Right to Life) turned to newspaper advertising as a means to change public opinion.

In 1984, a public awareness media campaign, *They're Forgetting Someone*, was launched. The effort worked to educate the public by debunking a common pro-abortion theme, namely that abortion is a matter just between a woman and her doctor. The campaign reminded readers not to leave the life of the unborn infant out of the equation.



WHEN THEY
TELL YOU THAT
ABORTION
IS A MATTER
JUST BETWEEN
A WOMAN
AND HER DOCTOR

The incredible photograph above by Dr. Rainer Jonas shows what a healthy, active intrauterine child looks like at 19 weeks. Like the bud of a flower; beautiful. But, unfortunately still a candidate for elective abortion.

THEY'RE
FORGETTING
SOMEONE

1984 NEWSPAPER AD | In cooperation with the National Right to Life Committee (NRLC), Wisconsin Citizens Concerned for Life promoted the "They're forgetting someone" ad campaign.



She could have been
Sweet 16

She may have gone to her first prom ... learned to drive her parents' car ... dreamed about where she would go to college ...

But she was one of the first lives lost after January 22, 1973 - sixteen years ago. Twenty-two million lives have been lost since then, one abortion every twenty seconds in America.

On this anniversary date of the *Roe v. Wade* decision, Wisconsin Right to Life commemorates unborn lives lost ... and reaches out to the mothers left behind.

Love is important
when life hurts.
Contact us. We care.

**Wisconsin
Right to Life**
4840 W. Fond du Lac Ave.
Milwaukee, WI 53216

SWEET SIXTEEN

In 1989, Wisconsin Right to Life commemorated the tragic *Roe v. Wade* ruling with this January 22nd abortion awareness ad.

She could have been Sweet Sixteen was distributed across the state so chapters could place the ad in their local newspapers and tie in the campaign with their grass-roots efforts to save lives.

RIGHT-TO-LIFE LEADERS LOST

Late Friday night, October 19, 1984, brought tragic news from east central Wisconsin. Right-to-life leaders Fran O'Meara and Dave Droessler lost their lives in a plane crash.

The two were on their way to lead a full day of training for pregnancy help center volunteers in Spooner, Wisconsin. Their plane went down just north of Weyerhaeuser in Rusk County.

Fran was director of volunteers and coordinator for pregnancy counseling services. Using her years of experience counseling women who were experiencing problems after abortion, she developed a unique and successful method of counseling.

WCCL Reporter

Volume 2, No. 6

December, 1984

Pro-Life Leaders Die in Plane Crash



Fran O'Meara



Dave Droessler

A tragic plane crash on October 19, killed two Wisconsin pro-life leaders — Fran O'Meara of Milwaukee and Dave Droessler

Dave Droessler was president of Maryville Construction Company of Hazel Green and frequently offered to pilot his

FRAN O'MEARA PREGNANCY HELPLINE



What does Abortion Really Cost?

For you it could mean physical, emotional and psychological scars that will last the rest of your life.

For your baby it means the end of his or her life.

You do have other choices. We'll help.

Call for information.

Wisconsin Right to Life

447-8366

"I've never met anyone who seemed to be as effective as she was in reaching out to people who were confused and hurting," said Dan Zeidler, WCCL's executive director.

Dave Droessler was president of Maryville Construction of Hazel Green and frequently offered to pilot his six-passenger plane for right-to-life leaders in need of transportation. Partially disabled himself, Dave was dedicated to the pro-life movement, believing in the worth of each person. He always looked for ways to help other persons who lived with disabilities.

MILESTONES

1985

In 1985, the membership of Wisconsin Citizens Concerned for Life totaled 12,000 with 43 chapters established across the state. Increased activism meant 500 brave volunteers faced frigid temperatures for a January rally at the state capitol building. John Glinski, head of the Madison chapter of WCCL, told a UPI reporter that the temperature was "nine-below [zero] with a wind chill of 53 below and to get that kind of turnout is fantastic . . . had we had halfway decent weather we would have had 800 or 900 turn out."¹³

The Midwest Right-to-Life Event of the Year . . .

LifeCon '87

TITLE: LifeCon '87
SPONSOR: Wisconsin Right to Life
THEME: "The Future is Ours"
DATES: March 13, 14, 15, 1987
PLACE: The Paper Valley Hotel
and Convention Center
Appleton, Wisconsin

The theme for our convention, "The Future is Ours," underscores our realization that the future will belong to the lives revered and protected through our right-to-life efforts. We gather in Appleton for a dynamic weekend of education and motivation to reaffirm our commitment to preserving that future for the unborn, the handicapped and the elderly.

OPENING

KEYNOTE SPEAKER:

Friday night's keynote welcome address will be given by one of the most dynamic representatives of the national pro-life movement, Kay C. James. Mrs. James joined the National Right to Life Committee, Inc. in May of 1985, as the Director of Public Affairs. She has appeared on numerous local and national TV programs, including 'Today,' and is one of the founders and President of Black Americans for Life.



Kay James



Peggy Saindon

WORKSHOPS:

Eleven workshops by state and national experts will be offered Saturday, plus a general session for all on 'School-Based Clinics.' Each convention participant will have an opportunity to attend five workshops, each one of which will add to their knowledge and proficiency PLUS on Sunday, **Wisconsin Right to Life's Chapter Growth and Development Committee** has engaged our state experts for twelve 'Pro-life Energizer Workshops,' immediately following the Prayer Breakfast. These workshops will address specific areas of interest on the 'must' list for learning how to be energized and energize others within our local efforts. Each participant will have an opportunity to attend as many as four workshops.



Jean Garton



Dr. Bernard Nathanson

BANQUET

Our Saturday evening banquet invocation will be spoken by His Excellency, Adam J. Maida, Bishop of Green Bay. Our featured speaker will be Bernard Nathanson, M.D., strong international voice for the unborn, and producer of "The Silent Scream."

Wisconsin
Right
to
Life

HIGHLIGHTS:

Friday Night:

- Welcome and keynote address by Kay James
- Teen Welcome Dance (Sponsored by the Diocese of Green Bay Youth Ministry Office) Keynote by Molly Kelly

At both the 1982 and 1987 state conventions, the evening banquet speaker was the co-founder of NARAL, former abortionist (turned ardent pro-life supporter) Dr. Bernard Nathanson.

LEGISLATIVE CHALLENGES

Taking over as legislative director in 1987 when Barbara Lyons left the post to become executive director of Wisconsin Right to Life, Susan Armacost brought both a carrot and a stick to the halls of the state capitol. She served in this capacity until her retirement in 2013. She told us about the challenges of moving right-to-life legislation through the assembly and senate and onto the governor's desk, so bills could be signed into law.



DYNAMIC DUO | *Barbara Lyons (L) and Sue Armacost (R) in a Wisconsin Right to Life event photo from about 1989.*

“As representatives of women, the vulnerable of all ages and the unborn, it seemed our legislative efforts were always locked in a power struggle. The pro-abortion lobby and their allies in the legislature had always vigorously opposed the legislative work of Wisconsin Right to Life. But when the people of Wisconsin elected a pro-life governor as well as a strong majority of pro-life legislators, abortion supporters knew the tide had turned in our favor!

“As a result, pro-abortion forces doubled down by waging all-out war on the numerous life-saving legislative proposals advanced by Wisconsin Right to Life and on the pro-life elected officials who supported those proposals. They were assisted by numerous segments of the media who cooperated with them in spreading outright lies about our pro-life legislative proposals and about the motives of the pro-life public officials who supported those proposals. Wisconsin Right to Life countered this onslaught by bringing the facts about our various legislative proposals to the general public and by defending the pro-life public officials who supported them. In the end, vital life-saving legislative proposals were passed by the legislature and signed into law by the governor.”

Having a powerful woman of influence like Sue Armacost lobbying for the right-to-life cause in Madison was a big advantage. Steve Braunginn, writing for the left-leaning Madison publication, *The Isthmus*, suggested that Armacost “must be the most powerful non-elected figure in Wisconsin politics.” Braunginn referred to Wisconsin Right to Life as “the big-stick anti-abortion group that has an imposing record of success . . . Armacost is a tough, take-no-prisoners lobbyist . . . some call her Sue Armageddon . . . the proof comes [at] election time . . . If a pro-life legislator steps out of line, there’s hell to pay at the ballot box . . . Now that’s power.”¹⁵

Our Eighties legislative agenda would ward off increasingly numerous attacks on our law

>> *Continued on page 76*



TOMMY THOMPSON

In 1986, Wisconsin Citizens Concerned for Life helped elect Wisconsin's first right-to-life governor, Tommy Thompson. We are grateful to the Governor for standing with Wisconsin Right to Life in support of its public policy agenda, signing into law the life-saving legislation which landed on his desk. Tommy Thompson served as Governor until 2001.

That same year, Wisconsin Citizens Concerned for Life changed its name to Wisconsin Right to Life to more closely align with its chartering organization, the National Right to Life Committee, (NRLC), based in Washington, D.C.

GOV. TOMMY THOMPSON | *Ally in the cause of life, Governor Tommy Thompson, who served as Wisconsin's 42nd Governor from 1987 - 2001.*

WISCONSIN RIGHT TO LIFE 1980's LEGISLATIVE ACCOMPLISHMENTS

1981 - Determination of Death - Section 146.71 provided clarity in distinguishing between patients who have sustained brain injuries as opposed to those who are "brain dead."

1981 - Maternity Coverage for Dependent Children - Under Section 632.78 (7), every group health benefit plan which provides maternity coverage shall provide maternity coverage for all persons covered under the policy. This includes pregnant female dependents who will be less likely to have an abortion if there is insurance for maternity care, childbirth and delivery.

1985 - Immunity for Pregnant Woman Who Has an Abortion - Section 940.13 provides that no "fine or imprisonment may be imposed or enforced against and no prosecution may be brought against a woman who obtains an abortion ..." As a general rule, the woman is considered to be another victim of abortion because many times she is usually being pressured, coerced, or forced into having an abortion.¹¹

1985 - Physician Only Requirement - Under Section 940.15 (5), an abortion can only be performed by a physician. Also, Wisconsin's unenforceable ban on abortion, Section 940.04, can still be used by Wisconsin to prohibit abortions by non-physicians.¹⁴

1986 - Abortion Reporting Requirement - Section 69.186 requires annual reports from hospitals, clinics, and other facilities where abortions are performed for each "induced abortion" performed at these facilities. The WI Dept. of Health and Family Services collects a report of specific information for each woman who obtains an abortion in this state and publishes an annual demographic summary, protecting the identity of the women and the facilities. A copy of these reports, from 1998 to present, can be obtained at <http://dhfs.wisconsin.gov/stats/ITOP.htm>

banning abortion, State Statute § 940.04. We won passage of a 1985 law which clarified and strengthened § 940.04, granting immunity from prosecution for pregnant women who have abortions, (known as § 940.13). Pro-abortion forces have long used contrived talking points against Wisconsin's ban on abortion, saying it held penalties for women who abort. Passage of § 940.13 effectively ended that debate (although the opposition continues to act and speak as though § 940.13 doesn't exist).

ABORTION RECORD-KEEPING MANDATED

Perhaps one of the most significant pro-life laws passed in the Eighties was the Abortion Reporting Requirement Act, (§ 69.186), which mandates annual reports from hospitals, clinics and other facilities for each "induced abortion" performed. Then, the Wisconsin Department of Health and Family Services collects and reports specific information for each woman who obtains an abortion and publishes an annual demographic summary, protecting the identity of the women and the facilities. Wisconsin Right to Life was the lead organization promoting this measure.

This law, passed in 1985 and taking effect with the first issued report in 1987, created a quantified abortion benchmark. This allows tracking the progress made in lowering the number of abortions from year-to-year. Our state was an early leader in passage of such abortion reporting laws. Since then, most other states have followed suit, passing laws or adding regulations which require abortion reporting. The exceptions are California, New Jersey, and New Hampshire. Maryland has not collected abortion data since 2006.¹⁶



JUSTICE ROBERT BORK |

BORKING — ALWAYS A BAD THING

Further evidence that old-fashioned collegiality had been supplanted by tribalism was presented in 1987 when President Reagan nominated Justice Robert Bork to the U.S. Supreme Court. Justice Bork's nomination was defeated after a hotly contested debate in the U.S. Senate.

As is often the case in the current era of divisiveness, nominees to the high court are litmus-tested on abortion (and how a justice might rule on it).

Within 45-minutes of Robert Bork's nomination, Senator Ted Kennedy, (D-MA), strongly condemned Bork in a nationally televised speech, declaring, "Robert Bork's America is a land in which women would be forced into back-alley abortions..."

The harshly vitriolic onslaught against Justice Bork in the U.S. Senate later came to symbolize the left's reaction to any nominee who may pose a threat to the status of *Roe v. Wade* and *Doe v. Bolton*. Such an extreme pro-abortion response was subsequently characterized as a *verb* by William Safire of the *New York Times* who coined the phrase, "Borking a nominee."¹⁷

THE EDUCATION FUND

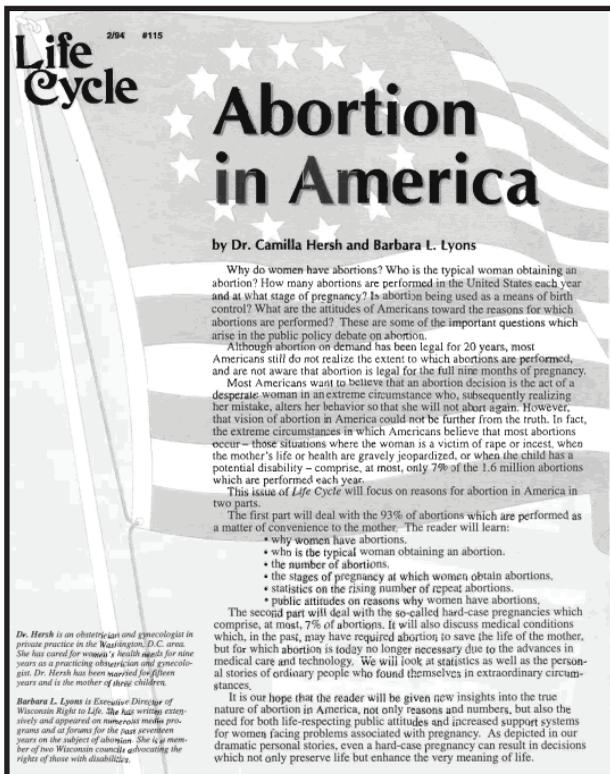
In 1975, the Wisconsin Citizens Concerned for Life Education Fund was established as a separate 501 (c)(3) financial entity to promote educational activities through tax-deductible contributions.

By 1987, the activities of the Education Fund were substantial enough to require full-time leadership. Catherine Souhrada Fraunfelder joined Wisconsin Right to Life as Education Fund Director, serving in that position for more than twenty years.

Cathy told us, “The Education Fund did many wonderful projects during my tenure, but two of them had the greatest impact – the publication of *Life Cycle* and our grant programs – one for pregnancy help centers and one to assist individual clients.”



CATHERINE SOUHRADA FRAUNFELDER |
Wisconsin Right to Life Education Fund Director
from 1987 - 2009



LIFE CYCLE | In cooperation with the National Right to Life Committee (NRLC), the Wisconsin Right to Life Education Fund produced multiple issues of this informative publication which saw nationwide distribution.

National Right to Life asked Wisconsin Right to Life for help with producing new and revitalized issues of *Life Cycle*. “The first *Life Cycle* we did was about abortion,” Cathy told us, “explaining the procedures, physical and emotional aftermath, the rise in the numbers of abortions state and nationwide, and the reasons why women were aborting. It also identified what *Roe v. Wade*, and *Doe v. Bolton* really said and did. This issue sold so quickly we had to reprint it very shortly after its initial release.”

GRANTS TO PREGNANCY HELP CENTERS

In the late Eighties, Cathy told us, “the concept of pregnancy help centers was new. Center volunteers were often the first people to meet with and talk with women considering abortion. Through accurate information, patience and support offered by these volunteers, women were changing their minds about abortion. Some of the volunteers had

>> Continued on page 79



LIFE CAMP PARTICIPANTS |

THE EDUCATION FUND TODAY

The Wisconsin Right to Life Education Fund is stronger than ever, making a tremendous impact for life across our state. The Education Fund works to build a culture of life through:

Emergency Grants — Working with pregnancy resource centers across the state, we help at-risk women when they are facing immediate financial crisis. Once approved for an Emergency Grant, we provide payment directly to landlords, utility companies, and other legitimate creditors so these women can choose life.

Life Camp Summer Camp -- Since 2003, more than 1,000 teens have attended our week-long camp to learn logic, rhetoric, and debate while learning the facts about the life issues. In addition, teens make good friends, learn to be the pro-life leaders of tomorrow, and have a lot of fun at Life Camp!

Life on Campus College Program -- Wisconsin Right to Life was the first group to have a presence on college campuses across Wisconsin. We provide grants to our Life on Campus groups so they can host debates and well-known speakers to educate students, support students who are facing unplanned pregnancies or who have children, provide assistance to local pregnancy resource centers, and stand for life in other ways. Wisconsin Right to Life also provides Campus Leadership Training Seminars to help pro-life students be effective ambassadors for life at their colleges and universities.

Pro-life Legislation and Lobbying -- Wisconsin Right to Life educates lawmakers and the public by working to pass pro-life laws as well as stop anti-life laws. By bringing experts on a wide array of life issues to Madison to lobby and testify at legislative hearings, we have worked to ensure policy-makers and the public know the most vulnerable must be protected.

The Wisconsin Right to Life Education Fund is growing, as well! We are developing new programs and materials to aid our partners at pregnancy resource centers, and to educate students about the life issues in their homes and schools. Our goal is always to expand our existing programs and to strategically create new ones to continue building a culture of life across our state.

<< Continued from page 77

suffered abortion themselves and were therefore able to offer more insight into its heart-breaking reality.”

As a testament to the growing numbers of help centers and their effectiveness, the abortion industry launched multiple attempts (statewide and nationally) to discredit and close these centers, but these efforts were rarely successful.

Today, the tide has clearly turned. Reporting from 2015 indicates that pro-life centers now outnumber abortion clinics by a factor of five-to-one.¹⁸

EMERGENCY GRANTS FOR PREGNANT WOMEN

The second Education Fund grant program provides emergency grants to qualifying women who might otherwise feel forced to choose abortion. Some mothers need to flee domestic abuse situations which threaten both them and their unborn baby. Others face homelessness. Many times, just a few hundred dollars can make the difference between life and death when money is needed for rent or utility bills.

Cathy explained that “grant requests made on behalf of an individual must come from a pregnancy help center. Any grant money issued would not go to the client but directly to a provider, for example, to a landlord for rent due or to a doctor for needed medical care.”

Hundreds of lives have been saved since the Education Fund first made the Emergency Grant program available in the 1980’s.



TECHNOLOGY – (1980) INTRODUCTION OF PAC MAN ARCADE GAME

Just a blip on the screen of history? Not exactly. The 1980 introduction of the PAC Man arcade game signaled that the ever-advancing march of technology would impact more than the miniaturization of calculators and the advent of home computers.

The right-to-life cause would march forward, advancing in step with each newly introduced gadget, and not by coincidence either. For as we will see, as electronic gaming inventions became more capable and more complex, so did medical electronics, ultimately creating a very clear window to the womb.



1980's TECH ADVANCEMENTS

Regrettable fashion choices and questionable hair styles aside, the 1980's were a veritable technology boom. During this era, Wisconsin Right to Life replaced its IBM Selectric typewriters with our very first computers. Due to this giant leap forward, no longer were newsletters corrected using white-out liquid or fully re-typed before printing.



COMPACT DISC (CD) AUDIO PLAYERS

Both Sony and Philips released CD players in the late 70's, but it would be well into the 1980's before commercial sales picked up. The first album was Billy Joel's "52nd Street" and the first song, released on the first CD, was "The Visitors" by ABBA. Interestingly, it was the Dire Straits CD, "Brothers In Arms" that was the first to sell over one million copies making it the world's most successful CD album.¹⁹

THE SONY WALKMAN AUDIO PLAYER

Debating in 1979 in Japan, the Walkman was an a huge success and, amazingly, by 1986 the name had entered the Oxford Dictionary. Listening to music while on the move became the cool thing to do with dangling earphone cords a status symbol. If you compare the weight of the Walkman with that of an iPod, the difference is well, laughable. But in the 80's, this is what cool looked like.¹⁹



THE VIDEO CASSETTE PLAYER (VCR)

Yes, kids, there was a day (back in the dark ages) when you couldn't pause, rewind or record TV programs. In the glory days of the 1980's, however, all of that changed with the introduction of the VCR. While some were sold in the 70's, it was miniaturization, inexpensive microprocessors and low-cost manufacturing which allowed Mom and Dad to afford one. You'd have to wait for the 90's for a neighborhood Blockbuster Video rental store!

THE ATARI 2600 GAMING CONSOLE

The Atari 2600 had an 8-bit processor, 160x190 pixel resolution, 128 RAM and 128 colours. Totally radical! And what was more fun than playing Space Invaders with popcorn-butter-fingers holding the joysticks? The video game crash of 1983/84 sent lots of gaming start-ups into bankruptcy. The 1985 introduction of Nintendo revived the industry by breaking all kinds of sales records.¹⁹



THE CAMCORDER

Everybody smile! Sony launched the Handycam Hi-8 in 1985 as the name of the first Video8 camcorder, replacing Sony's previous line of Betamax-based models, and the name was intended to emphasize the "handy" palm size nature of the camera, made possible by the new miniaturized tape format. This was in marked contrast to the larger, shoulder mounted cameras. It was so, um, handy!²⁰



THE EIGHTIES — SIGNIFICANT U.S. SUPREME COURT DECISIONS

During the Eighties a number of U.S. Supreme Court cases of significance to the right-to-life movement were heard. Chief among them, the Webster decision (1989) gave states more power to restrict abortion and hinted that the high court may be poised to overturn *Roe v. Wade*. Other significant cases include the following.

1980 - *Harris v. McRae* - The Court upheld the Hyde Amendment, which restricted federal funding of abortion to cases where the mother's life was endangered (rape and incest exceptions were later added). The Court said states could distinguish between abortion and "other medical procedures" because "no other procedure involves the purposeful termination of a potential life." While the Court insisted that a woman had a right to an abortion, the state was not required to fund the exercise of that right.

1980 - *Williams v. Zbaraz* - States are not required to fund abortions that are not funded by the federal government, but can opt to do so.

1981 - *HL v. Matheson* - Upholding a Utah statute, the Court ruled that a state could require an abortionist to notify one of the minor girl's parents before performing an abortion without a judicial bypass.

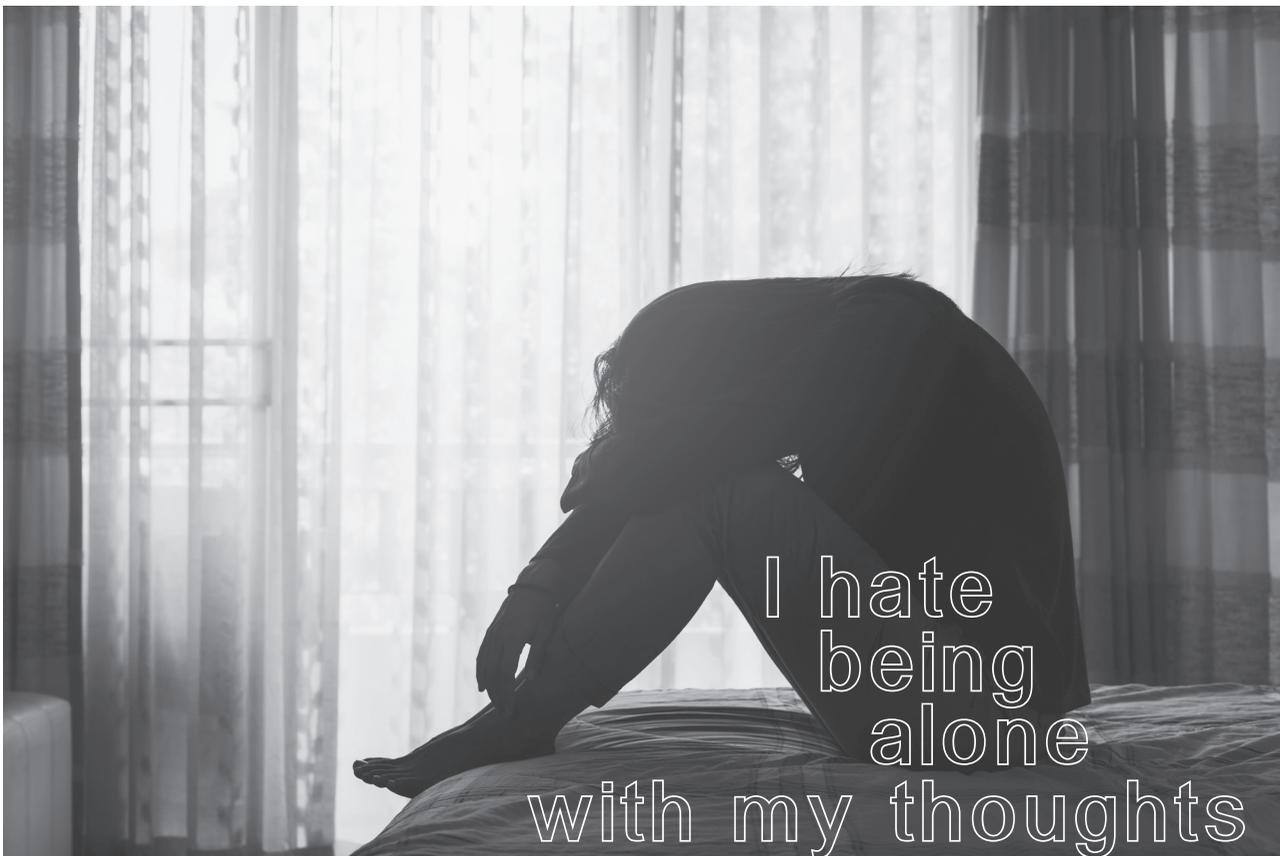
1983 - *City of Akron v. Akron Center for Reproductive Health* - The Court struck down an ordinance passed by the City of Akron requiring: (1) that abortionists inform their clients of the medical risks of abortion, of fetal development and of abortion alternatives; (2) a 24-hour waiting period after the first visit before obtaining an abortion; (3) that second- and third-trimester abortions be performed in hospitals; (4) one-parent parental consent with no judicial bypass; (5) and the "humane and sanitary" disposal of fetal remains. Later, the Court reversed some of this ruling in *Casey*.

1983 - *Planned Parenthood Association of Kansas City v. Ashcroft* - Upheld a Missouri law requiring that post-viability abortions be attended by a second physician and that a pathology report be filed for each abortion.

1983 - *Simopoulos v. Virginia* - Affirmed conviction of an abortionist for performing a second-trimester abortion in an improperly licensed facility.

1986 - *Thornburgh v. American College of Obstetricians and Gynecologists* - Struck down a Pennsylvania law requiring: (1) that abortionists inform their clients regarding fetal development and the medical risks of abortion; (2) reporting of information about the mother and the unborn child for second- and third-trimester abortions; (3) that the physician use the method of abortion most likely to preserve the life of a viable unborn child; and (4) the attendance of a second physician in post-viability abortions. Later, the Court reversed some of this ruling (see *Casey*).

1989 - *Webster v. Reproductive Health Services* - Upheld Missouri statute prohibiting the use of public facilities or personnel for abortions and requiring abortionists to determine the viability of the unborn child after 20 weeks.²¹



HEARTACHE: POST-ABORTIVE REGRET

During the late 70's and early 80's, raspy-throated Welch singer Bonnie Tyler sang a popular anthem to the pain of love-gone-wrong. "It's a Heartache," received lots of radio play, defining regret succinctly with the words, *it hits you when it's too late*. Even today, juke boxes and digital music services the world over play Tyler's tune for the millions who can relate to the raw angst of the lyrics.

"It's a Heartache" is a classic reminder that while love can be wonderful, it can also fall apart, crashing and burning in a pile of heart-shredding sadness. Then, as now, failed relationships can lead to innocent babies losing their lives. Couples that make such a tragic decision often live the rest of their lives with deeply painful heartache.

As an answer to women seeking help with post-abortive regret, support services like Project Rachael provide a path toward healing and forgiveness. Vicki Thorn began Project Rachel in Milwaukee, and after 25 years of service to post-abortive women, was publicly thanked by Wisconsin Right to Life Executive Director, Barbara Lyons, who wrote, "In 1984, Vicki Thorn took the post-abortion ministry to a new level by founding Project Rachael for the Catholic Archdiocese of Milwaukee. Thorn was haunted by the agony experienced by a high school friend who had an abortion. 'That from what I saw of my friend,

it was both a spiritual and a human wound that needed to be addressed, and as a church, with sacraments and the people who populate the church, we can take care of this,' Thorn told the Catholic News Service. Thorn and her colleagues recognize that women who have abortions need to go through a normal grieving process as they have truly lost their children.

On September 18, 2009, 300 people gathered to recognize the initially small Milwaukee project that has flourished into a worldwide ministry. The profound work involved in helping post-abortion women (and men) to find healing is bittersweet. It wouldn't be necessary without the millions of legal abortions each year in the U.S. alone. But the thousands of women who have been supported know that Project Rachael has changed their lives forever. Kudos and thanks to Vicki Thorn and her colleagues for making this work a reality. I am proud to call Vicki Thorn my friend."



VICKI THORN |
*Foundress of
Project Rachel.*

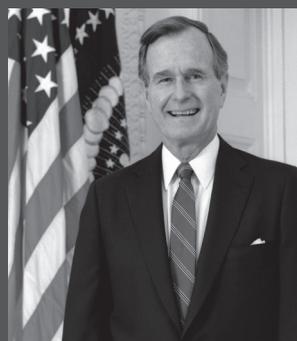
More information about the support services of Project Rachel can be found online at HopeAfterAbortion.com. In addition to being the foundress of Project Rachel, Vicki Thorn is the executive director of the National Office of Post-Abortion Reconciliation & Healing located in Milwaukee.

MILESTONES

1988

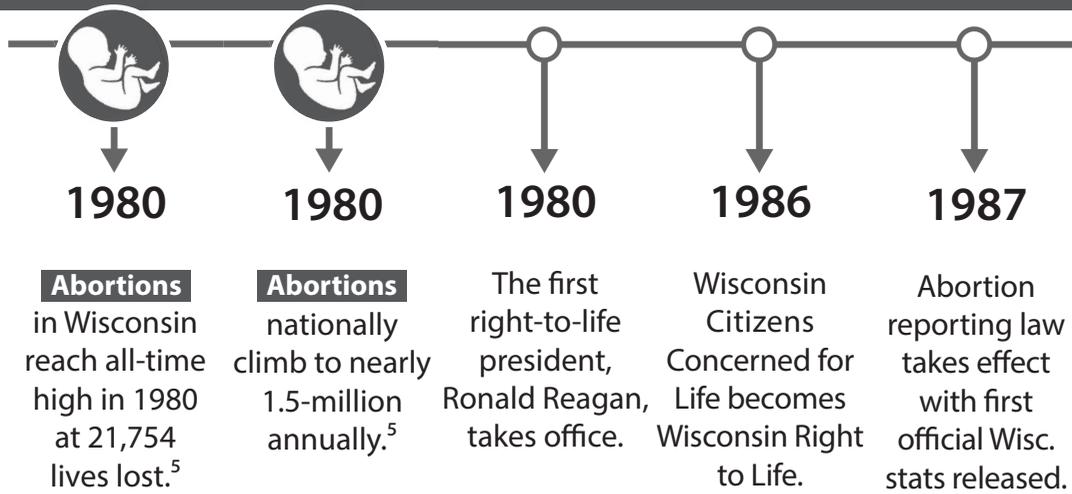
In 1988, Wisconsin Right to Life celebrated twenty years of life-saving work since its founding in 1968. At this important anniversary mark, the organization was growing by leaps and bounds with membership reaching 27,000 households and with 51 chapters and 13 sub-chapters around the state.

1988



Wisconsin Right to Life waged a grass-roots effort to reach voters in 1988, helping to elect right-to-life President George H.W. Bush (41). During 1989, President Bush vetoed legislation containing funding for some abortions under Medicaid, in the District of Columbia, and in foreign nations. Bush also extended the ban on research using fetal tissue.

WISCONSIN RIGHT TO LIFE — EIGHTIES TIMELINE



MILESTONES

1989

The first Teens for Life groups were formed nationally by National Right to Life in 1985 and then, by Wisconsin Right to Life in 1989.

Joleigh Little, Director of Wisconsin Teens for Life wrote, "we are 'the abortion generation,' but we are fighting back.

We are fighting for those who have gone before us, whom we will never have a chance to meet, and we are working to ensure that our children and our children's children have hope for the future."

Each summer, hundreds of teens attend Life Camp leadership training sessions, learning basic and advanced right-to-life skills so they can mentor their peers and save lives.



Joleigh Little
Wisconsin Teens for
Life Director



THE “YOUNG ONES” DELIVERED

You must have seen the “young ones” somewhere. The two and one-half inch long, perfect plastic model of an 11-12-week-old unborn baby has traveled the world---all 4.5 million miles and still counting.

The young ones were conceived back in 1983 by Dave and Bonnie Obernberger as an educational piece to inform people about the humanity of the unborn baby. The models were ready for distribution in 1984, nine months later. With each model, a wallet-size card was included describing the unborn baby’s capabilities even at that young age, such as a beating heart, brain waves, fingerprints and all body systems are present.

The Obernbergers headed the Racine chapter of Wisconsin Right to Life for over 40 years and recently retired. The young ones were produced in Wisconsin and shipped from their home. They added an extra room to their home to handle the requests and their two children, Scott and Rachel, handled packing and shipping after school.

The “young ones” continue to be available through the Heritage House, 919 S. Main St., Snowflake AZ 85937, 1-800-858-3040, or through their website, hh76.org. Thanks to the Milwaukee Chapter of Wisconsin Right to Life for the use of this article from their Fall, 2017 newsletter.

When you visit the Heritage House website (hh76.org) to purchase the Young Ones, take note of the wonderful comments posted at the site from pro-life people around the country who use this inexpensive but effective fetal model. You’ll learn new ways to use them to share the right-to-life story. Below is one of the comments posted by Wisconsin Right to Life chapter leaders, Peg and Warren Porter.



BONNIE & DAVE OBERNBERGER |
Creators of the original “Young Ones”
Racine County Chapter Leaders

“We use these at all our Right to Life events, fair booths, dinners, youth days at schools. Great way to show the truth - ‘it’s a baby’. Great start to get the conversation going on the pro-life subject. The card with information is just right, basic enough for youth, comprehensive enough and educational for the adults as well.” -- Warren & Peggy Porter, Iowa County Chapter, Wisconsin Right to Life

