When Did Your Life Really Begin?

When Did You Become a Complete Human Being?

Impossible as it may seem to some readers, we each begin our life as a complete human being, as we shall see; and our beginning occurs... when a wriggling sperm (or embryo) first enters the mature ovum or egg (M.A. Gilbert).

Wrote researchers Horan, Gorby, and Hilgers: “Individual human life begins at conception... This is a fact so well established that no intellectually honest physician in full command of modern medical knowledge would dare deny it. There is no authority in medicine or biology who can be cited to refute this concept.”

“But does that mean this young life is complete?” one may ask.

Responds noted French geneticist Dr. Jerome Lejeune, discoverer of Down Syndrome: “If a fertilized egg is not by itself a full human being it could not become a man, because something would have to be added to it, and we know that does not happen... It is self-contained.”

How then can abortion be legal, especially in America?

For an answer, let us scan history and recall the moral slavery, sweat shops, and civil rights atrocities, all on our soil.

Elsewhere, the gulag, Auschwitz, and virtual genocide against segments of a population come to mind—all at the legal time.

We must realize America is not immune to grave injustice—and we must end our own holocaust, which has claimed over 50 million lives through surgical abortions alone.

ACloserLookAtTheEvidence

For further insight into when human life begins, let’s turn to theologians and philosophers, but to biologists, whom the Supreme Court chose to ignore in 1973.

Here we meet Leo Schneider, who re- marks: “If you are composed of trillions of cells now, but at one time in your life you were just a single cell... Yet, as a single cell, “you” were informationally complete and unique, with sufficient content to fill "1000" volumes of Encyclopædia Britannica.

The Position of Modern Science on the Beginning of Human Life answers the question “When did your life begin?” by taking us back in time, as follows: “Before you were an adult, you were an adolescent, and before that a child, and before that an infant. Before you were an infant—i.e., before you were born— you were a fetus, and before that an embryo. Before you were an embryo, around the time of your own implantation, you were a blastocyst, and before that a morula, and before that a zygote or fertilized ovum. However, you were never a sperm or an unfertilized ovum. Therefore, while life is continuous, your life began when the nucleus of your father’s sperm met with the nucleus of your mother’s ovum, or at fertilization.”

In the words of Inglman, Sundberg and Wirsén: “When does an embryo in a human mother become a human being? It has been one all the time, since the moment of conception, as which Thomas Aquinas... has added: “It is at this moment that a totally new and unique individual, never before in existence and never again to be duplicated, comes to be.”

Humankind is, therefore, a progression of the same person from conception to old age and death, and both Webster and biology define person as “an individual human being.”

(Cont. on p. 3)

ABortion Facts

What are the facts surrounding abortion, and how valid are the arguments used to defend it? To follow is an assessment:

**A Woman should have a choice:** When a woman conceives, she becomes a mother with child, and her only choice is to be the mother of either a live baby or a dead one. Abortion cannot end a woman's motherhood. It can only end the life of her baby, and she must forever live with that reality.

Susan Carpenter McMillan has stated: “As a feminist, I believe strongly in a woman’s right of choice. But with abortion, we’re really talking about the rights of human beings versus the ‘right’ of an individual to kill another human being. We’re talking about someone’s right to live versus someone’s right to choose death for another person. We’re talking about life versus a lifestyle.”

In cases of rape: Conception from rape is rare, for several reasons: women can conceived only a few days monthly; they may be of non-childbearing age; many are on birth control; fear and anguish can delay ovulation; and rapists are often dysfunctional. Research estimates range from 30 to 500 conceptions from rape yearly in the U.S. (Abortion Questions & Answers, 1991).

Should conception from rape occur, abortion is not a solution. Instead, it will likely be a second traumatic experience for the mother, complete with memory that her innocent child was killed for it’s father’s crime. In the words of Meta Uchmann, of Suicides Anonymous: “We found this experience [rape] is forgotten, replaced by remembering the abortion, because it is what they did” (Report to Cincinnati City Council, Sept. 1, 1981).”

Expressed otherwise, consider how similar rape and abortion actually are. Both are violent acts against innocent victims who are given no value by their aggressor. And which mother would the reader respect more, the one who aborted her child conceived through rape or the one who gave birth, with compassion and courage? To reduce illegal back-alley abortions: Prior to legalization, 90% of illegal abortions in America were performed by licensed physicians. Abortion proponents, as Planned Parenthood, misrepresent the number of deaths from “back-alley clinics” by using false estimates of 5,000 to 10,000 deaths annually before Roe v. Wade, whereas, as in 1972, for example, one year before legalization of abortion in all 50 states, only 34 abortion deaths were reported (Centers for Disease Control, Nov. 1980).

In truth, more women are injured by abortion today than before it was legalized, simply because the number of elective surgical abortions has risen from approximately 100,000 to 1.3 million annually.

To prevent child abuse: Abortion is, itself, the ultimate form of child abuse and child dehumanization, and contrary to what many Americans assume, children from unplanned pregnancies represent only a small percentage of abuse cases each year in the U.S. For a fuller discussion of abuse, see “Unwanted Pregnancies, ‘Child Abuse, and Abortion,” p. 2 of this pamphlet.

To save relationships: Researchers Emily Milling studied over 400 couples and found that 70% of their relationships ended within one month of their abortion. Sociologist Arthur Shostak found that three out of four male respondents had persistent day and night dreams about “the child that never was.” And Linda Bird Franke has written: “In my research, almost every relationship between single people broke up either before or after the abortion” (The Abolition of Abortion, 1978).”

**A woman has a “right” to control her own body? Yes, but not another individual’s body, which the unborn child’s body surely is. Can one body have two blood types or be both male and female? Can one body outgrow itself? Dr. A.L. Wiley, “Father of Forensics,” has stated: “Biologically, at no stage can we subscribe to the view that the fetus is a mere appendage of the mother. Genetically, mother and baby are separate individuals from conception (“The Termination of Pregnancy or the Extirpation of the Fetus” a speech, Nov. 18, 1970).”

As to the legalization of abortion on demand, many legal scholars agree with Professor John Hart Ely, former Dean of Stanford Law School, who stated that Roe v. Wade is not constitutional law and gives almost no sense of an obligation to try to be “[82 Yale Law Review, 920 (1973)].” Once pregnant, a woman best controls her body by protecting her baby’s sanctity, as much medical data confirms.

To prevent possible suicide: Studies have consistently shown abortion to be a primary cause of suicide and pregnancy to be a strong curb against it—even among women who were refused abortions before they were legal (see the research of Suicides Anonymous, J. Otsosson, Whitlock & Edwards, M. Sim, and Minnesota Maternal Mortality Committee).

Terrorize stress Dr. Anne Speckhard, researcher into the long-term manifestations of abortion (5-10 years later), found that 81% of mothers reported continuing preoccupation with their aborted child, that 54% were still experiencing nightmares, 35% were experiencing perceived visitations with their child, and that 96% felt their abortion had taken a human life (doctoral dissertation, Univ. of Minnesota, 1985).

To protect a woman’s mental health: Proponents of abortion have relied heavily on this argument, but as early as 1970 the World Health Organization officially reported: “Serious mental disorders arise more often in women with serious mental problems. Thus, the very (Cont. on p. 2)
"Unwanted Pregnancies, Abortion, Child Abuse, and Infant mortality" cont. from p. 1

The fetus is more tissue or only uterine content: To escape the charge of "kill ing," the abortion industry endeavors to devalue the preborn child to nonperson status. The weapons employed are the euphemism and manipulation of language, as seen in "Language Fuels America's Holocaust," on p. 4.

Abortion is safer than childbirth: This assumption is untenable during each trimester of pregnancy and especially so in the late stages (see the research of Ginger, Cava-

naugh, Slumsky, Goodlin, Stipal; of Mc

Dermott, Slumsky, Stipal) & Pearson, and of P. Lubeskin). In the final analysis, "unwanted children" do not exist in America because seventy-three percent of them are unwanted by their mothers; and some children have been killed after birth, following hysterectomies (similar to Caesarean sections), where the

infants are left to starve in surgical buckets or are drowned, suffocated, or strangled.

A human fetus cannot feel pain: But indeed it can, as memorably confirmed in a prominent and compelling letter to President Reagan in 1984 from 26 researchers and two past presidents of the American College of Obstetricians and Gynecology (see also the research of H. M. Liley, of Volman & Pearson, and of P. Lubeskin.)

The child may be deformed or handicapped: In what way? Physically, spiritually, in attitude? Are the rest of us perfect in body, mind, soul? Does abortion correct God's mistakes? God asks in Exodus 4:11: "Who gave man his mouth? Who makes him deaf or dumb? Who gives him sight or hearing?"

To control population and food supp

ly: Hunger and starvation are the chief
to inept governments, rather than to food in the birthrate of the European Economic

Community, which fell from 72:9 in 1964 to 1.6:1 in 1982. Without immigration, America's population today would be in sharp decline, because the U.S. birth rate fell below replacement level in 1972.

To save welfare taxpayers' money: To the contrary, abortion costs America's economy. In the early 1990s, Analyst Brian Clowes computed our na

tion's loss in goods, services, and tax rev

enues to be about $46 trillion since abortion was legalized (Science Review, Dec., 1993); and while public service expendi
tures ( incurred if the aborted citizens had lived) would reduce the $46 trillion figure, the remaining (net) economic loss is $14 trillion, as is the cultural loss (see also the research of Professor Jacqueline R. Kasun & Pearson, and of P. Lubeskin.)

An unborn child has no rights: In America today, an unborn child can inherit property, be named an executor, have a guardian appointed, sue for injury, appoint an attorney, and sue for injury, appoint an attorney, and sue for injury, appoint an attorney, and sue for injury. The remaining (net) economic loss is $14 trillion, as is the cultural loss (see also the research of Professor Jacqueline R. Kasun & Pearson, and of P. Lubeskin.)

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Much has been written in recent years about the parallels between slavery of the past century and abortion today. In 1857, the Taney (U.S. Supreme) Court attempted to “settle” the slavery issue by ruling 7-2 that Dred Scott, a black man from St. Louis, was not a legal person but, instead, was the property of his owner.

In 1973, the Burger Court attempted to settle the abortion issue by ruling, also 7-2, that an unborn American child lacks personhood and, in effect, is the property of its mother. As such, she may either save her child or have it killed. Opponents of slavery were accused of “imposing their morality” on slaveholders and their “pro-choice” sympathizers. Today, prolifers are accused of wanting to have their own offspring put to death. This is a peculiar charge indeed, and it is by those who cry “poor taste” if pictures of aborted children are shown publicly.

Slave owners were not content to own and work their slaves. They demanded and held unrestricted control over every aspect of their slaves’ lives. In like manner, pro-abortionists oppose all legal attempts to protect unborn children from the brutalities of abortion—some of which are more inhumane than those practiced by the “surgical bucket.” All are means of “cleaning the uterus” and “eliminating the remains of conception.”

When Does Human Life Begin? cont. from p. 1

U.S. CONGRESSIONAL HEARINGS

A Senate Judiciary Subcommittee held hearings (April 1981) on the very question before us here: When does human life begin? From the scientific community was a group of internationally known geneticists and biologists who told the same story, namely, that human life begins at conception—and they said their story was confirmed by accurate information about abortion and its aftermath. Abortion opponent and syndicated columnist George Will has labeled this anomaly the woman’s “right not to know.”

In America today, blacks are aborted about three times as frequently as Whites, while women of Spanish American, American Indian, and Puerto Rican descent also endure high abortion and sterilization rates.

Given to drugs, alcoholism, and mysticism, Sanger’s final years were marked by depression, bitterness, and lunacy. She died in 1966.

Is Abortion Murder?

The story is told of a mother who stepped into a doctor’s office while carrying a one-year-old baby. Seating herself near the physician, she said, “Doctor, I want you to help me out of trouble. My baby is only one year old, and I have conceived again. Surely, you understand why I do not want to have children so close together.” “What do you expect me to do?” asked the physician. “Oh, anything to get rid of it for me,” she replied. “After thinking for a moment the doctor said, “I can suggest a better method of helping you. If you object to having two children so near together, the best way would be to kill the one on your lap, and it makes no difference to me which one I kill. Besides, it might be dangerous for you if I undertook to kill the younger one.” As the doctor finished speaking, he reached for a knife and asked the mother to lay the baby on her lap, turn her head back, and push it toward her head. At that moment, the woman almost fainted away, before rising from her chair and screaming, “murderer!”

A few words of explanation from the doctor soon convinced the young mother that his offer to kill her one-year-old was no worse than her request for the destruction of her unborn child. Either way, it would be equivalent to murder. The only difference would be in the age of the child.

Humanhood is a Progression . . . from Conception to Old Age

The average age of an aborted child is eleven weeks. Though only three inches long and weighing one ounce, the child both looks and behaves like the complete human being he (or she) evidently is.

His sole needs are nutrition and time to grow. His heart has been beating for two months, his brain is active, and all bodily systems are working.

Personality is present in a variety of facial expressions, smiles, and eye squints. Weeks earlier he began sucking his thumb, making a fist, getting hiccups, waking and sleeping, and showing off his new fingerprints. He curls his toes, turns his head, dreams, tastes, hears, feels, urinates and has tiny bowel movements.

As fetologists have stressed, the unborn child is very much in charge of his environment. He, not his mother, decides the day of his birth by signaling the placenta. At that time, electro-chemical impulses inform the uterus that labor contractions should begin. The child is ready to become a full-fledged family member and participating citizen.
Methods of Abortion

Suction Machine: First used by the Communist Chinese and 27 times more powerful than a domestic vacuum cleaner. This machine removes a baby by suction. The suction machine (with a tube inserted through the cervix) tears the placenta from the uterus, and then the baby is removed from the uterus. The suction machine is unlawful in the U.S. except in cases of medical emergency.

D&C—Dilation and Curettage: The abortionist inserts a cone into the mother’s cervix and then removes the tissue from the uterus with a curette. The procedure is bloody and often very traumatic. 

D&E—Dilation and Evacuation: The abortionist inserts a sharp instrument (shaped like a chisel) into the uterus and removes the placenta. The procedure is bloody and often very traumatic. 

Prostaglandin Induction: The abortionist injects the prostaglandin drug into the uterus. The uterus becomes contractile and expels the placenta and the baby. This method of abortion is legal in the U.S. up to the day of birth.

Deceit and Death

“Babies vs. Plastic”

What irony that a society confronted with plastic bags filled with the remains of aborted babies should be more concerned about the problem of recycling the plastic.

“Fetal Tissue”

The manufacturer of the “fetal tissue” implants are not that much different than the manufacturer of aborted babies. Both have operations whose goals are to destroy the unborn in the most ethically and morally heinous way possible. Both are scientists of a level who stand on the same ethical ground as a dog catcher. Both are using the same scientific instruments. What is the difference? What's the ethical decision? What is the decision to be made to decide both are wrong? Why are we more concerned about recycling plastic than removing babies from the body? Why are we more concerned about the problem of recycling plastic than the destruction of babies?

“Woe to those who call evil good, and good evil, who change darkness into light and light into darkness, who change bitter into sweet and sweet into bitterness.”

Woe to the perpetrators of choice speak.

Everyone Knows

The traditional Western ethic has always placed great emphasis on the intrinsic worth and equal value of every human life, regardless of its state or condition. This ethic... has been the basis for most of our laws and much of our social policy. The reverence for each and every human life has also been a keystone of Western medicine. Since the old ethic has not yet been fully displaced, it has been necessary to separate the idea of abortion from the idea of killing, which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact, which everyone knows, that human life begins at conception and is continuous, whether intraterine or extraterine, until death.

California Medicine, Sept. 1970

Laws of Injustice

Current laws, making abortion on demand legal, bear a frightening affinity to the famous Fugitive Slave Act. They too make “lawful” what is unlawful—the taking of a human life—and forbid as ‘unlawful’ that which is right—the rescue of the unborn child.”

California Medicine, official journal of the California Medical Association, (Sept. 1970): “The very considerable semantic gymnastics which are required to rationalize abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable amenities. It is suggested that this schizophrenia of sort of subterfuge is necessary because while a new ethic is being accepted, the old one has not yet been rejected. It is therefore the duty of linguistic correction to disassociate ‘abortion’ from the practice of abortion. The prophet Isaiah warned such offenders [Isaiah 5:20]:

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