Breast Cancer and Abortion

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clarified: An average American 15-year-old girl has at least a 10% lifetime risk of getting breast cancer (assuming she will go on to bear at least one child, when in her 20s). If she gets pregnant in her teens, having the baby will reduce her risk to about 7%, while having a first trimester abortion will *increase* the risk to about 15%. And if the abortion renders her infertile, her risk will double again to about 30%! Yet the American medical Community, led by the American Medical Association, continues to insist that abortion is much safer than childbirth, even though the maternal death rate is only eight per 100,000 (0.008%). And sadly, but not surprisingly, the Massachusetts Medical Society published, in their July 1992 *New England Journal of Medicine,* a seemingly thorough and up-to-date review on breast cancer which is totally devoid of any mention of abortion, even as a possible risk factor!

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It can still be reasonably argued that statistical inference is not enough, no matter how consistent and convincing: it must be supported by sound biological theory and experimental evidence. In fact, the epidemiological data accords perfectly with what is known about the development of the breast and breast cancer: Breast tissue undergoes its first major round of growth (cell proliferation) during puberty, but it still is relatively *undifferentiated* (far from able to make milk). As such, it is highly susceptible to the effects of carcinogens of all sorts. *Carcinogens* are substances which can damage DNA and thereby initiate the change of normal body cells into potential cancer cells. Substances which make abnormal cells grow into full-blown cancer are called *promoters*. The most potent promoters of cancers of the breast (and other female reproductive tissues) are the female sex hormones, *estrogens.* Most established risk factors for breast cancer relate to some form of estrogen excess. For example, women who enter the menopause at an older age are at high risk of breast cancer because they are exposed for more years to cyclically high levels of estrogens. The biggest estrogen surge occurs in early pregnancy,* stimulating the second major round of breast tissue growth. In late pregnancy, other hormones act to make the breast tissue differentiate into milk producing tissue. These *terminally differentiated cells* are much less susceptible to the initiating effects of carcinogens.

The protective factor: multiple births

Knowing these basic facts, it is easy to see how events (or non-events) in a woman's reproductive history influence breast cancer risk: The longer the time span between puberty and first birth, the longer the relatively undifferentiated breast cells are susceptible to the initiating effects of environmental carcinogens; hence the well established increased risk due to delaying childbirth by any means (including abortion). But abortion does not simply delay childbirth; rather, it allows the estrogen surge of early pregnancy to promote the rapid proliferation of breast tissue cells and abnormal cells, but cuts off the influence of late pregnancy hormones that induce full differentiation. The net result is increased tumor promotion of whatever abnormal cells may have formed earlier. After a woman has already had a full-term pregnancy, her more mature breasts are much less susceptible to carcinogenic influences, hence the much lower risk-enhancing effect of an aborted second pregnancy. Multiple events do add up, however. Thus, multiple births have been found to decrease overall risk, while multiple abortions, even after a live birth, tend to increase risk.

This concordance of biological theory and epidemiological evidence is complemented by elegant experimental work in rats: Drs. Jose and Irma Russo of the Michigan Cancer Foundation were able to demonstrate (1980) that early childbirth prevents the development of cancer in rats exposed to a chemical carcinogen, while aborting the early pregnancy sentenced most of the rats to breast cancer. And the biological study of human breast cancer tissue brings more bad news: Dr. H. Olsson of University Hospital in Lund, Sweden, and colleagues have recently published their findings on premenopausal cancerous tumors (which are faster growing and more invasive and lethal than postmenopausal cancers), and the tumors of patients who have had any abortions are even more abnormal and rapidly growing!

I can only conclude that the evidence for the link between abortion of first pregnancy, or when multiple, is nothing short of compelling. As a public health issue, an unprecedented disaster looms: Even with the most conservative estimates of observed risks (relative risk = 1.5), legal abortion of first pregnancy — at the present rate of 800,000 per year in the U.S. alone — will add 40,000 cases of breast cancer every year, by the early years of next century. And now the U.S. is on the verge of eliminating even the right of states to restrict abortion, which will only serve to multiply the coming catastrophe. It is indeed frightening that the evidence has been kept out of the public eye by a medical establishment which, possessed by the idea that the single most fundamental and urgent problem in the world today is that there are too many people in it, has been willing to sacrifice its own clients and its own ethical principles on the altar of population control. And thus far it has managed successfully to deceive the very women it is killing into believing that it is acting to protect their health and their freedom of choice!

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God, help us!■

*The "hormone" that appears in early pregnancy and which is the basis of every pregnancy test (called *hCG* for *human chorionic gonadotropin*), is not an estrogen. In fact, it is not a hormone at all, but a *pheromone*, since it is not secreted by the mother's body. Rather, it is, though a mere five days after conception, the baby's first cry for its mother, asking her womb to prepare for its subsequent arrival.

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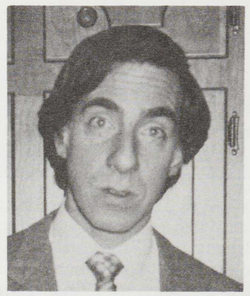
The great abortion debate: A science professor's anguish

by Joel Brind, Ph.D.

Long gone are the days when the academic life provided an easy escape from the political concerns of the "outside world"; they come crashing in with relentless regularity. The great temptation is toward complacency with the "politically correct" dogma of the day, even (and perhaps especially) in the life and health sciences. On the inner city, public college campus where I teach, it is a "pro-choice" world, complete with regular reminders of how to use condoms and where to get abortions. But looking into the eyes of my students, I am stirred to turn the tide.



Joel Brind, Ph.D.

They are mostly young, of course, my students; about 18-20 years old, and working harder each semester to pay tuition bills that are constantly on the rise. But soon, with a new administration taking over the federal reins, a new day will dawn. Some day soon, the students will need only to couple up and conspire to get pregnant, then abort the baby at a local clinic (at taxpayers' expense, of course) and sell it for spare body parts to get the money to pay the tuition to hear the professor tell them how they have just killed a baby and doubled the wouldn't-be-mother's chances of getting breast cancer!

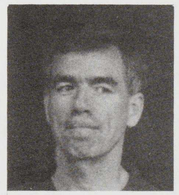
Sound far-fetched? It is, but inevitable, too, if the new government has its way. The new administration is committed to making abortion on demand universally available, allowing the importation of the abortion steroid (RU-486) to make it even easier (they say it will also be used to treat breast cancer, but the truth is, it won't cure a single case; rather it will *cause* it by the thousands of cases), and allowing research on fetal tissue transplantation.

Already there are published reports of clinical improvement in Parkinson's disease patients (young people who have given themselves the disease with "designer drugs") who have received fetal brain tissue transplants, and (as the cover story of this issue details) new and efficient methods of sucking out the living brains of a baby *in utero* are quickly coming on line. And if you think the government will never permit the buying and selling of unborn babies for spare parts, consider this: The typical teenage girl walking into an abortion clinic may earn $5 an hour. Her baby's brain tissue may subsequently be transplanted into the brain of a Parkinson's patient by a neurosurgeon who makes $5,000 an hour! Just how long do you think the legal profession will let the medical profession get away with such "exploitation"?

This is not the new world this professor envisioned when he was in college. When I was a boy, the word "choice" meant a grade of beef. I never imagined it would one day be used to refer to *human* flesh! But soon the day of the "liberated woman" will come, that is, if you call selling her baby's body parts to buy the groceries and dying a horrible breast cancer death by the time she reaches middle age "liberated"! No, this professor will not stand for that!■

We aren't losing because Bill Clinton won, Bill Clinton won because we're losing

By Gregg Cunningham



The raw numbers are ugly. In 1992, nearly two out of three American voters cast their ballots for pro-abortion presidential candidates. Nation-wide exit polls disclosed that 45 percent of Evangelical Christian voters abandoned George Bush. Published reports suggested similar numbers for Catholics.

While blood flowed all around us, surveys indicated that huge majorities of Americans believed their personal economic well-being was the most important problem facing the country.

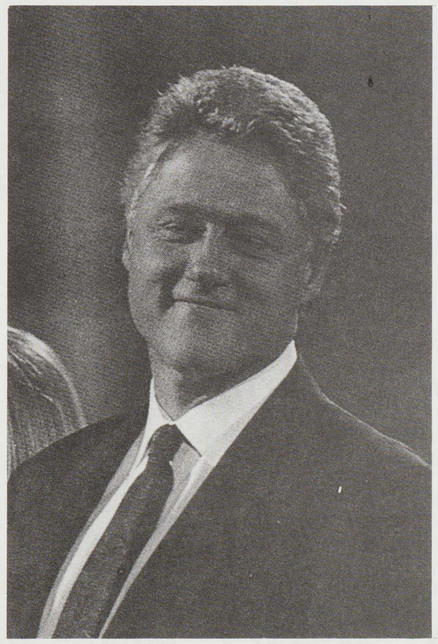
America has lost its moral compass because the secular culture is influencing the Church more profoundly than the Church is influencing the secular culture.

This linkage between the state of the Church and the state of the union merits a closer look.

Abortion advocates have disingenuously persuaded naive pro-life Christians that the constitutional wall of separation between Church and state deprives the Church of any right to participate in the formulation of public policy. Christians may do justice individually, at a personal level, but not collectively, at a societal level. This is, of course, a preposterous notion, both constitutionally and Biblically. Many Church leaders reflexively accept this fiction, however, because it provides convenient cover for their embarrassing tendency to cower in the face of evil.

In Old Testament times God held the sovereign accountable for the doing of social justice. In the age of democracy, we are that sovereign.

The Founding Fathers wisely prohibited government from mandating religious practice. That is very different, however, from the pro-abortion contention that public policy may not reflect a particular moral value. This country's laws are going to reflect someone's values and those values are going to be either Judeo-Christian or humanistic. It matters little that humanistic values are no less "religious" than Judeo-Christian values. Religiosity does not disqualify a value as a proper foundation for secular law. Respect for human life is an indisputable Judeo-Christian value about which no one complains when it also provides the basis for prohibitions against murder in secular law. Laws which reflect a religious value are not the same as laws which impose a religious practice.



There is nothing unconstitutional about secular institutions teaching humanistic values to humanists who then vote for candidates who espouse public policy which reflects those values. Neither is it unconstitutional for Christian institutions to teach Judeo-Christian values to Christians who then vote for candidates who espouse public policy which reflects those values.

But abortion advocates need not have worried. They have little to fear from Christians whose spiritual leaders refuse to provide spiritual leadership.

U.S. Senate Chaplain Richard Halverson has been quoted as observing that "Christianity began in Palestine as a relationship, moved to Greece and became an idea, went to Rome and became an institution, then came to America and became an enterprise." Pastors have become entrepreneurs.

A pastor knows intuitively that his congregation is populated by two groups of people: those who want to hear the truth and those who don't. Those who do are serious about spiritual growth and know that to achieve it they must be challenged and discomforted. Those who don't want to hear the truth seek comforting messages of redemption, affirmation and rights without responsibilities.

When people who want to hear the truth are denied it they are disappointed. When people who don't want to hear the truth are made to hear it they are offended. People who are disappointed probably won't leave. People who are offended probably won't stay. Most pastors would rather disappoint than offend. What price harmony? Dead babies.

Pastoral silence concerning evil betrays believers to seduction by politicians who would institutionalize that evil in law.■