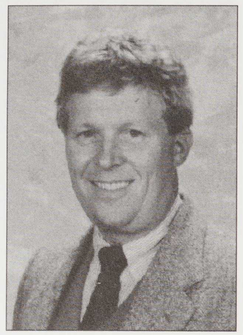
Compromise: America's "Special Treatment"



by Mike Forrester, M.D.

At first, it appeared to be only more paperwork required by the government. All physicians were requested to complete forms on physically and mentally handicapped patients and on those with incurable diseases. Next came official notices instructing the doctors to prepare these patients for transfer to another facility, because they had been selected to receive "special treatment." Some physicians applauded this new wave of compassion for the infirm, but others were saddened over the dissolution of their doctor-patient relationships. Regardless of their feelings, the doctors continued to complete the forms as required by law, and more and more of their patients were sent away.

After a few months, rumors about the fate of the transferred patients spread through the medical community. Apparently, many families had received death certificates shortly after their loved ones had been transferred for "special treatment," even though the patients were not acutely ill when last seen. Surprisingly, some reportedly died of diseases they didn't have prior to transfer. Although suspicious of foul play, and in some cases, convinced of it, most of the German physicians continued to complete the governmental forms on their special patients. They began the paperwork that resulted in the extermination of thousands of their fellow citizens, whose only crime was some infirmity.

There were some German physicians who refused to complete the forms or refused to transfer their patients. Although threatened by the Nazi government, few were punished. Were they heroes, or did they simply do what was expected of them - protect the welfare of their patients? Regarding the many doctors who did not refuse the government's request: although they personally did not support this "solution" for dealing with the infirm, once they were aware of the killing programs, did they still share the guilt of the actual exterminators, because they continued to contribute to the transfer of the patient-victims?

The same twisted thinking of the Nazis is alive today: the solution to certain social and personal problems can be found in eliminating certain "undesirables." Although lacking medical/scientific substantiation, the same justification for legalized killing is asserted — "subhuman." Every day a few thousand preborn patients are transferred by one group of physicians to another by referring mothers for abortion. Since the doctors know the truth, how much guilt do those referring share with those who actually do the killing?

In more than 40 states, health care workers are specifically protected from civil liability for refusing to refer women to an abortionist on grounds of conscience. Some state codes are silent, and Maryland has removed its "conscience clause," although no known suits have been filed against doctors for not complying with America's "special treatment" program.* Whoever gives a referral to an abortionist is participating in the child-killing program, just like the German physician who knew completing a governmental form meant death for the patient. If more doctors told their patients they cannot refer for abortions because the procedure terminates a human life, the truth that "abortion stops a beating heart" might sink into the seared conscience of America.

Physicians can give an aura of acceptability to child-killing in other ways besides referrals. Being a member of the staff at a hospital where abortions are performed can be viewed by the public as a doctor's approval of abortion as *simply another medical procedure*. Being a member of medical societies which condone abortion gives the impression of personal agreement or at least ambivalence. Paying dues to such societies indirectly gives financial support to promoting the choice to kill babies for birth control. A pro-life doctor sharing call coverage with an abortionist allows his good reputation to whitewash the other's activities of darkness. How many doctors today would have shared call with an SS doctor in Nazi Germany, because it was convenient or because it avoided confrontation? How many doctors professing to be pro-life are really as horrified with abortion as we are with the Holocaust?

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Many Christians seek out pro-life doctors. Some of these physicians are betraying the trust others have invested in them by compromise. We cannot have dealings with abortionists as if nothing were wrong. What fellowship has light with darkness?

*New Jersey is the only state where a private hospital's "conscience clause" has been overruled by a state Supreme Court. If the Freedom of Choice Act is passed in its most recently proposed form, all hospital conscience clauses will be removed. An amendment to this proposed FOCA preserves the doctor's conscience clause, and so, to date, no proposed or extant federal laws require health care workers to refer patients for abortions. ■

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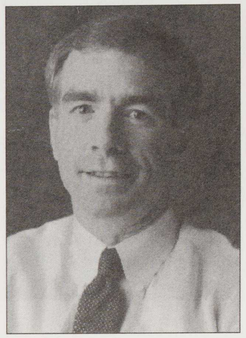
Take Control or Take a Beating

by Gregg Cunningham



When liberals advocate the adoption of public policy which tends to legitimize disgusting behavior, they know better than to attempt a defense of the behavior itself. More cleverly, they limit debate to discussion of the *right* to disgusting behavior. It's easy with the news media helping reinforce the myth that it's "progressive" to frame questions of social policy in abstract procedural terms (isn't censorship bad, isn't discrimination bad, isn't privacy good, etc.?) and "mean-spirited" to examine an issue's concrete substantive implications (censorship of *what*, discrimination against *what*, privacy to do *what*, etc.?).

Joseph Sobran illustrates this important point with his description of the battle over public funding for obscene works of "art" sought to be funded by the National Endowment for the Arts. Sobran notes that:

> [T]he most remarkable aspect of the dispute was that even the publications that defended the subsidies carefully avoided reproducing the works in question — or even describing them in plain language. Instead, they make their arguments at a level of abstraction that naive readers must have found baffling.

When the question is whether the government should censor freedom of expression in the arts, liberals are in full cry. But when forced to answer whether tax money should be spent on sexually provocative photographs of naked children, bold liberal rhetoric becomes incoherent mumbling. Circulate the actual pictures and the mumbling fades to embarrassed silence.

The power of pictures to express the inexpressible is nowhere more evident than in the struggle over sodomites in the military. A video depicting the shocking nudity and perversion common to "gay pride" parades has reportedly been distributed to members of the Joint Chiefs of Staff by Marine Corps Commandant Gen. Carl Mundy, Jr. The tape is also being used to convince members of Congress that analogies between the military's ban on homosexuals and its reluctance to integrate blacks only make sense if homosexual behavior is as morally neutral as skin color. Reasonable viewers are unlikely to regard this behavior as morally neutral.

Advocates of special privileges for homosexuals would rather explain "fundamental fairness" than homosexual behavior but when forced to do the latter, they dismiss the excess of a "gay pride" parade as too anomalous to be relevant to the debate over employment bias. That position may become difficult to sustain in light of an April 5, 1993 *Newsweek* article reporting that:

> [T]he military has not been shy about playing rough with its new commander in chief. Military officials are gathering case histories of gay behavior in the armed services in an attempt to prove rampant promiscuity.

The military understands the importance of forcing the debate away from abstract procedural questions and focusing it on the substance of the behavior involved. But it also understands that pictures communicate the essential character of that behavior more evocatively than mere words. *Newsweek* goes on to state that:

> Pro-ban advocates within the military are prodding Army investigators to release a film they have of army soldiers and civilians in Fort Hood, Texas [participating in a homosexual orgy] in a latrine.

Nor has the power of picture been lost on pro-homosexual advocates. The same *Newsweek* article reports that:

> [F]ocus groups conducted for the [pro-homosexual] coalition by Democratic pollster Mark Mellman showed that some people who favored the ban changed their minds after seeing films about servicemen and women being kicked out for being gay. *The key, strategists concluded, was to focus on the issue of discrimination and not attempt to justify the life-style.* [Emphasis added.]

Liberals enjoy an enormous advantage in these battles on social policy; people don't want to think about, much less look at, child pornography, homosexual debauchery, aborted babies, etc. Keeping these concepts vague in the public mind promotes a collective indifference which greatly facilitates manipulation of the electorate. Mary Kenny, columnist for the London *Sunday Telegraph,* recently observed that:

> when Josephine Butler led her [19th century British] battle against child prostitution, she was widely castigated for mentioning such realities, which were considered "indelicate" and "inappropriate,"...

I recently read of yet another pro-life leader declaring his intention to de-emphasize what his organization is against (abortion) and reemphasize what it is for (women). We need to be both. Failing to unmask the horror of abortion is yielding to the other side's attempt to focus this debate on abstract procedural questions of women's rights.

This struggle involves the problem of women in crisis pregnancy. Pro-aborts offer to solve that problem with confidential relief. Pro-lifers offer to solve it with public suffering. Given the American people's distorted concept of abortion, which side do you think is most likely to win the compassion contest?

Don't let the pro-aborts get off with a defense of women's rights. Don't even let them off with a defense of abortion. Make them defend killing babies; make them defend abusing women.

It's naive to imagine that we can love all women into loving their babies. Some will only reject abortion when they fully understand its savagery.

A national pro-life foundation has been airing a series of television advertisements whose theme is "Life, what a beautiful choice." None of these ads contribute much of value to the public's appreciation of the humanity of unborn children or the inhumanity of abortion. When we reduce "life" to just one more

(Continued on next page.)