

CHAPTER —✦ THIRTEEN ✦—

Maria went to New Dresden with Bob on October 9th. They arrived in mid-afternoon and checked into a motel. They prayed together for about 30 minutes, asking God to give Bob the wisdom he would need to speak effectively on behalf of the unborn babies of America. Then Bob rested for an hour before going to the dining room for dinner.

After dinner, Bob dressed for the television cameras and went over his notes again. At 8:15 p.m., they left for the television station. Sherman was there waiting for them, having driven up at Bob's request to act as Bob's representative in case any last minute problems arose. Barbara Bickel arrived, and shortly before nine they were ushered into the studio.

The camera lights flicked on, and the moderator said, "On my left is Senator Barbara Bickel, Democratic candidate for Congress, and on my right is Senator Robert M. Hill, Republican candidate for Congress. This has been referred to as a debate, but actually it will be an informal discussion or

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argument between the parties, according to simple rules agreed upon by both sides. The discussion will be limited to the subject of abortion. The parties will talk directly to each other, asking each other questions and commenting on each other's answers. As moderator, I will not participate in the discussion, and will speak up only if I feel that a party is being repetitious or is taking too much time. There is no studio audience, so the parties will not be interrupted by laughter or applause. By the flip of a coin it has been determined that Senator Bickel will lead off with the first question. Senator Bickel."

Barbara said, "Senator Hill, you have stated your belief that it should be illegal to terminate a pregnancy at any time from the moment of conception on. We know that at the moment of conception, the fertilized ovum is a single cell, too small to be seen by the naked eye. Does this mean that you believe that one single cell is a human being?"

Bob answered. "It means that I believe that one single cell might be a human being. Your question is a good way to start this discussion, because it focuses our attention on the basic issue in the whole abortion controversy, which is — what is a human being? The way one answers that question should determine his or her whole position on abortion. So if we can get this matter out on the table right now, it should clarify all the rest of our discussion."

Bob continued. "With your permission, I will go ahead and give my answer, and then will listen while you give yours. I believe that a human being is created in the image of God. I believe that God created the physical universe, then plant life, then *animal life*, and then finally He did something very special and very different. He created man in His own image. Now what does this mean? Well, the Bible tells us that God is spirit, so if we human beings are in God's image, then we too

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are spiritual beings. The Bible makes it clear throughout that the physical body is just the temporary dwelling place of the real person, which is the spirit.

“Now the spirit comes from God. When He places the spirit in the body, then that is a human being. When does God give the spirit? Obviously it happens sometime during pregnancy, but it is impossible for us to know when. It could happen at any time from conception on. So in answer to your question, I must say that the single celled, fertilized ovum might be a human being. Since God forbids the taking of innocent human life, I must oppose the killing of the fertilized ovum. Now, Barbara, please give us your answer to the question, what is a human being?”

Barbara exclaimed, “Bob, do you actually believe that this spirit you talk about is placed in the tiny, invisible, fertilized ovum and that single cell becomes a human being?”

Bob smiled. “I said it might be a human being. I don’t know whether it is or not. I recall the 1984 Presidential Debates, when Vice-President Mondale was asked just when does an unborn baby become a human being. He finally admitted that he did not know. Yet he favored abortion, even though he admitted that he didn’t know whether or not he was killing little, helpless human beings. By that logic, if a pro-abortionist and an anti-abortionist were out deer hunting and saw a movement in the brush, but were unable to tell if it was a man or a deer, the anti-abortionist would refuse to shoot because he didn’t want to risk killing a human being, but the pro-abortionist would go ahead and shoot just on the chance that it might be a deer.”

Barbara laughed. “Well, I am not a deer hunter.”

“Neither am I, Barbara, but if I were, I would never take a chance on killing another human, even from the moment of conception on. But let’s get back to your answer to the ques-

tion, what is a human being?"

"My answer to that is simply that a human being is a member of the species, *Homo Sapiens*."

"Does that mean that you believe that human beings are different from other forms of animal life only in that we have advanced farther up the evolutionary scale?"

Barbara shrugged. "Well, I certainly believe that evolution is a scientific fact. But aren't we getting off the agreed subject? We are supposed to be talking about a woman's right to terminate her own pregnancy."

The moderator interrupted. "Senator Hill, don't you agree that a discussion of evolution is somewhat off the subject of abortion?"

"No sir," Bob replied, "I think it is very much on the subject. I am sure that everyone will agree that this thing in the mother's womb, whether you call it a fetus or a baby, is alive. Everyone must also agree that the very purpose of abortion is to kill this thing and remove it from the women's womb — not always in that order. Now, nothing could be more critical to this whole issue than this — just what is it that the abortionists are killing. Is it a spiritual being, created in the image of God, or is it just an accidental combination of chemicals? It makes all the difference in the world."

"Very well," the moderator said, "you may proceed."

Bob turned to Barbara. "You stated that you accept evolution as a scientific fact. Does that mean that you do not believe that human beings are eternal spirits, but instead that we are nothing but our physical bodies, nothing but accidental combinations of chemicals, destined to die and dissolve back into the ground, leaving nothing behind?"

Barbara frowned. "Human beings are very complex and there is much about them that we do not understand. But we are making progress and I am sure that some day we will

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understand more and science will be able to dispel the old myths about a 'ghost in machine' and all these spirits floating around."

Bob smiled. "Thank you, Barbara. Understanding your belief that humans are nothing but the chemicals which compose the body, helps me to understand your position on abortion, and I hope that you better understand my position on abortion, now that you know that I believe that humans are created in the image of God. I guess it is your turn to ask another question."

"Before we leave this interesting discussion about human beings," Barbara said, "let me ask you this. You say that for all you know, God may put this spirit in the fertilized egg at the moment of conception. Would you also say that for all we know, God may put this spirit in the unfertilized egg or even in the sperm cells?"

Bob smiled. "I assume you are preparing to ask me if I favor laws forbidding contraception. No Barbara, I do not favor such laws. The Bible makes clear that a human being is both body and spirit. The spirit is the more important because it is eternal, but to become human, it must have the physical body for a temporary dwelling place. Now one of the main attributes of a body is its ability to grow, change, repair itself, adjust, mature, and finally decline and die. The fertilized egg has all these attributes. It contains all the genetic material necessary to grow into one, unique individual. Thus, it is possible that God may place within it that individual's one, unique spirit.

"The unfertilized egg, however, has none of these attributes. It does not grow, change, and mature. It does not contain the necessary genetic material. Instead it quickly dies. The same is true of the sperm cell. It is not reasonable to believe that God places an eternal spirit in all these scores of

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eggs and millions of sperm cells, which do not contain the ingredients nor possess the attributes of a human body, and which very shortly will die. God places the spirit in the body, which means there must be a body, which means it must happen sometime after conception. So, Barbara, I do not support laws forbidding contraception. If that answers that question, I am ready for another."

"Okay, Bob, do you believe that all these women who have been exercising their personal choice to terminate their own pregnancy should go to prison?"

Bob answered, "Of course those who have acted under the authority of *Roe v. Wade* should not go to prison. That case made bad law, but still it was the law and people were entitled to rely upon it. If *Roe v. Wade* is reversed and our state adopts a statute forbidding or limiting abortion, then women who violate that statute should be punished in the manner provided by the statute. I think the real issue is this — just at what point in a child's life should it become illegal for his mother to kill him? Barbara, I assume you agree that at some point it should be against the law to kill little boys and girls. Just when do you think that point is reached?"

"Well I certainly agree that it is murder to kill a little baby after it has been born."

Bob nodded. "I am glad we agree on that. Now should it be legal to kill the baby just before he is born? Suppose the mother is in the delivery room in labor, and decides she doesn't want a baby after all. May she just tell the doctor to hurry up and kill her baby before he emerges from the womb and acquires a bunch of constitutional rights?"

Barbara shifted uncomfortably. "I think a better test is the one referred to in *Roe v. Wade* — that is, the test of viability. If the fetus has developed to the point that it could live and complete its growth and development outside the mother's

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womb, then it may be proper for the state to place some restrictions on any action that might harm the fetus.”

Bob said, “Justice White in his dissent, I believe in the Thornburgh Case, said that ‘the possibility of fetal survival is contingent on the state of medical practice and technology, factors that are in essence morally and constitutionally irrelevant.’ Under the viability test, I assume that an unborn baby whose misfortune it was to live in a poor rural area where the most modern medical facilities were not available, could be killed right up to, say, the 25th week, whereas a baby whose mother lived in a city could be killed only up to the 21st week. Hardly seems fair does it? And then who decides viability? One doctor might say, ‘I think this baby is viable, so it would be murder for you to kill him,’ while another doctor may say, ‘He is not viable. Go ahead and kill him.’ Doesn’t seem like a very good way to decide the baby’s right to life or death, does it? And then, of course, medical science will keep advancing, pushing the murder line back with it. Some day it may be possible to remove the ovum from the mother immediately after fertilization and nourish it outside the mother. When that happens, would you agree that all abortion is murder?”

Bob could see anger rising in Barbara’s eyes. “Well I just suggested viability as one possible test because it was suggested by the United States Supreme Court. This problem needs a lot of study. Probably we should convene the best medical talent we have and just arrive at a definite cut off line at which the state acquires an interest in protecting the fetus. That would make it the same for everybody.”

“Suppose that was done,” Bob said. “Suppose it was determined that at 12 noon on the 180th day, the mother stopped having a constitutional right to kill her baby, and started being a murderer if she did it. Do you really believe that the lit-

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tle baby who is killed at 11:59 a.m. on day 180 is any less human than the baby who lived one minute longer? Is he any less deserving of our compassion? And then who is to decide when that fatal murder line is reached? Who can know just when it is 12 noon on the 180th day after conception? I know that the doctors were not able to establish such precise timing during my wife's two pregnancies."

Barbara's voice rose slightly. "All of this is nothing but idle speculation. This whole discussion is becoming rather absurd."

Bob's voice was calm. "It may be absurd to you, but it is not absurd to the unborn babies. To them it is a matter of life or death. Barbara, you indicated by your manner, that you think my opposition to abortion all the way back to the moment of conception is a ridiculous position to take. Yet I have tried to get you to draw the line at some other point, and you have failed to come up with anything at all fair and reasonable. Do you know why you have failed? It is because you have been trying to do something that we humans are not competent to do. We do not know when that baby becomes a human being. We are not qualified to make these life or death decisions. Only God can know these things. That is why we should leave it to Him."

"Well, since God is not a member of the Missouri Legislature," Barbara replied. "I guess we still have the job of making our laws. Do I understand that you reject any compromise? Are you opposed to any law that does not forbid a woman to terminate her pregnancy from the moment of conception on?"

Bob shook his head. "No, that is not my position. I will support any law that will help slow down this terrible plague of abortion. I realize that we may never return to the pre-Roe v. Wade days, but I will continue to work toward that goal. In

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the meantime, I will support any law that will save babies' lives, even if it does not go as far as I would like."

It was obvious that Barbara was not pleased with the way things were going. Somehow she had to take the offense. So she asked, "Senator Hill, you have stated that you are opposed to abortion for any reason except to save the mother's life. That, of course, means that you would force the victims of rape and incest to go ahead and bear the child of their abuser. Numerous polls show that the overwhelming majority of the American people disagree with you on this. Surely you must realize how terribly cruel it would be to force such a victim to carry the fetus for nine months and then give birth to the baby, knowing all the time that this is the child of the one who brutalized her. Do you still stand by that heartless position?"

"From the way the pro-abortion people talk," Bob answered, "one would think that rape and incest are the main reasons for abortion. The truth is, that even from their own figures, only 2 or 3 percent of abortions involve rape, and I am sure these figures are inflated. I assume if a woman comes in and says she was raped, they take her word for it. I served as prosecuting attorney of Adams county for four years. I recently checked my files and found that during that period I prosecuted 32 rape cases. From all that was reported to me, not a single one of those 32 victims became pregnant as a result of the rape. I am not sure of all the reasons for this. For one thing, I found that many rapists are jerks who are trying to be macho in order to cover up their own sexual insufficiency. Also, I think doctors will confirm that there is a psychological factor involved in getting pregnant, and, no doubt, this is not present in the victim of a rape. I do not question that some rape victims do become pregnant. But I do say that it is a fairly small percent.

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“Now as to incest, I have never prosecuted an incest case. If it is between consenting adults, it is not reported to the authorities. If it involves non-consenting adults, it is usually treated as rape. I did have several rape cases and sexual abuse cases involving children, in which incest had occurred. None of these children became pregnant. I believe the same factors that I mentioned in connection with rape would apply here too, plus the fact that the criminal who sexually abuses a child is usually a family member who hopes that his crime will not be discovered. For this reason he takes extra care to avoid getting the victim pregnant. Again, I do not deny that some incest victims become pregnant, but do believe it is a small percent. Now to hear the pro-abortion people talk you would think that helping the victims of incest and rape is the main business of the abortion clinics. In truth, that is only a tiny part of it.”

“But you admit that some victims of incest and rape do become pregnant. You haven’t answered my question. Are you still insisting that the victims of these terrible crimes should be forced to bear the criminal’s child?”

“I am getting to that,” Bob continued. “But first I wanted to point out what a small percent of abortions involve incest or rape. We all know that the vast majority of abortions are simply for the sake of convenience. The fact that pro-abortionists talk so much about incest and rape, is evidence that they feel guilty about all of the millions of babies that have been killed just because they were inconvenient.

“But to get to your question. Yes, I do believe that just because the mother has been subjected to the terrible experience of rape or incest, is no reason to kill the innocent child. I believe that God gives that child an eternal spirit, just as He does to any other child. Barbara, you oppose the death penalty for criminals who have committed the most cruel and

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brutal murders one can imagine. Why would you impose the death penalty on this little baby who has done nothing wrong?"

Again Bob could see anger in Barbara's eyes. "You know the answer to that, Senator Hill. There is a big difference between a human being and a fetus."

Bob smiled. "According to your beliefs, I do not see what the difference is. You have said that a human is just an accidental combination of chemicals. Your so-called fetus would have to be the same. But, to get back to the question of rape and incest, suppose the law forbid convenience abortions, but allowed those involving rape and incest. How would you apply this law? Surely we could not let any woman who claimed rape just go ahead and kill her baby. It has been suggested that we might require that the woman promptly report the alleged rape and a charge be filed. But if we waited for the case to be tried, it might be too late for the abortion. If we went ahead with the abortion, and later got a verdict of not guilty, it would certainly be too late for the baby. So, not only is it morally wrong to kill the innocent baby because of the crime committed against its mother, also it is practically impossible to carry out such a policy justly and fairly."

"It seems to me," Barbara said, "that you have very little concern for the women. Has it never occurred to you that women might want to control their own bodies? Since you are a man, I guess it is easy for you to be in favor of compulsory child bearing. Can't you in some small way understand a little of the anguish and fear and heartbreaking distress some of these poor women experience from an unexpected and unwanted pregnancy? Have you no compassion for the women?"

Bob answered, "Of course I have compassion for these women who are sick and worried about their condition. They

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need help, and help is available, but often they do not know where to get help. I am sure you recall my strong support for HB 160. One purpose of this bill was to require that these women be told where they can get help. And HB 160 had another purpose. It was to require that these women be informed as to the baby they were carrying and the consequences of their action if they chose abortion. I supported that because I wanted to be sure that every woman understood what she was doing and had time to think it over before she let her baby be killed. Barbara, you were very much opposed to giving women this information before they submitted to abortion.

“So when we talk about compassion,” Bob continued, “how about compassion for all those thousands of women who have had abortions and now regret it every day of their lives. Think of the poor woman who, every time she sees a little child, says to herself, ‘My little boy would be just about that age if only I had let him live.’ Think of the terrible guilt. Think of the grief and torment. How much better if these women had faced these things before the deed was done. You talk of compassion, but you opposed giving these poor women the information they needed to make an informed and intelligent decision as to what to do with their baby.”

“Senator Hill,” Barbara said angrily, “you know as well as I do that the real purpose of your so-called ‘informed consent’ bill was simply to put pressure on the woman and discourage her from terminating her pregnancy.”

“I agree,” Bob said. “Now that HB 160 has become law, I hope and pray that it causes thousands of women to decide to let their babies live. I can’t see why that bothers you, Barbara. Surely you don’t have a grudge against babies.”

“I resent your implication,” Barbara shot back. “I love babies as much as anyone else, but I think they should be

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wanted and properly cared for. Pressuring a woman into having a baby she doesn't want and can't care for is certainly no favor to the baby."

Bob said, "I take it that you think you are doing the baby a favor by tearing him apart with a suction tube. I believe that one of the strongest things in God's creation is mother's love. If these women who think they want an abortion will just let the baby live, they will have that love the moment they hold the baby in their arms. As I was campaigning just a few weeks ago, a woman approached me with perhaps the saddest story I have ever heard. She had been a nurse in an abortion clinic. A young woman had been given a saline injection and placed in a room for the baby to be aborted. The baby came while the woman was alone. It was a little girl, horribly scalded, but still alive. The mother had picked her up and, as the nurse walked into the room, the poor suffering thing was trying to put her tiny arms around her mother's neck, seeking comfort and protection. Just then the doctor rushed in and took the baby away. The nurse said she would never forget the look of horror on the mother's face as she realized how she had betrayed her little daughter, who trustingly had turned to her for protection. The nurse quit her job at the abortion clinic that same day. She said she still has nightmares about her experiences there."

Barbara was silent for a moment, then she said, "Well, everybody seems to have a horror story about some woman's clinic. It's a wonder any of us are left alive. But what about the real horror stories? What about all the thousands of women who died in back alley clinics back before Roe v. Wade? If you have your way, Senator, the women of America will be forced back into the back alleys, and then we will see some real suffering and death. Don't you have any qualms about this?"

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"I told the story just the way the nurse told it to me," Bob replied. "I know of no reason why she would have wanted to lie to me. But I do wonder about all these back alley statistics. To hear the pro-abortionists tell it, our graveyards must be full of women who died from illegal abortions, usually performed with a coat hanger. Now I was still a teenager at the time of *Roe v. Wade*, so I don't know a lot about what happened before. But I have talked to several older friends about this, and, you know, I haven't found a single one who knew anyone who died from an illegal abortion. I don't doubt that some did, but I do not believe it was quite the epidemic that the abortionists would have us believe.

"Now, Barbara, you seem to be convinced that, if we make some laws against abortion, the women of America will turn en masse to the illegal, back alley, variety. Well, I have more confidence in the women of America than you seem to have. I do not believe they are a bunch of law-breakers. Of course, some will break the law. Every law we have is being broken by someone. And, of course, law-breakers sometimes suffer adverse consequences. That has always been true. But I can see nothing fair or just about killing millions of innocent babies, just to accommodate a few thousand law-breakers."

Barbara said, "Senator, you seem to forget that this whole controversy is about freedom of choice. The women of America want to be free to live their lives, just as men are free to live theirs. Since you are a man, I suppose you just can't understand how women feel. Maybe I can help you. Suppose a large law firm has two young attorneys, both unmarried, both highly capable, both destined to rise to partnerships in the firm. At the annual office party, they have a few drinks, and the two young attorneys end up in bed together. The young woman becomes pregnant. Now if she can choose to terminate her pregnancy, she can continue with her career. If

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not, her career has suffered an enormous setback. The senior partners may feel that they cannot risk letting her go to court, because some judges or jurors may object to an obviously pregnant young single woman. She can't deal with important clients for the same reason. Yet the young male attorney, who was equally involved, suffers no setback at all. Why must the woman always pay the price?"

"In the first place it is not accurate to picture the abortion controversy as a man versus woman thing," Bob replied. "The most dedicated anti-abortionists that I know are women, and every pro-abortion rally that I have observed has included a large number of men. Both morally and legally, the father owes a heavy obligation to his child, and it is obvious that many men look to abortion as a means of escaping this. Many mothers are pressured into having abortions by fathers who want to escape their responsibility to the child.

"In the second place, I do not agree that this whole controversy is about freedom of choice. Recently a delegation appeared before our local school board. They were objecting to material that was used in our high school health classes, which they felt had a tendency to discourage girls from having abortions. Now they did not claim that the material in any way misinformed the students about their legal right to have an abortion. Their only objection was that the material might encourage the girls to let their babies live. It is hard to believe, yet one is forced to conclude that this group wants the girls to kill their babies. They called themselves pro-choice, but in reality that are pro-death."

Bob continued. "Lastly, you say that I would require that the woman suffer the consequences of sexual misconduct, and would let the man escape. Well, that is not true. As a prosecuting attorney, I was always vigorous in enforcing the law on fathers who did not support their children. And as a

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Senator, I have supported laws which improve the enforcement procedures against such fathers. But on this point, it seems to me that your real argument is not with me, but with your Creator. Are you angry with God because He gave women the womb? Most women that I know consider it an honor. They consider motherhood to be a privilege. Certainly the ability to propagate the race by bearing children, gives womankind great worth. Many times our hunting seasons permit the killing of males only, because the females are too valuable to kill. Perhaps our young female lawyer has her sense of values mixed up. Maybe she is putting too much value on money and power, and not enough on some of the things that really count."

"There you go talking about religion again," Barbara said. "Senator, I do not question your right to hold whatever religious beliefs you may choose. But I do object very strongly, to your attempts to impose your religious beliefs on others. Why can't you leave your religion in your private life where it belongs? Why should the women of America have to reorder their lives in order to conform to your personal faith? I believe that the most dangerous people in America are these religious fundamentalists who want to force everyone else into their mold. This is the biggest threat to our freedom today."

"You say I should leave my religion in my private life where it belongs," Bob replied. "Perhaps I should say something about the nature of Christianity. Paul wrote these words in his second letter to Corinth: 'Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come.' Jesus stated it very powerfully and very dramatically by saying, 'You must be born again.' So, unlike the pagan religions, the very purpose of Christianity is to change a person's whole life. It isn't something that you do just on Sunday, or that effects just your private life. Christ

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changes people, and you should be glad, Barbara, that He does. Because, when your ancestors were roaming around with the barbarian tribes of Northern Europe, women didn't have many rights. You should be glad that Christ changed some lives and brought the truth that women should have equal rights with men.

"Now to this matter of imposing religious beliefs on others. You may be surprised to know that many of our rights and freedoms today are based upon the Bible. Our whole system of law and government accords great respect to the individual, and the only logical basis for this is the Biblical truth, that man is created in the image of God. Yes, Barbara, my religious beliefs do affect my public acts. My religious beliefs do tell me that I should be diligent in protecting the innocent and helpless — even the little unborn babies."

Barbara interrupted. "Millions of people follow a religion that teaches that we should not kill animals. Do they have the right to impose that belief upon the rest of us?"

Bob answered, "They have a right to that belief, and they have the right to go to our legislature and try to get them to pass a law outlawing the killing of animals. I would oppose such a law, and, if it was passed, I would do all I could to get it repealed. But as long as it was the law of this state, I would obey it.

"But let's talk about your beliefs for a moment," Bob continued. "You have told us that you believe in evolution. That means that you believe that in some ancient sea, the right chemicals came together accidentally and produced living matter. Then, over a long period of time, a series of remarkable accidents kept producing new species, until finally there was man. There was no plan, no purpose, no meaning behind all this. The upshot of all this is that: one, we are nothing but chemicals; two, we are nothing but accidents;

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three, there is no real meaning to our lives; and four, there is no real worth to the individual beyond the value of the chemicals that make up his body. Given these beliefs, I must admit that there is nothing illogical about getting rid of inconvenient people. Of course, Hitler, Stalin, Pol Pot, and others have done this very thing. And, with the help of the Supreme Court, you pro-abortionists have succeeded in imposing your beliefs upon America. And millions of little babies have paid the price for being inconvenient. Having done that, it must take a bit of nerve for you to sit there and criticize me because I am acting according to my beliefs.”

Barbara’s voice rose noticeably. “It must take a lot of nerve for you to sit there and go on about how you value human life when we all know that you are a strong supporter of the death penalty.”

Bob smiled. “Yes, when a man kidnaps a woman; takes her to a deserted spot; beats her, tortures her, rapes her, and finally murders her; you may think it is society’s fault, but I think it is the man’s fault; you may think he needs treatment, but I think he needs to be executed. And I think this because I place great value on the woman’s life. It is my desire to protect innocent human life. And that certainly includes the innocent little babies. But let me ask you a question, Barbara. How do you justify your stand in favor of the death penalty for the unborn babies, but against the death penalty for convicted murderers?”

“I think I have made that clear,” Barbara snapped. “A fetus is not a human being.”

Bob replied, “I asked you earlier just when you think it becomes murder to kill a baby, that is just when does the baby become human, and you first said at the time of birth, and then you said at the time of viability, and then you said we need to get some doctors together and draw a line. But

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now it seems you are going back to saying the baby is not human until it is born. And this, despite the fact that modern ultrasound scanning has shown unborn babies yawning, stretching, blinking, sucking, grasping, making faces, and, Barbara, suffering pain. The unborn baby learns to recognize his mother's voice, and can play games with her, kicking back when she thumps her stomach. Yet you say he is not human. When I asked you to tell us just what is human, you said a human is a member of the species *Homo Sapiens*. Tell us, Barbara, just what species does the unborn baby belong to?"

Barbara said nothing, so Bob continued. "I have been thinking about this thing of killing inconvenient people. I can think of a lot of people who are more inconvenient than unborn babies. Many of our old people require a great deal of care. They are very inconvenient. Then we have the mentally retarded, the permanently disabled, all those who are crowding up our mental hospitals and prisons, maybe even those who have been on welfare too long. All these are expensive to maintain. If they are just accidental combinations of chemicals, why not kill them too?"

Barbara interrupted. "Senator, you know very well that I have never even remotely suggested such a thing. I have always worked to get increased benefits for all of these people. I have tried to help them every way I could."

"Of course you have, Barbara. I know that," Bob continued. "But the fact remains that the same logic that justifies killing unborn babies, justifies killing all these others. All of them are a heavy burden on someone. So where does the killing stop? Lately, I have been reading articles by pro-abortionists who are saying that the only human life with value is 'meaningful life'. May the Good Lord help us when the social planners start deciding whose life is meaningful and whose is not. Dear friends, all human life is valuable, because we are all created

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in the image of God. May we never forget that.”

Barbara said, “Senator, you have been rather harsh with me. You have pictured me as a very cruel person, when actually I have great compassion for the poor and unfortunate. I still resent the speech you made on the floor of the Senate in which you compared those who favor abortion to the pagan priests of Moloch who burned little children alive. Do you really think we are that bad?”

Bob said, “Barbara, I have done my best to avoid personalities, and just discuss the issues. I am sorry if you have understood differently. I will not attempt to judge the motives of anyone in the pro-abortion camp. Only God can do that. The purpose of my ‘Drums of Moloch’ speech was to compare the methods. The pagan priests pounded the drums to drown out the screams and draw attention away from the baby. The tactic used by the pro-abortion camp is also designed to draw attention away from the baby. You call yourselves ‘pro-choice’ for the very purpose of directing attention to the woman and away from the baby. You always refer to the baby as a ‘fetus’. I sometimes wonder if you even have the word ‘baby’ in your vocabulary. You even avoid the word ‘abortion’, preferring to talk of ‘terminating a pregnancy’ — again for the obvious purpose of directing attention to the woman and away from the baby. But I want the people of this district to know that a baby is very much involved in every single abortion, just as the baby was involved in every single sacrifice to Moloch.”

Again Barbara said nothing, so Bob continued. “We all need to stop and think and pray about the twenty-five million little boys and girls who have been smothered, scalded, poisoned, or torn apart, in the years since Roe v. Wade. Some of them would now be in college. Others would be laughing and playing in the yards and playgrounds of America. Think

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of the empty chairs and vacant desks. How many young geniuses have we killed? Perhaps the little girl who would have become the greatest president our country has seen; perhaps the little boy who would have discovered the cure for cancer; perhaps the composer or the poet who would have lifted our spirits and thrilled our hearts. Every day this slaughter continues, we are robbing our future and weakening the very foundations of our nation."

The moderator interrupted. "I am sorry but our time is up." Barbara looked relieved. The moderator continued, "A transcript of this discussion may be obtained by sending your name and address and one dollar to cover the cost of printing and mailing to this station. Thank you and good night."

Maria met Bob as he stepped out of the studio. As she hugged him, Barbara brushed by them without a word and left the station, followed by her manager.

"Honey, you won by a knockout," Maria said excitedly. "You beat her on every point."

Sherman stepped up. "Bob, you did a masterful job of focusing attention on the baby. Nobody watching could miss that."

Bob smiled. "It helps to have truth on your side. And a lot of the credit goes to you two for all the help and coaching you have given me. But let's give the real credit to God."

