

Perhaps the simplest way to begin our account of the Genocide Awareness Project (GAP) at The University of Kansas is with the following Associated Press wire story, variants of which appeared in newspapers such as *USA Today*, *The Seattle Times*, *The Boston Globe*, etc.
SEPTEMBER 24, 1998

Anti-Abortion Signs Anger Students

LAWRENCE, KAN. (AP) -- Anti-abortion billboards [displaying photos] comparing aborted fetuses to the corpses of Holocaust victims sickened and angered students at the University of Kansas during this week's Jewish holidays.

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One student was so angry that he [accompanied by a female companion] drove his car into the display, nearly hitting a young woman with the group, university police Sgt. Troy Mailen said Wednesday. The student was arrested. [*The University Daily Kansan* reported that 'Greg Lewis, Norfolk, Va., sophomore, was charged with aggravated assault for driving his automobile through the anti-abortion display, running over a sign and nearly striking an anti-abortion advocate, the KU Public Safety Office said. Lewis was freed on a \$2,500 bond yesterday after spending Sunday night in jail.']

On Tuesday, a student attempted to knock one of the signs over and ended up punching the man holding it, Mailen said.

Simone Fischer, 20, a student from San Antonio, said her first impulse was to tear down the signs when she saw the swastika and a photo of Holocaust victims headlined "Religious Choice" next to abortion photos headlined "Reproductive Choice."

'Being the Jewish new year, one of the most sacred days, and I see abortion being compared to Jewish graves and the Holocaust, I did not feel welcome on my own campus,' Fischer said. 'My feeling was shock and then anger. I felt violated.'

The man who organized the week-long display said he would make no apologies for the Holocaust comparison.

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'Abortion is genocide. That's the whole point,' said Gregg Cunningham, director of the Los Angeles-based Center for Bio-Ethical Reform [CBR].

The account failed to note that several women also attacked the photo murals with kicks, punches, spit and thrown food and drink. At least one angrily disclosed her own abortion. Onlookers were left to ponder an important question: If abortion doesn't leave painful scars, how could mere pictures provoke such rage?

National Public Radio's Lawrence, Kansas affiliate broadcast a similar five minute story on their *Morning Edition* program.

Thus, on Sunday, September 20, began CBR's second exhibit of the Genocide Awareness Project (GAP) on a college campus. What kind of place is the University of Kansas? To better understand the "cultural milieu" in which we conducted our week-long exhibit, consider some of the stories appearing in local newspapers around the time of our visit, beginning with an excerpt from a letter to the editor of *The University Daily Kansan*, decrying political correctness:

Finally, there is First Nation [a Native American or American Indian rights organization], who recently expressed its anger

at various sports mascots such as the Redskins and the Chiefs. Well, while we're at it, we better get rid of the Boston Celtics and Notre Dame's Fighting Irish. Nobody thinks that little leprechaun-looking guy bouncing around with his dukes up is stereotyping?

Then there was the following report from the Monday, September 21 issue of the *Kansan*:

Dr. Drew Pinsky and Adam Carolla, the hosts of MTV's *Loveline*, fielded questions about sex, drugs and relationships from a near-sellout crowd [2,000 seats] Friday night at the Lied Center.

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Amy Duffer, Lawrence freshman, said she doubted that the crowd would have been a near sellout if the speaker were a political or authoritative figure.

'If we bring informative speakers, yea, they'll teach us something, but they'll bore us,' Duffer said. 'I wouldn't come if it were an authoritative figure speaking'

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'I never went to college,' [MTV's] Carolla said. 'I see you out there -- you're drunk, you're stoned and you're having sex -- I'm envious.'

Here is a sample of the advice students received for Messrs. Pinsky & Carolla's \$20,000 speaking fee:

[Student]: 'I'm 18, and I'm having inhibitions about losing my virginity. Is it because it's fed into our minds that sex before marriage is bad, or is it just me?'

Dr. Drew [Pinsky]: 'You're trying to make a value decision in your life. Foremost, you need to concentrate on your commitment to the other person. The stronger a bond you form, the more intimate an experience it is.'

Adam [Carolla]: 'Just do it.!'

Explaining how Messrs. Pinsky and Carolla could presume to offer answers to such important questions, asked by people they have only just met, the paper further reported:

Dr. Drew and Carolla said they found patterns in the questions that young people ask that allowed him [sic] to assess their situation in a matter of minutes.

'People are animals, like any other animal on the planet,' Carolla said. 'If you want to know the traits of polar bears, you study about a hundred of them. You see how they mate and migrate. If you want to study humans, you just need a certain percentage of them. Everyone likes to think they're individual, but we all operate under the same rules emotionally.'

Mr. Carolla's advocacy of this widely-taught anthropological theory may help explain why undergrads sometimes fight boredom by acting like, well, "animals." The Tuesday, September 22 issue of *The University Daily Kansan* reported that

Two KU students and a Free State High School student were arrested for lewd and lascivious behavior Wednesday morning after they entered Perkins Restaurant naked and handed out candy.

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The two KU students, a 21-year-old male and a 22-year-old male and the high school student, a 17-year-old female were issued notices to appear in municipal court on Sept. 30 at 8 a.m., Lawrence police said.

The suspects told the police that their motivation for the incident was that they were bored.

Were they merely responding to Mr. Carolla's urging that they "go for it?" Or might the inspiration for this exposé have come from an advertisement which appeared in the Friday, September 25, 1998 issue of the student paper. The ad was headlined "Juicers Showgirls, Wearing Nothing But A Smile, Wednesdays are STUDENT NIGHTS, \$3 Admission With Student ID?" It's an old story; sex sells suds. But it poses a dilemma for campus feminists. "It's only about sex" (about which they must appear "progressive") but it's about sex which degrades women (about which they must appear scornful -- unless a liberal President is dispensing the degradation).

The front page of the next day's campus newspaper contained another sex and booze story about a bar named The Hawk (the school's mascot is the "Jayhawk") which is struggling to recover its lost liquor license privileges. A skeptical neighbor was quoted expressing concern "... with issues regarding the location of the bar, noise, lewd conduct and parking." The bar's attorney assured neighbors that the owner: "... had taken several steps to control The Hawk's patrons, including hiring more bouncers and installing a system that scans identifications to verify patron's ages." In the same issue, an unrelated front page article was headlined "Cops in shops to check ID's of alcohol buyers." The story quoted an indignant student:

Brian Buck, Kansas City, Kansas, freshman, questioned the effectiveness the program would have in keeping minors from drinking.

'People are going to drink if they want to, and I don't see what cops in liquor stores can do to stop that,' he said.

Buck also said he had some questions about what the police could, or couldn't do.

'Say I walk into a store with a fake [ID] and ask the guy if he's a cop. Can they lie to you? Or if you ask, do they have to tell you the truth?' he asked.

As our president might say, "That depends on how you define 'truth.'" Mr. Buck lies about his age while insisting that an undercover cop be truthful about his identity. Never underestimate Bill Clinton's influence on education. This country now demands the right to licentious sex, covered up with lies (told even under oath) and abortions. The fervency of America's devotion to "privacy" suggests a people with much of which to be ashamed.

And with all this campus press coverage of sex and booze, it should come as no surprise that the front page of the Wednesday, September 23rd *Kansan*, would feature a story about a speaker warning students of "date rape." Some 900 undergrads heard a talk by Katie Koestner who, as a student, was raped by a date who had been drinking.

Nor were the week's "sex and violence" stories confined to the heterosexual realm. Tuesday, September 22nd's issue of the *Kansan* published a front page story about a student whose "gay pride" flag was burned as it hung from the side of the house in which he and gay companions reside. The Lawrence paper reported that local police classified this

malicious act as a "hate crime" (a related story the following day covered a lecture on "queer identity politics" by Professor Steven Seidman, whom a KU graduate teaching assistant described as "... the most prominent and engaging queer theorist in sociology today"). Marvin Decker, treasurer of "Queers and Allies" was quoted by the *Kansan* as expressing surprise that a "diversity flag" would be burned in Lawrence, which he termed "... a pretty open and tolerant community."

But flag burning is hardly the worst mistreatment to which homosexuals are subjected, and some advocacy groups now argue that gays and lesbians have been targeted for "genocide." The deplorable murder of a gay student at the University of Wyoming is cited in support of this proposition. But other groups have sought to extend this notion even further. The Universal Way (www.universalway.org) and Ontario Consultants on Religious Tolerance (www.religioustolerance.org), for instance, contend that this "genocide" is encouraged by Christian denominations which condemn homosexual behavior as Biblical sin. They assert that such "intolerance" derives from "homophobia" which creates a "climate" conducive to hatred and mayhem *and* erodes the self-esteem of gays and lesbians, thus driving them to higher rates of suicide. In the November 9, 1998 issue of *U.S. News and World Report*, columnist John Leo notes an even more hysterical "genocide/climate" argument:

The *Nation* magazine published the most overwrought of all 'climate' editorials. Written by gay playwright Tony Kushner, it said that Pope John Paul II 'endorses murder' of gays. Kushner went on to say that the pope and Orthodox rabbis are 'homicidal liars,' and the Republican Party, by purportedly endorsing antigay discrimination, 'endorses the ritual slaughter of homosexuals.'

If, as some argue, there is a genetic component to homosexuality, it will certainly be detectable in genetic testing of unborn babies who will no doubt be aborted in huge numbers. CBR will oppose the killing of these babies just as adamantly as any other.

The homosexual group Act Up (www.actupny.org) now says inadequate appropriations for "AIDS prevention" is "genocide." To dramatize Act Up's demands for increased funding of AIDS research, *U.S. News & World Report* (June 15, 1998, complete with color photo) says the group recently transported the emaciated body of their deceased leader, Steve Michael, to Washington, D.C. and paraded his open casket around the White House. But stranger still is the fact that many liberals accept all this as reasonable, while simultaneously denouncing *our* use of mere *photos* (not actual bodies) to validate the claim that genocide be defined to include the death, by systematic *torture* (not random disease), of 37 million American babies since 1973!

And "denounce" the KU community did. The Tuesday, September 22 *Lawrence Journal-World* headlined its lead story "Anti-abortion display creates unrest at KU" with a sub-head which read "For a second day, a graphic anti-abortion display at KU stirred hostility and stopped passersby cold on campus." The article began:

Guarded by a metal gate and flanked by graphic photographs of aborted fetuses, racial lynchings and the Holocaust, Gregg Cunningham stared through his gold-framed sunglasses and tried to calmly tell flabbergasted Kansas University students why abortion is genocide.

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[The] president of [the] Black Student Union and a student senator, said the campus has enough racial tension without pictures of lynchings and death camps.

KU senior Tiffani Cunningham -- no relation to Gregg Cunningham -- agreed.

'It's just highly insensitive, especially at this time of year (Rosh Hashanah, the Jewish New Year)', Cunningham said. 'This is for shock value, and they definitely got that.'

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KU police spokesman Sgt. Troy Mailen said the [police imposed security] precautions were not typical of campus demonstrations.

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Many students walking by did not stop. One said, 'I don't even want to look.' Others like KU freshman Brooke Axtell, quietly absorbed the images away from the pandemonium.

'This is reality, no matter what your beliefs are,' Axtell said.

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Bio-Ethical Reform center workers Trudy Ledbetter and Andrea Lee, who traveled to Lawrence to help present the display, said the reality and the horror of abortion keeps them going.

'Abortion is killing a child, period,' said Ledbetter ... [an unmarried] 20-year old Butler County Community College student who two years ago ignored the advice of those around her and gave birth to a baby girl. 'To me it comes

down to taking responsibility for your actions.'

The article ends with the following assurance from CBR:

The signs will be taken down briefly on Wednesday, when area grade school children will be bused by the area on the way to Murphy Hall for a theater matinee.

We additionally followed our customary practice of placing warning signs along each avenue of approach to the exhibit to permit sensitive viewers to take alternative routes or avert their gaze.

Some black student leaders seemed unaware that there is even greater tension between KU students and their unborn children than there is between the races -- and this latter tension is producing more violence and bloodshed than any racial animosity which ever existed -- on his or *any* other campus. Neither did some seem to understand that the abortion rate among the non-white population is more than twice the white rate -- 56 vs. 23 per 1,000 -- (see, *The Abortion Factbook* (The Alan Guttmacher Institute, 1992)). Our hearts are especially grieved by the deaths of these defenseless black babies.

And Ms. Cunningham (not Lois, my domestic partner) must surely know that the time between Rosh Hashanah (the Jewish New Year) and Yom Kippur (the Jewish Day of Atonement) is revered by observant Jews as "The Ten Days of Penitence." A country which is killing one out of every three of its unborn children has much for which to repent. Of even greater significance is the fact that during these particular Holy Days, the Holocaust Memorial Museum in Washington D.C. was sponsoring a special exhibit entitled "Remembering the Children [of the Holocaust]." If during this

sacred time it is appropriate to "remember the children" of Nazi genocide, it must surely be appropriate to "remember the children" of abortion genocide (is it possible that more Jewish children will be killed by the latter than the former?). Also on Tuesday, the *Kansan* featured a front page photo article headlined "Abortion display stimulates protests." The sub-heads read "Students take notice" and "Anti-abortion advocates use graphic photographs to get their point across." The article begins:

Cool weather and intermittent rain showers did not dampen the intensity of the abortion debate on campus yesterday as a large anti-abortion display was set up on the front lawn of Strong Hall.

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Sally Puleo, St. Charles, Ill., junior and vice president of the KU Pro-Choice Coalition, called the display propaganda.

'Abortion is about my body, not anything else,' Puleo said. 'How dare any group make me feel guilty about any decision I may or may not make?'

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Executive Director Gregg Cunningham said '... Public opinion during the Vietnam War was changed using very horrific images beamed night after night into people's homes Many people became angry with the press, but they also became disaffected with the war.'

Ms. Puleo's anger leaves us to wonder why these pictures would "make her feel guilty" if, after looking at them, she still believes that "abortion is about my body, not anything else?" Yet this theme recurs time and again in the remarks of angry

KU women. Rebecca Fenton, a Woy Woy, Australia junior wrote in the *Kansan*: "No one has the right to make anyone feel as uncomfortable as my friends and I were made [to] feel by these images." But how could mere "images" make them feel that "uncomfortable" if they are right about abortion? Erika Jacobson, Glendale, Arizona graduate student made a similar observation in a letter to the same paper:

The recent debate and violence on campus surrounding the anti-abortion display has sparked in me an anger that is unrelenting.

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The reason this issue will not be resolved is because people like you ... hold up your signs and pictures and try and make people feel bad about themselves.

If pictures of something Ms. Jacobson supports "make her feel bad about herself," then perhaps she should reconsider her support of that something!

Speaking for the entire editorial board of *The University Daily Kansan*, Jennifer Roush opined that CBR "... should exhibit their beliefs in a more tasteful manner" She added that "At least one student became physically ill after exiting the dining hall and seeing the display." But pictures which depict sickening behavior will, of course, sicken viewers who still have a functioning conscience.

And the letters kept coming. Isa Gonzalez, a Parsons senior wrote in the same paper:

The focus of my anger is the pro-life displays that were in front of Strong Hall on Monday.

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I saw these images as I was on my way to class in Wescoe and was horrified.

Could the pictures be "horrifying" because the acts are "horrifying?" And could Ms. Gonzalez be "angry" because she doesn't want to believe her own eyes? She goes on to say "Many people would probably be disgusted if I posted a giant photo of a dissected human body, myself included. Does it then follow that we shouldn't dissect human bodies ...?" Of course not but Ms. Gonzalez misses the point. Blood shed to heal (as in dissection) makes us feel queasy if we have a weak stomach. But blood shed to kill (as in abortion) makes us feel shame if we have a guilty conscience. The intensity of the anger elicited by these pictures is more about culpability than squeamishness.

To what lengths would some students go to discredit these powerful pictures? Diane Wahto sent us an e-mail making the bizarre allegation that our tiny fetuses, some hardly larger than a twenty-five-cent piece, were really Southeast Asian combat casualties: "Actually, the images you have are infants who were the victims of napalm in the Vietnam war." Well Ms. Wahto, I can attest that I and a colleague of mine personally took or supervised the taking of every one of our photos, and all of them were taken at abortion clinics. None of these facilities were on battlefields and none were even close to Vietnam. Some of the babies whose photos we exhibit were killed with chemical burns (and all of these were killed in utero, with placenta, umbilical cords, etc. plainly visible in the photos) but most were torn apart with suction or sharp curettage procedures. Napalm burns bodies, it doesn't tear them apart. And to the best of our knowledge, even the most vicious abortionists have not yet begun to perform

abortions with napalm. But thank you for helping us prove the point that abortion *is* a hideous way to die.

The next day, *The Lawrence Journal-World* ran a story entitled "Protest persists over abortion display at KU" with a sub-head which read "In a news conference Tuesday, KU student leaders expressed their ongoing dismay over a graphic anti-abortion display." The lead paragraph begins:

Campus unrest mounted Tuesday over the Center for Bio-Ethical Reform's use of photos depicting lynchings and the Holocaust to promote an anti-abortion message at Kansas University.

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Jonathan Macklin, KU senior and BSU [Black Student Union] executive board member, said the images irresponsibly force people to relive a terrible time in the country's history.

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Hillel president Seth Weisblatt ... said the center's juxtaposition of Nazi death camps, racial lynchings and aborted fetuses 'watered down' and 'trivialized' the horrors experienced by Jews and blacks.

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Thad Holcombe, campus pastor of Ecumenical Christian Ministries ... [added] that the group's [CBR's] methods trivialize racism, and that fundamentalists who declare their views to be the word of God are not trying to foster dialogue.

Mr. Macklin appears to miss the point that *any* study of America's past "forces people to relive" *many* "terrible times

in the country's history." In fact, the most effective way to teach history is to use visual images to make it come alive, "terrible" though it might be. That's why history books are filled with pictures -- many of them "terrible." What he really seems to think is "terrible" is the unavoidable conclusion -- compelled by our pictures -- that abortion *is* genocide, as unjust as any ever visited on African Americans. And his dispute is not just with us, but with the pro-life African Americans who help display these photo murals everywhere (including KU) we teach this "terrible" truth.

Mr. Weisblatt claims to believe that the suffering of Jews and blacks is "watered down" by comparing abortion genocide to the genocide by which these former groups were (and continue to be) victimized. But in his eloquent "Letter From The Birmingham Jail," Dr. Martin Luther King also compared different forms of genocide by likening the brutalization of blacks in America with that of Jews in Nazi Germany. And the linkage was immediately rejected by those who believed that it minimized their own suffering. Dr. King's critics were wrong then and Mr. Weisblatt is wrong now. Americans want desperately to believe that abortion is a "marginal" evil; perhaps at worst the lesser of two evils. But our photo murals make clear that abortion is an enormous wrong, on the same order of magnitude as any "crime against humanity." And since Americans are coping with abortion through denial (of what abortion is and does), they find these pictures deeply disturbing -- not because the photos "trivialize" the horror of extermination and lynching but because they make it impossible to maintain the pretense that abortion is a "trivial" evil.

Campus pastor Thad Holcombe dismisses us as "fundamentalists" who "declare their views to be the word of God" and he charges that we "are not trying to foster

dialogue." *Kansan* columnist Jonathan Huskey answered Mr. Holcombe better than any of us might have:
Fire that would make Dante whimper came from the eyes of many on campus last week. A collective 'how dare you' sprang from pro-choice activists.

However, the open-minded who ventured to listen instead of relying on defiant slogans that didn't apply, were confronted by arguments from a compassionate and respectful group.

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The founder of the Center for Bio-Ethical Reform, Gregg Cunningham, is an unusual leader of the pro-life movement. Although he has connections to militant factions that would just as [sic] beat you with a Bible than a reasoned argument, he chooses the more thoughtful path.

Cunningham stated that he didn't need to pitch Biblical curve balls (though he is a Christian) to win, and he is right because the pro-choice movement bats with a feather at the philosophical plate.

Why did someone attempt a hit and run on the center's display (admittedly ugly but effective)? I can't be sure of the motivation, perhaps it was a combination of anger and revulsion. What is clear is that he didn't care to engage in any meaningful dialogue.

It would be slightly less reprehensible had this crash-test dummy voiced his opinion and organizers of the protest had smitten him with scripture and damned his evil soul. Having listened to the way Cunningham and his staff discussed abortion in a polite and philosophical manner, it's most likely this guy just lost all rationality and succumbed to his own frustration.

It wouldn't be surprising because to be pro-choice and debating a rational pro-lifer is an exercise in frustration. You expect them to be conservative, anal jerks intent on proscribing biblical [sic] interpretations into every nook and cranny of our pluralistic society. Then when that doesn't happen, what's a normal pro-choicer to do?

Or concerning "dialogue," consider Stephen Thomas' Tuesday, 29 September letter to the editor of the *Journal-World*:

After looking at the gruesome displays prepared by the anti-abortion activists, I was pleasantly surprised to discover that, in contrast to their propaganda posters, these people were extremely effective in consistent and reasoned discourse. Their arguments were based on facts, not on emotions.

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Great! I was quite excited. Now I could walk over to the pro-abortionists and improve my knowledge of the subject.

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Surprise. These activists, who obviously had very strong convictions about the issue, were not willing to defend their position, except by shouting slogans Their reasons were:

(a) they were tired, (b) there was no common ground between them and their opponents, and (c) they were 'reacting' I tried this again with another person, but got such a look of loathing and bewilderment that I became embarrassed and gave up. I told them they had already lost in an intellectual sense.

It is tempting to commend to Mr. Holcombe's consideration

1 Timothy 4:1-2 which warns of "teachers" who in the "last times" will "tell us lies with straight faces and do it so often that their consciences won't even bother them." But reference to "the word of God" might merely deepen his conviction that we are dreaded "fundamentalists."

The Wednesday, September 23, 1998 issue of *The University Daily Kansan* published a similar front page story on the same press conference, headlined "Campus organizations rebuke abortion display." The spokesmen for pro-abortion groups said " ... they recognized the right to free speech but thought the anti-abortion display went too far." How far is too far?

Pro-choice Coalition president Sarah Page, Prairie Village senior, said she was outraged by the display.

'This message is not welcome at the University, nor will it be tolerated,' Page said.

If only Mr. Decker (Queers and Allies) had been there to remind Ms. Page and her companions of the Lawrence community's commitment to "tolerance," "diversity," "pluralism," "free speech," "The First Amendment," "etc.," "etc." The article went on to say:

David Lee, director of operations for the center, agreed that the photographs were offensive but said that the subject was an offensive one. Lee said the photographs being used to depict the victimized groups commonly were found in history books across the country.

By the next day had reported a statement from University officials, reminding faculty and students that, yes, the U.S. Constitution still applied on college campuses (by then three apparent professors had loudly and angrily cursed me as

they hurried by). The coverage opened with a reference to the First Amendment:

Two of Kansas University's top administrators are reiterating the importance of free speech in the wake of a controversial on-campus anti-abortion campaign.

Kansas University Chancellor Robert Hemenway and KU Provost David Shulenburger on Wednesday released a joint statement after repeated complaints from student groups about a display erected on campus by the Center for Bio-Ethical Reform, based in Mission Hills, Calif.

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'The presence on campus this week of the graphic displays of the so-called 'Genocide Awareness Project' has caused a great deal of distress to many members of our community. However, the University of Kansas, as a public university, is a place where the First Amendment must be exercised and the free exchange of ideas allowed.

'While we regret the pain to some members of the university community that results from that free exchange, the university must maintain its role as a forum for reasonable dialogue. We encourage KU students, faculty and staff to use this opportunity to examine and express their views.

'This group is on campus at the invitation of the University of Kansas Christian Legal Society, a registered student organization. The KU Department of Public Safety and the Division of Student Affairs are committed to protecting both visitors and the many members of the KU community who disagree with their point of view. Anyone who feels their safety threatened or has concerns about this issue should contact the Department of Public Safety (864-5900) or the

Office of the Dean of Students (864-4060).'

Representatives of both sides "expressed their views" on the editorial page of the same day's issue of the *Kansan* where every word of the editorial page was devoted to GAP (one editorial, two guest editorials and two letters to the editor). In one guest editorial, a member of the Black Student Union lamely attempted to justify violence against our staff, but he did a good job presiding over a meeting at which CBR made a presentation to the Black Student Union. Despite their opposition to GAP, several black leaders and members shared useful insights at that forum. Responding on the same editorial page, Caleb Stegall, of the Christian Legal Society, however, wrote a column entitled "Abortion does compare to Holocaust, slavery."

The combined Friday, Saturday & Sunday edition of *The University Daily Kansan* contained another above-the-fold, front page story on GAP with a headline stating "Protesters challenge display" and a subheadline which said "Student organizations lead march against anti-abortion group."

About 75 to 80 KU students peacefully marched down Jayhawk Boulevard yesterday to protest the anti-abortion displays organized by the Center for Bio-Ethical Reform.

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[The] Black Student Union president said ' ... I hope this is a message to other organizations who bring us their garbage that we will not tolerate it.' [Where was Mr. Decker with his "tolerance" declarations when his classmates most needed to hear them?]

Extra security measures were taken by the KU Public Safety

Office for yesterday's protest. [Sgt. Troy] Mailen said that six additional officers were deployed to the existing fleet of 11 [sic] officers.

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Sally Puleo, KU Pro-Choice vice president ... [said] 'Women who have had abortions are not Hitler.'

Ms. Puleo is finally correct. Highly distressed women who are being threatened with abandonment by the fathers of their unborn children and lied to concerning the humanity of those children, are certainly not Hitler. But the same can not be said of the cold-blooded doctors who are paid fortunes to kill babies of whose humanity they have a sophisticated understanding.

A similar story ran in Friday's Topeka *Capital-Journal* newspaper. It described the march in larger terms:

About 125 students marched along Jayhawk Boulevard carrying signs and chanting slogans. Students along the path stopped what they were doing to watch. Some clapped or pumped closed fists in the air.

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Gregg Cunningham, the center's director, said even though the protesters shouted, 'CBR go away,' he was glad to see them. As they passed, he leaned calmly against a barricade put in place by KU security after a student rammed the display with his car Sunday.

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'If we would have put up these signs and the students

ignored us, then we would have failed.'

Page 5 of *The Kansan's* weekend issue contained a story titled "Abortion debate allows explanation of opinions." It began with a comparison:

The abortion debate held last night in the ballroom of the Kansas Union contrasted [with] the highly charged campus demonstrations earlier this week.

While the atmosphere was calm, the subject matter presented and discussed was graphic.

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Andrea Austin, Lawrence senior and abortion rights advocate, said she attended the debate to hear the center's arguments after seeing its display on campus.

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'I thought the presentation had good organization, but I still don't agree,' she said.

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Sandra Barnes, Taylorsville, Miss., graduate student, came as an anti-abortion advocate to see what abortion rights advocates had to say. She said the evidence provided by Cunningham had silenced the opposition.

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She described the content of the video demonstration as horrible but thought she had to watch it to fully understand the issue.

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Sally Puleo, St. Charles, Ill., junior and KU Pro-Choice Coalition vice president, discouraged her fellow members of the KU Pro-Choice Coalition from attending the debate.

'These people have a script,' said Puleo, who attended about five minutes of the debate. 'There is no way students can compete with professionals who do this every day.'

She also said her group had devoted many hours this week to protesting the center's display and needed to spend time concentrating on academics and other areas.

There followed in the local newspapers (for weeks after our departure) so many editorials, columns and letters-to-the-editor that we couldn't possibly include them all in this report (or the scores of e-mails still coming into our Website) but here are some of the more memorable exchanges (readers wishing to review the news and commentary more fully may access *The University Daily Kansan* at <http://www.kansan.com> and *The Lawrence Journal-World* at <http://www.ljworld.com>).

Many female students told us the obvious; they have much in common philosophically with those who supported earlier forms of genocide. For instance, Meredith Toenjes, a *Kansan* columnist, wrote: "For many of those women who do choose to have an abortion, I might not feel that they made the best decision, and if it had been up to me, I might have chosen differently. "However, it's not up to me, nor should it be." But surely Ms. Toenjes wouldn't also say "Someone else's ownership of slaves (and the attendant brutalization of blacks) isn't up to me, nor should it be."

Lisa Kreiner, another *Kansan* columnist echoed the same

sentiment: "The advantage of the current state of the abortion legislation is that regardless [sic] which position you support -- abortion rights or anti-abortion -- you are free to act in a way that is consistent with your belief system." But we can assume Ms. Kreiner wouldn't have said of legalized lynching that "its advantage is the freedom to hang blacks or not, consistent with your belief system."

Sarah Deer, coordinator of the KU Pro-Choice Coalition also wrote the student paper to say: "There are members of our group who have personal opposition to abortion, but feel strongly that the government should not interfere with a decision regarding reproductive choice." Should "the government" today not be empowered to "interfere with a decision regarding discrimination against blacks?"

Four women who are also members of the Pro-Choice Coalition (Holly Howell, Rebecca Kuether, Courtney Husted and Amanda Smith) added their robotic voices to this callous chorus in still another letter to the *Kansan*: "No government should be able to dictate what a woman should or should not do with her body." Would these ladies have argued that "no government should be able to dictate what a slave owner should or should not do with his property?" Of course, abortion advocates reject these comparisons because they reject the notion that an unborn baby is a person. But that is precisely what racists asserted (and assert) about African Americans, using many similarly crude, pseudo-scientific arguments.

Although the university administration and a large majority of KU students (even the pro-aborts) seemed genuinely committed to the First Amendment, an appalling minority seemed inclined toward fascism when offended. There was a high "f-factor" among the "how dare you" crowd. Jarrod

Fobes, a Lincoln junior noticed this in his letter to the *Kansan* (quoted in part at the beginning of this report): "For KU supposedly being such a diverse and tolerant campus, there sure are a lot of angry people wandering around." Rachel Robson, a Baldwin City senior shared Mr. Fobes dismay . "As a pro-choice feminist, I am sickened. I am sickened to see people who presume to speak for me try to deny others freedom of speech."

But many students thanked us and they weren't all pro-life. Troy Thompson, a Kincaid junior wrote the student paper to say:

This display invited discussion on a controversial topic which we, as a society ignore. The graphic depictions shocked and offended many people. We at the University need to be offended. We only want what is comfortable, not necessary. This type of display reminded us that the University is not a place to forget about the disturbing issues.

Shawn Beatty, an Attawa sophomore wrote the *Kansan* saying:

I would like to say 'thank you' to all of those that have been involved with the anti-abortion posters on campus this week. Not only have they opened the eyes of all that have viewed, but they have also made some valid comparisons.

Scott Raymond, a Kansas City, Mo., sophomore wrote the paper to say:

I'd like to applaud the Center for Bio-Ethical Reform for provoking a whirlwind of discussion on campus already. Sunday evening was the first time that I've ever seen a group of seven guys sitting in Mrs. E's [a campus cafeteria] actively discussing social policy, ethics and morality.

Whether or not you agree with the position of the demonstrators, the parallels that the group has drawn demand discussion.

Lisa Edwards, a Gainesville, Fla., graduate student published a letter saying:

As an open-minded, multicultural woman, I too was disgusted by the pictures displayed by the Center for Bio-Ethical Reform.

* * *

[But] ... it promoted a dynamic interchange of opinions and an intense amount of dialogue between many different people.

Space limitations also make it impossible to write about the hundreds of amazing face-to-face exchanges we had with students. David Lee of our staff, for instance, convinced a sexually active "Christian" student to become abstinent with his girlfriend. Many pro-abortion students complained that the GAP exhibit was all people were talking about (pity). One female student told us she was angry that GAP discussions were keeping her lectures from starting on time and added that she couldn't concentrate on her work because she couldn't get the pictures out of her mind. Another said the pictures were ruining his meals.

A Western Civilization professor brought the class out to observe the exhibit, as did professors of Speech Communications and Media. Two English classes were assigned to write papers on the exhibit and scores of students interviewed members of our staff to complete the assignment. A pro-abortion female student publicly thanked us at the campus debate for treating even rude students

politely during the week. Several campus ministry leaders and a police officer said the same. Many students admitted in varying degrees that their views were being influenced by the photos. Another police officer confided to us that we had "changed his mind" (most of the police force was compelled to watch and listen to our presentations day after day). A student member of the Navigators ministry told us that he was "totally against the project at the beginning," but after watching he was converted and volunteered to help.

A sorority coed said her chapter leaders had told members to ignore the signs and not talk to one another about them. Traci Spencer (one of our volunteers & wife of CBR General Counsel Jim Spencer) told her that denial was unhealthy, and as the student agreed, she began to cry. This is why at each exhibit we display signs offering 800 numbers for post-abortion and crisis pregnancy help.

A young Chinese couple stopped to view the exhibit and were so transfixed by one of the many new pre-natal development videos we show on outdoor video monitors that they admitted their minds had been changed!

We are teaching students between classes at major universities what they would never learn in the classroom. We are reaching more people with a more convincing pro-life message in a shorter period of time than has ever been possible with any other project ever attempted. These are the people who will run this nation, and if we are going to change the culture we must influence the education of its leaders. These kids will never be the same – even the pro-aborts.

We receive nearly weekly requests to bring this project to more campuses than we can possibly accommodate on our

present budget. Funding is the limiting factor. If you think this is the most effective pro-life project of its kind, please help us finance it. If you can't, please contact us to become a regular part of our prayer support effort.