

Gregg L. Cunningham, Executive Director

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Dear Pro-Life Supporter,

As we have noted before in this space, African Americans make up only 12.6% of the U.S. population, but black women accounted for a shocking 35.4% of all abortions in 2009. The implications of this tragedy are staggering, and they significantly influence the interests of all Americans, whether white, Hispanic or Asian. Please bear with me and I will explain how, and what CBR is doing about it:

The National Museum of African American History and Culture opened September 24, 2016 on the National Capitol Mall in Washington, D.C. The homepage of the museum's website declares that "The NMAAHC is a public institution open to all, where anyone is welcome to participate, collaborate, and learn more about African American history and culture." Sadly, few of those inspiring promises are actually being fulfilled.

For these and other important reasons, The Center For Bio-Ethical Reform (CBR) and the Life Education And Resource Network (LEARN) are partnering to persuade this museum -- and the government entities which fund its construction and operation -- to embrace the highest standards of historicity and intellectual honesty in determining the content of its exhibits. LEARN is the largest African American pro-life network in the country and is uniquely qualified to speak to the devastation of abortion's consequences in the African American community.

This museum tells only a sanitized, politically correct version of African American history, and anyone attempting to share the rest of the story, the story of abortion and black genocide -- even on the public sidewalks surrounding the museum -- is threatened with arrest. This scandalous misuse of public funds ironically echoes a tragic era during which racists used force to silence black voices. History now repeats itself on the National Capitol Mall.

This museum refuses to countenance the contention that abortion is black genocide for many of the same political reasons for which Turkey's Islamists refuse to recognize its slaughter of 1.5 million Christians as Armenian genocide.

A Lehigh University article titled "Author Peter Balakian discusses Armenian Genocide" says that "By 1915, the Armenian people had been devalued, relegated to sub-human status and demeaned as cheap life -- similar to what happened to the Jews in Europe."

The viciously pro-abortion campaign calling itself Black Lives Matter (BLM) also sees unborn children as sub-human. Salon.com, July 11, 2016, explains the BLM perspective in a column titled "Anti-choice activists attempt to hijack Black Lives Matter to shame women for abortion." It asserts that "Equating the loss of *actual people* to gun violence with abortion serves to make [a] mockery of the deaths of *real people*, as if they had *no greater value than that of an embryo* [emphasis added]." Black leaders and Ottoman potentates condone mass murder of those they dismiss as "non-persons" but seek to avoid the stigma which will anathematize them if they call these atrocities by their proper name.

The New York Times, April 23, 2017, in an article headlined “Armenia Genocide Sleuth Hails a Eureka Clue,” describes how investigators have now found evidence amounting to a “smoking gun” which, along with other proof, “established the historical fact of the killings [of Armenians] and qualified them as genocide.” The story also observes that “Pope Francis referred to the killings as a genocide and faced a storm of criticism from within Turkey,” but quotes an historian who argues that “democracy and human rights ... can only be established by facing history and acknowledging historic wrongdoings” That is the black genocide demand we direct to the National Museum of African American History and Culture. Defining crimes against humanity as “genocide” (as opposed to mere homicide, or the trivializing term “personal choice”) is important because genocide makes a moral claim on society which demands a special response from both polity and culture.

The museum’s construction costs (mostly taxpayer funded) were projected to be in excess of \$250 million. It will spend an annual operating budget which will begin at \$44 million and no doubt quickly expand. Its first-year staff numbered approximately 175 (most of whom are federal employees) and that number is likely to grow at a pace consistent with the relentless enlargement of all government entities.

The National Park Service estimates that approximately 29 million tourists visited the National Capitol Mall in 2014. That number was up nearly 10% from the previous year and is likely to continue growing. A high percentage of the visitors to the Museum of African American History and Culture are expected to be African American school children, many bussed in to Washington on field trips financed with large amounts of public funding. These students will arrive during a highly formative period in the development of their own understanding of history and politics. What they experience at this museum will profoundly influence their sense of justice and injustice throughout their lives.

The pro-life movement now has a once-in-a-generation opportunity to influence black perceptions and attitudes regarding abortion, but only if we leverage these enormous investments of public money by establishing an ongoing anti-abortion presence at this facility -- both inside and out. It must again be emphasized that the government, both federal and state, will be funding the operation of this institution and the cost of transporting countless students to visit there. It is a public endeavor and we insist that all voices be heard in this conversation. It is guerrilla marketing of the most creative sort to picket at this important American cultural intersection and stop the cover-up of abortion in the black community. The students who are our target audience will change each day as successive waves of busses deliver new classes to the museum. We want to be there to greet visitors with life-changing truth they will see nowhere else.

Many exhibits at many museums are controversial because history is told by human beings and human beings have biases. This conflict is especially troublesome in a museum so sharply shaped by racial politics. To what extent, for instance, was American slavery an injustice by which white people victimized black Africans? To what extent was American slavery an injustice by which black Africans victimized other black Africans? Were Republicans or Democrats most responsible for slavery and the predations of Jim Crow segregation? Does the greater threat posed to black children emanate from white police officers or Planned Parenthood? Do born “Black Lives Matter” more than unborn black lives? This museum trivializes or ignores each of these important questions and we intend to remedy this deficiency.

The black history museum should have been approved when first proposed in 1915 by African American veterans of the Union Army. There is much African American history which merits acknowledgement and celebration. There is a clear and present danger, however, that this otherwise appropriate facility will be used by the political left as a radical propaganda center. Because the American people are funding what purports to be a vehicle for the education of all (especially all students), it is important to ensure that the entire story of African American history be objectively told.

News interviews with museum officials suggest an intention to prominently and permanently feature exhibits related to the Black Lives Matter (BLM) movement. This declaration is especially troubling because of news reports that “Leaders from the Black Lives Matter [movement] and reproductive justice movements [pro-abortion organizations] recently announced a formal organizational alliance” (truth-out.org, February 15, 2016). On campus after campus, BLM activists aggressively disrupt any and all anti-abortion projects.

A complicating factor in the museum’s proposed BLM-related content is that the facts so often contradict the BLM narrative. For instance, most of the police officers recently alleged to have behaved unlawfully in apprehending the African American suspects (whose supposed victimization animates the BLM grievances) have been cleared of all criminal and civil rights violations by both Obama Justice Department officials and various state agencies. CBR and LEARN firmly believe that police misconduct should be investigated and punished, but only when the facts warrant.

CBR and LEARN also strongly support the African American Museum of History and Culture, but only to the extent that it functions as an intellectually honest institution. We will not stand idly by and watch the museum being hijacked by angry activists who wield a divisive political agenda which advocates the slaughter of African American children.

We therefore insist on museum display content which reveals, for example, the sad truth that although, as noted above, African American women account for only 11%-12% of the female population, they are the victims of 35%-36% of all abortions (Centers For Disease Control, November 28, 2014). We want school children to know that by 2009, “... 16 million [black children] had been aborted. Had they lived, the black population would be 50% larger than it was in 2009, 49 million instead of 33 million (*National Review*, April 9, 2009). By 2014, 18 million black babies had been aborted. That is real “voter suppression,” and showing children what it looks like could save countless lives and protect many mothers. If the curators won’t tell this story inside the museum, we will tell it outside.

Exposing the horror of abortion could save lives and also serve a powerful voter education function among African American museum visitors. Knowledge is power. Minority viewers are among the most receptive to abortion photos and the younger they are, the greater the impression these images make. The electoral consequences of this educational outreach are potentially staggering. Black political commentator Joseph C. Phillips contends that in presidential elections, even relatively small changes in the black vote can have enormous electoral influence:

If Republicans [whose platform condemns abortion] can capture 16% of the black vote [George W. Bush’s percentage in 2004 was about 12%] Democrats [whose Platform demands tax-funded abortion] begin to get nervous, 20% and Democrats are in a panic. If Republicans can capture 25% of the black vote, Democrats will not win the White House or the Senate for a generation. That’s how important the black vote is.

The 2016 presidential election produced remarkably close outcomes. The ten closest states, as reported by national news media, were Michigan, whose winning margin was 0.3 percent (13,080 votes); New Hampshire, 0.4 percent (2,701 votes); Wisconsin, 1 percent (27,257 votes); Pennsylvania, 1.2 percent (68,236 votes); Florida, 1.2 percent (114,455 votes); Minnesota, 1.5 percent (44,470 votes); Nevada, 2.4 percent (26,434 votes); Maine, 2.7 percent (19,995 votes); North Carolina, 3.8 percent (177,009 votes); and Arizona, 3.9 percent (91,682 votes).

Just a few votes one way or the other could have changed the outcomes in the foregoing states, and thereby changed the election result for the entire nation. As noted by *National Review*, May 1, 2017, “The presidential race came down ... to 80,000 votes in three states.”

Our long experience in activism has taught us that people who are shown the full horror of abortion are measurably less likely to support it. This is why so many of abortion's most ardent advocates are so desperate to cover up our abortion photo signs. Many pro-life conservatives have long wrung their hands over moral and political implications of the African American community's embrace of abortion, but almost nothing has been done to effectively address this tragedy -- until now.

PEW research indicates that Barack Obama garnered 93% of the black vote in 2012, and Hillary Clinton received 88% in 2016. But PEW also says a comparatively smaller percentage, 62%, of blacks believe that abortion should be lawful in "all or most cases." That suggests that many African Americans who claim to oppose abortion are nonetheless voting for candidates who support it. These voters know that abortion is wrong, but most don't realize just how wrong. Showing them what it looks like, and doing so while they are still young enough to be entreatable, could, over time, pick off a large enough number to change the outcomes of close elections.

Do elections really have consequences? The winner of the 2016 presidential race just appointed (and the senate confirmed) pro-life judge Neil Gorsuch as an Associate Supreme Court Justice. Then consider that U.S. Senator Charles Grassley (chairman of the Senate Judiciary Committee) recently reported to his hometown newspaper (Muscatinejournal.com, April 18, 2017, "Grassley says he expects Supreme Court Justice resignation within the year") that he "would expect a [Supreme Court] resignation this summer"

If true, the justices most likely to leave the court are the oldest and the most pro-abortion (think, for instance, Justice Anthony Kennedy). If a departing pro-abortion justice's replacement is pro-life, the odds of reversing *Roe v. Wade* will soar. The aforementioned edition of *National Review* also remarks that President Trump "has said, in public and on more than one occasion, that his promises on judges helped get him elected." He is, therefore, unlikely to upend his winning electoral coalition by naming a pro-abort judge to fill the next Supreme Court vacancy. Reversing *Roe* could return to the states and congress the authority to outlaw -- or at least more restrictively regulate -- abortion. The abortion wars will then be contested more fiercely than ever, and for years to come. Whether black students see abortion as a threat or a promise will have incalculable policy significance.

Next month I will finish this segment on abortion as genocide generally, and black genocide in particular. These are important issues but they are difficult issues. They are widely ignored by the pro-life movement because they are controversial and don't fundraise well. Sadly, all too many pro-life groups undertake projects based primarily on their perceived revenue potential. That is not CBR. I recently told a donor who objected to one of our most controversial projects that I would return his contribution (and it was large) before I would turn my back on helpless victims in the abortion wars. Thank you for standing with us as we do work which almost no other group is willing or able to do. This is not a business that involves easy undertakings; it is a ministry that tackles the tough. That is our core mission and we thank God it is yours.

Lord bless,

A handwritten signature in black ink, appearing to read 'Gregg Cunningham', with a long horizontal line extending to the right.

Gregg Cunningham
Executive Director