



Three Angry Men

Simon Cushing

Phables

a series published by

The Center for Cognition and Neuroethics
The University of Michigan-Flint

This issue was digitally published
in August of 2022 from Flint, Michigan

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series edited by

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Summary

Three previously anti-abortion men discover they're pregnant (it's complicated). Various arguments about abortion rights are discussed, drawing on work by Judith Jarvis Thomson, David Boonin, Don Marquis, Leonard Glantz, and others.

Biography

Simon Cushing is the editor of anthologies on *Love* and *Heaven* and a co-editor of *The Philosophy of Autism*. He is also a published poet (Milverton Weekly News, 1979).

Three Angry Men

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Scene: a lab. Three men, apparently unconscious or asleep, are in hospital beds with drips and all kinds of monitors attached. A fourth man, wearing what look like surgical scrubs, is walking around checking on the monitors. He winces, then goes over to a control panel and types something. Immediately after, the three in bed start to stir.

ADAM: Don't rush it, you've been out for a while. Welcome back!

The three start struggling to sit up.

ADAM: I know that you'll have a lot of questions, so let me show you something that should answer many of them, at least.

He clicks a remote control and a drop-down screen appears. A woman, who is herself in a hospital bed and who looks very ill, appears.

DR. STINE: If you are seeing this it means that the cancer finally got me. I had hoped to talk to you in person, and indeed, to see this project through to the end, but it was not to be. You should all recognize me, although none of you knew me by my real name. I'm Dr. Stine, and I'm sorry to say you are somewhat unwitting collaborators in a truly groundbreaking project. However, when you saw me last, you thought that we were going off to have sex, so in some sense you consented to what has happened to you. Furthermore, although I did not reveal this at the time, you were far from unknown to me when we met that night in the bar. No, in fact I had researched each of you in detail, paying particular attention to your online profiles. Each of you, in your different ways, celebrated the overturning of *Roe vs. Wade*, and had much to say on the immorality of abortion and the inviolable value of fetal life. Perhaps, then, you will be delighted to find that each of you currently bears within you a growing fetus, one that you co-parent with me, the last woman you planned to have sex with. As you can see, I am not a well woman. I have long struggled with cancer, and some years ago it cost me my ability to bear children, but not before I had harvested and cryo-preserved several of my eggs. I made it my mission to develop a means of exogenesis via artificial womb, so that not only I but also any individual, born male or born female, with or without uterus, could bring a child to term. Alas, my research has not reached the point of full exogenesis, but I have bioengineered a "cyberwomb" that needs only to be hooked up to the circulatory system of any healthy adult to achieve its purpose.

My assistant here [*Adam raises his hand*] volunteered to be one carrier, and, well, you sort of volunteered to be the others.

The three men in beds are examining themselves and finding that they long, neat scars on their abdomens. Adam gestures towards monitors by their bedsides where you can see ultrasounds of embryos.

DR. STINE: At this point, you have been unconscious for approximately 3 months. I apologize, but I thought it necessary to ensure that the cyberwomb and occupant were firmly established and that no rejection was to occur. I hope that this is the case and we have four healthy, growing fetuses firmly established. [*Adam smiles and holds two thumbs up.*] Now, no doubt you have questions. Yes, the births will have to be caesarean—I have given you each a uterus but no birth canal, which may or may not come as a relief to you. But don't worry, no permanent damage will be done to your internal organs, although you will find that they will be a bit squashed for a while when you reach full term. But caesareans are very common procedures, especially nowadays, and women are expected to treat them as an acceptable cost of taking part in the miracle of making life, so I'm sure you big, strong men will have no problems. But as true groundbreakers you, unlike the millions of women who give birth every week, will be covered in glory! Should we succeed in our project, your names will go down in history! It is for this reason that I feel only slight twinges of guilt that I was not able to go through the usual channels, as time was of the essence, and had to resort, I'm sorry to say, to putting drugs in your respective drinks.

While you have already given three months of your time, you have six more in front of you, and I am afraid that you must remain in this secure facility for the duration. Nobody other than my assistant Adam knows you are here, and nobody is looking for you. You will admit that you had few friends and had become estranged from your relatives. I have arranged for it to look like you fled town because gambling debts had caught up with you, so no foul play is suspected. Finally, this facility is nowhere near where any of you live, and is in fact, very secure and remote. If it looks like any of you is imperiling the life growing inside of you, I have asked that Adam sedate you again for the duration. But all your needs will be taken care of, and there is an extensive library of books and visual entertainment, even of the somewhat disreputable kind that you, Josh, prefer. Enjoy the ride, for the destination will be a glorious one!

The screen goes black and recedes into the ceiling from which it had dropped. The three men are left stunned. Adam looks a little uncomfortable.

ADAM: I would like to add something. While I am a willing volunteer, I have never felt quite right about the way the Doc recruited you. I tried to raise my qualms with her a few times, but she dismissed them. She seemed not to think particularly highly of you gentleman, and assured me that if I'd met you in the circumstances she did, I would feel the same. Well, I didn't, although I have gone through the records and acquainted myself with your views as you expressed them online, often anonymously. From what you said, every one of you, however shocked you are to find yourself in this situation, will be morally opposed to stopping before the fetuses come to term, because you all are so dead set against abortion under any

circumstances. But I have decided that if you all agree, and you all show me that you have honestly changed your mind, then I don't think I can in good conscience force you to go the distance. Dr. Stine never intended that you should be allowed to leave, but there is one... rather unusual loophole in that prohibition. But for now, I think you just need time to wake up fully and process what you've just heard.

JOSH: So wait a minute: if that crazy woman put these things in us, but she's dead, who's going to do the removing? What's the plan with these C-sections? I mean—you've got to have one, too, and you can't operate on yourself! So there's other people here, right?

ADAM: No, it's just me. In fact, the procedure is all automated. When the time comes, the surgery will be done by robots. The doctor was very insistent on that. To be honest, she wasn't a very trusting person and she worried that if there were other people involved they might be persuaded to...terminate the project early.

ZACHARY: But you said you'd give us that option—what happens if we do all agree to end early—can you set those machines in action like, right now? Get these things out of us?

ADAM: To be honest, given what I know of your views, I'm shocked at your language. That is not a thing inside you—that is your child! But to answer your question, no. The system is all geared to the health of the fetuses. The computers will know when they are fully viable, and only then will the robots' safeguards come off and they will be ready to operate.

BENEDICT: So what happens if we want out?

ADAM: Well I'm sure in good conscience you will not, but if you decide to take advantage of Dr. Stine's loophole, it would be up to you to find somebody on the outside to terminate your pregnancies. I'm certainly not going to take part in what you all have described numerous times as murder, even if I knew how to re-program the system, which I do not.

The three men get out of their beds and huddle in a corner, conferring. After a few minutes, they return.

ZACHARY: OK, we've all agreed! You can let us out now!

ADAM: [*looking very disappointed*] Hold on. I can't let you abandon your principles just because you're scared and confused. Let me again reassure you: this procedure is as safe as any pregnancy—safer, even, because you're under constant supervision, with the equivalent of doctors constantly monitoring your baby's health, ready to operate at a moment's notice. Most women are out at work during these times, carrying on their lives exactly as before. You needn't be scared! I certainly am not, and I'm part of the project too! [*He pats his midriff.*]

JOSH: That's all very well for you to say—you volunteered. We were roofied and kidnapped! We've already had our lives upended. As far as we knew, we were out at a bar for a drink and then BAM! Three whole months have just vanished!

ZACHARY: Yeah—I wasn't even drinking alcohol! And it wasn't a bar, it was after a Bible Study meeting!

ADAM: What you say is true, but that's in the past. Now we need to focus on the fact that we all have precious new life growing inside of us—life that is innocent, life that cannot be blamed for how it came to be and just wants and needs a chance to become a beautiful baby!

BENEDICT: But in effect, we're rape victims! We were literally drugged and forcibly impregnated!

ADAM: That is a very negative way of viewing things. There was nothing sexual about the encounter, although, it has to be noted, that was very much each of yours' intention at the time. To use a phrase I have seen more than once in your online transcripts, you were "asking for it." And you, Zachary, approvingly quoted Jim Bopp, a lawyer behind an anti-abortion law in Indiana who was asked about the case of a ten year old rape victim seeking an abortion, who said that under his law "she would have had the baby, and as many women who have had babies as a result of rape, we would hope that she would understand the reason and ultimately the benefit of having the child."

BENEDICT: Yes, but that's...natural. God gave that ten year old a functioning uterus precisely for this purpose, and if it's God's will that she have a baby, it's God's will. What Doctor Stine did was a monstrous violation of God's law! God never intended us to bear children!

ADAM: Well, I'm not particularly devout myself, but it seems to me that God had to know what was going on and clearly hasn't intervened. From your medical records here I see that you've had LASIK surgery, so apparently you have no objection to using technology to alter God's creation when it suits you. Do

you really think Doctor Stine had the power to undermine God's great plan for us, when all other doctors out there fighting God-made diseases do not? Besides, the point remains: it's not the origin of the life that matters now, it's that we now have living human beings existing inside all of us, and to remove them would be to kill them. Surely you don't think God wants that?

ZACHARY: How do you know what God wants?

ADAM: The same way you have always claimed to know, Zachary: from Biblical passages. Let me quote back to you some of the passages you have cited numerous times to support your anti-abortion views. A favorite is Jeremiah 1:5: "Before I formed you in the womb I knew you, before you were born I set you apart."

JOSH: Hold on a second—how is that anything to do with abortion? It says before I formed you in the womb I knew you—so that just establishes that God knows what's going to happen before it happens. It doesn't mean anything about whether or not fetuses have a right to life!

ADAM: I take it the point is that the "you" in the passage was formed in the womb, so that would seem to imply that we have our beginning in the womb, and not when we're born.

BENEDICT: Yes, but notice that if we take that literally it seems to rule out life beginning at conception, because we aren't conceived in the uterus, we're conceived in a fallopian tube—otherwise we wouldn't have ectopic pregnancies. So if we're "formed in the womb," then that suggests that we start someway past the existence of a fertilized egg. That's definitely relevant to our

situation—maybe the fetuses inside us aren't at that stage yet?
Besides the fact that they're not in real wombs!

ADAM: Well, except that's just one translation. The King James Version says "belly," and I don't think we're supposed to believe babies are formed in the stomach. It just means somewhere inside a woman...or man, in this case!

JOSH: Can I just say that I personally don't give a shit what it says in any version? I'm not religious, and why should we turn to the Bible for biological facts when everyone knows it says bats are birds somewhere in there! Let's have some separation of church and state here!

BENEDICT: Besides that, even if we accept that "we" were "formed in the womb," it still talks about God knowing us before that even happened, before we existed! I mean, in some sense God knows about us timelessly. He knows what fetuses are going to make it to adulthood and which aren't. So if there's a fetus that isn't going to make it, maybe he doesn't "know" anybody there, because he knows there's never going to be anybody. So if we're going to abort our fetuses, there's nobody to know in there!

ZACHARY: And besides, don't forget Exodus 21!

ADAM: Ah yes, another of your favorites. You like the New International Version: "If people are fighting and hit a pregnant woman and she gives birth prematurely but there is no serious injury, the offender must be fined whatever the woman's husband demands and the court allows. But if there is serious injury, you are to take life for life." Doesn't that seem to suggest that a fetus has a right to life?

ZACHARY: Well, maybe I said that once, but...I've changed my mind. After all, the King James Version says "her fruit depart" and other versions say miscarry instead of "gives birth prematurely."

BENEDICT: Yes, it's obvious that the "serious injury" refers to the mother, not the fetus. That passage actually seems to undermine the idea that the fetus is a person, because you just have to pay a fine for the miscarriage, whereas it's "life for life" if the mother dies.

ZACHARY: Yes, according to the Law of Hammurabi, you pay ten shekels for causing a miscarriage but if you kill a pregnant woman, then your daughter has to be killed, and those laws were in effect when Exodus was written, I think...

ADAM: So you're saying the very passage you used to cite for being opposed to abortion actually says the opposite?

ZACHARY: [*Looks sheepish*] Let's just say I learned a bit more about the context...

JOSH: Yeah, the context that now you're the one that wants an abortion... But hey, Jews believe that Old Testament stuff and you can get a free abortion from the state in Israel, right? And it's not like the J-man said anything about abortion, right? I'm on your side, buddy!

ADAM: Really? Because aren't you the one who claimed that science was the reason to be opposed to abortion? Let me see [*consults tablet*]...Ah yes, here's you quoting a textbook on embryology by Keith Moore: "Human life begins at fertilization, the process during which a male gamete or sperm unites with a

female gamete or oocyte (ovum) to form a single cell called a zygote. The highly specialized, totipotent cell marked the beginning of each of us as a unique individual.” “A zygote is the beginning of a new human being.” You followed up these quotes with the query, “Why are libtards so anti-science?”

JOSH: Hey, I was just trolling, man. That’s not really “science”—it’s not like the guy looked through a microscope at a zygote and saw the tiny words “this is a human being”—he just made a judgment call for a college textbook. Personally, I think it’s stupid to say an embryo is a human being. [*Turning to Zachary*] Hey, Bible-Boy, does a human being have gills?

ZACHARY: Of course not!

JOSH: But embryos do, at least at one stage. I don’t even think that human life begins at conception—after all, the sperm and egg are just as alive before conception as the combination is afterwards. It’s not like they join and a little lightning bolt zaps the ovum.

ADAM: Maybe not a lightning bolt, but according to Zachary here, that’s when ensoulment happens and you get a being that it would be murder to kill.

JOSH: Yeah, well, don’t blame me for that—I don’t even know what a soul is supposed to be. Help me out with that, pal.

ZACHARY: Um, I don’t know, to be honest.

JOSH: I never really got why abortion is supposed to be wrong if you have a soul—doesn’t the soul go straight to heaven? Aren’t you really doing the little guy a favor?

BENEDICT: Aren't you forgetting the possibility of Hell?

JOSH: So you're saying your God would send a soul to hell that hasn't even had a chance to do anything wrong? I don't think the Pope agrees with you there. It was Limbo for unbaptized babies for a while there, but I think they got rid of that a few years back, and it's straight to Heaven. You only go to Hell if you've done bad things—which, now I think about it, is an argument for abortion before the kid's born and has a chance to screw up. You're saving a soul from any risk of Hell, actually.

ZACHARY: But then you'd be a fetus for all eternity, wouldn't you?

BENEDICT: Don't be silly—there has to be a way for people who die very young to reach maturity after death, because lots of fertilized eggs just die anyway, or children are stillborn, and a loving God would never punish them for that.

ADAM: But Josh—if you don't believe in souls, you still believe it's murder to kill an innocent human being, right? And according to that embryologist you quoted, an embryo is a human being.

JOSH: But come on, don't take me so seriously! Nobody really thinks an embryo is the same as a human out in the world, do they? You know the old "imagine there's a fire in the IVF clinic" example, right?

ZACHARY: IVF?

JOSH: In Vitro Fertilization. You know, they fertilize eggs in a test tube and then freeze the embryos that they don't deliver to the prospective mother's uterus.

BENEDICT: So what's the example?

JOSH: A fire breaks out and you can either save, I don't know, a hundred frozen embryos or one actual toddler, because they're at opposite ends of the building. Everybody would save the toddler.

ZACHARY: But...a person's a person, no matter how small!

JOSH: Spare me.

ADAM: It's true nobody would save the frozen embryos, but we can't really trust peoples' intuitions, can we? We don't care about the starving on the other side of the world, even though we have to acknowledge their needs are just as important as our own.

JOSH: Speak for yourself, buddy.

ADAM: At any rate, if you can show with an argument that our intuitions are wrong, then we should change our intuitions. And what about the "Future Like Ours" argument? You know, the argument that says that what makes killing an adult wrong can't be simply that they don't want to be killed, because then killing a depressed person or a person in a coma wouldn't be murder, so it must be that you are depriving them of a future that is valuable, and a fetus has that just as much, if not more—because it's got more years to live—than an adult. I'm pretty sure I saw one of you reference that argument in your online hectoring of pro-choicers.

JOSH: I never really got that one. After all, if a fetus gets aborted, doesn't that show that it didn't have a future, and so isn't deprived of one? And if not, doesn't any sperm/egg pair have exactly the same future as an embryo?

BENEDICT: Well, not really—an individual sperm has a very tiny probability of becoming a human. There's a real jump in probabilities between egg or sperm and an embryo.

JOSH: Again, isn't the probability dependent on what the mother does? If she takes an abortifacient, suddenly the probability isn't so good. And anyway, if a sperm is wiggling towards an egg about a millimeter away then that sperm/egg pair must have exactly the same chance of becoming an adult as any embryo. But if I just block them from joining, surely nobody thinks I've done the equivalent of killing an adult, even if I have "deprived" them of the same future as any embryo.

ADAM: Maybe probabilities aren't what's important. Maybe it's the fact that once you have a zygote you've got all the information you need to make a grown human. You've got an organism that will grow into an adult—the zygote and the adult are the same organism, so surely if it's wrong to kill the adult, it's just as wrong to kill it at any stage in its development. After all, people think it's wrong for pregnant women to take drugs or drink because that will damage the fetus, and if it's wrong to damage the fetus, it must be more wrong to kill it, surely?

BENEDICT: But that example doesn't really work: the reason people think it's wrong for mothers to drink is because they know that if the child is born it will have fetal alcohol syndrome...

ZACHARY: If it's a child, why is it called fetal alcohol syndrome and not child alcohol syndrome?

BENEDICT: [*Annoyed*] Because the syndrome was caused when the child was a fetus, but that doesn't mean that what's wrong is the fetus being damaged. What's wrong is that the child that results suffers. But if you destroy a zygote you're just preventing a child from existing, which can't be wrong.

ZACHARY: Yes, because if that was wrong then celibacy would be wrong!

JOSH: Yeah, that would be a bad implication for you, wouldn't it, Virgin Mary?

ZACHARY: What did you call me?

BENEDICT: Heh, well I guess Dr. Stine has been playing God. Anyway, back to your "same organism" argument: everyone loves the giant Sequoia trees, and everyone would be outraged if somebody just went and chopped one down for fun, but nobody would bat an eye if you destroyed a Sequoia seed, even though it's the same organism! Or how about this: what's more wrong, an IVF doctor secretly injecting an embryo with a drug, say something like thalidomide, that will cause the child that results to be impaired and implanting that embryo without telling the mother, or just killing that embryo? The first is worse, right?

JOSH: Besides, even if we think mothers drinking is wrong, it's not illegal is it? So that's not an argument for making abortions illegal! Freedom means we get to do some things that are immoral so long as they don't cross a certain line.

ZACHARY: Yeah—Joe Biden is a Catholic but he defends abortion rights!

BENEDICT: Isn't that a "Let's Go Brandon" tattoo on your arm there?

ZACHARY: Um...yes...I have a nephew called Brandon who's battling cancer.

ADAM: None of that is true. But all right, suppose I agree with you about zygotes and even embryos. But you all agree that infanticide is wrong, that killing newborn babies is murder. But there's no difference between killing a newborn and aborting a late-term fetus, is there? And can we really tell when a fetus crosses that line in development and becomes a fully-fledged human being?

JOSH: You know, I'm going to dispute that whole no difference thing. It makes a huge difference that the fetus is inside another human being. I mean look at us all—don't we count? Aren't we people? This is my body your crazy doctor lady messed with. If you put anything else inside me nobody would say I didn't have the right to get rid of it. In fact, I do have the right to get rid of it! It's like a cancerous growth!

ADAM: It's your child! Didn't you "like" an Instagram post that said "it's a child, not a choice"?

BENEDICT: Remember—not a child yet! If a couple went to the IVF clinic because they couldn't conceive, and the clinic had just finished making five embryos in test tubes and they said "congratulations! You've got 5 children" I think the couple should be able to sue them!

JOSH: Well, even if it is a child, can't it be a choice too? I mean, look: I think if you screw around, you're asking for it, but we were basically raped! We didn't consent to have these things inside us, so we should have the right to remove them.

ADAM: But removing them will kill them! And it's not the fetus's fault. It has no say in how it comes into existence.

BENEDICT: McFall vs. Shimp!

ZACHARY: Excuse me?

ADAM: I know what you're talking about—the 1970s case where McFall needed a bone marrow transfusion to survive and his only match, his cousin, refused to donate any, so McFall sued.

BENEDICT: And he lost. As I recall, the judge said that Shimp was a bad person but that forcing Shimp to donate would be an intolerable violation of the sanctity of the individual or something.

ZACHARY: I don't get it.

JOSH: I get it—the idea is that McFall needs to use Shimp's body to survive but that doesn't give him the right to use Shimp's body. Shimp gets to deny him life-saving use of his body. So we get to deny these fetuses the use of our bodies, right? I mean, they're not even full-grown humans with rights like McFall.

ZACHARY: Oh, I get it—it's like in the Covid pandemic when they tried to get us to have shots and wear masks because supposedly this would be good for other people. Not me! My body, my choice!

ADAM: I don't understand you people. You all have been very outspoken opponents of abortion. You all celebrated when the Dobbs decision came out and Roe vs. Wade was overturned. You'd support a nationwide ban on abortion if it happened. But suddenly, when it's you that's affected, abortion is a personal right?

ZACHARY: But it's different with us! We didn't do anything wrong!

ADAM: Well, besides the fact that that's debatable, what about 10 year-old rape victims?

ZACHARY: That doesn't happen! And if it did, that wouldn't be abortion, anyway.

BENEDICT: Look, we're not supposed to have fetuses growing inside us! God didn't intend for us to carry children. That's women's great gift! This is like that whole transgender thing—it's trying to deny the scientific fact that God created men to be men and women to be women, and men shouldn't be doing women things.

ADAM: So it's not really about the fetuses, it's about enforcing gender roles? That's what this whole movement is about? Is that why you're going after contraception now? Never mind that contraception is the best way to prevent abortions, it's important that women be pregnant as much as possible?

JOSH: Hey, pal, I'm not part of any movement, I just like to mess with people. But rights are rights, this is my body and I don't want to share it with anyone else, thank you very much.

At this point Adam winces in agony and a monitor starts beeping loudly.

BENEDICT: What's that? What's wrong with you?

Adam goes over to the monitor.

ADAM: I was afraid of this. In fact, this is one of the reasons I woke you up. It looks like the uterus has ruptured and I'm afraid that means that my fetus has died. Wait a minute.

Adam presses a series of buttons, then frowns as he reads what's on the screen. Finally he gasps.

JOSH: Well, what's happening? Will the machine operate on you now? And what happens to us if something happens to you?

ZACHARY: [*reading the screen*] What does "Savita Halappanavar" mean?

ADAM: It's a message from Dr. Stine. She was an angry, bitter person at the end. Savita Halappanavar was a woman in Ireland who died because her fetus died but they wouldn't operate because of Ireland's strict anti-abortion laws. It's largely because of her case that they repealed the law. It means that I'm going to die, because the machines are only programmed to take care of the fetus, and now mine has died, I'm no longer of interest.

BENEDICT: For God's sake man, you've got to let us out now! There has to be a way!

ADAM: Well, there is one way the doors are programmed to open early... but I don't think you'll like it. Let's just say it's another example of the doctor's warped sense of humor.

JOSH: Just do it—and hurry! You could keel over at any moment!

ADAM: Okay, first you have to get back in your beds because the machines have to do a full checkup to see that the fetuses are in good enough health to survive you leaving. The doctor was adamant that you go full term.

JOSH: Whatever, dude. Once we're out of here, there's nothing she can do to stop us doing what we want.

The three climb back into their beds. Adam presses a button and instantly clamps are activated and masks descend. The men panic and struggle, but the anesthetic kicks in and they are soon unconscious. Then all kinds of surgical equipment descends and what appears to be a complex operation begins on each. Meanwhile, Adam slumps in a chair, clearly in great pain...

Scene: the office of the director of a hospital. An orderly rushes in.

DIRECTOR: So, what was that alarm that went off?

ORDERLY: It's the strangest thing—apparently this hospital had a whole sub-basement that nobody knew about, and it was some kind of weird lab! The alarm was a secret door opening.

DIRECTOR: Secret lab? What kind of secret lab?

ORDERLY: Well, it's more like a special ward. We went in and there were four people in there, one dead man slumped in a chair and three women, sedated in beds.

DIRECTOR: What the devil? How long had the man been dead?

ORDERLY: Well, as best we can tell he'd been dead for three months. And get this, the three women are all pregnant! They're in their third trimester, it seems. But that's not the weirdest part...

DIRECTOR: It gets weirder? In God's name, how can it?

ORDERLY: Well... the three women insist that they're actually men. And they're asking for abortions. One of them said something about being raped...

DIRECTOR: Pregnant men? What is happening to this country? Well, you can tell these "men" that this is a Catholic hospital so we don't hold with that transgenderism nonsense, and we certainly don't hold with abortions. Besides, don't they know that they're in Oklahoma? Don't they know that abortion has been illegal for months, with no rape exception? I want you to put them into a secure ward and watch them. I'm not having them sneak away and try to get to another state and kill their children. Tell them God doesn't give people anything they can't handle and they'll thank us as soon as they see their precious little bundles.



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