

them from activist judges. This alone would justify the title of the final book in this series, *The Twilight of Liberty*.

I have attempted to limn the outlines of Dr. Donohue's criticism of the American Civil Liberties Union in a very few broad strokes, and have thereby done it less than justice. In these three books he has substantiated his critique in much greater detail, and I can only refer the reader to them if he wants more hard evidence. There are two sides to every debate, of course, but I think the case made in these books will stand up, and deserves to be taken seriously by all who are concerned for the future of liberty in what is still our country.

—Francis Canavan, S.J., Professor Emeritus
Fordham University, New York, New York

Lawrence F. Roberge - *The Cost of Abortion: An Analysis of the Social, Economic, and Demographic Effects of Abortion in the United States*. LaGrange, Georgia: Four Winds, 1995.

Lawrence F. Roberge, a research scientist, has given us an extremely useful little book which makes the argument against legalized abortion by pointing to its economic, social, and demographic consequences—which very possibly will be the most influential types of arguments for a largely secularized and morally-numbed citizenry. It is perhaps only when it becomes apparent that readily available, widespread abortion has resulted and will continue to result in serious economic and social welfare consequences for America—i.e., puts our particular notion of the “good life” in danger—that policymakers will be willing critically to reconsider it.

Actually, it is more accurate to say that in his book Roberge makes the argument against abortion without even having to say he is making it. He simply analyzes primarily quantitative data in a number of different areas and shows the implications of his analysis. The charts, graphs, and tables go a long way toward making the case themselves.

The first chapter looks at the most basic question in this area: the number of abortions each year. Roberge explains how the reported number of abortions is probably fewer than the actual number due to data collection inadequacies. He also reminds us of something that the official statistics take no account of: because most birth control pills and the IUD are abortifacient, the total number of abortions is really much, much higher than we generally think. He also introduces us to an important concept that is repeated throughout the book: the cumulative effect of abortion. This is the “multiplier effect” that abortion has on population as the people lost to one generation mean that even more people will be lost to subsequent ones.

The next two chapters deal with related topics: the connection between abortion and the U.S. birth and fertility rates. He concludes that “abortion has had a noticeable effect on birth rates” (p. 13). He also says that it has adversely affected the national fertility rate (which he unfortunately never defines, but seems to mean the average number of children women of childbearing age have) and the fertility of individual women who have had abortions. The major factor in the latter is a condition called Asherman’s Syndrome which tends to afflict aborted women.

Roberge next takes up the effect of abortion on adoption and the phenomenon of abortion-related deaths during the period since legalization. He informs us, not surprisingly, that the number of adoptions has decreased as abortions have increased (though he does not draw a clear, causal link between the two). He discusses the continued danger of death from abortion, even in the absence of the “back alley” facilities, and suggests that the reason may be that the vast majority of abortions are done in non-hospital settings where there is insufficient medical back-up.

In the fifth chapter, Roberge returns to population. While the book would look better organized if all population questions were discussed together, he provides data which leads to the conclusion (also not surprising) that abortion has adversely affected U.S. population growth. Again, cumulative effect is pertinent: abortion results in people not being present who otherwise would be, but it also results in their offspring not being present a generation later. His discussion about abortion-driven population trends in once-Catholic Italy is especially striking: in 100 years, her population will shrink to almost a third if abortions continue. Also noteworthy is his observation that even increasing immigration levels—which is not likely in the U.S. today, as public sentiment favors restricting them more—will not make up for the losses due to abortion.

The topics Roberge addresses in the remainder of the book concern the effects of abortion on education, economic growth, personal income, taxation and federal revenues, housing construction, and national security. The consequences (already apparent and sure to intensify) are: declining economic growth, reduced personal income, reduced tax revenues (and corresponding increase in the national deficit), declining student enrollments and thus fewer school personnel, smaller families and thus less house construction, fewer military recruits because of fewer people and, thereby, possibly weakened national security. Once again, the critical phenomenon in all this is the cumulative effect of abortion.

Roberge makes an important social science contribution to the abortion debate with this book. Surprisingly little serious demographic and economic analysis has been devoted to the effects of abortion, probably because most professional, highly trained social scientists have pro-abortion sympathies and are not even cognizant of the problems Roberge discusses (to say nothing of the moral issues involved). The mustering of hard data, as Roberge has done, can only be helpful to the pro-life

cause—a nation that does not want to consider the morality of abortion may simply be forced, sooner or later, to confront the social costs. Roberge’s focus on the issue of the cumulative effect of abortion is a particularly valuable contribution. Roberge’s effort should probably be carried further by the Society of Catholic Social Scientists, of which he is a member. More data and more precise data must be collected, cause-effect analysis further developed, and the results disseminated as widely as possible.

—Stephen M. Krason
Franciscan University, Steubenville, Ohio

Robert K. Carlson - *Truth on Trial: Liberal Education Be Hanged*. Notre Dame, Indiana: Crisis Books, 1995.

If someone were to write a history of the political correctness movement of the 1980s and 1990s that has revolutionized higher education in America, *Truth On Trial* would serve as a seminal work, as a kind of *Locus Classicus* that verifies the hypocrisy and cant that have corrupted academe. Although the term “political correctness” was not current during the controversy regarding the Integrated Humanities Program at Kansas University in the 1970s, all the horrors of this hydraheaded monster appeared in all their ugliness.

Relying upon all the important documents—memoranda, correspondence, an audiotaped lecture, interviews, newspaper articles, committee reports, and speeches to the College Assembly—Dr. Carlson presents the facts and lets the poignant story of the Pearson Integrated Humanities Program tell itself from beginning to end. The tale begins with three experienced, renowned professors—all of them having received prestigious teaching awards—organizing a program informed by the great works of Western civilization for freshman and sophomores at a state university. For four continuous semesters students would regale themselves upon such classics as the *Odyssey*, the *Aeneid*, Augustine’s *Confessions*, *Don Quixote*, and *Ivanhoe*. They would listen twice a week to the three professors discuss these books in a conversational, Socratic method that studied literature as a source of perennial wisdom and timeless truth for the human condition. Animated by their mentors’ enormous learning, love of knowledge, and wonder for the true, the good, and the beautiful, the students of the program formed a dynamic community within the university. Memorizing poetry, studying Latin, mastering calligraphy, learning waltzes, and travelling to Europe opened the minds of these students to the riches of Western civilization and the roots of Christian culture. The great benefit of this authentic liberal arts education was its “quixotic” spirit, its awareness of those things that are to be