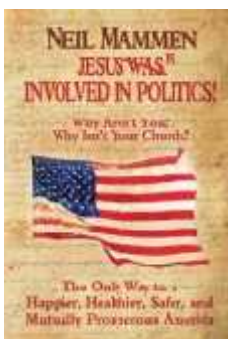


How to Win Abortion Arguments: A Logical & Rational Response to Abortion *without* appealing to Religion

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If you enjoy this paper, may we suggest you take a look at Neil Mammen's new book:

Jesus Is Involved in Politics!

Why aren't You?

Why isn't your Church?

At www.JesusIsInvolvedInPolitics.com

“Don’t let the consequences of your logic force you to abandon that logic.”

Introduction

This paper is broken in to two parts, the first part is an introduction as to why this issue is important and needs to be resolved. It also discusses the issues regarding the devaluation of life.

The second part contains the ethical, logical and scientific arguments as to why Abortion is wrong.

Before we start: I want to say very clearly. I am not here to condemn you if you have had an abortion. I’ve have some very close friends whom I love dearly who have had abortions. They will remain close regardless. I also have many dear friends who are Pro-Choice. They will also remain close friends.

Many times I’ve given this information as a talk and women who have had abortions have come up to me and thanked me for showing them information without bias or judgment of them personally. This paper is not intended to go back to your past and condemn you. The reason I deal with this issue is because I honestly believe that we need to be educated about what exactly Abortion is. So please understand and believe me when I say this: I do not think I am better than you in anyway and certainly I am not holier than you. We have all made serious mistakes in our past. I am no different.

When I was in College I was pro-choice. At one point a girl whom I’d been romantically interested in (but had not dated), came to me to tell me that her then boyfriend had gotten her pregnant. A few days later she told me that her younger sister who had also been dating and had also gotten pregnant. My friend said both she and her sister were going to have abortions. I was not opposed to it and did not try to dissuade her or even question why she wanted to do it. It seemed a logical thing to do to avoid having to drop out of school. At one point she said: “Once I have this done, then all my problems will be solved.” The week before their abortions her younger sister backed out. So only my friend had her abortion. For the next 9 months I didn’t see her much. Then suddenly she started coming into my room and crying her eyes out talking about her sister’s baby and how beautiful it was. Apparently, the sight of her sister’s baby was too much for her. This went on for almost a month. She’d be in my room almost every third day. She became more and more depressed despite anything I could say, then one day she stopped coming. The last I heard she’d dropped out of school. But I was still pro-choice. It wasn’t until years later when I started looking at the logical and rational case for it that I started to change my mind.

If you have had an abortion in the past I ask that you carefully and gently study these issues and come to a conclusion that is NOT based on your emotions but based upon the facts I present to you and the logic that is presented. If at the end of that time you still disagree with me, I will not hold it against you. I don’t hold it against my pro-choice friends. However I do reserve the right to *not* vote for them.

This is NOT a Christian argument

At this point I want to emphasize that this is NOT a Christian vs. Non Christian issue. Why do I say that? Well primarily because all the arguments that I will present will not appeal to any religion or the lack thereof. It will appeal to only one moral and universal value. I.e. It is wrong to kill innocent human beings for convenience. If we hold that value in common I think that is sufficient for my case to be valid for you. I also say this because there are numerous Pro-Lifers who are anything BUT Conservatives or Christians.

For example:

<http://www.godlesspro-lifers.org/> A Pro-life Atheist.

<http://www.no-violence.net/> Pagans for Life

<http://www.feministsforlife.org/> Pro-life Feminists

<http://www.l4l.org/library/> Pro-life Libertarians (note their founder is an Atheist)

<http://www.democratsforlife.org/> Pro-life Democrats

http://www.witchvox.com/va/dt_va.html?a=usin&c=teen&id=3607 A pro-life Witch

<http://www.plagal.org/> Pro-life Gays and Lesbians

<http://www.geocities.com/CapitolHill/Parliament/8383/paganlinks.html> A good collection of non-Christian pro-life links.

<http://www.fnsa.org/fall98/ed.html> -> An Article titled “Abortion Isn’t Always A Spiritually Divisive Matter” by Mary Krane Derr, that argues that this is not a spiritual issue.

Neil Mammen

2002

Update

In the 2+ years since I first distributed this paper and gave this set of talks, I have had multiple debates both in person and over the internet on this topic and I have done a lot of research on the web. In doing so I am indebted to my numerous pro-choice friends and acquaintances who have presented multiple arguments to me. For they have allowed me to research and respond both factually and philosophically to their arguments. In the last year or so I have also noticed that many times objections that readers raise after they've read this paper are actually **already** covered somewhere in the paper, it seems that somehow they read but forget the response existed. Or they ask me things that are slight variations of things I have already covered. Thus if you think I have not covered your particular objection I encourage you to read through the entire paper carefully, especially the final section, rather than merely glancing through it. Many times your objections may already have been covered by me but in a slightly different form. However I am always eager and willing to hear any new philosophical idea or concept that attempts to refute my arguments my contact information is at the end of this paper, so feel free to contact me with your logical and factual objections.

In addition, in the last few years some people have balked at the analogies to Hitler in the introduction. However let me tell you why this section is there. It is there for a very strategic reason. In a few cases, I removed that introduction before giving this paper to a pro-choice friend to read. In almost every one of those cases the friend after reading through all the arguments defaulted to the following argument: "OK so I agree the fetus is human, but we as society should be allowed to decide who we want to let live and let die for the benefit of society."

I notice when I leave the Hitler introduction in, I never get this argument back, why? Because they immediately realize that that is exactly what the Nazis believed and would be loathe to offer that as a valid argument. Apparently Hitler's morality is self explanatory for most people. I re-explain this in the body of this paper because some people have tended to skip this introduction. For more discussion on morality may I refer you to my paper on Absolute Morality at www.neilmammen.com.

At the end of the day remember the ONLY way to refute an argument is to do one or both of the following:

- a. Prove that the facts are wrong or incomplete
- b. Prove that the logic is wrong.

There are no other rationally acceptable ways to refute an argument. Good luck and happy thinking.

Neil Mammen
2004

fetus

\Fe"tus\, n.; pl. [Fetuses](#). [L. fetus, foetus, a bringing forth, brood, offspring, young ones, cf. fetus fruitful, fructified, that is or was filled with young; akin to E. fawn a deer, fecundity, felicity, feminine, female, and prob. to do, or according to others, to be.] The young or embryo of an animal in the womb, or in the egg; often restricted to the later stages in the development of viviparous and oviparous animals, embryo being applied to the earlier stages. [Written also [f\[oe\]tus](#).]

In this paper I will most often refer to the fetus. However I intend to include what is more commonly called the embryo in this term as well.

Why we need to address this issue

Let's first discuss why we need to address this issue:

1. **We are responsible for the moral society we leave to our kids.**
2. **The slippery slope argument.** When abortion was first legalized, many Christians said that this was the first step to a society that not only killed unborn babies, but would then a) start killing old people and then b) the mentally ill and c) at some point would return to the days of Rome when unwanted children were killed.

The first item is most probably very obvious, so let's look at the second item. You may scoff at the slippery slope argument but two of the three things in item 2 have started in Europe and in some cases have started here in the US.

We must also look at Nazi Germany as a supreme example of the slippery slope; they first started by eliminating the weak and the mentally ill. They did this slowly and gradually. They ended by eliminating anyone they didn't like or anyone they thought wasn't worthy of life. If you recall the infamous saying about the mentally handicapped people that they were taking away to be killed. They said they were: "*A life that's not worth living.*"

Now some people might say: Well I'm turned off by the comparison to Nazi Germany. I agree, it may sound distasteful, but I ask that you bear with the example and at the end give me a logical and rational refutation of why my analysis is incorrect. If you can support your argument I will accept it and correct this paper.

But there is also a secondary reason why I include this reference to Hitler (I repeat it here though I just mentioned it in the introduction as some folks don't read introductions). Some versions of this paper were distributed to individuals without the introduction of Hitler, in almost every one of those cases I had people come back to me arguing that "OK perhaps the facts are your side and the fetus IS indeed human. But shouldn't society have the right to decide which humans to kill for the convenience of the rest of society?"

And they asked this question in all honesty and their entire defense of Abortion reduced to this. Sounds Hitlerian doesn't it. Thus my showing you the example of Hitler AHEAD of time, I'm making you aware that this option is not going to be very palatable for me or *you*.

Furthermore it is important to note that I am trying to show is that not being aware of what our actions can lead to, will lead us down the slippery slope to condoning actions similar to what the Nazis did.

Now note that I am not a fanatic who says that Pro Choice people are equivalent to Nazis. I actually believe that all of my Pro Choice friends are well intentioned loving people and I would never ever dream of calling them Nazis. And note that I believe that it is wrong to bomb clinics or use violence in a society that is based on democratic laws. However having said that I must recount what I said in a personal face to face discussion with Rev. Barry Lynn's blog editor (Lynn is the guy who founded Americans United for Separation of Church and State).

Lynn's editor asked me: "Are you saying people who are pro-choice are just like Hitler?"

I said "No, I'm saying that people who realize that fetuses are human and still want to kill them are just like Hitler. Do you have an argument with that?"

He said "No." After all what could he say?

You see, after watching *Schindler's List* and after visiting the Holocaust museums and displays in London and in Bergen Belsen, I asked myself over and over again: How could a "Christian" Nation do this or allow this to happen to other human beings?

And you know the only answer I could get: They had to be slowly convinced that the Jews were not fully human, they had to be led down the slope of insensitivity until they were hardened to it.

But how did they get there? How did these German Protestant Christians get there?

But as I will show you next, it is well worth our time to study Nazi History and see some of the alarming similarities on that slippery slope just so that we won't be doomed to repeat it.

What was Hitler's first step?

To start their campaign, Hitler and the Nazis first said that Jews were evil and the cause of their nation's economic problems. Then they determined that Jews were inconvenient and parasites. Then they determined that Jews were not fully human. Then they determined that eliminating Jews was OK because after all they *were* subhuman.

But lest we feel that we are better than them, in 1857 the Supreme Court ruled in the Dred Scott Decision that African Americans were not fully human and so they had no rights. Why? Because it was inconvenient for them to be fully human and have full rights! What was their scientific basis for this decision? Absolutely nothing! But they felt that economically and socially it would be inconvenient if African Americans were considered full humans. So they put convenience over morality. They put economics over morality.

“People who put Economics above Morality are known as Prostitutes, Thieves and Drug dealers.” Anna Mammen 2001

And Racists.

In addition, let's not forget that as great a nation as we are, we still have people called the KKK who don't think I'm¹ fully human, and thus believe that that is a license for them to eliminate me or reduce me to a second class citizen. And they also don't have a scientific or rational basis for their decision².

So if we cannot scientifically show that the fetus not human and but yet we still define it as being not human because it is inconvenient, expensive or tedious for us to accept the facts, we are conclusively on the same slippery slope that the Nazis and the 1857 Supreme Court were on.

So let's not arrogantly assume that we are immune to the same disease the Nazis fell into. Remember Nazi Germany was more literate, more educated, more in touch with their neighbors than we are and in fact they may have been more spiritual than the US has ever been. After all Germany was the land of the Reformation. Germany has given us some of the greatest theologians and pastors. So let's not think that we are better in anyway.

Let's understand and not pull any punches: **Any society that determines if individuals within that society get to live based on the value that they bring to that society; is a society that is emulating Nazi Germany.**

For instance, if you are old and infirm, you can theoretically have no value to society and be a burden. If we then decide that you no longer deserve to live for economic reasons then we have taken one step closer to Hitler's Eugenics. If we decide that you are a mentally handicapped person and no longer have a value to society and are a burden and we eliminate you - we are leaping towards Eugenics. “Life that's not worth living.”

Similarly if we ever determine that we should be allowed to kill what may be human because we believe society as a whole has a right to choose who lives and who dies, not because of any crime they committed, but because they were inconvenient or bad for the “evolution” of the human race we have de-evolved into Hitlerian thinking.

So let me warn you, that is just the first step. I fully believe that if we continue on this path, in a few years, we won't care if the fetus is human. It will be sufficient if they like the Jews, are inconvenient and we will justify killing it because it inconveniences us.

¹ I was born in Africa to Indian Parents.

² I have to admit that some claim to have a scientific basis, but these have all been proven to be pure nonsense when studied.

Here is a table showing some similarities between the Nazi's and the US today.

Nazi Germany	America Today	America Tomorrow?
<i>Who: The Jew</i>	<i>Who: The Unborn</i>	<i>Who: The Old, the Poor, the mentally handicapped, the American Jews, the 2 month olds?</i>
"A parasite" (Hitler)	"A parasite" (Our Bodies, Our Minds)	
"A repulsive yet characteristic sub-humanity" (Dr. August Hirt)	"Subhuman and relatively closer to a piece of tissue" (Dr. Amital Elzioni)	
A kind of Trash	So much Garbage	
"The Reichsgericht itself refused to recognize Jews as persons in the legal sense" (German Supreme Court 1936)	The word "person" as used in the 14th Amendment does not include the Unborn" (US Supreme Court 1973)	

Remember how Hitler changed the language to hide the facts. Similarly we have changed our language. Instead of fetus or embryo or baby we say: Product of Conception (POC), Fallopian Cell Matter, Collection of Cells, or Fertilized Ovum.

They also say: "Terminate the Pregnancy" instead of "Kill the Baby" or "Kill the fetus."

So what is next? Making things we want like our pets e.g. cats more important than those that are inconvenient? Like the old? The poor? The Christians? How about the 2 month old child? Do you remember Susan Smith, more on her later.

Too far-fetched you say: Well here's a quote from Professor Peter Singer, Princeton DeCamp Professor in the University Center for Human Values, touted for his eminence in the field of **Bioethics**. He's referring specifically to disabled infants here:

Infanticide is not necessarily more morally important than abortion, which is morally negligible. In fact, some infanticide is not even as important as, say, killing a happy cat... Killing an infant is never killing a person and is morally permissible in at least two kinds of situations.

Peter Singer, Practical Ethics, 2d ed. (Cambridge: Cambridge University Press, 1993),

Professor Singer believes that it is worse to kill a happy cat than an infant. We are NOT talking about a fetus here, but a born, air breathing infant. This is a Professor who touts Human Values and teaches Bioethics to young impressionable college students. Can our nation be much far behind? I have written a letter to Princeton asking them to fire this man? Perhaps you could as well.

How about the old? Is killing the old too far fetched? In the Netherlands what has happened is that we first see that the unwanted unborn have no value, then we see that the unwanted old and ill have no value.

By the way anyone who says that it's insulting to compare someone to the Nazi's has failed to see the argument. This is not an ad hominem. I am showing precisely the similarities between the Nazi propaganda and the pro-choice propaganda. If you want to defeat this specific argument you have to show me why this is different.

Two surveys conducted confidentially in 1990 and 1995 by the Dutch government show the following:

http://www.bhhr.org/netherlands/euthanasia_in_the_netherlands.htm#HR

	1990	1995
	% of all deaths/number of cases	% of deaths/number
Euthanasia	2.4% / 3,256 cases	1.8% / 2,319 cases
Assisted suicide	0.3% / 386 cases	0.3% / 407 cases
Cases in which a patient's life was deliberately ended by a doctor WITHOUT the patient's request	0.8% / 1,031 cases	0.7% / 950 cases
Intensified pain treatment, partly intended to hasten death	3.89% / 4,895 cases	2.9% / 3,935 cases
Withdrawal of treatment or decision not to administer treatment, with the explicit intention of hastening death	8.7% / 11,208 cases	13.3% / 18,045 cases

Note that almost 20% of all deaths in the Netherlands are through medical practice. But what's worse notice that almost 1 out of every 120 deaths (**the bold row**) was done **WITHOUT** the patient's request. What sort of human feels that they can decide themselves if someone else's life is not worth living? Yes, exactly! The Hitlerian kind. Do you see the slippery slope working?

Michael Howitt Wilson, of the Alert campaign against euthanasia, said: **"A lot of people in Holland are frightened to go into hospital because of this situation."** Doctors are choosing to end the life of their patients.

Imagine this. You're a doctor. You have a patient who's really ill but has no money to pay for their treatment. Why not kill them? Save everybody a hassle. Free up a bed? Who can argue against you? Who will find you out? It's for the good of the people left behind. Besides these old people have lived their life and now they have *a life not worth living*.

Dr Henk Jochensen, of the Lindeboom Institute, and Dr John Keown, of Queens' College, Cambridge carried out a study in which they concluded: "The reality is that a clear majority of cases of euthanasia, both with and without request, go unreported and unchecked. "

So in a sentence, why is it important to stop abortions if the fetus is indeed human? The same reason why it was important to stop slavery, to stop the Nazi's and to stop the KKK.

There is a valid Slippery slope argument. It cannot be denied.

Remember this quote:

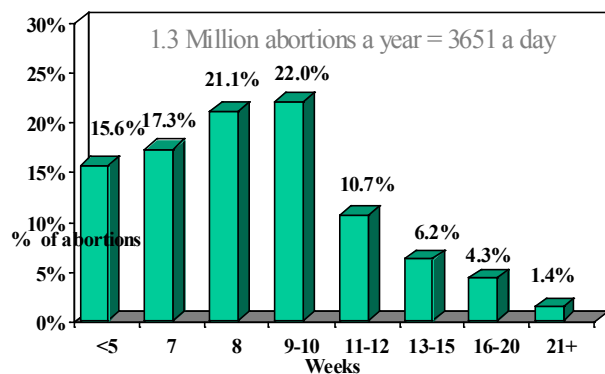
People who put Economics above Morality are known as Prostitutes, Thieves and Drug dealers. Anna Mammen 2001

Abortion Facts:

At this point I want to go over some abortion facts. These facts are directly from pro-choice websites. I am taking much of my info from "Physicians for Reproductive Choice and Health's" 2002 report.

Abortions by Gestational Age
(Weeks Since Last Menstrual Period)

Source: Koonin et al., 2000
(1997 data)



1. Incidence of abortions. There are 1.3 Million abortions in the US every year split up by this percent according to Gestation Age. This means there are about 3651 abortions per day in the US alone.

2. Note when abortions take place. 98.6% of abortions take place before the 21st week. The 21st week is when a fetus can live outside the womb. So only 1.4% or 18,200 abortions happen after the 22nd week. This includes partial birth abortions.

3. **At 2 weeks** The cells start to split.

4. **At 4 weeks** the heart starts to beat, this is about the time when most women figure out that they are pregnant. About 15.6% or 202,000 abortions happen between this point and 5 weeks after conception.

5. **At 6 weeks** the skeleton is complete and electrical brain waves can be recorded. About 17.3% or 225,000 abortions happen between this point and week 7.
6. **At 8 weeks** All organs are functioning - stomach, liver, kidney, brain - all systems are intact. About 21% or 274,000 abortions happen in this week. And in fact almost 700,000 abortions happen between now (week 8) and week 12.
7. **At 12 weeks this is called the first trimester.** Note that 88% or 1.144 Million abortions happen before the 1st Trimester that is 12 weeks or before.
8. The number of abortions start to taper off by week 16. Note that at 16 weeks a fetus will startle and turn away if a bright light is flashed on it's mother's belly. A fetus in the womb can hear. Tests have shown that fetuses respond to various sounds just as vigorously as they respond to pressures and internal sensations. Babies in the womb will also react to sudden loud noises.
9. Note by 21 or 22 weeks, the fetus can survive outside the womb in intensive care.

I want to remind you that abortions are legal in the US until the second before the baby emerges completely from womb. All the way till the 40th week. (Thus the recent huge issues over partial birth abortions).

This next figure shows how many abortions happen when we work backwards. That is, if we were to ban abortions after week 16, we'd stop 70,000 abortions in other words I believe we'd save 70,000 humans per year. If we were to ban abortions after week 12, we'd stop 290,000 abortions and so on.

The major reasons for abortions from Physicians for Reproductive Choice and Health® a proChoice doctor's association.

MAJOR REASON FOR ABORTION	%
Inadequate finances	21%
Not ready for responsibility	21%
Life would be changed too much	16%
Problems with relationship; unmarried	12%
Too young; not mature enough	11%
Children are grown; woman has all she wants	8%
Fetus has possible health problem	3%
Woman has health problem (not life threatening)	3%
Pregnancy caused by rape, incest	1%
Other	4%

Note that only 1 percent of abortions are for Rape or Incest and only 3 percent are for the health of the woman (not the life, but the health).

This means that over 1.28 Million abortions are for the convenience of the woman, not because the mother's life is in danger, and not because of rape or incest.

Now we come to the main point of this paper:

The Scientific, Logical, Rational and Ethical reasons as to why Abortion is wrong.

Before we talk about these reasons, I want to emphasize that I want you to know that I am not taking a condemnatory attitude. I want to rationally and logically explain why I feel that abortion is murder and I'd like you to rationally consider the evidence I present. If at the end of this you can give me valid scientific reasons why the fetus is NOT human, I will accept your argument. But if you cannot defend your position may I ask that you **not** let the consequences of your logic force you to abandon that logic. In other words if I can rationally and logically show you that abortion is murder, will you vote against it, will you be against it, regardless of the emotional conflicts that you feel. Why do I say this, I say this because you cannot count on your emotions. How many times have you been in love with someone and were sure they were the one, only to find out later that your emotions had misled you? In the same way please don't let your emotions mislead you here. These were the same kind of emotions that convinced the Southern US that African Americans weren't fully human. Their emotions of hate, and emotions of fear of economic downturn when their free labor disappeared. This latter point is also important, you cannot let economic reasons qualify moral issues. Don't forget how many farmers south of the Mason Dixon line said: We are against Slavery but it would be too much of an economic burden on our lives. Is that you? Don't let someone's economic status allow you to let them justify killing or enslaving people.

Defusing the Rape, Incest, Life of Mother, Contraception bullets

Before we start discussing abortion, I want to defuse 4 of the Pro-Choice issues. These issues are:

1. Rape
2. Incest
3. Life of Mother
4. Contraception

I don't believe that we need to argue here for a ban on abortions in the first 3 cases. In other words, while I think I can defend a ban on abortion for the Rape and Incest, I am content to grant those exceptions to you especially since they are only 1% of the 1.3M abortions done a year. Why do I say that? Because I believe the Rape and Incest are emotional issues and if we can save the 1.28M lives that will be a good start. Think of it this way. A madman has taken over the NICU (Neo-Natal Intensive Care Unit) in a very large hospital. He's threatening to kill all the babies in there. Let's say there are as many as 100 babies. We send in some negotiators to talk to him to try and save all 100 babies. After hours of discussion, he says: OK I'll let you take 99 of the babies out of here. But I won't give you ALL of them. When we try to ask him for the last baby he gets really emotional and threatens to stop talking to us.

What would you do? Would you say: No kill them all? Or would you say – we'll take the 99 immediately. Then once they are out of the hospital we go back to talk him out of killing the last baby. What sort of a heartless fool would say no and continue to negotiate for that last 1 baby knowing that this is on the knife's edge and this discussion may tip him over emotionally and we'll lose all 100 babies.

No the wise move is to save what we can and come back for the rest shortly thereafter.

As to the life of the mother. Note I said life of the mother, I did not say health of the mother. I think that in the case of the life of the Mother, this decision is easily made for us. Most situations where the life of the mother is in danger are caused by ectopic³ tubal pregnancies, where the fetus is growing outside the fallopian tube. These are pregnancies where both the mother AND child would die if the pregnancy were not terminated. So the decision is quite simple. You choose the mother. This is quite in line with the law of self-defense.

There are a very small number of cases where we have to choose between the baby and the mother. This is simply because with today's technology you can many times wait till week 24, do a caesarian and put the baby in intensive care. In those exceptional cases where you have to choose, you can make exceptions to the case. Although in those cases the moral laws clearly points to saving the mother and again this can be defended morally. Please note we do not create laws out of exceptions to the rule (e.g. occasionally you do need to run a red light to get someone to the hospital as a civilian, that does not mean that we ban red lights).

³ Ectopic essentially means "Not in the normal place". Vs. Entopic which means "in the normal place".

As to contraception, I am in favor of any kind of contraception that does not kill a human. You'll understand more of what I mean later on in this paper.

The main Question

Now we get to the meat, there is really one main question that we have to ask whenever we talk about abortion. All other questions are secondary.

Let me say that again. Whenever we talk about abortion, we usually can reduce everything to one main issue.

Here's the issue and I'll use an example that Greg Koukl of Stand To Reason uses (www.str.org).

Let's say you have a kid. One day while you are working on the computer or watching TV your kid comes up behind you and says: Hi Mom, can I kill this?

What do you say? Let me repeat the question.

One day your kid comes up behind you and says: Can I kill this?

What is your immediate response?

Exactly, do you say: Go ahead? No, of course you don't.

What do you say? You say: What is IT?

Or first you say NO. Then you say: **What is IT?**

But why do you ask that question? Well, you ask that question because if it is a roach or a mosquito. Then quick kill it. But if it is the next-door neighbor's puppy, then you have a problem with your kid. And if it's the next-door neighbor's pesky 4-year-old son, you have an even bigger problem with your kid.

What is IT?

Why do you ask that question? Because it is important! It is very important.

So when someone asks me if abortion is OK, I ask "what are you aborting?" If you are aborting a lump of your own tissue. Then that's up to you. But if you are aborting a human being then NO!

If the unborn is not human, then no justification is needed for abortion. But on the other hand if the unborn IS human or if we are not sure, then no justification is possible.

Unless of course you want to talk about some Hitlerian moral values. Which we already discussed.

I believe that I can reduce 90% of your issues to this one question: What is IT?

In the next section I will first attempt to show you that all the arguments reduce to What is it? Then we will actually discuss "What it is."

These are most of the excuses that my Pro-choice friends and Pro-Choice people in the Media use. Feel free to add to them.

1. Coat Hangers
2. Abortion is a private matter between a woman and her God.
3. Most poor women cannot afford another child.
4. Women should not be forced to bear an unwanted child
5. Unwanted/Abused Children, Mentally retarded or handicapped Children, Quality of Life
6. Adoption is too painful for the mother
7. Intolerance by Christians
8. Opposition to Abortion is based on Religious Beliefs so it should not be imposed on people without those beliefs.
9. If you are opposed to abortion don't have one.
10. Until you can take care of unwed mothers and provide care for all the children you can't oppose abortion.
11. Overpopulation
12. Being anti-choice causes fanatics to bomb clinics and kill people.
13. How can you as a man speak to the issue? This is about a woman's right to choose.
14. It's a women's body. She should be allowed to do what she wants with her body.
15. Abortion is a very complicated issue and we should not be making decisions for others.
16. Rape/Incest/Life of Mother
17. Pro-lifers are hypocritical and believe in Capital punishment.

18. If the fetus is human then the Government will start putting pregnant women in prison if they don't eat well, or drink an extra glass of wine or smoke. Where will we draw the line? What about our privacy?
19. Why are you wasting your energy on 1.3M abortions, shouldn't you be focusing on the 45 Million people with HIV instead? Or we have so many other important issues like starvation and human rights and we should first fix those before we address abortion.
20. Won't arguing about Abortion alienate people to Christianity?
21. Unless you've had an abortion how can you speak to it? Unless you've been in a situation where you've needed an abortion how can you condemn it? You don't know what it's like.
22. The law says that fetuses have no rights. What right do you have to violate the law?
23. If we outlaw abortions in the US, people will just go to other countries and have abortions.
24. Maybe Abortion is wrong, but you can't legislate morality? Or OK so maybe you are logically correct, but this is an emotional decision and you can't change behavior.
25. Women will still keep having abortions regardless of what we do, so we shouldn't have a law against it.
26. If Abortion is outlawed, women will become outlaws or: I have trouble with the idea of putting women in jail for having an abortion. You'll fill up the jail cells with poor women who are already emotionally traumatized.

Here's my evidence that almost every argument reduces to "What is it?"

To see if your Pro-Choice argument reduces to "What is it" in all your reasons for why Abortions should be legal replace fetus with "one-day-old baby" and see if your logic still stands.

90% of the time it won't and it will bring you right back to the issue of "what is it?"

You'll see that as we go through these cases, you will want to say, "but you are assuming that the fetus is human" and my response will be, "Yes exactly it all lies on if the fetus is human or not, and very little else." Once we agree that that is the issue, I will try and show you why I believe the fetus is indeed human.

1. Excuse: Coat Hangers

You remember the coat hangers. My Pro-Choice friends tell me that I must keep abortion safe and legal because otherwise women will die due to back alley abortions.

First of all the statistics don't prove this to be the case and I'll show you the actual stats in a bit.

But here's the answer: I agree with you, if the fetus is not human we should permit abortions by licensed doctors. But will you agree with me that if the fetus is human then this is not a valid excuse to allow abortions.

Because that would be like saying, we find that women who try to kill their one-day-old babies are dying in the process so we should allow them to kill their one-day-old babies safely. Would you be for passing a law that makes it safe for a woman to kill her one-day-old baby?

Obviously not. Why not? Because you don't doubt that the one-day-old baby is human. But you don't legalize an immoral act because it is dangerous to the people committing the act do you? In other words, Deaths due to bank robberies are not a reason to make bank robbing legal.

By the way: Most abortions were done by Doctors (who were violating the law) in their sterile and *clean offices*. Not by meat butchers in the back alley.

Here are the actual stats. In fact most of the improvement was due to the use of antibiotics that kicked in in the 70's⁴.

1960 Illegal in all states: 289 per year
 1966 - Illegal in all states: 120 per year
 1972 - Legal in 16 States 39 per year
 1980 - Legal in all states: 10 -20 per year

⁴ Centers for Disease Control Abortion Surveillance, Annual Summary, 1978

So it was never thousands of women, but even if it was, let me re-emphasize that deaths of bank robbers due to their bank robberies are not a reason to make bank robbing legal. So again the real question is: Is the fetus human?

2. Abortion is a private matter between a woman and her God.

The answer: I agree it would be a private matter if the fetus were not human but *What is IT?* If the fetus is human, that would be like saying. "Killing her one-day-old baby is a private matter between a woman and her God."

Obviously appealing to privacy does not solve this problem. Committing a crime in private does not absolve you of the crime. If you rape someone in private, or steal something in private that doesn't justify the crime. It's the act that determines if it is wrong, not the privacy in which it was committed. So is it OK to say "Killing her one-day-old baby is a private matter between a woman and her God." Obviously not. So again the issue reduces to what is the fetus? If the fetus is Human, it is NOT a private matter. If the fetus isn't human, who cares what you do and where you do it. Location maybe important in real estate, but it's not important here.

3. Most poor women cannot afford another child.

My answer: I agree but *What is IT?* If the fetus is human, are we to let someone kill another person because they can't afford to take care of them? Would we allow a woman with a one-day-old child who suddenly lost her job, kill that one-day-old because she no longer can afford to feed it?

In addition remember the economic argument given by the Southern Farmers...sure slavery is bad, but we can't afford to run our farms without them. Is this a valid argument?

Ah but you may say, the fetus is not a one-day-old child. OK so we agree that the issue is not if the woman can afford the child or if it's a private matter etc. **The issue is if the fetus is human like a one-day-old child.**

4. Women should not be forced to bear an unwanted child.

I agree but *What is IT?* If the fetus is human should she be allowed to kill it? For instance if a woman already has two other kids and she suddenly decides doesn't want her third already born one-day-old then she should not be allowed to kill it. You see it does depend on if the fetus is human and **not** on if the child is wanted or unwanted.

5. If we allow abortion we'll end up with unwanted and abused children. They will have a terrible Quality of Life. What if they will be Deformed or Handicapped? They will have a tough life.

I agree but *What is IT?* If the woman has a one-day-old then do we allow her to kill the child if we think she will abuse it or doesn't want it? Or do we in fact take the child and give it to someone who can take care of it. "But the child isn't born yet and she has to take care of it for 8 more months?" Agreed but the issue is then is it OK to kill a child to stop it from being abused. Obviously not... if it is a child. Secondly is abusing the child worse than killing the child? You see the question is not if the child will be abused, but whether it is a child or not.

In addition I should add what my mother-in-law said: When abortion was first legalized all the pro-choice people said that Child abuse would be stopped or at least be reduced. But on the contrary, in the years since Abortion was legalized and became commonplace, child abuse has increased almost **200%**. Obviously abortion on demand has NOT stopped child abuse, it has made it worse. Isn't it time to try a different solution?

On the issue of deformed or Handicapped Children, simply ask again: *What is IT?* Can we kill one-day-old children who are deformed or Handicapped? Obviously not. So then it is an issue of what it is and not an issue of if they are deformed or handicapped.

6. Giving a child up for adoption is too painful for the mother.

Agreed, but *what is IT?* If the fetus is equivalent to a child, then do we allow the mother of a one-day-old to kill the child, rather than allow the child to be given up for adoption because it hurts the mother? Obviously not! Remember Susan Smith who killed her two sons? She could have given them up and put them in foster care. But she chose to kill them. Did we say "Hey that's very noble of you! That was brave of you to abandon the usual traditions." No we put her in prison.

And think of this: Is it more painful to give up a child for adoption or to kill it?

7. Intolerance. Christians are intolerant of our beliefs.

Well if the fetus is human then it's like being intolerant of people killing babies. Let me ask you this is it OK to be intolerant of a mother killing her one-day-old?

Was it OK to be intolerant of Hitler killing the Jews? So it's not an issue of being intolerant, but an issue of what we are being intolerant about. You must agree it is OK to be intolerant of some things. Is killing a one-day-old baby one of those things we can be intolerant about?

8. Opposition to Abortion is based on Religious Beliefs so it should not be imposed on people without those beliefs. Don't impose your Morality on me.

I don't agree it is a religious belief. In fact this whole time I have not appealed to the Bible or to my religion. I have only appealed to the fact that we both think that the murder of an innocent human is wrong. Would you argue that it's a question of religious beliefs or not if someone wanted to kill their one-day-old baby? Obviously not. It's got nothing to do with religion. It's just plain wrong to kill a one-day-old baby. Would you agree that if we can scientifically and philosophically prove the fetus is human without appealing to religion than it's not a question of religious beliefs? The question is *What is IT?*

In addition as mentioned before here are some decidedly un-Christian groups who are pro-life. I've repeated this information for your convenience.

<http://www.godlesspro-lifers.org/> A pro-life Atheist

<http://www.no-violence.net/> Pagans for Life

<http://www.feministsforlife.org/> pro-life Feminists

<http://www.l4l.org/library/> pro-life Libertarians (founder is an Atheist)

<http://www.democratsforlife.org/> pro-life Democrats

<http://www.fnsa.org/fall98/ed.html> -> Article "Abortion Isn't Always A Spiritually Divisive Matter" by Mary Krane Derr

http://www.witchvox.com/va/dt_va.html?a=usin&c=teen&id=3607 A pro-life Witch

<http://www.plagal.org/> pro-life Gays and Lesbians

<http://www.geocities.com/CapitolHill/Parliament/8383/paganlinks.html> A good collection of non-Christian pro-life links.

Thus as we can see the Pro-Life viewpoint is NOT a religious issue.

9. Don't impose your Morality on me.

Secondly if the fetus is human, is it OK for me to impose my morality on someone trying to kill it? Would you impose your morality on someone trying to kill their one-day-old? Also remember before the Civil War the Southern states said that Abolitionists should not impose their morality on the slave owners. Also while you are worrying about imposing your morality on others, ask why we were imposing our morality that the Jews were fully human and not subhuman, and that killing and conquering neighboring countries is bad, on an entire country of Germans during WWII?

In addition are you saying it is wrong to impose your morality on someone else? If so why are you imposing **your** moral value on me? The very fact that you are telling me that something is wrong is a moral value itself⁵. And you are trying to impose it on me. Obviously it is OK to impose moral values on others. We do it all the time. My moral values say that it is OK to impose the moral value that you should not kill on others. What do your moral values say about this?

About now you will say: Well the fetus is not human so we are not arguing about the same thing. I would say, so you agree the issue is not that I am imposing my moral value on you, but whether the fetus is human or not.

10. If you are opposed to abortion don't have one.

Yes, but *What is IT?* If the fetus is human, that's like saying if you don't want to kill your one-day-old don't kill it. But let me kill **my** one-day-old. Obviously that doesn't apply. In the 1800, slave owners said; if you don't approve of slavery don't own any. Was that acceptable? How about if Hitler had said, if you don't want to kill your Jews in America don't kill them. But don't stop me from killing our Jews in Germany. That argument is nonsense if the fetus is as human as the Jews or the Slaves or whomever are.

11. Until you can take care of unwed mothers and provide care for all the children, you can't oppose abortion.

Not really, we come back to: *What is IT?* That's like saying you can't outlaw killing one-day-olds unless you take care of their parents and provide adoption for them.

We actually do both. We outlaw killing and we provide adoption and care. E.g. Heritage House for unwed mothers who keep their baby and the Snowflake Programs.

Look at all the orphanages in history? Who started them? Christians. Did you know that even if every single abortion was stopped and the babies given up for adoption there would still be 40 years of shortage? You see most people think only childless couples adopt. But that is nonsense. Almost 30% of all married couples with or without kids would consider

adopting a child or even two in many cases. That's about 40-60M babies wanted. For example, we know about 10 personal couple friends who have their own kids and have still adopted up to 3 orphans of all ages. We plan to do it as well.

But even if we didn't do that there is still a case for speaking out against it. Did we have to first take care of kids when we found parents who abused their kids before we could pass a law against child abuse?⁶

Did we have to be willing to take the Jews and care for them *personally* before we could condemn Hitler for trying to exterminate them. Do you have to have a home for slaves before you can condemn slavery? What rot? In fact this latter excuse is precisely what many racists used before slaves were freed here in America. The common refrain was: If you free the slaves, they will all starve. It's better for them to be slaves than starve? They'll be taken care of by their slave masters. Do you see the insidiousness of this. Of course we should be willing to be compassionate, but we should not be killing humans.

12. Overpopulation

Population isn't a big issue because if we took the density of downtown San Jose and made Texas one big city of that density, all 6 Billion of the world's population would comfortably live there. That would leave all the rest of the world for the environmentalists (OK I'm just kidding).

But for the sake of argument let us grant that overpopulation is an issue. Then the question is what? Yes it's back to: *What is IT?* If the fetus is human, can we just kill it to reduce the population? What if we decided to kill all one-day-olds, would that be OK? Or how about all 70 year olds? How about all those with AIDS? How about all mentally ill? Obviously we realize that we shouldn't kill humans just because of overpopulation.

Also we notice that most pro-choicers who quote this argument don't offer to kill themselves to reduce the population. Why do they only offer up **other** people's lives?

"I notice that all the pro-choice people have already been born." Ronald Wilson Reagan

13. Pro-Life rhetoric causes fanatics to bomb clinics and kill people.

Blaming "Pro-Lifers" for fanatics like Clinic Bombers is like blaming Martin Luther King for the Black Panther Murders? In fact many people tried to blame MLK for precisely this. Many times there were riots amongst the African American community because King told them to stand up for their rights. Many whites blamed MLK. Did those whites have a case? Should King have stopped preaching his message or equal rights?

We cannot defocus the issue. We should go back to the fundamentals. I disagree with the violence, but that does not take away from the real question. What is IT? Are we killing a human being when abortion takes place? That is what we are focused on at this point. If it is human then is it wrong to speak out against it? If someone was killing one-day-olds and I spoke out against it, would that be wrong if someone started bombing things as a result of our speaking out that way? I condemn the violence, but I also condemn the killing of fetus if they are human. You need to tell me what it is first.

14. How can you as a man speak to the issue? This is about a woman's right to choose. You have no right to talk about abortion.

First of all, do you agree if we were talking about a one-day-old child being killed, then I as man would be permitted to argue against that one-day-old being killed? Similarly if the fetus is human do you agree that I should be allowed to try to save it from being killed?

Secondly if you say that I can't speak to this issue because I am a man, how come you accept the law that legalized abortion? It was decided by 9 male Supreme Court Justices. Why do they get the right to make a decision that has nothing to do with them? The point is that the validity of the argument should be based on the content of the argument, not on the person making the argument. Disprove my facts to destroy my argument, but don't be sexist and make discriminatory ad hominem arguments. Because that is invalid don't you think? The facts here is that I am going to try to prove to you that the fetus is human and my maleness has nothing to do with the issue.

15. It's a women's body. She should be allowed to do what she wants with her body.

⁶ No, first we said it's against the law to abuse kids, then over the years we figured out a social service to take in the abused kids and counsel the parents. Moreover, today if you don't want your child, you can leave it, no questions asked at any hospital. They will make sure the child gets taken care of.

Again, the question is *What is IT?* If the fetus is human then it is not part of a woman's body. It's a separate living being. So she is not allowed to do what she wants with someone else's body. We will prove this later on in gory detail. See ahead in these notes, I will make a systematic and logical case to prove that the fetus is NOT part of the woman's body.

But furthermore even if it was her own body, women are NOT allowed to do what they want with their own body. They are not allowed to take drugs. They are not allowed to try to commit suicide. Remember it is still illegal to commit suicide (not for long though). Why is that law there? What do we do with people who we know are depressed and suicidal? We put them in a place where they can't kill themselves. Don't we. If it was legal to commit suicide we would not have a legal basis to try and prevent someone from killing themselves. So people are not allowed to do whatever they want with their bodies, there are limits.

But even if I grant you this, you then have to prove the fetus IS part of the woman's body.

16. Abortion is a very complicated issue and we should not be making decisions for others.

It may be a complicated *social* issue, but we are going to argue that it is a simple *moral* issue. Simply put, the real question is *What is IT?* If the fetus is human, then abortion is murder, if the fetus is not human then who cares what you do with it. I don't see that as very complicated.

Imagine if you would Hitler saying: We have a complicated issue with the Jews; they are taking over our businesses and ruining our country. So we are choosing to kill some of them, put some to work and starve the rest. How dare American ask us not to kill them? It's not that simple. It's very complicated. Killing Jews should be a decision made between a German and his God. It's a private matter. I bet Susan Smith who killed her 2 young sons said: It's not that simple. I want to get married again and my boyfriend doesn't want two kids. I should be able to choose if I get rid of them or not. Killing my kids should be a decision between me and my God. And she did kill them.

Do you want one more example: How about slavery and civil rights? Didn't the folks in the south say: This is a complex issue, if we free the slaves who will work our fields? Our families will fall apart. If we give them equal rights they may marry our daughters. We can't let that happen. It will create social havoc.

Again, you are probably thinking: Well you are acting as if the fetus is human. And over and over again I have to say, in that case you agree that there is only 1 issue. **Is the fetus human?** Because if the fetus is not human, no excuse is necessary. But if the fetus is human or we are not sure, no excuse is sufficient. I will prove to you that the fetus is Human shortly. But until that point I wish to show you that the issue is solely about the humanity of the fetus and not about any other issues, whether they be economic, social or cultural issues.

17. Rape/Incest/Life of Mother

This is one of the exceptions. I already told you that I am willing to grant you 4 exceptions to the rule. Note there is definitely a case for us to desire to save the child in the case of Rape and Incest, but I do not want to fight this battle yet. This is not the time for that battle.

But here's my logic in case you want it. If a man rapes a woman, and we catch the man. Does the law permit the woman to put a gun to his head and shoot him? No. We'd like it to but we are not allowed to.

So if we are not allowed to kill the perpetrator of the crime and if the fetus is human (What is IT?), how much less should we be able to kill the second innocent victim of the crime?

This is the same argument for Incest. If you can't legally kill the perpetrator how can you kill one of the victims?

And if you then bring up the genetic issues with incest it still comes down to What is IT? If the fetus is human, even if it has a genetic deformation can you just kill it? Would you kill a one-day-old with a genetic deformation?

By the way when I give you the rape and incest exception you may come back with this: Well if Rape is the exception and abortion is illegal otherwise, does that mean that if a woman has been raped, and wants an abortion she will have to prove that she was raped.

Well the answer to this is varied. First of all remember that rape isn't really an exception but we'll save what kids we can. But since it is an exception, the woman would then need to file a police report saying that she was raped, when she was raped, the person and a description of the person who raped her. The report should be filed within a few days of the rape (and not a month later after she finds out she is pregnant). DNA evidence would be taken from both her and the fetus if she has already conceived. If the father is located he would face criminal punishment for rape. Just like any crime.

It needn't be done in public and can be done in private to avoid her further pain. Sure, we cannot prevent people lying and one envisions that there may be lots more rape reports showing up, but neither can we prevent people from murdering but there are no moves to stop laws against murder. In either case the issue is not the exceptions to this rule but the fact that the fetus is human and we are trying to save it 99% of the time. Remember even if 10% of the women lie about being raped, we'll still save 90% of the human lives (if it is human).

18. Pro-lifers are hypocritical and believe in Capital punishment or Pro-lifers are Pro War.

Same response: *What is IT?* Even if Pro-lifers were hypocritical, would that mean it was OK to kill the fetus if it's human? For example if I was the biggest hypocritical liar in the world and I said it was wrong to kill a one-day-old, would that make it OK to kill one-day-olds? Obviously not! The validity of an argument should be judged based on the logic and facts of the argument not based on who is making the argument or even in what their other beliefs are.

But since you mentioned it, actually the word Pro-Life was specifically intended to focus on the fact that the Fetus was human and we believe the Constitution says we have the right to life – liberty and the pursuit of happiness. It does not address other situations. Surely, you understand that Pro-Life does not refer to shooting someone in self-defense? Certainly, you don't think Pro-Life refers to not being able to kill enemy Nazi soldiers during WWII? Obviously not. Do you think Pro-Life refers to killing cows for steak? If someone claimed to be Pro-Life, surely one wouldn't be silly enough to think that their "pro-lifeness" applied to the burger they had for lunch. You personally may be a vegan but surely you can comprehend that the pro-life label applies to their position on abortion.

Similarly, you must agree that only a fool would think that Pro-Choice implied that you agreed that Hitler should have been given the choice to kill the Jews. Obviously, the label is a convenient way to summarize a one's view or position. Let's not mutate it to mean something neither of us ever intended it to. So please let's stick to the issue at hand.

However, it is worthy to say a few words about being pro-war and pro-capital punishment (i.e. the death penalty).

1. Some Pro-lifers may hold pro-war views, in many cases this means that they are only in favor of what is considered a Just-War. To understand more please refer to the documentation available for the Just-War Doctrine. This clarifies when and where a war is permissible. The reader will notice that wars are permissible in this doctrine to save lives and uphold freedoms only, and not for grabbing land or power.
2. Some Pro-lifers may be pro-capital punishment. The confusion here is that many people blindly believe that being pro-life indicates that they are against death. But as mentioned in the above paragraph this is just a way of referring to the principles. It does not codify or explain the entire principle. Pro-lifers are really against the killing of *innocent* life. Some one who has been condemned for murder is not innocent thus the pro-life cause does not cover them.
3. Most people are against killing because of Biblical principles. They claim the 10 Commandments or Jesus' words indicate that the Law was "Thou shalt not kill." However, as C.S. Lewis says in *Mere Christianity*, both Hebrew and Greek has two words for kill. One that means kill and one that means murder. In the Old Testament in Hebrew God uses the word Murder. Three times in the Gospels in Greek, Jesus uses the word Murder not Kill. Elsewhere in the Bible when God instructs Moses or Joshua to kill the enemy they use the word which means kill and not murder.

If you want, feel free to call the movement by what they are fighting for. People for maintaining the legality of Abortion vs. People for banning of Abortion. Now can we move back to the real issues?

An additional point to note is that you should also realize that pro-lifers may hold lots of contradictory ideas. Some pro-lifers may even be racists. But that just means that their character or judgment is bad, not this argument. If you wish to defeat this argument you have to defeat it based on the facts and the logic. Attacking their other beliefs is actually an ad hominem fallacy. It's useful if you are trying to decide to vote for the person but useless if you are trying to judge the validity or the soundness of their argument.

By the way if you are talking about the case where an innocent man is about to be executed, we'd all be very strongly against that. I am all for requiring DNA evidence for every possible case we can use it for.

A quicker conversational response: Over the years I've come up with an optional response that maybe more useful in situations where we don't have time to setup the "What is it?" question. Here's how it goes:

Pro-Choicer: You Christians say you are pro-life but you are all hypocrites because you are for the death penalty.

Me: OK, first, I am against the senseless killing of any innocent person. Do you agree with me that neither of us wish to see an innocent life being extinguished? But let me see if I understand your point. Are you saying that a 1 day old baby is as morally guilty as someone like Eichmann the Nazi who killed 1000's of young kids? Are you saying that executing Eichmann a murderer and that 1 day old baby is morally equivalent? Obviously not.

Then let me ask you this, imagine that there was a man who had carefully plotted then raped and murdered 20 young girls over the years and is now on death row, do you think that there is no moral difference between that person and a 1 hour old baby?

Of course there is.

Well if there IS a moral difference, do you think that moral difference is still there between that same murderer on death row and a baby that is an hour or a day away from being born? Who is innocent in this last scenario? (Note you may have to remind them that it is legal to have an abortion in the United States until the baby's head has cleared the birth canal).

So if there is a moral difference do you see why I can be for the death penalty for a guilty man and against the death penalty for an innocent baby?

19. If the fetus is human then the Government will start putting pregnant women in prison if they don't eat well, or drink an extra glass of wine or smoke. Where will we draw the line? What about our privacy?

First of all any discussion on this issue is separate from whether the fetus is human or not. The humanity of the fetus must be decided based on science and philosophy, not because that conclusion will have some side effect that we are loathe to accept. Remember: **Don't let the consequences of your logic force you to abandon that logic.**

So the real issue here is "What is it?" and not "What are the consequences of it being human and can we live with that?" Again I refer you to the white slave owners in the old days of the US. They came up with numerous consequences that freeing the slaves would create. For one it would mean that all the slaves would be equal to them.

In addition one wouldn't give the average German population the benefit of the doubt if half way through WWII, someone was suddenly able to start to convince them that Jews were really fully human and they said: "Well are you saying that now we have to feed them well, release them, give them back all the stuff we stole from them? That's just too much to do. Where will we draw the line?"

The conclusion of our logic should stand as long as the logic is sound and regardless of if we like the consequences or not.

But having said that let's look at this issue briefly.

If a woman is trying to kill her baby in utero by any means e.g. drinking poison, or having someone punch her in the stomach or shooting into her womb with a pellet gun –(don't laugh it's been done and is on record). Then that is illegal regardless, because it shows intent to harm and is similar to a woman punching her one-day-old.

If the woman is taking illegal drugs that activity is illegal on its own and there is already a law for that. So we need not say more.

However if the woman is merely smoking or drinking or not eating the correct amount of protein etc, then while we have evidence to show that these activities can reduce the fetus's weight, the woman's intent is not to harm the baby (if it is, it will be very hard to prove). Also, in this case we are not talking about life of the fetus but health of the fetus. Thirdly while most pro-lifers are against mothers smoking in the presence of their one-day-old babies, we would be loath to make that activity illegal. This is ironic because our counterparts on the other side of the abortion issue are usually very eager to make that illegal. However, if the mother is trying to commit suicide, we are legally allowed to restrain her (not only for the baby's sake, but for her own sake).

So the short and the long of it, is that it does not logically follow that we need to legislate how a pregnant mother acts as long as she is not trying to kill herself or the baby.

20. Why are you wasting your energy on 1.3 Million abortions, shouldn't you be focusing on the 45 Million people with HIV instead? Or we have so many other important issues like starvation and human rights and we should first fix those before we address abortion.

The answer to this one is actually best served with an example. Let's say you are walking down the road and you see someone abusing his or her child. Do you just walk on by and say: "Well I should be more worried about the 45 Million people in Africa who are HIV positive, sorry little child?" Of course you don't, the concept is silly. Do we stop all new laws preventing child abuse because of the HIV problem? Do we stop investigating the Laci Peterson murder case because people are dying in Kashmir (yes that's the correct spelling)? Do we stop protecting people from being murdered because children are starving in Africa? Naturally not! Just because a greater injustice may exist somewhere, it does not logically follow that that we should ignore lesser injustices. We deal with injustice as it impacts us and as we are able to do so and as we feel led.

So "What is it?" If the fetus is indeed human, you cannot make a valid or logical case that we must be forced to ignore the more than 3500 aborted fetuses daily while we deal with a larger problem. Note that even in saying this you are agreeing that this is a problem. So now all you are arguing are priorities. You must set yours, and we will set ours. But please don't justify the killing of one set of humans while you focus on another set of humans. I am not asking you to go out and picket anything.

I am asking you to vote to pro-life and urge your congressman to do so as well. Surely you can do both this and your service to the people who are suffering without compromising either.

21. Won't arguing about Abortion alienate people to Christianity? And what about people who have had abortions?

First of all: Nothing in the argument should be taken as it being a Christian argument. I believe any religion and even atheists who hold to the sanctity of human life can embrace the logic given here. This is not an issue of religion but an issue of if it is wrong to actively kill an innocent human. In addition not once did I bring up religion or appeal to it? So then why do you think this is a religious issue and why do you now wish to make it a religious issue? It isn't to me.

Secondly I don't think that presenting a winsome logical argument for a moral cause will alienate rational people. It may alienate irrational people. But if the fetus is really human then this matters to me only as much as arguing against the extermination of the Jews would have alienated the irrational Nazi's to Christianity.

As to people who have had abortions, we must be very sensitive to them as I mentioned at the beginning of this paper, but if the fetus is human then they have indeed killed a human by their actions. This has serious emotional consequences that we must be willing to deal with and address. They need to be dealt with, with compassion and love and caring. Ignoring that they have killed a human is irresponsible, in fact numerous surveys indicate that many women are already privately and secretly suffering from their abortions, because their own consciences have been convicting them as they see other babies and they look at other's ultrasounds.

22. Unless you've had an abortion, how can you speak to it? Unless you've been in a situation where you've needed an abortion how can you condemn it? You don't know what it's like.

This is rather an irrational question, but I've had it asked of me. Here's the answer. "We understand that women who have abortions are in dire straits and are desperately seeking a way out of it. However what is it? The whole issue is precisely dependant on what the fetus is. If the fetus isn't human who cares. But if it is human then you can't go around killing someone because you don't like the situation they've put you in. **And don't I have a right to try and protect a human life.**"

Remember Susan Smith? She killed her two young sons because she wanted to get married again but she couldn't because the man she was in love with didn't want a family. This question would be like Susan Smith saying: "How can you condemn me for killing my two sons? Until you've been the same situation and in love with a man who doesn't want kids, you can't speak to it. You don't know what it's like."

You could then extend it to the situation of slavery. That would be like the slave owners saying: "Until you've got an entire plantation of crops that need harvesting you can't condemn me and talk about abolishing slavery."

In addition if that's the logic that you wish to use, let's use it in the right way.

Why stop at the person who is having the abortion. Why not extend that logic to the person who is being aborted? This translates logically to this: Until you've been aborted yourself, you can't approve of abortions. And let me tell you there are a few people⁷ around who survived an abortion. One of them is named Gianna. She survived a saline abortion and does not think abortions should be legal.

So why aren't you saying instead: "Until you've been aborted, you can't speak to this issue." Gianna has been aborted and says it should never happen.

Here is the link to Gianna's story: <http://www.abortionfacts.com/survivors/giannajessen.asp>

Obviously this argument is fallacious and meaningless. By the way this is a great response to people who say this is a woman's issue. Just respond as follows:

Pro-Choicer: This is a woman's' issue. How can you speak to this unless you are a woman?

Me: Actually this is an abortion issue? How can you speak to it unless you've been aborted? I've spoken to survivors of Abortion like Gianna Jessen. She says abortion should be stopped. What's your response to her? Oh an Roe V. Wade was legalized by 9 MALE judges. Why did they get to decide on it?

⁷ This brings up a curious question for the philosophical at heart? If Gianna was not human when she was aborted, did she become human after she was aborted?

23. The law says that fetuses have no rights. What right do you have to violate the law?

At no point are we encouraging people to violate the law⁸. We are asking people to CHANGE the law. This is not only legal, but this is my constitutional right. Why are you trying to oppress me from trying to change the law? (OK I know you aren't). But you could ask the same thing about the people who fought to make discrimination illegal. Why were they fighting against a law that existed on the books? Well, simply because it was a bad law and it was an immoral law. We believe that that is the same case here.

24. If we outlaw abortions in the US, people will just go to other countries and have abortions.

Yes this is quite true. But what is the moral conclusion we should draw from that fact?? Child prostitution is legal or ignored in some countries. Does that mean that we should legalize it or ignore it here? People who want child prostitutes will just go to other countries.

Obviously just because other countries are doing bad things, that does not mean that we should too. Let me ask you this: If the fetus is human and abortion kills a human then why aren't you worried about killing them? Maybe you should be part of the campaign to put pressure on **other** countries to stop their abortions as well.

25. Maybe Abortion is wrong, but you can't legislate morality? Or OK so maybe you are logically correct, but this is an emotional decision.

First when people say "You can't legislate morality" that is the funniest thing in the world. We legislate little BUT morality. Why do you think we have a law against murder or stealing or embezzling or driving drunk? Because they are BAD, they are immoral. Of course we legislate morality; obviously people who say things like this have never ever thought it out and are just spewing illogic. (See my paper on "Legislating Morality"). Moreover legislating morality may not change that generation's people's hearts, but it will enormously change the hearts of the next generation. For instance within even one generation of the Civil Rights movement and the Civil Rights laws, most kids believe that discrimination is a terrible thing. Laws change hearts of the next generation.

The second part of this argument is irrelevant. Murder is also usually an emotional decision. So what? What has that got to do with doing the right thing? Even if the South never bought off emotionally on the fact that Slavery was wrong, we still did the right thing by making it illegal and freeing the slaves. Similarly even if women never agree that abortion is wrong, what does that have to do with saving lives, if the fetus is human? We don't need their agreement to do the right thing and pass moral laws.

26. Women will still keep having abortions regardless of what we do, so we shouldn't have a law against it.

The answer to this one is even simpler. Let's see if this logic holds for anything else.

Let's try murder for instance. "People will keep murdering each other regardless of what we do, so we shouldn't have a law against it."

Obviously the logic doesn't hold does it? You don't create laws because people will or will not follow them. You create laws to protect people and because it's the right thing to do (i.e. the Moral thing to do). If the fetus is human they need to be protected as much as we can. Sure women will still have abortions, but people will still steal and murder and rape. We don't toss out the laws against them.

27. If Abortion is outlawed, women will become outlaws or: I have trouble with the idea of putting women in jail for having an abortion. You'll fill up the jail cells with poor women who are already emotionally traumatized.

First of all, at no point have we discussed how we should enforce the anti-abortion laws. This is a good time to discuss it. There are varying options here and I'm fully willing to let lawmakers and judges debate the best way to implement and punish lawbreakers. My personal preference is to put the mother under probation and require counseling for her. No jail time for her, but I fully believe we should put the doctor in jail. After all if the fetus is human, it's the doctor who did the killing and made money of it.

⁸ Note that I do not recommend that we be involved with Operation Rescue or Civil disobedience type activities. Not because I don't believe there is a place for them (There was a time and place e.g. during the civil rights movements) but because I think that we can be more effective if we discuss this rationally and present rational arguments and convince people in a winsome way.

If the woman repeatedly has abortions then perhaps something could be done to stop her. But I believe that over time the nation will turn against abortion just like they turned against slavery. And while racists are still around, they are not tolerated much by a majority of the population.

Some people mainly pro-choicers say this is hypocritical, one blogger seemed to base his entire argument of this: If abortion is really murder than we should put these women in jail he said. Since we don't plan to do that we obviously don't think it is murder. But he misses the argument. The issue is not if we deal with women inconsistently. Maybe we are inconsistent. So what? The issue is: What are we killing? What is it?.

So are the reasons justifiable?

MAJOR REASON FOR ABORTION	%
Inadequate finances	21%
Not ready for responsibility	21%
Life would be changed too much	16%
Problems with relationship; unmarried	12%
Too young; not mature enough	11%
Children are grown; woman has all she wants	8%
Fetus has possible health problem	3%
Woman has health problem (not life threatening)	3%
Pregnancy caused by rape, incest	1%
Other	4%

Now let's look again at the "reasons" why women had abortions and see if any of them can be justified (as long as we grant them the exception of the mother's life as we mentioned already).

Source: Physicians for Reproductive Choice and Health® <http://www.agi-usa.org/pubs/abslides/>

Are any of these issues really valid if the fetus is human? Could any of these apply to a one-day-old? How about a two-week-old baby?

Remember: If the unborn is not human, then no justification is needed for abortion. But on the other hand if the unborn IS human or if we are not sure, then no justification is possible (except if the life of the mother is at stake).

Proving that the unborn are Human

Now all this time that we've been saying we will prove that the fetus is human or that we can't determine that it isn't human. In actuality, the burden of proof should be on you to prove that the fetus is **not** human, but I have to first give you reasonable reasons to doubt that it is not human. This is because today's conventional wisdom says that a fetus is not human. How do we start this? How do we prove the fetus is indeed Human?

I am going to provide you with scientific and logical information that will prove that the fetus is human. Then we are going to show that any philosophical conditions that you can come up with regarding personhood or the difference between a fetus being human vs. a human **being** also applies to a one-day-old baby or to deformed or mentally handicapped babies (and adults) and thus is arbitrary and has no validity.

Note we already dispensed with the "legality" argument indirectly. That is you cannot argue that a baby is not legally a person till it is born. Because in that case are you saying that the slaves weren't human until the 1800's law changed. What did the law have to do with actuality? And let's change the law in that case.

Finally I should clarify that I am not saying the fetus is IDENTICAL to a 1 day old baby. What I am saying is that a fetus is as HUMAN as a 1 day old baby. There is no morally significant difference between the two that would justify being able to kill one over the other.

There are 5 points that I want to focus on here.

1. Applying your criteria of humanness to a mentally handicapped unconscious one-day-old baby.

First anything you use to say the fetus is not human should be checked to see if it can be applied to an old sick person or to a deformed, mentally handicapped unconscious **one-day-old** baby. And we've seen some examples of this already. Here's another one. Some of you may say the fetus can't think. Well nor can an unconscious person. You may say a fetus can't survive on its own. Well nor can a **one-day-old** baby or Christopher Reeve.

2. I am not arguing about when a fetus gets its soul.

Secondly this has nothing to do with when a fetus gets a soul. Why? Because this is a religious argument and because none of us know when the fetus gets its soul, it will be your opinion or your religion against mine. For instance some Jewish Rabbis have claimed that the soul is not present until the child is 2 years old. This is a religious argument not a scientific one. So I would recommend we leave the issue of when the soul comes to a friendly discussion between Christians or Muslims or people of similar faiths. It is certainly not a scientific discussion and as such has no bearing on this situation.

3. Proving that the fetus is NOT part of the Woman's body.

A lot of times women will say that the fetus is not human and that it's just part of my body. Pro choicers use to carry signs that said: *Unwanted Tissue is the issue*. And this was their excuse that that they should be able to do whatever they want to their body.

We already talked about how you can't do anything you want to your body, you cannot take illegal drugs, you cannot legally try to commit suicide etc.

But the real issues is, that it *isn't* their body. This is quite easy to prove.

If the fetus is part of the woman's body, why does the woman have 4 hands, 4 feet, 2 hearts, 4 lungs and 2 heads? In fact if the woman is carrying a boy, does that mean that the woman has her own male sex organs? Obviously not! This is ridiculous.

The unborn in many cases cannot even give its mother a blood transfusion. It has different blood types. If you test the DNA of the fetus, it has its own DNA. It has Human DNA that is NOT ever ever identical to the mother's DNA. So how can it be part of their body? That's illogical and irrational and it's nonsense. In a pathological investigation, everybody realizes that DNA is unique to whom? To each human being. No two human beings ever share the same DNA and no human being has 2 different DNAs. Specially in this case where the fetus has have the DNA from its father.

So if it is not part of a woman's body what is it a part of? It's obviously a part of its own body. Well isn't that a human body? It's got human DNA.

4. The SLED

(Taken from Precious Unborn Human Persons by Greg Koukl of Stand to Reason).

SLED stands for: Size, Level of Development, Environment & Dependency

We are going to contrast a newborn with an unborn. Remember most of my battle is going to be focused on stopping abortions in the first 8 weeks. Although I would heartily endorse even a plan that first outlaws abortion from week 21 onwards. I would take whatever ground I can and save as many of the unborn as I can immediately then fight to save more on the next battle.

S in SLED stands for Size.

True the unborn is much smaller than the newborn. But since when does size have anything to do with rights or humanity or personhood. Does a 2 month old have more rights than a one-day-old because it is bigger? Is a preemie that is 2 pounds any less human than I was at 8.5 pounds when I was born? So size has to be eliminated.

L in SLED stands for Level of Development.

Many pro-choicers will claim the fetus is not human. Part of that claim is that it is not fully developed.

It is true that unborn are less developed than newborns, but this is morally irrelevant. A newborn for that matter is less developed than a toddler. But they are both equally human. A newborn cannot be killed anymore than a toddler can. The only real difference is that we can't see the unborn as often or as much. But our ignorance is no excuse.

I was thinking about this and decided that one invention I should come up with, is the ability to cheaply insert a wireless video camera that can stay full time in the mother's womb that would let us watch the baby grow on our TV anytime we want. You know – hi honey, let's switch channels and see how the baby is doing. Maybe we can put a projector in there so the baby can see us. How cool would that be? I think abortions would go down.

But coming back to L and level of development. The ability to perform human functions is not a necessary condition for human personhood. **Rather a person is one with the natural innate capacity to give rise to personal acts (as Stand to Reason puts it).** Even if they don't have that capacity at this moment, the fact that they will, determines their humanity. Take for example an unconscious person. That person does not have the capacity at that moment to choose and do things, but they will in the future. When they awake.

Or how about a baby born unconscious but alive. Is it any less human? Obviously not.

But in line with level of development, people will claim that it doesn't look like a human. In that case I would ask you if I can show you pictures. Once you see some pictures of aborted babies tell me if it doesn't look human.

Well you may claim, it doesn't look human between weeks 1-7. Well in that case does that mean we can kill a severely deformed or burned human? What does looks have to do with humanity? Either they are human or they aren't. Was the elephant man any less human because he didn't look it? And since the fetus does look human by week 8, will you now join me in a ban against abortion past week 8? If you won't then obviously you also agree that Level of Development and looks don't count.

The Oak and Acorn fallacy

At this point we'll deal with the Oak/Acorn argument. I've heard debates where Pro-Choicers say: An acorn is not an Oak. So a fetus is not a human. They say the fetus is a potential human not a real human.

I think this is a weak argument. Here's how it falls apart. First of all, I ask them. I'm sorry, I hate to sound ignorant but what sort of acorn are you talking about? Are you talking about an acorn from the Fagaceae *Quercus arizonica* (Arizona white oak) or an acorn from the Fagaceae *Quercus arkansana* (Arkansas oak) or are you talking about an acorn from another of the many species of oaks. (That's the family and genus and species of the Oak). You see as soon as you say that, it become obvious that whatever acorn they are talking about is still a kind of oak. And they have to define what sort of Oak they are talking about.

Obviously an acorn is still an oak of some species

So the acorn is an Oak already. It may not be an Oak Tree, but it certainly is an oak, it is if you will an oak seed, it has all the DNA of the Oak. So their argument reduces to: A fetus is not an adult human. But it is a human. A *human* fetus. In other words: A Fagaceae *Quercus arkansana* acorn is to a Fagaceae *Quercus arkansana* Tree as a Hominidae *Homo sapien* fetus is to a Hominidae *Homo sapien* adult.

In English: an Oak acorn is to an Oak Tree as a human fetus is to a human adult.

But also remember that you cannot compare the value of a tree with the value of a person so the analogy is faulty anyway (but it is used by Pro Choicers).

Now if you recall we were arguing that the fetus is not human. Well if it is not human then what is it? Remember our famous question? What is it? Now we apply it differently. If the fetus is not human then what is IT? Is it a dog? A duck? What is the fetus? Just like we had to define what sort of acorn it was we have to define what sort of fetus it is. Hey I have an idea, look at its DNA. Well it's a Human fetus obviously.

Now you may say it's a potential Human not an actual human. But as Scott Klusendorf from Stand to Reason so eloquently puts it: A potential X must be an actual Y. So if it's a potential human, what is it right NOW? Not human? You see a human zygote at the moment of conception has all the genetic information it will ever have. It is not the same DNA of the mother or of the father. It has 23 chromosomes from the father and 23 from the mother. No new genetic information will be added throughout its lifetime. There is nothing different between that zygote and you except for the SLED (Size, Level of Development, Environment & Dependency) as we will see. As my wife likes to say: Of course it is human, it has human DNA and it is alive (that is it is growing and has life and it is a self contained organism). So if it isn't human, what is it? If it had human DNA and was not self contained, it would be just dead skin or something. But we already proved it isn't part of the mother. If it had human DNA and was self contained but was dead, it would be a corpse. But it isn't that either. It has human DNA, it's self contained and it is living and growing.

Neither the egg nor the sperm is a potential human being on its own. That's why the sperm isn't human nor is the egg. But after conception the "product of conception" needs only nutrients to develop fully. Just like a baby needs only nutrition to develop into an adult. Sure it may have no brain waves. But it has everything it will ever need to determine its humanity scientifically. It just hasn't developed fully. But then neither has a one-day-old. And we don't seem to be too eager to kill one-day-olds.

So level of development is not a condition of humanity nor can it be for that matter, because otherwise we could argue that those less developed than others are less human. This is exactly what Hitler argued for in his eugenics program.

Humanity and Personhood

Now some may say: Well, humanity is not the same as personhood. They may complain that just because something is human, it doesn't make it a human being or it doesn't make them a person. Well, what is personhood? Is that something the State gives them? Well in that case let's talk to the slaves back in the 1800s. Were they persons despite the State saying they weren't fully persons (only 2/3)? Obviously they were persons and the State conferring those rights on them were irrelevant to whether they were actually persons or not. In fact they always **were** persons, it just took the law and courts some time to realize that they were.

OK so the State is not how a person gets personhood, then is personhood something to do with personality? Well a one-day-old child has no personality. They just lie there and cry. An unconscious person has no personality. Can we kill them? OK so maybe personhood has nothing to do with personality. Maybe it has something to do with something else that we don't know. But if we don't know what does that mean? Well if we don't know, we shouldn't be randomly killing things. We need to be able to answer the question of "What is IT?" first.

You can't arbitrarily say that we can kill a fully human growing being anytime before it becomes a person and then not have any standard for what "personhood" is. Who gets to decide what a person is? Hitler? The Supreme court? The masses? It's not only ridiculous to have this random line it's inhumane. Many times you'll run into people who try to bring up this issue as a trump card. "Well a clump of cells is not a person" they will declare. There are numerous ways to counter this. First say "OK give me a definite standard of what a person is" and then whatever they say compare it to a 1 day old, unconscious mentally and physically retarded child. The second way is to then ask them, why they think *their* standard is correct and not *your* standard? How did they come about that standard? Was it scientifically? It won't be since science does not tell anyone when a human being becomes a "person." Was it through some moral guideline? And then whatever moral guideline they come up with ask them? Well if you get to decide what a person is, why doesn't the Supreme Court get to decide that African Americans were not full persons? Why didn't Hitler get to decide that Jews were not human? How can you arbitrarily come up with a standard based on absolutely nothing but your personal feelings?

However having said this, how about if we agree that once we see brain waves it should be protected? Why do I say this? Because I'll accept a ban on abortion from 6 weeks onwards to begin with. Because that's when brain waves begin. It's a good start. We won't be satisfied with it, but it's a good start.

E in SLED stands for Environment or Location.

The environment of someone does not change his or her humanity or personhood. Just because the fetus is in the womb, does not make it less of a person or less human. When someone walks from one room to another they don't become innately less of a person or more of a person. Sure the laws may change, for instance when someone comes on to US soil they automatically have a whole more rights than if they were on Chinese soil, but their personhood doesn't change. If a 1-day-old infant were somehow put back into the Mother's womb, that 1 day old would not cease to become a person? Obviously location is irrelevant.

Here's another example. On Oct 15, 1994 Simone Keys had twins. Except on Oct 15th, she only gave birth to the first twin. Timothy. He was premature. Doctors kept his twin sister Celeste in his mother womb for 3 more months. Now what sort of logic is it, where Timothy was human because he was born, but Celeste his twin could have been killed anytime legally in those extra 3 months that she stayed in her mother's womb? If Timothy was already human, was not Celeste human too? They were (short of DNA) identical in everyway except for location and environment. Do we need any more logic to convince us that environment has nothing to do with humanity?

D in SLED stands for Degree of Dependency.

So we ask: Is degree of dependency a valid test for personhood? Is it OK to kill a mentally handicapped 30 month old because she is dependent on someone to feed her? Obviously not! Unless you are Hitler, of course (and obviously it was only OK in *his* mind). And thus someone's dependency does not determine his or her personhood or his or her humanity (never forget Christopher Reeves, who needed a machine to breathe for him for many many years after his accident).

One person argued with me by saying the following:

The only defining thing you repeatedly present is that a fetus is identical to a one-day old baby, which it obviously is not.

One can be placed on a table by itself for several hours, and survive, the other can only be placed on a table if you place the mother, a legally defined human being with rights that the state is bound to uphold, on the table with it.

I therefore should qualify. At no time am I saying they are identical. I am saying they are not different in anyway that would disqualify the fetus from being human. In the above example we are merely talking about dependency in this case of the fetus on the mother. But why does that make the fetus not human?

Why is being able to live on a table on your own a standard for humanity? I could take Christopher Reeves just after his paralyzing accident that made him unable to breathe for himself and put him on the table without his breathing machine and he would die within 3 minutes, is this person suggesting Chris Reeves was not human? Obviously this is an arbitrary meaningless standard. Someone's degree of dependency does not determine their humanity.

But I also notice that this person would not support banning abortions once a fetus hits week 27 where it actually could survive on the table on it's its own.

One person (PM) suggested that what makes a person human was the ability to breath. This was a new suggestion to me. However while this is an interesting proposition, this is not morally relevant. What sort of requirement is it that someone becomes a human only when they can breath. First of all a person under anesthesia can't breath and has a machine doing it for them. Yet they are still considered human. Of course PM could argue that you have to breathe at least once to become human. Again this is not morally relevant.

But note that a fetus is breathing and has fully developed organs by week 12 although it is thru the fluid in his sac.

"By 11 to 12 weeks (3 months), he is breathing fluid steadily and continues so until birth. At birth, he will breathe air. He does not drown by breathing fluid with-in his mother, because he obtains his oxygen from his umbilical cord. This breathing develops the organs of respiration." "Life Before Birth," Life Magazine, Apr. 30, 1965, p. 13 (a bit old but a nice quote).

Now you could argue that the fetus needs to breath AIR to be human (vs. fluid). Again I'm not sure why this is morally relevant. So you'd have to tell me how this makes someone human. But even this is untenable because after a caesarean some infants don't start to breathe even with the air sensations. In fact take a look at this piece of medical information from <http://www.gentlebirth.org/archives/fetalcrc2.html>

Both Williams _Obstetrics_ and Varney's _Nurse-Midwifery_ concur: "The phenomenon that occurs to stimulate the neonate to take the first breath is still unknown. It is believed to be a combination of biochemical changes and a number of physical stimuli to which the neonate is subjected, such as cold, gravity, pain, light and noise, which cause excitation of the respiratory center."

I personally have noticed that a baby's "startle/Moro reflex" is the perfect motion for expanding the lungs . . . the arms flung wide and then retracted.

Beyond the question of what stimulates the baby to take a first breath, we can look further at the triggers for the changes in the foramen ovale and ductus arteriosus. The delicate process of rerouting the circulatory system depends on the intricate interplay of blood gas levels that occurs naturally as there is a gradual shift from reliance on umbilical cord oxygen to reliance on air breathed into the lungs.

As you can see there is some real time in minutes (a gradual shift) between the delivery and the first breath of AIR that a baby takes. Using the first AIR argument the baby is still not human and can be killed in those few minutes. Surely we find this unacceptable morally (except of course for Peter Singer). And in the end they still have to show us why breathing air vs. breathing liquid disqualifies someone as being human. Imagine if you will that in the future we are able to preserve people for long space flights and heavy pressures by immersing them in liquid (did you ever see the movie: The Abyss). Would such a traveler cease to be human because he was in a suspended animation and was now breathing liquid? Is not the humanity of a person based on something else?

And they still have to explain to us why an about to be born fetus is not as human as a 1 day old fetus. Or why a 24 week old preemie removed from the womb for emergency surgery is human while it's twin still in the womb is not.

In summary

So we've shown that the fetus is human and not part of the mother's body. I've shown you that the same excuses you use to say the fetus is not a person applies to a one-day-old baby, or a mentally handicapped or deformed person or in some cases the slaves. Let me re-emphasize that I surely hope you don't think the slaves were not really people till the law said they were.

So let me ask you this: Do you have any strong scientific and logical reasons to still think it's OK to kill the fetus. Because we are talking about killing things. So if you are not sure, you can't just say it's OK to kill it.

5. But what if I can't convince you that the fetus is human?

If I can't convince you that the fetus is human then you need to disprove all I've said and give me 100% proof that it **isn't** human. If you can't then will you agree that no one knows if it is human or not.

So at this point I am going to show you that even if we aren't sure if the fetus is human we still can't kill it. All that is needed is that we aren't 100% sure that it isn't human. In otherwords if there is even a 1% chance that it is human, we shouldn't kill it.

Let me see if I can show you with an example. We've used it before in a different way. Imagine you are hunting in the woods with a friend. Suddenly you see a rustle in the bushes. It could be a deer. But wait it could be another person. Do you shoot? Obviously not. But why not? Because it could be a person!

So, when **can** you shoot at it? When you are 100% sure it's not human. If for some reason you can never be 100% sure, should you ever shoot? Obviously not! What if there's only a 1% chance that that rustle in the woods is human. Can you shoot? Absolutely not. Shooting with even a 1% chance that it could be human would be morally and ethically wrong. It would be evil wouldn't it? (not to bring any religion into this – but what other word can I use).

Now let's talk about abortion. If you think abortion is OK because the fetus is not human, you need to have a very strong case to argue that it is **NOT** human. So please tell me your 100% case with scientific and logical facts to prove that the

fetus is not human and to disprove everything I've said so far. Because even if there is a 1% chance that the fetus is human, we cannot kill it.

You know I think it would be very sad for anyone to kill a fetus without even having the facts to prove that it is not human. That would be irresponsible wouldn't it? It could be murder. Do you want to risk that?

Simple morality dictates that unless and until someone can prove the unborn human is not alive, we must give it the benefit of the doubt and assume it is. And thus, it should be entitled to life, liberty, and the pursuit of happiness.

---Ronald Reagan 1982.

And if we think about it we see that that is 100% true. You see you can't go around killing things that may be human without a cohesive validation of why you know it isn't human. If you aren't 100% sure that the rustle is not a deer you can't shoot! If you are pro-abortion you have got to be 100% sure the fetus isn't human. Or you are no better than the Germans who weren't 100% sure if the Jews were really sub-human but still killed them.

The cop out: Pro-Choice in killing the deer?

Now at this point, you may cop out on me and say: Well I wouldn't have an abortion, but I'm just letting the mothers make their own choice.

Let's go back into the woods, and we see and hear the rustling of what is probably a deer, but we aren't sure. You won't shoot because you aren't sure it isn't human. So now the question is do you let your friend shoot? Obviously not! Why not? Why are you forcing your morality on him? Shouldn't it be between him and his God? But if you let him shoot and it turns out to be a human, aren't you also personally responsible? Won't that haunt you for life?

*If you are willing to allow **someone else** to kill something that may be human or may not be you'd better be 100% sure it isn't human as well. Do you agree? Because if you are even slightly doubtful that it **IS** human you'd better not let even **someone else** kill it. You see you can't even be Pro "other people's" Choice if you aren't sure it isn't human.*

Let me add one more twist to the story to bring the point across. Let's say you are out hunting and you meet another hunter on the trail. A few seconds later a friend of yours call you up on your earphone walkie talkie and tells you that they've heard that a few 8 year old kids from a campground nearby have been reported missing in these woods. These kids are NOT wearing red.

Just then the person you met starts to aim his rifle, you look at what he's aiming at and you are not sure that it isn't an 8 year old kid. Do you let him shoot? You don't know him. You don't know where the kid is. You don't know the missing kid personally.

So do you let him shoot?

When can you let him shoot? When you are 100% sure.

What if he shoots and it turns out to be one of missing kids and you could have stopped him.

This scenario is very close to the abortion scenario in many ways (of course like all examples it only goes so far). But in this case like abortion there is a very real chance that the fetus/deer is really a human. And like in abortion, you don't know either the shooter or the person/thing being killed. Do you let it happen?

Now let me ask you: Do you think most people who have abortions have a valid reason to kill this thing that may be human? Or do you think most people kill them for convenience as we've seen in the tables I've shown you? I am trying to show you that being Pro "other people's" Choice copout is a weak one.

And to destroy this point even more, let's look at this statement that I hear from many politicians: I am against abortion but I won't impose my morals and stop someone else from having one. Or they say: We hope to make abortion rare, but until that time we must keep it legal.

This is actually a laughably silly logically bankrupt statement. Here's the illogic in it:

1. Why are you against Abortion? After all if abortion is not the killing of human life, then why are you against it? It is illogical to take a stance on something of this importance if there is no reason to do so. If abortion is merely the removing of a tumor or a mole or something akin to plastic surgery we don't have people saying: We hope to make rhinoplasty (nose plastic surgery) rare, but until that day we have to let people's own conscience dictate what they do about their noses. Obviously the only reason you want it to be rare is because you think it's killing something. What is it killing?
2. If on the other hand abortion IS the killing of human life, how can you let anyone ELSE do it?

What you have said in effect is: I think abortion is killing an innocent human, but who am I to stop **you** from killing an innocent human. This is actually a disgusting statement when you think about it. At the best you are making a meaningless statement, and at the worst you refuse to take a stand to protect what you think are innocent humans from being killed.

Here are some more defenses for other issues that you may bring up:

1. Objection: The covenant for sex is not a covenant to get pregnant.

Response: There is an argument proposed by some Pro-Choicers that you can't hold a woman responsible for the life of the fetus just because she had sex. They say just because she had sex it was not a covenant to have a baby. It was a covenant to have sex, not get pregnant.

We may say, but sex can result in pregnancies.

But then they say "just because you go for a ride in a car it doesn't mean that you covenant to have an accident and get paralyzed, though we all know that that can happen if you go for a ride."

However this argument is quite weak does not work. Here's why: The law has already shown us that if a man has sex with a woman; if she gets pregnant and he asks her to have an abortion, but she doesn't and gives birth to a baby. Do you think the State will allow that father to avoid paying child support? Absolutely not, and in fact feminists will insist that he HAS to pay child support.

The father can't argue that the covenant was to have sex with the girl, not to have a child. So as you can see the law does not see this as a valid excuse. The mother is responsible for the pregnancy just as the father regardless of intent.

2. Objection: It is wrong to show graphical pictures of aborted fetuses

Response: If a graphic picture of an abortion or aborted fetus is insulting and wrong, why is it wrong? How many people get upset when they walk into Safeway and see sides of beef in the freezer shelves? How many people get upset when they see tumors that have been removed? How many people got upset and emotional when they saw pictures of what happened when the US Soldiers freed the concentration camps and found thousands of dead bodies? Why were they upset? Exactly because the pictures were of humans, the pictures were of terrible things. So the very reason why people get upset over mutilated bodies of fetuses is because they see those bodies as dead humans. If the scenes were NOT disturbing that would be more supportive of the pro-choice side.

However, having said that if I ever do show graphic pictures, I always warn the people and give them an option to not see them. But if and when they choose not to see them, I ask them why did you choose not to see them? Do you avoid the meat aisle in Safeway because it is disturbing? Could it be that the very fact that it is disturbing indicate that the fetus may in fact be human, and seeing dead humans is disturbing?

3. Objection: Abortion is a constitutional right:

Response: It isn't a constitutional right because everybody has the right to life in the constitution (unless they are a criminal) and even if it was a constitutional that wouldn't make it right, just like some may have argued that owning slaves was a constitutional right. We need to change the law then.

4. Objection: Humans are just another species like rats so it is OK to kill them.

Response: This is an interesting argument. Believe it or not I have run into this.

Here's my answer: "OK I am confused, do you feel that it is OK to kill a human being like a rat? Are you saying that you feel that a human being has as little value as a rat? Let me further ask you this to see if I understand: If a rat gets in your way or is an inconvenience, it's OK to kill it. Do you feel the same way about a human being?"

Or, given a situation where you have a burning building and you have a choice to save either a 2 month old child or your pet rat, is it morally acceptable to save your pet rat and let the 2 month old child die (even if you don't know the child or even if the child is the son of your archenemy)?⁹ If we are just another species and the killing of the young or the weak is acceptable e.g. in the case of lions where the new pride leader kills the cubs of the previous leader, would you then have a problem if I killed your son/daughter/sister/brother/mother etc because they were inconvenient to me or my step children? If so why do you have a problem with it? Could it be because they are human? So if it is because they are human then you **do** think that humans should not be killed at will or for a self-serving reason. Thus I would suggest that it is immaterial what animals do, because you don't think or want your son/daughter/sister/brother/mother to have the same value as an animal."

You see if someone does not value the sanctity of human life then we should not be arguing about abortion. At that point abortion is a minor issue and is irrelevant really. If human life has no value, then who cares about the baby – kill the mother, kill the father, damn them all, kill them all. Kill the sick, kill the elderly, kill the weak, kill the feeble, and kill the mentally retarded. Whoops, sounds like Hitler doesn't it. Is that the really the philosophy that you want to espouse? Is that really the philosophy that you want your kids to live under? Do you not think that it would be a terrible terrible society that values a rat or a dog the same as a human? Or a society that says because rats or wolves kill each other, it is OK for us to kill each other. This is a terrible society and certainly not one that I want to enable or be a part of. We believe in the sanctity of human life. Do you? We are against the killing of an innocent human being. Are you?

I then ask them to imagine what the resultant society will be if human life is not considered more precious than a rat or a dog. It would be like Nazi Germany. Where humans were experimented on and exterminated. It would be like Communist Russia where governments killed over 40 Million of their own people. Why? Because they valued them less than they valued dogs.

If the person I am talking to has kids, I ask him/her if they really want their kids to be valued less than animals. Note that I've had people argue that the reality is that people *are* valued less than others and sometimes less than rats (see below). But then ask them: Is this what you want our laws to reflect? Is this the values you want our kids to learn? If it isn't then you shouldn't be trying to create a society that values some humans less than others. Don't you think we should be working for equality? Don't you think we should be fixing those bad laws? Don't you think our laws should make it illegal to treat one human as less valuable than another or less valuable than a rat? In the same way, if the fetus is fully human then you have to rationally and logically value it as a full human.

5. Objection: How can you violate the rights of someone who is clearly human with the rights of someone we don't know is human.

Response: Let me tell you a story with an example it's similar to an example used before:

You are the owner of a small home based vineyard and people are allowed to visit the vineyard and buy wine and picnic, and you occasionally have weddings. But you've also noticed that there's a very large deer that occasionally comes by and roots around your vineyard destroying your crop, causing you inconvenience. Late one night after a wedding after closing time on the vineyard, you are real tired and ready for bed and you hear some rustling out in the vineyard. You look out the backdoor of your house and you see some vines moving. You think it's the deer and you think. Here's my chance to get rid of it. So you grab your gun and point it towards the general direction of the rustling. How many people would think it's a good idea to kill whatever is out there?

Now let's answer the question. How can you violate the **rights** of someone who is clearly human with the **rights** of someone we don't know is human.

But immediately we see that while we are talking about the **rights** of the mother, we are talking about the **LIFE** of the fetus. We aren't talking about **rights** of the fetus here. We are talking about killing it. In fact **if we were** talking about the rights of the fetus verses the rights of the mother we can immediately both agree with each other that the rights of the mother

⁹ Note this won't work if I am arguing with the people from PETA or the KKK but that's the subject of yet another paper one day. This is also a twist on the argument that embryos are not human because given the option to save 10 embryos or 10 babies, you'd chose the 10 babies. See the answer to this later on in this paper.

supersede the rights of the fetus. In fact we can also agree that the value of the life of the mother also supersedes the value of the life of the fetus (see the item previously agreeing that an abortion when the life of the mother is at stake is acceptable).

This point is sometimes lost on people so in order to clarify it here's a quick table.

Mother's	VS.	Fetus's	Comments
Life	vs.	Life	The Mother's life takes precedence. This is in line with the law of self defense. This is also one of the 4 exceptions we discussed at the beginning of this paper.
Life	vs.	Rights	Again the Mother's life takes precedence. One person's rights should never supersede someone else's Life . A great example came from my lovely wife: If you are driving down the street and some kid cuts in front of you on a bike. You have the right of way to keep driving, but if you run them over on purpose, when you had ample time to stop, you will be rightly prosecuted.
Rights	vs.	Rights	The Mother's Rights takes precedence. This is simply a matter of practicality.
Rights	vs.	Life	The Fetus's Life takes precedence. The same example above can be used here. Because we believe that someone's life is more important than our rights. ¹⁰
Rights	Vs.	Possible Human Life	This is really the case we are discussing here. The pro-choicer claims they do NOT know if the fetus is human. Thus they want others to be able to kill it. We claim that even if there is a 5% chance that it is human, you should be willing to subject your rights to its life . So now back to our example.

Some people have looked at this table and said: "Well, that's your opinion, you created that table."

But please note, this is not a table I created out of the blue. **It is not an opinion.** It is an argument with facts and logic to back it. It's a logical statement supported by the example in real life. It has a legal precedent.

- a. You are NOT allowed to kill someone merely because they violate your rights.
- b. You ARE allowed to kill someone who is about to take away your life (self defense).

Thus to refute this you must show that either my facts are wrong in statements a. and b. above and thus subsequently the table does NOT logically follow. **Merely saying: Well that's your opinion is NOT a refutation.**

So the question here is related to the last one, do the **rights** of the mother supersede the **life** of the fetus. The real question should be: Should I kill something **I'm not sure** is human to avoid violating the **rights** of someone **who is clearly** human? Again we are comparing RIGHTS to POSSIBLE HUMAN LIFE.

So back to our vineyard owner still standing at his back door with his rifle? Is it OK for him to kill whatever is out there because whatever is out there is violating his rights? Even if the person is trespassing? He can yell at it, he can protest about it, but he can't kill it without first being 100% sure that it isn't human.

So if we are talking rights to rights that's fine. But if we are talking life and killing vs. rights, then we can't justify killing. It's as simple as that. I should not kill you because you violate my rights.

Another example will serve us well at this point. This is the example used by Scott Klusendorf previously of Stand to Reason (www.str.org).

Let's say you are about to destroy an old building. However just before you started the countdown sequence to have the charges go off, you noticed that one of the fences was cut back and something the size of a human could have entered the building. You have the right to destroy the building. You lose money in salaries if you delay. Should you destroy the building

¹⁰ Note at this point one could argue the case of the famous violinist we've never seen before who needs kidneys and so he has been attached to our body to keep him alive. But as we show in that example, we are responsible for the fetus's existence to begin with and thus the example does not work.

or send a team in to do one last thorough check of the building to make sure no homeless person or child has taken refuge there.

Your right vs. the 5% chance that there's a human being inside the building? What is the moral thing to do? What is the right thing to do?

6. Objection: Even if the fetus is human, I don't care. I personally don't value them as much as babies. Or even if others think the fetus is human, they don't value them as much as babies, so how can I impose my values on them?

Response: OK, I know that you may think this is an unlikely argument. But I've had it come up. Interestingly enough I was presented this by an African American friend who was also a pro-choice Christian.

Here's the response as harsh as it may seem. "So what you are telling me is that if the Nazi's didn't consider the Jews human it would be wrong for you to impose your values on them."

Coming from an African American it was even more amazing. Because what he just said was effectively "So what if the slaves in the 1800 were really human, there were people then who didn't value them as much as the white people so we should not have freed the slaves." Taken to its logical conclusion, that is a despicable thought.

Extend it to the 1950's: So what if the blacks don't have equal rights. Many white people don't value the blacks as much, so we shouldn't impose our values on the whites. Besides we whites are the majority- Is this the kind of world we want to live in?

If the fetus is human, who cares who values them as what? They have an intrinsic value that is right and we need to fight for their rights. Similarly, who cared what the local populace at the time valued the slaves as? The slaves were human and we needed to change those horrible laws and free them, and who really cares if I am imposing my moral values on them. I have no problems imposing my moral values on them. In the same way if the fetus is human we need to change the horrible laws and free and save them despite what people think. I again have no problem imposing my moral values on them.¹¹

Moreover to repeat what we said in a previous point- ask them: Is this what you want our laws to reflect? That some people are less valuable than others? Is this the values you want your kids to learn? If it isn't then you shouldn't be trying to create a society that values some humans less than others. Don't you think we should be working for equality? Don't you think our laws should make it illegal to treat one human as less valuable than another? Was the paralyzed Christopher Reeve worth less than a healthy 21 year old?

This fallacious argument by the way shows up in a number of different ways. Just recently I was told this by a person who had read this previous argument: OK so I agree the fetus is human, but we have to have society decide what is best for society. We have decided that the fetus gets no rights till it is born. So it has no rights.

What this person has again missed is quite simply this: Who gives people rights? You or God? And if you don't believe in God then why do you get to decide who has rights and not someone else? Why did we get to decide that black and colored should have all their rights and not the KKK? And if the majority rules can the majority ever be wrong (like it was before the civil rights movement).

And it was for this argument that I introduced the Hitlerian example at the beginning of this paper. Are you sure you want to argue with Hitler that if society deems certain life is of less value they should have less value. Sure it is done all the time. But is that morally right? And do you want to be upholding some Hitlerian values? What happens when someone decides that YOU or your daughter has no value?

7. Objection: The famous violinist example and why should a woman be forced to carry a baby inside her own body if she doesn't want it.

¹¹ The very idea that it is wrong for me to impose my moral values on others is a moral value and this is an example of a suicide argument (courtesy of Greg Koukl of www.str.org). Ask them - "Are you saying that it is wrong to impose my moral values on someone else?" If they say "No", then they can have no problem with you. If they say "Yes" then ask - "In which case why are you imposing your moral values on me?"

This example comes about from an example proposed by a pro-choice essayist. She says “Imagine that one day you are walking down the street when someone kidnaps you and knocks you unconscious. You wake up a few hours later to find that you are hooked to a famous violinist by tubes. Apparently the doctors have figured out that the violinist’s kidneys have failed and they are using you as a human dialysis machine.” The question asked by the essayist is: Are you morally required to stay hooked to the machine to save the violinist’s life. (I’m still trying to figure out why it is *morally* important that the person is a) a violinist and b) famous).

Response: Well the problem with this analogy is apparent immediately.

1. In the scenario, being hooked to someone was not a consequence of your own actions (remember we’ve eliminated rape and incest – so all that’s left is that the person got pregnant through some willing though foolish or misguided action on their part). We all have to suffer the consequences of our **own** actions. Some people get paralyzed because of the consequences of their actions. Others die. This is reality.
2. Being hooked to someone through a machine is not the natural state of a human being. In fact judges have ruled in the past, that it IS the natural and expected state of a fetus.

Pro-lifers note: The pro-life counter argument that you are not the only person who can save the violinist is a weak path to take because they can always change the story to say that you are the only person whose blood matches the violinist.

Thus this example really does not apply to the situation of pregnancy.

A more realistic analogy would be: Let’s say that you and your neighbor have unique blood types and only you can give your neighbor a blood transfusion. One day on a whim you kick your neighbor in the kidneys and destroy both of them (how I don’t know - but you do). The doctors figure out that the only way to save your neighbor is to hook him up to you as above for 9 months. NOW do you have a moral duty to stay hooked to him? I’d say yes, because nobody asked you to kick him in the kidneys to begin with – so it’s your fault that he needs you to survive. I’ll let the courts decide the final verdict. But if I was on the Jury, I’d say hook them up.

8. Objection: Abortions naturally happen through miscarriages so it’s OK for the fetuses to be aborted.

Response: I know this may sound like an unlikely argument, but it was stated to me - so here’s the response. “Are you saying that since deaths naturally happen when people fall off cliffs it’s OK for me to push people off cliffs?”

Why does the “naturalness” of an “act of nature” make it moral? Does that mean that because a high number of babies die from SIDS (sudden infant death syndrome) we should be able to suffocate 4-8 month old babies? Does SIDS justify infanticide? Obviously not. So in the same way we cannot justify our killing fetuses just because some fetuses die in the womb.

This argument is sometimes extended to embryos that fail to implant. One gentleman named Cliff in an email to a friend said, since millions of fertilized eggs fail to implant every year and subsequently die, how can it be wrong to kill the embryo. Again just because every year millions of older heavy men who don’t exercise or eat right die of heart attacks every year doesn’t mean that I can walk around shooting older men whose doctors tell them they’d better cut our salt. Something that happen naturally does not make it morally acceptable for me to do it. To understand the extent of this illogic take it a step further, cat’s routinely play and torment mice that they catch before they kill them. Should I say that therefore it is morally acceptable for me to torture mice? Lemmings jump off cliffs in mass numbers, can I simply put out lemming bait laced with Strychnine?

9. Objection: You don’t understand. This is all about power and the way men are oppressing women.

Response: This is a real argument, though you may never hear it said in so many words. There is some sort of gut feeling that a lot of pro-choice women have that the control they have over childbirth is their last bastion of self-control in a male dominated society. However the truth of the matter is that the U.S. is NOT that much of a male dominated society anymore. Any woman in the U.S. who allows a man to dominate her against her wishes is suffering from something akin to battered wife syndrome. She does not have to suffer because as terrible as that maybe, the solution to battered wife syndrome is to get away from the man, not to kill a baby. In many cases after the abortion these women then go right back into another relationship that is almost exactly like the type of relationship that led them to the abortion in the first place, obviously the abortion was not their saving grace. In either case, in the U.S. today with our laws, no woman needs to have sex against her will, thus no woman has to get pregnant if she doesn’t want to, except in the case of rape and incest, which we provide exceptions for.

In fact, there are numerous feminist organizations that claim that it’s the very “freedom” to have sex without consequences that is actually dominated women and converting them into un-respected objects of sex. A man used to have to work hard to

earn his sex and it used to come with long term consequences (children, family etc), now he can have sex with no strings or long term consequences. As my gorgeous wife says so aptly of women who “shack up”: “Why buy the cow if you get the milk for free?”

10. Objection: You shouldn't stop abortions until you can solve the reasons why they need abortions! or What happens when I run into people who argue about complex philosophical relationships and try to muddy the waters.

Response: I had one person read this entire paper then argue with me and go off on creating this huge complex issue that tried to say how complicated ethics and morality were. He said things like this (don't feel like you have to read it all, this is just a small part of his 2 page response – but do look at the highlighted section):

“Neil: I think you address debate from quite an authoritarian point of view, as if you will stitch together some kind of irrefutable construction of argument. The problem with this is of course that all truth and authority is based on certain assumptions. For me, debate is about those assumptions. So, what is ethical? ...When you wish to prove that a fetus is as human as a 1 day old baby, you miss the ethical debate. The ethical debate is whether abortion should be prohibited because abortion is "wrong". And as you know, abortion is just a reflection of deeper underlying social factors which are also ethically bound. Thus, as a pharisee, [sic] you may prove that abortion is wrong, and as a pharisee, [sic] you will not feel any implication for the fact that persons are compelled to chose[sic] abortion out of all kinds of dehumanizing needs. So you will prohibit abortion, and you will not take any blame for the social or personal conditions that have compelled someone to choose abortion. **If you wish to prohibit abortion, then ethically, I believe you must also stop being pharisaical and take responsibility also for the fact that people end up choosing abortion.** As far as I can tell, the antiabortionists don't take that responsibility, so I consider their "ethics" to be false. It is not okay to kill. That is an ethical starting point. But it is not ethical to condemn or prohibit a person from choosing abortion as a medical means of health care. So, the question now for us, is how does an ethical point of view permit a choice between two actions that are ethically in conflict?”

After hours of trying to figure out what he was talking about I realized that I've actually already covered every single one of his understandable points e.g.

1. Abortions are done as health care.
2. You shouldn't stop someone else from having an abortion just because you don't like it.
3. You have to take care of the children before you can stop them from being killed.

However there is one that is an extension of that last point that he mentions: **You have to stop the conditions for women needing abortions before you can stop abortions** – well the answer is the same.

Must I solve the conditions for farmers not needing slaves before I can say that slavery is bad? Must I stop the conditions for a man wanting or needing to rape a woman before I forbid rape and make it illegal? Must I stop a mother from needing to physically abuse her child before I can forbid child abuse? Did I need to stop Susan Smith from wanting a husband who did not want kids before I had a right to tell her that drowning her two sons was wrong? Must I stop a man from needing or wanting somebody else's goods before I can make stealing illegal? What utter silly nonsense is this? Do you see how bankrupt this concept is?

Secondly even if we bought into this laughably silly idea, how do we stop all the conditions that make women want to have an abortion - that's going to be a bit tough. How do you stop a woman from wanting a career (where a baby would get in the way)?

But more-over remember the table presented earlier.

Reasons for abortions:

Inadequate finances 21%

How do you stop a woman from not having enough money? What is enough money for one person vs. another?

Not ready for responsibility 21%

How do you solve this issue? Teach someone to become ready for responsibility?

Life would be changed too much 16%

And how do you solve this one? Why am I as a pro-lifer responsible for making sure that a woman's life won't be changed too much before I stop her from killing her 1 day old baby or -1 day old fetus?

Problems with relationship; unmarried 12%

OK let's find someone for her to get married? Isn't that a silly idea?

Too young; not mature enough 11%

Children are grown; woman has all she wants 8%

Fetus has possible health problem 3%

Woman has health problem 3%

How do you solve any of the above?

Pregnancy caused by rape, incest 1%

We already have laws against this. Perhaps we should have laws against all the rest as well. E.g. It's against the law to be not ready for responsibility? Surely you see the silliness of this idea.

As you see most of the abortions are due to inconvenience. Can we ever stop these? And even if we could again I must ask: Must I solve the conditions for farmers' not needing slaves before I can say that slavery is bad?

In addition, going back to his complex statement: he is logically inconsistent and falls into the "self refuting - suicide fallacy." Here's how he does that, he argues that I am vainly trying to construct an argument and arguments have no value. But notice what he's doing? He's constructing an argument saying that. So what he is really doing is trying to argue that arguing is of no use. In which case why is he arguing?

11. Objection: If you are going to claim embryos and fetuses are human, why aren't you trying to save sperm or eggs as well?

Response: Well this is quite clearly an ignorant question. The person has either not read this paper completely or has just not grasped the argument. The entire argument about the humanity of the embryo and fetus and baby is that they have their own unique DNA. All they need now is not more genes, but just food and care. Just like any 1 day old baby. Sperm does NOT have all the chromosomes it needs to become human. Nor does an egg. Something HAS to happen before it becomes human. Sperm has the DNA of the father, and the Eggs have DNA of the mother they are indeed emissions of the parents. Similar to skins cells. Is this so hard to comprehend? You can provide a sperm and an egg, food and care all day long and you won't get a baby out of it. Yes that is not the case for the embryo, is it? Once the egg is fertilized it needs nothing more to give it the human characteristics besides food and water. Just like a baby.

To repeat what we said earlier: You see a human zygote at the moment of conception has all the genetic information it will ever have. It is not the same DNA of the mother or of the father. It has 23 chromosomes from the father and 23 from the mother. No new genetic information will be added throughout its lifetime. There is nothing different between that zygote and you except for the SLED (Size, Level of Development, Environment & Dependency). As my wife likes to say: Of course it is human, it has human DNA and it has life and is alive (that is it is growing, has life and it is a self contained organism). So if it isn't human, what is it? If it had human DNA and was not self contained, it would be just dead skin or something. But we already proved it isn't part of the mother. If it had human DNA and was self contained but was dead, it would be a corpse. But it isn't that either. It has human DNA, it's self contained and it is living and growing.

Neither the egg nor the sperm is a potential human being on its own. That's why the sperm isn't human nor is the egg. But after conception the "product of conception" needs only nutrients to develop fully. Just like a baby needs only nutrition to develop into an adult. Sure it may have no brain waves. But it has everything it will ever need to determine its humanity scientifically. It just hasn't developed fully. But then neither has a 1 month old. And we don't seem to be too eager to kill 1 month olds.

12. Objection: Embryos aren't human here's why: Let's say that you are fireman and you have to run into a burning hospital. Then you find out you have a choice. **Embryos aren't human because you don't value them as much as you do humans.**

Here's the argument: Let's say that you are fireman and you have to run into a burning hospital to save people. Then you find out you have a choice. There are 10 embryos in a freezer in one room and 2 babies in cribs in another room. Obviously you'd save the babies. This shows that you don't think the embryos are human.

Response: This does not logically follow. Here's why. Use the identical example but substitute the 10 embryos for 2 of your own kids.

Or let's say that you are fireman and you have to run into a burning hospital in which your own kids are. Then you find out you have a choice. Your own 2 babies are in one room and there are 2 babies who are someone else's in cribs in another room. You can only carry 2 at a time. Who do you save first? Most mothers though they'd anguish over the choice, would save their own kids¹². This shows that you don't think the babies are human. Is that a true analysis? Of course not.

The point: It's not what you think is human or not, it's what you personally and individually value more. It is true that we may value babies more than embryos, and in the second example we valued our own kids more than someone else's kids. In some cases people may value their own pets more than the neighbor's kids (I hope not). But the real question is: Were those other kids less human? Not at all. It was not an issue of humanity but of personal value. It was just that you had more of an emotional bond with your own kids. Similarly in the embryo case, it wasn't that the embryos were human, it was just that you did not have an emotional bond with them that was greater than the bond you had with the babies.

An example of this is seen in the movie Titanic, when the Titanic sank, the people in first class were given first access to the lifeboats over the people in the lower classes (at least according to James Cameron). Did that make the people in the lower classes not humans? Or did that show the depravity of the man who chose to value the rich more than the poor.

13. Objection: You Pro-lifers are hypocritical you yourself don't believe embryos or fetuses are human because you have a funeral service or a memorial service every time a women has a miscarriage? What about still borns?

Response: This is a variation of the above objection. But it's also making a fundamental conceptual error. Funerals and Memorials are not for the dead. They are for the living to be able to cope with their emotional pain. In the case of miscarriages, many women do have great emotional pain. We need to and we do attend to them in various ways through counseling and care and love. Remember the babies who die are fine, as we believe they go to be with God, it's those who are left behind who need to be attended to. So we don't need to have a "funeral" service for them. Just like you don't go to the funeral or mourn for weeks for great Aunt Edna whom you never met (but her family and grandkids will).

The extent of the "service" or response you individually have is based on the extent of the emotional attachment to the person who has died.

With stillborns, we do usually give them a name and in most cases bury them just like any other human being.

But at the end of the day, even if Pro-lifers were hypocritical in one area, that just means they are hypocritical, not that their argument is fallacious. You have to show that the argument is faulty to disprove it, not that the person who presented the argument is a hypocrite.

14. Objection: You aren't thinking about the consequence of letting 3600 more babies be born EVERYDAY.

The concept here is that if we ban abortions, we'd have 3600 more unwanted babies born everyday. We'd soon swamp all the adoption agencies and welfare organizations.

Response: The problem with this line of thinking is that "we are letting the **consequences** of our logic force us to abandon our logic". The logic leads to the fact that fetuses are human and should be treated as such. The consequence of saving the fetuses is that we'd have side effects with varying consequences. But this is similar to what the farmers in the south said before the Civil War in the US. "If you free all the slaves, all the farms will go bankrupt because they won't be able to afford to pay people to do the work." White people will starve and go bankrupt. So at that point they didn't care that the slaves were human, they were just concerned about the economic and social **consequences** of treating humans AS humans. In fact some of them even argued that if you stopped slavery, the slaves would also starve as no one would be there to take care of them.

Statistically $\frac{3}{4}$ of the women who are having abortions are having repeat abortions (<http://www.gutmacher.org/in-the-know/incidence.html>)

¹² You may think you are noble and would never do that, but ask a mother this same question. I've been in classes where the mom's answered one way and the singles answered another way.

Thus if they were forced to keep their babies, the number of babies being born will naturally go down (after all they can't get pregnant again for at least 9 months). Secondly after women have had a few babies, there would be behavioral change, so the reductions would continue over the years.

In addition currently we estimate that there are almost 1-2 Million families waiting to adopt a baby. Many families who are infertile wish to adopt 2-4 kids. Thus if the reduction in pregnancies is even 50% and 50% of those women do not wish to keep their baby (very likely more would keep their babies), this backlog alone could take over 10 years to satisfy – in other words even if Abortion was illegal we'd still have to wait to adopt a baby. And then don't forget eventually we'd see a cultural shift in the sexual habits of the population.

Now add to that this fact? Over 80% of married couples *with* children say that they have considered adopting children. I.e. they have 2 of their own and they adopt 1 or 2 other kids. Suddenly the backlog for adopted children goes to about 50 Million or so. In fact one could argue that ever one of the 43Million children aborted since Roe v. Wade, would have easily found a loving home.

But most importantly extrapolate what you really mean when you say this, if the fetus is indeed human, what you are really saying is, "If we don't actively kill 3600 babies everyday we will have an overpopulation problem." I don't know about you but that sounds like a disgusting Hitlerian attitude to me. If the fetus is human then why not merely pick 3600 weak, mentally retarded people (like my niece) and old people to kill...what is the moral difference?

15. Objection: If babies go to be with God, why do you care about abortion? All those babies will go to be with God anyway according to you.

Response: We believe Christians go to be with God too, is this justification to go around killing Christians? Of course not. That's an illogical foolhardy conclusion. If what you are killing is human, it's murder regardless of where they end up. Furthermore I believe that a valid argument can be made, that all societies will eventually devolve to the level that it treats its weakest members.

16. A few responses to some of the "standard bumper sticker" slogans?

We've already responded to most of the bumper sticker slogans. I'll try to address a few of the other ones.

a. If you can't trust me with a choice, how can you trust me with a child?

This is one of the most inane things I've ever heard. But we need to deal with it. What we have shown in this paper is that you already have a child and you are trying to kill it. So first replace the word choice with the choice to kill a one-day-old baby. When we do this we get:

If you can't trust me with the ***choice of killing my one-day-old baby***, how can you trust me with a child?

Well, that changes everything.

First the burden is upon you to prove you don't have a child. Please prove to us that you don't.

Then since you can't prove it, the truth is that in actual fact you **are** stuck with a child and we don't trust you with the child **OR** the choice for that matter.

But since we can't take away the child from you before it is born we can take the choice to kill it away from you. And that's exactly what we are trying to do. But do note that if you continue to try to kill the child **AFTER** it is born, we will indeed not trust you with it and take it away from you.

b. If You Haven't Changed Your Mind Lately How Can You Be Sure You Still Have One?

This is another silly bumper sticker apparently directed at the Abortion debate. We want to merely ask the person if they have changed their mind lately about abortion. This is a double-edged sword. In fact this paper presents some serious facts and intellectual and rational arguments, if you are reading this and are pro-choice, one wonders if these facts will change your mind or if you will continue to believe the fetus is not human blindly. Remember, don't let the consequences of your logic force you to abandon it.

c. Pro Child Pro Family Pro Choice

Well in that case, since we've proven that the fetus is equal in humanity to a child, that does put the bumper sticker owner in a quandary doesn't it? After all if you are pro-child how can you advocate killing the equivalent? If we haven't proven it to your satisfaction then still the burden is upon **you to prove that it isn't a child**. After all it would be terrible for a "pro-child" person to be accidentally killing children, wouldn't it?

17. I'm pro-choice, not pro-abortion¹³

Response: This is actually a very common statement. People say: "I'm pro-choice not pro-abortion. I would never want to have or want my girlfriend/wife to have an abortion but I would not stop anyone else from having an abortion."

First of all, when people say this, it is obvious that they have no idea that they are being completely and logically irrational. Here's the issue:

If abortion is not killing a human then why would you NOT want one? That's like saying: I would never have my inflamed tonsils removed, but I would never stop someone else from doing so. If you are not killing anything then why do you even care about **not** doing it? If there is something about abortion that bothers you enough not to do it, then why does it ONLY apply to you? If abortion was just removing unwanted tissue then why do you CARE if you do it? But if abortion could be killing an innocent human being, why would you not care if someone else did it. The truth is that you sense that there is something wrong with abortion but are either refusing to deal with the reality of it, or you are trying to be disingenuous. In either case the logic does not follow because that's like saying: I would never own a slave, but I would never stop someone else from owning one. In fact many whites DID say this before the civil war. This example also shows the reality of the lie, for anyone who said that was really pro-slavery weren't they. Because they were saying Slavery is OK for someone.

18. Let's keep abortion Rare but Safe¹⁴

Response: This is identical to the last item in many ways. If abortion is not morally wrong then why do you want it to be rare? Do you say I want tummy tucks to be Rare but Safe? The very fact that you imply that you want abortions to be rare implies that there is something morally wrong with it. What is it that is morally wrong with it then? Since you don't think that there is anything morally wrong with abortion stop saying that you want to keep abortions Rare.

19. But how can you focus on Abortion when millions are dying of AIDS?

Here's a new argument that was given to me by a close friend whom I respect.

A certain author was speaking at a Catholic school, and a young lady said, "I am a single-issue voter. I vote on abortion and the candidate that takes the strongest stance against abortion. Everyday, 3600 children are killed because of abortion. How can I vote any other way?"

The author didn't say anything. He just waited to see what her peers would say. A voice sprang up.

"Everyday, 9,000 children under the age of three die because of AIDS," a voice said. "How can you vote any other way?"
Another voice. "Every day, 30,000 children die from preventable causes, like lack of proper nutrition, clean drinking water or basic medicine. How can you vote any other way?"

.....What the author is saying is that if you're going to be pro-life, you have to be pro-life everywhere you find life threatened. And the unborn aren't the only children whose lives are being destroyed.

.....If you're going to call yourself pro-life, you better look to protect all life.

We've already dealt with the definition of Pro-life vs. Anti-abortion and how that is just a convenient label, not an all inclusive definition. But more importantly is that the "author" is making a complex but logical error here. Let me give you an example:

Let's say that in a city in Sudan where I grew up, are many thousands of starving cats— everyday these cats die and there is no one to feed them (ignoring for now that they can hunt their own food). Then one day some mean kids in my neighborhood here in the States start walking around with a crossbow they presumably bought in the mail and start shooting local pets.

The author was implying that we should not make catching the mean kids a priority over saving the starving cats in Sudan. Well do you see the error?

1. Saving the starving cats in Sudan is a long complex issue and we aren't exactly sure how to achieve it. Sure we can funnel money into it but will it get to them, is this an issue of behavior? Etc etc.

¹³ Scott Klusendorf is the originator of this great rebuttal.

¹⁴ Scott Klusendorf is the originator of this as well.

2. Stopping the local kids from shooting pets is an easier problem to solve and in fact we know how to eliminate most of it quickly. Catch the kids, make a law, offer a reward etc.

We can get immediate results by catching the kids so we realize that if we use simple prioritization methods (used in business) we realize that we should deal with what we can solve first and put the long range goals as second especially if we aren't delaying the more important long range goals by address the short range goals, which is the case here.

So when this author equates activity on stopping AIDS deaths with activity on stopping Abortion he makes the logical error that implies that we KNOW how to stop the AIDS deaths and any activity on both fronts will have equivalent results. The truth is that we CAN stop almost 90% of abortions overnight by making it illegal. But we can't stop 90% of the AIDS deaths or malnutrition deaths overnight (because they are both caused by governments outside of our control and behaviors outside of our control). And to tell the truth the author has created a simplistic strawman fallacy here. He's created a fictitious strawman politician who needs our votes who wants to stop abortion and yet is willing to let 9000 children die of AIDS and won't even try to help. Can he give me a name of this politician? Naturally no one in their right mind is going to stand on the platform that we should let 9000 kids die of AIDS and not care about it. Let me see if I can clarify:

Politician	Abortion Babies	AIDS Children	Comments
A	Save	Save	The Default Pro-Life position
B	<i>Save</i>	<i>Kill</i>	Doesn't exist
C	Kill or Let Die (Pro-Choice)	Save	The Default Pro-Choice position
D	<i>Kill or Let Die(Pro-Choice)</i>	<i>Kill</i>	Perhaps Peter Singer Hitler/Ethnic Cleansing

You see you will never find a Politician *B* or *D* (in italics above). But you will find Politicians A and C. What I am saying is that there ARE politicians who are pro-choice and take the stand that the 3600 abortion babies should be allowed to die. But there are NO politicians who are anti AIDS children and who want to let them die.

So since there is no such person, the author has created a strawman and we see the argument fails when we study it. So when the woman in the example above says she is a one issue voter, what she is really doing is covering all the other women's points as well. The very fact that she would EVEN save the fetuses whom people doubt are human tells us that she would certainly want to save the 3 year olds whom nobody (except perhaps Peter Singer) doubts are human. Her position is INCLUSIVE. But the "author" has mischaracterized her position. It's just that she hasn't articulated it, but does she really need to? However because abortion is so well defined an issue the second women in the example could quite easily be holding a stance equal to Politician C (i.e. I'm pro-choice but I care about the 9000 AIDS children). The second and third women's stances COULD easily be EXCLUSIVE and since they were said in reaction to the first woman's statement, one can presume they were exclusive (otherwise why not say: I'm a one issue voter: All Life).

A lot of time we run into multiple simplistic strawman arguments from well meaning people. I call this the simplistic fallacy (a version of the strawman). It's where you take a complex issue and simplify it and attack the simplified position. E.g. Someone says: "Illegal immigration should be stopped just like it is in Mexico, India and China". You can simplify it to "Immigration should be stopped" and then attack people for being anti-immigrant and xenophobic, and you have a "simplistic strawman fallacy."

So when someone asks us to choose one or the other, we don't NEED to choose, we fight for both of them. We do what we can NOW (stop abortion) and we fight to reduce death due to aids and malnutrition. We also fight because we know that the basic concept that ALL life is valuable must start at home. After all if the fetus is human how can you expect a nation to care about the child in Africa if it does not care about their own flesh and blood here?

This actually brings up a very important point. Is voting on Abortion a valid litmus test? Well look at it this way, if a politician would put people's conveniences above people's lives in an area that he has control (i.e. in the US where he does have influence vs. in Africa where he has minimal control) then that says something about his character. But you may argue that the pro-choice politician is NOT aware or convinced that the fetus is human and that is why he is not concerned about saving babies in the US. Well in which case you have either an ignorant politician or one who abandons his logic because of

the consequences of that logic. Both are people you don't want to be voting for. Thus I suggest Abortion is indeed a good litmus test for politicians¹⁵.

Some common arguments that I do NOT use and I recommend pro-lifers also do NOT use them.

The following are some common arguments I've heard and why I don't use them.

A. Argument: Appealing to any current law to show that abortion is wrong.

I think that appealing to any current law to justify that abortion is morally wrong, is not really very defensible. For instance: In California, apparently you can drive in a Commuter or High Occupancy Vehicle lane if you are pregnant because for the purposes of determining occupancy the fetus is considered a person. So some people wish to argue that since this law proves the fetus is human, abortion is murder.

But this does not work. Why does this not work? It is because it is precisely the current laws (about abortion) that we want to change so appealing to another law is weak. The person debating you can merely say: Well change the HOV lane laws, big deal. We also believe that laws can be wrong and we all know that there are some stupid and inconsistent laws on the books. I think judges have to worry about this because their job is to interpret the law. But we as people who make the laws need to look at the moral and philosophical reasons behind the laws and try to come up with valid consistent laws and get rid of bad laws. Thus I think this is a weak argument to change someone's mind. We have much better arguments so why stoop to these.

There is one exception to this rule, being mindful of current laws is necessary for Judges who are trying to interpret new laws. Note in these cases the Judges are not supposed to be creating new laws, just interpreting the existing laws. Remember Judges are not allowed to create laws. That's the job of our elected representatives.

B. Argument: Abortion should be illegal because you could be aborting a Mother Teresa or a Gandhi.

Yes this is quite true, but I think you could also be aborting a Hitler or a Stalin. So, your opponent may rightly argue that Hitler has done more damage to the world than Mother Teresa has improved the world so they'll take their chances and kill them all. In other words, Stalin and Hitler killed over 57 Million people together, while Mother Teresa (a personal friend of our family's) probably helped only a few hundred thousand.

Last notes:

Over the years of debating and presenting these concepts I've come across a few commonly recognized scenarios (I hint at this in the introduction):

1. The person I'm debating will co-opt a position that says: Sure fetuses are human, but we have to kill some humans to (pick your choice here): keep the population low; purify the species; manage the poverty level etc. But if you look at this, it is apparent that this person has adopted a Hitlerian attitude and is promoting eugenics or treating humans as commodities. I always ask whether they'll give up their 2 year old child to reduce the population. I addressed this in section 1 of this paper.
2. The person refuses to engage logically and defaults to saying this is their belief system and that we all come to our beliefs arbitrarily. To which I ask: Is that a good way to decide between life and death. This isn't a personal preference. You can't argue that killing something that maybe human is a personal preference. Hitler did that. If you relegate something as serious as killing what may be human as merely a personal preference, then where do you draw the line? How about killing a Jew or a African or an 80 year old man? How about some manic pro-life bomber killing all pro-choicers?

References:

Neil's Web Page: www.NoBlindFaith.com.

Stand To Reason Website: www.str.org - also sign up for their free newsletter. These guys are the best. Particularly see all of Scott Klusendorf's writings on Stem Cell Research and Bio Ethics.

¹⁵ Note there is an argument that abortion should not be a litmus test for politicians who will have no say on the matter for the office you are electing them to. E.g. City Council Members. But remember that City Council members may then run for Mayor and then for Senator and eventually like California's Senator Diane Feinstein they WILL have a say on the matter of Abortion and if convenience should be put over human life.

Christian Research Institute Website: www.equip.org - also sign up for the Christian Research Journal (\$24 a year)
Focus on the Family Website: www.fotf.org - also sign up for Citizen Magazine (\$20 a year and well worth every penny).

Heritage Home (a home to take care of unwed mothers): <http://www.cityteam.org/heritagehome/>

National Right to Life site: <http://www.nrlc.org/abortion/pba/PartialBirthAbortionRecentDevelopments.html>

Jane Roe aka Norma McCorvey's site: This is the lady who was used by lawyers to legalize Abortion in 1973
<http://www.roenomore.org>

Live Action: www.liveactionfilms.org: This a group of college students who go undercover to Planned Parenthood. What they found will shock you. What their undercover videos.