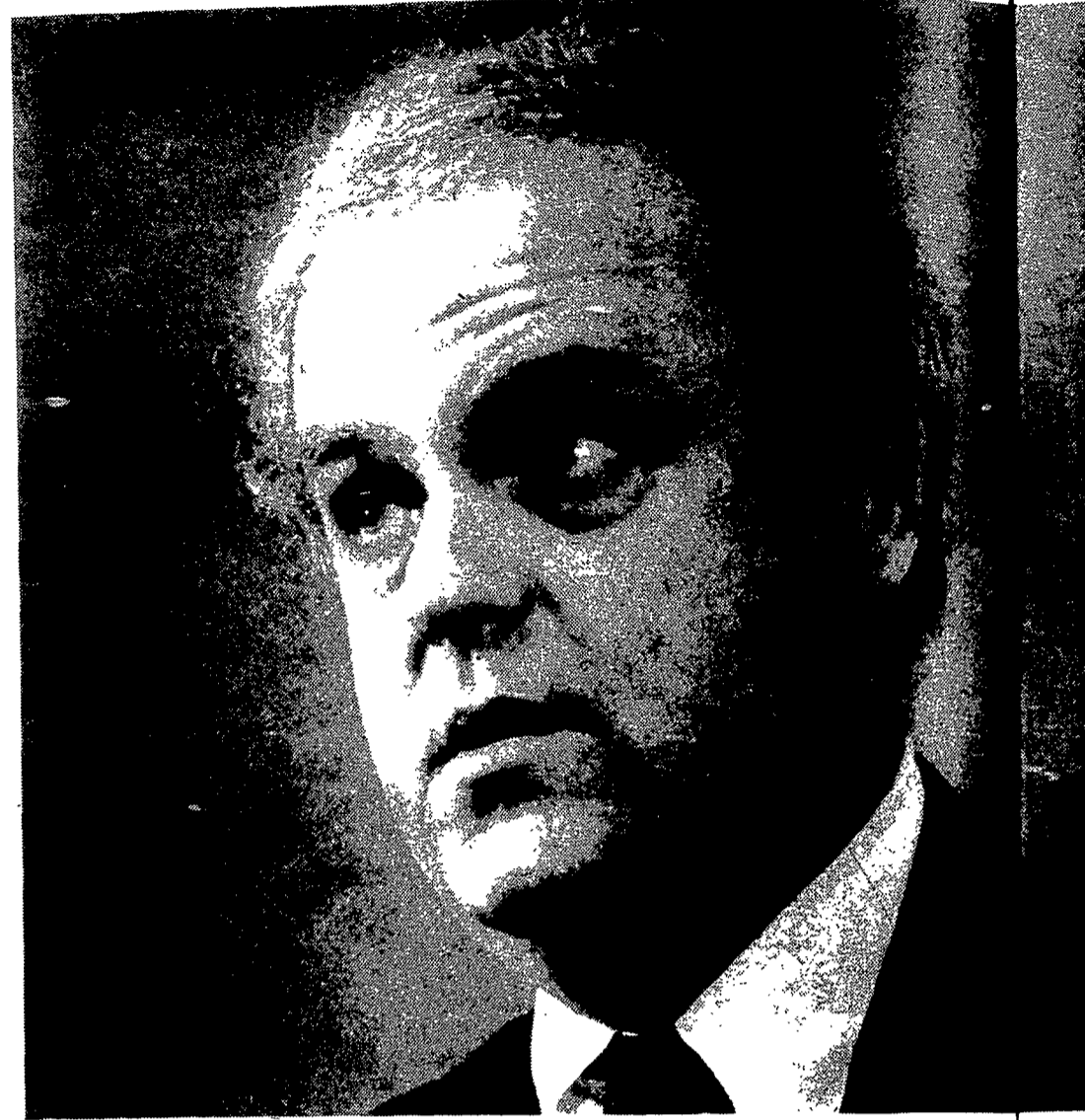


# New York State Right To Life Convention '85



Jeff Goulding/Courier-Journal  
Father Robert Kress of St. Joseph's parish, Livonia, listens to New York state Sen. James H. Donovan, during the morning session of the New York State Right to Life convention.



U.S. Rep. F. James Sensenbrenner, keynote speaker for the convention, spoke about our country's 1 emphasized that the right to life is essential to that liberty.



The Rev. Jim Evans of the Spencerport Bible Church talks with Kathy DiFiore, who holds five-month-old Kristin Smith. Kristin accompanied her and her mother, Ellen Smith, from Ramsey, N. J., where DiFiore established a home for unwed mothers.

## Civil rights, abortion continued from Page 1

predictably have prevented the bill from being scheduled for a vote. Again, the expansion of abortion rights has stopped dead in its track legislation that we in Congress were told was urgently needed to ensure that federal dollars do not support discrimination," he said. "Thus it would seem that forcing Catholic institutions to provide abortion services with their own money is more important than ensuring that race discrimination does not exist with the help of federal dollars.

"Discrimination against handicapped infants who may need life-saving operations is placed on a lower level than Catholic institutions providing abortion services in their group health policies for employees," he continued. "Discrimination against the aged or handicapped is secondary in status to abortion, as is discrimination in educational programs and activities under Title IX. These are mixed-up priorities, and these mixed-up priorities have been accepted by civil rights groups."

Sensenbrenner said that Congress has made great progress on civil rights issues because of bi-partisan support. Now, however, civil rights have become the captive of pro-abortion forces. "The leadership of our country is in a sorry state when over 170 civil rights organizations let abortion wag the whole civil rights agenda," he said. "This can and must be changed."

That sentiment was echoed by Rosemary Bottcher of Florida, a member of a "small, but growing" group known as Feminists for

Life. Bottcher claims that the relationship between feminism and abortion is new — in the context of the entire U.S. women's rights movement — and almost totally contrived.

The originators of feminism — the early suffragists who fought what Bottcher calls Round I of the feminist battle for the right to vote — were family women who had no use for the hedonism of flappers or for abortion. "Suffragettes were against abortion because it was against family life," Bottcher said. Similarly, after World War II, Round II feminists fought for the right to work, not for abortion.

Bottcher claims that the link between feminism and the pro-abortion movement was fabricated by men, who for their own reasons wanted abortion legalized. Those men, she said, approached the incipient National Organization of Women (NOW) with the notion that abortion was a right of women, and NOW leaders endorsed the idea, even though Betty Friedan, the "mother of feminism," was against the move, according to Bottcher, because she believed it would divide women. "Male chauvinists snookered them (NOW feminists) into sowing the seeds of their own destruction," Bottcher said.

She believes that feminism and abortion are natural enemies and cannot coexist for long, because abortion undermines the philosophical basis of feminism. The notion of women fighting to take away the rights to life of the unborn is incongruous, she said. "We cannot argue for our own rights and attack (those of) others." The contention that

women have a right to abortion because they "own" the fetus growing in their wombs is the same as the argument that women are the property of men, she stated, noting that the words pro-abortion forces use to describe the unborn — weak, small, inferior — are the same words used years ago to explain why women were "incapable" of such tasks as responsible voting. "When the rights of one of us are diminished, the rights of all are diminished," she added.

Moreover, she argued that the rationale for the very existence of legalized abortion presupposes that women are inferior to men. One of the first arguments raised in support of legalized abortion is that women will have abortions even if they are illegal. Bottcher said that this assumes that a large proportion of women cannot obey the law. She conceded that some women would, indeed, obtain illegal abortions, but offered the following parallel: "Shall we legalize rape because some men can't control themselves?"

A second argument for abortion is that a mother forced to bear an unwanted child will abuse that child. This, Bottcher said, assumes that women are incapable of carrying out their responsibilities to unwanted children, while men are capable of meeting legal requirements to financially support their offspring, whether wanted or not.

Third is the notion that a woman forced to carry an unwanted child will be "ruined for life." By accepting this argument, feminists agree that women cannot be expected to cope with adversity, crisis or adult responsibility,

she said, citing Geraldine Ferraro as an example. During her debate with Vice President George Bush, Ferraro was indignant at Bush's implication that a woman couldn't handle a crisis with the Russians. But in an interview, Bottcher noted, Ferraro said she wouldn't know what to do if she were to become pregnant. "We're brought to believe that a woman who can handle a 200-pound unwanted Russian would be driven to despair by a seven-pound unwanted child," Bottcher said cynically.

In contrast, few people worry about the emotional trauma of reconciling oneself to an abortion. Soon, Bottcher said, the media will report on the discovery of "post-abortion stress syndrome" among women who feel guilty about having aborted their babies. "Pro-abortion groups dismiss their pain as guilt trips; they also dismiss infertile women," she said, adding that "it would be a great gift of love from one woman to another" for women who do not want the children they have conceived to give them to women who cannot conceive. "But," she said, "how can we expect women to be so selfless? We can't expect women to be so noble."

Last but not perhaps most significant for the feminist movement is Bottcher's assertion that the "quick fix" of abortion precludes the possibility for change in society and in the workplace. Because of a structure designed by men for men, a woman about to have a child cannot compete in the workplace, and abortion can seem the only