

The Logical View

What? My eleven-year-old self turned away from the magazine in my lap. *What? No, that can't be real. That can't be right.* I'd just read a review in WORLD magazine on a documentary about abortion. The review had ended with a warning about graphic content—namely, the cutting open of the baby's skull and the vacuuming out of her brain.

I'd never known how abortion worked. I'd assumed the doctors gave the patient a pill or injection and then the baby just... disappeared. After I read that article, though, I knew the truth. Even once the child was outside of the womb, she had to be violently and painfully *killed*. What else can one call such an act, except killing? At eleven, I recognized that if someone could be killed, she was alive. Abortion wasn't the simple, humane procedure I'd imagined. Now I knew why I never heard abortion advocates on the news explain how abortion worked: because it was a brutal act, in the most understated of terms. I'd always considered myself pro-life, but until that moment, it was only because my parents believed the same. But then I knew for myself that the baby in the womb is a life.

Since then, I've researched abortion, seeking the logical angle. Surely the doctors and mothers had science behind their actions, or they couldn't have justified it to themselves. But the more I researched, the more I realized that the unborn baby isn't only biologically alive—she also possesses something perhaps more important: personhood.

Biologists use four criteria to distinguish life: DNA, reproduction, a means of processing energy, and a means of detecting and reacting to stimuli (Wile and Durnell 1). As early as seven weeks, the child in the womb has all of these characteristics. DNA exists from the moment the mother's egg meets the father's sperm. The beginnings of reproduction are also present, as an X or Y chromosome that determines the child's sex. The growing child extracts her nutrients from

the yolk sac until five weeks after conception, when the umbilical cord takes over that function (Kliman 3). And finally, the baby feels and reacts to physical stimuli very early: By week six, she responds to touch (Charlotte Lozier Institute). At twelve weeks, she feels pain (Price). The deeper one dives into the facts, the clearer it becomes that unborn children possess scientific life in the womb—if not from conception, then from six weeks onward.

But from the moment of conception, she possesses a unique future. The mother, the doctors, and the government cannot predict what this new person will do with her life if she's allowed to live it. She could be the next Mozart or Shakespeare. She could discover the cure to cancer. Or she could live an ordinary life, attending school, working a job, raising a family, and cultivating the future world. Even if she is the result of rape, has a chronic disease or terrible birth defects, or is born into abuse or poverty, she can rise above her circumstances and become anything she wants—if only she's allowed to be born. Her existence has more value than anyone could predict. Not only is it arrogant to assume her burgeoning life is of no consequence, it is unjust to deprive the future of someone who could change everything.

I'm pro-life because I believe the child in the womb possesses life, humanity, and potential. I'm pro-life because I believe to destroy such a person is murder. But most of all, I'm pro-life because from a logically consistent perspective, protecting life makes sense.

Works Cited

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