

Nathan Prindler on X (formerly Twitter)
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Nearly every pro-abortion argument mirrors pro-slavery arguments from the 19th century:

- Argument from ownership; “this slave/baby is my property/body. You can’t tell me what to do with it.”
- Argument from privacy; “No one is forcing you to have slaves/abortions, mind your own business.”
- Argument from superseding rights; “My property/body rights come before the rights of a slave/fetus.”
- Argument from inevitability; Slavery/abortion has been around for thousands of years and it’s never going away. We might as well have a safe and legal system in place for it.”
- Argument from pseudoscience; “Slaves/fetuses aren’t really people; they aren’t like us; they’re physically different, therefore we can own/kill them.”
- Argument from socioeconomics; “If slavery/abortion ends, most of these slaves/babies would wind up on the street without a job.”
- Argument from the courts; “Slavery/abortion was vindicated by the Supreme Court. It’s already been decided. It’s settled law.”
- Argument from faux-compassion; “Slavery/abortion is in the best interest of the Africans/babies. The world can be a cruel place, so it’s actually best for them for us to enslave/abort them.”
- Argument from the assumed hypocrisy of the other side; “You say you want to end slavery/abortion but you don’t want to live with free blacks/adopt unwanted babies.”

The Babylon Bee’s Seth Dillon rightly observed,

Being pro-abortion should be as politically toxic as being pro-slavery. It should be impossible to get elected taking that barbaric position. If it isn’t, then we’re failing in the fight for the culture.

Put another way, the problem isn’t that we’re “too pro-life.” It’s that our culture is passionately pro-death. The culture — not our conviction that all human life is sacred — must change.

Learn more at https://t.ly/JoX_W.