

Senate Judiciary Committee
“The Infant Patient: Ensuring Appropriate Medical Care for Children Born Alive”
Questions for the Record
February 11, 2020

Questions from Sen. Grassley
Patrina Mosley
Family Research Council

1. You mentioned that it’s optional for State officials to report the number of abortions being performed in their jurisdiction. Which jurisdictions don’t report data on late-term abortions?

Each year, the CDC requests abortion data from the central health agencies of 52 reporting areas (the 50 states, the District of Columbia [DC], and New York City). The reporting areas provide this information voluntarily since none are mandated to report abortion data. Of the 52 reporting areas, only four (California, DC, Maryland, and New Hampshire) have consistently (2007-2016) not reported abortions to the CDC. That leaves 48 reporting areas that have consistently volunteered their abortion data to the CDC. However, not every area reports on the same variables.¹ Only 41 reporting areas submitted data on abortions by gestational age, according to the latest CDC abortion surveillance report. Late-term abortions (21 weeks gestation and over) accounted for 1.2% of the total abortions in this report. The areas that did not report abortions by known weeks of gestation were:²

1. California
 2. District of Columbia
 3. Florida
 4. Illinois
 5. Maryland
 6. Massachusetts
 7. New Hampshire
 8. New York State
 9. Pennsylvania
 10. Wisconsin
 11. Wyoming
2. This year marks the 100th anniversary of women winning the right to vote. I understand that some early feminists who fought for this right also spoke out against

¹ Jatlaoui TC, Eckhaus L, Mandel MG, et al. Abortion Surveillance — United States, 2016. Morbidity and Mortality Weekly Report, November 29, 2019, accessed February 20, 2020, <https://www.cdc.gov/mmwr/volumes/68/ss/pdfs/ss6811a1-H.pdf>

² “TABLE 7. Reported abortions, by known weeks of gestation and reporting area of occurrence — selected reporting areas, United States, 2016” Abortion Surveillance — United States, 2016. Morbidity and Mortality Weekly Report, November 29, 2019, accessed February 20, 2020, https://www.cdc.gov/mmwr/volumes/68/ss/ss6811a1.htm#T7_down

abortion or infanticide. What more can you tell us about why some leading suffragists embraced the sanctity of human life?

We recently observed Susan B. Anthony Day, which honors a suffragist whose strong pro-life beliefs sprung from her belief that all of humankind was equal under God.³ In *The Revolution*, the official publication of the National Women Suffrage Association, Anthony wrote that abortion “will burden her conscience in life, it will burden her soul in death.” Anthony abhorred abortion and the reasons that drove women to do it (vanity, poverty, abusive partners). She believed that God established the family and that men and women are equally accountable to God for their deeds. Today, modern feminists deny that Anthony was pro-life, but it is clear from her own writings what her true feelings and beliefs were.⁴

Suffragist Elizabeth Cady Stanton, co-editor of *The Revolution*, considered abortion “evil” and an outrage against the “laws of nature and our common humanity.” She, together with Anthony, believed that man’s struggle for dominance over females (e.g., forced marriages, forced pregnancies, emotionally absent husbands and fathers, and the idea of bringing a female child into the world where they would endure ill treatment with no rights) was primarily responsible for abortion even being a conceivable idea. Furthermore, these suffragists thought the remedy for such a “crying evil” as abortion would be the *elevation* of women in society.⁵

As far as Anthony and Stanton were concerned, abortion was *not* a tool for liberating women at all—it was infanticide. For these suffragists, infanticide and sexual lasciviousness (prostitution) were “direct results of the violation of immutable laws which it was our duty to study and obey...we believe the cause of all these abuses lies in the degradation of women.” Man becoming the “missionaries of his own home” – treating women well, would be the remedy, and education and jobs for women would be the remedy to help society get in line with “God’s just, merciful, and wise laws.”⁶

These leading suffragists believed the sanctity of life was inextricably tied with the sanctity of women. In other words, to be pro-woman is to be pro-life. To honor the unique nature of woman to populate the earth is to honor her—and the natural order of God’s creation.

³ Nancy Hayward, Susan B. Anthony 1820-1906, National Women’s History Museum, <https://www.womenshistory.org/education-resources/biographies/susan-b-anthony>

⁴ “Marriage and Maternity,” *The Revolution*, July 8, 1869, National Susan B. Anthony Museum & House, accessed February 20, 2020, <https://susanbanthonyhouse.org/blog/the-revolution-july-8-1869/>

⁵ “Child Murder,” *The Revolution*, March 12, 1868, 146-147, accessed February 20, 2020, <https://www.susanbanthonybirthplace.com/uploads/2/7/8/6/27866741/childmurder1868.pdf>.

⁶ “Infanticide and Prostitution,” *The Revolution*, February 5, 1868, accessed February 20, 2020, <http://www.paperlessarchives.com/susan-b-anthony-the-revolution.html>