

## Let Supreme Court abortion ruling stand

If Gov. Buddy Roemer doesn't veto the bill, Louisiana may soon have the strictest abortion law in the country.

Since the U.S. Supreme Court's ruling on the *Webster vs. Reproductive Health Services* case, many states have tried to pass some very restrictive abortion laws. This fall, Oregon may be facing some of its own abortion law challenges.

So far none of these attempts at restricting legal abortions has passed. Up until now that is.

In a last minute attempt to push an anti-abortion bill through the Louisiana State Legislature the Senate reworked a flag burning measure into an anti-abortion bill Sunday evening. A previous draft of the bill, which banned all abortions except those to end pregnancies that endanger a woman's life, was vetoed last week by the governor and the Legislature could not muster enough votes for an override.

The legislators were obviously desperate to pass some kind of bill restricting abortion before the session ended.

It seems that many of these states are trying to pass anti-abortion bills just to challenge the 1973 U.S. Supreme Court ruling in *Roe vs. Wade*. Perhaps instead of trying to overthrow an already existing decision, these states should work toward ways of preventing pregnancy and creating better programs for helping women rear and support children once they are born.

The decision to birth a child or to abort it involves many considerations. Economics play a large part in the decision. When legislators contemplate different means of outlawing abortion they don't seem to look at the whole picture.

The United States has one of the worst support systems of any highly industrialized country for low-income parents. While many European countries allow abortion, they also provide excellent medical, psychological and monetary support for women with children.

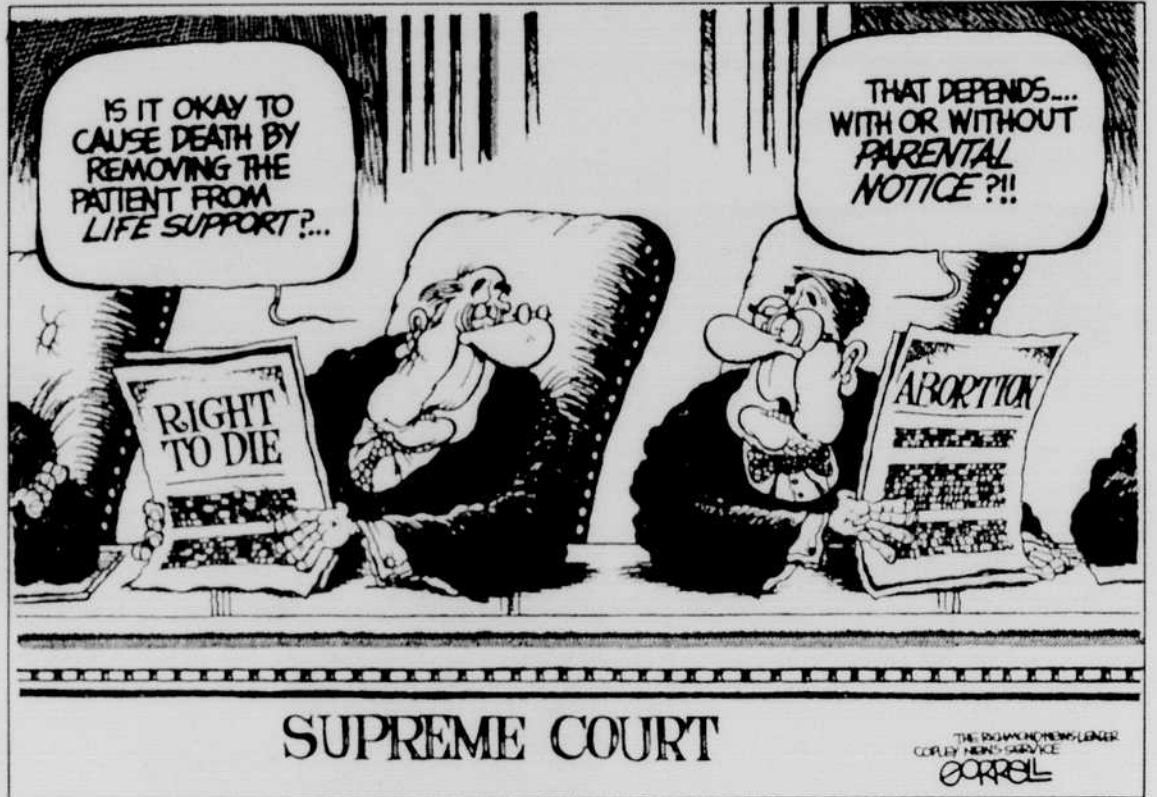
By providing these services they express to their citizens a true value for life. These values have nothing to do with religion but with a deep respect for human life.

On the other hand the United States offers little assistance to families in need. Medical benefits often will not cover the cost of prenatal care and delivery. Aid to families does not even cover the cost of rent on decent apartment. Food stamps might last three weeks out of the month.

With services like these it is no wonder that many women chose to have an abortion instead of a child. It is time that our politicians got off the anti-abortion bandwagon and tried something new, something as simple as supporting the life that already exists.

Gov. Buddy Roemer made a smart move when he vetoed the anti-abortion bill that came across his desk last week. We hope he will continue this pattern and veto the new version.

Attention should not be focused on women having abortions, but rather on how to create a system where women will not want or need to have them.



### Case of merit

In response to Daralyn Trappe's article on Students for the Ethical Treatment of Animals (ODE, July 3), let it be known that SETA will pursue our request to have Dr. Richard Marrocco's research protocol re-examined. Contrary to what the article stated, our request is not a "fraud charge," rather, it is a plea for University and local officials to uphold the very scientific standards that they claim to maintain.

A thorough search of medical abstracts revealed dozens of studies that, in our opinion, "closely approximate" Dr. Marrocco's current proposal. Yet, his protocol that was submitted to the Institutional Animal Care and Use Committee claimed that no such research existed.

If Dr. Marrocco's protocol does, in fact, contain false information, the proper sanctions should be imposed. If it does not, he should have no worries.

It is not a question of replication but one of scientific merit and integrity.

Todd Hausman  
SETA

### Omitted

For some reason, one paragraph of my commentary, "Homosexuality not a moral issue," (ODE, July 3) was omitted. The gist of my argument was that because a person's sexual orientation doesn't affect other people, it doesn't make sense to think of it as a

moral issue. I raised the following possible objection: "When two men or two women start touching or holding hands in public, that does affect me - it makes me sick, and so now it's a moral issue - because it's affecting other people."

In my essay, I provided a counter-argument to this objection. Unfortunately, it did not appear in the published version. Here is the rest of the argument:

It's hard to know where we draw the line between behaviors that affect other people, and behaviors that don't. For example, it might make you sick to think about what someone's doing behind closed doors. So then what a person does in the privacy of his or her own home does affect you in a way. But most people would say that that's not really what we mean by "having an effect on someone else." On the other hand, most people would agree that punching someone in the nose definitely is a case of "having an effect on someone else." What about public displays of affection that make some people sick? I'm not sure, but my intuition is that that case is a lot closer to what someone does behind closed doors than it is to punching someone in the nose.

Because this paragraph was omitted, readers might have interpreted me as suggesting that the argument about "affecting other people" posed a substantial problem for my view. I don't think that this is true at all.

Deborah Frisch  
Psychology

### Letters Affects people

Honestly, don't we have the right to expect that efforts to present or defend a controversial position should amount to something more than merely stating, "this is true because I say it is true." Yet, that is essentially the line of argument advanced by Deborah Frisch in her attempt to show that homosexuality is not a moral issue. She tells us that if a person's behavior does not affect another person then it is not moral behavior. But, when confronted with her own counter example of homosexuals holding hands in public causing another person to feel sick - she is unable to say if that behavior affects other persons in way which counts as moral. She merely resorts to her unsupported claim that homosexuality is not a moral issue.

Yet, by using her own definition namely, that a behavior must have an effect upon others to be regarded as moral, the only possible conclusion is that homosexual behavior is moral, unless, of course, she is referring only to totally personal acts such as onanism.

But homosexuality, as used and understood in today's society, clearly means, most often, acts performed with another person. Is that other person affected or not? Certainly that other person is affected and also frequently infected. Isn't there, as a matter of fact, a significant ripple effect to homosexual 'lovemaking' by which pernicious consequences are being spread worldwide? Or can it be that Frisch has never heard of AIDS?

One of the conclusions coming out of the recent conferences in San Francisco was that, taking into account all causes, the single most important reasons for the spread of AIDS in the United States is unprotected sex by white, male homosexuals.

How's that for not affecting another person.

Dennis Brown  
Eugene

### Letters Policy

The *Emerald* will attempt to print all letters containing comments on topics of interest to the University community. Comments must be factually accurate and refrain from personal attacks on the character of others.

Letters to the editor must be limited to no more than 250 words, legible, signed and the identification of the writer must be verified when the letter is submitted.

The *Emerald* reserves the right to edit any letter for length or style.

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