

## Abortion: an emotional issue?

### To the Editors:

Human society is founded upon an unstable, often volatile mixture of two opposing forces: reason and emotion. Oftentimes we are tempted to believe that life would be easier if we could subdue one side of our nature and allow free reign to the other. When the lack of knowledge makes a rational choice difficult, we are more likely to accept the validity of a choice based on intuition or faith. When a situation becomes too confused emotionally, there is a tendency to rely on the logic of science for an answer.

Therefore, I can understand how one might be seduced by the apparently objective logic of the kind of argument Ms. Towler presented in her letter last week. It is easier to turn the debate over abortion into a scientific question (i.e. When does human life begin?) than it is to attempt to reconcile the conflicting emotional reactions we have toward mother and child.

However, in reality, both emotion and reason are indispensable: without reason there would be no law; without emotion there can be no compassion. For better or worse, these forces must be balanced if we are ever to reach a viable solution to this problem. For this reason, I disagree with the statement that "If the foetus is in fact human life, abortion is no less abhorrent than closing the doors to our hospitals . . ." Women who are faced with making a personal decision are people, not institu-

tions. They are people with plans and hopes for the future. They are people who love and are loved. They are people with strengths and limitations which others can never understand, but must respect.

Let's not get so caught up in the larger philosophical question of Right and Wrong that we begin to overlook the human, essentially emotional, intricacies involved in deciding what is right or wrong in a given situation.

I. Fearon

## Part II Francophone rebuttal

### To the editors:

In reply to the letter of Georges Merinfeld last week, I am very pleased that my articles have been entertaining. According to Merinfeld, the francophones on campus have found them extremely humorous. With such encouragement, I reassure Mr. Merinfeld that he can surely expect more of the same. Although arrangements have now been made to have future articles edited by francophones, it is not clear that this will satisfy René Merinfeld. The best solution for the alleviation of his obvious irritation is for Mr. Merinfeld to come up to the Gazette office and help us edit the articles himself. This will ensure his high standards of excellence in French composition are maintained. I would add that such editing would take less than half an hour of his time every week.

Paul Creelman

## GLAD again

### To the Editors:

Well, that article by Barry Moores in the Dal Dispatch of December 1987 certainly opened up a can of worms.

In a nutshell, he wrote an article, two people wrote letters to the Gazette condemning him for part of it, and he wrote a letter back to the Gazette condemning the writers for condemning him.

So here's another volley, and I hope it's among the last.

His complaint is that the letter-writers chastised him for mentioning among the hazards of hitchhiking "a homosexual looking to score". While that may indeed be a problem (I've never hitchhiked so I don't really know), that wasn't the point of the letters. Their writers were angry that he was implicitly comparing "a homosexual looking to score" to an axe-murderer.

I'm angry, too. First, he paints himself (a straight man) the victim and gay men in general the aggressor, when in fact it is gay men who often face violence at the hands of straight men. Very, very rarely does a gay man attack or rape a straight man (even "today's meek and mild hitchhikers" mentioned in Moores' letter).

Second, he says he is "not the only male who has been propositioned by a male driver . . . I pointed out a real problem". Exactly how big is this real problem? Is it bigger or somehow more important than the number of female hitchhikers who are assaulted by male driv-

ers every year? Is he implying that roving bands of gay men drive around hoping to pick up some poor unfortunates and have their wicked way with them? That would be a problem, but I doubt it's the case.

What is a problem is that, third, Moores says "It is not in the best interest of any group to pretend all their members are categorically without fault . . . we must realize we are equal in our wrongs". None of the gay people I know are trying to imply that lesbians and gay men are faultless. Quite the opposite: the politically active gay men and lesbians I know have to keep telling people that the gay population has much in common with the general population, including the same faults and foibles; that gay people are no better and no worse than anyone else. But no, Mr. Moores, the fact is that we are not equal in our wrongs: the vast majority of rapists, for example, are heterosexual men, and the vast majority of child molesters are heterosexual men.

I'm not trying to trash the straights of the world. Some of my best friends are heterosexual, just as some of Moores' best friends — as he so grandly noted at the end of his letter — are gay. But it seems to me that I'm being termed a threat and a menace to the hitchhikers of the world — and I don't even own a car! — just because I'm gay, when it's generally gay men who feel threatened by straight men.

And yes, I will sign my name.

**Robert Matthews**  
Treasurer, Gays and Lesbians at Dalhousie  
(GLAD)

## History must be respected

### To the Editors:

It would seem that the letter penned by Miss Goodman in the Gazette of last week was written from a position of ignorance or perhaps only lack of understanding. It is well and good to lament

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