

during slavery days when a black woman was impregnated they didn't allow marriage in those days and there were slaves whose slave owners were Catholics, Baptists, Methodists, Episcopalians, every type, Jewish, every type of religion that existed had people among those religions who claimed to practice them who owned slaves, and in all of those religions, there were individuals who impregnated these slave women. And, because in a lot of instances, the children were being bred in the same way that livestock are brought into the world for the purpose of sale or exploitation until they can no longer work then they're discarded, there were black women who did not want this for their children and these black women, when their babies would be born and there was nobody in attendance or another slave woman in attendance, they would take the umbilical cord and strangle the child. They would not want the child to be born into slavery. If the child could not be strangled at birth, the mother would pretend to be a caring mother of the kind that the slave-owner wanted, meaning she would nurture the child and raise it so that it could get strong enough to be exploited as livestock. When the child would be given to the mother for suckling, this mother, at the first opportunity, would drop the baby on its head to kill it. That would be called murder by people who live today. The mother would be called a vicious, uncaring, insensitive woman, but the same ones who would condemn her would not make the same charge against the hellish conditions of slavery that caused her to see the necessity of doing this to her child.

SPEAKER BARRETT: One minute.

SENATOR CHAMBERS: There are many things that we don't touch on when discussing this issue which are really an integral part of it. In the same way as what Senator Weihing described as a continuum of life, life does not just pop into being all of a sudden. We don't become what we are all of a sudden. There is an institutional memory for governments, there is a collective memory of races. They pass it on through their culture, their religion, their education, even their superstition. And as these things are passed onto children who grow into adults, their views about life will be influenced and we have different views about the things that we discuss. So while some people are talking about abortion in one sense and calling a woman who will not carry an abortion to term a murderess, I am aware of black women who kill their children and I would not call them murderesses and I'm talking about children who have come into