



2020 Virtual March for Life

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# The Interim

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## Sloan or Lewis for CPC leader

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# Trump administration criticizes UN's abortion advocacy in COVID response

Paul Tuns

In an open letter to United Nations Secretary General Antonio Guterres, the U.S. Agency for International Development told the UN to stop treating abortion as essential humanitarian relief during the COVID-19 pandemic.

John Barsa, acting director of USAID, reminded Guterres that the U.S. is the largest funder of the UN, global health, and humanitarian assistance. He added: "As the UN and Member States around the world work to address the pandemic of COVID-19, I urge you, your staff, and the UN's funds, programs, and specialized and technical agencies to stay focused on life-saving interventions."

Barsa continued: "The UN's Global Humanitarian Response Plan (Global HRP), and its \$6.71 billion coordinated appeal, must remain focused on addressing the most urgent, concrete needs that are arising out of the pandemic. Therefore, the UN should not use this crisis as an opportunity to advance access to abortion as an 'essential service'."

Barsa explained: "Unfortunately, the Global HRP does just this, by cynically placing the provision of 'sexual and reproductive health services' on the same level of importance as food-insecurity, essential health care, malnutrition, shelter, and sanitation. Most egregious is that the Global HRP calls for the widespread distribution of abortion-inducing drugs and abortion supplies, and for the

promotion of abortion in local country settings."

Stefano Gennarini, vice president for legal studies at the Center for Family and Human Rights (C-Fam) in New York, said "the letter is unprecedented in its direct criticism of the UN bureaucracy's promotion of abortion as humanitarian aid."



**John Barsa, acting director of USAID, wrote letter criticizing UN.**

It is not the first time, however, that the Trump administration has informed the UN that it should cease its abortion advocacy.

Last year, President Donald Trump told the General Assembly the UN has "no business attacking the sovereignty of nations that wish to protect innocent life." Trump has said his administration will "never tire defending innocent human life." Last December, Trump's Health and Human Secretary, Alex Azar, released a letter co-signed with 10 other countries, criticizing the pro-abortion agenda of the Nairobi Summit in Kenya. In October, Azar released a letter co-signed with 18 other countries, denounc-

ing the High-Level Meeting on Universal Health Coverage for promoting divisive issues such as sex education and abortion rather than focusing on primary health care. Azar wrote that the 19 signatories, including the U.S., were "united on a positive, constructive goal: focusing the international discourse around health-care on better health and on the preservation of human life."

Barsa wrote in his letter that the UN "should not intimidate or coerce Member States that are committed to the right to life" and, "To use the COVID-19 pandemic as a justification to pressure governments to change their laws is an affront to the autonomy of each society to determine its own national policies on health care. The United States stands with nations that have pledged to protect the unborn."

Days before the letter was published, Ecuadorian elected officials and pro-life groups told the Catholic News Agency that Ecuador's Ministry of Foreign Relations and Mobility was told that it could have \$46 million from the UN's Global Humanitarian Response Plan if the government agreed to earmark \$3 million to train "health care personnel on safe, legal abortion and post-abortion care." The Guayaquil Family Network launched a petition urging President Lenin Moreno to reject the abortion "shakedown" from the UN, noting that Article 45 of Ecuador's constitution

guarantees the right to life from conception. On May 6, Ecuador signed a declaration "to protect sexual and reproductive health and rights" during the pandemic. Assemblyman Hector Yopez said it made no sense to "want to save some lives," while also insisting "on eliminating the lives of unborn girls and boys."

Barsa concludes that, "it is essential that the UN's response to the pandemic avoid creating controversy. Therefore, I ask that you remove references to 'sexual and reproductive health,' and its derivatives from the Global HRP (Humanitarian Response Plan), and drop the provision of abortion as an essential component of the UN's priorities to respond to the COVID-19 pandemic."

CNN reported that Serra Sippel, president of the Center for Health and Gender Equity (CHANGE) criticized Barsa's letter. "USAID should be ashamed for its outlandish attempt to use coronavirus as a means of dismantling a long-standing sexual and reproductive health rights framework from the UN's pandemic response," said Sippel. "When the United States steps away from an internationally agreed upon SRHR framework, it steps away from protecting women's right to life."

The National Right to Life Committee congratulated Trump for his pro-life message to the UN: "the United States has made clear that we will 'never tire of defending innocent life'."

# Canada approves trials of unethical coronavirus vaccine

Interim Staff

A vaccine watchdog group has raised concerns about Health Canada approving a human clinical trial for a Chinese coronavirus vaccine that uses aborted fetal cell lines in its development. The vaccine, Ad5-nCoV, was discovered by Chinese scientists and is scheduled imminent testing in Canada.

The vaccine Ad5-nCoV uses the HEK293 cell line that is derived from aborted fetal cells. The HEK293 cell line was developed and is owned by Canada's National Research Council (NRC). On May 12, the NRC announced it would work with the Chinese firm CanSino Biologics Inc. to test and develop Ad5-nCoV in Canada. CanSino worked with the Beijing Institute of Biotechnology to develop the vaccine. Chinese clinical trials began in March.

Prime Minister Justin Trudeau announced the collaboration and said if the clinical trials are successful, he is hopeful that "we can produce and distribute it here at home." He added that the research would take time and "must be done right."

The CBC reported that Canadian clinical trials will involve 600 people and be carried out by the Canadian Centre for Vaccinology at Dalhousie University in Halifax. Dr. Scott Halperin, director of the Centre, told CTV that because of the coronavirus pandemic, his team will not wait for full results

from one stage to proceed to the next, but rather conduct the tests "in a more accelerated fashion, without sacrificing any safety." Normal safety protocols are being suspended to get a vaccine to market as quickly as possible. He envisions the third and final stage of testing to begin in late summer or early fall.

*Forbes* magazine reports that the average time it takes a vaccine to reach market is 10-15 years. Trudeau and other world leaders are talking about not fully reopening the economy and schools until a vaccine is ready for widespread use and optimistically state it could be ready by mid- to late-2021.

Ted Kuntz, president of Vaccine Choice Canada (VCC), a not-for-profit society founded by families who have suffered from vaccine reactions or injuries, said the source of the vaccine should "be a concern" for everyone and that rushing a vaccine to market could do more harm than good. Kuntz told *LifeSiteNews* that "bypassing standard and prudent safety protocols and rushing a vaccine to market not only increases the risk of producing a product that will cause more harm than good, it has the very real potential to severely undermine trust in our health professionals, our health agencies, and in the entire vaccine paradigm."

Ad5-nCoV is the world's first coronavirus vaccine to be approved in human clinical tests.

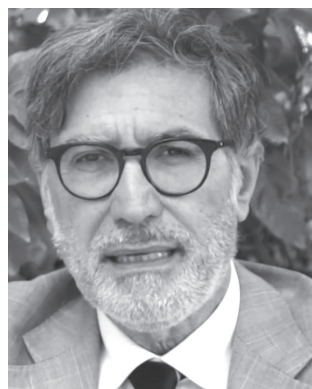
# Italian psychiatrist raises doubts about assisted suicide and mental illness

Interim Staff

Bernardo Carpiniello of the Department of Medical Sciences and Public Health-Unit of Psychiatry at the University of Cagliari, Italy, published an article in the *Journal of the Italian Society of Psychiatry* warning about the dangers of permitting euthanasia and assisted suicide for those with mental disorders.

In the article "Conceiving the unconceivable: ethical and clinical concerns over assisted suicide for people with mental disorders," Carpiniello stated that there are typically three requirements that must be met to grant a euthanasia or assisted suicide request: the patient's suffering must be lasting and unbearable; all therapeutic options must have been exhausted, and further treatment considered futile; the patient's request should be voluntary, enduring, and well considered (that is, the person must be competent to make the request). Carpiniello notes, "Each of these aspects may repre-

sent an intrinsic challenge to psychiatrists, who are largely forced to base their evaluation on subjective, personal criteria, particularly given the lack of objective, reliable criteria."



**Bernardo Carpiniello reports that psychiatrists raise serious clinical concerns in approving euthanasia for mentally ill patients.**

He also reported that treatment-resistant depression is difficult to diagnose, and that there is no generally accepted definition of what constitutes treatment-resistant depression.

Carpiniello examined clinical concerns among

psychiatrists approving euthanasia or assisted suicide requests, pointing out, "assessments of competency, sustained wish to die prematurely, depressive disorder, demoralization and 'unbearable suffering' in the terminally ill are clinically uncertain and difficult tasks ... As yet psychiatry does not have the expertise to 'select' those whose wish for hastened death is rational, humane and 'healthy'."

The paper also examines whether those suffering mental illness are competent to make such requests. Carpiniello reports statistics from the Netherlands and Belgium that show half of all assisted suicide requests for people with mental disorders were related to diagnoses of personality disorder. Because personality disorders are "often associated with a strong reactivity to environmental and interpersonal stressors," there are serious questions raised about "the consistency of their desire to die" when making a request. He also highlights a Belgian study that found

almost a third of people with mental health issues who requested assisted suicide later changed their mind.

These figures may help explain why surveys of Dutch doctors find that only a third of them will participate in euthanasia for mental disorders. He also noted that the number of psychiatrists opposed to euthanasia for mental illness grew from 53 per cent in 1995 to 63 per cent in 2015.

Carpiniello offers a possible explanation: "Euthanasia or assisted suicide represents a typical example of a situation in which psychiatrists are faced with the impossibility of having to reconcile two moral obligations, a duty of care and respect of patient autonomy. To put it bluntly, for many psychiatrists euthanasia is ethically unacceptable, particularly as the main aim of psychiatry is to limit patients' suffering."

He also notes that the American Psychiatric Association "holds that a psychiatrist should not prescribe or administer

any intervention to a non-terminally ill person for the purpose of causing death."

Still, despite such opposition, Carpiniello warns, once euthanasia is permitted in a jurisdiction, it becomes a "slippery slope, down which we have rolled to now allow something that was impossible to conceive as ever being acceptable."

Carpiniello also addresses the issue of suicide as a public health concern, noting global statistics that show one person dies every 40 seconds from suicide and saying that suicide prevention and suicide assistance seem to be irreconcilable. He writes: "An emphasis on suicide prevention from a public health perspective seems to be somewhat hard to reconcile ...for those countries simultaneously equipped with social and health policies established for the specific purpose of preventing suicide. Considering the specific role of psychiatry in preventing suicide, put in very simple terms,

the question is: what is the point of psychiatrists trying in every way possible to prevent suicide if the person concerned is entitled by law to seek assistance to commit this action?"

Carpiniello worries that among the "undesirable consequences of assisted suicide," will be psychiatrists "giving up treating some patients" if euthanasia is legalized and perhaps even lead to fewer resources being committed to mental health research as assisted-suicide becomes normalized. A vicious cycle of "a lack of progress in developing more effective therapeutic strategies" could lead to more people being diagnosed with treatment-resistant depression (or other mental health issues), which in turn leads to more demand for suicide-on-demand for those with mental illness.

Alex Schadenberg, executive director of the Euthanasia Prevention Coalition, said, Carpiniello's study is a "significant paper dealing *See, 'Italian' p.12*

# CPC leadership candidates

Candidate	Derek Sloan	Leslyn Lewis	Jim Karahalios	Erin O’Toole	Peter MacKay
					
Campaign Life Coalition Rating	A+	A	A-	F	F
Abortion	Opposes all abortions	Opposes all abortions	Opposes all abortions	Supports abortion	Supports abortion
Euthanasia	Opposes euthanasia; would repeal Bill C-7 (euthanasia expansion)	Opposes euthanasia; would repeal Bill C-7 (euthanasia expansion)	Opposes euthanasia; would repeal Bill C-7 (euthanasia expansion)	Opposes euthanasia	Campaign website says he will “respect” Carter decision that legalized euthanasia
Conscience rights	Supports conscience rights; will introduce legislation enshrining protection	Supports conscience rights	Supports conscience rights; will introduce legislation enshrining protection	Supports conscience rights but has not offered details	Said he will “respect conscience rights” when it comes to euthanasia, but has not offered details
Foreign funding of abortion	Opposed	Opposed	Opposed	Has suggested he opposes using Canadian aid for abortion	No information
C-16, creating a ‘right’ to gender identity/expression	Opposed, would rescind	Opposed, would rescind	No public position taken	Supported	Supported
Allow Conservative MPs to bring forward private members bills on life/family issues	Yes, says he will encourage it	Yes	Yes	Yes	Unknown
Leadership promises on life issues	Released a 12-point plan on life issues including laws to ban partial birth abortion and sex-selective abortion, require informed consent before an abortion, enact both an Unborn Victims of Violence law and a Born-Alive Infant Protection Act, and to work with grassroots supporters to remove CPC Policy declaration #70 which states “A Conservative government will not support any legislation to regulate abortion.”	Released a four-point plan on life issues, including a ban on coerced abortions and a ban on sex-selective abortions.	Has publicly said he opposes foreign funding of abortion, would not appoint activist judges to the Supreme Court.	Has said he wants to lead a Big Tent Conservative Party that includes social conservatives, but has offered no policies.	Before the campaign started, he called social conservatism the “stinking albatross around the neck” of the Conservative Party.

## CPC leadership race set, CLC releases Voter’s Guide

Paul Tuns

Despite Peter MacKay’s comments about social conservatives being the “stinking albatross around the neck” of the Conservative Party following Justin Trudeau’s re-election last October, social conservatives are making their mark in the Conservative leadership campaign.

Two candidates rated as pro-life by Campaign Life Coalition are bidding for the leadership of the Conservative Party of Canada, facing two presumptive frontrunners, MacKay and Erin O’Toole. CLC has given the green light to Derek Sloan and Leslyn Lewis, giving them grades of A+ and A respectively. It gave a red light and F-grades to MacKay and O’Toole.

Two other pro-life candidates were prevented from being on the ballot. In February, the Leadership Election Organizing Committee (LECO) barred Richard Decarie from running after he made comments about homosexuality being a choice, although the party never officially gave a reason for barring him.

In March, the Dispute Resolution Appeal Committee (DRAC) disqualified

Jim Karahalios when the candidate appealed the decision of the Returning Officer, Derek Vanstone, over a fine for an allegation of islamophobia put forward by the O’Toole campaign. On May 20, Judge Paul Perell of the Ontario Superior Court of Justice, ruled DRAC acted outside its authority to disqualify the candidate and gave Karahalios 14 days to raise money to pay the fine. The following day, LEOC voted to disqualify Karahalios.

While nothing has been officially announced, sources within the Conservative Party have told *The Interim* the party hopes to mail out ballots to members the last week of June or first week of July. Ballots must be completed and received by the party by August 21. The announcement of the winner will be made sometime afterward when it is safe to count them, depending on quarantine protocols.

The ballot is preferential, meaning that members can vote for one or more candidates in order of preference.

CLC launched their Voter’s Guide on May 21, and urged supporters who are Conservative members to “vote for these unapologetic pro-life/pro-family candidates as your

#1, #2, and #3 choices, in whatever order you prefer,” in reference to Sloan, Lewis, and Karahalios. The Guide explains that the grades were slightly different because of the number and quality of the life and family policies each candidate put forward and how outspoken they have been on socially conservative issues during the campaign. LEOC’s decision means that Karahalios will not be on the ballot so pro-life Conservatives are urged to vote for Sloan and Lewis first and second in the order they prefer.

Right Now, another politically active pro-life group, encouraged supporters to fill the entire preferential ballot and rank O’Toole ahead of MacKay, largely based on his promise to allow free votes and welcome social conservatives as members of the party.

CLC’s Voter’s Guide said that both MacKay and O’Toole “are disqualified from consideration owing to their support for abortion, which is a disqualifying factor. Please do not rank their names at all.” It explains that “it would be strategically counterproductive to our cause in the long-term, over the coming years,” because by “withholding support from poli-

tics who promote and affirm abortion, or who refuse to do anything to stop the killing of children before birth, we will be cultivating more courageous leaders in the future.”

Jeff Gunnarson, national president of CLC, told *The Interim*, “As supporters of the abortion status quo, neither O’Toole nor MacKay is willing to do a thing to protect innocent human life in utero, so they do not deserve the support of pro-life voters.”

The Voter’s Guide notes that Sloan and Lewis both oppose all abortions and euthanasia, and have vowed to repeal Bill C-7, the Trudeau government’s euthanasia expansion bill currently before Parliament. O’Toole opposes euthanasia and voted against it, but has not committed to any policy on the matter. MacKay voted for euthanasia in 1998, voted in favour of legalizing it in 1998 but reversed himself and voted against it in 2010. Now, however, his website says he “respects” the 2015 Carter decision which found the Criminal Code provisions on euthanasia unconstitutional.

Sloan and Lewis have publicly vowed to rescind foreign funding of abortion. O’Toole has indicat-

ed he wants a return to Stephen Harper’s maternal health policy which did not include funding of abortion overseas. MacKay has not taken a public position on the issue.

All four candidates support conscience rights, although MacKay has only addressed the issue in terms of euthanasia. Sloan has promised to introduce legislation enshrining protection for conscience rights.

All five candidates said they would allow Conservative MPs free votes on issues of conscience if they became leader. MacKay, however, said cabinet ministers would not be allowed to vote their conscience and if they did, they would be booted from cabinet. CLC’s Voter’s Guide raised issues about whether O’Toole or MacKay could be trusted on this promise of free votes considering media reports that link their campaign teams to efforts to remove Sloan and Karahalios from the leadership contest. MacKay was among the first Conservatives to call for Decarie to be barred from running.

On the LGBTQ+ agenda, Sloan and Lewis have vowed to repeal Bill C-16 which established a “right” to gender identity and gen-

der expression. O’Toole and MacKay support it. Likewise, Sloan and Lewis said they would repeal C-8, the Trudeau conversion therapy ban while O’Toole and MacKay support C-8. Sloan and Lewis have vowed to never march in a Pride Parade, while O’Toole has said he will if uniformed police officers are permitted to march and MacKay is committed to participating in such events.

Sloan and Lewis have released specific pro-life platforms. Lewis released a four-point plan: banning coerced abortions and sex-selective abortions, ending foreign funding of abortion, and providing financial support for crisis pregnancy centres. Lewis says that Liberals attack Conservatives on charges of having a hidden agenda, but her platform means her agenda is not hidden. “I believe we need to be clear about our position on this issue and I have been very specific about what steps I would take as leader.”

Sloan released a 12-point plan on life issues including laws to ban partial birth abortion and sex-selective abortion; enacting both an Unborn Victims of Violence law and a Born-Alive Infant Protection Act; ending for-

See, ‘Sloan’ p.5

# Conservative leadership vote

We join Campaign Life Coalition in endorsing Derek Sloan and Leslyn Lewis as the only choices conscientious pro-lifers should cast a vote for in the Conservative Party of Canada preferential ballot. They are both good candidates and as we report on the leadership race (“CPC leadership race set, CLC releases Voter’s Guide,” p. 3) both Sloan and Lewis have much to offer on the pro-life and pro-family front. Both are clear in their opposition to abortion, euthanasia, and the radical LGBTQ+ agenda that is politically fashionable right now.

Both Sloan and Lewis have offered pro-life platforms, a solid suite of policies to advance the pro-life cause. Both have promised to rescind the most troubling elements of Justin Trudeau’s pro-LGBTQ+ agenda, including repealing C-16, which established a “right” to gender identity and gender expression, and C-8, the conversion therapy ban, outlawing medical, psychiatric, or spiritual counselling for unwanted same-sex attraction or gender dysphoria.

Sloan and Lewis deserve the support of pro-lifers. The supposed frontrunners, Peter MacKay and Erin O’Toole, may appeal to some pro-life Conservatives because of some principle they say they hold (but do not backup with policy) or rhetorical acknowledgement of the importance of social conservatives to the Tory “Big Tent.” But it would be a mistake to cast a vote for either of them as #3 on the pretense that one is better than the other. Our votes should not be based on calculations (that may not even be correct), but principles. And neither MacKay nor O’Toole share our pro-life and pro-family principles; they both support abortion as a “right” (although O’Toole opposes euthanasia), and both allow Trudeau’s LGBTQ+ changes to remain intact (most notably C-16 and C-8).

Furthermore, whether MacKay or O’Toole are sincere in their promise to allow free votes (although MacKay does so with the caveat that this will not apply to cabinet ministers), they hardly deserve support for saying they would respect the way Parliament is supposed to work when it comes to matters of conscience in which MPs have historically been freed from the party whip.

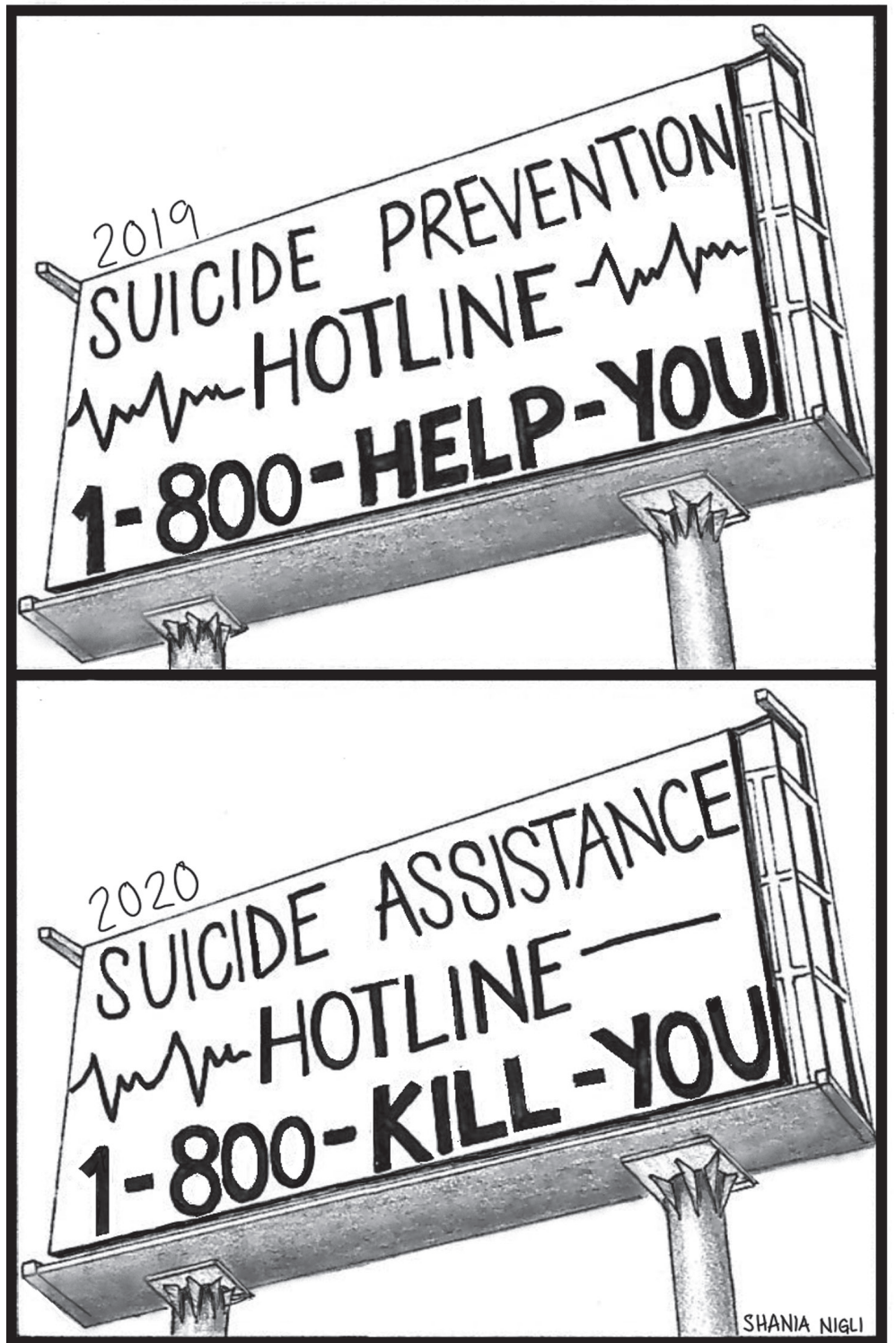
We are saddened that we do not have Richard Decarie nor Jim Karahalios on

the ballot because of behind-the-scenes shenanigans to either bar or disqualify them from running. We understand the temptation to say “to hell with the party” and refuse to vote or rip up your membership. This would be a tragic error, effectively punishing the remaining pro-life candidates for the foolishness of the party. As we editorialized in April, don’t get mad, get even. Show the party elite that it was a mistake to disqualify these two principled pro-life and pro-family candidates by ensuring that the remaining pro-life and pro-family candidates exceed expectations when the results are announced.

Lastly, and relatedly, we urge you to ignore the polls and conventional wisdom. The pundit class is writing off both Sloan and Lewis, insisting this is a two-way race between MacKay and O’Toole. Polls indicate that. But we remind you that polls and pundits dismissed the leadership candidacies of Brad Trost and Pierre Lemieux in the 2017 Conservative leadership race; Trost finished a strong fourth and Lemieux finished seventh. We remind you that Tanya Granic Allen almost finished ahead of early favourite Caroline Mulroney in the 2018 Ontario Progressive Conservative leadership contest. Pundits, and party leaders do not understand the Conservative Party’s base and polls do not capture the persistence of pro-life and pro-family voters. It is foolish for pro-lifers to base their votes on presumptive winners when the experts who make such predictions repeatedly ignore the power of social conservative voters.

But we diminish our collective power when we dilute our votes. The preferential ballot means that a vote for either Sloan or Lewis – as long we also vote for the other candidate second – does not harm the pro-life candidates or the pro-life cause. But voting for MacKay or O’Toole does. It signals that our principles are conditional or ignorable. And while MacKay, O’Toole or countless other politicians might ignore our pro-life and pro-family values, it would be truly baffling if we decided those principles did not matter.

When you receive your ballot, we strongly urge you to vote for Sloan and Lewis in the first two spots and leave the rest of the ballot empty.



# Prevention and promotion?

It is madness, if you will excuse the expression, to extend Canada’s already-permissive euthanasia/assisted suicide regime to the mentally ill. As we have recently reported in these pages, the Trudeau government’s Bill C-7 eliminates what modest restrictions existed in their 2016 euthanasia law, including that death be imminent. While claiming that C-7 does not allow mental illness as a reason to access euthanasia, it permits so-called Medical Aid in Dying for psychological suffering, i.e. mental illness.

Psychiatrist Bernardo Carpiello recently examined the clinical reasons for opposing assisted suicide for those with mental illness. Some of those reasons include: difficulty in determining mental competency, the inexact science of treating mental health issues and determining whether further action is futile; and the fact that some mental disorders are characterized by inconsistent moods or strong reactivity that

may lead to an assisted-suicide request but which is not representative of the patient’s actual wish to continue living. (See “Italian psychiatrist raises doubts about assisted suicide and mental illness,” on p. 2.) That is, the very nature of mental illness undermines the usual “safeguards” that supposedly protect vulnerable individuals from the irreversible “treatment” of medicalized murder.

Anti-euthanasia activist Wesley Smith recently wondered if efforts to promote euthanasia and assisted suicide send a signal that suicide is a valid choice. He also argued that legal euthanasia regimes undermine the important efforts to promote suicide prevention, especially among youth who are suffering from depression and other mental health issues. Paraphrasing Abraham Lincoln, Smith says, “we can’t be half suicide prevention and half suicide promotion. Sooner or later, we will be all one or the other.”



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# Dutch dementia case shows euthanasia safeguards don't work



**National Affairs**  
**Rory Leishman**

In a landmark decision on April 21, the Supreme Court of the Netherlands held that a Dutch physician was not guilty of murder in the planned and deliberate killing of a demented patient in a nursing home despite not having even attempted to obtain the consent of the patient to be euthanized.

Regardless, the Court held that the physician did nothing legally wrong because she had acted in accordance with a legally binding, advance request for euthanasia which the patient had signed while still mentally competent. But regardless of the legal merits, does this ruling make moral sense?

Surely not. And to see why not, consider the background to the case as set out in the agreed upon set of facts documented in the court record.

The patient was diagnosed with Alzheimer's in 2012 and shortly thereafter, signed an advance request for euthanasia. On January 22, 2015, she updated that request with a clause stating: "I want to exercise the legal right to have myself euthanized when I think the time is right. I definitely do not want to be placed in an institution for elderly people with dementia."

During the balance of 2015, the mental condition of the patient rapidly deteriorated. She became ever more confused and ever more difficult for her husband to care for at home. During a consultation on Jan. 28, 2016, her family physician warned the patient in the presence of her husband that she would soon have to be confined to the dementia ward of a hospital.

Later, in sworn testimony, the physician recalled: "I then asked about euthanasia. She did not know what that was, euthanasia. I explained it to her and at that moment she said 'No I don't want that.' I explained to her that she would be admitted to hospital and that she would have to stay there and that she had previously indicated that she did not want that and then I started talking about euthanasia. She said, 'Yes maybe I want it, but not now.'"

At this point, the patient was no longer legally competent, but she could still clearly formulate her desire to go on living. Her family physician told the court: "You ask if I had the impression that she understood me after I explained what euthanasia meant. Yes, because I explained it to her. Judging from her reaction, I felt she understood what I meant."

Seven weeks later, on March 3, 2016, the patient was consigned to a nursing home. On March 8, the geriatrician who later euthanized the patient interviewed her and found that she was profoundly demented, seriously delusional and suffering terribly. These facts are not in dispute.

However, it is noteworthy that even on this date, the patient was still able to express her desire to go on living. In recalling this meeting, the geriatrician testified: "I ask her if she knows she has dementia. That she seems to understand. I ask her if she still wants to go on living. Yes, indeed, she does. She does not want to be dead. She repeats this several times."

In a second interview on March 10, 2016, the geriatrician asked the patient if she found it annoying that her memory was less good. Again according to the testimony of the geriatrician, "She answers that she has had that, but luckily, it is better now. Then I ask her if she would prefer to be dead: Yes, if I were to become sick, but now yet, okay."

The observations of nurses in the patient's medical file at the nursing home confirm that she was often delusional, very upset and terribly tormented. As many as 20 times a day, she would say that she wished she were dead.

By the middle of April, the geriatrician finally agreed

with the patient's husband and daughter that the patient's life was no longer worth living -- that it was time to end her suffering by putting her to death. So at 10 o'clock in the morning of April 22, 2016, the day set for the euthanasia, they all gathered in the patient's room where they sat down together and everyone enjoyed a cup of coffee in "very cozy atmosphere."

Note that the patient had no idea that she was about to be euthanized. At the coffee gathering, no one asked her if she wanted to die and she certainly gave no indication that she wanted to be killed. To the contrary, she happily made plans to join her family for dinner that evening.

The geriatrician contends that there was no point in trying to obtain the patient's consent to euthanasia that day because she was so demented that she could no longer understand what was in her own best interests. For this same reason, the geriatrician felt justified in surreptitiously lacing the patient's final cup of coffee with a powerful sedative so she could not raise any objections once the euthanasia procedure got underway.

What happened next is notorious. The patient duly fell asleep and the geriatrician initiated the euthanasia. But soon, everything went horribly wrong. The sedative did not work as planned. To the consternation of the physician and bystanders, the patient suddenly sat bolt upright, strenuously tried to remove the death-dealing catheter from her arm, and had to be forcibly restrained by her husband and daughter so the geriatrician could quickly finish killing her with a paralyzing overdose of thiopental.

While many people might deduce from this frightful episode that the patient did not want to be killed, the Dutch Supreme Court disagreed. It endorsed the opinion of an expert witness that: "The physical and verbal reactions which the patient displayed as the euthanasia was underway relate to reflex reactions that did not penetrate to the consciousness of the patient."

Perhaps so, but what about the patient's demeanour on Jan. 28, March 8 and March 10, 2016. She was surely conscious then when she made clear to her family physician and her geriatrician that she did not want to die.

Granted, during the last year of her life, the patient often said that she wished she were dead, but she never told any of her physicians "I want you to kill me now." The patient never crossed that definitive line.

Furthermore, just as mentally incompetent children can make their wishes known, so could the patient. Despite having indicated in her advance request for euthanasia that she would rather be dead than reside in a nursing home, once she was actually confined to a nursing home, she changed her mind and was able to make it abundantly clear that she still wanted to live.

Among dementia patients, such alterations in mood and outlook are not unusual. In a statement on "Medical Assistance in Dying" last October, the Euthanasia Society of Canada pointed out that: "Every person will experience dementia in their own way. While symptoms and duration can vary from person to person, it is common for individuals to live with dementia for many years. A person's wishes, values and beliefs may change over time. It can also be difficult to predict future suffering."

Right. Yet in this same statement, the Euthanasia Society of Canada also asserted: "We respect the right of all persons with dementia to advocate for their individual best interests, including advocating for MAID (medical assistance in dying, e.g., lethal injection) through advance requests."

Coming from the Euthanasia Society of Canada, an organization that is supposed to safeguard the lives and promote the wellbeing of dementia patients, this is a shocking suggestion. As the foregoing Dutch case illustrates, dementia patients who sign an advance request for euthanasia are liable to end up getting themselves killed when they are legally incompetent, but still able to make clear that they want to go on living.

There is only one effective way for the Euthanasia Society of Canada to safeguard vulnerable dementia patients from involuntary euthanasia: Instead of calling for the legalization of advance requests for medical assistance in dying, the Society should join in a concerted campaign to revoke the calamitous legalization of euthanasia altogether.

## Sloan offers 12 pro-life policies

*Continued from p.3*

eign funding of abortion and funding of domestic special interest groups; extending the official parliamentary euthanasia review "to ensure the strongest safeguards for the most vulnerable;" a promise to invest \$10 billion on palliative care over the next decade; encouraging provinces to protect conscience rights, lift bubble zones, and require universities to respect free speech or lose part of their

equalization payments; and encouraging provinces to require abortion-minded women to receive information about the procedure, including an ultrasound.

One pro-life Conservative activist told *The Interim* that the most exciting promise Sloan made was, whether or not he is elected leader, to work with grassroots supporters to remove CPC Policy declaration #70 which states "A Conservative government will not support

any legislation to regulate abortion." Sloan's platform noted that "I was present at the Halifax convention, and I was very impressed with Campaign Life Coalition's effort to rescind this policy."

Policy 70 is often pointed to by MPs, strategists, and pro-abortion Conservative members as to why the party should not pass pro-life resolutions or why MPs cannot introduce pro-life private members' bills and motions.

Gunnarson told *The Interim*, "there is no reason for any pro-lifer who has a valid Conservative membership to not cast ballots for Sloan and Lewis," even if they are justifiably upset with the party for its shabby treatment of Decarie and Karahalios. Gunnarson continued: "They have gone out of their way to publicly declare themselves pro-life and offer compelling and important policies that should excite pro-lifers to support them."

## Religious freedom



**Laying Down the Law**  
**Andrew Lawton**

"Separation of church and state!"  
"Canada is a secular country!"

"We can't let religion dictate policy!"

I'm sure we've all heard variations of these, if not the phrases verbatim, at various points in our lives. Indeed, the mere suggestion that a course of action may have a moral element seems to trigger knee-jerk reactions along these veins.

There's some truth to them, though that isn't to say those who make such proclamations do so in good faith or with any historic understanding.

Despite Canada's history as a nation founded on Judeo-Christian values, it's technically correct to say there's no state-mandated religion. And nor should there be. Though secularism, which at its core is supposed to be about the preservation of religious freedom, has supplanted traditional values with a new sort of state religion -- that of political correctness.

The great irony is that the relativistic western liberal insistence that all cultures and religions are equal in morality and merit has set a hierarchy that places Christianity, in particular conservative or orthodox denominations, at the bottom.

The Church of God in Aylmer, Ont., nearly faced prosecution earlier this year for hosting socially distanced drive-in services in its parking lot at a time when churches were forced to shut their doors because of COVID-19.

The Crown ultimately decided to not proceed with charges, though police insisted they would have been within their rights to do so. The incident has now triggered a Charter challenge against the provincial government and the Aylmer Police Service, led by the Justice Centre for Constitutional Freedoms.

While Conservative members of parliament sent a letter to Ontario's government supporting the Church of God's right to continue its services, there was little discussion of religious freedom and freedom of assembly -- both values enshrined in the Charter of Rights and Freedoms -- from most lawmakers. Instead, government officials continue to lecture us on the "sacrifice" we're expected to make and the importance of following governmental emergency orders.

Until, that is, police in the Prairies started poking around an Indigenous spiritual gathering.

RCMP officers interrupted a ceremony at Saskatchewan's Beary's and Okemasis Cree Nation in May as the number of people present exceeded the provincial government's 10-person limit on gatherings. The event's sun dance chief said such intervention was "not going to be tolerated anymore."

Not even two days later, federal Indigenous Services Minister Marc Miller tweeted that banning "spiritual and cultural practices like sun dances and potlaches is a dark stain on Canada's history."

"Even in the face of a global pandemic, Canada must not and will not prohibit these important practices," he wrote. "Any decision to cancel or postpone them must remain the decision of community leadership."

In other words, Indigenous Canadians were suddenly exempt from following the rules set out for everyone else of every other belief system.

A spokesperson for Miller's department told the CBC that the government "encourages First Nations leaders to consider public health guidelines."

While the rest of us faced fines or even jail time for not sufficiently social distancing, aboriginal communities were only "encouraged" to even "consider" following the rules.

My issue, however, is not with the sun dancers, but rather with the government officials so oblivious to, or rather unconcerned with their double standards.

In fairness to the community, by all accounts the sun dancer participants were adequately distanced from one another, and organizers took temperature readings to ensure no one who entered the space had a fever.

I would be all for letting groups carry on with added precautions were it not for the fact that few other groups seem to be given such latitude.

Religious freedom, such as it is, means people have the right to pursue religious practices without the government picking favourites.

That isn't what's happened.

During the pandemic, city councils across the country granted permission to mosques to broadcast the Muslim call to prayer into the community, so that Muslim families lined the streets in their cars to listen and pray.

I'm not aware of a single case of police entertaining charges in these cases, as they did in Aylmer with the Church of God.

Even with an understanding of Canada's dark history with aboriginal Canadians and the suppression of their beliefs, there is a grave concern with picking and choosing who has to follow rules that are positioned as being about saving lives.

Either the government doesn't believe the rules, or it's simply that political correctness trumps science.

# Documentary claims Norma ('Roe') McCorvey pretended to be pro-life

**Interim Staff**

A documentary by liberal activist Nick Sweeney and produced by Vice Media, *AKA Jane Roe*, claims that Norma McCorvey, the Jane Roe in the 1973 Supreme Court decision *Roe v. Wade*, made a deathbed confession that her conversion to pro-life was staged and paid for by the pro-life movement.

McCorvey, who died in 2017 and cannot rebut the statement, gave Sweeney an interview when she was dying and frail. The *Los Angeles Times* and the *Daily Beast* both reported on the documentary before its scheduled release on FX and Hulu. They both reported McCorvey said "This is my deathbed confession," and when asked by Sweeney if the pro-life movement and Religious Right "use(d) you as a trophy?" McCorvey answered, "of course, I was the big fish."

Asked again if she was used, she said "it was a mutual thing. I took their money and they took me out in front of cameras and told me what to say. That's what I'd say." She added, "I'm a good actress ... of course, I'm not acting now."

Sweeney said he found that McCorvey received at least \$456,911 from pro-life groups and individuals. Neither the time frame nor the reasons for these payments, which could have included speaking fees over a quarter-century, were dis-

closed in media reports on *AKA Jane Roe*.

*Business Insider* reported that Sweeney did not set out to make a documentary about McCorvey from a pro-life or pro-abortion position, but to show the "complicated" life of the divorced mother

that were controversial. But never did she ever show any hint of being anything other than 100 per cent pro-life as long as I knew her."

Lauren Muzyka, executive director of Sidewalk Advocates for Life, said that she saw McCorvey do side-

ative abortion laws in Texas. By the time the Supreme Court decided the case in 1973, McCorvey had had the child.

In the late 1990s, she testified before the Supreme Court that *Roe v. Wade* is based on a lie: "My name is Norma McCorvey. I'm sorry to admit that I'm the Jane Roe of *Roe v. Wade*," she said. "The affidavit submitted to the Supreme Court didn't happen the way I said it did, pure and simple. I lied! Sarah Weddington and Linda Coffey needed an extreme case to make their client look pitiable. Rape seemed to be the ticket. What made rape even worse? A gang rape! It all started out as a little lie, but my little lie grew and became more horrible with each telling."

In 2005, McCorvey converted to Christianity and three years later became a Catholic. Fr. Frank Pavone of Priests for Life, said he knew McCorvey and was "her spiritual guide for 22 years, received her into the Catholic Church, kept regular contact, spoke with her the day she died, and conducted the funeral," and he has no doubt about the sincerity of her conversion to pro-life. "The things that I saw in 22 years with her – the thousands and thousands of conversations we had – that was real ... her conversion was very, very sincere," he told the *Catholic News Agency*.

Jim Hughes, president emeritus of Campaign Life Coalition, told *The Interim*, he met McCorvey on a number of occasions and "found her to be sincere about her conscientious opposition to abortion and overwhelmed

by the role she played in legalizing abortion in America." He recalled that at a meeting of pro-lifers in Washington one time, she was giving her testimonial about being used by the pro-abortion movement and began crying. Hughes stood up to hug her and

asked for someone to lead a prayer so the group could pray for her. "I cannot imagine for a minute that it was a charade."

Hughes said McCorvey regretted being used by the pro-abortion movement, "and it looks like they are still using her."



**Norma McCorvey, appearing in a new documentary, AKA Jane Roe, said her conversion to the pro-life movement was an act.**

of three – she gave each up for adoption – who grew up in poverty, worked in abortion facilities after winning her Supreme Court case, and later became a leading pro-life advocate.

Her comments appear to contradict what McCorvey said for the final 25 years of her life.

Operation Rescue's Cheryl Sullenger, a friend of McCorvey's for years, called the news reports and documentary "fake news." Sullenger said, "I knew Norma personally and saw her during unguarded moments. Norma was frank, and if she was in a mood, she could say things

walk counselling, without a hint of being coerced or gaining personally from the experience. "Just before Norma died, I prayed with her on the sidewalk in front of the Southwestern abortion facility in Dallas to close out the 40 Days for Life-Dallas campaign that fall," said Muzyka said. "There was never any question about the fact that she was pro-life. In fact, friends from our pro-life community in Dallas spent significant time with her just before she died."

McCorvey was approached by pro-abortion lawyers in 1969 to be a test case against the restric-



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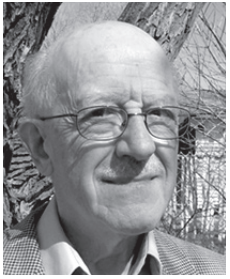



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# The nuclear option



## Light is Right Joe Campbell

Looking distraught, my friend Bidwell confessed that he misses Mass on Sundays.

“Occasionally?” I asked.

“Repeatedly,” he replied.

“Well, don’t confess it to me,” I said. “Confess it to your pastor.”

“Oh,” Bidwell said, “he and the bishop are well aware that I and many others in the parish miss Sunday Mass.”

“I thought you people were committed Catholics.”

“We are,” he said. “That’s why we miss it so much.”

“Now let me get this straight, Bidwell,” I said.

“Although you and many of your fellow parishioners consider yourselves committed churchgoers, you willingly avoid Sunday Mass.”

“On the contrary,” he replied, “We are unwillingly denied it.”

After pausing briefly, he explained that discontinuing the public celebration of Mass is one of the dire side effects of the deadly COVID-19 pandemic.

“Another,” I suggested, “is the exposure of ambiguities in the English language. Believe me, if they could fall prey to a linguistic virus, I’d welcome it.”

“No you wouldn’t,” he said. “Humour thrives on ambiguity and you’re supposed to be a humourist.”

He went on to say that he can’t wait until the pandemic subsides and Sunday worship resumes.

“I’m also looking forward to experiencing the new ‘normal’ that people are talking about,”

“New ‘normal’,” I said. “Are you aware of the mischie-

vous synonyms that can turn ‘normal’ into an ambiguous stew?”

“‘Normal’ means natural, orderly, rational and sane,” Bidwell protested.

“In some contexts, true. But in others it means popular, conventional, customary and routine. In the present ‘normal,’ sexual disorders are identities and attempts to treat them crimes, while self-evident principles are violated and scientific facts ignored.

“What principles and facts?”

“The principle of non-contradiction for one, as our ‘normal’ society holds that we can’t change sexual orientation because we’re born with it, but we can change sex, even though we’re born with it.

As for facts, our ‘normal’ society holds that children don’t become human beings until they’re born alive, even though we can establish their pre-natal life with real time ultrasound and their humanity with DNA tests.”

“Maybe we can salvage something out of the COVID-19 restrictions and behaviour modifications,” Bidwell said.

“What restrictions and modifications?”

“Social distancing for one,” he said. “Surely you’ve heard that the demand for prostitutes has virtually evaporated and the use of public transit has declined sharply. Whether they realize it or not, the first is good for buyers and sellers in the so-called sex trade and the second is good for the dangerously inactive, who are forced to walk more.

“As for modifications, what can be better than encouraging us to work, and school our children, at home? And what can be a healthier side effect than home cooking? I’m hoping that the new ‘normal’ supports the nuclear family.”

“The nuclear family militates against equality,” I said.

“You sound like you’re against it.”

“On the contrary,” I said, “I’m for it. Not only do we love family members differently than we do outsiders,

we treat them differently, preferentially. We rank kinship higher than citizenship and pursue private goals more intently than public objectives.”

“I see what you mean,” Bidwell said. “Family priorities undermine collectivism.”

“That’s why the family is such a threat to all egalitarian and totalitarian regimes. That’s why welfare states apply economic pressure through taxes and subsidies that penalize parents if they choose home care and reward them if they choose daycare.”

“They want to direct the formation of our children?”

“Even though the home taught children average significantly higher than the classroom taught. Did you know the Smithsonian Institution has found that the history of genius is largely about children who were reared at home?”

“In a culture marked by broken families and non-marital unions, poor communities have little hope, as the experience of some inner cities is teaching us. In a culture marked by strong, monogamous families, hope springs eternal and is not in vain, as the experience of hordes of early, penniless immigrants to North America demonstrates. At a time when public assistance was minimal, they lifted themselves out of poverty and built nations.”

“Now there’s the kind of new ‘normal’ I’d like to see,” Bidwell said.

“When you return to Sunday Mass, you had better pray hard for it. For as long as we know, the nuclear family has survived all proposals for its replacement and all predictions of its demise. It has not escaped unscathed. But when it has suffered a near death experience, it is the nation or civilization which disabled or failed to support it that has vanished, not the family. Rome fell and the Soviet Union collapsed. In both, the state usurped traditional family functions or failed to support traditional family values.”

“I’ll pray hard for the nuclear option,” Bidwell said.

“But beware of ambiguities.”

## Beware COVID-19 misinformation



## Talk Turkey Josie Luetke

At the beginning of the year, it was fellow pro-lifers more than anyone else – who were warning me about COVID-19. As recently as last month, these same pro-lifers were up in arms about the devastation the Chinese Communist Party had wreaked upon the world. Then, inexplicably, sometime between then and now, many (but not all) of them did a 180, and I haven’t the faintest idea how to reconcile their previously shrewd position with their fresh nonchalance about the severity of the virus. It’s like once the outrage petered out, they grew bored and started to think we could talk ourselves into a new reality.

Pro-lifers have rightfully learned not to trust the mainstream media, Justin Trudeau’s government, or UN agencies like the World Health Organization, but the downside of that is that we become more prone to buying into conspiracy theories peddled by alternative news sources. There is, in fact, a middle ground that we need to learn to traverse.

There is the complex question of when and how to reopen the economy. We should be critical of how things have been handled thus far, particularly the sudden tendency to authoritarianism. We can ask questions about whether churches should have completely closed or not. That said, it is possible to probe our response to the virus without dismissing the seriousness of it.

Further, we must be very careful in how we communicate these concerns. For example, American political commentator and founder and editor-in-chief of *The Daily Wire*, Ben Shapiro said: “If somebody who is 81 dies of COVID-19, that is not the same thing as somebody who is 30 dying of COVID-19 ... If grandma dies in a nursing home at age 81, that’s tragic and it’s terrible. Also, the life expectancy in the United States is 80.”

Yes, pro-choicers immediately ran with the worst interpretation of his comments (and claimed that they invalidated Shapiro’s pro-life stance, as they’re liable to do whenever a pro-lifer disagrees with them on a separate issue – be it immigration, the environment, gun control, etc.). However, no doubt, these remarks do come off as callous.

As Shapiro and company keep mentioning, there are always trade-offs with freedom – like how we permit people to drive vehicles even though millions will die from car accidents – and that while the quarantine is in force, other social ills such as poverty, mental illness, and domestic abuse are rearing their heads.

However, we also cannot be so quick to forget what

happened in New York City or Italy when hospitals were overwhelmed. How many members of vulnerable populations like the elderly or disabled were denied medical treatment? How many died alone? How many were deprived of proper burials or funeral services? How many terrified women gave birth without loved ones by their side? And here, in Canada, the virus has spread like wildfire through our long-term care homes.

Frighteningly, who knows how much worse it could have been? (A question we all must keep top-of-mind.)

These harsh circumstances are, of course, distressing, but even more so to pro-lifers, as these circumstances are antithetical to a Culture of Life in which the dignity of every person is recognized, even and especially in death, and our codependent natures embraced.

So how dare we claim that this virus isn’t a big deal, that it’s no different than the flu.

I didn’t write this column to stipulate a specific course of action going forward, because I’m not an expert on this topic (and neither are most of you). I wrote this column because the rhetoric of trivializing the pandemic and downplaying the damage left in its wake – a rhetoric I’ve sadly seen adopted by many people I otherwise admire but who are sick of staying indoors – is a bad look for a movement which claims that each and every human life is precious and its worth incalculable and that truth is, well, necessary.

My prescription: A healthy dose of skepticism (towards all news and information sources – even the YouTube video a friend told you to send onto ten others) and a great deal of humility and sensitivity. Be cautious and temperate, recognizing how little we actually know, and do your best to stop propagat-

ing misinformation.

You might think that there’s little harm in throwing conspiracy theories out there “because they could be true,” but in aggregate, doing so really hurts the credibility of the pro-life movement, which we’re all viewed as representatives of by our pro-abortion friends and family members. As we’re already widely portrayed as lunatics, we need all the help we can get in being taken seriously. The first step: Take the pandemic seriously.

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# Virtual National March for Life week long event



Campaign Life Coalition vice president Matt Wojciechowski and CLC Youth coordinator Josie Luetke host the 2020 Virtual National March for Life.

## Interim Staff

Forced to cancel the National March for Life scheduled for May 14 due to the coronavirus pandemic, Campaign Life Coalition hosted a Virtual National March for Life online, along with a full week of events including a film festival, a virtual candlelight vigil, a virtual Mass, and an online youth webinar.

On May 10, there was a livestream of Strings Attached, followed by an interview with Obianuju (“Uju”) Ekeocha. The following days featured *Fatal Flaws: Legalizing Assisted Death* (and interview with Euthanasia Prevention Coalition executive director Alex Schadenberg), the short films *Crescendo* and *Sing a Little Louder* (interview with producer Jason Jones), and *Because of Grácia* (interview with director Tom Simes).

On May 13, there was a virtual memorial Mass for Fr. Alphonse de Valk who passed away in April. The Virtual March for Life was dedicated to him. Afterward, there was a virtual candlelight vigil featuring speakers, music, and footage of past vigils.

On May 14, Ottawa Archbishop Terrance Prendergast celebrated the virtual Mass for life. Afterward, Alabama-based EWTN hosted a 90 minute-show titled after the March’s theme, *Be Not Afraid*, with panelists Stephanie Gray of Love Unleashes Life, Kevin Dunn of Dunn Media, and Campaign Life Coalition vice president Matt Wojciechowski. The show featured interviews Dunn had with numerous pro-life leaders including CLC national president Jeff Gunnarson, Laura Klassen of Choice42, and Angelina Streenstra of Silent No More Awareness, among others. Between segments, the panelists addressed some of the issues raised in the interviews.

The Virtual National March for Life aired May 14 from 2-5 pm, and was hosted by Wojciechowski and CLC Youth Coordinator Josie Luetke. There was an opening prayer, national anthem, and greetings from the organizers and several religious leaders. Margaret Mountain, co-chair of the March for Life Committee said in her opening greetings, that we “miss exuberance of youth on Parliament Hill, the speeches, the camaraderie, the singing, the chanting.”

Eight MPs sent video greetings: Arnold Viersen (Peace River-Westlock), Derek Sloan (Hastings-Lennox and Addington), Michael Barrett (Leeds, Grenville-Thousand Islands and Rideau Lakes), Kelly Block (Carlton Trail-Eagle Creek), Rosemarie Falk (Battlefords-Lloydminster), Ted Falk (Provencher), Garnett Genuis (Sherwood Park-Fort Saskatchewan), Tamara Jansen (Cloverdale-Langley City), and Cathay Wagantall (Yorkton-Melville), as well as Christian Heritage Party leader Rod Taylor.

Taylor thanked elected officials at all levels that defend the sanctity of human life, and everyone committed to the pro-life cause, including those watching the Virtual National March for Life.

Viersen, chair of the Parliamentary Pro-Life Caucus, noted 300 preborn babies are killed every day and asked: “Who will speak for the preborn. You will. And I will.” Wagantall said the pro-life movement is “the hands and feet of God to work to protect preborn,” urging viewers: “Please don’t give up. Please don’t lose hope.” Ted Falk said the march “looks a little different this year,” but was happy that it continues on. He said, “about 100,000 lives are ended prematurely in the womb, are not the result of dreaded disease, but the unwillingness of Canadian leaders to protect the lives of unborn children.” After the montage of political greetings, Luetke interviewed Wagantall about her private member’s bill to end sex-selective abortion.

There were greetings from pro-life leaders from each province, as regional marches for life were also cancelled due to the pandemic. There were also greetings from American pro-lifers including Fr. Frank Pavone of Priests for Life, Michael Knowles of The Daily Signal, Melissa Ohden of the Abortion Survivors’ Network, and Michael New of the Charlotte Lozier Institute.

CLC director of political operations Jack Fonseca interviewed three pro-life candidates running for the Conservative Party leadership Derek Sloan, Leslyn Lewis, and Jim Karahalios, and Luetke reminded viewers that although CLC is non-partisan, they encourage pro-lifers to get involved and help elect pro-life leaders.

David Mulrone, former ambassador to the People’s Republic of China, talked about China and Canada’s abortion policies, and noted that

he and his wife were sorry they were not with everyone in Ottawa because the National March for Life “is one of the nicest, most inspiring days of the year.” Wojciechowski said he hopes to see everyone again next year in Ottawa.

On May 15, there was a webinar for youth hosted by CLC Youth’s Josie Luetke and Shania Nigli, during which they held a panel with high school pro-life students. There were also three talks: “Pro-life 101” with Luetke. She spoke with CLC Nova Scotia’s Ruth Robert on how to become involved in the pro-life movement. And she discussed becoming involved politically at the local, national, and global level with CLC global affairs policy and advocacy advisor Mattea Merta.

Debbie Duval, a member of the National March for Life Committee, told *The Interim* the National March for Life committee “pivoted quickly into uncharted territory to bring the plight of the unborn to those in Canada and around the world,” by shifting to an online march when the pandemic made the traditional march in the nation’s capital impossible. “We worked and God made it possible for a successful week of pro-life programming reaching more than we could have imagined.”

Duval reported that millions saw it on television (EWTN) and there were 50,000 Facebook views on EWTN. The March for Life Canada YouTube page had almost 20,000 views, and that number continued to go up after the week’s programs were complete. Duval said people can still view the interviews, greetings, Virtual March for Life, and candlelight vigil, and other features, on both the March for Life website and the March for Life Canada channel on YouTube.

She said that people who might not normally participate in the march were able to get the pro-life message because of “distance or life circumstances” were able to participate this year. Duval added that with the success of this year’s Virtual March for Life, the committee will examine ways to include an online component in next year’s National March for Life program. “Nothing can replace a physical march on Parliament Hill,” said Duval, “but a virtual supplement to review all year will be a great addition.”





**Pastor Isaac Gimba of Meeting Point Ministries Canada said the opening prayer, saying "We have come to celebrate life, for You are the life."**



**Right Rev. Charlie Masters of the Anglican Network of Canada said, "we must protect life and stand for life and promote life."**



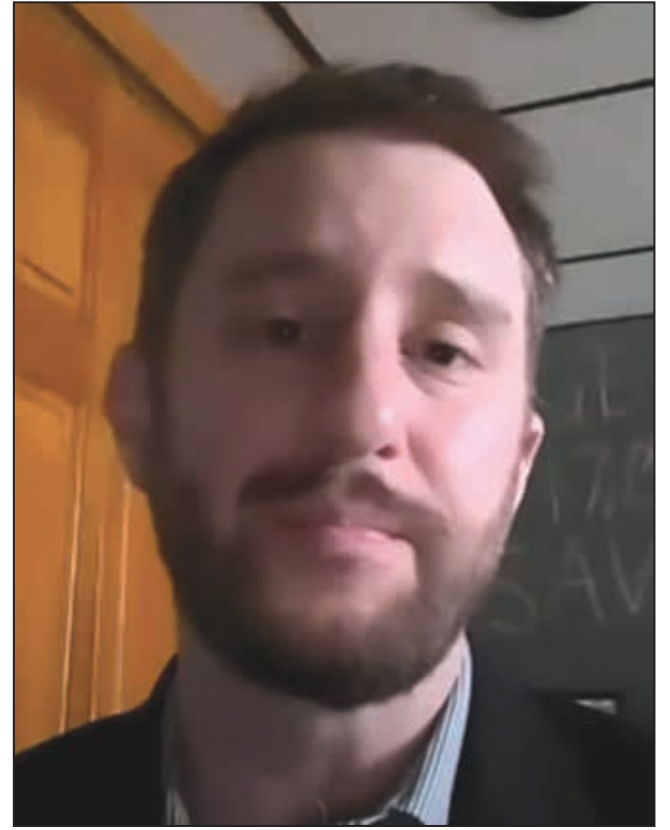
**Toronto Cardinal Thomas Collins reminded the pro-life movement to be prayerful and said we must care for everyone, now and always.**



**Margaret Mountain, co-chair of the National March for Life committee, said all life must be protected – "not some, but all."**



**David Peters, state deputy of the Knights of Columbus (Ontario) thanked the pro-life movement for being a voice for the voiceless.**



**Steve Karlen, campaign director of 40 Days for Life, said bubble zones should be an encouragement because they are evidence that authorities think pro-life witnessing is effective.**



**MP Arnold Viersen (Peace River-Westlock) said 100,000 preborn babies are killed by abortion annually yet government does nothing to protect them. He noted that the government sacrificed the economy to protect vulnerable Canadians during the pandemic, "but what about the pre-born."**



**MP Derek Sloan (Lennox-Hastings and Addington), a candidate for the leadership of the Conservative Party, said, "You are doing the right thing to march today for life, you are doing the right thing standing up for those unable to stand up for themselves ... God bless you for what you are doing."**



**CHP leader Rod Taylor said "political action must be accompanied by prayer and patiently educating our friends, neighbours, and co-workers on the infinite value of every human life." Taylor also thanked pro-life elected public officials, professionals, youth, and parents who have taken a stand for life.**



CLC director of political operations Jack Fonseca interviewed three pro-life candidates running for the Conservative Party leadership (from top): Derek Sloan, Leslyn Lewis, and Jim Karahalios. All three have vowed to end taxpayer funding of foreign abortion. Sloan outlined his 12-point pro-life plan while Lewis spoke about her four-pronged pro-life platform.



MP Cathay Wagantall (Yorkton-Melville) talks about her private member's bill C-233, which would ban sex-selective abortion, noting that polls show widespread support for prohibiting abortions in such cases.



Dr. Martin Owen, founder of Vitae Medical Solutions, talked about the abortion pill reversal procedure and their 24/7 hotline to talk to medical professionals (1-877-558-0333). He said that the organization is looking for Canadian physicians to expand their service in Canada.



The Sisters of Life, Sr. Mary Grace and Sr. Jordan Rose, talked about their ministry of helping women facing crisis pregnancies and how their ministry were affected by the pandemic, which remains active through the pandemic quarantine "because the human heart will always need to know it is loved and made for love."



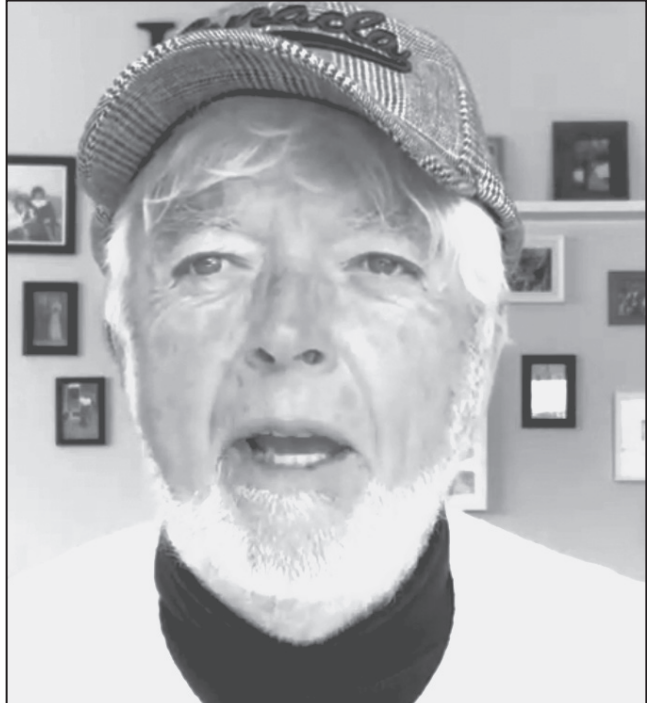
Matt Wojciechowski interviewed Obianuju ("Uju") Ekeocha about the ideological colonialism behind the global abortion movement on the opening day of the week's events and highlights of the interview were aired during the Virtual National March for Life.



Josie Luetke interviews David Mulrone, former Canadian ambassador to the People's Republic of China, about abortion in Canada and China, noting that both the Trudeau and Beijing governments resort to euphemism and lies to promote their agenda.



Margaret Hynes of CLC Newfoundland and Labrador said she prays for Canadians to be "able to see" the evil of abortion.



CLC president emeritus Jim Hughes offered greetings and recalled how Nellie Gray, founder of the March for Life in Washington, D.C., encouraged him to begin an annual march in Canada.



Mary Ellen Douglas, former national organizer for Campaign Life Coalition, said the pro-life movement is animated by "Prayers followed by action."




Pauline Chambers, of Whitehorse Right to Life, talked about abortion, abortion pill and euthanasia in the Yukon, saying she was "saddened and dismayed that the taking of human of life continues here during the global crisis when so much is being done to keep people alive."



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"My son," the father said, "you are always with me and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found."  
Luke 15: 31-32

"Mon enfant," lui dit le père, "tu es toujours avec moi, et tout ce que j'ai est à toi; mais il fallait bien s'égayer et se réjouir, parce-que ton frère que voici était mort et qu'il est revenu à la vie, parce qu'il était perdu et qu'il est retrouvé."  
Luc 15: 31-32



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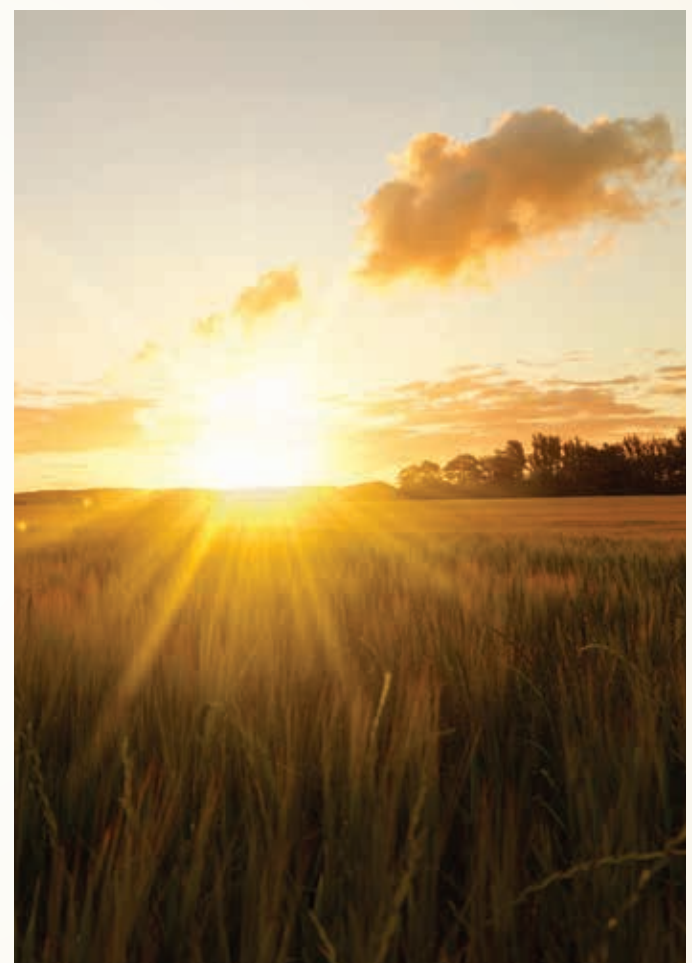
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# Restaurants more important than churches?



## Law Matters John Carpay

Judging by the government's relaunch plans to re-open the economy and society, Alberta Premier Jason Kenney views restaurants as far more important than churches. Restaurants can re-open May 25, but churches cannot hold their first Sunday service until June 7, almost two weeks later.

When Alberta's restaurants, cafes, pubs and bars re-open they cannot exceed 50 per cent capacity, but there is no limit to the number of customers allowed in at one time. So a large restaurant that seats 300 people can still serve 150 customers at a time.

In contrast, churches are asked to reduce attendance to 50 people or to one third (not 50 per cent) of normal worship service attendance, *whichever is smaller*. So a large church that seats 1,000 or 2,000 people must still limit its attendance to only 50 people.

Restaurant patrons can sit together at the same table, even if not from the same household. Alberta's Chief Medical Officer, Dr. Deena Hinshaw, has been preaching for more than nine weeks that six-feet social distancing is a life-saving necessity. Suddenly, it's fine for six restaurant customers from six different families to sit side-by-side, one or two feet apart.

In contrast, church-goers who are not of the same family must maintain six-foot social distancing "at all times." Where is the science? Why must people in

church maintain six-foot distancing when this is not required from customers seated together at the same table at a restaurant?

Restaurants can serve food on plates that have been touched by several people and are then carried through the restaurant past other patrons before being placed in front of the customer.

In contrast, in Catholic churches the priest is the only person who touches the communion bread prior to its distribution directly to the communicant. Nevertheless, the Alberta government has effectively banned communion, which for Catholics is the focal point of the mass: "Services must not include sharing food or beverages. Services must not include any contact between congregants such as hand shaking or the sharing of communal items (e.g. communion chalice)." If Jason Kenney intended the Eucharist to be exempt from his prohibitions, this was not made clear.

Houses of worship are also told they cannot provide "cooked food, open food, or beverages." This attacks the central and long-standing Sikh tradition of feeding all people, Sikhs and non-Sikhs alike, who come to the temple. Why can't Sikh temples be permitted to adhere to the same standards that are imposed on restaurants, and continue serving food as they have been doing for centuries?

The government even prohibits after-church fellowship: "Social activities (e.g. communal dinners, lunches) outside of services are not permitted." Restaurants are in the business of serving "communal" dinners and lunches every day, and they serve far more food to far more people than churches do. So why are restaurants allowed to be open, if the government's goal is to "reduce the spread"?

The Alberta government graciously allows churches to have drive-in services, and asks congregants to respect the following cutting-edge scientific principle: "Vehicles

should be separated by a minimum of two metres." Does Jason Kenney believe that COVID-19 can penetrate glass and metal, moving from car to car? Why tolerate a small distance between parked cars at Walmart, but insist on a two-metre space between cars on church parking lots? Is this what Alberta's Chief Medical Officer, Dr. Deena Hinshaw, considers "evidence-based" public policy?

The scariest sentences in Jason Kenney's document are a request that churches "keep a listing of congregants who were present for services" and "maintain an up-to-date contact list for all staff and volunteers, including names, addresses and phone numbers." Stores, restaurants, pubs, cafes, and bars do not have to inform the government about who their patrons are, let alone ask patrons for their addresses and phone numbers. Why churches? Only in a police state is the government interested in tracking and recording the activities and movements of citizens. A totalitarian regime always tramples on citizens' freedoms with a pretext: building the workers' paradise; *lebensraum*; fighting terrorism; national security; public health.

Anyone who thinks that "public health" measures are temporary should refuse to pay income tax, and see what happens -- yes, income tax, that temporary measure to help us defeat Germany in World War I, more than a hundred years ago.

In the course of a "gradual" re-opening (which is what the government claims as its goal) there is no rational, evidence-based or scientific reason for allowing restaurants to resume business on May 25 while asking churches to wait until June 7 before opening their doors. At best, the double standard is explained by a worldview that sees restaurants as far more important than churches. At worst, this is anti-religious bigotry.

Lawyer John Carpay is president of the Justice Centre for Constitutional Freedoms ([jccf.ca](http://jccf.ca)).

## Canadian bill would expand medicalized killing to mentally ill

Continued from p.2

with the concerns related to euthanasia for psychiatric reasons." Schadenberg explained, it "clearly indicates that the negative consequences related to euthanasia for mental disorders suggest that this should not be done."

In February, the Liberal government introduced Bill C-7, an act to amend the Criminal Code (medi-

cal assistance in dying). Among other changes Canada's euthanasia and assisted-suicide law, C-7 allows medicalized killing for mental illness, although it denies doing so.

Schadenberg noted that Canadian euthanasia law says a person qualifies for assisted-suicide if "the illness, disease or disability or that state of decline

causes them enduring physical or psychological suffering that is intolerable to them and that cannot be relieved under conditions that they consider acceptable." Schadenberg said psychological suffering would include mental illness as does the amendment to remove the requirement for eligibility

that "natural death be reasonably foreseeable."

Consultations by the government undertaken in January found that most respondents who left comments about expanding euthanasia to those with mental illness were opposed to the idea. Most respondents said they would prefer to see more

resources for support and intensive treatment for those with mental illness.

If passed, C-7 would also allow advanced directives for euthanasia and remove the 10-day waiting period between request-

ing "aid in dying" and being killed.

Schadenberg said if Bill C-7 is passed without amendments, it "will make Canada's euthanasia law the most permissive in the world."

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# Lockdown musings and the future normal



## Amusements Rick McGinnis

It has been more than eight weeks now since we were told not to leave the house. At this point I'm not sure if I'm more dumbfounded that this even happened, or that the majority of the world, at least for the sake of appearances, agreed so placidly (at first) to put their lives on hold. If we didn't understand it two months ago – it seems like so much longer now – we certainly now know that the delicate balance between suppressing a lethal outbreak and devastating the global economy was probably never possible in the first place.

Personally, I'm not complaining, but that's because I've always been uniquely well-suited to a shut-in's life. Admittedly my profession – journalism and some esoteric subset of professional photography – has been in such a steep decline for the last decade or so that the nearly total lack of work just feels like the usual winter freelance doldrums extended for a few more months. In any case, knowing that the rest of my peers are similarly underemployed has provided a camaraderie that's absent, by and large, in a business that's by design competitive and a zero-sum game for gigs.

But I can understand why not everyone might be so blasé about what is, by any yardstick except that of total war, a global catastrophe. Around six weeks into the North American lockdown, writer Andrew Sullivan published a post on *New York* magazine's website that began with "I began to lose it this week."

"My sleep patterns are totally screwed up," he wrote, "and I find myself waking up tense several times a night, crashing out for 10 or 12 hours at a time. I wake up and want to go back to sleep. My appetite is waning, and my body longs for some weights to push and pull. My teeth grind all night long and my jaw is tense. I have all the time in the world to read and write, and yet I find myself anesthetized with ennui, procrastinating and distracting myself. Yes, I scan the news every day, often hourly, to discern any seeds of progress."

I'm certain Sullivan's dismal self-portrait applied to no small part of the locked down population, desperate for relief. And it was probably during the second month that the most obvious signs of rebellion against lockdown restrictions began to happen. It was around then that the libertarian magazine *Reason* published a look back at the Cholera Riots that broke out in Europe during a pandemic nearly two hundred years ago. In the Prussian city of Königsberg, a funeral for a carpenter turned into an attack on police headquarters, during which eight people were shot by military troops.

"The rioters believed that the carpenter had died not from cholera but from a medication prescribed to treat him," author Jesse Walker writes, drawing on historian Richard S. Ross' 2015 book *Cholera in Prussia, 1831*. "They also chafed at the quarantines and other cholera rules that interfered with their ability to go about

their lives. Many of them believed a conspiracy theory that the disease itself was a government plot to cull the lower classes. By the chief of police's account, the rioters shouted that 'the doctors are poisoning the poor, the police drag them to the lazaret (hospital) and close up their houses, saying they have to go because they are poor.'"

There would, of course, be conspiracy theories abounding about the coronavirus – why should it be different than anything else? – and in early May the "Plandemic" video went viral, detailing a sinister plan by vaccine manufacturers to increase demand by government enforcement of social distancing to curtail herd immunity. Paranoia was bound to blossom in a world where billions of people were locked down with nothing but the internet to amuse or inform them, and even before that speculations about Bill Gates' apparent advocacy of forced immunization and government plans for stepped-up microchipping and surveillance were ricocheting through Facebook feeds.

If there was any kind of dividing line emerging – or rather, thrusting itself into starker relief – it was whether you thought the experts were right, that the government was handling the crisis well, what it knew beforehand, and if you trusted it having any kind of workable plans going forward. The *Reason* article went straight for the new government subsidies to blunt the hammer blows to the economy that no one imagined happening back when Australian bushfires were the trending bad news.

"The government may be bad at many things, but no one doubts its ability to pay people not to work. Whether it will direct those payments appropriately is a different question. To judge from the contents of the CARES Act (Coronavirus Aid, Relief, and Economic Security), and from the virtually unaccountable way the feds have been distributing that money, most of the relief funds will end up in the hands of whoever has the best lobbyists, not whoever has the greatest needs."

In truth, no virus or lockdown could stop political polarization from continuing to metastasize. In an *Unberd* article titled "Who are the corona tribes?" Ed West explores the conventional political wisdom from a British perspective, opining that "lockdown skeptics tend to come from the Right, and to be pro-Brexit; lockdown pessimists are from the left and the more vociferous are very Remainy."

He glibly calls them "Exiters" and "Remain Insiders," and goes on to muse that "these divisions must to some extent be less about personality traits being associated with political beliefs, and more down to (Nixon political strategist) Kevin Phillips' explanation that 'understanding politics is all about understanding who hates whom'."

I don't know if you find it hopeful or not that, having deferred or sacrificed our lifestyles, pastimes, careers, incomes or worse, we're still finding the energy to identify our enemy from across a crowded internet and shriek at them like the alien vegetable changelings in *Invasion of the Body Snatchers*.

Quite against my instincts I've been looking for things to be hopeful about, and I'm not finding many. Most of the articles speculating about the post-lockdown world accept the premise of Yuval Noah Harari, published in the *Financial Times* early in the lockdown. "Many short-term emergency measures will become a fixture of life," he writes. "That is the nature of emergencies. They fast-

forward historical processes. Decisions that in normal times could take years of deliberation are passed in a matter of hours. Immature and even dangerous technologies are pressed into service, because the risks of doing nothing are bigger."

"Entire countries serve as guinea-pigs in large-scale social experiments. What happens when everybody works from home and communicates only at a distance? What happens when entire schools and universities go online? In normal times, governments, businesses and educational boards would never agree to conduct such experiments. But these aren't normal times."

Nearly two months later we're at least resigned to distance learning and working from home and perhaps enjoying getting almost everything delivered by businesses that had no delivery model for their goods and services at the beginning of March. We celebrate their pivots and enjoy the convenience of the world becoming more like Amazon Prime, but there's still no guarantee that their agility will save them. Every day brings the news of another local fixture or struggling chain calling it quits, and that cascade effect hasn't really started yet.

In an *Atlantic* article with the ominous title "I Have Seen the Future – And It's Not the Life We Knew," Uri Friedman does a bit of time traveling by describing the lives of people living on the other side of the first wave of Covid-19 pandemic. An American living in Wuhan, ground zero for the outbreak, took Friedman on a video tour of the city. Darkened storefronts are already a familiar sight here, as are restaurants with tables blocking their doors, set up for pick-up and delivery orders.

Stranger, though, is the cab driver who asks him for "documents detailing his health status, which were checked and photographed. When he arrived at the gated community where he lives, a masked police officer wearing gloves scanned his wrist to check his temperature each time he left the compound."

In Denmark, schools are back in class but it's "an alien, atomized environment of outdoor classes, hourly hand-washing, and fewer teachers. 'The kids are not allowed to touch each other, to play together, to embrace each other, to do high fives, things like that,'" said Merlin Schaeffer, a professor at the University of Denmark. "There's only one child per table, because normally you have two kids sitting (at) one, two-person table."

This, at least for the moment, is the worst thing about the "new normal" we're being sold. A month into the lockdown, I watched a nearly empty streetcar pass by the foot of my street, and thought for a moment that the people on there were pretty brave before I realized that this was a basically absurd idea. There are reasonable precautions to be taken, but going forward presuming that every encounter with someone outside your household is potentially fatal will tear at whatever bonds hold society together.

I wouldn't want to live through these two months again, even though my experience in lockdown has been the most anodyne imaginable. Lent was strange; celebrating Mass in front of the television is less than ideal, and resembles the Eucharist much as food eaten while standing only notionally resembles a meal. I miss the fellowship of other parishioners – probably one of the few times in a week when I'm actually grateful for society.

The worst victims of the virus by number have been the elderly, many of whom have died neglected and alone; I doubt if there will ever be a reckoning for their vulnerability. The most disheartening thing I've seen, though, is the grim fear expressed by many of my friends and acquaintances, some of whom are actually begging for the government to regulate a mass quarantine at nearly any cost. The virus might be largely invisible to many of us sheltering in place, but for them its threat has been embodied in any other citizen who expresses a desire to be allowed to work and move freely again. This is neither reasonable nor rational.

At the beginning of the lockdown, there were a lot of published articles hoping that, in spite of the worst that could happen, culture, society, economy and government might be somehow reset. Depending on your ideals, people longed for the end of consumer culture, the jettisoning of the cheap and disposable, a new focus on family and community, or a spiritual reawakening.

But on the far side of the first wave this is apparently asking too much. "It's full sunshine, some people have shorts," says professor Merlin Shaeffer of the University of Copenhagen in the *Atlantic* article. "The parks are blooming... Everything feels like a new beginning. It's not. We all know it's not."



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# And then there was this ...

## Canada

The May edition of *REALITY*, the publication of REAL Women, reported that the Quebec feminist group, Federation des femmes du Quebec (FFQ), which had its federal funding withdrawn by the Harper government in 2010, has been funded once again since Justin Trudeau's Liberals regained power. They have given FFQ \$1,986,270. *REALITY* reports that in January, the Canadian Press reported that FFQ has just 600 individual members (and 300 associate organizations, including many unions and feminist outfits). The FFQ Trust Fund has charitable status, and since 2014 it has raised just under \$500,000 in donations, meaning that at least 80 per cent of its funding comes from the government; the provincial government also provides funding for the FFQ. The FFQ's current president, Gabrielle Bouchard, is a self-identified transgender woman, having been born a man. In 2018, Bouchard said that the state should require all males to undergo vasectomies upon turning 18 years of age. In January, Bouchard mused about banning heterosexual relationships, although an apology followed a threat by the provincial government to rescind its annual \$120,000 grant. But there was nary a word from the federal Minister of Women and Gender, Equality, Maryam Monsef.

Alex Schadenberg, executive director of Euthanasia Prevention Coalition, and editorial advisory board member of *The Interim*, has issued a dire warning: Canada is on track to become the "worst" suicide jurisdiction in the world. In a recent conversation with *Interim* columnist and CLC Youth Coordinator, Josie Luetke, Schadenberg warned that the Trudeau government's Bill C-7 will further expand euthanasia in Canada, allowing those who are not able to give proper consent (those suffering from dementia, for example) to be euthanized. Bill C-7, introduced in February, follows from a Quebec court decision last September that ruled that prevailing Canadian legislation was too restrictive. Schadenberg is the co-producer of the blockbuster film *Fatal Flaws: Legalizing Assisted Death* screened to over a thousand people during the Virtual National March for Life, and is available on YouTube.

According to Wikipedia, a country's foreign policy consists of "self-interest strategies chosen by the state to safeguard its national interests and to achieve goals within its international relations milieu." A country uses strategic approaches to interact with other countries and to protect its own citizens. For example, the four main objectives of U.S. foreign policy are the protection of the United States and its citizens and allies; the assurance of continuing access to international resources and markets; the preservation of a balance of power in the world; and the protection of human rights and democracy. Compare that with Canada's foreign policy. In June 2017, in the House of Commons, Chrystia Freeland, then foreign affairs minister and presently deputy Prime Minister, told the House that Canadian values include "feminism and the promotion of the rights of women and girls," so that the world will be "safer and more prosperous." She included the "right to safe and accessible abortions," declaring proudly that "these rights are at the core of our foreign policy." She added that promoting global LGBTQ rights are included in Canada's "foreign policy." In this speech in the House, she also delivered the main reason that the Trudeau government is pursuing a two-year term on the U.N. Security Council: "It is our role to set a standard for how states should treat women, gays and lesbians, transgendered people, racial, ethnic, cultural, linguistic and religious minorities, and, of course, indigenous people." Freeland continued: "We seek this (Security Council) seat because we wish to be heard, and we are safer and more prosperous when more of the world shares Canadian values." Canada has given hundreds of millions of taxpayer dollars toward the above stated goals, sacrificing thousands of unborn lives both within Canada and in countries for which Canada gave funding for abortions, and diminishing Canada's role in international affairs and the protection of authentic human rights.

On May 6, Global Affairs Canada released a Statement on Protecting Sexual and Reproductive Health and Rights and Promoting Gender-Responsiveness in the COVID-19 Crisis. Led by a coalition of Nordic countries, the European

Union and Canada, 59 nations signed the agreement. Those countries that did not sign the Statement include the United States, Poland, Hungary, Malta, Israel, Brazil, Chile, most of the Central American countries, Muslim countries in the Middle East, and 47 of the 54 African countries. A second policy which competes with the main Statement "recognizes national prerogatives when it comes to sexual and reproductive health," sponsored by Algeria, Red China, Egypt, Saudi Arabia, and Zambia. Several key elements of the Statement signed by Canada show the true thrust of this global aim. (Substitute the word 'abortion' wherever the words 'reproductive health' appear.) "Funding sexual and reproductive health and rights should remain a priority to avoid a rise in maternal and newborn mortality, increased unmet need for contraception, and an increased number of unsafe abortions and sexually transmitted infections ... we (the undersigned) recommit to providing all women and girls of reproductive age with reproductive health commodities ... We call on all governments around the world to ensure full and unimpeded access to all sexual and reproductive health services..." Obianuju Ekeocha of Culture of Life Africa told *Life Site News* that the statement signed by the 59 nations is "unconscionable. "In most African countries," she explained, "many communities are unable to have access to the most basic human needs such as food, water and medicine ... Every human life is precious and so should be protected at every stage and phase of development."

On May 17, the Trudeau government issued a statement on the International Day Against Homophobia, Transphobia, and Biphobia, signed by Foreign Affairs Minister François-Philippe Champagne; Minister of Small Business, Export Promotion and International Trade Mary Ng; and Minister of International Development Katrina Gould. They said: "On this International Day Against Homophobia, Transphobia, and Biphobia, Canada stands with members of the LGBTQ2 communities, at home and abroad, to reaffirm their fundamental right to be treated equally, and with dignity and respect. No one should be subjected to discrimination or violence based on sexual orientation, or gender identity or expression." They noted, "In addition to our work at home to advance LGBTQ2 rights, Canada continues to be a global leader in defending these rights by making them a central pillar of its foreign policy and through multilateral organizations, such as the Equal Rights Coalition – the first intergovernmental coalition promoting LGBTQ2 rights, globally." It committed Canada to seek "inclusive and gender-responsive provisions in its free trade agreements so that they benefit all Canadians, including LGBTQ2 people." And taking pandering to special interests to a new level, the ministers state: "The COVID-19 pandemic has had a disproportionate effect on LGBTQ2 people, and we must ensure that such vulnerable and marginalized communities are not attacked and discriminated against under the cover of public health. We condemn the hate speech directed towards them in the context of the COVID-19 pandemic." Of course, it provided no examples of pandemic-related hate speech aimed toward self-identified LGBTQ2 individuals. A cynic might be tempted to point out that during Justin Trudeau's recent trip to Africa, meant to shore up support for Canada's bid for a Security Council seat, the Prime Minister was conspicuously silent on the anti-LGBTQ+ laws in countries he visited.

## United States

He has been described as a porn baron, porn magnate, pornography tycoon, supplier of erotica, champion of the benefits of social marketing, one of the world's leading purveyors of "adult entertainment," and a big supplier of contraceptives to the developing world. His name is Phil Harvey, founder of DKT International, a "social marketing organization providing contraceptives and HIV/AIDS prevention." But DKT is much more than that. Its Twitter page shows that it ensures that "safe abortion methods and contraceptive products" are available worldwide, with an emphasis on developing countries, especially those in Africa. Harvey was planning this ghoulish business during university days, and, following graduation, teamed up with classmate Tim Black to found PHE, a "family planning pioneer" designed to distribute "adult products in the sex

education field." To carry out their "mission," PHE created Adam & Eve (A&E), described as "America's biggest mail-order and on-line retailer of sexual toys and pornographic films." Today its sales are worth a reported \$10 billion annually. But Harvey was not done yet. He and Black also founded Marie Stopes International (MSI), the U.K.-based abortion conglomerate. In 2013 Harvey relinquished the responsibility of running DKT, but has continued to actively finance and push the porn/abortion/contraception business. Harvey is on the board of Mary Stopes International – the second largest abortion group in the world – and the American abortion chain Carafem. But as Lila Rose's *Live Action* points out, he doesn't just "sit" on boards; he gives these organizations millions of dollars annually, which he earns from his billion-dollar mail-order company A&E. To provide a modicum of respectability, A&E also funds American Heart Association and St. Jude's Children's Hospital, among others. Carafem, mentioned above, is part of Telabortion, to provide women with "do-it-yourself" abortion pills following an on-line "consultation" with a medical professional. It is well-known that pornography is linked not only with contraception and abortion, but also with sex-trafficking. Sounds like a swell guy.

## International

The *Daily Mail* reported that in the United Kingdom, "Transgender prisoners have carried out seven sex attacks on women in jail," as "Official figures show for the first time the true scale of offending by criminals who were born male but were allowed to move into female jails after changing genders." Since 2016, male prisoners have been allowed to move to women's prisons in England and Wales if they identify as female. One year after the policy was instituted by the Theresa May government, a convicted rapist who identified as a woman was moved to HMP New Hall and proceeded to rape two women inmates. The prisoner, who now goes by the name Karen White, dresses as a woman but is still biologically male because he has not undergone sex-reassignment surgery. White was sentenced to life in jail with the judge finding the convicted rapist "highly manipulative." The Ministry of Justice reports that the trans women represents less than one per cent of the female jail population but commit 5.6 per cent of reported sexual assaults. The Ministry of Justice did not know if any of the trans perpetrators were punished for their sexual assaults while in state custody. After the White case, the Ministry of Justice developed a new policy in which "specific risk factors ... must be considered where they might impact on other prisoners." Yet, the *Daily Mail* found through a Freedom of Information Act search, that an "increasing numbers of trans prisoners are being allowed to move to women's jails." In 2018, five requests were granted; in 2019, seven were. Nicola Williams, director of campaign group Fair Play for Women, said in response to the official statistics: "These new figures are another red flag warning us about something everyone knows: Allowing males into female prisons is dangerous for women." Anyone but a pro-trans ideologue would have known as much.

As we reported last month, Hungary remains firm in its defense of the family. It has clashed once again with the EU by refusing to ratify a Council of Europe human rights treaty, called the Istanbul Convention. Hungary's Parliament voted overwhelmingly in May to reject the new proposals of the convention which promote gender ideology and because its gender-based asylum measures promote illegal immigration, both of which are contrary to Hungary's Constitution. The government said that it would have signed the document if it had stuck to its original premise of protecting women from violence.

The official Twitter feed of the United Nations offered up a big ol' helping of political correctness in May, stating: "Help create a more equal world by using gender-neutral language if you're unsure about someone's gender or are referring to a group." It then advises to use the following terms: police officer (instead of policeman), legislator (congressman), family name (maiden name), spouse (husband/wife), workforce (manpower), owner (landlord), representative (businessman), humankind (mankind). The UN has 12.5 million followers on Twitter but the tweet received just 7000 likes.

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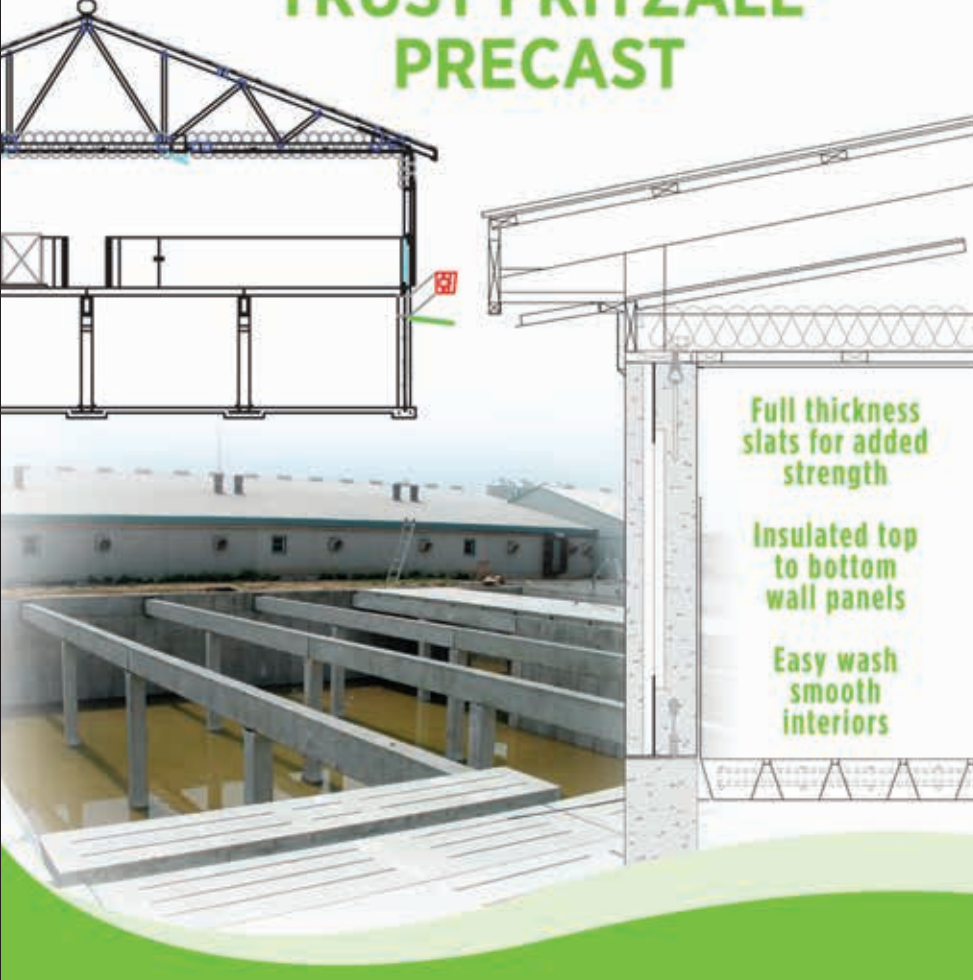
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