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declares "I'm
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not science,
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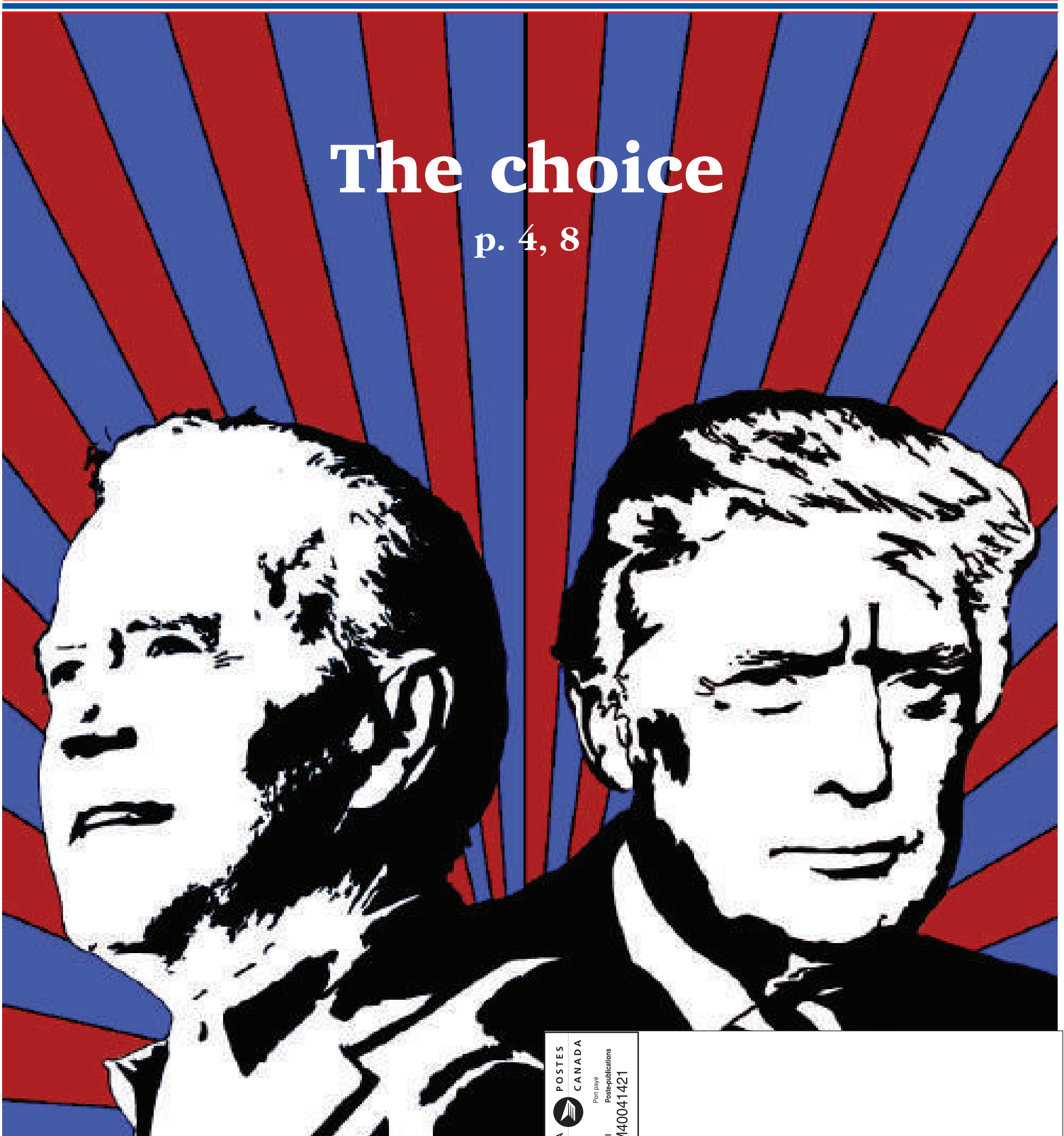
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The choice

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Socons and the CPC



Laying Down the Lawton Andrew Lawton

For all the post-election hand-wringing about whether social conservatism was, in the words of Peter MacKay, the “stinking albatross” that cost Andrew Scheer Canada’s premiership in 2019, the Conservative Party of Canada’s leadership race revealed, once again, that social conservatives are an invaluable and inexorable part of the country’s conservative movement.

While a self-described “pro-choice candidate,” Erin O’Toole emerged as the victor; his win can be directly linked to down-ballot support from voters who had initially opted for the race’s two pro-life candidates, Derek Sloan and Leslyn Lewis.

While O’Toole and MacKay agree on social issues, the split came down to O’Toole’s stated willingness to stand up for conscience rights for those in his caucus, in contrast with MacKay’s frequent wavering on (among other things) free votes for members of parliament.

It’s the ranked ballot that gives social conservatives such a strong voice, which is why the trajectory from this year’s leadership race elicits *déjà vu*.

It’s the same path that delivered Andrew Scheer a narrow victory in 2017, nudged over the finish line by support from Brad Trost’s and Pierre Lemieux’s voters. It is also what even more narrowly gave Doug Ford the edge over Christine Elliott in the PC Party of Ontario’s 2018 leadership race, thanks to Tanya Granic Allen’s kingmaking.

These stories are all too familiar to Canada’s social conservatives, yet they stand in stark contrast to the narrative that persists about conservative politics – or Conservative politics, rather – in the mainstream media.

There was no shortage of current and former Conservative staffers lining up to appear on CBC and CTV after the last election talking about the importance of pushing back against the ‘social conservative stuff’ in the next generation of the party. “They don’t speak for the Conservative party as a whole.” “They are a loud minority.” “We need to be more inclusive.”

Variations of these observations were ubiquitous throughout the course of the race, yet here we are with a Conservative leader elected in no small part due to a mandate from social conservatives.

O’Toole courted them and MacKay ran against them. The results speak for themselves.

O’Toole’s position on conscience rights is a tenable one in that it preserves the oft-cited Big Blue Tent approach to the Conservative party. It’s supposed to be the canopy under which red Tories and blue Tories, social conservatives and libertarians can all get along and wave the same banner in an election. Yet despite the promise of making a more ‘inclusive’ conservative party, it seems the red Tories are the ones who want the tent to be only large enough to fit everyone but values voters in it.

I can’t recall ever hearing a socially conservative MP or leadership candidate publicly rebuke any other faction of the party. They don’t expect a 100 per cent socially conservative party – just a party that remains a home for social conservatives.

The leadership results prove how essential that is.

No one can expect to have any sort of mandate from the Conservative grassroots, let alone the country, by actively eschewing a bloc of supporters whose views are aligned, despite what the mainstream media purports, with millions of Canadian voters.

It’s important to put part of the blame for this on the media. Despite O’Toole’s decidedly pro-choice stance, he still fielded four questions about abortion and social conservatism in his first press conference as Conservative leader.

The “scary conservative with a hidden social conservative agenda” card will get played no matter what, so leaders and candidates might as well be authentic to their beliefs and respect the country’s conservative movement for what it is.

The pro-life movement doesn’t simply have an effect because of its size, but also because of its level of organization. Gun rights activists are great at mobilizing, but I have to designate social conservatives as being the most organized faction when it comes to leadership and nomination races.

Much of this, I suspect, comes from most social conservatives’ adherence to some religious denomination or another. Through churches there are already networks, mailing lists and other opportunities to organize and engage.

But the real success of social conservatives in affecting political races lies in their understanding that there will never be change in government on issues of moral concern without providing a base of support for the politicians with the values and courage to champion such change.

At a minimum this means giving a voice to the social conservatives in the grassroots. As MacKay has learned, scorn them at your peril.

Paul Tuns
Analysis

On August 24, Erin O’Toole won the Conservative Party of Canada leadership, mostly on the strength of support as a second- or third-choice of pro-life and other socially conservative members of the party who voted for Derek Sloan and Leslyn Lewis.

O’Toole was behind presumptive frontrunner Peter MacKay after the first and second ballot. On the first ballot, Campaign Life Coalition green-lit candidates Sloan and Lewis combined for 35 per cent of the points and nearly 40 per cent of the votes. (Each riding in the Conservative leadership race is worth 100 points, which are divided up by the percentage that each candidate gets locally.)

O’Toole garnered that down-ballot support by repeatedly saying during the campaign that he would respect the views of social conservative voters and MPs, and that he wanted to lead a truly big tent party that included pro-life and pro-family conservatives, and that his party had “no albatrosses.” That last remark was a pointed reminder that MacKay blamed social conservatives for the Liberal re-election in 2019, when he called the pro-life issue the “stinking albatross around the neck” of the Conservative Party because then-leader Andrew Scheer had formerly held pro-life views (never mind that CPC leader Scheer vowed to not reopen the issue if he formed government).

Sloan was eliminated after the first round, but not before winning about 15 per cent of the points. Lewis had an impressive showing on the second ballot once two-third of Sloan voters were re-apportioned to her, and although she leapt over O’Toole and MacKay in

Paul Tuns

John Turner, the justice minister in Pierre Trudeau’s government when Parliament passed the Omnibus Bill that permitted abortion, has died at age 91.

Turner is known as the second shortest serving prime minister (11 weeks in 1984) and the Liberal leader who lost to Brian Mulroney twice, including the free trade election of 1988. His political star rose in the 1960s when, after finishing fourth in the Liberal leadership race to replace Lester Pearson, in whose cabinet he held numerous posts, he was chosen by then Prime Minister Pierre Trudeau to become the justice minister (1968-1972) and later finance minister (1972-1975). He resigned his seat in 1975 and returned to politics nine years later to become the Liberal leader.

It was as justice minister that Turner made his mark. Paul Litt says in his biography of Turner, *Elusive Destiny*, “more than any

Erin O’Toole and the direction of the CPC

terms of total votes, the two socially liberal candidates had more points. O’Toole, based on his strength in Quebec, where there are 75 ridings but relatively fewer members (about 13,000 of the party’s 270,000), kept him in contention.

As Campaign Life Coalition noted in its leadership election analysis, “of course, it is the points that

life candidates dropped off the ballot.”

This is not the first time this has happened. Andrew Scheer won in 2017 because of down-ballot support he received from Brad Trost and Pierre Lemieux voters. Scheer would not have won if the pro-life stalwarts had not signed up so many grassroots supporters in the first place.



Leslyn Lewis announced she will run in Haldimand-Norfolk.



Derek Sloan was not included in Erin O’Toole’s shadow cabinet.

matter, but everyone has to acknowledge this popular vote is a strong indicator of the strength of the pro-life Lewis’ support.” And, it should be noted, a strong indicator of the size and importance of the socially conservative base in the party. Both Lewis and Sloan said they were pro-life and offered a suite of pro-life policies; they were both outspoken about parental rights, conscience rights, and freedom of speech, and critical of the LGBTQ ideology, including bans on conversion therapy.

As the media noted on the night of the leadership announcement, O’Toole won because he had the backing of socially conservative voters who voted first and foremost for pro-life leadership contenders. CLC was blunt: “Erin O’Toole owes his leadership win to the fact that far more of Lewis and Sloan’s points got reallocated to him than to MacKay once the two pro-

Scheer was not rated pro-life by CLC in 2017, nor was O’Toole in 2020. But Scheer, because of his pro-life record as an MP and O’Toole because of his gestures of tolerance toward pro-lifers compared to MacKay, were not vociferously opposed by the socially conservative base within the party. The lesson is clear: one cannot win the leadership of the Conservative Party when opposed by social conservatives.

Yet, social conservatives – who help decide leadership races and make the bulk of grassroots volunteers – are still often treated like second-class members within the party. O’Toole was not hostile to social conservatives, but the tolerance he showed was not backed by much in terms of policy. O’Toole has done nothing to indicate that social conservative values will be the basis of Conservative Party policy. He will tolerate some debate within the party, promising

free votes for MPs. We’ll wait and see: nearly every leadership contender promises free votes for caucus. Few actually follow through on that promise.

Debates and votes are meaningless, however, if pro-life MPs and the socially conservative base, are not allowed to win policy arguments. Freedom to speak up about issues and vote one’s conscience is not the point; freedom to win, if they can muster the numbers, is the minimum condition social conservatives should accept. Pro-life and pro-family Conservatives are asking for a level playing field on which they can win, whether it be in a nomination fight or in a policy battle.

Erin O’Toole’s first days as leader were not promising. In his first press conference, O’Toole declared, “I won the leadership of the Conservative Party as a pro-choice Conservative MP, one with a strong mandate. That’s how I’m going to lead as the leader of the opposition.” That talking point won praise from the pro-abortion leader of the NDP, Jagmeet Singh. O’Toole is playing to the wrong crowd.

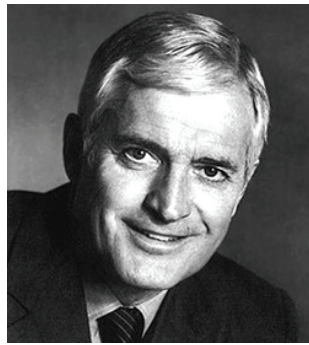
In his first print interview, O’Toole reiterated that he would walk in a pride parade if police are allowed to participate and that one of his priorities was allowing men who have sex with men (as it is designated) to donate blood. (And lest you think he sounds liberal on moral issues but is otherwise conservative, he told the *Globe and Mail* that he would balance the budget “in a decade or so” and that another priority is increasing immigration.)

None of this is new. O’Toole was given a red light from CLC because of his track record on abortion and transgender “rights” so

See ‘Social’ p. 10

John Turner, RIP

other Canadian politician, he translated the spirit of the 1960s into substantial changes to the laws of the land.” The Omnibus Bill was mostly drawn up by the



John Turner

previous government, while Pierre Trudeau was minister of justice, but Turner helped usher it through parliament. Included in it were fewer restrictions on abortion and homosexuality and tougher rules on guns and drunk driving.

Turner, a Catholic, is said to have struggled with liberalizing abortion. The Omnibus Bill permitted abortion when a hospital therapeutic abortion committee approved the lethal

procedure. He consulted theologians and bishops, none of whom counselled Turner to enact protection for the preborn or resign. Litt claims that Turner wanted to divide the 120-clause criminal law omnibus reform bill and allow a free vote on some of its more contentious moral issues. Trudeau did not budge, having no interest in compromise.

Litt says that abortion “challenged Turner to reconcile his private religious beliefs with his public duty as a politician” and that it raised “two basic questions – one a matter of politics, the other of conscience.” Litt reports that Turner ultimately justified passing the Omnibus Bill because it “downloaded the issue to doctors” who, Turner thought, should be making medical decisions.

Turner’s hand-picked Catholic theologians, Litt writes, advised the justice minister that he should not impose his morals on others. The Canadian Conference of Catholic

Bishops, through Bishop Alexander Carter, accepted Turner’s explanation that the therapeutic abortion committees were the best “compromise” he could get.

The therapeutic abortion committees effectively rubber-stamped abortion applications, and the number of abortions skyrocketed to the tens of thousands within a few years of being permitted. Even if abortion still remained in the Criminal Code, the actions of the hospital abortion committees effectively created abortion-on-demand. In 1988, the Supreme Court of Canada threw out the Criminal Code provision that therapeutic abortion committees needed to approve abortions, saying that the law was unevenly applied across the country. By that time, nearly 1.5 million babies had been killed by abortion. No abortion law has been passed since then to protect children in the womb.

Turner is survived by his wife, Geills Kilgour, and four children.

Pro-life friendly premier wins majority in NB

Paul Tuns

Going back to the polls two years after winning a minority government, Blaine Higgs' Progressive Conservatives won a majority in Canada's first COVID-19 pandemic election in a campaign in which the abortion issue featured prominently.

In 2018, the PCs won 22 of the New Brunswick legislature's 49 seats, while the Liberals won 21. PC leader Blaine Higgs became leader because of the support of three People's Alliance MLAs. There were also three Green MPs.

When the Liberals were in power, Premier Brian Gallant rescinded the provincial rule that a second doctor had to approve an abortion, but despite pressure to extend full funding to a private abortion facility, refused. The 554 Clinic, a private, for-profit medical practice that carries out abortions and caters to the LGBTQ community in Fredericton, began a campaign in 2019 to get full funding, saying it would close by the end of the year without it. Despite pressure from the federal government, including punishing the province by cutting back health transfer payments to New Brunswick, Higgs and Health Minister Ted Flemming remained steadfast that they were not in violation of the *Canada Health Act* because abortion is available in three hospitals, two in Moncton and one in Bathurst. Higgs said on a local radio show last year, that if anyone disagrees with the province's abortion funding policy, he would be glad to defend it in court.

Despite threats to close, the husband and wife owners kept the facility open, and when Higgs called an early election for Sept.

14, the opposition parties renewed calls to fund Clinic 554.

On August 17, Lieutenant Governor Brenda Murphy drew the writs of election after Higgs requested she dissolve the legislature, even though the next election was not scheduled until Oct. 17, 2022 as determined by the province's fixed-date elections. Polls showed the PCs ahead of the Liberals and Higgs said he needed a

she would tweet her support.

Not all PC candidates agreed with their government. Jill Green, the PC candidate for Fredericton North, said during the campaign, "I think the services that Clinic 554 provides are important to have in our community." However, she said that may or may not include funding Clinic 554, indicating she supports a local hospital. "I will advocate to have the services that



NDP candidate Cait Grogan takes part in a pro-abortion protest against N.B. Premier Blaine Higgs on August 22.

majority to deal with the post-pandemic economic challenges New Brunswick faced.

No sooner had the campaign started when stories about Clinic 554 and "abortion access" began to appear in local media. In Higgs' riding of Quispamsis, the PC leader was followed for the first days by pro-abortion activists, including NDP candidate Cait Grogan, holding signs. When she could not join their demonstration,

are provided at Clinic 554 be located in Fredericton for our residents," she said in a Facebook video. Dr. Brian MacKinnon, who ran for the PCs in Fredericton South, told the CBC radio show Information Morning Fredericton that "I understand (abortion) access is a problem." He also said it was necessary to increase services to individuals who identify as LGBTQ in the community. Green won, but MacKinnon did not.

Reproductive Justice

New Brunswick joined the NDP in attacking the Liberals for the policy it held under Gallant. New Liberal leader, Kevin Vickers, who as ambassador to Ireland last year held a victory party when abortion was legalized through an Irish referendum, reversed his party's position and said he favoured increasing abortion access, including funding Clinic 554.

When the legislature was dissolved, the Tories and Liberals each had 20 seats, the Greens had three, and People's Alliance had two. There was one independent.

The Tories won 27 seats and Liberals were reduced to 17. The Greens won three, while the People's Alliance won two. Higgs got his majority and Vickers did not even win his seat. He resigned as leader immediately.

Cole Davidson, a spokesman for federal Health Minister Patty Hadju, told Huffington Post Canada, "We will ensure that the New Brunswick government eliminates patient charges for abortion services outside of hospitals," but declined to comment about whether it would take the province to court. "We will use all options available to defend a woman's right to choose, including those that exist under the *Canada Health Act*," he said.

Jeff Gunnarson, national president of Campaign Life Coalition, told The Interim, that the PC government is "pro-life friendly" and Higgs' re-election shows that candidates and parties can win when they speak forthrightly on so-called controversial issues like abortion funding. He also noted that Higgs has attended the New Brunswick March for Life in the past.

Two New Brunswick candidates dropped over LGBTQ posts

In what has become almost a ritual during elections, both the PCs and Liberals dropped a candidate after social media posts on LGBTQ issues resurfaced during the campaign.

Higgs announced that Roland Michaud was dropped as the candidate in Victoria-La Vallee after it was reported that he shared a meme that media reports said "suggested physical violence against transgender women when they use washrooms." Michaud, who remained on the ballot but would not be part of the PC caucus if he prevailed, apologized for sharing the post, but added: "I'm a blue collar, ordinary guy just like you and ordinary people make mistakes." He still won nearly 30 per cent of the vote against the Liberal incumbent, who won. Higgs told reporters he would ask his party about its vetting process that

allowed the social media post to not flag a potential problem.

The Liberals also dropped a candidate, with Vickers announcing that John Gardner would not be allowed to sit as a Liberal if the candidate won in St. Croix. In a 2017 post, Gardner said, "In an age of sanitizing history and not offending anyone, isn't it time the LGBT community stop offending the Christian and Jewish community and stop using the rainbow as their symbol, as it has a strong biblical significance?" After being dropped as a Liberal, Gardner said he is a member of the LGBTQ community and his post was "pointing out the way in which we all fight for our rights, and sometimes conflict." Gardner garnered about 400 votes as the Liberals fell from second in 2018 to fourth last month.

- Paul Tuns

Calgary to restrict 'advocacy messaging' near schools

Interim Staff

Calgary city council is considering banning advocacy displays near schools after a council committee approved the proposed bylaw on Sept. 9.

The new rules, if passed, would prohibit any signs larger than a postcard (5 inches by 3.5 inches) that express an opinion on any issue or cause within 150 metres of a school, although the bylaw would not apply to school property, which falls under the jurisdiction of the school board. The rule would apply only on school days between 7:30 am and 9 pm, and would not apply to private property. Those caught breaking the bylaw could face fines of up to \$1000.

"We engaged with every school board and district to understand that there is an issue with advocacy messaging positioned directly outside of schools, creating a captive audience of unwilling and impressionable viewers . . . who cannot avoid being exposed to the explicit messaging," said city business strategist Stacey McManaman.

In 2019, Councillor Druh Farrell asked city staff to look into preventing children from seeing what she characterized as "harmful expression" after she received complaints about a group of pro-life protesters demonstrating in front of Queen Elizabeth High School.

The community and protective services committee passed the proposed statute 5-1 with Councillor Jeremy Farkas as the sole dissenter. Councillor Jeff Davison said during the

debate, "I think it's important to remember the problem we're trying to solve here. It's that harm factor." He called the proposed bylaw "fair." Councillor Gian-Carlo Carra said the proposed bylaw is about protecting children: "You have a captive audience that has no ability to decide whether they want to be subjected to certain messaging or not and that certain messaging can be harmful."

The city's law department told the committee the restriction on free assembly and free speech is a justifiable one under the *Canadian Charter of Rights and Freedoms*.

Farkas, the sole dissenter of the proposed new bylaw, said the new restriction may outlaw demonstrations that he viewed as valid, because it would mean students themselves could not take part in demonstration near their own schools. "The students aren't going to be able to protest climate change," he pointed out. "They aren't going to be able to protest, say, racism in the community. They're not going to be able to protest conditions in the schools."

He said, "It's really disturbing to me that council would want to do something for the students but through this big loophole actually restrict their ability to participate in democracy." Farkas asked city staff to work on new wording that would exempt students from the buffer zones preventing free speech around schools.

Cameron Cote, western outreach director with the group Canadian Centre for See 'Unpopular' p. 6

B.C. pink flag display highlights sex-selective abortions

Interim Staff

On Sept. 12, three MPs joined three pink flag displays organized by We Need a Law in the British Columbia lower mainland. The displays were intended to inform the public about the practice of sex-selective abortion in Canada, which studies have indicated target girl preborn children in some immigrant communities.

MP Cathay Wagantall (CPC, Yorkton-Melville), who introduced Bill C-233, the Sex Selective Abortion Act, in Parliament in February, attended and spoke at the three events, two in Langley and one in Chilliwack, to raise awareness of sex-selective abortion and garner support for her private member's bill.

If passed, C-233 would outlaw abortion based on the sex of the preborn child. Prime Minister Justin Trudeau had Parliament prorogued on August 18,

at which time government bills that were not passed "die;" private members' bills are re-instated in the new session. Parliament was set to resume with the

pre-born girls who are being aborted simply because of their sex," said Wagantall in a statement released to the press.

"The pink flags are a



Conservative MPs Cathay Wagantall (left) and Tamara Jansen take part in a pink flag display in Langley, B.C. Picture: Tamara Jansen's Facebook page

Speech from the Throne on Sept. 23, as *The Interim* went to press.

"I would like to thank all of the wonderful volunteers for allowing me to stand with them in defending the rights of

visual and stark reminder that our country has a long way to go in defending the rights of women and girls, as well as equality between the sexes," Wagantall explained. "Thankfully, Canadians of nearly all beliefs are united

on this issue, with 84 per cent stating that sex-selective abortion should be illegal. This is reasonable common ground that every member of parliament must thoughtfully consider."

Wagantall added, "I'm very encouraged by the public response to my bill. Thousands have signed the petition and are spreading the word, but many more are just now learning about the issue. Often, those I speak to are in disbelief that a country like Canada would permit this type of abortion."

Wagantall also tweeted pictures of the display and a short video of her comments, in which she explained the need for her bill and thanked those who came out in support of the displays.

The Saskatchewan MP was joined by two local colleagues, Tamara Jansen (CPC, Cloverdale-Langley City) and Tako Van Popta (Langley-Aldergrove).

Keep America

In 1994, the United States of America was enjoying peace and prosperity. The Cold War was over, the economy was thriving, and the third-youngest president in the country's history had recently been elected; he and his centrist policies enjoyed popular support. And yet, even as the good times were rolling, a 5-foot-tall Albanian religious sister offered this country a dire warning and a heartfelt plea for peace. On Feb. 3, at the National Prayer Breakfast, Mother Teresa of Calcutta declared that the "greatest destroyer of peace today is abortion, because it is a war against the child ... Any country that accepts abortion is not teaching its people to love, but to use violence to get what they want." She concluded her remarks by saying that, only in defending life in the womb, will the United States "be true to what the founders of this country stood for." That year, the GDP grew by 4 per cent.

A quarter-century on, this same nation now teeters on the edge of chaos. Violence and civil strife plague cities across the country. The chain of events leading to this unrest can be rehearsed easily enough: a global pandemic and its disruptions, viral videos of incidents involving the police, and protests that look less like modern-day civil rights marches and more like scenes from the various "colour revolutions" in foreign countries. But is America simply the victim of a catastrophic confluence of bad luck? Can its present distress simply be blamed on these obvious and immediate catalysts?

Tellingly, those in the streets take a different view. The "systemic racism" and "structural inequality" that they decry have deeper origins and require, by definition, a root-and-branch restructuring of society at all levels. Indeed, the solution that they propose is nothing less than a Marxist revolution. While the deadly cure they prescribe is infinitely worse than the disease, these radicals are nevertheless right to sense something profoundly unhealthy in the American body politic.

What these protestors fail to see are precisely the missing members of their own generation. To paraphrase George Bernard Shaw, today's protestors look at things the way they are, and ask "why?" and topple statues, laws, and public figures that give no good answer. But they should, instead, dream of things that never were, and ask "why not?" That is to say, they should demand an account on behalf of their own generation's unborn victims of violence. After all, a child born in 1994 would be 26 today: how many leaders, how many artists, how many priests -- indeed, how many would-be parents -- were never born then to be among us now?

What we see on the streets of America, then, is a revolt of the maimed remainder, a rebellion by the survivors of abortion who have learned its fatal lesson all too well. Recall Mother Teresa's warning: "Any country that accepts abortion is not teaching its people to love, but to use violence to get what they want." The

violence wielded against this generation in the womb is now being used by them in the streets. The 20th century sowed the winds; the whirlwind is now being reaped.

Against the backdrop of this crisis, a presidential election looms. The incumbent has an unconventional style and a talent for inspiring strong feelings amongst admirers and detractors alike. His campaign slogan in the previous election was: "Make American Great Again"; this time around, it was (before the pandemic's arrival): "Keep America Great." Those, however, are not possibilities which the country has in prospect: the choice it now faces is more primordial.

In 1787, at the close of the Constitutional Convention in Philadelphia, Benjamin Franklin was asked what kind of country had emerged in these meetings, a question to which he famously quipped: "A republic, if you can keep it." This, then, in 2020, is what the country must decide: whether or not to keep America at all. The United States has been so damaged by the corrosive evil of abortion that the nation itself is now imperiled. Only a leader who recognizes prenatal infanticide as a peculiarly iniquitous institution will be able to bring America back from the brink.

To aid the country in this hour of decision, it would seem that God has sent America another nun. At the Republican Convention this summer, Sister Dede Byrne, a former soldier and physician who is now a member of the Little Workers of the Sacred Hearts of Jesus and Mary, offered the follow judgement: "Donald Trump is the most pro-life president this nation has ever had, defending life at all stages. His belief in the sanctity of life transcends politics." We do not disagree. While his personality and certain of his policies may offend some, Trump has done more for the unborn than any previous American president. Moreover, a second term offers the real prospect for a Supreme Court decision overturning *Roe v. Wade*, an event that would be transformative for the pro-life movement worldwide.

The Declaration of Independence opens by acknowledging that, at certain, pivotal moments, it becomes necessary for "one people...to assume among the powers of the earth, a separate and equal station." Two and a half centuries on, America needs to resume this place, beginning with a renewed respect for life in the womb. By abjuring what Mother Teresa once called the "greatest destroyer of peace today," America would not only make a great advance towards peace: it would restore, to their rightful place, the very truths which its founding document declared to be self-evident: "that all men," born and unborn, "are created equal, that they are endowed by their Creator with certain unalienable Rights...Life, Liberty and the pursuit of Happiness." We pray that our southern neighbor chooses to do just this by giving its most pro-life president a second term.

Thanksgiving

G.K. Chesterton said, "When we were children we were grateful to those who filled our stockings at Christmas time. Why are we not grateful to God for filling our stockings with legs?" As always, there is much wisdom in Chesterton's words which help remind us to appreciate that we are fortunate to be God's

hands and feet on earth in the work defending the sanctity of all human life. And we remember the oft-used line of Jim Hughes, president emeritus of Campaign Life Coalition, who thanked God for the opportunity to share a small piece of the cross in the work we do. Happy Thanksgiving, everyone.



Letters

The Interim welcomes letters of 300 words or fewer. Letters may be edited. Please send to:

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Socons and the Conservative Party

I am sorry but I cannot get too excited about the favourable showing of social conservative candidates Derek Sloan and Leslyn Lewis in the federal Conservative Party leadership race. Even if either one of the two had won, it would still be a steep and tall hill to climb in order to convert (if ever) a Conservative Liberal-lite party to be like the Christian Heritage Party – to heed the preamble of the *Charter of Rights and Freedoms*, recognizing both the supremacy of God and the rule of law.

True, some inroads based on conservative Biblical values over a period of time could be made within the Conservative Party, such as the defunding of abortion overseas, more religious freedom, and granting of conscientious rights. But where it counts most on the two big sticks carried by the social conservative movements being the abortion and same-sex "marriage" issues, how would any social conservative candidate fare within the party if he or she were to insist that there needs to be legislation enacted to outlaw abortion or rescind same-sex "marriage"? Such bold demands, I think, would be heavily rejected by the Conservative Party, and the ejection of the one who would

even dare to bring up such proposals.

Yet, ironically enough, socon and pro-life organizations who make the abortion and same-sex marriage issues "hills to die on" make no comment (as far as I know) on the silence of the two socon candidates on these two concerns. Nothing has been mentioned by either two on same-sex "marriage," and neither have proposed outlawing abortion, instead offering only some vague reference that the vulnerable have a right to life.

It's all so ambiguous, for Christians and socons to use this Trojan horse method to internally attempt to change a political party in order to embrace the Judeo-Christian ethos. In my opinion, this is leading from behind and only serves to prop up a political party to live for another term and to govern as babies are killed by abortion. It is so much better to lead by example – leading from the front by endorsing, supporting, and voting for the Christian Heritage Party.

I don't mean to be controversial or contentious, realizing there are differences of opinions in strategy even as we share a common goal. It would be good if it were possible that all pro-life organizations got behind the CHP

Harry DeBoer
Wyoming, Ont.

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Gender-identity wars



National Affairs Rory Leishman

For the past three years, every federal and provincial jurisdiction in Canada has prohibited discrimination on the basis of gender identity, yet none of our legislators, lawyers and judges can have any clear idea about precisely what this wide-ranging legislation entails.

In an attempt to clear up the confusion, the Ontario Human Rights Commission has issued a policy statement on “preventing discrimination because of gender identity and gender expression,” which defines gender identity as “a person’s sense of being a woman, a man, both, neither, or anywhere along the gender spectrum.” The statement also stipulates that trans people whose “gender identity or gender expression is different from their birth-assigned sex” must be “recognized and treated as the gender they live in, whether or not they have undergone surgery.”

For greater clarity, the document specifically states: “Trans people should have access to washrooms, change rooms and other gender specific services and facilities based on their lived gender identity.”

On this basis, it is clear that a biological male who identifies as a trans woman, is entitled to use the girl’s washroom in a high school or any other public facility, even if he has not been subjected to any hormonal or surgical treatments. What, though, about a trans person with one of the more ambiguous gender identities recognized by the Commission, such as a biological male with a sense of being both a man and a woman? Which washroom, male or female, is he/she entitled to use?

The Commission does not address such conundrums. Note that the Commission refers to a person’s “birth-assigned sex.” Some physicians have also taken to using this term. In a recent article in the *Canadian Medical Association Journal*, Andrew Pinto, assistant professor of Medicine at the University of Toronto and staff physician at St. Michael’s Hospital, stated that a “person’s gender identity may be the same as or different from their sex assigned at birth.”

What exactly is the meaning of “sex-assigned at birth”? Can a newborn have a different sex at birth from what he or she had at six months in the womb? Or can a person’s sex change at ages one, ten, or 20 years after birth?

Dr. Paul McHugh, University Distinguished Service Professor of Psychiatry at the Johns Hopkins University School of Medicine, has addressed this issue in his recent submission to the Supreme Court of the United States in the *Bostock* case on transgender discrimination. “Sex is innate, fixed, and binary,” McHugh testified. Except in rare intersex anomalies, a human being is biologically either a male or female from fertilization to

natural death.

“Sex is not and cannot be ‘assigned at birth,’” McHugh emphasized. “The language of ‘assigned at birth’ is purposefully misleading and would be identical to an assertion that blood type is assigned at birth.”

In contrast, gender identity is not innate, fixed or binary. What, then, should a mother do if her son comes home from school and announces that he feels like a little girl trapped in a boy’s body?

Many physicians would counsel the mother to start dressing and treating her son like a girl. McHugh emphatically disagrees. In his Court testimony, he points out that by treating her son as a girl and fostering his gender delusion, the mother increases the risk that the boy will eventually undergo dangerous, cross-sex hormone treatments and sex-reassignment surgery that will leave him permanently sterile and grievously mutilated.

That is fine with trans activists and their medical supporters. They maintain that hormone therapy and sex-reassignment surgery (otherwise known as gender-affirming surgery) are effective in alleviating gender dysphoria.

However, as McHugh points out, there is no compelling medical evidence to support such claims. In an article published last year in the *American Journal of Psychiatry*, John E. Pachankis, director of the LGBTQ Mental Health Initiative at Yale University School of Medicine, and Richard Bränström, a transgender researcher in Sweden’s Karolinska Institutet, frankly acknowledged: “Despite professional recommendations to consider gender-affirming hormone and surgical interventions for transgender individuals experiencing gender incongruence, the long-term effect of such interventions on mental health is largely unknown.”

To cast more light on this issue, Pachankis and Bränström studied the extensive experience in Sweden with gender-affirming surgeries and came to the conclusion that these surgeries had reduced the likelihood that patients would need additional mental health treatment to an extent that “lends support to the decision to provide gender-affirming surgeries to transgender individuals who seek them.”

While transgender activists hailed this sensational conclusion, McHugh and several other authorities took a closer look at the authors’ paper and subjected it to devastating methodological criticism. As a result, on August 1, the *American Journal of Psychiatry* published a “correction,” which disclosed that upon re-examination of the Swedish data, Bränström and Pachankis have now concluded that they “demonstrated no advantage of (“gender-affirming”) surgery in relation to subsequent mood or anxiety disorder-related health care visits or prescriptions or hospitalizations following suicide attempts.”

Given the lack of evidence of any benefit to trans persons from social conditioning, cross-gender hormones and surgical treatments, why do these practices have such ardent support from the American Medical

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The Holy Spectre haunting the movement



Talk Turkey Josie Luetke

Shortly after I became involved in the pro-life movement, I became cognizant of the push by mostly younger members to secularize its branding, even though we were all Christian. Green as I was and enamored with the clarity of the science of when life begins and the simplicity of the philosophical arguments against abortion, I was sympathetic.

Pro-life could be hip. If our movement didn’t seem religious and exclusive, more people would be attracted to it, or at least listen long enough to be relieved of their ignorance; implicitly, we saw that as the greatest obstacle to our success -- not evil.

For a while now, I’ve appreciated that was the wrong thinking, but interestingly, seemingly so have many former proponents of dechristianizing our image. Consciously or not, I know quite a few people who have been renewing an emphasis on prayer in pro-life work. I guess we’ve realized that to spend any length of time in this battle you unavoidably need to surrender to God. Who would have thought?

During the last of CLC Youth’s Virtual Pro-Life Club meetings over the summer, our club members indulged in imagining what a pro-life future would look like, post-criminalization of abortion. The emerging consensus was not just that Christianization entails building a Culture of Life, but that a pro-life world is necessarily a Christian one. Only Jesus offers the compassion, radical mercy, and hope for redeeming suffering that those in a crisis pregnancy or the hundreds of millions who would be healing from abortion would require.

That said, while the prerequisite Christian evangelism can be overt or explicit (as it is with 40 Days for Life and Life Chain), it need not always be. After all, by simply loving our neighbour, we’re helping to introduce them to God (for God is Love).

When conducting pro-life activism, the message, “Every human being is deserving of human rights” will reach an audience that “Every human being is made in the image and likeness of God” won’t. The latter is the reason for the former, but understanding that relationship is not essential for believing that abortion is wrong, as nonreligious people can hold human rights as a first principle. (Though, admittedly, without referencing an absolute moral authority, they would not be able to rebut a moral relativist who rejects human rights. Thankfully, committed moral relativists are still rare today.)

Moreover, this relationship between the inherent value of every human and our Maker does quickly become apparent to an individual when immersed in the pro-life movement; significant numbers of formerly pro-choice atheists have become Christians as a result of realizing the fuller Truth of the sanctity of human life. Such progression is natural -- to move deeper and explore the reasons for one’s beliefs -- and, of course, to consider more seriously the faith of allies one is coming to also befriend.

Basically, the pro-life movement is your gateway drug to Christianity.

In any case, even if some settings or contexts demand nuance and prudence (e.g. not broaching the topic of religion in a conversation with a pro-choicer unless they do so first), our identities and consequent aim to evangelize should not be hidden. (Obscuring an intent to evangelize contradicts evangelism.)

Concerned about the handful of people who might take offense, I recall (alongside others) questioning the place of prayer at the National March for Life, which is so silly in hindsight. Virtually every pro-life group centers prayer in their ministry -- why wouldn’t we pray when once a year we all gather together in Canada’s capital, lamenting the lives lost since 1969?

Avoiding collective prayer—our lifeblood—is hiding.

While we happily welcome and should make efforts to include atheists, agnostics, and those of other faith backgrounds in our pro-life circles, they shouldn’t be bothered by the Christian character of our movement, though they might disagree.

So as your right-to-life group undergoes a youthful rebranding, perhaps moves offices, don’t feel the need to strip it of religious symbolism and sanitize it of religious slogans. Don’t stow away the crucifixes. Keep on employing the trusty closing salutation of “God bless.”

If you were oblivious to there ever being a debate on how interconnected the pro-life movement and the Christian Church should seem, please carry on. I apologize for what must strike you as a painfully obvious and unnecessary column. But if you were ever or are apprehensive that the rosary-clutching caricature of a pro-lifer is hindering our effectiveness, have a little faith. It’s not going to be an overreliance on God which costs us our victory.

The Move. Deadlines. Our Website



From the editor’s desk

A few months ago, I informed readers that *The Interim* offices were moving from Toronto to Hamilton. While some of my colleagues at Campaign Life Coalition still come into the Hamilton office regularly, some are working at home either part- or full-time. I fall into the former category, taking the GO bus twice a week, nearly two hours each way. Jim Hughes, president emeritus of CLC and the founding editor of this paper, works from home. It is a bit of a culture-shock to all of us, but we are getting used to it.

I have used my commutes to sleep in the mornings and read or write in the afternoons, or vice versa, depending on what I needed to accomplish and when. The real sacrifice is made by my family, especially Mrs. Tuns, who had grown accustomed to me working from home during the pandemic and enjoys beating me either before work or at lunch in a board game or game of cards. Now, there is not time before getting the kids ready before school and me off to the bus by 7 am. By the time I get back home in the evening, it is time for dinner. None of this is a complaint, just a new dynamic for our family. I am not naturally inclined toward seeing the glass is half-full, but I am thankful for the months we got to spend more time together.

I am not someone who likes change (hence, my conservative political orientation), so I was not prepared to “like” our new office in Hamilton. It hasn’t been as bad as

I thought it would be. I am not a fan of the open concept office. (I cannot find the essay I read online about open concept offices being a form of communism, but that bit of writing no doubt influenced me.)

But our new offices are a good place for the camaraderie that should accompany any workplace. But in this month of October, I am thankful that *The Interim*-Campaign Life Coalition family found a workable solution to losing our home for the past two decades, and as one of my colleagues says, we are getting twice the space for half the cost, which is a bit of an exaggeration, but not much of one considering the relative rents in Hogtown and Steel City.

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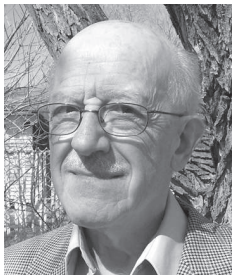
One of the advantages of the monthly newspaper format is that we have the time to sit back and think about what we are going to say about events. We do not have to have instant hot takes. We can be much more sober-minded. One of the disadvantages is that important news will occur and by the time we cover it, our reporting or analysis is “old news.” I wrote this From the Editor’s Desk column before the Speech from the Throne was delivered; we go to press the day after, not knowing whether an election would be triggered by the opposition parties voting against the Throne Speech.

We had the cover designed and lead editorial ready. And then it looked like Prime Minister Justin Trudeau might call an election hours after the Governor General read the Speech from the Throne. We had some decisions to make and decided to stay with the American election cover for the simple reason that south of the border, the political moment offers a stark choice between an incumbent President committed to protecting the preborn and a Democratic challenger committed to eliminating any and every restriction on the abortion license. Trudeau did not call an election, although as we go to press, it is possible that there might still be one.

The news does pay much attention to our deadlines. I remember back in 2002 when Jean Chretien announced he would retire. The news broke literally within minutes we were scheduled to send the paper to the printer. We cut a picture and a paragraph from another story and added a

See ‘Prayers’ p. 11

Top dog



Light is Right Joe Campbell

My friend Fernsby has new neighbours, a dog and his people. Several months ago, they moved into the house next door to his. The people, a married couple without children, rise early and set off for separate jobs to earn money to support the dog. Some days the dog sleeps in. Other days he lounges around the back yard, eating, drinking, urinating and defecating. When the people return home, they clean up after him and serve him more food and drink, with predictable results. They also regularly bathe him, clean his teeth and manicure his nails, and from time to time they chauffeur him across town for hairdos and veterinary medical check-ups.

Fernsby says the dog is in great shape. His people, though, are overextended, over worked and overdrawn at the bank. When they take the dog for his daily walk, they can barely keep up with him.

They call him Rex. He calls them whenever he's hungry, thirsty, bored, or frustrated. He seems to get that way late at night and early in the morning.

Fernsby says they wanted a watchdog and they certainly got their wish. "He's very good at watching," my friend told me. "He's so good at it that when strangers approach him they don't even know he's doing it. They think he's asleep. Shortly after he and his people moved here someone tried to break into their house. He watched the whole thing. When a couple of the other neighbours intervened to prevent the crime, Rex

attacked them."

Rex, of course, is Latin for king. Fernsby says the title suits him. He lives like a king, while his people live like subjects, and he looks like a king. That is to say, he looks arrogant and insolent, especially when his subjects enthrone him in the back seat of their aging convertible and parade him around town.

"Although His Highness doesn't deign to visit me," Fernsby said, "I'm convinced that he surreptitiously visits my property. The fecal evidence on my driveway is compelling. In winter, so is the gilding on the snow bank in my front yard. When I take this up with him, he sniffs indignantly and trots off. It's as if I were questioning a royal prerogative."

Fernsby doesn't know what breed of dog Rex is. "When I ask his people," he said, "they change the subject. They no doubt suspect that I'm prejudiced against certain breeds and they want to shield him from discrimination. But they completely misjudge me. I'm not prejudiced against certain breeds. I'm prejudiced against all dogs."

Rex was adopted as a puppy from an animal shelter. Someone from the shelter stops by periodically to see how he is doing. No one stops by to see how his people are doing.

"When he's allowed a run in the park," Fernsby said, "he sometimes takes off for a night on the town and breaks several municipal bylaws. The authorities fine his people. Rex gets off without as much as a reprimand."

He told me that one of his people injured a knee while trying to discourage the dog from leaving the park.

"She's been on a waiting list for surgery for the last several weeks. Rex hurt his foot the other morning and was operated on that afternoon. Of course, his people had to pay for the surgery he got. The surgery they can't get is free.

"But what can you expect of a society in which animals have rights and their people have duties?" he asked. "Although we call the people 'masters', they look like servants to me. The dogs go to obedience school; it's the people who obey. Not only do they obey their

dogs. They comply with regulations the authorities impose for the dogs' safety and comfort."

He noted that in some parts of the world, cows are considered sacred and untouchable. "In our part of the world," he said, "dogs are approaching that coveted state. Rex is leading the way. Some nights when I can't sleep because of his barking, I hope that before they sanctify him he takes a bite out of a passerby and has to be put down. I'm desperate enough to volunteer as the passerby."

When feeling less vindictive, Fernsby takes comfort in the thought that dogs have a relatively short life span and with any luck Rex will go before he does.

"Although I don't attend canine funerals," he said, "I would happily make an exception for Rex. I wouldn't go alone, though. I'd take along two strong companions to prevent me from gilding his grave."

Unpopular views protected by Charter

Continued from p. 3

Bio-Ethical Reform, told the committee that the restriction would limit signs to smaller than a pamphlet. He also said his organization, which uses abortion-victim photography to show what abortion is, focus their presentations to one location so students can avoid it if they want to. "A 150 metre safe zone around the entire school property — not simply a main exit, not simply all of the exits but the entire property — will effectively completely nullify any opportunity our team has to engage students in these conversations," Cote told the committee. He said the proposed bylaw does not balance people's rights as it effectively disallows pro-life demonstrations near schools.

Jeremy Williamson, an Alberta-based independent consultant to Campaign Life Coalition, told *The Interim* that Calgary city council "has become increasingly tyrannical and self righteous in their governance." He said the bylaw is "likely the direct result of a scuffle over graphic pro-life signs outside the Queen Elizabeth School in

Calgary:" it is part of a larger pattern of "disdain and hatred for Christians" and the "entrenched Marxist and Humanist identity ideology that has overrun the city." He cited as evidence the fact a pastor was fined for feeding homeless Calgarians during the pandemic while police turned a blind eye to Black Lives Matter protesters in violation of physical distancing rules.

John Carpay, president of the Justice Center for Constitutional Freedoms, told *The Interim*, that "*Charter* protects the expression of minority beliefs and opinions that the majority regards as offensive, hurtful, wrong or false." He added, "If the expression of unpopular views can be restricted in a public place like a public sidewalk, then *Charter* protection for free expression is rendered worthless and meaningless."

Carpay said the "*Charter* provides no 'right' to not see or hear expression that one might find offensive or hurtful," so there is "no 'balancing' required in this situation, as there are no competing *Charter Rights or Freedoms*."

Canadian university offers course normalizing abortion

Interim Staff

Dalhousie University in Halifax is now offering a course to its health students in an effort to make abortion "normal" in healthcare practices and society.

The course, "Interprofessional Care of Surgical and Medical Abortion Patients," is officially a "mini-course," consisting of four 90-minute sessions.

The school's course guide says, "This mini course will help provide students with information on the history of abortion in Canada and current access to abortion." Furthermore, "The course will focus on recent changes in Atlantic Canada including the removal of the Therapeutic Abortion Committee in NB in 2014; the creation of the abortion clinic in PEI in 2017; and the removal of referral requirement and introduction of centralized intake in NS in 2018." It will also explain that "medical abortions" -- that is, abortifacient drugs -- have been permitted since 2015 and that nurse practitioners can prescribe them.

Marthy Paynter, who leads the course, told the CBC, "Despite abortion having been decriminalized in Canada since 1988, the remaining barriers to access are of course geography ... but also the willingness of providers to step up and provide this care." She said, "If we're going to address that barrier we have to train the providers, and when you realize how normal something is, how safe, how common, that helps you adopt it into your practice and feel comfortable with this care provision."

Paynter was previously involved in introducing abortion training as part of a nursing undergraduate course. "This is a great expansion of that attention that Dalhousie Health has made to the importance of educating our future health-care practitioners about abortion care," said Paynter.

She said that health care professionals unwilling to do abortions should still understand the proce-

al and institutional contexts of reproductive control and their effects on people seeking care from health care professionals," and to have improved "consciousness regarding politicized action that can be taken to counter the personal, cultural and institutional contexts of reproductive control."

Ruth Robert of Campaign Life Coalition and a student at Dalhousie told *The Interim*, "I don't really think the course is neces-

sary: "Paynter could conceivably equip them with the connections and motivation to get more involved in abortion advocacy and provision."

Robert said that while it is possible that the course will be taught without being propagandistic, that is would likely be a "generous interpretation" although she admits the course sounds like it could be interesting. Robert said, "In addition to abortion history and current access, they are talking about awareness of how personal beliefs may impact professional roles. If that's the case, they could use abortion as a case study." But, Robert emphasizes, "I imagine that (abortion) will be promoted."

Robert said Paynter is a well-known pro-abortion activist who supports "reproductive justice," so there is "reason to believe (the course) is propaganda." Luetke said, "Paynter is quite transparent about not approaching the subject from a neutral position, but I would welcome her to prove me wrong." One way to do that, said Luetke, is to invite pro-life speakers, like Ruth Robert.

Luetke said pro-life students at Dalhousie "should write letters and use social media and other tools to call attention to how shameful it is for their university to be teaching kids how to kill innocent human beings." She said they should also have conversations with their peers so they "hear the pro-life argument."

Robert adds that alumni can withhold donations to the school "as long as it promotes such a course."



Dalhousie University in Halifax will begin offering a mini-course this fall to undergraduate health students on the history of abortion in Canada.

dures and claims they must be able to facilitate abortions by referring pregnant women to someone who will do that abortion.

LifeSiteNews reported that the Dalhousie University course wants students to have "reflected upon their beliefs, values and assumptions relative to contraception, reproductive autonomy and abortion, and learned the relevance of this reflection on their professional role of support with people who have experienced unplanned pregnancy and reproductive coercion." The course is also asking students to better understand "the personal, cultur-

sary. I can't imagine what they are going to teach about abortion history and access that wouldn't be common knowledge for anyone inclined to learn."

Josie Luetke, head of Campaign Life Coalition Youth, was more direct. "In the eyes of pro-lifers, obviously this course isn't necessary," she told *The Interim*. "It isn't necessary to learn how to kill preborn babies and it isn't necessary to get a biased take on the history of 'abortion care' in Canada. For pro-abortion students, however, Luetke understands why the pro-abortion movement wants to make this course available to stu-

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When will transgender madness stop?

Continued from p. 5

Association, the American Psychiatric Association and their Canadian counterparts?

McHugh explains: "Unfortunately, ideology rather than science is driving the support." Not so long ago, it was likewise ideology rather than science that prompted psychiatrists to embrace the recovered memory syndrome, a now discredited theory that caused many innocent people to end up in jail.

In 2013, the American Psychiatric Association resolved under pressure from transgender activists to replace "gender identity disorder" in the *Diagnostic & Statistical Manual of Mental Disorders* with "gender dysphoria." As a result, most psychiatrists will now no longer treat a patient for a gender disorder unless the patient is distressed by the incongruity between the reality of his biological sex and the delusion of his gender identity.

Regardless, is there any approach to treating trans children that has proven effective? Indeed, there is. McHugh reports that "when treatment is focused on helping patients align their subjective gender identity with their objective biological sex by use of normal counseling methods such as talk therapy, gender dysphoria has proven to be significantly reduced."

As evidence, McHugh cites the success of Dr. Kenneth Zucker in treating trans children. Given the malleability of gender identity in children, Zucker maintains that in most cases, it is best for parents and others to help trans youngsters to "feel comfortable in their own bodies."

In an article in the peer-reviewed journal *Developmental Psychology*, researchers report that a systematic follow-up study of 25 girls treated by Zucker at the Child Youth and Family Gender Identity Clinic in Toronto found that only three (12 per cent) were troubled by gender dysphoria as adults.

Regardless, trans activists have denounced Zucker as a transphobe for failing to encourage trans children to maintain their gender delusions. And in 2015, trans zealots also managed to browbeat the supine directors of the Centre for Addictions and Mental Health in Toronto into firing Zucker as head of its gender identity clinic and shutting the facility down.

Still, Zucker maintains his status as a professor of psychiatry at the University of Toronto and continues to treat gender dysphoria in children at a clinic in downtown Toronto. Nonetheless, concerned parents of trans children should beware: On March 19, federal Justice Minister David Lametti introduced a bill into Parliament to criminalize so-called conversion therapy.

Under terms of this pernicious legislation, any parent who causes a minor child to undergo conversion therapy that "seeks to change an individual's gender identity to match the sex they were assigned at birth" will have committed a criminal offence punishable by up to five years imprisonment.

When will this madness end?

Will the truth set us free?



Law Matters John Carpay

The lockdowns have now become a permanent violation of our *Charter Rights and Freedom* to move, travel, assemble, associate, and worship. Governments are showing no intentions of removing restrictions, even as COVID-19 deaths slow to a trickle, and are now proven to be a small fraction of the dire predictions made by politicians in March.

Masks have become mandatory for children to attend school, for people to fly on airplanes, and (in many cities) even to shop for essentials or attend church. People cannot enjoy being part of a choir, or even sing in their own house of worship. Many restaurants and other businesses will go bankrupt due to social distancing requirements which force them to operate at partial capacity. Bankrupt businesses and unemployed workers no longer pay taxes, which will severely reduce funding for the salaries of doctors, nurses, teachers, policemen, social workers and firefighters. Many charities have been crippled financially, no longer able to help the most needy and vulnerable among us. Citizens can no longer gather freely for social, political, religious, recreational, or cultural purposes (unless it's to protest racism, in which case the supposedly "life-saving" lockdown measures don't seem to apply).

Originally imposed to "flatten the curve" and prevent hospitals from being overwhelmed with COVID-19 patients (who did not arrive in large numbers), lockdown measures now remain in place because of unfounded fear.

If we Canadians want to regain our freedom and reclaim our human dignity, we must free ourselves from false information that sustains *Charter*-violating lockdown measures, some examples of which are debunked below.

"COVID-19 is an unusually deadly killer," is the most powerful falsehood, driving the entire agenda. However, the World Health Organization informs us that "an influenza pandemic is a rare but recurrent event." The 1918-20 Spanish flu killed an estimated 20-50 million people worldwide, when the world population was just under two billion. The 1957 "Asian flu" killed two million, when the world population was 2.9 billion. The 1968 "Hong Kong flu" killed one million, when the world population was 3.6 billion. COVID-19 may or may not

end up claiming as many lives as the Hong Kong flu, but the world population is now 7.8 billion, and 58 million people die each year.

In other words, the Spanish flu killed between 0.01 and 0.025 per cent of the global population; the 1957 pandemic killed 0.0007 per cent; the 1968 pandemic killed 0.0003 per cent; COVID-19 has killed 0.0001 per cent, or 1 per cent of 1 per cent. When viewed properly in historical context, the COVID-19 death toll is much closer to that of an annual flu than to any pandemic in the past century.

Further, we know that COVID-19 deaths are over-reported, based on what public health officials in many jurisdictions have publicly stated: anyone who dies with the virus in their body is deemed to have died of the virus.

"COVID-19 threatens everyone," is another powerful falsehood. Data published by governments around the world show that COVID-19 threatens elderly people who are already very sick. A few minutes spent on any government website will quickly point to the fact that COVID-19 poses virtually no threat to children, youth, or healthy adults under 60.

"It's not about you; it's about protecting grandma" is an emotionally powerful slogan that drives support for lockdowns. We can protect grandma with better standards and practices in nursing homes, without needing to place millions of healthy Canadians under house arrest, closing schools and houses of worship, destroying livelihoods, and driving people into unemployment, depression, anxiety, alcoholism, family violence, despair and suicide.

"The lockdowns have saved many lives," is neither true nor false, but speculation. There is no convincing evidence to support it. Looking at countries around the world, and individual U.S. states, we see lockdown jurisdictions with high COVID-19 death rates, and locked-down jurisdictions with lower death rates. We also see states that rejected lockdowns, some with higher death rates and others with lower ones. Locking up healthy people for months on end is a large-scale political experiment, never tried before in human history. Let's not confuse speculation with fact.

"The lockdowns are just an inconvenience." The cardiac patients who died because their heart surgery was cancelled did not merely suffer inconvenience; the same goes for Canadians whose cancer went undiagnosed. For many Canadians, their business is not just their livelihood, but also their life's savings. When lockdown measures kill or cripple a business, it means not only unemployment for owners, managers and workers, but also the wiping out of decades of hard work.

Will the truth set us free? That's up to Canadians. Let's spread the truth.

Lawyer John Carpay is president of the Justice Centre for Constitutional Freedoms (jccf.ca)

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HELPING THINGS GROW, THANKS BE TO GOD

U.S. election offers stark choice on abortion

Oswald Clark
and Paul Tuns
Analysis

The U.S. election is about many issues including the fitness of the two major candidates to lead and the president's handling of the pandemic and the economy. A major difference between the parties and presidential candidates is their approach to abortion, which would have been important to many voters but will have a higher profile and could become the issue of the 2020 election, argued through the proxy battle over the future of the Supreme Court. There are some political observers who believe the 2016 election was decided in Donald Trump's favour because one of the most important issues that year was the Supreme Court following the open seat left by the passing of Justice Antonin Scalia in February of that year. The passing of Justice Ruth Bader Ginsburg, a feminist pro-abortion

Supreme Court judge last month, will torque the politicization of the Court and force the issue to the center of the campaign. This election is likely to be decided by whether voters want a Supreme Court that will restrain or promote the abortion license. For the first time, there is the possibility that *Roe v. Wade* could be overturned.

Whatever might be said of many other issues, however, Biden's reputation as a moderate on abortion does not stand up to scrutiny, and on this most vital of issues, the differences between the two main contenders for the presidency could not be clearer. Biden is running on the most pro-abortion platform either major party has ever offered and leads a Democratic Party that opposes any restrictions on the practice. Trump has been called the "most pro-life president in history" by Marjorie Dannenfelser of the Susan B. Anthony List, Fr. Frank Pavone of Priests

for Life, and Austin Ruse of the Catholic Family and Human Rights Institute, among others.

Biden at one time had a mixed voting record on abortion as a senator and Donald Trump once declared himself "totally pro-choice" (in 1999) and donated to Planned Parenthood Federation of America. But times have changed. Biden has been moving steadily away from the pro-life positions he once supported and as president Trump has had a stellar record in opposition to abortion.

The Democrats, overall, are pursuing a policy of unfettered abortion on demand that would remove of any limits on abortion, force taxpayers to foot the bill for abortion, codify *Roe v. Wade* with a law establishing abortion as a right. Yet, the party, despite the repeated utterances of their top representatives that their party is committed to expanding abortion access, only made four references to abortion or Planned Parenthood during their August Democratic National Convention although one was by Biden's running mate, Senator Kamala Harris.

Republicans, on the other hand, touted their support for the pro-life cause, with Trump declaring: "Joe Biden claims he has empathy for the vulnerable -- yet the party he leads supports the extreme late-term abortion of defenseless babies right up to the moment of birth. Democrat politicians refuse to protect innocent life, and then they lecture us about morality and saving America's soul? Tonight, we proudly declare that all children, born and unborn, have a God-given right to life."

When it comes to abortion, on policy after policy, Biden and Trump take diametrically opposed views.

In the first week of his presidency, Trump reinstated the Mexico City policy which blocks funding for international non-governmental organizations that carry out or promote abortion. In fact, he expanded the limitations compared to previous incarnations of that executive order that were signed by presidents Ronald Reagan, George H.W. Bush, and George W. Bush. Biden, on the other hand, promises to rescind the Mexico City policy, just as his Democrat predecessors Bill Clinton and Barack Obama did once they reached the Oval Office.

The Trump administration has brought in regulations limiting fetal research, protecting conscience, and defunding abortion and contraception. Last year, the Trump administration ceased Title X family planning funding for any organization that commits or makes referrals for abortion. As a result of this change, Planned Parenthood withdrew from the program, saving American taxpayers

\$60 million. Health and Human Services terminated a contract with Advance Bioscience Resources to procure fetal tissue from abortion babies for research purposes. The HHS also ceased harassing groups with moral or religious objections to providing abortion drugs or contraception in their employee benefits. Furthermore, the HHS began enforcing at least 25 existing federal laws protecting conscience rights for health care workers or organizations opposed to anti-life measures.

Biden and the Democrats are calling for fetal research limits to be rescinded, conscience rights to be stripped from all programs, and that Washington fund abor-

use his bully pulpit to call for more abortion access. Long gone are the days when then-candidate Bill Clinton talked about wanting abortion to be "safe, legal, and rare." Indeed, the 2020 Democratic platform excised that language. Biden, like his party, is all-in on abortion.

David Closson, director of Christian Ethics and Biblical Worldview at Family Research Council, has observed that "as Biden's national profile grew, he increasingly voted against pro-life legislation." The national profile included becoming the senior senator from Delaware, chair of the Senate judiciary committee, and Obama's running mate and vice president. As he ran for the Democrat nomination

past support for the Hyde amendment. Most importantly and urgently, he vowed to only appoint pro-*Roe* judges to the Supreme Court. He has tweeted that as president he would have the responsibility to "protect a woman's constitutional right to choose."

Biden chose a running mate who is also avowedly pro-abortion, Senator Kamala Harris. She has a lifetime 100 per cent rating from NARAL Pro-Choice America and a zero rating from the National Right to Life Committee. Trump's running mate, Mike Pence, has been a pro-life stalwart as Congressman, governor of Indiana, and as vice president.

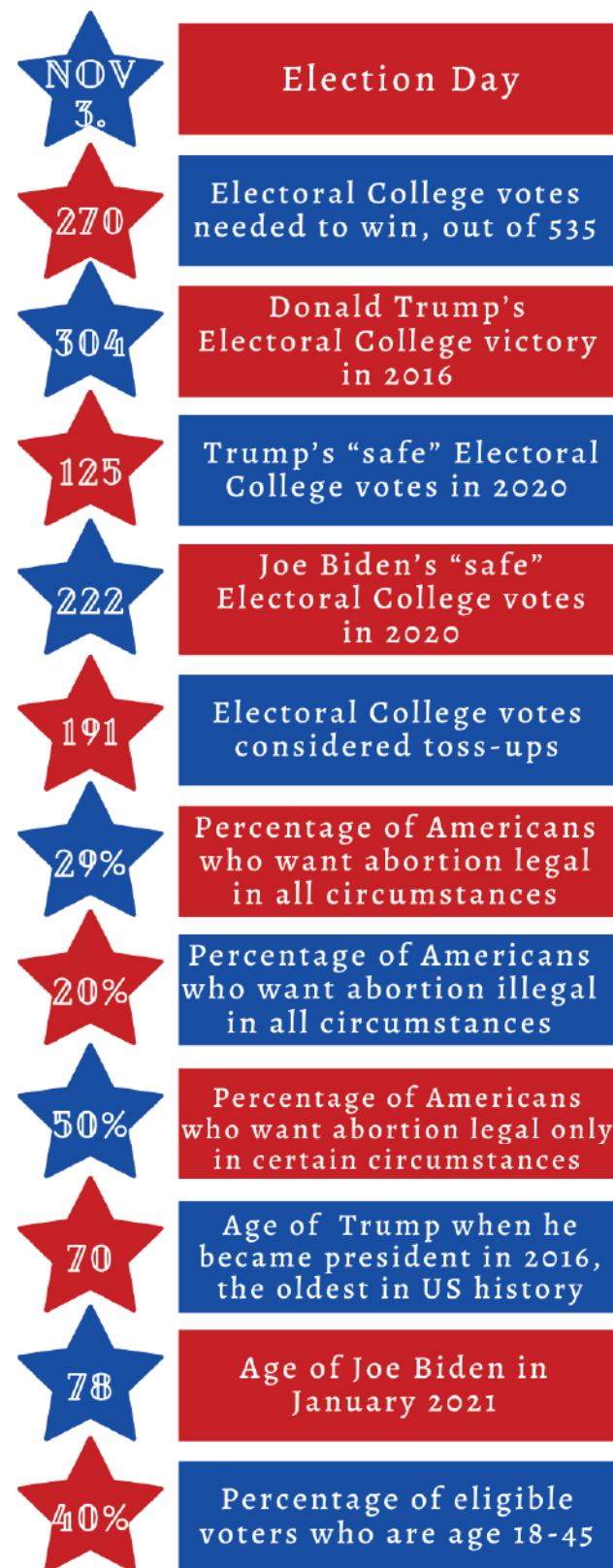
The official Biden-Harris website states Biden "supports repealing the Hyde Amendment because health care is a right that should not be dependent on one's zip code or income." It also states a Biden administration will do "everything in its power" to fight state laws that protect the pre-born. The website lists state-level pro-life laws they oppose, including parental notification requirements, informed consent, and mandatory waiting periods. NARAL and Planned Parenthood have both endorsed Biden, with PP pledging to spend \$45 million to defeat Trump.

Democrats control the House of Representatives and according to Real Clear Politics, is likely to gain control of the Senate. If the Democrats control both house of Congress and the White House there will be no impediment to implementing their pro-abortion agenda. Speaker Pelosi has said the budget next year will not include the Hyde Amendment.

But in no "policy" area is there a bigger gap than on the appointment of judges. Trump has repeatedly said he favours judges who would overturn *Roe v. Wade*, wants judges who affirm an originalist judicial philosophy that applies the written law rather than legislates from the bench, and that would permit state restrictions on abortion. Both justices appointed by Trump, Neil Gorsuch and Brett Kavanaugh, voted to uphold a Louisiana law requiring abortionists to have admitting privileges to nearby hospitals. Conservative court-watchers have praised the more than 200 judges Trump has appointed to the federal bench. Biden is committed to appointing judges that support *Roe* and oppose state restrictions on abortion.

Closson said "after evaluating the 2020 presidential candidates' respective convictions, policy positions, and the two major party platforms, it is clear that Trump and Biden—and the political parties they represent—have diverging understandings of women's health and the unborn, and are working to advance two very different agendas." For pro-life Americans, the choice could not be clearer.

FACTS AT A GLANCE



RealClearPolitics, Sept. 21, 2020
Gallup, May 2020



Joe Biden vows to rescind all pro-life gains made under Trump.



Donald Trump has been called the "most pro-life president in history."

tion and contraception, through various programs.

The Trump administration has been outspoken at the United Nations that women's health never includes abortion and resisted all efforts to declare sexual and reproductive health a human right. Numerous times, Trump administration officials have made speeches and released statements, often joined by other countries, condemning the UN's promotion of abortion, most recently this past spring when the organization insisted that abortion was part of its COVID-19 response.

Biden has promised to rescind the Mexico City policy "on day one" and his administration would back the UN's pro-abortion agenda.

Trump has used the bully pulpit of the White House to promote life. He has challenged Congress to defund Planned Parenthood and threatened to veto any attempt to weaken current pro-life laws. In the 2019 State of the Union address he called for new legislation to ban abortion once the preborn child can feel pain (about 20 weeks). "Let us work together to build a culture that cherishes innocent life. And let us reaffirm a fundamental truth: all children—born and unborn—are made in the holy image of God." He called for a late-term abortion ban in his 2020 State of the Union address. In January, he became the first sitting president to appear in person at the annual March for Life in the nation's capital.

Needless to say, Biden would not do any of these and would quite possibly

beginning in 2019, Biden tacked left on abortion.

Biden was elected to the Senate months before the Supreme Court decided *Roe v. Wade* in January 1973. He said the Court went too far in its decision, implying he would have supported some provision for legal abortion. Biden, who often wears his Catholic faith on his sleeve, voted in 1982 for an amendment that would allow states to overturn *Roe*. But, one year later, Biden voted against a proposed constitutional amendment banning abortion and in 1986 voted for an amendment to an appropriations bill that made it easier for Washington D.C. to fund abortions in the capital city. From 1995 to 2003, Biden voted for several pro-life bills, including the *partial-birth abortion ban* five times. He was also a reliable vote for the Hyde Amendment prohibiting federal funds for abortion. Yet, in 2000, he voted for an amendment to the *Partial-Birth Abortion Ban Act* (2000) that affirmed "the sense of Congress in support of the Supreme Court's decision in *Roe v. Wade*." And he also received a perfect score from NARAL Pro-Choice America in 2001, 2002, 2004, 2005, 2006, and 2008, before leaving the Senate as Barack Obama's vice president.

Biden lurched to an explicitly pro-abortion position during his campaign to become the Democrat presidential candidate over the past year. Biden has vowed to codify *Roe v. Wade* into law by signing an act explicitly recognizing "a right to abortion" and repudiated his



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DO YOU KNOW . . .

- In a globe of almost 200 countries, Canada and China are two of just only seven countries in the world with no restrictions on abortion.**
<https://dailycaller.com/2018/01/29/america-7-countries-abortion-20-weeks/>
- Abortion on demand:** as many times as requested, at any time during pregnancy, right up until the baby is completely out of the birth canal.
www.liveaction.org/news/canada-has-no-rules-on-late-term-abortion-the-us-isnt-much-better/
- Genetics & embryology** confirm that at the moment of conception a new and unrepeatable human being is created with *his or her own unique D.N.A. & gender*.
www.acpeds.org/the-college-speaks/position-statements/life-issues/
- A sonogram** tells us by 25 days the baby's heart is beating with the preborn child's own blood and the baby is now called a fetus - Latin for *little one*.
<https://www.whattoexpect.com/pregnancy/fetal-development/>
- An ultrasound** at 45 days shows the baby's brain waves can be read, all body organs are present and working, the child is now sensitive to sound, pressure, heat, light and pain.
<https://www.lifenews.com/2013/08/27/scientists-brain-wave-patterns-show->
<http://www.doctorsonfetalpain.com/>
- Abortion Rights Coalition of Canada** tells us almost one million (989,386) Canadian children died by abortion between 2007 and 2016.
<http://www.arcc-cdac.ca/backgrounders/statistics-abortion-in-canada.pdf>
- Johnston's Archive** tells us that in 2014 a total of 42,100 abortions occurred in Ontario — at a cost to Ontario taxpayers of over \$33,680,000.
<http://www.arcc-cdac.ca/backgrounders/statistics-abortion-in-canada.pdf>
- Statistics Canada** tells us that in 2015, a total of 100,104 abortions occurred in Canada — at a cost to Canadian taxpayers of over \$80,000,000. See website at #7, above.
- Statistics Canada** tells us that *less than 33% of Canadians* agree that the cost of abortion on demand — an *elective procedure* — should be paid out of public health-care funds.
<http://abortionincanada.ca/funding/>
- Canada committed \$650 million** in March 2017 to reproductive health, including abortion, worldwide.
<https://grandinmedia.ca/canadian-government-gives-8->

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Canada's China-like Cultural Revolution?



Amusements Rick McGinnis

While our collective anxiety was being ramped up amidst stories of plague and rioting, 2020 reached deep into its awful cornucopia this summer with a reprise of cancel culture. That apparently ceaseless turkey shoot, insuring that anyone employed in politics, the arts, academia, journalism and science – so far agriculture, fisheries and forestry seem immune, but the year isn't over yet – should stay awake at night, worrying that a youthful tweet or a once-uncontroversial opinion might deprive them of friends, platform and livelihood.

It was during this resurgence of outrage that writer Hal Niedzviecki decided to speak up and tempt the guard tower spotlight to fall on him again. Niedzviecki had his moment of infamy three years ago, when an article he wrote in a small magazine published by the Writer's Union of Canada saw him accused of belittling the then-critical concept of “cultural appropriation.” His remark, worrying that zealous attacks on writers and artists creatively straying from their identity lanes would ultimately “curtail debate and homogenize opinion,” led to a campaign that painted him as a racist.

What began online turned into stories in the arts section of major newspapers. The result was depressingly inevitable. “Suddenly I no longer received invitations to write articles, speak, teach or publish. I'd been cancelled, and barely anyone said a public word in my defence. My 25 years of work supporting independent voices in the arts was erased in an instance. So be it.”

In an article published in the online magazine *Quillette* in June, Niedzviecki returned from his creative Elba to note that his principal accuser had turned on one of her greatest allies in the social media campaigns against cultural transgressors like himself. What transpired was that this ally had apparently made up their aboriginal and Metis heritage – a key component of their status and authority in our cultural caste system. His accuser had written a long letter apologizing for her defense of her former friend, now less visibly a minority, and promptly kicked over the traces by deleting her Twitter account. Niedzviecki could be excused for enjoying this small but sordid plot turn – and the existence of the first few paragraphs of the *Quillette* article could be uncharitably considered just that – but he goes on to insist that “I don't wish my fate to be visited upon anyone, even this pair. Instead I'm angry and disgusted all over again. Whatever purge results from this latest outrage will only heighten the climate of fear and repression that artists already endure.”

“Instead of the creative, risk-taking cultural scene one would expect from a country with a generous network of support for the arts, not to mention a tradition of democracy and free expression, Canada is plagued by the opposite,” writes Niedzviecki.

“After I was cancelled, writers emailed me to tell me that they'd originally included indigenous and/or people of colour as characters in their novels, but had subsequently struck those characters out. They did not want to go through what happened to me (and others.) At one point, I even got an email through an anonymous server. The sender was someone who said they wanted me to know they were a person of colour who worked at a major news organization and they completely agreed with me. But they were too afraid to use their name or say where they worked.”

If I wanted to be cruel, I might suggest at this point that Canada's “generous network of support for the arts,” being primarily a matter of government subsidy, was clearly never more than a top-down show of conditional largesse that never had much support from the bottom up. Even more cruelly, I'd wonder if Canada's democracy was less a tradition than a habit, and if freedom of expression was ever really encouraged as much as it's spoken about as the sort of thing we value – as long as it doesn't cause too much trouble.

But what's really interesting about the punishment meted out to Niedzviecki is how much it looks like a putsch or a show trial – the sort of thing that happens when status and favour are keys to success in a closed social or political organization, and eliminating competition is a key to climbing another rung on the ladder.

A career in the arts has never been easy. Starving in garrets and dying in obscurity are clichés of the bohemian life that came into being with Romanticism, and have survived through industrial and communications revolutions on into the digital age. Every aspiring actor, painter, writer and musician knows that the odds are stacked against them; riches and fame might be unreasonable goals, but surely the ability to pay the rent while seeking the next role, exhibition, gig, byline or book deal isn't too much to ask?

Lately, however, it has been. In his 2015 book *Culture Crash: Killing the Creative Class*, Scott Timberg tries to break down how economic, social, cultural, and political trends, going back decades but increasing in pace since

before the turn of the millennium, have conspired to create a perfect storm that's made artistic livelihoods more precarious than ever.

Early on in his book, Timberg states that the erosion of the middle class and of middlebrow culture – both huge factors in the creation of bohemia and the careers of its denizens, however much they might make a show of holding that bourgeoisie in contempt – has been disastrous for artists and the arts. The online world and a concentration of wealth at the top of both the creative class and society as a whole has doomed the network of bookshops and record stores, small magazines, newspaper and advertising industry gigs, art galleries, clubs, cafes and restaurants to near-extinction, and with it the support network for struggling creatives, almost inevitably in the cities, striving to create work and reputation.

It's unlikely that artists, individually or as a class, could have resisted powerful economic and technological trends that have also decimated manufacturing. But in a chapter titled “Self-Inflicted Wounds,” Timberg says that the modernist revolution of the postwar years, which became structuralist, post-structuralist and then post-modern in succession with each decade, was embraced by artists, often during impressionable years of youth and school, to their ultimate detriment.

Powerful work was produced in painting, film, music and architecture, but “the net effect of this revolution was to destroy the middlebrow consensus,” Timberg writes, “the sense that there was a shared body of artistic and intellectual touchstones that educated middle-class people should know about, that ‘serious’ fare was somehow good for you, and that these works were to be passed down through education, journalistic coverage, and family rituals.”

And so who creates the art and how they identify (whether or not they're telling the truth) is as important, if not more so, than the work they create and the labour necessary for creation. With old standards of beauty and skill discredited, standards of relevance and “authenticity” have become crucial, and with it the ability to promote or demolish careers based on identity (authentic or assumed) and opinions (current or past.)

Which is a great way of distributing weapons to the inmates of industries shrinking in size and opportunity annually.

Feuding and denunciations aren't traits new to the tiresome but abiding stereotype of the temperamental artist. So when a game of musical chairs is being played for careers in the arts, it's inevitable that shanks will get pulled and ambushes will happen in the showers. This is one of the worst things about a career in the arts: The cer-

tainty that your work and reputation will be at the mercy of people you do not respect, like or know.

While nowhere near as vicious or catastrophic – but once again, the year's not over yet – this moment has a more than faint echo of China's Cultural Revolution, where the frustrated energy of a vast youthful demographic was unleashed on an older generation by cynical politicians eager to obscure their failures.

In an essay titled *The Structure of Cultural Revolutions*, published in July in the online *Areo Magazine*, Quebec law clerk Clovis Roussy states that “a cultural revolution does not occur spontaneously. It starts when part of the population – usually young intellectuals – develops an abstract understanding of some systemic threat.”

Belief in the urgent need to defeat that threat becomes paramount, and needs to be pursued at any cost. Accusations become imperative to the ideological battle, and no protestation of innocence can be allowed to stand at face value.

“The game is endless,” Roussy writes. “Whatever the topic, there's always something to be said about how ideas have been tainted by injustice and exclusion. They will keep retreating to meta-discussions, without ever getting to grips with the object of the discussion itself, or trying to harmonize their objections with substantive views about the topic at hand. Pretense to objectivity and truth can be taken as a sinister strategy intended to ensure the domination of one identity group over another, by imbuing its ideas with an air of authority.” Roussy concludes: “It is a dark, scary and depressing vision of the world: a world where knowledge is not possible.”

It's not surprising that the lockdown, which sped up the decimation of the network of gigs and venues Scott Timberg eulogized in *Culture Crash*, would also turn up the intensity of cancel culture in the arts. Even with so little to fight for, the stakes have become higher than ever. Nothing Timberg wrote about in his book has gotten better in the last five years; I wanted to see if he had written anything as a follow-up, or had insights about what lockdown would mean for that creative class.

A quick Google search informed me that Timberg had killed himself five days before Christmas last year, leaving behind a wife and child. Ultimately, it seemed, he had seen despair, discovered that there were reasons for it, and had been unable to escape its horrible insinuation. Striving to find a satisfactory conclusion in the epilogue to the paperback edition of his book, Timberg hoped that things might improve with “nerve and follow-through and some luck.” It didn't read like a robustly optimistic ending to his story, and I'm afraid I don't have anything more to add.

Social conservatives are an important part of CPC base

Continued from p. 2

there is no surprise about his positions. But the stridency of his socially liberal views was clear immediately. And it is not promising that he says he was elected as a “pro-choice Conservative” with a “strong mandate” and will “lead” the party as such: the strong mandate came from pro-life Conservatives who might very well have been voting against MacKay as much as they were voting for O'Toole, and how does the leader reconcile leading the party as a “pro-choice” Conservative while respecting the views of those who hold different views on abortion? What does that look like?

As for MacKay, he knows why he lost: social conservatives cost him the election. He told the Canadian Press that he was looking past the CPC leadership campaign and too focused on winning the general election. (Some might call that hubris.) While he made some gestures to social conservatives in the leadership race – he flip-flopped on whether cabinet members would have a free vote and sent out a letter signed by pro-life MPs who were backing his candidacy (although they could not point to policies MacKay was offering that might justify supporting him) – MacKay had been too hostile to social conservatives for too long. He did not help himself when he suggested social conserva-

tives “park” their issues and support the party so it could focus on the economy. The stinking albatross comment became MacKay's stinking albatross.

MacKay still obviously thinks the party will be haunted by what he considers the taint of social conservatism. He told CP: “When you open the door to a crack of daylight on these social issues, it becomes very, very difficult to win the country, to present the party as modern, inclusive.”

O'Toole was also using the words modern and inclusive extensively in his first weeks as leader. These are often code for parking social issues far out of the sight of media and voters. It does not augur well for those who want a level playing field to win nominations at the riding level and policies at the forthcoming national convention, sometime in 2021.

Pro-lifers were looking for signs that O'Toole was giving social conservatives the respect they deserve in the team he assembled in his frontbench. Several pro-life MPs got positions including Michael Barrett (ethics critic) and Dane Lloyd (digital government critic), but other than Garnett Genuis (international development) and keeping Rob Moore as justice critic, few of them got positions in which they could highlight issues of concern to social conservatives. The new deputy lead-

er, Candice Bergen, is pro-life, but the new opposition house leader, Gerard Deltell, is pro-abortion. Of concern is Michelle Rempel Garner as the new health critic. She is a vocal proponent of gay and abortion rights. Also troubling is Eric Duncan being named the party's question period coordinator. The rookie Ontario MP is an open homosexual who has said he wants to see the Conservatives become more modern and inclusive. Duncan will have great influence on the questions backbenchers ask and could use his position to silence social conservative concerns.

CLC launched a petition calling on O'Toole to give Derek Sloan an important position in the shadow cabinet, one befitting his stronger-than-expected first ballot showing. But Sloan was not given a critic's portfolio, despite the fact that about a third of caucus is in the 43-person shadow cabinet.

Lewis is not a part of caucus, but she announced she is going to run in the southwestern Ontario riding of Haldimand-Norfolk, where the Conservatives have won since 2004 with Diane Finley. Earlier this summer Finley announced she would not run again and the seat is considered a safe one. Lewis is also raising her profile by writing a series of columns in the *National Post* calling for national discussions about topics typically ignored by

politicians.

O'Toole still has plenty of time to prove to those socially conservative party members who helped him win the leadership that their views will be taken seriously. He can offer some common-sense, widely supported socially conservative positions, namely backing Cathay Wagantall's private member's bill to stop sex-selective abortion, promising to rescind Justin Trudeau's multibillion-dollar foreign aid program to provide and promote abortion abroad, and vowing to do everything to defeat the government's attempts to broaden the euthanasia license. He must also ensure fair local nomination votes and a policy convention free of shenanigans so that if the party base wants to pass pro-life and pro-family policies, it can.

As CLC said in its analysis, “social conservatives are a vital part of the CPC's base, which the party cannot ignore.” If the O'Toole Conservatives ignore their base and fail to recognize the important contributions that pro-life and pro-family Canadians bring to the party in terms of policies and principles, the Conservatives are likely to lose another general election by being a pale imitation of the Liberals. We may know soon enough what O'Toole means by a Conservative Party that includes social conservatives.

Establishing justice and preventing a euthanasia death

Alex Schadenberg
Commentary

In July, the Euthanasia Prevention Coalition received a phone call from Katherine in Nova Scotia who was very upset because her husband, who lives with a chronic obstructive pulmonary disease, but is not otherwise dying, was seeking approval for euthanasia. Katherine was shocked when a known euthanasia doctor determined that her husband qualified for euthanasia even though another doctor's assessment stated that he didn't qualify because his natural death was not reasonably foreseeable.

Katherine explained that her husband had some signs of dementia, but he also had delusional ideas about his health, meaning he thought he had medical conditions that the doctors had confirmed that he didn't have.

The situation got worse. Katherine informed us that her husband had

been approved for euthanasia, even though there were conflicting euthanasia assessments, and he was scheduled to die on August 3.

Canada's euthanasia law requires two approvals for euthanasia, or what is euphemistically called Medical Aid in Dying (MAiD). Katherine's husband was approved for death by lethal injection because he had two approvals, even though there were several assessments denying him euthanasia because he was not actually dying or because the assessment stated that he was mentally incompetent.

The Euthanasia Prevention Coalition agreed to pay the legal costs for Katherine, thus giving her the ability to hire lawyer, Hugh Scher, and seek an injunction to prevent her husband's euthanasia death.

On July 31, a temporary injunction was granted and a trial was scheduled. After the temporary

injunction was granted, the Nova Scotia MAiD authority arranged two more assessments for Katherine's husband, with doctors who are strongly supportive of euthanasia. These new assessments were written in such a way as to convince the judges that he was fully competent and actually dying.

The preliminary trial was heard on August 7. The judge agreed that a hearing for the injunction could go forward, but lifted the temporary injunction. Since Katherine's husband was already approved for euthanasia, Hugh Scher immediately appealed the decision and sought an extension of the temporary injunction until the appeal was heard. The temporary injunction was maintained and the date for the appeal was set for August 26.

Once again, the judge who heard the appeal scheduled the trial for Sept. 24, but she lifted the temporary injunction. Therefore a court date has been set to determine if Katherine's husband qualifies for MAiD, but since the temporary injunction was lifted, her husband could die by MAiD at any time.

This is a ridiculous situation. Why would you bother setting a court date to determine if he qualifies for euthanasia and then give him the legal right to die by euthanasia? What if, after cross-examining evidence,

a judge agrees that the assessments stating that he does not qualify for euthanasia are correct, but he is already dead by euthanasia? Where is the justice?

Katherine's husband remains alive and the trial will go forward on Sept. 24.

The Euthanasia Prevention Coalition needs help. Katherine could not have sought an injunction or gained a trial date concerning her husband's euthanasia approval if she did not have the support of the Euthanasia Prevention Coalition.

Currently the law requires two doctors or nurse practitioners to approve a death, for the euthanasia death to occur. The law does not give any bearing to assessments that say someone doesn't qualify and the law provides no avenue for challenging false assessments or misdiagnoses.

The legal costs are prohibitive. At this point it is estimated that the Euthanasia Prevention Coalition will face at least \$50,000 in legal costs. Donations can be sent to the Euthanasia Prevention Coalition at Box 25033, London, Ont., N6C 6A8 or by calling 1-877-439-3348.

Alex Schadenberg, a member of this paper's editorial advisory board, is executive director of the Euthanasia Prevention Coalition.

Prayers, donations needed

Continued from p. 5

two-paragraph story about the latest political development.

If there is a federal election, please check our website for pro-life election news. We are unsure when the November edition will go to press and whether it will cover the election results or not, if there is an election to cover. You might receive the next edition of the paper earlier or later than usual.

**


About the website: we know, it is not very good. In 2008 when we last updated it, the website was very good. Now it looks and feels dated and practically inoperable on mobile phones. We are in the process of updating our website and the goal is to have the new one ready by sometime in November. I'm excited about the opportunities this update provides us, and I will write more about that in a future issue of the paper. Please be patient with our old website, which I encourage you to access on a laptop or desktop. The new design and update will cost us at least \$5,000 just to get the website re-launched. If you are of the means and are inclined to do so, we ask that you support this endeavour. We take being good stewards of our limited resources seriously and will use your donation to make necessary and overdue changes to a website that, we hope, will provide archival research material for those seeking pro-life information while permitting access to the most recent editions of the paper to subscribers.

The Interim website looks and feels dated and it does not interact with mobile phones and other new technological devices. Therefore, it is limited in being able to readily provide data that people today, especially young people, expect to find on a website. As a Canadian pro-life, pro-family site we must do everything we reasonably can to help inform the public and especially you, our subscribers with up-to-date, reliable, and easily-accessed information. Check out www.theinterim.com and bookmark or favourite it.

The redesign will cost a minimum of \$5,000. We strive to be good stewards of the limited resources we have. If you are moved to help us in this endeavour, please donate to ensure we can finish this project on time and add features that will make it a truly dynamic pro-life website. Perhaps you would like to give a donation in memory of someone who was an Interim reader, and you feel that this is a way of ensuring that their pro-life work continues. If you would like to be recognized for your donation of \$50 or more in our list of Friends for Life. Please note you would like your name or the person you are remembering listed. Your financial support is essential to keep The Interim going.

Of course, none of our pro-life work is possible with the humility to understand that it is ultimately God's work, not ours. Please keep The Interim in your prayers.

- Paul Tuns




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However, with ticket sales, hole sponsors, raffle tickets and donations, \$20,000 was raised for Campaign Life Coalition.

Shown below are the winners of this year's tournament, shooting a 4 under par 35 using the "Texas Scramble" format.

From left to right:

- Geoff Knackl (Halton Hills)
- Kevin Baltimore (Mississauga)
- Mike D'Angelo (Urninston)




Thanks to all participants for supporting the Rose Tournament and we look forward to seeing you on September 9, 2021.

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Matthew 26:40



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Peterborough pro-life icon passes

Interim Staff

Paul Morgan, a long-time pro-life activist in Peterborough, passed away on Sept. 2 at the age of 85.

Jim Hughes, president emeritus of Campaign Life Coalition, told *The Interim* that he met Morgan more than 35 years ago, and that he was involved in everything the pro-life movement was active in. Morgan became a board member for CLC Ontario in the 1980s and remained an important contributor to the board until recently. Hughes said that Morgan could be counted on to bring both humour and insight to the annual meetings and monthly conference calls.

Hughes remembered Morgan as "an outstanding activist and faithful Christian who stood up for what he believed" and "a wonderful ally in the pro-life struggle."

Morgan was the long-time president of the Peterborough Pro-Life Association, ran for the Family Coalition Party in 2007 (winning 665 votes), local CLC representative who organized everything from hospital pickets and the LifeChain to nomination meetings for pro-life politicians.

In October 1988, Morgan was among 75 pro-lifers arrested at an Operation Rescue event in Toronto. Morgan later told *LifeSiteNews*: "The philosophy of Operation Rescue was that if we blocked the entrance ways to the abortuary with bodies – just

saturated it with bodies – then the pregnant mothers and doctors couldn't get through. Towards the end of the day, the police came with their paddy wagons and 75 of us were arrested. The clinic remained closed for the day."

But it was locally where Morgan really made his mark. Peterborough Right to Life organized the weekly pickets at the Civic Hospital beginning in 1986 and every Saturday, without fail, pro-life activists have continued to witness for the unborn at the Peterborough Regional Health Centre as the hospital is now called."

When the hospital board of governors voted to expand its abortion facilities in the community with the announcement of the creation of the "Women's Health Care Clinic," the regular pickets, Peterborough RTL decided it had to do more. In December 1997, a candlelight procession and prayer vigil attracted almost 2000 participants in the bitter cold to rally against the board of governors' decision.

A report at the time said it took 15 minutes for the crowd to pass the hospital. Morgan helped organize the event and an accompanying campaign of letters to the editor to the *Peterborough Examiner*. A pro-life member of the board drew open the curtains in the room they were meeting in in order for her colleagues to see the demonstration, but another board member closed them.

Morgan told *The Interim* at the time: "This vigil

is to tell the Board of Governors that the people of Peterborough are not going to sit by and let the killing of innocent little babies continue. They have



Paul Morgan

not only to hear us, they have to listen to us."

Peterborough Right to Life also presented petitions

opposing the expansion of "any abortion facilities in our region and demand that all future abortions be stopped," which garnered 6000 signatures.

The board deferred a decision for several months before ultimately voting to expand abortion access in the area.

In a February 1998 Peterborough RTL newsletter Morgan explained to those who had recently joined the association: "You joined because you believe that the killing of babies, yet-to-be-born, is wrong and should not be permitted under any circumstances. ... "Being Pro-Life means acting, not just believing, and that action has to be persistent and constant." The newsletter went on to say: "But if you do act, if you get involved, then and only then, can you say 'I'm

a Pro-Lifer'."

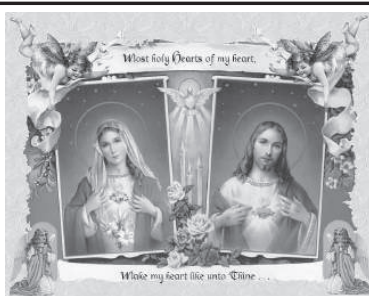
Hughes called Morgan the epitome of the happy warrior, recalling Morgan "playing piano or squeeze box at all pro-life events, showing that we are a joyful movement." Morgan, who did not read sheet music but "seemed able to play any song," was also an accompanist to the famed Leahy family in Lakefield, Ont., early in their musical careers.

Hughes said that Morgan was a master teller of stories and jokes, and that the sense of humour stayed with him until the end. Five weeks before Morgan passed away, Hughes called him and "he had me in

stitches as he reeled off five jokes."

Bad news, Hughes said, "never got him down," as he reminded his pro-life colleagues: "remember God is in charge." In a 2011 interview with *LifeSiteNews*, Morgan said, "all we can do from here-on-in is do what we can -- in other words -- fight the battle."

Paul was the son of Eunice and David Morgan, who brought pro-life, pro-family Catholics into their home for monthly gatherings at which speakers were invited to make presentations and encourage discussion. The late Fr. Al de Valk and other clergy were regular participants.



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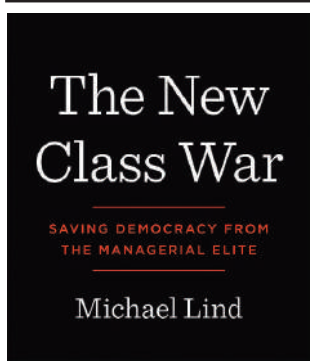
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Revolt against the managers

Paul Tuns
Book Review



The New Class War: Saving Democracy from the Managerial Elite by Michael Lind (Portfolio, \$34, 203 pages)

In 1941, James Burnham wrote an international bestseller, *The Managerial Revolution: What is Happening in the World*. Even then, Burnham found that the age of capitalism and bureaucracy was being replaced by a group of managers.

Michael Lind, a conservative (early 1990s) turned liberal (mid-1990s) turned conservative again (after moving back to his home state of Texas), has offered as good an explanation of the economic, cultural, and, of course, political power of the managerial

elite in *The New Class War*. It is surprising, considering that Burnham wrote his important book nearly eight decades ago, that barely anyone (excepting the cranky paleoconservative Samuel Francis) has taken up the Manager Class as a starting point to understand current events since then. Lind does so quite ably.

Lind explains what he calls “native working-class populism” in Brexit Britain, the United States, and parts of Europe (even when it doesn’t win), which is identifiable with issues such as immigration and sovereignty. These are symptoms of a larger problem, argues Lind, namely power. “Social power exists in three realms,” Lind explains, “government, the economy, and the culture” and all three realms “are fronts in the new class war.”

Beginning in the ‘60s, there was a “revolution from above that promoted the material interests and intangible values of the college-educated minority of managers and professionals,” who were now the “dominant elite.” Democratic capitalism was replaced by “technocratic

neoliberalism” which might be better called cosmopolitan liberalism: an increasingly globalized marketplace for goods and services and the cultural priorities of academics. Lind, in fact, uses the term “cosmopolitan over-class” to describe the manager class that took power – complete power, unleavened by democratic means in which the majority middle- and working-class majority can restrain the impulse to officially privilege every personal inclination and self-interest.

In the last half decade, the political eruptions occurring throughout much of the western world (save Canada), middle-class but mostly working-class citizens embarked on a defensive “populist backlash,” a perhaps momentary respite for the masses that felt utterly disempowered. However, the political gains the masses have made in which the ruling class (elected officials, bureaucrats, and judges) must share some power with voters whom they clearly disdain, is still dwarfed by the economic and cultural power that remains in the hands of these managerial elite.

Lind is incredibly sympathetic to the “defensive reaction” against the manager class, saying that what is often dismissed (and partly misunderstood) as the desperate cries of outdated economic self-interests and/or racial resentment, are, in fact, “legitimate grievances.”

Where Lind comes up short is in the totality of those grievances. He treats moral issues like abortion and homosexuality very briefly, saying that the American judiciary has taken too many issues out of the hands of the democratic process. “Government by judiciary tends to be a dictatorship of over-class libertarians in robes,” he says of courts that have struck down restrictions on abortion as well as labour union rights, while promoting corporate interests and creating new rights for LGBTQ. Lind does not say whether most of these actions are right or wrong, merely that courts should move cautiously into policy areas and advocates of court-driven policies should rather create “electoral coalitions to enact democratic legislation.”

Lind’s strength is mar-

shalling evidence (economic data, public opinion surveys), especially when it comes to how the managerial class replicates itself (the children of the elite disproportionately populate the elite universities, which provide the credentials to fill the ranks of the managerial class). His weakness is in talking about the moral and other cultural issues or values that are not related to race, like immigration, tolerance, and multiculturalism, and illustrating the gap between the managers and the masses.

If not long gone, at least in what seems like terminal decline, are the institutions of “countervailing power” that restrained the manager class and gave voice to the masses. Churches or civic association, unions, and local party machines, all gave the middle- and working-class masses a say in how things were run in the cultural, economic, and political realms respectively. But no more.

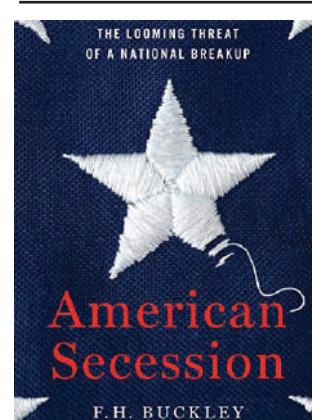
Lind says: “Demagogic

populism is a symptom. Technocratic neoliberalism is the disease. Democratic pluralism is the cure.” And that is catchy but ultimately impractical. Why would the technocratic elite, having gained power, give it up? Counting on the benevolence of the manager class seems pointless. It means that when the masses rise up and elect someone willing to shake up the status quo, those politicians must act, and act quickly. Too often, it seems, though, the powerful managers in place – bureaucrats who stifle change, judges who over-rule it, educational institutions that resist it, corporations powerful enough to ignore it – can simply afford to wait it out till the problematic disturber is gone.

Lind has offered a useful diagnosis of the problem. It is up to the electorate to fix it, but that will involve patience. Rome was not built in a day. The managerial elite will not be torn down in one presidential or parliamentary term.

Breaking up America?

Oswald Clark
Book Review



American Secession: The Looming Threat of a National Breakup by F.H. Buckley (Encounter, \$31.99, 170 pages)

F.H. Buckley is a Canadian-born law professor whose star has risen as a pundit since the election of Donald Trump four years ago. He is a prolific author and his latest book is *American Secession: The Looming Threat of a National Breakup*, a short volume that examines the possibility of disuniting of America. Despite its esoteric subject, this is a highly readable book for a mainstream audience.

Buckley argues that secession – that is, breaking off from the American union of states – is constitutional and unlikely to face serious opposition from the federal government. He is more convincing arguing the former than the latter. Some political scientists, including Buckley, subscribe to the idea that the federal design of America is rooted in compact theory: that what the states made, they may tear asunder. Buckley briefly examines political theory, early American political history, and case law to buttress his argument that secession is permissible. It is hard to imagine, however, that the federal government would not, at least, attempt to stand in the way of a state attempting secession. It does not take much imagi-

nation to see an attempted secession being tangled up in courts for decades.

The more important, and to this writer more persuasive argument is that Americans would be better off in smaller countries because the United States is currently too large to succeed. Buckley says that the ideological polarization currently infecting America risks hurtling it toward disintegration. That seems like an exaggeration, but it highlights the deep partisan divides in the country and how difficult it is to rally the populace behind any cause nowadays.

About a third of the book is a series of short chapters marshalling evidence that smaller is better than bigger when it comes to countries. Smaller countries are happier, wealthier, freer, and less corrupt. But there are important questions of causality. There is no guarantee that Americans would be freer or more prosperous if states began seceding.

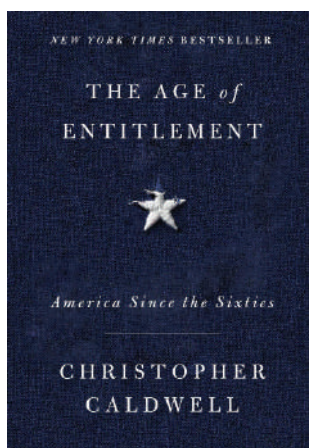
It is true that Texas would likely have more conservative laws, including pro-life protections, while New York would likely have more liberal laws, including abortion-on-demand. But is that really going to end debates about abortion in either state? There are still liberals in Texas and conservatives in New York.

Ultimately, Buckley does not endorse secession. He is a declared unionist who favours offering more autonomy to the states. But for moral conservatives that are opposed to abortion and same-sex “marriage,” it will not be enough to hive off states as countries or autonomous zones that defend life and family, while others do not; these are moral goods that should be the law everywhere, not only where pro-life, pro-family citizens form the majority of a particular jurisdiction.

Oswald Clark writes about American politics for The Interim.

The civil rights quagmire

Paul Tuns
Book Review



The Age of Entitlement: America Since the Sixties by Christopher Caldwell (Simon & Schuster, 2020, \$37, 342 pages)

Christopher Caldwell should not be anyone’s idea of a right-wing extremist. He is a columnist for the centrist *Financial Times* and has contributed to the right-of-center *Wall Street Journal* and increasing left-wing *New York Times*. His c.v. includes titled positions at a number of mainstream American conservative publications. But he is not afraid to make provocative arguments, and his latest book, *The Age of Entitlement: America Since the Sixties*, is an extended argument against the civil rights law and the *de jure* constitution it ushered in to compete with the *de facto* Constitution of 1788.

Caldwell’s argument is that the 1964 *Civil Rights Act*, the 1972 amendment providing enforcement provisions in Title VII, and a body of Supreme Court rulings effectively defining unrepresentative outcomes as signs of unlawful dis-

crimination have created the cultural and political divisions in American society today. Against this new constitution, every law, regulation, and even private behaviour is judged morally permissible or not.

The 1788 Constitution has – or had – centuries of tradition, both jurisprudential and cultural, behind it. As *Washington Post* columnist George Will has noted, until recently any federal- or state-level debate about a policy began with whether the constitution permitted it. But after the passing of the 1964 law, says Caldwell, whether a policy was deemed necessary to combat some perceived evil trumped these traditional constitutional concerns. This worldview “commands the near unanimous endorsement of judicial elites and civic educators,” as well as the “passionate allegiance to those who received it as liberation.” And liberation is the name of the game.

After 1964, government sought to right every wrong. Every disparate outcome, every hurt feeling, was literally a state matter, and if it wasn’t yet, it would become, literally, a federal case. Soon, as we see today with cancel culture on social media and the courts being used to punish recalcitrant bakers who do not want to make wedding cakes for gay couples, every individual act and thought is being policed.

Caldwell says that the civil rights movement began seeking to undo legal discriminations against blacks which morphed quite naturally into advocacy of the welfare state and total sexual liberation. If abso-

lute equality was the goal, everything that stood in the way, from poverty to strictures against various sexual behaviours, were wrongs to be corrected by state action. Invoking both Shakespeare and 1980s pop star Morrissey, Caldwell says that the conflict between the sexual desires of individuals and society’s need for stability has long been considered a tragedy, and along came laws and court decisions to address it.

It may seem a stretch to equate reversing housing bans for blacks or employment discrimination against visible minorities to liberating unfulfilled sexual appetites, and Caldwell risks preaching to the choir, but it is an argument worth considering. Or at least understand. Once the injustice correction machine was put into operation, there was no turning it off. There is a constant search for injustices to be corrected, victims to be liberated, and dignity to be conferred. What began with blacks and women yesterday would continue with gay and trans today, and who knows whom tomorrow. As Caldwell notes when discussing advancing civil rights to homosexuals as a class of people, homosexuality was not only an “identity but a conduct.” There are plenty of other conducts which are crimes today (as homosexual behaviour once was) that might become the basis for protected classes of people in the future.

It is not merely the machinery of government, including the legal system, that is put to the end of battling discrimination in

every imaginable manifestation, real or not. Stewed in nearly a half-century of injustice-correction from the decisions of the highest courts and levels of government to the entertainment we consume, to local schools, it is no wonder that individuals are taking the power to right wrongs into their own hands, most demonstrably through social media campaigns to “cancel” people with the wrong views. Political correctness, easily mocked as a foolish gesture in academia in the early 1990s, has become a governing and weaponized philosophy of individual behaviour, both internalized (self-censorship) and external (cancel culture).

This is a challenging book. Liberals – including liberal conservatives like the openly homosexual Jonathan Rauch – have lambasted the Trumpian undertones of the book. (The President, by the way, is not mentioned once in the book, although it goes some way to explaining the 2016 election, and charitably presenting what the racial frustrations of many Trump voters actually look like.) But some conservatives might not like where Caldwell places a fair bit of the blame—on the so-called Greatest Generation. Caldwell argues that those who fought World War II and defeated the evil of Nazism felt themselves gods to battle every injustice at home. And with the *de facto* Constitution shoved to the side, the dogooders of this generation and the next, will be armed with the *de jure* constitution born in the 1960s and very much alive today.

And then there was this ...

Canada

According to a survey by Leger for the Association for Canadian Studies (conducted Sept. 11-13), 87 per cent of Liberal Party voters and 74 per cent of Conservative voters “support same-sex marriage.” In the United States, 77 per cent of Democrats and 46 per cent of Republicans do. In other words, Conservative voters are more like Democrats than they are Republicans, at least on this issue.

Michael Del Grande, a Toronto Catholic School District Board trustee, was cleared in August of complaints that he violated the trustee code of conduct. During the board’s 2019 debate adding pro-transgender language in the Catholic board’s code of conduct, Del Grande allegedly disparaged individuals who identify as LGBTQ and consequently faced a campaign to remove him from office. Del Grande tabled a motion asking whether other sexual behaviours the Catholic Church deems sinful such as pedophilia or bestiality should also be added to the code of conduct for special protection. The “reductio ad absurdum” motion was deemed out of order. Catholic elementary school teacher and LGBTQ activist Paolo Buono told City News he has asked Ontario Minister of Education Stephen Lecce to investigate the whole TCDSB for “systemic homophobia” due to its refusal to censure Del Grande and that the Ministry provide oversight of the board until it completes its investigation. Such charges are hyperbolic. When Del Grande made the statement, it was condemned by both then-director Rory McGuckin and board chair Joe Martino in a statement, saying it did not reflect the values of the TCDSB. Del Grande’s valiant stand for Catholic moral teaching earned him Campaign Life Coalition’s Joseph P. Borowski award for pro-life and pro-family leadership in the political arena last December.

This year, 40 Days for Life began on Sept. 22 in 588 cities around the world, including more than a dozen in Canada. This prayerful witnesses have saved thousands of babies over the years. This year, it saved one Toronto child before the Vigil was even launched. A local organizer posted 40 Days for Life videos over her church’s live-stream channel. A pregnant woman was being pressured by her partner to kill her baby. “She reached out for us to pray for this situation,” said the organizer on the 40 Days for Life website. After praying about it, the mother went to what she thought was an abortion facility but was in actuality the office of a pro-life doctor. The woman decided against having an abortion and was set up with a pro-life maternity home. Another 40 Days for Life success.

United States

Last October, Kanye West, a black rapper, spoke out against abortion and pornography, and release an album entitled “Jesus is King.” He has repeatedly talked about how he is thankful that his mother did not kill him through abortion and has accused the abortion industry of systematically eliminating black people. Earlier this year he announced he was not running for president, but rather “walking” for it, and last month he gave an interview with the *New York Times*. He said his goal is not to ban abortion, but to encourage women to give birth to their babies through “stipends for families that need support, creating orphanages that are really high-level desirable for people to go, and the redesign of communities and cities in general to be supporting of families.” He has proposed eco-villages where women can “safely experience pregnancy and birth” and children would be cared for. He also asked the *New York Times* reporters Danny Hakim and Maggie Haberman, “does anyone at your magazine believe in Jesus.” Experts are not sure if West can play “spoiler” for either Democrats or Republicans: as a black candidate he could pull some votes from the Democrats, but as a pro-life evangelical who wants to bring

prayer back to the classroom, he could hurt the Republicans. He is on the ballot in Arkansas, Colorado, Oklahoma, Iowa, Louisiana, Minnesota, Mississippi, Oklahoma, Tennessee, and Vermont. He missed filing deadlines in most states including Florida, Michigan, North Carolina, and Texas, and filing to run in the swing state of Wisconsin is being challenged by the Democratic National Committee due to allegations of fraud. Democrats charge that the West presidential run is a Republican ploy to siphon votes from Joe Biden to help re-elect President Donald Trump.

A letter was sent from the U.S. House Committee on Oversight and Reform to Disney slamming it for its hypocrisy in pretending to be caring about children around the world, but, in reality, “hurting children and their families by its business practices.” The letter, sent Sept. 14 to Disney CEO Bob Iger, stated: “Disney threatened to boycott Georgia for its pro-life law that protects innocent babies but then gives a public ‘thank you’ to the Chinese Communist Party for allowing it to film parts of the movie *Mulan* where the CCP is actively detaining over a million people and carrying out a genocide of the Uyghur people” and, sterilizing Uyghur women. In May 2019, the Disney CEO said that it would be “very difficult” for Disney to make movies in the state of Georgia after Governor Brian Kemp signed a bill banning abortion after a fetal heartbeat is detected. In the credits of the live-action feature *Mulan*, released exclusively on Disney Plus, the company thanked the Turpan Bureau of Public Safety, the same agency that imprisons the Uyghurs. For Disney, protecting preborn children – people who would soon become consumers of Disney products if they were allowed to live – is considered anathema, but filming in a brutal dictatorship in the very region where ethnic cleansing takes place is praiseworthy. These were not the values of Walt Disney.

Cuties, a new film created in France, has premiered on Netflix. It has been called a documentary, worth seeing, nuanced, a nice coming-of-age story, a hideous video, a porn film, a look at the sexual abuse of young girls. IMDb, an on-line database that reviews films and is owned by Amazon, states that some of the scenes in the film are “lawfully defined as pedophilia.” The mainstream media and Hollywood are praising the film and blame all the fuss and outrage on right-wing agitation and its critics who are “just afraid of child sexuality.” Jack Posobiec, a journalist with OAN, a conservative news network, says that Netflix is one step away from calling their critics “pedophobes.” (How long until pedophobia becomes a term of castigation used in polite society against those who want to maintain what seems like the last sexual limitation?) Fr. John Zuhlsdorf (or Fr. Z as he is affectionately known) describes *Cuties* in his blog: “What we see in Netflix and *Cuties* is an important stage in homosexualist incrementalism.” By this he means the gradual change of the image of a homosexual from a predator, to a victim (AIDS), followed by the cool, sensitive character on TV and in cinema, followed by the happily “married” homosexual couple. *Cuties* hyper-sexualizes little girls, practically turning them into little whores, by depicting pre-pubescent girls as sexually attractive, curious, and available. The next hurdle in the destruction of home and family is lowering the age of consent of those with whom one can have sex. California has already proposed lowering the age of consent to 14. Even if one accepts the argument that the show is merely describing what some pre-teenage girls are feeling and going through, it is no over-reaction to argue that the movie and the debate around it is a milestone: a step in the direction of normalizing pre-pubescent sex. On Sept. 19, the subscription analytics firm Antenna reported that Netflix is facing serious backlash over *Cuties* and cancellations are five times the normal amount following its release.

International

The tiny nation of Malta is under attack. Again. It is facing ‘intense international pressure’ to legalize abortion on demand. Ireland (2018) and Northern Ireland (2019) abandoned their pro-life laws, leaving Malta as the only completely pro-life country in Europe. Abortion in Poland is illegal in most, but not all, cases. The European Union was designed as an economic union, but its political and juridical institutions have run roughshod over the national institutions that should reflect local values and traditions. To the mighty EU, even one, predominantly Catholic but tiny country protecting the preborn is something it cannot countenance.

India’s Solicitor General, Tushar Mehta, said the Narendra Modi government would oppose the petition seeking recognition of same-sex marriages. “Our culture and law do not recognize the concept of same-sex marriages,” he said. The demand to recognize LGBTQ marriages has gained momentum after the decriminalization of gay sex in 2018 by the top court, but thus far the government has not moved to legalize same-sex “marriage.”

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