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The Interim

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A large graphic for the 2021 Canadian election. It features a stylized Canadian flag with a red maple leaf in the center. In front of the flag is a black ballot box with a white slot. A white ballot with a green checkmark is being inserted into the slot. The text '2021 ELECTION' is written in large white letters on the front of the ballot box, with 'p. 3 & 4' below it. In the bottom left corner, the website 'www.theinterim.com' is displayed in white. In the bottom right corner, there is a postage-paid label from Canada Post (Postes Canada) with the number PM40041421.

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Feds ramp up pressure on New Brunswick over abortion funding

Paul Tuns

In July, both Prime Minister Justin Trudeau and Finance Minister Chrystia Freeland took aim at the New Brunswick government.

On July 22, Trudeau re-announced that the federal government would withhold Canada Health Transfer funds from the province, claiming the provincial policy of not funding private abortion facilities limits women's access to abortion. In the 2021 federal budget, Ottawa announced it was withholding \$140,216 in health transfer funding to New Brunswick because it determined that is the amount women in the province paid out-of-pocket for abortions at Clinic 554 in Fredericton. The funding penalty was also announced in 2020 but reversed when the pandemic hit.

Trudeau alleges the provincial policy, Regulation 84-20 that prevents any public funding for Clinic 554 or any other private abortuary, violates the *Canada Health Act*. During a pre-campaign stop in Moncton, Trudeau said, "Making sure that every woman across this country has access to reliable reproductive services is extremely important to us, and that's why we've continued to impress strongly upon the government of New Brunswick how it needs to keep up its obligations under the *Canada Health Act*."

Trudeau said his government was withholding "millions of dollars in health transfers" from New Brunswick as punishment for the long-held policy under both Liberal and Progressive Conservative governments to not fund abortions committed outside the public health system. The CBC reported that the Prime Minister "grossly exaggerated the financial penalty" imposed on the province. Afterward,

the Prime Minister's Office, through press secretary Ann-Clara Vaillancourt, corrected the dollar amount, noting that \$140,216 was withheld. She said her boss "misspoke."

On July 23, New Brunswick Premier Blaine Higgs (PC) told reporters he found it "disappointing that (in) every election the Trudeau government wants to make (abortion) an issue." He maintained that Regulation 84-20 was consistent with the *Canada Health Act* and that the Horizon Health Network in the province did not deem additional abortion services necessary in the province. Abortions are committed in three New Brunswick hospitals: the Moncton Hospital and the Dr. Georges-L.-Dumont University Hospital Centre in Moncton, and the Chaleur Regional Hospital in Bathurst.

Horizon Health CEO Karen McGrath told CBC News that the demand for abortion at the Moncton hospital has declined by 20 per cent over the last five years, indicating that there is enough capacity to meet demand at this time. "It is our position that there is no need to establish another service," she said.

In January, the Canadian Civil Liberties Association (CCLA) filed a lawsuit to challenge the constitutionality of Regulation 84-20. In June, the Court of Queen's Bench Chief Justice Tracey DeWare granted the CCLA's request for standing in their lawsuit. Noa Mendelsohn Aviv, the Canadian Civil Liberties Association's equality program director, said Regulation 84-20 is unfair because it prevents women seeking abortions from easily accessing the procedure, noting that some women must travel to a hospital outside their community or pay out-of-pocket for an abortion at Clinic 554.

The Higgs government says it will vigorously defend the policy in court.

The week before Trudeau's stop in the province, Chrystia Freeland, who is also the Deputy Prime Minister, was in Fredericton to announce that the federal government would have "more to say specifically in the coming days" about Clinic 554. But Trudeau offered no specifics during his Moncton stop.

Some pro-abortion groups were becoming impatient with the federal government. During the 2019 federal campaign, Trudeau said he would "ensure" New Brunswick funded Clinic 554.

In recent years, Clinic 554 has repeatedly threatened to close its doors if it did not receive provincial funding. As of July 30, the CBC reported, an answering service for the facility says it remains open for abortions and the insertion or removal of intrauterine devices.

On August 3, federal Health Minister Patty Hajdu was in Fredericton to announce \$366,000 funding for research on abortion access in New Brunswick. Two abortion advocates, Jula Hughes, adjunct professor of law at the University of New Brunswick, and Tobin Haley, an assistant professor of sociology at Ryerson University, will lead the research project. They will report in 18 months. CTV reported the study "will provide data for advocates to show the necessity of providing abortions at Clinic 554 in the provincial capital." Dr. Adrian Edgar, owner of Clinic 544, was confident that the study would show the need to fund his facility.

Hajdu made the announcement alongside Liberal MP Jenica Atwin (Fredericton), who joined the party after being elected as a Green MP in 2019. The

announcement was made at Clinic 554 and will focus on that facility including the cost and transportation barriers to access, as well as "stigma and discrimination." Hajdu said the data will demonstrate the need for private abortuaries and "make it impossible for New Brunswickers and voters to ignore those stories."

Hajdu said that Ottawa does not have the power to directly fund abortion facilities although she said it could subsidize travel and other costs to access abortion services through the 2021 budget's \$45 million earmarked for supporting the abortion industry through training materials, public awareness campaigns, and logistical support for those seeking abortion services.

The Abortion Rights Coalition of Canada (ARCC) retweeted comments from activists and academics urging the government to stop making announcements and to directly fund private abortion facilities. They also tweeted that "research is important but do we really need more data? We know NB is in violation of the Canada Health (Act)."

Erin O'Toole responded to the Liberal government's pressure on New Brunswick, saying on July 30, that it is a provincial matter. The Conservative leader accused Trudeau of exploiting the issue "for his own political gain and to divide Canadians."

O'Toole declared himself "pro-choice" and insisted that abortion is "a right that needs to be maintained for people in all parts of the country, including in New Brunswick." He said it is "fundamental" for the federal government to ensure abortion access but that "provinces run their health care systems" and it "is not what the federal government should be interfering

Annual report reveals increase in euthanasia deaths

Sarah Gangl

Health Canada's recent report on Medical Assistance in Dying (MAiD) in 2020 reveals a dramatic increase in deaths in Canada, rising 34.2 per cent over 2019. A staggering 7,595 reported deaths in Canada last year can be attributed to assisted killing, accounting for 2.5 per cent of all deaths nationally. In total, Canada has officially counted 21,589 medically assisted deaths since the legislation passed in 2016.

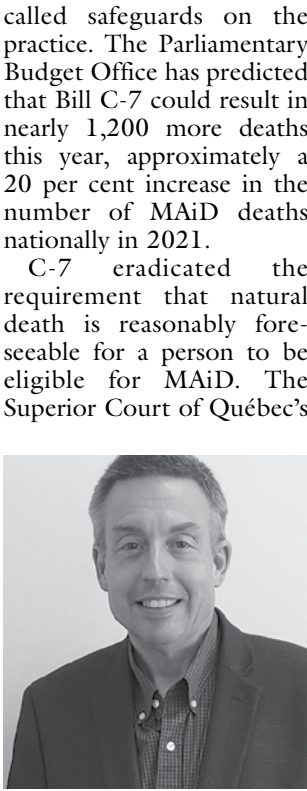
Two methods of Medical Assistance in Dying are available to Canadians. The first is euthanasia, which involves a physician or nurse practitioner directly administering a substance that causes death, such as a lethal injection. MAiD is also available through physician-assisted suicide, by which a lethal drug is prescribed and voluntarily self-administered by the eligible patient. The vast majority of reported medically-assisted deaths in Canada are cases of euthanasia, with fewer than seven cases of assisted suicide in 2020.

According to Health Canada's report, MAiD cases have been steadily increasing each year on a national and provincial level. Quebec has experienced the largest rise in deaths, with 666 additional deaths in 2020 compared to 2019, although Ontario, as the most populous province, has the most euthanasia and assisted-suicide deaths.

Alex Schadenberg, executive director of the Euthanasia Prevention Coalition, explains the underlying message conveyed by the annual increase in assisted deaths. The first implication is the normalization of euthanasia. "Euthanasia is becoming minimized as being a serious issue, it's being normalized within the culture," he wrote on his blog. Schadenberg also said that the increase in MAiD deaths indicates that doctors are far more willing to take part in euthanasia than assisted-suicide killings.

The majority of MAiD recipients during 2020 reported cancer as their main underlying medical condition (69.1 per cent). Cardiovascular conditions are the second leading underlying medical condition (13.8 per cent), followed by chronic respiratory conditions (11.3 per cent) and neurological conditions (10.2 per cent). The loss of ability to engage in meaningful activities was the reported nature of suffering among most MAiD patients last year.

Bill C-7, which passed in Parliament in March, will likely contribute to the rise in euthanasia and assisted suicide deaths in Canada. C-7 expanded eligibility for an assisted-death and removed some of the so-



Alex Schadenberg said euthanasia is becoming

2019 ruling only required this revision of the 2016 Law, but Bill C-7 went further. It also permits a nurse or doctor to administer a lethal injection to a patient incapable of consenting if that person previously was approved for assisted death. Furthermore, no waiting period applies to a person whose natural death is reasonably foreseeable; patients can now be killed on the same day as they request an assisted-death. A person whose natural death is not reasonably foreseeable is given a 90-day waiting period before the administration of a lethal injection.

C-7 also legalized euthanasia for those with mental illness, although this provision does not take effect for two years to give the government time to create protocols in such cases.

Schadenberg foresees that MAiD will become uncontrollable as eligibility is expanded, creating what he calls a type of "killing on-demand." He said, "You can't create parameters around something that someone else is allowed to have," offering the example of the 18-year-old eligibility requirement. He predicted that restricting euthanasia from those under the age of 18 will be disputed on the basis that it is unconstitutional.

Parliament commenced a scheduled statutory review of Canada's MAiD legislation on June 7. A committee of MPs and senators was selected to review outstanding issues relating to MAiD including the eligibility of mature minors, advance requests, mental illness, palliative care, and the protection of Canadians living with disabilities. The committee's report will be required by Parliament no later than one year after the start of the review, although the committee's work will be interrupted by the election and the sitting of a new Parliament.

The 2021 election and pro-life issues

Paul Tuns Analysis

On August 15, Justin Trudeau asked for an election with an eye to regaining a majority. Voters will cast their ballots on Sept. 20, following a five-week campaign.

Over the last 22 months, the Trudeau government has continued to push a socially liberal agenda, just as it had during its first mandate. Over the first four years, Justin Trudeau's government legalized euthanasia, legalized recreational cannabis, and instituted a feminist foreign policy that included funding abortion abroad with Canadian taxpayer dollars.

Over the course of his minority mandate that just concluded, the Trudeau government vowed to spend billions more in foreign aid on abortion. Meanwhile, the Trudeau government penalized New Brunswick by cutting its Canada Health Transfer because the provincial government refuses to fund abortions at a private abortuary. In its 2021 budget, Finance Minister Chrystia Freeland said that in the future, the federal government will require provinces to fund all abortions as a condition of receiving Canada Health Transfer payments.

The Trudeau government also passed legislation expanding euthanasia and doctor-assisted suicide beyond the dictate of the Quebec Superior Court's 2019 decision striking down the part of the law that required that death be imminent and eliminated safeguards including the 10-day waiting period between a euthanasia request and the procedure being carried out. In the rush to get their euthanasia expansion bill passed by the court-sanctioned deadline, the federal government capitulated to the independent senators Justin Trudeau appointed and promised to allow patients who suffer from mental illness to access assisted death.

The Trudeau government introduced a bill that would criminalize psychiatric and spiritual counselling for unwanted same-sex attraction and gender confusion, and punish parents who facilitated such interventions. Bill C-6 passed in the House of Commons in a 263-63 vote with independent MP Derek Sloan joining a majority of the Conservative caucus in opposing the bill. Conservative leader Erin O'Toole supported C-6.



Justin Trudeau has pushed a socially liberal agenda as prime minister.

The Senate was debating the bill when Parliament rose for the summer. The bill died on the Order Paper when the Election Writ was drawn, but Trudeau will likely introduce the bill again if re-elected.

The only pro-life bill considered during the 43rd Parliament, was Conservative MP Cathay Wagantall's C-233, The Sex Selective Abortion Act, which would have barred abortions for sex-selective purposes. C-233 was defeated 248-82, with most of the Conservative caucus voting for it along with Sloan. O'Toole and Health Critic Michelle Rempel Garner joined the Liberal, NDP, Bloc Quebecois, and Green caucuses in opposing it. Status of Women Minister Maryam Monsef said in a

press conference, C-233 was a "dangerous bill" complaining that "this is in fact the seventh time since 2007 that a Conservative Member of Parliament has worked hard to limit women's choices." Prime Minister Trudeau and numerous other cabinet ministers tweeted their opposition to the bill. Trudeau often repeats the line that men should not tell women what they can do with their bodies.

On social issues, there is a progressive majority already in place. The Liberals are typically joined by the NDP, Bloc Quebecois, and Green Party caucuses, and a significant minority of Conservative MPs. But Trudeau would like to govern with a majority and the Liberals only need to gain 15 seats to win one. In 2019, the Liberals won 157 seats with 33.1 per cent of the vote.

In 2019, the Conservatives won the popular vote (34.3 per cent) and increased their seat total from 95 to 121. But considering the Liberals were scandal-ridden, many Conservatives thought they should have done better and after Peter MacKay famously said that Andrew Scheer's regnant erstwhile social conservatism was an "albattross around the neck" of the party, there was a Tory leadership race. MacKay finished second, after downballot support for pro-life candidates Leslyn Lewis and Derek Sloan broke for Erin

O'Toole in the August 2020 vote. O'Toole has spent much of the past year distancing himself from any hint of social conservatism.

O'Toole has repeatedly declared himself "pro-choice," voted for LGBTQ+ rights, and declared that one of his top priorities if he is elected prime minister is eliminating the ban on homosexuals donating blood. O'Toole also kicked prominent social conservative Derek Sloan out of caucus in January and his minions at party headquarters have disqualified several social conservatives seeking to become candidates for the party.

That has not stopped Team Trudeau from using abortion as a wedge issue. Toronto Sun columnist Brian Lilley noted in July that Trudeau was in New Brunswick taking up the mantle of abortion once again: "It's true, the Liberals raise the issue of abortion more than the most fervent pro-lifers. They are obsessed with the issue as long as it gets them votes."

It is not obvious that it does gain Trudeau votes. A Refinery29 survey of 1,022 Canadian women before the October 2019 election found that just five per cent of female voters listed women's issues -- including "reproductive rights" -- as the most "pressing" issue in the election. That does not mean that a leader's, party's, or candidate's views on abortion do not influence voting patterns, but it probably does not matter as much as the media suggest it does. That said, it would be surprising if the Trudeau Liberals and Jagmeet Singh's NDP do not attack the Conservatives over the fact that they have pro-life and other socially conservative candidates running under their banner.

Some party insiders con-

See *Trast p. 11*

Will a flag unite the pro-life movement?



Maeve Roche

The French sociologist Émile Durkheim said flags are emblems of social solidarity with transcendent qualities to represent the unifying values of a collective group of individuals. In March of this year, the Pro-Life Flag Project prompted pro-life organizations across the United States to share their opinions on the potential creation and distribution of a unifying, pro-life flag. On May 24, the Pro-Life Flag Project launched an online design contest via the contest-hosting website entiled 99designs.

The project's mission statement says the objective of the pro-life flag initiative is to "make this symbol as prominent and well-known as the (pride) flag. ...With the wide reach that pro-life organizations have, we can create an America so full of the pro-life flag that every day, millions of people will be reminded of the reality of abortion and of the determined pro-life movement that fights to abolish it."

As an incentive to encourage pro-lifers to submit their design ideas, the organizers announced a monetary prize of several thousand dollars based on donations to the project; on July 21, \$2000 was donated.

On June 29, the project's team sifted through submissions and narrowed them down to six finalists that would then be voted online by the public. The finalists were unveiled July 7, and on July 23, the winner was announced after more than 6000 online votes were cast. The winning flag was created by Brazilian artist Nanda Gasperini.

Gasperini said the flag's white background represents the desire for non-violence in the womb and the innocence of the unborn child. The two baby feet represent the humanity of the unborn child, while the two pink hands represent the protective nature of mothers. The circle formed by the mother's hands suggests imagery of the womb and its security. The blue and pink parallel stripes emphasize the two distinct human beings present during pregnancy and form an equal sign which reinforces the desire to attain equal human rights for both parties. The blue and pink coloration can represent both the sexes of the unborn children as well as the distinction of two human beings: mother and child.

The Pro-Life Flag Project acquired a license on the final design so that pro-life non-profit organizations "can freely reproduce, promote, copy or sell items with the flag design."

The Pro-Life Flag Project's website details a list of partnered organizations, including Students for Life of America, the March for Life Education and Defense Fund, Rehumanize International, the Consistent Life Network and 68 other American and International Pro-Life Organizations that contributed to the initiative. Pro-life researcher Michael New of the Charlotte Lozier Institute tweeted an optimistic sentiment suggesting that "someday we will have our own Iwo Jima scene where we will plant the pro-life flag at what used to be the last abortion facility in America!"

Although the project is an American initiative, Canadian pro-life leaders have conveyed interest in implementing the flag.

Campaign Life Coalition's national president Jeff Gunnarson told *The Interim* he believes the pro-life flag will unite Canadian pro-lifers "against the abhorrent pro-death culture" and "reinforce the message in society at large, whether at schools, churches, March for Life events, on flag poles or in people's homes." But he also provided a caution, saying that pro-lifers should avoid abusing the flag's message by using it as a bargaining chip such as arguing that because an institution flies the pride flag, it should also display the pro-life flag. "The pro-life movement should fly it on its own merit," said Gunnarson, explaining, "The fact that babies are being killed in their mothers' wombs should be reason enough to fly this flag in their memory and to remind people there are at least two bodies -- two human beings -- involved in abortion."

A spokesman for Pro-Life Alberta told *The Interim* that they are in favor of a Pro-Life flag since it "provides an additional opportunity to publicize pro-life views to the general public."

Alliance for Life Ontario executive director Jakki Jeffs told *The Interim* that a pro-life flag would become a totem of "our pro-life ideals, our pro-life aspirations to promote, respect and protect every single human life no matter what their age or stage (of development)." She said that when grassroots pro-life supporters see the flag, they would recognize in it, "our values and most of all our duty, to fight for the lives of children in the womb, to protect their mothers from the abortion industry."

Jeffs also said it would be "a rallying point for us all, calling us to stand together, work together and to sacrifice together in order to defend human life when it is in jeopardy." She also said it would serve as "a reminder to our society that our country was built on a foundation which recognized freedom and justice for all, and we will not be silent until we have achieved this again."

Abortion pill reversal row

Maeve Roche

After a woman swallows the first chemical abortion pill, either mifegeomiso or mifepristone, she may believe that her decision to end her unborn child's life is irreversibly set-in-stone. This is not entirely the case. There is hope.

The Abortion Pill Rescue Network launched a campaign earlier this year to provide women with an abortion pill reversal treatment that has a 64-68 per cent chance of reversing the effects of the first abortion pill and saving the life of the unborn child according to a website on the abortion pill reversal run by Alliance for Life Ontario.

Ideally, 24-72 hours after a woman takes the first abortion pill, which is taken to block the progesterone hormone that is vital to sustaining the pregnancy and maintaining the health

of placenta which provides nutrients to the unborn baby, a woman can receive the abortion pill reversal treatment. The treatment itself is a prescription of the progesterone hormone that, when ingested, prevents the mifepristone from binding to the progesterone receptors; the mother then forgoes the second abortion pill which inebrates the induction of a form of labour. By infiltrating the uterus post-primary-abortion-pill with the natural pregnancy hormone, progesterone, it will blunt the effects of the mifepristone and stabilize the uterine lining and placenta.

Alliance for Life Ontario recently launched a petition requesting that Canadian Health Minister, Patty Hajdu require healthcare professionals to inform women who obtain a chemical abortion, of the abortion pill reversal treat-

ment in case that they change their minds. The reality of abortion is that although some women may be entirely sure of their decision, numerous women are coerced into or misinformed on the gravity of their decision. Alliance for Life Ontario's goal is that women who immediately regret their decision to ingest the first abortion pill, get a second chance to continue the pregnancy. Although the abortion pill reversal has not been proven to work in all cases, it has been reported that the abortion pill reversal treatment has saved 2,000 unborn children, globally, to-date, according to LifeSiteNews.

The efforts of Alliance for Life Ontario have attracted public criticism after Health Canada rejected two complaints from pro-abortion organizations that claimed that the abortion pill rever-

sal treatment is "ineffective" and that the campaign is "misinforming" women on a treatment that is no more effective than "doing nothing." Health Canada did not reveal which two organizations filed the complaints, but stated that Alliance for Life was promoting a treatment rather than the prescription of a drug and therefore the complaints would have to be directed to the provincial Colleges of Physicians and Surgeons.

After Health Canada dismissed the complaints, the Abortion Rights Coalition of Canada wrote to Hajdu demanding that the Health Ministry post a public disclaimer to counter what it called the "misinformation" about the abortion pill reversal process. Thus far, there has been no response to the request and no disclaimer has been posted on the Health Canada website.

Our duty on Sept. 20

The writ has been drawn and just under two years into the minority mandate of Prime Minister Justin Trudeau, Canadians are returning to the voting booth to decide 338 elections for Member of Parliament. It is useful to remember that it is not a singular election, but multiple simultaneous elections. We are not electing a prime minister to lead us or party to govern, but 338 MPs to represent us in Parliament. We, as pro-life Canadians, must prioritize the right to life when we vote on Sept. 20. As Campaign Life Coalition says in its September CLC National News:

We support pro-life candidates regardless of party. We have supported pro-life Liberal, NDP, and Green Party candidates over the years. Under recent leaders, however, these parties have disallowed pro-lifers from running. Justin Trudeau is the most (in) famous example of this heavy-handed leadership, announcing in 2014 that Liberal candidates could not hold pro-life views or, if they did, speak or vote in favour of pro-life initiatives in Parliament. We support pro-life Conservatives, Christian Heritage Party candidates, and all pro-lifers. In 2019, we supported pro-life candidates in Maxime Bernier's People's Party of Canada, and we will again. Likewise, we will support pro-life candidates in Derek Sloan's new party. On July 28, Sloan announced he is forming a new party, but as of press time, the details of its name and platform had yet to

be announced as the former Conservative leadership contender awaits approval from Elections Canada. Some of you are worried about dividing the right-of-center vote and allowing the Liberals to be re-elected. We remind you that the only wasted vote is one that is cast for a candidate who does not reflect your values. We strongly encourage all of you to learn about the candidates running for election in your riding and only support pro-life candidates. The parties must understand that they cannot earn our support by being the "least bad option" or the "best alternative" to another bad party. The late Heather Stiltwell ... once quipped: "If you vote for the lesser of evils, all you have is evil." Parties and leaders must earn our support by standing up for innocent human life. Individual pro-life candidates have earned our support.

Vote your conscience, but ensure your conscience is well-informed. We will never elect a pro-life Parliament or get pro-life laws if we pro-lifers do not make opposition to abortion and euthanasia a litmus test for those seeking to earn our support. It is not enough to defeat the Trudeau government, as awful as it has been when it comes to life and family issues, with its constant assault on moral truth. Replacing an anti-life Liberal government with an anti-life Conservative government does nothing to protect those vulnerable to the Culture of Death. On Sept. 20, vote pro-life.



Letters

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

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Witnessing to our fellow Christians

I read Oswald Clark's insightful article on the American Supreme Court hearing a case that could overturn the landmark Roe v. Wade ruling ("US Supreme Court to hear abortion case," June). I was not aware that the issue would be sent back to the states. I'm not sure if that is what the pro-life movement should want. Might it be simpler to fight the battle nationally rather than in 50 separate state battles?

Dean Clark
Langley, B.C.

Not all 'try' is good

I am fortunate to write for The Interim about the American political scene. I consider myself privileged to write alongside so many other dedicated pro-lifers who have done so much more than I to witness against the great human rights atrocity of abortion. That said, I took issue with a column last month and in my exchange of emails with the editor, I was invited to voice my concerns. In this, Mr. Tuns is like the former publisher Conrad Black: disagreements should be voiced on the pages of our publication because readers might share some of our same differences of opinion.

I take issue with Josie Luetke's column ("There is no 'do,' only 'try,'" July-August), but only insofar as it might be misconstrued. I agree that we are called to be pro-life witnesses and that we may never see what is harvested from the seeds we sow. My concern, however, is with the use

of Mother Teresa's line, "we are not called to be successful, but faithful." Pro-lifers need to understand that these need not be mutually exclusive. While some pro-life leaders and groups can be too clever by half (Right Now in its support of non-pro-lifers as the least objectionable option, the Right to Life Committee in the United States not arguing for Roe v. Wade to be overturned in its amicus brief to the Supreme Court in Mississippi's challenge to the infamous 1973 decision), it sometimes seems there is a cavalier attitude about the consequences of pro-life strategies by some within our movement. While I agree that "outcomes aren't in our hands," we can be winsome and wise in our actions to counter the Culture of Death. Not every idea for pro-life activity is a good one. We need not try any and every strategy. After all, we do have an end goal: the total eradication of abortion. Some strategies might not further that end.

Miss Luetke is on more solid ground reminding us that Gandhi said: "It's the action, not the fruit of the action, that's important. You have to do the right thing." Being faithful and doing the right thing requires correct discernment, which means all our strategies must begin with prayer, especially prayer to empty ourselves of ego. As former CLC president Jim Hughes liked to remind us, the pro-life battle is not ours, but God's, and it was won 2000 years ago on Cavalry. We work for God and for the little ones, and success in the latter depends on faith in the former.

Oswald Clark,
Washington D.C.

John Carpay's column
will return in October.

The human comedy



From the editor's desk

Before looking at the weird news stories and commentary that come across my desk in any given month, a note or two about the current paper. I was preparing a story about how those who oppose abortion can reach beyond the pro-life bubble as a cover story for this edition of the paper. It has been something I've been giving thought to since before the last paper went to press because of a conversation I had with Alex Schadenberg, a member of our editorial board. I reached out to pro-lifers from numerous organizations to get feedback on how the movement can do a better job reaching beyond our usual avenues, mostly this newspaper, *LifeSiteNews*, and the newsletters of pro-life organizations. Unfortunately, that story is put on hold because of the election. We were finishing the paper when the election was called and it did not make sense to relegate a national election to second fiddle behind a feature article that is not time-sensitive. I hope to use the extra time that current events have provided me to improve the story. Having been delayed for the election, there is a good chance the article will be delayed again, depending on what we might have to say about the election campaign. For now, I'm taking a wait-and-see approach. The next paper may be a couple days later than usual as we take a few extra days to evaluate what happened in the election results.

To keep posted on election-related stories, check out our website, theinterim.com. And for information about local candidates, sign up at Campaign Life Coalition's voteprlifec.ca. Unfortunately, because of Elections Canada regulations, you will have to pay a nominal fee to sign up for CLC's thorough take, but it is worth it to be properly informed about the parties, leaders, and local candidates. The mainstream media will generally ignore moral issues or misreport on them. So, for the truth about the federal election, check out our and Campaign Life Coalition's websites. We plan on reporting on the analysis CLC provides, so you will get some of it at TheInterim.com.

This edition has a lot of news stories, but part of that is because we published a joint July-August paper. You will notice that we have stories about New Brunswick, Ontario, Manitoba, Saskatchewan, and Alberta. We are working extra hard to ensure there is coverage of life and family news from across the country.

In this issue, as in the last, there are stories by some of the summer students hired by Campaign Life Coalition. I want to thank Johnny, Maeve, Joanna, and Sarah for the work they did for *The Interim*. Our paper is better for the fresh perspectives they brought to our pages.

Way back on July 2, Vox ran a story by Sigal Samuel about what we owe future human beings. It could have been called "how to be a good ancestor." The article relied heavily on Roman Krznaric's new book *The Good Ancestor* that examines the moral responsibility the current generation of policymakers has to future generations. Samuel notes that this notion of responsibility to the future is hardly new, that Peter Singer and others have favoured "the idea that future lives matter, and that we should care about improving them just like we care about improving those of people alive today." I'm not antagonistic to the idea, although there are certain limits to it; we just don't know what the future holds. Of course, we need to place our trust, first and foremost, in God, not government planners. But neither are we indifferent to those who will come after us. Governments, and the publics they answer to, should avoid the hubris in believing they can totally shape future outcomes. Timespans of just a few decades often seem like folly for most politicians, let alone what might be helpful to those who will be born a century from now. I am not thrilled that the people who most seem to think we have any moral responsibility to the people of the future are environmentalists, although the health of the physical planet is obviously one way in which we can think about what we owe future generations. One of my favourite economists, Tyler Cowen, in *Stubborn Attachments*, his book about moral imperative of economic growth, says that current policymakers should be as concerned about the lives of future populations as much as they are about current ones, and if they were, governments today would promote pro-growth policies that lead to innovations that reduce future suffering.

In his book, Krznaric notes that in some jurisdictions, "legal struggles for the rights of future people" are sprouting up around the world, including in the United States and Canada. In 2019, the Dutch Supreme Court ruled that the government had to cut greenhouse gas emissions due to its duty of care for current and future generations. But these legal strategies are focused solely on forcing governments to take action on anthropomorphic climate change -- which some might argue is another form of hubris.

For environmentalists, who generally favour draconian anti-population growth measures, there is an obvious blind spot. Our moral responsibility to future generations, how-

ever, presumes the presence of future generations. To be a good ancestor, we must have progeny. Instead, we have steeply falling fertility rates as families generally have fewer children than they say is their ideal; this is the result of the high costs of raising a family (including social costs), pushing women into the workforce, having children later in life, and other social maladies. Of course, the greatest threat to future generations are the preborn children who are prevented from being born, growing up, and having families of their own. Abortion is the greatest threat to future generations. If we want to be good ancestors, first we must be good families and good parents.

In June, a biological man in California who identified as a woman insisted he had the right to enter the female section of a spa where he would expose his naked self, including his penis, to women. The staff faced complaints from women, including one who asked for a refund. The *Los Angeles Times* commented about the brouhaha in an editorial, "Transgender spa customers have the same rights as everyone else." The editorial says that it is a relief that transgender-identifying individuals are "gaining acceptance in many corners" but that sometimes their rights clash with the rights of others. The *Times* editorial suggests that the way to deal with this is to always err on the side of transgender rights. The editorial goes on to state: "There is no doubt that Wi Spa did the right thing in defending the right of a transgender customer to be nude in the women's area, even though the sight of male-appearing genitalia discomfited at least one female customer, who complained at the front desk. As a public-serving business, Wi Spa had to follow California law forbidding discrimination against transgender people. What's extraordinary isn't that the spa's employees followed the law but that this led to violence outside as opponents and supporters of the law clashed over the weekend." Did you read that carefully? "Male-appearing genitalia" is the term the paper uses instead of the biologically correct "penis." It is not "male-appearing genitalia," but actually "male genitalia." The transgenderism ideology depends on barbarism and butchery -- sometimes in form of physical mutilation, but always to the language and common-sense.

The editorial from the *Los Angeles Times* mentioned in the previous item reminds me a bit of when Healthline, a San Francisco-based health information website for people who identify as LGBTQ+, called the vagina a "fronhole." As I noted above, linguistic butchery.

The July-August edition of *Christianity Today* has a fascinating article, "As Denominations Decline, Faith Looks Different in Nashville," which examines how the capital of Tennessee has moved beyond being a hub for two of the largest denominations in the United States, the Southern Baptists Convention and the United Methodist Church, and that smaller and non-denominational churches are growing in both size and stature. The story is interesting throughout, but two tidbits especially caught my attention. Mike Glenn, pastor at Brentwood Baptist Church, said being a denominational leader "no longer carries any cachet," explaining, "If you had in one room the executive of a denomination and in the next room you had a YouTube influencer, everyone would go to the YouTube influencer." That is more than a sad little reflection of our times. On a more positive note, the same article reports that what is labelled "Contemporary Christian Music" outsells country music in Nashville.

In July, the Czech government agreed to make restitution to thousands of women (mostly those in the Roma minority) who were subjected to communist-era forced or coerced sterilization in the Czechoslovak Socialist Republic when it was under the thumb of the Union of Soviet Socialist Republics. Czechoslovakian doctors routinely bribed women to accept sterilization, lied about it being medically necessary, or carried out such procedures during other medical interventions such as caesarian sections. *National Review's* Kevin D. Williamson writes about the "scars of socialism." "The socialist strongmen of the 20th century differed in important ways from their progressive admirers in the United States and the rest of the free world, but they had some fundamental things in common: 'Central planning' was never an idea that was limited to economic life, and the planned in 'Planned Parenthood' is very much the planned from 'planned economy,' meaning that the 'planning' involved was to be at the social scale rather than merely at the family scale. Eugenics and population control were obsessions of central planners from Moscow to Washington to Beijing, and, to some extent, they still are." It is foolish to believe that the state will limit itself to planning the details of the economy; it often leads to planning the minutiae of daily life -- and the not-so-minutiae like how many children a family might have. Often such "planning" was backed by coercive sterilization and abortion, or at least strongly nudged sterilization and abortion. It is telling that Williamson's column was the only one I saw in a North American publication.

Years ago, Auberon Waugh, the author of the satirical Peter Simple column in the *Daily Telegraph* (and son of the novelist-journalist Evelyn Waugh), wrote a parody in which a disused Anglican church was being renovated to do abortions in the basement while the main floor was to become a mosque. Alas, events in England over

The cancel culture pandemic

Sarah Gangl

Amid the chaotic COVID-19 pandemic, it has been easy to lose sight of a societal pandemic that attacks our morals, rights, and freedoms as pro-life individuals. This pandemic is none other than the cancel culture, which involves shaming and punishing those whose comments, ideas, or beliefs are contrary to the mainstream narrative and considered offensive. Social media platforms and news networks are among other public forums used to openly condemn a person, thrusting them out of social or professional spheres. Teens and young adults who hold pro-life beliefs are easy targets of the cancel climate, whether in school, the workplace, or other public settings. Concrete examples of the active attack against our voices include cyberbullying on Instagram and the labelling of pro-life clubs as hate groups by student governments.

Beth, a 20-year-old from the GTA, shares her experience as a pro-life student impacted by the cancelled culture. At the age of seventeen attending a Catholic High School, she was frequently unable to voice her opinions in political science class because her teacher would immediately terminate classroom discussions when she became involved. As a supporter of former President Donald Trump, mainly because of his pronounced pro-life views, Beth took the opportunity on "hat day" to wear a MAGA hat. Her teacher requested that she remove it, to which she refused. As a result, she was sent to the principal's office.

Beth explains: "...I refused because regardless of if I'm wrong by wearing it and showing my support for him, I had a right to do so, and she couldn't take it away because she disagrees with the message."

Beth is not alone in her struggle against the cancel climate. 18-year-old Claire experienced an attack on her beliefs by students and staff in her Catholic high school. Her pro-life club organized a week-long campaign focussed on giving voices to the voiceless, not limited to abortion victims, but also other groups who feel unheard. The club invited a speaker to deliver a presentation on gender and sexuality from a Christian moral perspective to the students. Following the presentation, two students approached Claire and her friend, threatening to take legal action for the propagation of "hate speech". They were also called derogatory names and forced to reiterate their Catholic beliefs for further challenge and insult. In a school where they should feel confident sharing their Christian values, Claire and other pro-life students were targets of the cancel culture.

Social engineering is achieved in part by the cancel culture, which provides a way to regulate social change and the future development of society. The silencing of a person whose beliefs conflict with the mainstream narrative allows authoritative leaders and organizations to control large populations. Beth expresses her fear regarding the push for censorship on the governmental level with Bill C-10, which is currently before the House of Commons. This legislation would give the government authority to regulate any content created and posted online, including blocking sites and posts to prevent their access by Canadians.

"I honestly believe that if we don't use our freedom of speech because we fear social consequences (like being cancelled), we will lose freedom of speech on a legal level." Beth explains. "If we give an inch they take a mile, so don't give an inch."

Evidence already exists of the targeting of pro-life youth by the cancel culture in legislation. The Canada Summer Jobs Grant provides companies with financial support to fund student jobs. However, in 2018, Justin Trudeau banned anti-abortion groups from receiving this funding. As a result, this could force anti-abortion organizations to cancel summer job programs. The defunding of youth employment opportunities in pro-life organizations is a deliberate attempt to "cancel" pro-life youth.

Despite the disheartening reality of the cancel culture, there is hope for pro-lifers. During this year's Rose Dinner panel at the March for Life, Rev. Dr. Andrew Bennett and Tanya Granic Allen advised us to be open to civil and reasonable dialogue to discover the truth and to not self-censor, which feeds into the cancel culture. The panel urged members of the pro-life movement to maintain a spirit of joy and humility, to see in others the image and likeness of God. We are also encouraged to persevere and be creative by investigating alternative platforms to communicate our beliefs in the face of being cancelled. "You can only be cancelled if you allow yourself to be cancelled," emphasized Kristan Hawkins, president of Students for Life of America.

University student Mark from Southeastern Ontario explains that he has always been able to find alternate avenues to have his Canadian Conservative values heard. In grade eleven, he attempted to start a pro-life club to fundraise for crisis pregnancy centres. In response, his principal stated that they couldn't have the school's approval or be directly associated with the school. Rather than losing hope when faced with opposition, Mark and his friends started their pro-life club using discord and encouraged students to join.

As pro-life youth, our energy and passion are critical in the pursuit of truth, even when it is considered "hate speech" by the court of public opinion. Edmund Burke is believed to have said: "The only thing necessary for the triumph of evil is for good men to do nothing." At the risk of having our voice taken away, we must stand for those who haven't had a voice since 1969: the over 4 million unborn children that have been cancelled in Canada through abortion. In doing so, we uphold our God-given mission entrusted to us in the great commission: "And you shall be my witnesses throughout the ends of the earth."

See pregnant p. 21

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National
Affairs
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What can account for the unprecedented outburst of anti-Christian rage in Canada that has fueled the incineration of 20 Christian churches and the defacing of dozens more with red and orange paint?

Prime Minister Justin Trudeau blames the Catholic and Protestant churches that operated Indian Residential Schools (IRS) on behalf of the government of Canada. In a statement on July 2, he said: “it is unacceptable and wrong that acts of vandalism and arson are being seen across the country, including against Catholic churches.” But then, he added: “I understand the anger that’s out there against the federal government, against institutions like the Catholic Church. It is real and it’s fully understandable, given the shameful history that we are all becoming more and more aware of.”

Is that right? Are most Canadians really becoming more and more aware of the convoluted and true history of the Indian Residential Schools?

Absolutely not. Over the past 20 years, Canadians have been misled by the grotesquely twisted accounts of the church-run Indian Residential Schools served up by both politicians like Trudeau and the mass media.

Unhinged media

Thus, on June 24, the CBC kicked off World Report, its morning newscast, with the frenzied accusation: “What happened? What led to those children being murdered? And let’s be blunt about it: They were murdered.”

CBC producer Mark Prendergast intervened to explain that the speaker was Wayne Semaganis, Chief of Little Pine First Nation in Saskatchewan, and that he was reacting to news about the discovery of an estimated 751 unmarked graves in a cemetery at the site of the former Marieval Indian Residential School. In concluding this segment of the broadcast, Prendergast stated: “After almost one hundred years of operation, the building has been torn down, but the horrors of what happened there have not been forgotten.”

On June 23, the *Globe and Mail* published a no-less unhinged allegation by Bobby Cameron, Chief of the Federation of Sovereign Indigenous Nations in Saskatchewan: “We will do a search of every Indian Residential School site and we won’t stop there,” Cameron avowed. “We will also search all of the sanatoriums, Indian hospitals and all the sites where people were taken and abused, tortured, neglected and murdered. We will tell the stories of our children, of our people who died, who were killed by the state, by the churches, and we won’t stop until we locate all of them. The world is watching as we unearth the findings of genocide.”

Mass murder; genocide perpetrated by Christians: Would the CBC or the *Globe and Mail* broadcast such scurrilous charges against Jews or Muslims?

In the face of some damning allegation against a person or group, a competent reporter would normally probe for some reason to believe the accusation might be true. As it is, the CBC and *Globe and Mail* let the patently false accusations by Semaganis and Cameron stand without comment.

Most editors, producers and reporters at other mainstream newspapers and broadcasters in Canada have done no better in covering the church-run residential schools. And the same is true of the so-called Truth and Reconciliation Commission (TRC), which was established by the federal government in 2008 with a mandate to “promote awareness and public education of Canadians about the IRS system and its impacts.”

In its Final Report, the TRC included the all-too-typical testimony of Doris Young about murder at a residential school in Elkhorn, Manitoba: I remember ... there was (sic) all these screams, and there was blood over the, the walls. (Crying) ... and we were told that if we, if we were, if we ever told, or tried to run away, we would, the same thing would happen to us. (Crying) So, it was a dangerous time for, for children, and for me at that, those days. (Crying) We really never knew who would be next to be murdered.”

The TRC related that Young had nightmares about this atrocity for years and “eventually reported the incident to the police as an adult.” Young testified that “The RCMP investigated, they said they couldn’t find anything.”

In short, neither Young nor the TRC offered any corroborating evidence of her nightmarish memory of a child being murdered at her IRS. Furthermore, despite an exhaustive six-year investigation at a cost to taxpayers of \$72 million, the TRC was unable to corroborate any of the many other allegations of murder in an IRS. In the end, the TRC conceded: “The RCMP reports to having investigated fifteen deaths in the schools, but no charges were laid as they concluded that all the deaths were accidental or due to illness.”

The truth about residential schools

In a separate report commissioned by the TRC, Scott Hamilton, professor and chair of the Department of Anthropology at Lakehead University, confirmed that it was not murder, but tuberculosis and other infectious diseases that killed the great majority of IRS aboriginal children.

Reason for deaths

Prior to the 1950s, death rates among children in IRS schools were appallingly high -- far higher than for non-aboriginal school children. By today’s standards, many IRS schools were poorly constructed, poorly ventilated, and seriously overcrowded with children who were living on an inadequate diet. But were the churches primarily responsible for these serious shortcomings? Not at all. It was the federal government that paid for the construction of the IRS schools and set their annual operating budgets.

Would the Indigenous children who died at a residential school have been more likely to survive if they had remained at home with their parents? Probably not. Up to the middle of the 20th century, death rates on Indian reserves were also appallingly high. According to the Final Report of the TRC, “For Aboriginal children, the reloca-

For many, if not most, IRS critics, the primary focus of their ire is the teaching of religion and morality.

tion to residential schools was generally no healthier than their homes had been on the reserve.”

Why were so many children who died in a residential school not sent home to their parents for a decent burial? According to Hamilton, the federal government usually refused to pay the costs of transporting the bodies of these children to their parental homes and the churches could not afford to do so on their own, especially in the many cases where the parents of a deceased child lived on a remote reserve with no access by rail or road.

What about the allegations of rampant physical and sexual abuse in the church-run residential schools? Certainly, such horrendous crimes did occur. In its Final Report, the TRC disclosed that it had “identified over forty successful convictions of former residential school staff members who sexually or physically abused students.” The crimes committed by these pervers cannot be too harshly condemned. But note the total number: Just over 40 in a system that cared for at least 150,000 children.

The Independent Assessment Process (IAP) describes itself as “a claimant-centered, non-adversarial, out-of-court process for the resolution of claims of sexual abuse, serious physical abuse, and other wrongful acts suffered at Indian Residential Schools.” On its final report on March 11, the IAP disclosed that it had “resolved 38,276 claims and awarded more than \$3.23 billion in compensation to residential school survivors.”

How, though, is it that just over 40 IRS staff members are known to have been convicted of serious physical or sexual abuse, yet the IAP identified more than 38,000 victims? Perhaps, the RCMP and the various provincial police forces were grossly derelict. Or could it be that a great many former IRS students took advantage of the IAP’s “non-adversarial, out-of-court process” to fabricate claims of sexual abuse that could entitle them to as much as \$275,000 each in compensation from the federal treasury?

Don’t call it ‘genocide’

Note also the IAP’s use of the term “residential school survivors.” The TRC and the mainstream media also commonly denote former IRS students as “survivors.” That terminology is false and inflammatory.

To designate every former IRS student as a survivor belies the experiences of the many former IRS students who retain fond memories of their time at an IRS. (Tomson Highway, the eminent Cree playwright, and Len Marchand, the first person of First Nations status to serve in Parliament and the federal cabinet, are two prominent examples.) The term “survivor” for a former IRS student also denigrates the truly appalling suffering of the genuine, Jewish and non-Jewish survivors of the horrendous Nazi death camps.

At least, the TRC refrained from explicitly accusing the Christians who ran the church-run Indian residential schools of mass murder. Instead, the TRC contends that they conducted, “a conscious policy of cultural genocide.”

That is outrageous and preposterous. According to the distinguished Canadian demographer Anatole Romanuc, the Indigenous peoples of North America were not only illiterate, but still living in the late stone age at first contact with Europeans at the beginning of the 17th century. “Stone axes, digging sticks or hoes with blades made from

shell were the tools used in agriculture and housekeeping,” Romanuc explained. “There was no practical application of the wheel to transportation or manufacturing.”

Combined with nearly constant inter-tribal warfare, such primitive technology contributed to frequent famines and death by starvation. While no precise population figures are available, Romanuc estimated that the total Indigenous population at the beginning of the 17th century on the vast territories of what later became Canada was probably only about 300,000.

Once these Indigenous peoples came into contact with European traders, the impact on their traditional cultures was virtually immediate and transformative. William T. Hagan, author of a standard textbook, American Indians, cites the cultural revolution among the Plains Indians generated by their eager acquisition of muskets, metal tools and horses: “An entirely new pattern of life developed that shaped everything from sacred stories and ceremonies to social games, artistic traditions, foodways, and gender roles.”

The introduction of alcohol and communicable diseases by Europeans in the 17th century was particularly catastrophic. However, it is indisputable that all the culture-transforming and life-destroying consequences of European contact had already had a revolutionary impact on the stone-age cultures of the Indigenous peoples of North America long before the first residential schools for Indigenous children were established in the 19th century.

Consider also that it is not just the Indigenous peoples of North America who have undergone radical cultural change. Numerous other peoples have had to endure no less difficult and prolonged transformations. The black slaves of North America are one obvious example. In Conquest and Culture, Thomas Sowell cites how the Roman invasion of England led by Julius Caesar radically transformed the lives and culture of the comparatively primitive Britons, whom the Romans habitually denigrated as barbarians.

Today, even the fiercest IRS critics would have to concede that, in many respects, the educational impact of the IRS system was hugely beneficial. Who can imagine that IRS graduates would have been better off if they had never had an opportunity to learn to read, write and speak English?

No doubt, the church-run Indian residential schools were in some ways seriously deficient. For the most part, schools in the IRS system failed to help Indigenous students to retain their ancestral languages and to appreciate what remained of the benign aspects of their traditional cultures.

Anti-Christian animus

For many, if not most, IRS critics, the primary focus of their ire is the teaching of religion and morality. On July 8, the *Globe and Mail*, published “Will accountability ever come in the Catholic Church and the Canadian government” by columnist Tanya Talaga. She charged: “One of the most devastating things the Catholic Church stole from Indigenous Peoples was our spirituality – our ability to maintain the teachings of thousands of years. It is hard to believe that the Church could think that God was on its side when it stole 150,000 children and tried to erase who they were.”

Feel the rage. To secular zealots in the mass media, it is inconceivable that anyone can reasonably believe in the Gospel of Christ.

On one point, Talaga is undoubtedly right: Church-run residential schools should not have indoctrinated Indigenous children in the Christian faith without the consent of the children’s parents. That was wrong. And it is no less wrong today for government-financed schools to indoctrinate children in the regnant secular ideology over strenuous objections by Christian parents.

Leaders of the churches who ran Indian residential schools on behalf of the federal government have sincerely apologized time and again for the failings of those schools. No amount of additional contrition by Pope Frances or any other Christian will appease the rage of implacable IRS critics.

Among secular zealots, Talaga is typical in focusing her ire on the Catholic Church. She makes no mention of the Anglican, Presbyterian, and United Churches that also ran residential schools for the federal government.

Her selective condemnation of the Catholic Church is readily understandable, given that the Anglican, Presbyterian, and United Churches have all renounced the traditional teachings of their own denominations that conflict with what currently passes for progressive secular morality. With rare exceptions, it is only faithful, theologically orthodox, Catholics and Evangelicals who still uphold the plain teachings of Sacred Scripture that abortion is wrong, that euthanasia is wrong, and that marriage is the voluntary union for life between a man and a woman.

Secular zealots cannot abide authentic Christian teaching. They hate the Catholic Church and the Evangelical churches. It is this ungodly hatred of faithful Christians that fuels both extremist rage over the church-run Indian Residential Schools and the incineration of Catholic churches.

In the face of the intense and growing secular, anti-Christian animosity should Christians respond in kind? Obviously not. The admonition of Our Lord is clear: “Love your enemies, bless them that curse you, do good to them that hate you and pray for them that spitefully use you and abuse you.”

Ontario mandates anti-sex trafficking protocols in school boards

Sarah Gangl

The Ministry of Education announced a new policy on July 6 mandating the implementation of anti-sex trafficking protocols in school boards across Ontario. The Keeping Students Safe Policy is the first of its kind in Canada, by which every school board will adopt a framework with core components to protect students and equip school communities in the fight against sex trafficking.

The York Region District School Board is the only Board in Ontario reported to have an anti-sex trafficking protocol currently implemented. This will soon change with the Ministry’s \$2.4 million program to support all school boards in developing an intervention strategy in suspected sex trafficking.

Section 279.01 of the Criminal Code outlines that human trafficking is an indictable offence. It involves recruiting, transporting, transferring, receiving, holding, concealing or harbouring a person, or the exercising of control, direction or influence over the movements of a person, to exploit them or facilitate their exploitation.

According to Statistics Canada, in 2019 Ontario reported the highest number of police-reported human trafficking incidents in Canada. The majority of these cases involved human trafficking for sexual exploitation, also called sex trafficking. According to The Canadian Center to End Human Trafficking, the average age a child is recruited into sex trafficking in Canada is 13 years old. In 2019, over 21 per cent of police-identified victims were under the age of 18—meaning nearly a quarter of all victims of sex trafficking are school-aged.

Through curriculum-based learning, students will learn the indications that someone is being targeted by human trafficking or trafficking others, the process for reporting concerns, and how they can pro-

tect themselves and others. The topics of healthy relationships, consent, mental health and well-being, coping skills, personal safety and online safety will also be addressed through the curriculum and through collaboration with community organizations and survivors. Additionally, the proposed strategy includes learning the effects of sexually explicit media, including pornography.

“This is a major step forward,” Miminister of Education Stephen Lecce announced. “Our strategy to combat human trafficking establishes clear standards and a coherent, province-wide approach, and with these new protocols...every school board will have a plan by January of 2022.”

The framework for the Ministry of Education’s new policy will be included in the updated Health and Physical Education curriculum for Grades 1 to 8 announced in 2019.

“Education is key in preventing human trafficking,” a spokesman for the Canadian Centre to end Human Trafficking told *The Interim*, “We believe that mandatory training on sex trafficking is needed to prevent human trafficking of school aged-children and that the new frame-

Manitoba Premier Pallister announces he won’t seek re-election

Paul Tuns

Manitoba Premier Brian Pallister announced on August 9 that he would not lead the Progressive Conservatives in the next provincial election.

Pallister, a former federal MP, was acclaimed leader in 2012. In 2016, the Pallister-led PCs won 40 of 57 provincial seats. In 2019, returning to the polls early, the PCs were re-elected with 36 seats. But following supposedly insensitive remarks about indigenous people and his handling of the pandemic, Pallister was widely viewed as a liability for the Progressive Conservatives. Probe Research polls had shown the NDP slightly ahead of the PCs since December, but a June poll had them ahead 47 per cent to 29 per cent. Scott MacKay, founder of Probe Research said having Pallister at the helm “would be almost suicidal” for the provincial Tories.

The Pallister government has a mixed record on social issues. In 2019, they were one of the last provinces to capitulate to abortion advocates when he reversed course and began full funding of the abortion pill Mifegymiso.

But it also passed what Campaign Life Coalition called the “gold standard” in conscience rights for health care providers and they have repeatedly defeated attempts by the opposition NDP to create anti-free speech bubble zones

around abortion facilities in the province.

In 2018, then health minister Kevin Goertzen was condemned by the NDP and pro-abortion activists for speaking to the Life Hike Rally in Steinbach. In his speech, he recounted the miscarriages his wife had and said afterward, “We’ve gone to the hike for a number of years as a personal act of healing and remembrance for us. I’ll continue to go because it’s important for my family.”

Goertzen is being mentioned as a possible successor to Pallister.

The Manitoba PC Party is expected to announce details regarding the leadership race after The Interim goes to press. It is expected that the one-member, one-vote election will conclude in mid-fall, giving the new leader time to prepare for a provincial election to be held on or before Oct. 3, 2023.

Finance Minister Scott Fielding declared his interest in running for leader, but had not yet made a formal announcement. Health Minister Heather Stefanson said in January she would run if Pallister stepped down.

The CBC reported that former Conservative MP Shelley Glover is “mulling” a run. Campaign Life Coalition gives her a red light because she voted against Stephen Woodworth’s 2012 motion to examine the definition of human being with an eye

to it implications for prenatal life. She also voted for Bill C-389, the so-called Bathroom Bill that extended special rights to people who identify as transgender. She did, however, oppose euthanasia and support Bill C-510, which would have made it illegal to coerce a woman to have an abortion. “I have received so many phone calls,” Glover told the CBC about the possibility of running. “I cannot rule it out.”



A grassroots group of pro-lifers is also encouraging former MP Rod Bruinooge, who is pro-life, to consider running.

Federal Conservative MP James Bezan (Selkirk-Interlake-Eastman) is described by the CBC as “an affable populist.” Since being elected in 2004, Bezan has had a perfect pro-life and pro-family record as rated by Campaign Life Coalition. Stories in the local press say his opposition to the federal conversion therapy ban earlier this year could cost him votes in Winnipeg. He is currently

work introduced by the Government of Ontario is a significant move towards putting an end to this heinous crime in the province.”

The Centre said that the ministry’s initiative should be introduced and implemented in all provinces and territories across the country, to ensure that every child is aware of the signs of human trafficking and is supported by their parents, teachers and friends.

Conservative MP Arnold Vierson (Peace River-Westlock), is personally encouraged to see that schools are receiving training in order to identify and remove students from being trafficked through Ontario’s new initiative. Vierson told *The Interim*, “Human trafficking is a large and growing problem here in Canada and we need to be doing everything that we can to work to prevent it.” He added, “I hope that we as a Canadian society will work to reduce the demand for human trafficking so that human trafficking isn’t something that happens in the first place.”

Vierson said he hopes to see Alberta implement something similar in their extensive human trafficking initiative currently underway.

Despite Andrew Breitbart’s famous – and generally accurate – proposition that politics is downstream of culture, the Covid era has shown us how politics can influence culture – when individuals in a society are ready to abdicate their decision-making to the state, that is. By invoking platitudes like “we’re all in this together” and a contrived sense of “community,” political leaders and public health advisors have imposed a range of restrictions that threaten personal liberty, religious freedom, and even freedom of speech.

The latest battle is being waged over vaccine passports. While Alberta’s government has decisively said no to government-issued vaccine certifications, provinces like Manitoba and Quebec have gone the other way. A jurisdiction that credentializes vaccination in this way is stratifying society along the lines of what should be a personal decision.

By giving people the ability to prove they’re vaccinated, the government is inviting people and businesses to start discriminating along these lines.

It’s ironic that those who cling to “pro-choice” bona fides on abortion have often been the most vocal about thinking vaccination should be mandatory, or at the very least required in order to engage in aspects of civil society like going to a restaurant or attending a concert. The “my body, my choice” mantra was always disingenuous, though the hypocrisy has been more pronounced throughout the vaccination discourse.

More concerning than the governments that have gone along with this has been the backlash against those who haven’t.

A Nanos poll in August found that 54 per cent of Canadians agree with mandatory vaccinations, and 21 per cent somewhat support them. That’s three quarters of the country more amenable to requiring vaccination than not. At that level, what government does is less significant than what people believe.

In the absence of official vaccine passports, there was still a number of gyms and restaurants which established their own policies of mandatory vaccination for customers. CNN has fired some employees for refusing to get vaccinated. These stories will continue.

Now, I’m of the mind that business owners should be allowed to make decisions for their businesses just as customers can decide to shop elsewhere if they don’t like the rules. I believed this when we were all talking about Christian bakers and gay wedding cakes, and would be a hypocrite to not apply it to vaccination policies. That doesn’t mean I celebrate these decisions, however. In just 18 months of the pandemic mindset, Canadians have abandoned any sense of living in a society. The implications of this will be long-lasting: snitching on neighbours for having “illegal” gatherings, reporting businesses for selling non-essential products, and now demanding proof of vaccination.

I wouldn’t go so far as to say that elections are meaningless, but when cultural attitudes stand in opposition to individual values, no electoral result will deal with the underlying issue plaguing society.

I can’t help but wonder to what extent locking people out of places of worship contributed to this decline. In the absence of church and fellowship, the only ‘preachers’ from whom Canadians heard with any regularity were government officials, and their press conferences are hardly food for the soul.

Vaccine passports and the decline of society



Laying Down
the Lawton
Andrew
Lawton

As I and many others have written previously, the political left has been winning the culture war for years. Whatever little victories have been gained by social conservatives as of late have been dwarfed by a general backslide in society on a number of conscience issues. In my efforts to diagnose this problem, I’ve identified a chief attribute that makes this possible – shamelessness.

The culture wars are won when one side manages to position anything other than its own values as outside the bounds of what one should be allowed to think in a civil society. Managing this requires some institutional control of course – the media, academia, political leadership, and so on – but also the hubris to set out and enforce a ‘correct’ position.

By shrinking the Overton window (the term political scientists use to describe what is politically possible), you can make everyone else look like pariahs.

I’m addressing this in general terms for a reason: once this template is established, it can be applied to any political situation imaginable, irrespective of individual nuances and circumstances. Transgender bathrooms, the abolition of biological sex, and more recently adherence to the myriad Covid regulations that still seem to linger even in the absence of Covid cases.

(Alberta readers are allowed to smirk to themselves while this Ontarian writes about mask mandates and increasing calls for vaccine passports.)

Despite Andrew Breitbart’s famous – and generally accurate – proposition that politics is downstream of culture, the Covid era has shown us how politics can influence culture – when individuals in a society are ready to abdicate their decision-making to the state, that is. By invoking platitudes like “we’re all in this together” and a contrived sense of “community,” political leaders and public health advisors have imposed a range of restrictions that threaten personal liberty, religious freedom, and even freedom of speech.

The latest battle is being waged over vaccine passports. While Alberta’s government has decisively said no to government-issued vaccine certifications, provinces like Manitoba and Quebec have gone the other way. A jurisdiction that credentializes vaccination in this way is stratifying society along the lines of what should be a personal decision.

By giving people the ability to prove they’re vaccinated, the government is inviting people and businesses to start discriminating along these lines.

It’s ironic that those who cling to “pro-choice” bona fides on abortion have often been the most vocal about thinking vaccination should be mandatory, or at the very least required in order to engage in aspects of civil society like going to a restaurant or attending a concert. The “my body, my choice” mantra was always disingenuous, though the hypocrisy has been more pronounced throughout the vaccination discourse.

More concerning than the governments that have gone along with this has been the backlash against those who haven’t.

A Nanos poll in August found that 54 per cent of Canadians agree with mandatory vaccinations, and 21 per cent somewhat support them. That’s three quarters of the country more amenable to requiring vaccination than not. At that level, what government does is less significant than what people believe.

In the absence of official vaccine passports, there was still a number of gyms and restaurants which established their own policies of mandatory vaccination for customers. CNN has fired some employees for refusing to get vaccinated. These stories will continue.

Now, I’m of the mind that business owners should be allowed to make decisions for their businesses just as customers can decide to shop elsewhere if they don’t like the rules. I believed this when we were all talking about Christian bakers and gay wedding cakes, and would be a hypocrite to not apply it to vaccination policies. That doesn’t mean I celebrate these decisions, however. In just 18 months of the pandemic mindset, Canadians have abandoned any sense of living in a society. The implications of this will be long-lasting: snitching on neighbours for having “illegal” gatherings, reporting businesses for selling non-essential products, and now demanding proof of vaccination.

I wouldn’t go so far as to say that elections are meaningless, but when cultural attitudes stand in opposition to individual values, no electoral result will deal with the underlying issue plaguing society.

I can’t help but wonder to what extent locking people out of places of worship contributed to this decline. In the absence of church and fellowship, the only ‘preachers’ from whom Canadians heard with any regularity were government officials, and their press conferences are hardly food for the soul.

Even more charity and clarity for the laity



Talk Turkey Josie Luetke

It'll begin as Pope Francis did: I am a sinner. I write the following, not from my high horse, but as a Christian desperately needing leadership.

The Pride flag already takes a symbol of God's promise and perverts it into a celebration of the deadly sins of pride and lust. The flying of these flags at Catholic schools adds insult to injury—a boast that your kids are not safe, your institutions are not your own. There is nothing the LGBTQ lobby will not conquer.

The silver lining is that the corruption already within classrooms has been exposed.

That it felt like it was mainly (but thankfully not exclusively) the laity opposing this highly emblematic public rejection of Church teaching (and ultimately the Church itself) is unfortunate. That no bishop has stepped in to strip these perceptibly no-longer-Catholic boards of their "Catholic" titles is also regrettable.

The Archdiocese of Toronto released a "reflection" arguing that "the appropriate symbol that represents our faith, and the inclusion and acceptance of others, is the cross" and that secular symbols are not necessary to communicate this message. While the statement is welcomed, notably absent is instruction to Toronto Catholic District School Board (TCDSB) trustees to vote against the flying of the Pride flag. In fact, the concluding paragraph begins: "To be clear, locally elected Catholic school trustees will ultimately determine the path forward..."

A loophole.

Now, said trustees can claim ignorance—that while this flag is perhaps superfluous, it doesn't hurt that much either. Maybe I'm nitpicking, and so I present to you Exhibit B. None of these fights over Pride flags occurred in a vacuum. What preceded this debate was a very heated one about the addition of "gender identity" and "gender expression" in the TCDSB Code of Conduct (because of which faithful trustee Mike Del Grande—God bless him—is still engaged in a legal battle).

The Archdiocese of Toronto again put out a statement, noting: "Ministry of Education policy, PPM 128, directs that the prohibited grounds of discrimination found in the Ontario Human Rights Code be included in updated Codes of Conduct for all school boards in Ontario. While the archdiocese recognizes that terms such as gender identity are included in the Code, we do not accept the view of the human person which underlies this terminology, since that view is not compatible with our faith."

The language is precise—the view of the human person underlying the terminology is rejected, but not necessarily the terminology itself, and again, the trustees aren't explicitly instructed.

Such explicitness is necessary because Trustee Markus de Domenico, for instance, in his questioning of me when I delegated to the Board on the topic, argued that the adoption of this terminology was not about whether the board accepts the underlying view of the human person, but rather, whether or not discrimination against LGBTQ students should be condemned.

In addition, in a report to the Board, it was claimed that "The Archdiocese will accept all prohibited grounds of discrimination as enumerated in the Ontario Human Rights Code, consistent with PPM 128, providing the policy contains language recommended by the Archdiocese which contextualizes that this policy will be interpreted through the lens of the Catholic faith as articulated by the teachings of the Church and protected in legislation."

I think I've made my point, but just to be comprehensive, the Archdiocese of Toronto, in the lead-up to the 2019 federal election, organized a debate and released a number of resources that highlighted, amongst other issues, "human dignity," but did not communicate that it is impermissible to vote for pro-abortion politicians when pro-life alternatives are available.

I recognize that there are legal, political, and perhaps financial reasons why they're sometimes inexplicit, and I appreciate that they have at least attempted to provide guidance (as opposed to other dioceses, which are silent or even flat-out misleading their flocks, not that relative goodness matters). I'm only singling out the Archdiocese of Toronto because it provides such an effective example. With the utmost humility, this "read between the lines" approach is insufficient.

Practically, too many people are ignorant. They don't read, let alone between the lines. Too many are false prophets in sheep's clothing looking for loopholes to exploit. On principle, just be as clear as possible. Our expectations are too low. We're often grateful to clergy for merely dog whistling that they agree with Church teaching on life and family issues. I know I don't know the pressures of their position. I just know from where I stand—in both the gutter and trenches—it's not

Quebec health protocols likely increased COVID fatalities

Schadenberg calls for criminal investigation on long-term care deaths

Paul Tuns

An assistant chief nurse at a long-term care home in Laval, Quebec was directed by the provincial health department to administer morphine to coronavirus patients instead of caring for them to treat their illness with an eye to survival, an inquest was told.

"I had never seen deaths happen so quickly," Sylvie Morin, a nurse at Sainte-Dorothée, a nursing home where more than 100 residents died during the first wave of COVID-19 last year, told a coroner's inquest on the high number of COVID deaths at long-term care homes in Quebec.

The *Montreal Gazette* reported, "The objective is not to find a guilty party but to formulate recommendations in order to avoid future tragedies."

Morin said that residents suspected of having COVID were placed under a "respiratory distress protocol" that included morphine, the sedative Ativan, and the anti-nausea drug scopolamine.

The Mayo Clinic notes that a common side effect of injected morphine is "dif-

ficult or troubled breathing" or "irregular, fast or slow, or shallow breathing." The website drugs.com cautions that people with respiratory problems – COVID-19 is a virus that causes respiratory problems, especially among the elderly -- "should not take morphine" based on peer-reviewed data.

The Mayo Clinic advises that Ativan is not given with narcotic pain medicines, which might exasperate respiratory problems. Morphine is a narcotic.

Patrick Martin-Menard, a lawyer for the family of Anna Jose Maquet, who died suddenly at the age of 94 in April 2020, asked Morin whether the cocktail of morphine, Ativan, and scopolamine "leads to death?" She replied, "yes."

Morin said the protocol was put in place to make patients "more comfortable," and not to kill them, but that many people died quickly after a positive COVID test and treated according to the protocol. "They didn't all die but most did," said Morin. She stressed that the policy was not the home's initiative: "They made us put them all on the respiratory-distress

protocol" she said of the Health Department's order.

The floor supervisor, Morin told the inquest, was preparing for a large number of deaths. "She had 250 death certificates, 250 forms for the respiratory-distress protocol," Morin told the inquest. "I looked at it and I said, 'come now, they're not all going to die'. But it was all set up ahead of time."

The nursing home procedures were ordered by the provincial Health Department so that long-term care residents did not overwhelm hospitals.

The *Globe and Mail* also reported that a health board planning document also filed at the inquest revealed that the families of LTC residents were contacted—it is not clear by whom—to change their loved ones' level of care to "move towards C and D levels." Under A and B levels, patients receive medical treatment to prolong life, but C and D levels of care aim to alleviate pain as a patient approaches death.

Jean-Pierre Daubois, Maquet's son, told the *Montreal Gazette* that in retrospect, "the decisions that were taken to call the families

and change the level of care, for me, were nothing but death sentences."

Alex Schadenberg, executive director of the Euthanasia Prevention Coalition, said "these are cases of murder" that call for criminal investigation. "This should be treated as a criminal case," Schadenberg told *LifeSiteNews*. "It should not be treated as, 'We're going to investigate what we did wrong to make sure we're going to do it right next time.' These were criminal decisions."

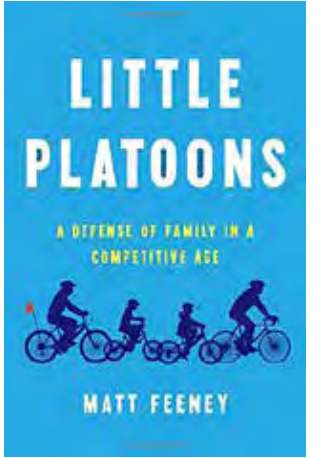
Schadenberg said that many Canadians died this way, especially during the first wave of COVID, and not only in Quebec. "This is a massive number of people in Canada who actually died this way. Thousands, not hundreds. Not a dozen. It's horrific."

He said that the medical directions by provincial or local authorities explains the "incredibly high death rate amongst its seniors."

The Canadian Institute for Health Information said Canada suffered the highest proportion of long-term care home deaths among wealthy countries during COVID.

Paul Tuns
Review

Little Platoons: A Defense of Family in a Competitive Age by Matt Feeney (Basic Books, \$35, 303 pages)



In *Little Platoons*, Matt Feeney, a writer whose work has appeared in the *New Yorker* and *National Review*, describes how the family – an "irreplaceable zone of human connections" – is under pressure from the hyper-competitive race parents participate in to give their children advantages in life, most notably an upper-hand in getting into better American universities which are the ticket to high-paying jobs and superior status.

Parents take on larger mortgages to live in neighborhoods with good schools, sacrifice to send their children to independent schools, and give up their own interests to chaperone children to endless activities. Parents sign their children up for summer camps that will bestow skills that can be used in the future. Interests are curated with an eye to their sons' and daughters' future resumes for schools. Children participate in extra-curriculars not out of love for the activity but because they are pushed by parents into them in order to bolster their chances to get into an Ivy League or other elite university.

Feeney also notes that parents try to inculcate the correct ethical positions for their children, not necessarily because they believe those views themselves, but because they are necessary for inclusion among the ruling class and their gatekeeping institutions like universities.

University admissions officers are the clear villain in Feeney's narrative. They "stoke the competitive fears of applicants and parents" and turn family life into a war of all against all. With so many families participating in the competition for elite universities, universities up

the requirements to get in. It is a vicious cycle.

Feeney paints a picture of parents as coldly calculating operators with a single-minded focus on their children's future at the cost of enjoying the finer things that life offers that might not be resume-worthy. It is tempting to paint these parents as villains, but Feeney has a great deal of sympathy for them. He quotes the historian David Labaree who said that highly successful parents have climbed the educational and occupational hierarchy and "know full well what it takes to make the grade." Feeney writes that "their competitive adaptation feeds ... the fear psychology."

Time-use studies have shown that mothers since the 1990s – mothers more often than not in the workforce – spend more time than their own mothers did, "guiding and educating their kid." Thus, Feeney writes, "As we indulge the competitive fear that lives and grows in our world, the inhuman instrumental rules that govern the outside world are colonizing the inner lives of our families, too, changing our very conceptions of what the inner purposes of family life are."

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For all the talk about elusive work-life balance, many parents are over-scheduling their family life so there can never be enough time for "the inner purpose" of family; time together is sacrificed in order to ensure the kids are prepared for the college admissions process.

Some critics of a pro-traditional family bent are likely to point to the threat against family life presented by government social policies that disadvantage the two-parent family. Fair enough, but that is not the book Feeney set out to write. He masterfully captures a type of middle-class parent in the United States that is sacrificing family time in favour of activities that improve the future resume of their progeny. But this phenomenon seems to be a

particularly American one, and one that afflicts a segment of the middle class that aspires to climb the social ladder. In this, it serves as a warning to Canadian parents, even if there seems to be a more level playing field among Canadian universities compared to the clearly tiered American ones.

The title of the book comes from Edmund Burke's phrase about the intermediate institutions between the individual and the state. The health of these institutions is vital as a fortification against the overreach of governments; as we rely on institutions of human and humane scale, the state has limits on its demands for conformity and compliance. Foremost among these little platoons is the family.

The failing of Feeney's book is that he does not offer a compelling vision for what family life outside competition to climb the social ladder looks like. What competing interests might rouse parents other than getting their children into elite institutions? Despite bemoaning the "changing our very conceptions of what the inner purposes of family life are," he comes up short explaining what constitutes a flourishing family life, and especially the role religion might play. With eyes averred heavenward, for example, even aspirational parents who want their children to climb the educational and occupational ladder, might see that there is more to life than getting into a good university.

No child spared from abortion

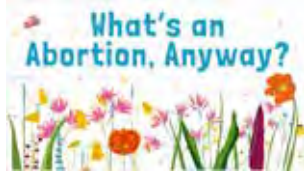
Joanna Alphonso

As if it were not enough for adults to be bombarded with pro-abortion slogans such as "my body, my choice," or "abortion is empowering," and even "abortion is a human right!" now children can be propagandized, too. According to a *Rewire News Group* article, author Carly Manes came up with the idea for a children's book, *What's an Abortion Anyway?*, because "almost 60 per cent of abortion patients are already parents," and, she said, these parents needed a way to explain to their children why they were no longer pregnant.

According to the author's Kickstarter pitch – Manes raised more than \$23,000 on the Kickstarter website, with many people donating money for a copy to be provided to abortuaries -- "What's an Abortion Anyway?" is "a medically accurate, nonjudgmental, and gender inclusive resource for young folks about abortion care. In this book, little ones will learn what an abortion is, some of the reasons people have abortions and a few of the ways people might feel about their abortions."

This book was put together by two full-spectrum doulas. A doula is someone who is trained to provide non-medical emotional and physical support to someone

who is going through an important healthcare-related experience. Full-spectrum doulas also provide support for abortion. Manes describes herself as "white, queer, and Jewish," who believes that "young people deserve transparency when it comes to information about their sexual health and bodies." Illustrator Mar, who goes by that singular name and they/them pro-



nouns, describes herself as a "brown, genderqueer cultural worker."

Manes tells children in her book that anyone can get pregnant regardless of gender. She begins by erasing women by referring to pregnant mothers as "people who are pregnant." She continues with telling children about miscarriage – referring to the preborn child as "the pregnancy." Finally, she gets to the topic of abortion, which she defines banally as "when someone decides to stop growing their pregnancy."

The horror of abortion is not easy to describe, even for adults. How does Manes describe it to a child?

Manes totally negates that abortion is the gruesome

murder of the preborn child. She uses fluffy language to tell innocent children that an abortion is simply "going to the doctor to get the pregnancy removed," or "taking medicine to stop the pregnancy from growing bigger," as if that preborn child was a tumour or parasite to be removed by a surgery or by medication.

She normalizes this lethal act by telling children that "abortion is very safe, millions of people have abortions every year globally," and "everyone should be able to decide what's best for them."

The author justifies every reason for a woman to have an abortion, such as people liking their family "exactly as it is," or that "some people can't take care of a new baby," and some doctors say that "women can get sick from pregnancy." She writes, "no matter the reason, everyone should be able to make this decision for themselves."

She also talks about the different emotions that women experience when having an abortion, including calmness, happiness, sadness, and loneliness.

Manes concludes her book by reinforcing the idea in the minds of children that no woman should be questioned about her decision to have her preborn child killed because we don't know what it's like to be someone else.

Nunavut sends women to Toronto, Ottawa for late-term abortions

Interim Staff

Patricia Maloney, who writes about pro-life issues at the *Run with Life* blog, has reported that Nunavut territory sends women elsewhere for second trimester abortions.

The discovery was made when she asked the territorial ministry of health in June 2020 about it not tracking abortions through doctor billing, yet the Canadian Institute for Health Information (CIHI) reports abortion numbers. The Ministry of Health replied to Maloney: "CIHI receives only Qikiqtani General Hospital data (Inpatient and Day Surgery visit information). Some of the reported

numbers may be patients with a Nunavut health care card who had the procedure done in a Southern clinic or hospital."

The Ministry of Health explained, "Some clients are sent to Ottawa or Toronto because they are beyond the time limit for safety here" (14 weeks maximum in Iqaluit). The Abortion Rights Coalition of Canada lists all locations in Canada that provide surgical and medical (chemical) abortions, and it states that the Baffin Regional Hospital in Iqaluit does aspiration abortions up to 13 weeks.

Maloney followed up with a question to the Nunavut Ministry of Health about what was meant by

"Southern clinic or hospital," and she received this reply: "Some of the reported numbers may be patients with a Nunavut health care card who had the procedure done in a Southern clinic or hospital."

The CIHI reported that in 2019 there were 209 abortions committed in Nunavut hospitals.

While Nunavut represents about one-hundredth of a one per cent of the population, it carries out about one-tenth of one per cent of all surgical abortions committed in hospitals. That does not include women who are sent to Ottawa or Toronto for surgical abortions.

According to the Nunavut

IRespectMyself website about "sexual and reproductive health," says that Nunavut residents who are part of the Nunavut Health Care Plan do not have to pay for surgical or medical abortions, but that non-beneficiaries must pay for part of the travel costs "each way" to obtain an abortion. It states that "most abortions take place in a hospital," with the abortion pill available outside such settings.

The website encourages pregnant women considering their "options" to call pro-abortion groups such as Action Canada for Sexual Health and Rights or Northern Options for Women for counselling.



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Mother Teresa

Could you not keep watch with me for one hour?
Matthew 26:40

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U.S. university harvests organs from living preborn babies

Oswald Clark
and Paul Tuns

The Center for Medical Progress and Judicial Watch announced on August 3 that they had received “252 pages of new documents” exposing the University of Pittsburgh’s lucrative “quest” to become a “tissue hub” for fetal organs taken from preborn children 6-42 weeks gestation.

The documents, acquired as part of the Freedom of Information Act (FOIA) lawsuit against the university by the Center for Medical Progress (CMP), reveal the university received \$2.7 million in federal funds through the U.S. Department of Health and Human Services (HHS) over the last five years as part of a project to harvest fetal organs and tissue, including from preborn babies past the gestational age of viability.

The documents state that the university project sought to “develop a pipeline to the acquisition, quality control and distribution of human genitourinary (urinary and genital organs and functions) samples obtained throughout development (6-42 weeks gestation)” and “generate an ongoing resource to distribute fresh developmental human genitouri-

nary samples from various stages (6-42 weeks) to the GUDMAP (GenitoUrinary Development Molecular Anatomy Project) Atlas projects.”

The University of Pittsburgh (Pitt) said it had been “collecting fetal tissue for over 10 years ... include(ing) liver, heart, gonads, legs, brain, genitourinary tissues including kidneys, ureters and bladders.” They said that they harvested more than 300 samples from 77 “cases” -- preborn babies. One Pitt document admits, “The collections can be significantly ramped up as material could have been accrued from as many as 725 cases last year.”

Another document brags, “the numbers of consents and collections has been steadily increasing... and we are in an excellent position to expand our services to include the needs of the GUDMAP Atlas projects.” They say Pitt does “not anticipate any major problems related to the acquisition and distribution of the tissues.” The project’s goal is to provide a minimum of five “cases” per week, that is, organs and other tissue from five aborted babies each and every week.

The Pitt proposal to the Department of Health and

Human Services includes racial targets for human fetal organs, which the CMP president David Daleiden calls racist. David Seldin, assistant vice chancellor at Pitt, told Fox News, “Projects funded by the National Institutes of Health must ensure appropriate inclusion of women and minorities.”

Another Pitt document states the university has a “strong working relationship” with several associated universities and laboratories, noting that the “flagship” University of Pittsburgh Medical Center hospital and its department of pathology has a “frozen section room has digital video feed to and from the operating rooms. This also allows for instantaneous discussions with the surgeons as well (as) immediate ‘show and tell’ for them.” One proposal states these facilities ensure “warm ischemic time on our samples and take steps to keep it at a minimum to ensure the highest quality biological specimens.” “Warm ischemic time,” Judicial Watch notes, “refers to the amount of time an organ remains at body temperature after blood supply has been cut off.” Judicial Watch also explains, “Pitt’s statement suggests the time between the abortion and collection is minimal.”

The University stated in one document that fetal organs do not undergo ischemia until “after the tissue collection procedure.” Daleiden explained in a statement, “If the fetus’ heart-beat and blood circulation continue in a labor induction abortion for harvesting organs, it means the fetus is being delivered while still alive and the cause of death is the removal of the organs.” In other words, organs are harvested from a live preborn

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Ontario to have more pot shops than LCBOs, Beer Stores

Paul Tuns

Cannabis became legal in 2018, but the number of legal pot shops in Ontario has exploded in 2021, with no end in sight to new openings, with the number of locations selling marijuana soon to eclipse the number of dedicated liquor and beer stores in the province.

According to the annual report of the Ontario Cannabis Store (OCS), the province’s pot dispenser, said in its annual report, there were 572 pot shops in Ontario on March 31, with 179 in Toronto, 188 in western Ontario, 123 in eastern Ontario, 51 in the Greater Toronto Area outside the city, and 31 in northern Ontario.

Outside Toronto, the cities with the most pot shops as of March 31 are Hamilton (27), Barrie (10), Thunder Bay (seven) and Waterloo (six). Municipalities such as Mississauga and Markham do not allow cannabis shops to open within their borders.

The report said that in April 2020, the average distance between a consumer and pot shop was 19 km, but by March 2021, the distance fell to 6.5 km. The only restriction for communities that permit pot shops is that they cannot open within 150 metres of a school. The *Globe and Mail* reported that many Toronto pot shops are “clustered together in high density neighbourhoods” including “a three-kilometre stretch on Queen Street West, for example, has 23 cannabis

stores either open or about to open” and “another eight cannabis stores just a block north of that, on Dundas Street West” and “in nearby Kensington Market ... has a cluster of five legal stores.”

The *Globe and Mail* reports another 1000 pot shops are expected to open between March 31 and September.

Another *Globe and Mail* article reported that 30 pot stores were opening every week, that on July 19 there were 817 pot shops operating in the province and that 173 stores were on the verge of opening, and that there were 1039 retail store applications in the works in Ontario. That means there could be more than 2000 stores in operation within the next year or so.

According to the 2020 Liquor Control Board of Ontario annual report, there are 669 liquor stores. According to the Beer Store website, there are 440 beer stores in the province. That means there are 1019 stand-alone liquor and beer stores in the province.

The OCS annual report said that 99.1 million grams of cannabis was sold in the 2020-2021 fiscal year, or \$840 million worth of fried flower, pre-rolls, or cannabis vapes, edibles, oils, and beverages.

Despite the reach of the vast network of legal pot shops and more than \$800 million in sales, the OCS’s annual report states that the majority of marijuana

See \$800 p. 11

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Trost, Lemieux denied change to return

continued from p.3

worry that social conservatives will abandon the party because they are fed up with O’Toole. With various right-of-centre options including the Christian Heritage Party led by Rod Taylor, the People’s Party of Canada led by former Conservative MP Maxime Bernier, the western separatist Maverick Party led by former Conservative MP Jay Hill, and a new, yet-unnamed party led by Sloan, there are plenty of opportunities for those fed up with the Tories to find a more representative candidate in the general election. (Elections Canada seemed to be dragging its feet approving Sloan’s party, and may not get around to doing so before election day.) The People’s Party received 1.62 per cent of the vote with candidates running in almost every riding in 2019 and the CHP won 0.1 per cent of the vote nationwide with 51 candidates. Many pundits and strategists expect the combined support of these so-called right-wing fringe parties to grow; Conservative strategists are counting on voters tempted to vote for other right-leaning parties to ultimately vote for Conservative to stop Justin Trudeau from winning a majority.

Campaign Life Coalition continues to encourage supporters to vote pro-life regardless of party, noting that Conservative MPs who have stellar pro-life and pro-family voting records deserve the support of the pro-life community. But where there is not a pro-life

MP, CLC reminds pro-lifers that the only wasted vote is one for someone who does not share their values. CLC national president Jeff Gunnarson told *The Interim* that people should eschew voting strategically “and trust in the Lord,” and find the “candidates who best represent their moral views.” Gunnarson explains, “We will never get pro-life laws passed if we do

Malton), former Speaker of the House Geoff Regan (Halifax West) and long-time MP Wayne Easter (Malpeque), first elected in 1993. Independent MP Jody Wilson-Raybould (Vancouver-Granville), Trudeau’s former justice minister, has also announced she would not run for re-election.

Brad Trost, who lost his nomination battle in 2019,

Conservative Party rules bar candidates who have lost twice to become candidates, although a waiver can be granted by the president of National Council if approved by the National Candidate Selection Committee. He asked for a waiver in January, and was informed it was denied on August 6. (At least one candidate who lost twice before, former Richmond



Just three pro-life Conservative MPs are not running for re-election: (from left) Phil McColeman (Brant), Tom Lukiwski (Moose Jaw-Lake Centre-Lanigan), and David Sweet (Flamborough-Glanbrook).

not elect pro-life MPs.”

More than 20 MPs are not running for re-election, including 12 Liberals and six Conservatives. Of the six Conservatives, three of them are rated pro-life by Campaign Life Coalition: Phil McColeman (Brant), David Sweet (Flamborough-Glanbrook), and Tom Lukiwski (Moose Jaw-Lake Centre-Lanigan). Lukiwski was first elected in 2004, Sweet in 2006, and McColeman in 2008.

Notable Liberal MPs not running for re-election are former cabinet ministers Catherine McKenna (Ottawa Centre) and Navdeep Bains (Mississauga-

attempted to make a political comeback in Moose Jaw-Lake Centre-Lanigan. The Conservative Party’s nomination committee disqualified Trost, but the party’s National Council reinstated him. However, he lost the nomination to Moose Jaw mayor Fraser Tolmie after a hastily called vote that was conducted completely online.

Pierre Lemieux, another former pro-life MP, sought to run again in Glengarry-Prescott-Russell, which he represented from 2006 to 2015 before losing to Liberal Francis Drouin. He sought to retake the riding in 2019, but lost.

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- Pride parades
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\$800 million in pot sales

continued from p. 10

the majority of marijuana purchased in the province is through illegal channels. David Lobo, interim president of the Ontario Cannabis Store, the province’s pot dispenser, said “While our legal marketplace has a great distance to go to fulfill our mandate of bringing in legacy consumers, the progress made in 2020-2021 deserves celebration.” He said he hopes the increased number of pot shops and drop in the price of cannabis at legal outlets from \$7.05 a gram in 2020 to \$6.17 in 2021, will bring more consumers from the black market to the legal market.

The *Globe and Mail* ran two stories in July about the “pot

store boom” and Lobo’s expectation that the “soaring number of pot shops in the province will likely result in so much competition that some will close”. Vannala Subramaniam, the *Globe’s* capital market reporter, quoted numerous financial analysts predicting that the large retail pot chains are likely to dominate the market and “the only real hope for small businesses is to eventually be bought up by a larger chain.” Or in the words of Lobo, “this rapid growth will likely result in some retailers being faced with increased competition and a crowded marketplace, which could result in some closures and market rightsizing.”

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Kelowna Right to Life Society
Kelowna, B.C.

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LIFE CHAIN

Oct 3, 2021
2-3 PM
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CAMBRIDGE RIGHT TO LIFE

ROMAN CATHOLIC DIOCESE OF PETERBOROUGH

PRO LIFE

CCC 2273 “The inviolable right to life of every innocent human individual is a constitutive element of a civil society and its legislation:

“The inviolable rights of the person must be recognized and respected by civil society and the political authority. These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin. Among such fundamental rights one should mention in this regard every human being’s right to life and physical integrity from the moment of conception until death.” - CDF, Donum Vitae III.

Votes in Favour of Life & Family

CLC wishes to acknowledge and thank all MPs who voted in favour of life & family on C-6 (CT Ban) / C-7 (Euthanasia Expansion) / & C-233 (Sex-Selective Abortion).



DEAN ALLISON
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Niagara West



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Conservative
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MICHAEL BARRETT
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CANDICE BERGEN
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Selkirk - Interlake -
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Battlefords - Lloydminster



TED FALK
Conservative
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EDWARD FAST
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Sarnia - Lambton



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Kelowna - Lake Country



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Conservative
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RANDY HOBACK
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TAMARA JANSEN
Conservative
Cloverdale - Langley City



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Souris - Moose Mountain



TOM KMEC
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Essex



DANE LLOYD
Conservative
Sturgeon River - Parkland



TOM LUKIWSKI
Conservative
Moose Jaw - Lake Centre -
Lanigan



DAVID MACKENZIE
Conservative
Oxford



DAN MAZIER
Conservative
Dauphin - Swan River -
Neepawa



PHIL MCCOLEMAN
Conservative
Brantford - Brant



GLEN MOTZ
Conservative
Medicine Hat - Cardston -
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JEREMY PATZER
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BRAD REDEKOPP
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Saskatoon West



LIANNE ROOD
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Lambton - Kent -
Middlesex



BOB SAROYA
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ANDREW SCHEER
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Conservative
Bow River



NELLY SHINS
Conservative
Port Moody - Coquitlam



DEREK SLOAN
Independent
Hastings - Lennox and
Addington



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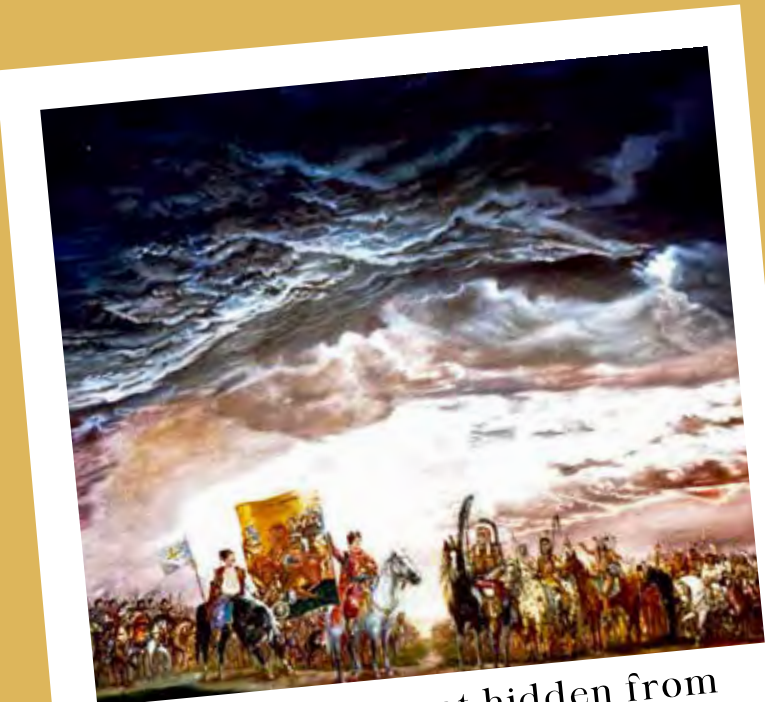


Elijah Harper

"Canada is an aboriginal word. It means sacred land. I come from Manitoba which means "Where the Spirit lives" in the city of Winnipeg which means the muddy water. So I live on Sacred Land, where the Spirit lives by the muddy water. Most Canadians don't know they live in a very sacred, spiritual place." (Turtle Island News, November 29, 1995). Two incidents made Harper realize that life "boils down to you and the creator. "I felt the only way to be healed was by accepting God." (Winnipeg Free Press Monday, August 18, 1997).



In memory of Tashina General & Hunter Haze Straight-Smith




My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth.

~ Psalm 139.15


Would Canada be pro-life if King Louis XV of France sent Lieutenant-General Hryhor Orlyk to meet General Wolfe on the Plains of Abraham in 1759?

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No ‘choice’ for med students

continued from p 3
sphere that makes abortion seem scary and dangerous.” She did not say whether the Saskatoon centre in question was one such facility. Frederique Chabot, spokesman for Action Canada for Sexual Health and Rights, also told Global News that many centres “are sneaky and couch the information they share in language that resembles human rights language, feminist language, women’s health language.” Chabot also said her organization was concerned that medical students “are not being taught how to provide full-spectrum reproductive health care ... they’re being taught anti-choice rhetoric.” Action Canada for Sexual Health and Rights praised the decision, tweeting, “A victory! @USaskMedDean has decided to end student placements at an anti-choice crisis pregnancy centre. Congratulations to the students at the forefront of this fight.” Pete Baklinski, Campaign Life Coalition director of communications noted in a blogpost, “Abortion activists who claim to be ‘pro-choice’ have ironically claimed ‘victory’ over a Canadian university’s decision to restrict the choice of medical students by prohibiting them from doing a practicum placement at a pro-life pregnancy care facility.” Canadian Physicians for Life also responded on Twitter to the news school policy and the pro-abortion praise for it: “It is sadly the height of irony that those professing to be ‘pro-choice’ are gloating about reducing the choices for others.” They also stated, “This restricting of optional student experiences is detrimental to the profession and to the patients served by it. Medical students should be able to have a diversity of placement options.” In 2019, the Abortion Rights Coalition of Canada, called upon the federal government to regulate crisis pregnancy centres and urged community funding for them to be withheld. At the time, Arthur said, “they’re in the business of misinforming women.”

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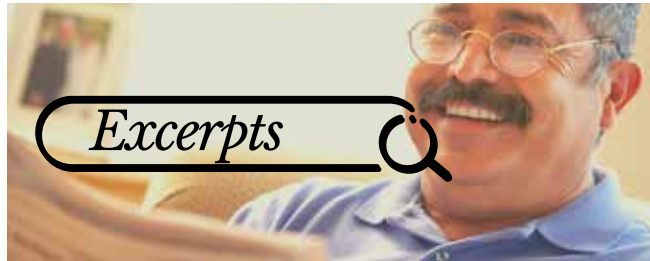
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Excerpts

“A judicious celebration”
James Bradley Thayer
Law and Liberty (July 1)

Way back when I was at law school in Canada and the Charter’s adoption was being debated, we voters were promised it would overwhelmingly just confirm rights that already existed; it would not be transformative. And of course there is no other possible way to try to sell an instrument that has the potential to take all sorts of matters off the democratic table. In a long-established, successful democracy like Canada, you have to promise this new bill of rights will not transfer the main focus of power over to the unelected judges and move the country towards juristocracy. But as some of us back then feared and predicted, the Charter has been transformative. The list of issues over which Canada’s top judges has had the last word, gaining the elected branches, is extensive. Think euthanasia (effectively renamed by the court as “medical assistance in death”). Think prisoner voting. Think (in serpentine and indirect fashion) same-sex marriage. Think the treatment of those claiming to be refugees. Think prostitution. The list goes on and on and on.

“The transgender craze examined”
Gergely Szilvay
The Hungarian Conservative (Summer 2021)

The author of *Irreversible Damage* (Abigail Shrier) does not question the whole trans phenomenon, but argues that we have to make clear that true ‘transition’ is impossible, because our every cell is inherently feminine or masculine; because our bone structure is feminine or masculine; and because our brain is feminine or masculine. The book of Abigail Shrier is a worthy counterpart to Ryan T. Anderson’s *When Harry Became Sally: Responding to the Transgender Moment* (2018), which is also being discriminated against by Amazon.

“Parents shouldn’t have a ‘veto’ on children’s trans medical decisions”
Joanna Williams
Russia Today (July 14)

It’s against the law for children to purchase alcohol or cigarettes in almost every country on Earth. And for good reason. We know these substances can be harmful and we protect them from exposure to them. This is hardly controversial: not even the most ardent libertarians would campaign for the rights of five-year-olds to get drunk.

Yet, when it comes to handing out puberty-blocking hormones – medication that prevents the biological changes that come with adolescence – the debate never seems to stop. Some argue it should be down to children themselves to decide whether they want to take body-altering medication. But this would be a reckless abdication of adult responsibility.

“Hollywood continues to ignore traditional religion”
Bethany Mandel
Deseret News (July 21)

In a world devoid of depth and purpose, young people are drawn in increasing numbers to that which is ancient and meaningful. Whereas religion and faith are shrinking in America and across the Western world, more traditional forms of faith are growing and adding adherents. Despite the fact that conservative faiths demand a great deal of observance in exchange for entry, young people are willing to take that commitment on in exchange for the substance traditional faith offers.

“The word ‘person’ shall apply to all human life — born or unborn”
Alexandra DeSanctis
New York Times (August 4)

The Supreme Court held in *Roe v. Wade* that the Constitution protects a right to abortion. But a unique human life begins at the moment of fertilization, which means that every abortion intentionally ends a human life; the court’s decision denied to an entire class of human beings that right upon which all other rights depend. Unless the court overturns its decades of hazy and unworkable precedent protecting abortion, lawmakers who attempt to safeguard the equality of the unborn will remain unable to do so. Even if the court changes course, without a constitutional amendment explicitly recognizing fetal personhood, states will maintain a maze of abortion laws, some of which will continue to allow abortion.

“The word ‘person’ shall apply to all human life — born or unborn”
Conrad Black
National Post (August 14)

When a health-care system is insolvent and inadequate, that fact should be admitted and addressed by comprehensive reforms. Encouraging large numbers of people to consent to die prematurely will neither save the health-care system, nor seriously address the profound philosophical and practical implications of vastly increasing the number of unnatural deaths. I believe that assisted dying is sometimes appropriate and a right of the individual involved. But the ennobling and promotion of a vast increase in the numbers of suicides in the guise of health-care reform is a fraud, a secular and ecclesiastical heresy and, in many cases, arguably a crime.

Bill Davis, RIP

Paul Tuns

On August 8, former Ontario premier William (Bill) Davis passed away at the age of 92. David never lost an election, being first elected as MPP when he was 29 years old in the riding of Peel, northwest of Toronto, in 1959. Although he won by a mere 1,203 votes, he turned his Brampton riding into a safe Progressive Conservative seat, winning it six more times until he resigned in 1985.

Davis served as minister of education from 1962-1971 in the John Robarts government until he became premier himself, a position he held for 14 years.

Davis introduced rent control, inaugurated regional municipal govern-

ment, expanded French-language services, ceased construction of the Spadina Expressway in Toronto, created the province’s first ministry of the environment, started the provincial broadcaster TVO, and got the province into the oil business by buying one-quarter of Suncorp. Despite leading the Big Blue Machine, his credentials were *bona fide* Red Tory. Journalist Claire Hoy said Davis campaigned as a conservative but governed like a liberal.

On social issues, Davis expanded the power and scope of the Ontario Human Rights Commission. In 1984, in his final months as premier, he reversed his 1971 position against full funding of Catholic high schools; he announced that

Catholic schools would be funded from kindergarten to Grade 13 (at the time).

Hoy reported in his 1985 biography *Bill Davis* that the Ontario premier yielded to pressure from Cardinal Emmett Carter, who threatened to campaign against the Tories if Davis did not follow through with an earlier private commitment the politician had made to the prelate. Hoy said numerous sources including cabinet ministers and aides confirmed the story. Cardinal Carter would go on to become active in partisan Tory fundraising after Davis extended Catholic school funding.

In 1981, Campaign Life Coalition set out to defeat Davis and the PCs over his support for the Charter, which CLC correctly feared would result in abortion-on-demand and same-sex “marriage.” The Progressive Conservatives won 70 of 125 seats that year.

Davis was one of the few premiers to enthusiastically support Prime Minister Pierre Trudeau’s 1981 repatriation of the Constitution

of Canada from the United Kingdom and the addition of the Canadian Charter of Rights and Freedoms. Historians say that his support was pivotal for the passage of the *Constitution Act, 1982*. In his memoirs, Trudeau wrote Davis’s support “would play a particularly important role in persuading me to accept the final compromise in November 1981” that made the Constitution and Charter possible—the notwithstanding clause.

In 1981, Campaign Life Coalition set out to defeat Davis and the PCs over his support for the Charter, which CLC correctly feared would result in abortion-on-demand and same-sex “marriage.” The Progressive Conservatives won 70 of 125 seats that year.

Davis was one of the few premiers to enthusiastically support Prime Minister Pierre Trudeau’s 1981 repatriation of the Constitution

Pro-life med student reinstated in Manitoba

Paul Tuns

A medical student expelled by the University of Manitoba over pro-life and pro-gun social media posts has won a court case overturning his expulsion.

In February 2019, Rafael Zaki, a Coptic Orthodox student at the University of Manitoba’s Max Rady College of Medicine, posted three items on his Facebook page: two supported the U.S. Second Amendment to bear arms and the third was an essay he wrote for his Sunday School, “Refuting the ‘Final Solution’ for Undocumented Infants: A Reconciliatory Formula,” against abortion, in which he said that physicians who carried out such procedures should be prosecuted for murder.

The *National Post* reported, “Zaki’s posts received 18 anonymous complaints to the university and he was brought in for meetings with top faculty members.” Zaki was asked to apologize, but none of his five apologies was accepted by the school’s dean or Progress Committee, which is responsible for student evaluation within the college, and Zaki was expelled in August 2019. The disciplinary committee deemed that Zaki’s posts were “misogynistic and hostile to women” and had a “negative impact on the learning and work environment.”

After Zaki lost two appeals at the school, he took his case to the Manitoba Court of Queen’s Bench in August 2020. He argued he was expelled “for holding conscientious and religious beliefs that abortion is harmful.” The university claimed that it must ensure professional behaviour and attitudes for its future doctors; the Discipline Committee claimed the posts were misogynistic and created an unsafe learning environment, and expelled Zaki because of their finding he “committed an act of Non-Academic Misconduct in the form of professional misconduct.”

Mark Mercer, president of the Society for Academic Freedom and Scholarship (SAFS) and professor of philosophy at Saint Mary’s University in Halifax, wrote to Brian Postl, dean of the school of medicine. Mercer said, “SAFS is concerned both that the decision to begin remediation following the complaints was inconsistent with the College’s duty to protect freedom of expression on campus and that Rady College failed to follow due process in its disciplinary procedure.” Mercer said, “The decision to investigate the complaints implies that college administrators believe that the content of views about abortion or gun control can in themselves be harassing or can put students at danger. But it is false that they can.”

In his affidavit filed with the Court of Queen’s Bench in Manitoba following his expulsion, Zaki wrote: “Being a Coptic Christian is the very essence of my being, and I cannot be separated from my faith.” Zaki said,

“The University breached my rights when it expelled me as a student from the College of Medicine when I would not change my core beliefs.”

Zaki’s lawyer Carol Crosson noted that the University’s own policies do not permit it to police social media content posted by students, except when “matters regarding the University are a significant focus of the communication.”

The Canadian Physicians for Life, Evangelical Fellowship of Canada, and Society for Academic Freedom and Scholarship were intervenors on behalf of Zaki.


The EFC said in a statement in January, that it would “be asking the court to consider if merely holding certain views on issues can become grounds for barring citizens from attending university,” and “We will present the very serious and harmful implications to our society if what citizens think about abortion and issues like it make some of us ineligible for certain positions or institutions, whether they be a workplace or a place of study.”

Judge Ken Champagne ruled that there was sufficient perception of bias, that the university discipline system had failed to consider Zaki’s Charter rights to freedom of expression. Champagne said the university’s decision to expel Zaki was “incorrect and unreasonable” and he has

“quashed” their decision. Champagne said that a university can judge its students based on their social media posts; the judge ruled that the process was, for the most part, fair, but said that a perception of bias marred the proceedings. Champagne wrote, “It is hardly surprising that they were all deemed insufficient, as the Progress Committee had already concluded Mr. Zaki should be dismissed.” He also said there was a problem in that Ira Ripstein, the associate dean of undergraduate medical education, was “serving multiple roles including investigator, prosecutor and judge.” She wrote for the appeal’s committee that “views based on misogyny and hate cannot be accommodated or condoned by the (medical school) program.”

He also found the University of Manitoba’s discipline system failed to consider Zaki’s Charter rights to freedom of expression, writing “He would not and could not change his deeply held pro-life religious beliefs.”

Crosson said, “For the first time in Manitoba, the Charter applies to disciplinary decisions made by universities in relation to students. That’s groundbreaking.” The University said it is reviewing the decision, and the case is expected to be referred back to a new panel that would have to take Zaki’s Charter rights into consideration.



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FATHER TED COLLETON SCHOLARSHIP



Niagara Region Right to Life is once again pleased to offer The Father Ted Colleton Scholarship essay contest as part of its mandate to reach out to society in an educational format. In particular, Niagara Region Right to Life wishes to help educate and inform the younger generation about the preciousness and possibilities of human life from conception to natural death and how certain threats affect those possibilities in its beginnings.

All students in grade 11 or 12, attending a Canadian high school (or being home schooled in Canada) are invited to participate.

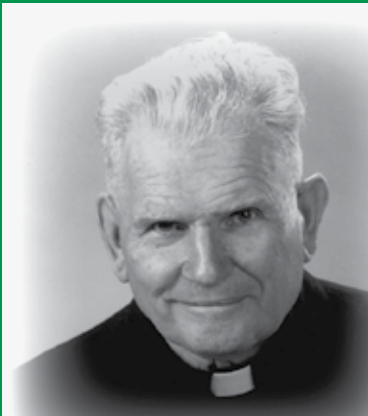
Three prizes of \$2000 (1st), \$1500 (2nd) and \$1000 (3rd) respectively will be awarded. Candidates are required to submit a personal profile, a letter of recommendation and a 1200 word essay on the theme outlined below:

Describe how one could help build a *culture of life* (one that uncompromisingly respects and cherishes the dignity of all human life from conception to natural death). Your suggestions may range from a plan to protect the conscience rights of both current health professionals and of those contemplating medical studies - to more effective regulations regarding biomedical research, or from new peaceful public activism - to more effective strategies in the various fields of communication. This is an open-ended, non-exhaustive list.

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- Ottawa South - Bank St. & Hunt Club Rd.
- Ottawa East - Montreal Rd. & St. Laurent Blvd.
- Ottawa East - Vanier Pkwy. and Montreal Rd.
- Ottawa - St. Patrick & Cobourg
- Ottawa - Bank & Nepean Sts.
- Ottawa - Ottawa Hospital Civic Campus Carling Av.
- Nepean - Merivale Rd. and Meadowlands Dr
- Kanata - Hazeldean & Eagleson Rds.
- Kanata - March Rd & Halton Terrace
- Cornwall - Brookdale & Ninth and McConnell & Marleau
- Arnprior - Madawaska Blvd. & Daniel St.
- Brockville - Parkdale Av. Across from TISS High School - TBD
- Perth - 100 Gore St. East, on the bridge
- Smith Falls - Lombard St. (Hwy 15) and Abbott St.



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9/11 commentary



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The world on a screen, with Theodore Dalrymple



Amusements Rick McGinnis

Theodore Dalrymple is associated in my mind with a small group of conservative writers whose columns I have been reading in American and British magazines, newspapers, and websites for at least two decades – men such as the historian Victor Davis Hanson and the economist Thomas Sowell. I’m not sure how much this trio have in common – one English, two American, none of them sharing much in terms of background or subject matter except for a distinctly skeptical take on the ongoing social and political trends of the day, and a conviction that as bad as aspects of the past could be, the world we’re building now has the potential to be much worse.

Dalrymple is actually the pen name of a British physician and psychiatrist named Anthony Daniels, the son of a communist businessman (Dalrymple’s writing implicitly assumes that such contradictions can and do thrive in societies reliant on cognitive dissonance) and a mother who was a Jewish refugee from Nazi Germany. A startlingly prolific writer, his worldview can be easily divined from the titles of his books – *Fool or Physician: The Memoirs of a Sceptical Doctor; Mass Listeria: The Meaning of Health Scares; Life at the Bottom: The Worldview That Makes the Underclass; Our Culture, What’s Left of It: The Mandarins and the Masses; The New Vichy Syndrome: Why European Intellectuals Surrender to Barbarism; Spoilt Rotten: The Toxic Cult of Sentimentality and In Praise of Folly: The Blind Spots of Our Mind.*

His latest book, *Around the World in the Cinemas of Paris*, is what could be considered light reading from Dalrymple. Retired, he divides his time between a house in England and one in France, the latter of which allowed him to spend a great deal of time in the many movie houses of the French capital, where art houses and independent small cinemas seem to have survived while virtually disappearing from every other western city (including my own.)

He begins the book by stating that he chose the films reviewed in its pages – 33 mostly recent movies from places like Zambia, Sweden, the Congo, Lithuania, Burma, Peru, Paraguay, and Iraq – because they were screening during his frequent visits to Paris, and with the intention of avoiding films from France, Britain and America, “as the countries were too familiar to me.”

They were almost inevitably small films, what we once called art house fare, and are now seen – if at all – at film festivals or on niche streaming services. He adds in a preface, written during the recent pandemic lockdowns, that his little cinematic world tour now turns out to be a record of a time and experience that might be extinct: “Even if the little cinemas that I haunted for a year, with their tiny sub-economic audiences, re-opened as normal, the atmosphere would be changed if not permanently, at least for a long time. Until amnesia works its magic, we shall look on people sitting near us, especially if we happen to be of a certain age (as I now am), as the potential bearers of the modern plague, Covid-19, and thus the harbingers of our death. We shall now consider, at least subliminally, an excursion to the cinema, which we once took without a second thought, as potentially dangerous, and the auditorium as a charnel house. We shall watch films with masks on, as if they emanated a poisonous gas, and while our fears will no doubt be grossly exaggerated, we are not so constituted as to fear risks strictly according to their statistical likelihood.”

The French, Dalrymple explains, have a very different attitude to movie-going than the English, and think nothing of frequent solo visits to the cinema that would be “regarded as peculiar and slightly sinister” in a British city, marking you as “a paranoid schizophrenic, perhaps, or a sexual pervert.” “In England, a cinema is a music hall,” he writes, “in France a library.”

He tells the story of going with his wife to a screening of a film in the UK with the forthright title *Necrophilia*. The cinema was decrepit, and they were alone until “a man in an old gabardine raincoat, the very stereotype of the imagined lone cinemagoer, entered, looked around and, with the rest of the auditorium empty, sat next to us.” Too polite to ask him to move, they sat together as the opening credits rolled and “when the title of the film appeared on the screen, he relaxed and sighed, like air escaping slowly from a balloon, ‘Ah, necrophilia!’” Dalrymple’s wife soon made her exit, joined shortly afterwards by her husband.

Dalrymple describes the picture as being made “with the financial assistance of the Arts Council of Canada or Quebec,” which made me curious enough to look up the film online. There’s apparently no such easily searchable movie with this title, but I did remember *Kissed*, a 1996 film shot in Vancouver that opened to considerable media attention (at least in Canada); working as a photographer at the time, I recall shooting portraits of Lynn Stopkewich, the director. Based on a short story by Barbara Gowdy, it starred Molly Parker as a young woman working at a funeral home whose sexual ardour is aroused more by the dead than the living.

Perhaps Dalrymple’s faulty memory – or a writer’s need to make a story more concise – changed the title of *Kissed* to something more on the nose. In any case, I’m almost certain

this would be the same film, and it makes a point about government funding of the arts that Dalrymple revisits elsewhere in his book.

Writing about films casually featuring gay relationships set in countries not known for their liberal attitudes to homosexuality, Dalrymple notices that they were funded with money from the European Union, which makes him idly reflect that some top-down social agenda might be in play. “It seems that we might here be in the presence of an ideology, or at least the simulacrum or pale imitation of an ideology,” he writes. “It is a commonplace that European societies, especially at their summit, have lost their religious bearings, indeed rejected them altogether, and are in search of a transcendent common meaning, purpose and ethical framework.” Dalrymple continues: “Their best stab at it (not a very good one) is a doctrine of human rights and the search for victims whose rights have been infringed. No sooner discovered, these rights become both backdatedly universal and immortal, and countries and societies that do not respect them (because they haven’t caught up with the latest fashion in moral enthusiasm) are subject to propaganda bought with public funds.”

Dalrymple, an atheist, isn’t particularly outraged by any of this, but he does take time to note that an indirect taxpayer subsidy is being extracted from populations who might not agree with their ultimate destination. There might not be an explicit agenda at work, but what can’t be denied is how government money is essential to filmmaking that hasn’t any hope of attracting an audience or recouping its meagre budgets. “In effect, poor people in many different countries, including France, must in effect have been subsidizing my pleasure,” writes Dalrymple. “Whatever the morality of this, I was very glad they did, even being so kind as to reduce the price of my admission on account of my advanced age.”

I’m not sure that I’d sit through the films Dalrymple reviews in his book; based on his plot summaries and reactions they seem redolent of a general grimness and misery that I haven’t sought out since I was much younger. Which isn’t to say that reading about them is a chore. On the contrary, his experience working and traveling in the countries and regions where they’re set provides context, and a spur for some wryly recalled memories of places most of us will never visit, either because time has transformed them utterly or because most people prefer a luxury resort to several days in a cramped bus traveling along rutted roads across the wasteline of Africa.

Even if you disagree with him, Dalrymple is a pleasure to read, and the book is full of incisive, sometimes aphoristic moments of clarity. Writing about unremarkable scenery beautifully shot in movies, he confirms a truth I’ve discovered after years of shooting landscape photography: “Dramatic landscape, when represented, easily becomes kitsch, and grandeur is not necessarily sublimity.”

Reviewing a film from Algeria, he reflects on the incuriosity and fear of speaking their minds shown by elite, westernized students at a lycée in Algiers: “An Algerian psychiatrist interviewed about them says the Algerian schools are not producing citizens but inquisitors. Are we not going in the same direction?”

Writing about a film set in the Channel Island of Jersey, he states that “the anti-bourgeois stance of the film irritated me somewhat. (You can never go far wrong with a bourgeois audience in attacking the bourgeoisie.)”

A film from Korea reminds Dalrymple that he’s only been to Korea once, and that it was to the totalitarian North and not the capitalist South. “It was so terrible that, though Russia had yet to emerge from the dark night of communism, when I arrived back in Moscow from Pyongyang, I felt that I breathed free again – relatively-speaking, that is.”

After describing a gory and explicit battle scene near the end of the same film, he observes that “the whole film was explicit, and the problem with the explicit in film is that it turns everything into spectacle, whereas the implicit works by insinuation into the imagination.” (A point worth making in the age of spectacular digital effects and big budget films based on comic books, though I feel that we’re well past the point of no return here, aesthetically and critically.)

A German film about a classroom revolt in East Germany, protesting the 1956 Soviet invasion of Hungary, features a scene where the modest student rebellion is so troubling that it prompts a visit from the government’s Minister of Education to the school. “In him, ideology has replaced all human feeling,” Dalrymple writes. “There is a terrible sincerity in him. (We often forget that sincerity may be a vice worse in its effects than cynicism.)”

Summing up his reaction to the same movie: “A film like *The Silent Revolution* performs a valuable service in allowing us to enter imaginatively into the experience of totalitarianism; an experience whose horror we are in danger, such is the shallowness of our contemporary culture, of forgetting only thirty years after it ended, thanks in small part to the understandable unwillingness of those who experienced it in *propria persona* to talk about it.”

Dalrymple frequently questions his own instinctual pref-

erence for the quaintness and human scale of economically stunted and politically oppressive countries, given his experience of the modern, First World city and its denizens. “I have lived (though strictly by choice) several years under authoritarian regimes, and being by nature timid, obedient and conventional, I was not much bothered by them.”

Writing about a film from Burma, he recalls his time in the country many years previous under its military dictatorships, a “tyranny tempered by laziness and incompetence. It was xenophobic and self-serving and I ought to have hated it.” Yet, Dalrymple writes: “Instead I loved it. The country had an indefinable charm that any modernization would destroy once and for all; the charm was as delicate and irrecoverable as the blush of a grape. I looked at the country aesthetically, not politically or economically. No doubt this was very superficial: people do not live in museums for the delectation of occasional visitors. I have little doubt that if I had to live there, I would have detested the government and done what little I could to rid the country of it. But still I could not be as enthusiastic as I ought to have been about the prospect of democratic change.”

This made me think about all the enthusiastic Canadians I have known, returning from a vacation in Cuba to rave about the terribly photogenic but implacably decaying mummification of Havana, falling apart steadily since the late 50s. (“Those cars – I don’t know how they keep them running!”) they exclaim, apparently unfamiliar with the range of human ingenuity and how a Bulgarian tractor motor will fit into the ample front end of a 1956 Chevy.) For these people, a McDonalds on the Pasco del Prado or a Costco on the outskirts of Varadero would be a calamity more tragic than the introduction of a living wage or basic internet.

Dalrymple’s anecdotes do a lot to undercut our reliance on second-hand experience – a well-written article, an evocative book, an authoritative documentary, endless beautiful photos on Instagram – to provide an illusion that we have knowledge where there’s none: “There is a tendency to see a film and think one knows a country.”

I’m reminded of the Danish director Lars von Trier, who has made films with explicitly American settings and themes despite a crippling fear of flying that’s prevented him from working outside Scandinavia or traveling outside Europe. Movies, being immersive experiences (at least when they’re well made) are the easiest route to false authority, but it’s worth remembering that they’re created by committee, and even self-proclaimed auteurs have to rely on the talents (or lack thereof) of others to realize their vision.

Creating a film demands any number of shortcuts, from judicious editing to one country’s landscape standing in for another half a world away, while demanding an audience make a leap of faith – also known as suspension of disbelief (an even more sinister phrase, to my mind). Elisions and liberties that would destroy the credibility of a piece of journalism or a non-fiction book are perfectly acceptable in movies because, as Dalrymple understands, “cinema is an art absolved from the need for perfection.”



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October 3, 2021

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Questions please contact:

Campaignlifesk@gmail.com

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at Sherbrook St .

Contact Person: Maria Slykerman

1306 Edderton Ave.

Winnipeg, MB R3T 0X8

Phone 204.452.2459

Email clcwpngmb@gmail.com



Life Chain: October 3, 2021

Dates may differ. Please follow local COVID-19 safety protocols.

For the most up-to-date information, please see www.campaignlifecoalition.com/life-chain

* Unconfirmed

Alberta

BARRHEAD* 49th St (Hwy 33) at 53rd Ave Sat. Oct. 2, 12-1 pm
CALGARY* MacLeod Tr from Heritage Dr to Southland Dr 3-4 pm
DAYSLAND* Main St at Hwy 13 11 am-12 pm
DRAYTON VALLEY 50th St at 50th Ave 2-3 pm
EDMONTON 104th Ave from 109th St to 124th St 2-3 pm
FORT MCMURRAY 3 Hospital St (St. John the Baptist Ch) 2-3 pm
GRANDE PRAIRIE 84 Ave at 108 St 2-3 pm
LACOMBE Hwy 2A at Woodland Dr Sat. Oct. 2, 2-3 pm
LETHBRIDGE Mayor Magrath Dr S at S Parkside Dr 2-3 pm
LLOYDMINSTER Walk for Life—meet at parking lot beside City Hall 2-3 pm
MEDICINE HAT 2948 Dunmore Rd SE in front of Health Unit building 2-3 pm
OKOTOKS In front of Municipal Centre 2-3 pm
RED DEER 32nd St at 57th Ave 2-3 pm
TABER 50th St at 48th Ave at Taber Community Centre 2-3 pm
WESTLOCK* Hwy 18 at Hwy 44 2-3 pm
WHITECOURT* Hwy 43 at Dahl Dr 1-2 pm

British Columbia

ABBOTSFORD S Fraser Way at Gladwin Rd Sat. Oct. 2, 10-11 am
BURNABY Kingsway St west from Sperling Ave 2-3 pm
CAMPBELL RIVER Ostler Park 2-3 pm
CASTLEGAR Hwy 3A at Canadian Tire 2-3 pm
CHILLIWACK* Lukaduck Way at Vedder Rd Sat. Oct. 2, 12-1:30 pm
COQUITLAM Como Lake Ave at Gatsensbury St 3-4 pm
COURTENAY* Cliffe Ave at 29th St 2-3 pm
CRESTON VALLEY Canyon St at 16th Ave 2-3 pm
DAWSON CREEK* Alaska Ave Traffic Circle 2-3 pm
FRASER LAKE* Hwy 16 W at Chowsunket St 2:30-3:30 pm
GIBSONS Gibsons Way at Park Rd 2-3 pm
KAMLOOPS* 4 Ave at Columbia St 2-3 pm
KELOWNA Harvey Ave at Gordon Dr 2-3 pm
LANGLEY* 200th St from Fraser Hwy to 62nd Ave Sat. Oct. 2, 2-3 pm
MAPLE RIDGE Dewdney Trunk Rd between 203rd St & 202nd St 2-3 pm
MISSION Lougheed Hwy at Hwy 11 2-3 pm
NANAIMO* Island Hwy at Dickinson Rd 2-3 pm
NELSON Front St at Hall St 2-3 pm
POWELL RIVER* Joyce Ave at Duncan St Sat. Oct. 2, 10-11 am
PRINCE GEORGE* 15th Ave at Burden St 2:30-3:30 pm
QUESNEL McNaughton Ave at Front St 2-3 pm
SALMON ARM Going North on Trans-Canada Hwy at Ross St 2:30-3:30 pm
SECHelt Sunshine Coast Hwy at Sechelt Hospital 2-3 pm
SMITHERS* Walk for Life—meet at St. Joseph’s Parish Sat. Oct. 2, 10-11:30 am
SORRENTO* Downtown sidewalk on Trans-Canada Hwy No 1 W 2-3 pm
SURREY King George Blvd from 96 Ave to 104 Ave 2-3 pm
TERRACE Hwy 16 at Ferry Island Park 2-3 pm
TRAIL/ROSSLAND Victoria St downtown at arena parking lot Sat. Oct. 2, 1-2 pm
VANCOUVER Oak St at 29th Ave 2-3 pm
VANDERHOOF* Hwy 16 at Nechako Ave 1:45-3:30 pm
VERNON Hwy 97 at 37th Ave Sat. Oct. 2, 2-3 pm
VICTORIA Blanshard St at Finlayson St 2-3 pm
WILLIAMS LAKE Along Oliver Street to Hwy 97 2-3 pm

Manitoba

BRANDON Victoria Ave at 1st St 2-3 pm
STE. ROSE DU LAC Hwy 5 at Provincial Rd 276 2-3 pm
WINNIPEG 665 William Ave at Sherbrook St 2-3 pm

New Brunswick

DIEPPE Champlain at Paul St 2:30-3:30 pm – Call 506-857-9414
ST. STEPHEN King St near the arena 2-3 pm

Newfoundland & Labrador

GANDER Airport Blvd at Elizabeth Dr 1-2 pm
MARYSTOWN* Town Hall 2-3 pm
ST. JOHN’S Lemarchant Rd, west of Campbell Ave 1-2 pm
NOVA SCOTIA
ANTIGONISH Old Trans Canada Hwy at St Ninian’s Cemetery entrance 2-3 pm
HALIFAX Robie St at Halifax Commons 2:30-3:30 pm
NEW GLASGOW* East River Rd at Park St 2-3 pm
PORT HASTINGS* Rotary on Trans-Canada Hwy 2-3 pm
PORT HOOD Board Walk 2-3 pm
TRURO Willow St across from the old hospital 2-3 pm

Ontario

AJAX Bayly St at Hanwood Ave S 2-3 pm
AJAX Kingston Rd at Westney Rd 2-3 pm
ALLISTON Victoria St at Church St 2-3 pm
AMHERSTBURG Sandwich St at Pickering Dr 2:30-3:30 pm

ARNPRIOR Madawaska Blvd at Daniel St 2-3 pm
BANCROFT Hastings St N at Station St 2-3 pm
BARRIE Bayfield St at Cundles Rd 2-3 pm
BARRY’S BAY Opeongo Rd at Hwy 60 2-3 pm
BEAMSVILLE Greenlane at Ontario St 1-2 pm
BEAVERTON Hwy 12 at Hwy 48 2-3 pm
BELLE RIVER Notre Dame St at Dupuis St 2:30-3:30 pm
BOWMANVILLE King St E at Liberty St 2-4 pm
BRADFORD Barrie St at Holland St 2-3 pm
BRAMPTON* 8530 Chinguacousy Rd (St. Jerome Ch) 1:30-2:30 pm
BRAMPTON* Heritage Rd at St. Elias the Prophet Ukrainian Catholic Ch 12:30-1:30 pm
BRAMPTON* Sandalwood Pkwy E at Conestoga Rd (near St. Leonard’s Ch) 1:30-2:30 pm
BRAMPTON* Sandalwood Pkwy E at Torbram Rd (St. Marguerite d’Youville Ch) 2-3 pm
BRAMPTON* Sandalwood Pkwy W at Creditview Rd (Guardian Angels Ch) 1:15-2:15 pm
BRAMPTON* Steeles Ave W at McLaughlin Rd S (CrossPoint Christian Ref. Ch) 12-1 pm
BRAMPTON* Steeles Ave W from St. Eugene de Mazenod Ch to Chinguacousy Rd 1:30-2:30 pm

BRAMPTON St. Mary’s Ch to Gage Park Time TBD
BRANTFORD St. Paul Ave/King George Rd south of Hwy 403 2-3 pm
BROCKVILLE Parkdale Ave across from Thousand Islands Secondary School 2-3 pm
BURLINGTON Fairview St at Maple Ave 2:30-3:30 pm
CALEDONIA Argyle St N at Cathness St E 1-2 pm
CAMBRIDGE Hespeler Rd near the Royal Bank and Value Village Plaza 2-3 pm
CHATHAM-KENT Grand Ave W (in front of Ursuline College Chatham) 2-3 pm
COBOURG Elgin St at William St 2-3 pm
COLLINGWOOD* First St at Birch St 2-3 pm
CORNWALL Brookdale Ave at Ninth St W 2-3 pm
CORNWALL McConnell Ave at Marleau Ave 2-3 pm
COURTICE* Hwy 2 at Courtice Rd 2-3 pm
DUNNVILLE Broad St E at Home Hardware 1-2 pm
ELLIOT LAKE Hwy 108 in front of Civic Centre 2-3 pm
ELORA Details TBD – Contact info@uelphorlife.com or 519-836-6311
ESSEX Talbot St at Centre St 2:30-3:30 pm
FERGUS Hwy 6/Tower St at Belsyde Ave 4-5 pm
FOREST Main St at King St 2:30-3:30 pm
FORT FRANCES Scott St from Armit Ave to Mowat Ave 2:30-3:30 pm
GODERICH Hwy 21 at Suncoast Dr 2-3 pm
GRIMSBY Lake St at Bartlett Ave 1-2 pm
GRIMSBY 135 Livingston Ave (St. Joseph Ch) 1-2 pm
GRIMSBY Main St E at Bartlett Ave 1-2 pm
GRIMSBY Main St W at Christie St 1-2 pm
GRIMSBY Main St W at Elm St 1-2 pm
GRIMSBY Mountain St at Elm St 1-2 pm
GUELPH Stone Rd at Edinburgh Rd S 1-2 pm
HAMILTON Main St W at Emerson St (opposite McMaster Medical Centre) 2:30-3:30 pm
HAMILTON MOUNTAIN Upper James St at Mohawk Rd 2:30-3:30 pm
HANOVER 10 St at Holy Family Ch 2-3 pm, prayer service at 1:30 pm
HARROW King St 2:30-3:30 pm
INGERSOLL Charles St at Thames St 2-3 pm
KALADAR Hwy 7 at Hwy 41 Fri. Oct. 1, 1:30-3 pm
KANATA Hazeldean Rd at Eagleson Rd 2-3 pm
KANATA March Rd at Halton Terrace 2-3 pm
KESWICK Glenwoods Ave at Woodbine Ave 2-3 pm
KINGARDINE Queen St at Durham Market St S Time TBD
KINGSVILLE Main St at Division St 2:30-3:30 pm
KIRKLAND LAKE* Government Rd W in front of the mall 2-3 pm
KITCHENER 2 Benton St (Speakers Corner) 2-3 pm
LEAMINGTON Erie St at Talbot St 2:30-3:30 pm
LINDSAY Kent St W, just west of Angeline St, in front of gov building 2-3 pm
LISTAVEL Wallace Ave at Main St (meet at Youth for Christ Centre) 2-3 pm
LONDON Fanshawe Park Rd E at Richmond St 2-3 pm
MADOC Hwy 7 at Hwy 62 Fri. Oct. 1, 4-5:30 pm
MAPLE* Major Mackenzie Dr W at Jane St 2-3 pm
MAPLE Major Mackenzie Dr W at Keele St 2-3 pm
MARKDALE St. Joseph’s Ch, Toronto St (Hwy 10) 2:30-3:30 pm
MARKHAM 6160 16th Ave E (St. Brother André Catholic HS) 1:30-2:30 pm
MARKHAM McCowan Rd at Hwy 7 2-3 pm
MARMORA Hwy 7 at ServiceOntario 1-2 pm
MIDLAND Hugel Ave at Hwy 93 (meet in the Canadian Tire parking lot) 2-3 pm
MISSISSAUGA* 2300 Burnhamthorpe Rd W (St. Ignatius Loyola Ch) 1-2 pm
MISSISSAUGA* 4260 Cawthra Rd (St. Maximilian Kolbe Ch) 2-3 pm
MISSISSAUGA* Central Pkwy E at Burnhamthorpe Rd E (Sts. Peter & Paul Ch) 1:30-2:30 pm
MISSISSAUGA* Confederation Pkwy at Central Pkwy W (Cristo Rei Ch) 11 am-12 pm
MISSISSAUGA* Creditview Rd at Bristol Rd W (near St. Joseph Ch) 2-3 pm
MISSISSAUGA* Dundas St E at Dixie Rd 2-3 pm
MISSISSAUGA* Dundas St E at Torment Rd (near St. Patrick’s Ch) 2-3 pm
MISSISSAUGA* Dundas St W at Erin Centre Blvd (Merciful Redeemer Ch) 1-2 pm
MISSISSAUGA* Dundas St W at Glen Erin Dr (near St. Francis of Assisi Ch) 1:30-2:30 pm
MISSISSAUGA* Eglington Ave W at Mississauga Rd (Croatian Martyrs Ch) 1:30-2:30 pm
MISSISSAUGA* Glen Erin Dr, south of Derry Rd W (St. John of the Cross Ch) 1-2 pm
MISSISSAUGA* Glen Erin Dr at Erin Centre Blvd (Merciful Redeemer Ch) 1-2 pm
MISSISSAUGA* Hurontario St at Bristol Rd (Saviour of the World Ch) 1:30-2:30 pm
MISSISSAUGA* Hurontario St at Nahani Way (near Sts. Cyril & Methodius Ch) 12-1:30 pm
MISSISSAUGA* Hurontario St at Queensway (St. Catherine of Siena Ch) 2-3 pm
MISSISSAUGA* 999 Lakeshore Rd E (St. Joseph Syriac Catholic Ch) 12-1 pm
MISSISSAUGA* Lakeshore Rd W at Clarkson Rd N (near St. Christopher Ch) 1:30-2:30 pm
MISSISSAUGA* Lakeshore Rd W at Peter St S (St. Mary Star of the Sea Ch) 12-1 pm
MISSISSAUGA* Mavis Rd at Matheson Blvd W (St. Francis Xavier Ch) 2:30-3:30 pm
MISSISSAUGA* Winston Churchill Blvd at Thomas St (near St. Josephine Bakhita Ch) 1:30-2:30 pm

NEPEAN Merivale Rd at Meadowlands Dr 2-3 pm
NEW LISKEARD* Whitewood Ave at Armstrong St 2-3 pm
NIAGARA FALLS Lundy’s Ln at Prince Edward Ave, Highland Ave & Dorchester Ave 2:30-3:30 pm
NOBLETON Hwy 27 at King Rd 2:15 to 3:15 pm
NORTH BAY Lakeshore Dr from Judge Ave to Gertrude St 2-3 pm
ORANGEVILLE Broadway at C Line 3:30-4:30 pm
ORILLIA Atherley Rd at Hwy 12 Bypass 2-3 pm
ORLEANS St. Joseph Blvd at Orleans Blvd 2-3 pm
OSHAWA King St E at Harmony Rd 2-3 pm
OSHAWA Simcoe St at Adelaide Ave 2-3 pm
OSHAWA Simcoe St at Beatrice St 2-3 pm
OTTAWA Bank St at Nepean St 2-3 pm
OTTAWA Ottawa Hospital Civic Campus on Carling Ave 2-3 pm
OTTAWA St. Patrick St at Cobourg St 2-3 pm
OTTAWA EAST Montreal Rd at St. Laurent Blvd 2-3 pm
OTTAWA EAST Vanier Pkwy at Montreal Rd 2-3 pm
OTTAWA SOUTH Bank St at Hunt Club Rd 2-3 pm
OWEN SOUND 10th St E at 2nd Ave E 2-3 pm
PEMBROKE Pembroke St W at Christie St 2-3 pm
PERTH On the Gore St bridge between Harvey St & Mill St 2-3 pm
PETERBOROUGH* Lansdowne St at Monaghan Rd 2-3 pm
PICKERING Kingston Rd (Hwy 2) at Liverpool Rd 2-3 pm
PORT EGLINSOUTHAMPTON Albert St at High St 2-3 pm
PORT PERRY 1710 Scougog St (Immaculate Conception Ch) 2-3 pm
RENFREW Raglan St at Renfrew Ave W 2-3 pm
RICHMOND HILL 9116 Bayview Ave (St. George Antiochian Orthodox Ch) 2-3 pm
RICHMOND HILL Yonge St at King Rd 2-3 pm
RICHMOND HILL Yonge St at Major Mackenzie Dr E 2-3 pm
ROCKWOOD Main St between Alma St & Cobblestone Pl at Waterside Park 2-3 pm
ROUND LAKE CENTRE Round Lake Rd (Hwy 58) at Simpson Pk Rd (Hwy 67) 2-3 pm
RUSSELL Castor St at Concession St 2-3 pm
SARNIA London Rd at Murphy Dr 2:30-3:30 pm
SAULT STE. MARIE Great Northern Rd near Royal Canadian Legion Branch 25 2-3 pm
SIMCOE Hwy 3 (Queensway) at Hwy 24 (Norfolk St) 2-3 pm
SMITH FALLS Lombard St (Hwy 15) at Abbott St 2-3 pm
ST. CATHARINES Lake St at Carlton St 2:30-3:30 pm
STONE CREEK Centennial Pkwy at Hwy 8 2:30-3:30 pm
STONE CREEK Hwy 8 at Gray Rd 2:30-3:30 pm
STRATFORD Huron St at Ontario St 2-3 pm
STRATHROY Caradoc St N at Front St 1-2 pm
ST. THOMAS* Talbot St at Holy Angels Ch 12:45-2 pm
SUDBURY Health Sciences North 2:30-3:30 pm
SUTTON Dalton Rd at Black River Rd 2-3 pm
TECUMSEH Tecumseh Rd E at Lesperance Rd 2:30-3:30 pm
THUNDER BAY* Central Ave at Memorial Ave Sat. Oct. 2 & Sun. Oct. 3, 2-3 pm
TILBURY Mill St at Queen St 1:30-2:30 pm
TILLSONBURG* Broadway at Bridge St 1:30-2:30 pm
TORONTO Several locations 2-3 pm (See below)
TOTTENHAM In front of the Tottenham Mall on Queen St 2-3 pm
TRENTON & AREA* Dundas St at Division St 2-3 pm
UXBRIDGE* Toronto St at Brock St 2-3 pm
VINELAND King St at Victoria Ave 1-2 pm
WALKERTON Durham St E at Victoria St 2-3 pm
WALLACEBURG* McNaughton Ave at James St 2-3 pm
WATFORD Main St (Hwy 79/Navoo Rd) at Victoria St 10:15-11:15 am
WELLAND Niagara St between Woodlawn Rd & Lancaster Dr 2:30-3:30 pm
WESTPORT Rideau St at Concession St 2-3 pm
WHITBY Hwy 2 (Dundas St E) at Thickson Rd N 2-3 pm
WINDSOR Sidewalk on Tecumseh Rd E, in front of Windsor Reg. Hospital, Metropolitan Campus 2:30-3:30 pm
WINGHAM Josephine St at John St 2-3 pm
WOODBIDGE Islington Ave at Hwy 7 2-3 pm
WOODBIDGE Islington Ave at Major Mackenzie Dr W 2-3 pm
WOODBURK Dundas St at Finkle St (at the museum square) 2-3 pm

Québec

MONTREAL Boulevard Décarie at Rue Jean-Talon 2-3 pm
QUEBEC CITY Boulevard Laurier at Avenue Jean-de Quen 2:30-3:30 pm

Saskatchewan

ESTEVAN St. Joseph’s Prayer Centre & Bookstore 2-3 pm
HUMBOLDT Civic Park 2-3 pm
MOOSE JAW Main St N at Caribou St 2-3 pm
PRINCE ALBERT 2nd Ave W at 22nd St W 1:45-3 pm
REGINA Albert St at College Ave 2-3 pm
SASKATOON 22nd St at Idylwyld Dr 2-3 pm
SHANAVON* Hwy 37 at Government Rd (10th Ave N) 3-4 pm
SWIFT CURRENT* S Service Rd for Trans Canada Hwy No 1 at No 4 Hwy 2-3 pm
UNITY Hwy 21 at 1 Ave E in front of the Armada Motel Restaurant 2-3 pm
YORKTON Gladstone Ave at Broadway St W 2-3 pm

Yukon

WHITEHORSE Top of Two Mile Hill Rd at the Alaska Hwy 12-1 pm

2021 Toronto Life Chain Locations

October 3, 2-3 pm, unless otherwise noted. Call 416-204-9749 for more info.

265 Albion Rd (Covenant Reformed Ch) 3:15-4:15 pm
Avenue/Wilson*
Bathurst/Eglinton*
830 Bathurst St (St Peter’s Ch)
Bayview/Finch
Bayview/Sheppard
155 Broadview Ave (St. John the Compassionate Mission)

Burnhamthorpe/West Mall
Danforth/Victoria Park
Dixon/Kipling*
Don Mills between Eglinton & Wynford*
Don Mills/Sheppard
Don Mills/Steeles
Jane/Finch
Dufferin/Lawrence
Dufferin/St. Clair*

Dufferin/Steeles
Eglinton/Scarlett
Ellesmere/Markham*
Finch/Pharmacy
Finch/Warden
Islington/Bloor
Jane/Finch
Jane/Lawrence*
Jane/Wilson

Keele/Bloor
Keele/Eglinton
King W/Jameson*
Kipling/Finch
Kipling/Queensway
Lawrence/Kennedy*
Lawrence/Kingston
Lawrence/Markham
Lawrence/McCowan

McCowan/Steeles
Queen/Woodbine
Sheppard/Brimley
Sheppard/Washburn
Victoria Park/Lawrence
Yonge/Dundas
Yonge/Eglinton
Yonge/St. Clair
Yonge/Steeles

Friends for Life

“Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.”

~ Ephesians 4:28

The Interim wishes to thank the following for sponsoring this edition of the newspaper.

Christ in the House of His Parents
by John Everett Millais (1849)

September 2021

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Saint Mark's Parish
Kitchener, Ontario

'Pregnant people' and other madness

continued from p. 5

the past 20 years have made such parody redundant, with some churches becoming “reproductive health clinics” or mosques although I have not seen any reports of a church becoming both like in Waugh’s column. Seldom does the ratchet seem to move in the moral direction, but the Associated Press reported in July that an Anchorage, Alaska strip joint that went by the name of Fantasies, was to become the Open Door Baptist Church, “turning the show floor into a sanctuary and trading the dancer’s pole with a pulpit.” Pastor Kenny Menendez told the AP, “I would say God is pleased to have a change, a transformation in the building, a place that really ultimately points more people towards him instead of away.” Amen to that.

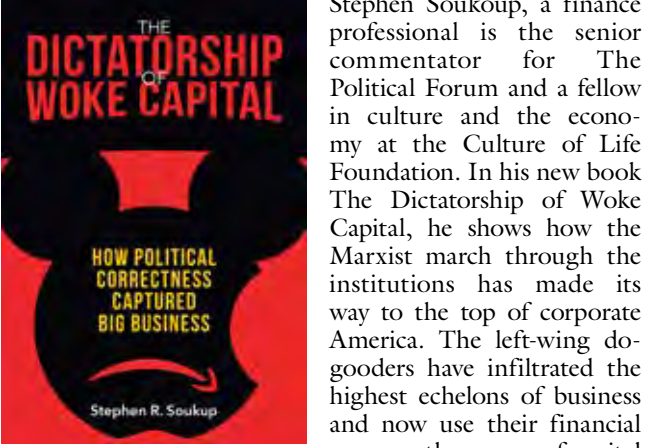
On August 12, the *New York Times* ran a story under the headline: “The C.D.C. endorses COVID vaccinations for pregnant people,” yet the caption under the photo referred to a “pregnant woman” in the picture. In politically correct publications, “pregnant people” is now the standard because of the insistence that transgender men who identify as women can become pregnant, as can transgender women who identify as men if they haven’t mutilated their reproductive organs. I thought someone might get into trouble at the *Times* with the outline identifier “pregnant woman.” After all, the outline writer probably does not know how the woman self-identifies. As Ed Whelan of the Ethics and Public Policy Center observed on Twitter, “How cisnormative to presume that she IDs as a woman.” The *New York Times* website did make a change, but it was to the headline, to the less offensive “The C.D.C. endorses COVID vaccinations during pregnancy.” That, at least, is accurate. The first two references in the article still referred to “pregnant people” but when

Health Organization”? – where “being LGBTQ+ is illegal” “using desexed or gender-inclusive language ... may do more harm than good and prevent important information from reaching families.” It already seems quaint to talk about biologically accurate information about mothers and breastfeeding in place of the politically correct trans talk to which even reputable scientists and medical practitioners are hostage.

On August 3, Martin McKernan Jr., passed away in New Jersey at the age of 75. McKernan was a founding member of National Right to Life in the United States. He served as a member of the board of directors and as general counsel for National Right to Life from 1971-1974. After the Supreme Court of the United States issued its infamous *Roe v. Wade* decision in January 1973, McKernan was elected to a nine-member executive committee that created the corporate structure of the National Right to Life Committee, that (as the NRLC statement said) “continues to lead the movement to this day.” In 1974, McKernan was a founding member of the National Committee for a Human Life Amendment, which has sought a constitutional amendment to recognize the humanity of the preborn child, and served as a trustee since that time. Henry Hyde, the long-time pro-life Congressman who died in 2007, once said, “When the time comes as it surely will, when we face that awesome moment, the final judgment, I’ve often thought, as Fulton Sheen wrote, that it is a terrible moment of loneliness. You have no advocates; you are there alone standing before God – and a terror will rip through your soul like nothing you can imagine. But I really think that those in the pro-life movement will not be alone. I think there will be a chorus of voices that have never been heard in this world but are heard beautifully and clearly in the next world – and they will plead for everyone who has been in this movement. They will say to God, ‘Spare him because he loved us,’ – and God will look at you and say not, ‘Did you succeed?’ but ‘Did you try?’” Carol Tobias, executive director of the NRLC, said following McKernan’s death, “As Martin is ushered into the presence of his Savior, we are sure he is hearing the ‘chorus of voices that have never been heard in this world but are heard beautifully and clearly in the next world’ speaking up on his behalf. He was crucial in establishing the foundation of the right-to-life movement and we will forever be grateful for his work in protecting the lives of the most vulnerable among us.” There are thousands of pro-lifers who toiled for years quietly, often behind-the-scenes, in the pro-life movement. Martin McKernan Jr., was one of them.

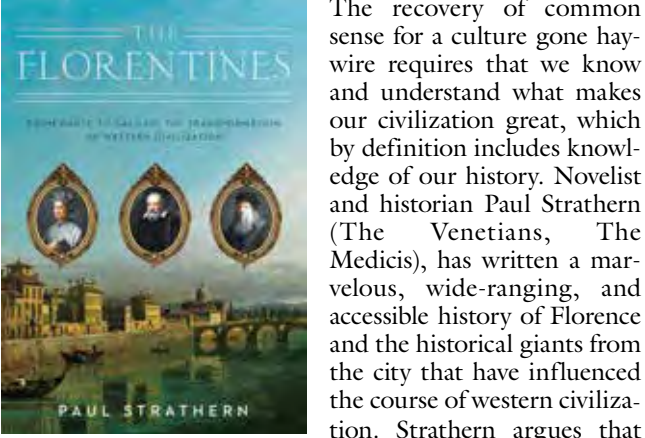


The Dictatorship of Woke Capital
Stephen R. Soukup (Encounter, \$33.99, 200 pages)



Stephen Soukup, a finance professional is the senior commentator for The Political Forum and a fellow in culture and the economy at the Culture of Life Foundation. In his new book *The Dictatorship of Woke Capital*, he shows how the Marxist march through the institutions has made its way to the top of corporate America. The left-wing dogooders have infiltrated the highest echelons of business and now use their financial power – the power of capital – to try to influence public policy and private behaviour. The first half of the book is a history of Marxism and progressivism, culminating in an explanation on how the devotees of these philosophies were not content to exercise their power through the administrative state. As anti-establishment types took over the bureaucracy and infested academia, it soon became clear there were not enough jobs for them all in state institutions. Corporate management types, stewed in progressive institutions, sought to purchase moral standing through their business activities. As Soukup points out, there is no shortage of groups willing to provide moral guidance to corporations, from the Southern Poverty Law Center (which opposes racism but has branched out to condemn religious conservatives) to the gay activist Human Rights Campaign. They bully, cajole, or persuade companies to set up diversity and inclusion offices, donate to fashionable causes, and even exert political influence. One of the first stories Soukup uses to illustrate the politicization of corporate America was Disney, Netflix and Warner Media “attempting to undermine the will of the people of Georgia ... to alter abortion policy” by threatening boycotts over the state’s law banning abortion after a fetal heartbeat can be detected. Another example is Apple taking states to task for protecting religious liberty, which Apple CEO Tim Cook said is code for discrimination against individuals who identify as homosexual and transgender. Many readers will recall a time when the Left opposed corporate involvement in political activities. That was before the radicals took over businesses or businesses became too afraid to stand up to radical groups. Soukup’s book is an excellent account of the shift. His conclusion that this politicization of business is unlikely to end until one side or the other is convinced it has lost the culture war is a little harsh, but it is difficult to see how it might otherwise end.

The Florentines: From Dante to Galileo: The Transformation of Western Civilization
Paul Strathern (Pegasus Books, \$38.95, 371 pages)



The recovery of common sense for a culture gone haywire requires that we know and understand what makes our civilization great, which by definition includes knowledge of our history. Novelist and historian Paul Strathern (*The Venetians*, *The Medici*), has written a marvelous, wide-ranging, and accessible history of Florence and the historical giants from the city that have influenced the course of western civilization. Strathern argues that the secret sauce of Florence’s success was its compact size and small population -- a manageable and humane scope for a city -- combined with its openness to new ideas from other places. It was wealthy enough to support a flourishing culture for artists and thinkers, but not large enough to be self-sufficient and therefore it had to interact with other peoples. It may not be a coincidence that for most of its history Florence was a democratic (relative to its age) republic. The combination of these factors meant that a culture conducive to the development of geometry, banking, architecture, and painting flourished, and thus so did business and the arts. Florence has produced impressive array of figures: Botticelli, Brunelleschi, Dante, Galileo, Giotto, Leonardo da Vinci, Machiavelli, Michelangelo, and the Medici, to name just a few, and Strathern examines each of them (and more). My favourite story is how the assassination attempt on Lorenzo the Great, orchestrated by Pope Sixtus IV, led, eventually, to Michelangelo being sent to the Vatican where he would paint the ceiling of the Sistine Chapel. There should be more history books like *The Florentines* to delve in specific time periods and geographic locations. It is not just the intrinsically interesting period that Strathern delves into that makes this a truly excellent book, but his skill at understanding and connecting the people and ideas of the time.

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And then there was this ...

COVID harassment of churches continue

Alberta Health Services asked the Court of Queen’s Bench that pastor Artur Pawlowski and his brother, Dawid, serve a 21-day jail sentence for “openly” flaunting COVID rules when they held worship services at their Adullam Church in Calgary. Alberta Health Services (AHS) argued the pair ignored provincial health orders that limited indoor gatherings. The Pawlowskis were arrested on a provincial highway on May 8, and were held in jail for three nights before posting bail. The pair are represented by Sarah Miller, retained with the assistance of Rebel News, who asked for an adjournment to prepare her arguments. Alberta Justice Adam Germain agreed with the request saying he was going “to give her every opportunity to vigorously defend her clients,” due to the nature of the charges. Germain said he does not want the “21-day jail sentences that (the AHS) asked for” if COVID-19 is running “wild” in jails. The court will readjourn in September. Meanwhile in Ontario, on July 27, Ontario Justice John Krawchenko ruled that Trinity Bible Chapel, in Waterloo, could reopen and avoid \$85,000 in new fines if the church posted a COVID safety plan within the church. Trinity Bible Chapel faces a \$35,000 fine and the pastor and each elder face individual \$7500 fines. Pastor Jacob Reaume said the church will also be on the hook for the Ministry of the Attorney General’s legal costs. On July 16, the office of the Ontario Attorney General said it would not consent to the removal of the locks on the church unless the elders signed a promise to follow all COVID rules. Reaume said “we refused” to sign the AG’s “undertaking to abide by COVID protocols as a prerequisite to getting our building back.” Through their lawyer, the church said, “The church is the Bride of Christ and we cannot hand her over to Premier Ford — no undertaking on that basis will be given.” Reaume said that Trinity Bible Chapel also incurred \$45,000 in legal fees in connection to its Jan. 24, conviction for violating the province’s indoor gathering restrictions. He said that due to the costs, “it’s unlikely that we cannot appeal ... So we’ll have to pay up.” In a note to congregants, Reaume said, “When this is all added up, we’re gonna owe a lot of money.” The latest fines are the result of a contempt of court charge for holding an April 25 service contrary to local COVID rules. Judge Krawchenko ordered the church’s doors locked on April 30. The Justice Centre for Constitutional Freedoms represented the church and interim JCCF president Lisa Bilby said it would be difficult for Trinity Bible Chapel to challenge the contempt of court fines. “So there’s a chance we could be open soon,” Reaume said in a statement. “But there’s some things we need to iron out.”

Pornhub investigation

Pornhub is a Canadian-based pornographic website that has been under investigation by the House of Commons Ethics Committee following a shocking *New York Times* story about children in sexually exploitive videos being streamed on Pornhub. The expose was followed by calls for the government to act against its parent company MindGeek. The committee found that the Pornhub site did not ascertain whether all participants in the videos and photographs had consented

to have their images posted. It interviewed and received testimony from a number of persons who had been sexually exploited by Pornhub. One witness, an 18-year-old woman from California related how, when she was in Grade 7, she had been compromised by her boyfriend who took sexually explicit videos of her and uploaded them to Pornhub. When she found what he had done, she tried to get Pornhub to remove them. It eventually did but the damage was done. The material circulated around the internet. The girl suffered years of depression, drug use, and self-harm. Others reported similar experiences, and others reported that videos of them being raped were posted. The committee’s report has called for regulations to ensure that people who are depicted in pornographic content are at least 18 years of age and have given their consent to their personal information being used. The report also calls for these online platforms to be held legally responsible for showing material that involves child sexual abuse. Pornhub’s parent company, MindGeek, said that it had been cooperating with the committee and maintained that it was a “global leader” in preventing distribution of exploitive videos and had zero tolerance for non-consensual content or child abuse material. More than 100 survivors and over 500 organizations from 65 countries have sent letters to parliamentarians demanding that the Canadian government launch a criminal investigation. Thus far, nothing has been done. Meanwhile, a \$600 million lawsuit has been filed in Quebec Superior Court against MindGeek, as well as an \$80 million lawsuit in California by 40 women around the world claiming that MindGeek aided a global trade of sexually exploitive photos of underage girls.

Environmental impact of children

A recent article in *Vogue* magazine posits the question: “Is having a baby in 2021 pure environmental vandalism?” Author Nell Frizzell wonders if having a baby is “ecologically sound or unsound” given the declining health of the climate because of strains on the earth’s resource -- the food we consume, the electricity we use, and the diapers that babies constantly mess in. She projects an image of her child, now an old man, trying to survive in a dry and barren earth and believes that she might be able to help preserve resources by not learning to drive, never getting a dog, and wearing the same three pair of jeans for the rest of her life. Perhaps she should forgo children and let people in the underdeveloped world have them, since, in her opinion, they contribute far less to climate change than the developed world. She quotes statistics that the “wealthiest 10 per cent (of the world) are responsible for nearly half of climate emissions growth from 1990 to 2015.” She has suggestions for those living “regular” lives in economically developed countries: eat less; learn to farm better (how does she know our farmers don’t farm well?); and, follow the ways of the underdeveloped world which recycles much more efficiently than we do (seriously?) She also quotes a statistic from the World Health Organization that “one in four deaths among children under 5 is directly or indirectly related to environmental risks.” She doesn’t say where those children are, or were, living.

But it looks suspiciously that it might mainly be countries that have very poor environmental and health standards, places like Red China, Venezuela, and Russia. The media are brainwashing the public into thinking that climate change is an existential threat to human life. A look at the comments section of a recent *New York Times* article by Maureen Dowd reveals how the deluded readers accept her hysterical ranting: “I have guilt for bringing my 11-year-old daughter into the world” says one, while another writes, “I have two sons. Neither one will have children and their partners agree ... I am proud of their decision.” And on it goes. But are all these naysayers looking at science? A Danish statistician and economist reported recently that: “Over the past 100 years, annual climate-related deaths have declined by more than 96 per cent. In the 1920s, the death count from climate-related disasters was 485,000 (average.). Between 2010 and 2019 the average was 18,362 deaths.” The future of our civilization is rooted in marriage, family, faith, and love – not fearmongering pseudo-science.

EU adopts sexual rights declaration

On June 24, the European Union resolution on sexual and reproductive health and rights (SRHR) was adopted in the Brussels-based European Parliament. Included in the formal declaration on sexual and reproductive health as an essential component of good health were the following: comprehensive sexuality education benefits young people; modern contraception as a strategy for achieving gender equality; safe and legal abortion care; access to fertility treatments; maternity, pregnancy and birth-related care for all; provision of SRHR services during COVID-19 pandemic; SRHR as pillars of gender equality, democracy and the elimination of gender-based violence. This radical anti-life and anti-family agenda has been framed as a “women’s health” issue. However, a look at the document shows a different story: abortion on demand; the sexualization of children; compulsory sex-ed beginning in primary school; advancing gender equality. Liam Gibson of the UK-based Society for the Protection of Unborn Children (SPUC) is especially concerned about the EU asserting that “legal recognition of sexual and reproductive rights is a legal obligation required by international human rights law.” This is patently false. The abortion industry and collaborators routinely use “soft laws” to “convince governments that they must guarantee “reproductive rights” under the false belief that they are legally bound to do so. Gibson further states that, “None of the UN human rights treaties mentions abortion. In fact, the Universal Declaration of Human Rights recognizes that ... the child by reason of his physical and mental immaturity, needs special safeguards and care, including legal protection, before as well as after birth.” And, The Convention on the Rights of the Child acknowledges that unborn children possess human rights. What is especially damning about this EU document is that it states that violations of reproductive rights are a form of violation against women. And yet, abortion -- which we are told is a human right -- is a violation against the unborn child. As Gibson says, “The adoption of this EU resolution is “not simply a threat to unborn children but to the rule of law itself.”

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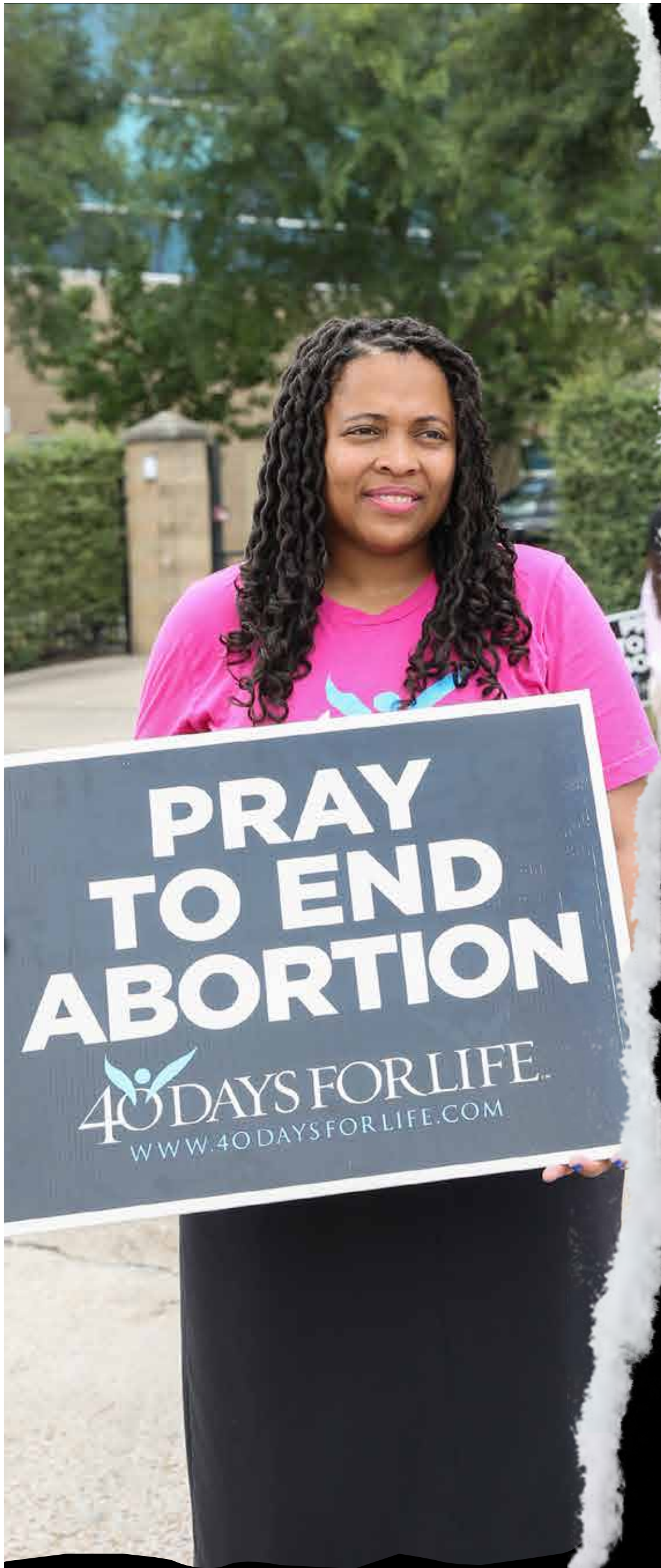
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Help save lives by praying
for an end to abortion in your
community
SEPTEMBER 22 - OCTOBER 31



I am in this movement today because of ordinary people who took on an extraordinary task. My former abortion clinic is closed because of their sacrifice. Babies are alive because of them. Women are no longer being hurt by abortion in their community. You can do this. You can save a life. I now stand alongside you in this 40 Days for Life movement. --Abby Johnson, Former Planned Parenthood Director



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