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Doug Ford’s PCs win massive majority

CLC encouraged by growth of new conservative parties

Paul Tuns

Doug Ford’s Progressive Conservatives returned with a larger majority than it won in 2018, but Campaign Life Coalition is “encouraged” by the showing of two upstart parties with pro-life leaders and policies, the New Blue led by Jim Karahalios and Derek Sloan’s Ontario Party.

According to Campaign Life Coalition, there were more than 100 green-lighted candidates who would stand up for life and family -- most of them in the New Blue and Ontario parties -- and seven green-lighted PC candidates won. There could be others because CLC did not have information about all the PC candidates.

The Progressive Conservatives won nearly 41 per cent of the vote while the Liberals and NDP were practically tied with about 23.7 per cent of the vote, followed by the Green Party (6 per cent), New Blue (2.7) and Ontario Party (1.8). This translated into 83 seats for the PCs, 31 for the NDP, eight for the Liberals and one for the Green Party. Neither the New Blue nor Ontario Party won any seats. The PCs won seven more seats than it did in 2018, while the NDP lost nine and Liberals gained just one. An independent won in Haldimand-Norfolk: Bobbi Ann Brady, the long-time assistant to retiring PC MPP Toby Barrett, ran as an independent after the party appointed a local mayor, Ken Hewitt, as the PC candidate. Brady won by more than 2000 votes. Only one PC candidate seeking re-election lost—Jeremy Roberts in Ottawa West-Nepean.

Liberal leader Steven

Del Duca lost to Michael Tibollo by nearly 7000 votes in Vaughan-Woodbridge. Both Del Duca and the NDP’s Andrea Horwath announced they were stepping down as leaders of their respective parties.

The final voter turnout was 42 per cent -- a new low by six percentage points for the province -- indicating that most Ontarians either tuned out the election or were turned off by the major parties. The NDP lost more than 800,000 votes compared to 2018, while the Tories lost about half that many.

The New Blue and Ontario parties garnered nearly 210,000 votes between them, or about 4.5 per cent of the vote, although none of their candidates finished ahead of the traditional parties. CLC national president Jeff Gunnarson said in a statement that the showing of the New Blue and Ontario parties showed a hunger “for serious change.” Gunnarson said, “These voters said, ‘Enough of spineless leaders. We’ll vote instead for parties with leaders and candidates who wholeheartedly respect life, freedom, parental rights, and God’s plan for marriage and family.’” Gunnarson said the results “do not indicate the end of a movement, but the beginning – a movement that is only growing and becoming more powerful,” and that “the numbers show a grassroots movement that will certainly win future elections. And, when that day comes, children in the womb targeted for abortion will have a powerful political champion.”

The New Blue Party won about 126,000 votes province-wide, and garnered at

least 1000 votes in 50 ridings. They finished fourth in 12 ridings and third in Timmins (there was no Liberal candidate). Leader Jim Karahalios won more than six per cent of the vote in Kitchener-Conestoga. Belinda Karahalios, who was elected as a Progressive Conservative in Cambridge in 2018, had the best performance among New Blue candidates, winning 4,374 votes or 11.1 per cent of those casting ballots in Cambridge.

The Ontario Party won nearly 84,000 votes province-wide, and garnered at least 1000 votes in 17 ridings. They finished fourth in five ridings and third in Chatham-Kent-Leamington. Rod Nicholls, a long-time PC MPP who was kicked out of caucus for not being vaccinated, won nearly 15 per cent of the vote in the southwestern Ontario riding, taking 5416 votes. That was the best showing of any Ontario Party candidate. Leader Derek Sloan ran in the riding he used to represent federally, Hastings-Lennox and Addington, and finished fourth with 2812 votes or 7.4 per cent. The Ontario Party also had a strong showing in Oxford County, winning 3579 votes, just 2000 behind Liberal Mary Holmes.

Election-watcher Henry Olsen of the Washington-based Ethics and Public Policy Center tweeted that “The 2 conservative break-away parties were a non-factor tonight. Even assuming generously that every person who voted for New Blue or the Ontario Party would have voted PC, their combined totals only exceeded the PC losing margin in 3 seats.” In other words, the

upstart conservative parties did not really cost the PCs. Gunnarson told The Interim he was disappointed the PCs were rewarded with a majority after their flip-flops, lies, and broken promises.” Gunnarson said that Ford vowed to scrap Kathleen Wynne’s sex-ed program, implement conscience protection for health care workers, and fight for free speech, and that he indicated an openness to the pro-life position. Four years later, the sex-ed curriculum is still in place, as is the province’s anti-free speech bubble zones that outlaw pro-life witnessing near facilities that commit abortions and doctors still don’t have conscience rights protected. Gunnarson said it was Ford who shut down churches in Ontario during his COVID lockdowns and threatened the livelihoods of Ontarians if they did not get their abortion-tainted jabs and threw out a half-dozen members of caucus for representing their consciences or constituents over the last four years.

CLC communications director Pete Baklinski said there is one promise he hopes Ford won’t keep: “Ford recently promised that, in the wake of the U.S. Supreme Court leaked abortion decision, he’ll keep abortion access ‘exactly the same’ in Ontario.” Baklinski said, “I wish that this would be his next broken promise.”

Two former CLC interns ran as candidates. Gregory Tomchyshyn won 625 votes for the Ontario Party in Mississauga East-Cookville. Peter Naus won 373 votes for New Blue in Scarborough Southwest. Both finished fifth.

Canada birth rate hits all-time low

Paul Tuns

Statistics Canada released data May 31 showing that the average birth rate for women has decreased to a record-low 1.4 children per woman of child-bearing age, down from the previous low of 1.47 in 2019; 2.1 children per woman of child-bearing age is considered the natural replacement rate for a population.

Canada’s population has grown 5.2 per cent since 2016 to just under 37 million people but Statistics Canada observed “immigration, not fertility, mostly drove Canada’s population growth during that period.” In 2021, Canada brought in 401,000 new immigrants, a number the Liberal government wants to see increase to help grow the economy.

In 2020, the most recent year for which there is data available, there were only 358,604 births, a drop of more than 13,000 from 2019 and the lowest mark since 2007.

Statistics Canada reported that surveys show that one-quarter of Canadians changed their fertility plans – the timing or number of children desired -- because of the COVID-19 pandemic. The *Campaign Life Coalition National News* reported, “The birth rate has been in steep decline in recent decades so the pandemic is not to blame; it only made things worse.”

Canada is already among the “late-childbearing countries,” with the average age of mothers at the time of delivery at 31.3 years, indicating many women are putting off having children until much later in life. In 2016, the average age of mother at time of delivery was 30.7 years. Women who have children later in life tend to have fewer

children and fewer children than they desire.

The birth rate varied greatly among provinces, with just 1.17 births per woman in B.C. and to a high of 1.78 births per woman in Saskatchewan. Only Nunavut had a birth rate above the replacement rate.

Statistics Canada noted “if the country’s fertility rate continues to decline further in the coming years, Canada could join the countries with the ‘lowest-low’ fertility rates (1.3 or

Canada has one of the lowest fertility rates in the world

less children per woman) – a situation with rapid population aging and increased stress on the labour market, public health care, and pension systems.”

Other countries with such low fertility rates include South Korea (1.1), Italy (1.22), and Spain (1.27). Japan and Poland are also headed in that direction at 1.38 and 1.4 births per woman of child-bearing age.

Not everyone is concerned about Canada’s tumbling fertility rate. Susan McDaniel, a sociology professor at the University of Victoria, told CTV News falling birth rates is “a good trend” because “it’s better for the children if there are fewer children, it’s better for the parents if there are fewer children, and it’s better for the society and the planet and everything else.”

CLC urges supporters to vote only for Leslyn Lewis

Lewis is the only pro-life candidate among six vying for Tory leadership

Paul Tuns

Of the six contenders for the Conservative leadership, only one, MP Leslyn Lewis, has been rated pro-life by Campaign Life Coalition.

CLC was hoping that former Ontario MPP Roman Baber would be a viable down-ballot candidate for pro-lifers because he has vowed to allow MPs to vote their conscience and bring forth pro-life private member’s bills, but after the U.S. Supreme Court overturned *Roe v. Wade* on June 24, Baber made it clear he supported legal abortion.

The five other Conservative leadership contenders, MPs Scott Aitchison and Pierre Poilievre, Brampton Mayor Patrick Brown, and former Quebec premier Jean

Charest, have all vowed to not restrict abortion if they form government and

ber’s bills or motions on abortion.

Conservative Party mem-



Leslyn Lewis is the only pro-life candidate in the Conservative leadership race.

would not allow MPs to bring forth private mem-

bers can rank their preferences, but Campaign Life

Study raises questions about ‘gender-affirming care’

Philip Tomchyshyn

Though gender confusion in minors typically subsides without invasive treatment, gender confused minors are at a higher risk of committing suicide than their peers. It has been proposed that suicide rates can be decreased if confused adolescents receive cross-sex medical interventions, particularly through the prescription of puberty blockers and sex hormones. Several organizations, including the World Professional Association for Transgender Health and The Trevor Project, are lobbying government to reduce regulations, including the necessity of parental consent for minors to receive medical treatment, allowing adolescents easier access to cross-sex medication.

A study by the Washington-based Heritage Foundation challenged the claim that unrestricted access to medical interventions reduces adolescent suicide rates. The author, Jay P. Greene, assessed numerous scientific studies used to support the suicide link. He found that the frequently cited articles are flawed in their statistical analyses and allowing minors to access cross-sex medication without a parent’s consent actually increases the risk of suicide.

The medical intervention of what is now known as “gender-affirming care” is two-fold. First, puberty blockers are prescribed to prevent the formation of natural secondary sexual characteristics, including facial hair in males and breasts in females. Then, cross-sex hormones are administered, typically testosterone for males and estrogen for females, causing an individual to develop traits similar to the opposite sex. Both puberty block-

ers and sex hormones were developed as treatments for separate ailments and have been repurposed for “gender-affirming care” for people suffering from gender dysphoria.

Gender-affirming care originated around 1990 in the Netherlands and the treatment was not prescribed in the United States prior to 2007. The method remained uncommon until 2010 but became mainstream practice in both Canada and the United States by 2015. Public interest in the practice correlates with its prevalence as a medical treatment, since more people have searched the internet for key terms such as “puberty blockers,” “transgender,” and “gender dysphoria” after “gender-affirming care” became commonplace.

Despite the rapid adoption of puberty blockers and sex hormones as a treatment for gender confusion, the method has never been subject to the rigorous research regimen required for the approval of a novel treatment. A randomized controlled trial has never been conducted to determine the potentially detrimental side-effects of these drugs in minors and few studies have examined the treatment’s long-term physical or emotional effects. Additionally, according to Greene, all of the studies that have been conducted have defects and inconsistencies in their procedural methods and analytical conclusions. This biased the articles’ results, making their conclusions unreliable.

Greene focused on the correlation between the ability for minors to access medical treatment without their parent’s consent and suicide rates. He uses three methods to determine if the suicide rate of minors increased: 1) as the

key internet terms become commonplace; 2) in states where minors are allowed to access medical care without a parent’s consent; or 3) in comparison between states which allow or disallow adolescents to access medical care without parental consent. In states where adolescents were allowed to access medical treatment without parental consent, the suicide rate of people between the ages of 12 and 23 increased by 3.5 times. More alarmingly, the suicide rates of minors did not differ significantly among states until gender-affirming care became a common practice in the U.S. after 2010. Since then, suicide rates have increased 1.6 times only in states which allow minors access to medical treatment without parental supervision.

Greene’s study did not assess if gender-affirming care increases the risk of suicide in minors versus those who do not receive any treatment. However, his data does show that allowing minors to access treatments which alter their sexual characteristics without their parent’s consent definitively increased suicidal tendencies. This challenges the rationale that increased access to gender-affirming care for minors decreases the risk of suicide. Greene suggests that minors are less likely to commit suicide if their parents are involved in their medical decisions, especially those which alter one’s secondary sexual characteristics and he implores states which allow minors access to medical treatment without the consultation of the parents to repeal their legislation.

In Canada, all provinces and territories have governmental funding for gender-affirming care. Most provinces and territories adopt the “mature-

minor doctrine,” in which a medical professional determines if a minor is capable of making a decision to transition from male to female or from female to male. British Columbia and New Brunswick only require a medical practitioner’s approval if a minor is younger than 19 or 16 respectively. In Ontario, Prince Edward Island, and Yukon, minors are considered competent regardless of age. Manitoba assumes that most minors are incapable of giving informed consent until 16. In Quebec, adolescents younger than 14 can only give consent to optional, supposedly low-risk procedures.

In the United States, 33 states allow minors to access medical treatment without a parent while 17 states still require a parent’s consent. California has passed a law, AB 1184, which prevents insurance companies from listing a minor’s “sensitive services” upon a parent’s insurance policy, including puberty blockers or sex-reassignment surgery.

Gender hormone therapy is allowed in 28 countries in Europe. In the United Kingdom, children can receive cross-sex hormones between the ages of 16 to 18, but the government is looking at restricting the practice over the objections of the National Health Service. Sweden and Finland have recently created stricter criteria for those younger than 18. Therapy is allowed at age 18 in Austria, Italy, France, and Hungary, and age 16 in Poland, Spain, Ireland, and the Netherlands. The youngest age at which a minor can receive treatment without a parent’s consent is in Latvia (14). However, with a parent’s consent, a minor can receive hormone therapy at the age of 12 in the Netherlands or at any age in Croatia.

Study counters argument abortion benefits economy

Oswald Clark

In May, Janet Yellen, the Treasury Secretary, said that outlawing abortion would hurt the economy by limiting educational and employment opportunities for women. Testifying before the Senate Banking Committee, she said, “I believe that eliminating the right of women to make decisions about when and whether to have children would have very damaging effects on the economy and would set women back decades.”

Yellen argued that legal abortion “enabled many women to finish school,” which “increased their earning potential” and “allowed women to plan and balance their families and careers.” She said that research indicates “denying women access to abortion increased their odds of living in poverty or need for public assistance.”

Last year, 154 economists filed an amicus brief with the Supreme Court in *Dobbs v. Jackson Women’s Health Organization*, arguing that there is “ample evidence” indicating *Roe v. Wade* “is causally connected to women’s advancements in social and economic life,” that legal abortion “still matters for women’s progress” and being denied abortion “would have a significant and negative impact on women’s lives.” The economists summarize dozens of studies that indicate women attain higher levels of education, labour force participation, and income because they can escape the consequences of unplanned pregnancy. However, the amicus brief offers no figures for the net benefit abortion allegedly provides.

Economists refer to the lost earnings mothers suffer due to having a child as the “motherhood penalty” and generally the economic literature finds that a number of factors affect the motherhood penalty such as whether a child is planned ad the demographic characteristics of the mother. Never, however, has the economic costs of abortion from the perspective of the preborn child been conducted.

Last month, the Joint Economic Committee (JEC) released a study from the economic perspective of aborted children, and it showed that the economic cost of abortion in 2019 alone was \$6.9 trillion USD, or 32 per cent of the Gross Domestic Product.

The JEC is a congressional advisory committee comprised of Democrats and Republicans, both senators and members of the House of Representatives. The study was issued by JEC Republicans.

“The Economic Costs of Abortion” acknowledges that “Abortion at its core is a moral issue rather than an economic one,” but “even in economic terms, the costs of abortion vastly outweigh any claimed benefits.”

The study notes that earnings of the average moth-

er falls by approximately \$26,000 over the first six months of her first child’s life,” suggesting that abortions in any given year increases mothers’ earnings by a total \$16.2 billion. However, even at that figure, the “economic cost of abortion due the loss of unborn lives is 425 times larger than the earnings loss mothers would be expected to incur when having a child.”

It states, “Studies of the economic benefits of abortion fail to consider its far greater cost, the increased risk of mortality of unborn babies.” JEC Republicans applied the value of a statistical life (VSL), a metric government uses to evaluate public policies do determine whether or not they are worth the cost per life saved, to preborn children killed by abortion. Each department uses different VSLs or range of VSLs, and the JEC study assumes the value of a human life is \$10.9 mil-



Republican Senator Mike Lee said, “This report debunks the myth that the economy is any reason to perpetuate the tragedy of abortion.”

lion, the median VSL utilized by the Department of Transportation; multiplying that figure by the 629,898 reported legal abortions in the U.S. in 2019, leads to the figure of almost \$7 trillion. The study acknowledges this is a lower-end estimate because it does not include illegal and unreported abortions, such as those committed in California and Maryland (non-reporting states).

The authors state, “While there are other costs and benefits of pregnancy and child-rearing, it is clear that the economic cost of abortion to the unborn babies who face an increased mortality risk from abortion has an outsized effect on any calculation and should not be ignored.”

The \$6.9 annual trillion cost of abortion does not include the external costs of abortion such as the long-term effects of shrinking the labour force, stunting innovation, limiting economic growth, and weakening the solvency of social insurance programs like Social Security and Medicare that depend on workers to support the growing elderly population. The study states, “abortion has reduced the U.S. population, and in so doing, has shrunk the labor force, prevented innovative ideas from improving American lives, and suppressed total economic output,” noting that the long-term health of the economy is undermined by slowing population growth. It stresses that even by the limited scope of considering labour force participation of women, over the long-run, the labour force is bound to suffer due to legal abortion.

Life’s cancellation

A sportscaster is fired; a talking head offers a groveling apology; a media figure makes headlines for recently uncovered remarks. In each case, a crowd brays for punishment and either delights in destruction or slinks away unsatisfied. What we call “cancel culture” seems like something exquisitely modern, a contemporary ritual emerging only at the intersection of celebrity, technology, and the enduring dynamics of human nature. But the roots of this phenomenon are depressingly deep. The pages of history teem with tawdry episodes of murderous mobs singling out certain people or peoples as the arbitrary objects of their violent attention. Ancient phrases like the “scapegoat” and “bread and circuses” have survived, in our languages, for good reason. The rituals of rejection and humiliation one finds in the media today are, in fact, reenactments of primal pageants that recede from view in moments of stability and peace. The scripts for their performance, however, never change—and never completely disappear.

Nor is real or metaphorical mob violence the only form which “cancel culture” can take. The English word “cancel” derives from a Latin root which refers to a “lattice,” and draws its meaning from the visual appearance of a crossed-out word. Indeed, the word “cancel” survives the migration from the age of manuscripts to the era of the printing press, becoming a term for both the eliminated or substituted pages of a printed book. While the way that a bookmaker “cancels” differs from that of the mob, a strong similarity persists: the heckler’s veto and the tyrant’s fiat are both forms of raw power exerted over any offending aspects of reality itself. As one historian observes, noting a parallel in the infamous Russian dictator’s murderous policies and his long history as a newspaper editor, “Stalin excised people—indeed whole peoples—out of the manuscript of worldly existence.”

With this dark legacy in view, one cannot be complacent about the prevalence of “cancel culture” in our own culture. While this two-part term is usually read as a noun and its modifying adjective, it would often be more apt to take the phrase as verb and object, since the aim of “cancel culture” is really to cancel culture itself. All of the most egregious examples of off-color remarks or jokes in bad taste are merely the charged “hard cases” which justify the principle of the cultural death penalty. Once this principle is accepted, anything which fails to adhere to an ever more stringent standard of radical values needs to plead for its very life. But how did we accept so quickly this dangerous idea? What precedent has allowed our cultural inheritance—from books to statues to prominent politicians—to be eliminated so easily?

There are many ways to approach these complex, nettlesome questions, but one answer above all needs to be offered. Abortion and euthanasia were the “proof-of-concept” for cancellation in the Western world. The unborn and the elderly have for too long been deprived not simply of participation, but of protection for their very lives. Recent developments in Canada testify to this fact. Some commentators have been rightly alarmed by the speed with which basic civic freedoms—of speech, assembly, and

political participation—have been squeezed, if not suspended outright, in recent weeks and months. But the unrecognized antecedent to these outrages is the ongoing and enduring violation of the right on which all of these other rights depend: the right to life. Abortion and euthanasia—those barbarically cruel acts by which the weak and the vulnerable are excised from human existence—are the basis of all of these subsequent denials. Any culture that begins to violate the right to life vandalizes all others soon enough.

In other words, the cancellation of life may start small—indeed, infinitesimally small in the case of discarded human embryos—but it takes on titanic, tyrannical proportions eventually. The culture of cancellation is simply the culture of death working through the realm of human achievement, applying the logic of abortion and euthanasia to cultural products which are deemed “unwanted” or “burdensome.” For this reason, it is not enough simply to oppose this now-famous, visible form of wanton destruction, but to link the iconoclastic bloodlust one finds in newsprint and in newsfeeds with the even more egregious destruction of life at its beginnings and its ends. Being authentically pro-life is the most powerful opposition to cancel culture because only the affirmation of life’s sanctity can ensure the stability of cultural memory and safety of civic freedoms; a world in which life can be destroyed, however, is one in which every monument can be razed and all dissenting voices silenced.

The connection between cancel culture and the culture of death lays bare the destructive pride at the roots of each. In both cases, the one who cancels usurps the position of the Creator Himself, undoing His primal act, and opposing creation’s reality and goodness. When Christ says of the devil that “he was a murderer from the beginning, not holding to the truth, for there is no truth in him” (8:44), Our Lord not only reveals the desire to “falsify” which lurks in all acts of violence, but also the murderous, reality-denying dimension of lies themselves. The liar and the murder contest the first, beneficent judgements that God passes upon Creation—that it was good and, in its totality, very good—which we can take to mean that no single part can be arbitrarily destroyed.

Therefore, no citizen should be exposed to the horror of murder before birth, nor menaced with death in life’s twilight. So too, no person should be ritually expelled from society, and no past people or cultural artifacts should ever be consigned to the Orwellian memory hole. Nor should anyone ever be barred from the most basic participation in civic life: the right to join in debate, to contest political policies, or to contribute to the deliberative work of democracy even when this participation takes the form of active, public witnessing or civil disobedience. To deny citizens the ability to bear any of these essential responsibilities is to expose them to the same peril of our fellow citizens in the womb. It is not too much to say that cancel culture is, at some level, a form “post-natal abortion.” Indeed, a society that tolerates prenatal infanticide eventually accept “cancellation,” in all of its forms, as a logical consequence—and this is precisely what we are seeing today.

The end of Roe

The Supreme Court of the United States reversed one of its most grievous mistakes, when upholding Mississippi’s 15-week abortion ban, a majority decided to overturn its infamous 1973 *Roe v. Wade* decision. June 24 will be remembered as a momentous day when the political, legal, and activist strategies of the pro-life movement gained

a generational victory by removing the stain on the American body politic, namely the fiction that abortion was a constitutional right.

It is cause for celebration. But the end of *Roe* marks the beginning of a new chapter to restore legal protection to all preborn children. Let the hard work begin!



Letters

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

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The big picture

I’ve noticed that recently there have been more letters to the editor in which the writer objects to *The Interim* including articles which criticize Trudeau’s or the provincial premiers’ actions during the pandemic, especially since the “vaccine” mandate was declared at the federal and provincial levels. Some writers, specifically mentioning the columns of John Carpay, president of the Justice Centre for Constitutional Freedoms, wondered what criticisms of pandemic restrictions have to do with the issues of promotion and acceptance of the evils of abortion and euthanasia, and the attacks on marriage and the nuclear family by radical activists promoting socialism, secularism, and homosexuality. They admonished the pro-life movement’s newspaper that there are diverse opinions on the issues that are “outside their lane.” But are the pandemic issues of governments and their public health bureaucrats, virus-fearmongering, allowing only one pandemic narrative, demanding lockdowns of the healthy, and especially mandating experimental drugs (“vaccines”) not evidence of a continuing and elevated pattern of authoritarian government actions?

These same governments dictatorially declare abortion to be a woman’s right and a human right, contrary to natural law and the Fifth commandment. They deny the humanity of the unborn from the moment of conception, despite medical science and ultrasound imaging proving this beyond any doubt. They abrogate the right to life of the innocent unborn for any or no reason at all, ignoring justice and the need to protect Canada’s unborn citizens. They promote abortion as health care, despite the deadly brutality of abortion (killing) procedures and the serious and deadly harms done to abortive women and their families and friends. They describe euthanasia (killing again) as medical aid in dying, when in fact, the medical practitioners actually promote, prescribe and inject the

deadly drugs, without their patients’ assistance and sometimes without their informed knowledge or explicit approval. Our “democratic” governments are elected to protect and defend our God-given human rights. They have no jurisdiction concerning these rights which are granted by God our Creator, and guaranteed under the Canadian Charter. Which other rights will these governments decide, against the will of the people, to deny, proscribe and limit in order to advance their own anti-life, socialist, and progressive agenda? The pro-life movement and its members need to look at the big picture, stand outside the box and they need to recognize that justice denied to anyone, is justice denied to all.

Carla Revington
Lucan, Ont..

What is a woman?

I would like to describe two true scenarios as with respect to the recent documentary, “What is a woman?” A recent tweet by a 65-year-old Scotsman is revealing. He went to his local blood donor clinic to give blood. He had already, over the years, donated about 150 pints of blood. When filling out the required paperwork prior to donating, he saw that he was being asked if he was pregnant. He left that part of the questionnaire blank, but was told that he couldn’t donate blood if he didn’t fill in the information required. He retorted that he would not fill it in since it was foolish and would never donate again, and left the clinic. In the second instance, my friend was being questioned by a medical doctor, by telephone, on personal history in advance of a knee operation later this summer. My friend, also, was asked the pregnancy question and laughed this off as silly. My friend is an 84-year-old man. Has the medical profession gone mad?

J.M. Glover
Southampton, Ont.

Full of sound and fury

Donald DeMarco
Commentary

The recent protests against the National March for Life in Ottawa and against the possible overturning of *Roe v. Wade* in the United States has featured three slogans that represent the core of the pro-abortion position: “My Body,” My Future,” and “My Choice.” A realistic analysis of these slogans, however, exposes their vacuity. In no way do they justify abortion. Rather, they reveal the ignorance and desperation of those who believe that their slogans have merit.

‘My body’
Julius Caesar Aranzi, a 16th century anatomist, was the first to discover that the blood system of the fetus is independent of that of the pregnant woman. Those who contend that the fetus is part of the woman’s body are six centuries behind the times. In 1620, Paolo Zacchia, in Italy, and Thomas Fienus in Belgium, working independently of each other, rejected the Aristotelian theory of delayed animation and found scientific evidence that the life of the fetus begins at or very near conception. In 1644, Pope Innocent X conferred upon Paolo Zacchia the title of “General Proto-Physician of the Entire Roman Ecclesiastical State.” Considering the accomplishments of Fienus and Zacchia, Harry Blackmun was five centuries behind the times when, in his 1973 *Roe v. Wade* decision, stated that there is no clear

evidence as to when life begins. Science has shown, consistently and convincingly, and in a variety of ways, that the unborn child is not part of the pregnant woman’s body, but merely resides in her womb until it is ready to be born.

“Resides” is the key word. A sick person may reside in a hospital for a period of time until he is healthy enough to return to the outside world. During his stay, though his continued life is dependent on the care he receives from the hospital staff, he is certainly not part of the hospital. He remains the same person during and after his treatment. Furthermore, the pregnant mother’s body cannot provide sperm to fertilize her egg that initiates the life of a new human being. The unborn child may be male, further distinguishing it from his female host. If the fetus were truly “part” of the pregnant woman’s body, it would remain so long after birth. No one would contend that a 30-year-old person is still part of his mother’s body.

‘My Future’
No one can correctly predict his or her future. Nonetheless, it is well-known that a significant number of women who have had an abortion experience a variety of adverse effects, physically, psychologically, and spiritually. The violent and arbitrary interruption of a pregnancy, which is the essence of abortion, is contrary to nature and cannot be regarded as a valid medical procedure

that safeguards the woman’s future. Abortion leaves its mark and creates physiological problems that affect future pregnancies. Even doctors who approve abortion have advised against an abortion where the woman has not completed her family. Abortion can affect the lives of unborn children in generations to come.

To insist on one’s own future at the expense of the future of the unborn child is not consistent with a regard for the future in general, but for only that of one person whose abortion is often followed by regret. The life and the reality of the unborn child is something that is well-known and is uncontroversial. One’s future, on the other hand, is unknown. To assign a greater value to a future life that is unknown than to a reality that is known is essentially unrealistic. Philosophically, it is to prefer the abstract to the concrete. We advance toward a better future by caring for the lives that exist in the present. The present is prologue, not the future.

‘My Choice’
We live in a culture that preaches “Don’t do drugs,” “Don’t drink and drive,” “Don’t drive without fastening your seat belt,” “Don’t treat others as sex objects,” “Don’t be judgmental,” “Don’t discuss religion or politics,” and so on. We are inundated with “don’ts.” It should be clear that mere choice is not something that is consistently and universally recommended. In order to choose abortion, many negative choices

must precede it: the unborn fetus is not human, the Ten Commandments are no longer relevant, abortion is basically harmless, the old morality does not apply to the post-modern world, abortion does not adversely affect marriage or the family, etc. These negative choices (or denials) provide a nihilistic platform for choosing abortion. The choice to abort, therefore, is often made in a moral vacuum. Moreover, the pressure society exerts on a woman to have an abortion brings into question how free that woman is to make her own decision. Not all choices are good. The object of choice, though a critical factor, is often omitted from the picture. Abortion can be less than a choice and more of a shot in the dark. We often regret at our leisure what we have done in the past under duress.

The raucous clamor that calls attention to “my body,” my future,” and “my choice” is, as Shakespeare has expressed it, “full of sound and fury” (*Macbeth*). But it does not “signify nothing” as the Bard goes on to say. It signifies ignorance and desperation on the part of the protesters. But as slogans, they do, indeed, signify nothing.

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‘Queerer than we can suppose’



From the editor’s desk

I had planned to use this column to write about the Uvalde school shooting in Texas on May 18, and how it ties back to abortion and other cultural rot. I’m postponing that essay because this issue is jam-packed with a lot of “heavy” material. Instead, I return to covering a miscellany of events as is my usual practice in this column. There is no shortage of material about the lunacy of the modern world to draw from and I will draw your attention to those momentarily, but there is also some good news and common-sense out there worth noting.

Kate Gillio wrote a powerful essay for *Crisis* “How Having a Gay Father Showed Me the Lies of Progressive Catholics.” She describes how “my world began to shift radically after my father explained why he was sleeping with men.” That revelation to his daughter changed the way Gillio viewed her father, his home, and their relationship – none for the better. “When someone in authority,” she writes, “especially someone who is trusted, tells a child something is true that child will believe them.” That is why, Gillio argues, “Pride parades, drag queen story hour, and teaching gender as a social construct are so insidious.” And it is not merely parents whose lies can ruin a child. Gillio describes the “ultra-liberal California parish” she and her mother joined when the latter remarried, and the 17-year-old Gillio “certainly embraced what I heard the (local) Church taught on sexuality: open-mindedness, tolerance, acceptance.” Yet, she was conflicted by “what the Bible said so clearly, and the progressive wing of the Catholic Church was eager to help me.” Her liberal Catholic university “did a fantastic job of not just excusing but celebrating the behaviour of my by-then deceased father by whole-heartedly embracing and validat-

ing the homosexual lifestyle.” Her Theology of Marriage class had a same-sex couple talk to the students about the “sacredness of their marriage.” What changed Gillio’s mind along the way? Encounters with other moms who taught her the truth of Biblically based Christianity: “through the influence of my friends and by the grace of God, our family began to conform ourselves to the teaching of the Church.” She said without her friends’ “courageous truth-telling, I wonder if I would have changed.” Gillio noted that her early exchanges were sometimes heated, but because she knew her colleagues cared about her, the relationship between them was not defined by their disagreements. It is a helpful and hopeful reminder that while laws need much change and social structures reform, that the best way to change the culture is to change hearts and minds through our everyday encounters.

In recent years, the best runners and swimmers and other competitors in women’s sports are often men -- biological males who suppose themselves female, whether or not they have “transitioned.” This is patently unfair to actual women competing in events such as track and field, weightlifting, swimming, and mixed-martial arts. There have been comical pictures of actual girls and women on the lower tiers of medal ceremonies while an obvious male athlete is being draped with first prize, towering high above them. Few are willing to speak out against the unfairness of it all. Fortunately, FINA, the international swimming federation, has gone partway to competitive fairness in banning biological males who have gone through male puberty from competing in women’s competition. The rationale is straightforward: the average male body, regardless of what “gender-affirming” treatments they receive, is built larger and stronger than the average female body. (This does not mean that women can’t beat men in competition, but the tenth fastest man is often faster than the fastest woman. You might recall Billie Jean King beating Bobby Riggs in the 1970s; King was one of the best women tennis players at the time and Riggs was not ranked in the top 100 when she beat him.) The new FINA policy is not perfect; it permits pre-pubescent boys who took (dangerous) puberty blockers to compete in women’s swim meets if they can prove they have continuously suppressed their testosterone. FINA is considering an “open category” that would permit anyone regardless of their sex

See ‘Editor’ p. 19

Debating abortion in a post-human rights era

Amir Azarvan
Commentary

We in the pro-life movement may one day come to reminisce about the days when the fetus was described as a mere “clump of cells,” for often implicit in this otherwise false description was the recognition that if the fetus was more than this: if it was acknowledged to be a human being, then it merited protection. The effort to present the fetus as nothing more than a parasite or a bundle of cells often stemmed from this recognition.

You see, most people across the abortion divide shared a moral and epistemological foundation on which abortion could be meaningfully debated. They officially agreed on the concept of human rights - the idea that you are entitled to certain rights by virtue of the fact that you are a human. Accordingly, the abortion debate turned on the question of when human life (and thus the human right to life) began. If one could convincingly argue that it began at conception, then he could theoretically win the argument. Perhaps this shared foundation explains the ease with which I was able to have a beer with abortion rights advocates without the evening ending in a brawl.

Today, however, a growing number of “pro-choice” advocates appear to be abandoning the commitment to human rights, in which case the question of when human life begins is regarded as a loaded one. “Who cares if the fetus is human?” you may increasingly hear. “That fact, alone, doesn’t entitle it to life.” The implicit assumption behind such statements is that human life lacks intrinsic value. The “virtue” of this response is that it avoids the charge of being logically contradictory, at least with respect to the specific issue of abortion. After all, advocating for the right to kill an unborn child is perfectly (albeit diabolically) consistent with the belief that human life has no inherent value.

The drawback, of course, is that this logic implies that there is no moral basis to many of the causes that the Left normally champions. On what basis do we so passionately and unequivocally condemn torture if humans, as such, do not deserve better treatment? In what sense do “black lives matter” if human life lacks intrinsic value? The inescapable conclusion of this logic is that no one’s life ultimately matters.

Of course, the new “pro-choice” generation will not draw these logical conclusions, for they do not see themselves bound by logic. Not only do they deny the inherent worth of human life, but they also deny the value - or even the reality - of truth and logic. These pro-choice nihilists are significantly more likely to eschew belief in a god who will one day

hold them morally accountable. Thus, they believe that they can hold irreconcilable positions with spiritual impunity - feigning support for human rights in one instance, and disregarding them in another. The only constant is the will to power or desire for revolutionary euphoria. With such people it is decidedly more difficult to have a beer (at a minimum, drinks would be on them).

My opponents might object that I am relying on a slippery slope argument. Unlike post-birth humans (with the possible exception of newborns who survive their abortions), fetuses are not entitled to life because they lack “bodily autonomy.” This vile argument begs the following question: why does the fact of being dependent on another entail that one is worthy of destruction, instead of protection? Such a barbaric view strikes at the heart of what makes a society civilized: compassion for the most vulnerable.

Further, this argument draws a superficial distinction among humans. Is a one day-old infant autonomous? True, she is no longer tied to her mother by an umbilical cord. But can she feed herself? For that matter, are any of us truly autonomous? Have you grown your own food, sewn your own clothes, or built your own shelter? How would you fare you if those who have provided you with these and other material necessities suddenly vanished? As it turns out, then, this argument does not provide a basis for a coherent “pro-choice” position.

No, I am not suggesting that we abandon dialogue with abortion rights advocates, even if their willingness to reason has diminished. However, we must not naively think that we can debate our way out of this crisis. We must also put pressure on our leaders to respond effectively to violence from pro-choice extremists, should *Roe v. Wade* be overturned. Even an elected official has issued “a call to arms.” (To those who wish to downplay the significance of this tweet, I am sorry, but now is not the time for figurative language.) Beyond appealing to their minds, our government must be willing to strike fear in their hearts. If our leaders are not prepared to uphold the law - if they remain unwilling to use proportionate force to suppress violence - then they may come to regret their support of *Roe*’s overturning. Indeed, the recent leak from Supreme Court may ironically prove to be a gift for the Far Left, as it may embolden radicals to take measures that hasten the demise of our constitutional republic.

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So-called right to abortion



National Affairs
Rory Leishman

In response to a leaked document suggesting that the Supreme Court of the United States is poised to overturn its 1973 *Roe* decision which purported to find a hitherto unknown right to abortion hidden in the United States Constitution, Prime Minister Justin Trudeau issued a public statement alleging: “The right to choose is a woman’s right and a woman’s right alone. Every woman in Canada has a right to a safe and legal abortion.”

As readers of *The Interim* well understand, that statement is wrong; absolutely wrong; dead wrong. There is no more fundamental moral principle than: “Thou shalt not kill.” Understood in the light of reason, the plain words of this biblical commandment clearly affirm that it is everywhere and always a grave crime to deliberately kill an innocent human being.

Trudeau evidently understands this elementary moral truth. Otherwise, why do he and almost all other proponents of abortion on demand coyly refer to a woman’s “right to choose” rather than frankly state what they really mean: that every mother has a right to kill her own pre-born baby, either by swallowing a death-dealing pill or contracting with an abortionist.

There is, of course, no such right. The very idea is monstrous. The drafters of the United States Declaration of Independence plainly stated: “We hold these truths to be self-evident that all men (that is to say, all human beings) are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these (is) Life.”

That truth is, indeed, self-evident. It is a truth that the proponents of abortion must know in their heart of hearts, but try to deny. It must be evident to even the meanest intelligence nowadays that human life begins at conception and that deliberately aborting that life is wrong.

No one has expressed this truth more eloquently than did Pope Saint John Paul II in his great 1995 encyclical *Evangelium Vitae*, The Gospel of Life: “I declare that direct abortion, that is, abortion willed as an end or as a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being.... No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the Law of God which is written in every human heart, knowable by reason itself, and proclaimed by the Church.”

As a professing Catholic, Trudeau, it might be supposed, would pay some heed to this authoritative declaration by a revered former head of his Church, but not so. He seems to side with those secular intellectuals who illogically maintain both that morality is a matter of arbitrary personal taste and that a woman has an inalienable right to an abortion.

Moral relativism makes no sense. Sir William Blackstone, one of the greatest exponents of the common law of England, maintained that both reason and the experience of centuries confirm that there is a natural moral law that is no less binding on all people at all times than the laws of physics.

In his *Commentaries on the Law of England* (1765-1769), a classic text that until recently was esteemed as virtual holy writ in the law schools of England, Canada, and the United States, Blackstone stated: “This law of nature, dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe in all countries, and at all times; no human laws are of any validity, if contrary to this: and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original.”

Of course, most “pro-choice” zealots care nothing about the God-given natural law. When they say that the right to choose is a woman’s right and a woman’s right alone, they are referring to the secular laws of Canada.

However, even that assertion is false. Thanks to the arbitrary ruling by the Supreme Court of Canada in the 1988 *Morgentaler* case that struck down Canada’s abortion law, Canada is one of the few countries in the world that has no criminal law permitting or prohibiting an abortion. The Criminal Code of Canada, to our national shame, is entirely silent on this vital subject.

Suppose, though, that the Trudeau Liberals and their pro-abortion allies in all parties in Parliament were to enact a law permitting abortion on demand. Would that law give Canadian mothers a right to abort their own offspring? Absolutely not. Parliament might enact a law, but that enactment does not make the law valid. To paraphrase Blackstone, no human laws -- including no laws enacted by Parliament -- can have any force or effect if they violate the self-evident right to life of an innocent human being.

Euthanasia panelist quit over report

Interim Staff

The *Toronto Star* reported that Dr. Jeffrey Kirby resigned from the Ministry of Health’s expert panel on Medical Assistance in Dying (MAiD) for people with mental illnesses in April because the recommendations in the report made public in May were not stringent enough.

Alex Schadenberg, executive director of the Euthansaisa Prevention Coalition, argues the Final Report of the Expert Panel on MAiD and Mental Illness provides no clear guidelines or safeguards for euthanizing people suffering solely from mental illness.

The *Star*’s James Gallant reported that Kirby resigned after learning that the Final Report would not include dissenting opinions, which are often allowed for expert panels. Kirby told the *Star*, “In my view, the government needs to pay attention and learn from all the input they’re getting, and I would

be concerned if it goes forward with just those soft recommendations.”

Kirby explained, “More people will end up being approved for MAiD and having MAiD performed than is warranted, is the simplest way of saying it.”



Dr. Jeffrey Kirby

Kirby, a retired professor in the department of bioethics at Dalhousie University who supports access to MAiD (in the words of the *Star*’s reporter) “for only a small subset of individuals with prolonged and treatment-resistant mental illnesses,” said if the Trudeau government permits euthanasia and assisted-suicide

under a regime that resembles the Final Report’s recommendations, “If that’s all they incorporate, I will be legitimately concerned about it,” explaining, “I just don’t think there’s enough safety there.”

Kirby warned that the recommendations are clinical practices and says provinces, which have ultimate authority over the delivery of healthcare, could choose to implement them or not.

The *Star* also reported that Kirby was upset with the committee process, noting that it felt rushed: “There was such limited time to deal with such an important topic with so many dimensions.” Kirby said that the panel did not meet for long intervals between meetings, suggesting that they could have worked harder to develop more thorough guidelines.

The *Star* reported that another panel member, Ellen Cohen, resigned in December. According to her biography in the report,

Cohen has lived experience with mental illness and has worked for 30 years in community mental health. It is not clear if she shared Kirby’s reservations.

A Health Canada spokesman told the *Star* the government is reviewing the panel’s report. The federal government has until March 2023 to implement procedures to medically kill people who suffer solely from mental illness. The spokesman said, “It is not surprising that, with a project of this complexity, there will be divergent views” and “We are confident that the final report fully and accurately reflects the views of the 10 remaining members of the panel who indicated their unanimous support for the recommendations put forward.”

Schadenberg said, “Canada has now expanded the killing to people with mental illness alone and this “Expert Panel” suggests that the killing be done without clear guidelines.”

Pro-life signs frequent victims of vandalism

Philip Tomchyshyn

On May 24, in southwestern Ontario near Sarnia, a billboard with pro-life messaging was vandalized. The billboard, belonging to Lambton Right to Life, had only been in position for a month when someone removed five panels from the sign. Two of the panels included an image of a mother holding her child and the words “Choose Life,” making the image and message illegible.

John Lammers of Lambton Right to Life told *The Interim* that the group will spend between \$1000-\$1500 to repair the billboard and put it back up because it is effective in “changing people’s hearts.” Lammers said he met a woman who said she changed her mind about having an abortion and kept her child after seeing the billboard.

Lambton Right to Life will investigate the possibility of monitoring the billboard with a camera. A previous sign was set aflame in 2020 when it was being stored in a church parking lot. The repaired sign was splattered with paint but they were able to clean it up.

Lammers said Lambton Right to Life filed a report with the police but they have not heard about any developments in the investigation.

The incident in Lambton is not isolated. In Vernon, B.C., a pro-life billboard has been defaced three times with spray paint, most recently on Dec. 1, 2021.

Another billboard in front of St. Luke’s Parish in Vancouver was vandalized in March. This was

the second time since 2020 that the sign’s message, “You’ll never regret loving this much” was obscured by splashing multiple colours of paint on the sign.

In September of 2019, a large pro-life billboard was splattered with black paint in Red Deer, Alberta. It had been vandalized two months prior with a spray-painted abortion slogan. Red Deer Pro-Life even attempted to make their

sign as inoffensive as possible, using simple images of a baby, a grandmother, and the slogan, “Let the beat go on.”

An act of vandalism on July 12, 2018, in Eastern Passage, N.S., received media attention when the vandal defaced a pro-life Knights of Columbus sign. She used red spray paint to make the sign say “Defend Women” instead of “Defend Life.” She claimed that the

Knights of Columbus had no right to comment on abortion and the rights of women.


In most cases, when a pro-life billboard is vandalised there is no investigation or the police show little interest. There have been no reports of convictions of any of these acts of vandalism. Because the police seldom see many of these cases through, many are not reported.




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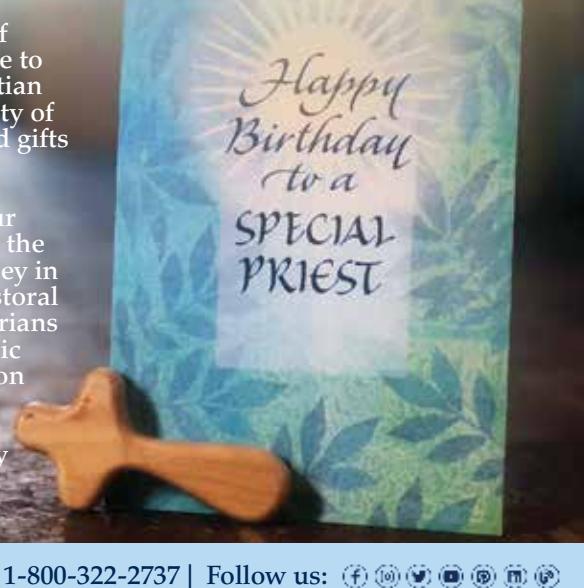



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Pro-abortion vandalism and violence included plans for Kavanaugh assassination

Oswald Clark

In the immediate aftermath of the *Dobbs* decision leak in May indicating that *Roe v. Wade* would be overturned, pro-life pregnancy centres and churches were targeted for vandalism and firebombs, with more than 50 such attacks and other disruptions reported to police across the U.S. between May 2 and the *Dobbs* decision being released on June 24.

A group called Jane’s Revenge claimed responsibility for several of the attacks, many of which had the spray-painted message “If abortion isn’t safe, neither are you!” Jane’s Revenge called for a “night of rage” on the day the *Dobbs* decision was released. The organization posted a message online to pro-life groups: “We offered an honourable way out. You could have walked away. Now the leash is off. And we will make it as hard as possible for your campaign of oppression to continue. We have demonstrated in the past month how easy and fun

it is to attack. We are versatile, we are mercurial, and we answer to no one but our-



elves. We promise to take increasingly drastic measures against oppressive infrastructures,” saying “those measures may not come in the form of something so easily

cleaned up as fire and graffiti.” Large protests were mostly

called in Denver to restore order, putting a kibosh on Stanley Cup celebrations that would have also taken place the same night after the Colorado Avalanche won the NHL championship.

On June 8, Justice Brett Kavanaugh, was the target of a 26-year-old man’s assassination plot. Nicholas John Roske, the would-be assailant arrived outside Kavanaugh’s home with a gun, ammunition, and a knife intending to kill the Justice. He changed his mind and turned himself in, but he also said he was motivated by the fact Justice Kavanaugh joined the opinion written by Justice Samuel Alito overturning Roe according to the leaked document. Roske drove to Maryland from Simi Valley, California, to assassinate Justice Kavanaugh after seeing his address listed online.

Justices Kavanaugh, Clarence Thomas, and Amy Coney Barrett also had their houses protested by pro-abortion activists virtually non-stop between the

See ‘Homeland’ p. 15

Monkeypox-gay connection

Mary Zwicker

As the fear of COVID-19 begins to ease up and life regains some of its normalcy, the World Health Organization has sounded the alarm on a new threat to society, Monkeypox, an epidemic that has been identified as spreading primarily through the gay community.

Monkeypox is a disease similar to smallpox, although less deadly. Originating in West and Central Africa, it is characterized by fever, achiness, fatigue, and red bumps or sores. Up to May 2022, there had been only seven recorded cases of Monkeypox within the United Kingdom between 2018 and 2021. However, the WHO reports that this outbreak has now spread to multiple European and American countries, as well as Australia, and not through the usual means.

A British study of the first 152 men with the monkeypox infection, 151 were “gay, bisexual, or other men who have sex with men (GBMSM), or reported same sex contact.”

Since mid-May, outbreaks of Monkeypox have been reported in various non-endemic countries, with seemingly no travel connections among most that can be traced back to Africa. According to the WHO, this current outbreak of Monkeypox has reportedly been transmitted “largely through sexual activity, primarily involving men who have sex with men.” Two raves early in May, are being held accountable for the current outbreak. The Grand Canary gay pride festival in Spain was attended by up to 80,000 people between May 5-15, and is one of the events that is being attested as a main spreader of Monkeypox.

Darklands, a fetish festival in Antwerp, Belgium, held from May 5-8, is identified as the other contributor. According to the Atlanta-based Centers for Disease Control and Prevention, the usual method of transmission is through bites or scratches from a diseased animal, contact with an infected animal or products made from them, or through “direct contact with body fluids or sores on an infected person or with materials that have touched body fluids or sores, such as clothing or linens.”

The CDC warns that Monkeypox can be transmitted through “respiratory secretions during prolonged, face-to-face contact. Monkeypox can spread during intimate contact between people, including during sex, as well as activities like kissing, cuddling, or touching parts of the body with monkey-

pox sores.” It also reported that “early data suggest that gay, bisexual, and other men who have sex with men make up a high number of cases.” Noting that “skin-to-skin contact” is high-risk, the CDC warns that “back rooms, saunas and sex clubs where there is minimal or no clothing and where intimate sexual contact occurs” increase the “likelihood of spreading monkeypox.” CDC advises people in such settings to “masturbate together at a distance of at least six feet.”

Despite the apparent risks, the WHO has given the green light to various gay pride events throughout the coming months, claiming that it is less of a risk and more of an opportunity to teach the gay community about the dangers of Monkeypox. Andy Scalé, one of the WHO’s strategic advisors said that it is “important that people who want to go out and celebrate gay pride” be able to do so, despite the outbreak.

Conservative journalist Paul Joseph Watson criticized Scalé, stating that “the WHO’s response clearly indicates that not being seen to be ‘homophobic’ is apparently more important than stopping the spread of viral diseases.” He decries the WHO’s decision as a double standard, reminding his readers of May 2020, “when governments had imposed draconian lockdowns that stopped people from attending the funerals of their loved ones, but millions of Black Lives Matter supporters were encouraged to gather in cities across the western world.” As of June 17, there were 168 cases in Canada, with 141 of those in Quebec.

Let it out



Talk Turkey
Josie Luetke

A few months ago, CLC Youth’s virtual pro-life club watched a bunch of clips from television and film intending to normalize abortion. Despite this agenda, the somber nature of abortion couldn’t quite be obscured, almost as if the scriptwriters, directors, and actors knew they couldn’t depart too far from reality if they wanted the scene to be believable. Patients were quiet and forlorn, crying, nervous and finicky, or else excessively frivolous (e.g. quibbling over pudding flavours).

My take-away—that any attempt to minimize abortion is doomed—was reaffirmed when I read *A Complicated Choice: Making Space for Grief and Healing in the Pro-Choice Movement* by Katey Zeh, a Baptist minister and CEO of the Religious Coalition for Reproductive Choice. She shares seventeen personal stories of abortion with the strange goal (reinforced in the foreword by Alexis McGill Johnson, president and CEO of Planned Parenthood Federation of America) of destigmatizing the experience, even celebrating it as “holy,” while also acknowledging its unfortunate “nuances.”

One of the storytellers, Erin Outson of St. Louis, Missouri, had a chemical abortion which caused pain so “awful and so intense that she passed out.” She obliviously asks, “How is it that when someone is having knee surgery, people come to support them, but they didn’t think to support me during my abortion?”

The answer is in the title of the book. No one talks about “grief and healing” or “loss” (of what?) following knee surgery, an appendectomy, or tonsillectomy. There isn’t a talk line like Exhale Pro-Voice (at least as far as I know) for those who have gone through these procedures; they don’t have the capacity to produce shame or to wound relationships.

Deep down, all of the women interviewed seemed to recognize that.

The rituals they engaged in post-abortion are the ones you would expect when mourning the death of a person—naming the baby; putting together a box to “honour” the pregnancy; throwing a bottle with messages and baby booties into the ocean; lighting a tea light on an altar.

Ashley, from Boston, reveals frankly, “Just like the loss of my father, my abortion will always be there. I will always be sad about it, and that’s OK.”

Adriana of New York, “cycle(d) through a range of emotions: relief, guilt, sadness, and shame. Sometimes these tough feelings would creep out of nowhere and surprise her.”

Heidi Howes of Columbus, Ohio, said her abortion of over five years ago “still feels raw.”

Kim Jorgensen Gane of St. Joseph, Michigan, had an abortion decades ago, but her “healing process is ongoing.”

Paradoxically, Afia Ofosu-Barko of Washington, DC, says, “It was a traumatic experience in so many ways, but I was so blessed through it.”

Reverend Karen Stoffers-Pugh of Chico, California, “is glad that she made the choice to have an abortion, even though it brought emotional and spiritual pain,” a pain lingering 40 years later.

According to Zeh, Veronika Granado of San Antonio, Texas, “didn’t have much of a chance to process her abortion experience . . . but she could see that it was having an impact on her life. Her relationship with her partner started to break down. She felt isolated and a little bit ashamed.” Nonetheless, Zeh repeatedly insists Granado was “at peace about her decision,” that it was only religious beliefs sowing doubt, and that “what she felt was not guilt but relief.” Zeh concludes, “it was the best, most mature decision she has made in her life.” Methinks the lady doth protest too much.

Inexplicably, despite documenting evidence to the contrary, Zeh asserts that the premise that “terminating a pregnancy causes long-term emotional trauma and distress” is a “flat-out lie,” and “that no scientific study has ever confirmed that.”

The cognitive dissonance is frighteningly strong, but understandable.

Last summer, while I was doing street activism, an older woman shared that she had an abortion, but didn’t regret it. I asked why not. In a moment of profound vulnerability and honesty, she said that she couldn’t handle all that would come with admitting she did.

Zeh quotes *John* 8:32: “The truth will set you free.” She and countless others have rejected “the truth,” however, in favour of “your truth” and “her truth” (i.e. the lies we tell ourselves). She points fingers at everyone else—family, community members, religious leaders, legislators, and medical professionals—as contributing to the struggle of post-abortive women. Preoccupied with how “complicated” this “choice” is, she misses the obvious conclusion: Abortion kills an innocent human being, one whom she spent the entire book ignoring.

The truth frees and will be freed; it already bubbles up in pain, in anger, in grief.

Reagan’s vision relevant today



Law Matters
John Carpay

Must freedom perish in a quiet, deadening accommodation with totalitarian evil? This question was asked by U.S. President Ronald Reagan in a speech he gave to the Parliament of the United Kingdom on June 8, 1982. Four decades later, Reagan’s speech is just as relevant.

“Democracy’s enemies have refined their instruments of oppression,” noted Reagan. How true today, considering Communist China’s “social credit” system, by which the state monitors the movement, travel, website posts, and purchasing decisions of citizens. The government rewards good communist citizens with greater access to travel, lower rates of interest on loans, and better schools for their children. Chinese people who criticize the regime find themselves unable to board a plane or train. Canada took a step towards Chinese-style “social credit” with vaccine passports. Canadians were required to divulge personal, private medical information to total strangers in order to live their normal daily lives and enjoy basic freedoms. Even today, Canadians who have refused the COVID injections (for which there is no long-term safety data) are punished with two weeks of home quarantine upon their return to Canada, while “good” Canadians face no such restriction on their freedom.

The enormous power of the modern state threatens human freedom, Reagan declared in 1982. He singled out the Soviet Union as running “against the tide of history by denying human freedom and human dignity to its citizens.” During the past 28 months, Canada’s federal and provincial politicians have not cited “building socialism” or “creating the worker’s paradise” as their pretext for violating our Charter rights and freedoms. Instead, the politicians’ pretext has been a virus that is worse than the average annual flu, but less than one per cent as deadly as the Spanish Flu of 1918. All of the restrictions on our rights and freedoms in the past 28 months have been based on the false claim of Dr. Neil Ferguson, made in March 2020, that COVID would be like the Spanish Flu of 1918.

“We must be staunch in our conviction that freedom is not the sole prerogative of a lucky few but the inalienable universal right of all human beings,” said Reagan. Forty years later, freedoms were and are denied to Canadians who make the legitimate and reasonable decision to exercise autonomy over their own bodies by refusing a new vaccine. The vaccine manufacturers have stated publicly that COVID vaccines do not stop the spread of the virus. And the Delta and Omicron variants spread quickly throughout societies with high vaccination rates, so there is no medical or scientific basis for discriminating against those who do not get these shots.

In 1982, communists had already ruled Russia for 65 years. It appeared that they would stay in power for many decades to come. Pro-freedom revolts in East Germany (1953), Hungary (1956), and Czechoslovakia (1968) had been ruthlessly suppressed. People feared, legitimately, that the Soviets might invade Poland to suppress its Solidarity movement. In spite of this dark and dire situation, Reagan called for the “rejection of the arbitrary power of the state,” recognizing that “collectivism stifles all the best human impulses, since the exodus from Egypt.” In the face of this oppression, Reagan declared with confidence that “the march for freedom and democracy” will “leave Marxism Leninism on the ash heap of history, as it has left other tyrannies which stifle the freedom and muzzle the self-expression of the people.” He reminded his listeners that “the forces of good ultimately rally and triumph over evil,” and that this struggle would be waged by “a test of wills and ideas” not bombs and rockets.

Alluding to the error of appeasing Hitler in the 1930s, and alluding to those who wanted to appease the Soviet Union in the 1980s, Reagan stated: “If history teaches anything, it teaches that self-delusion in the face of unpleasant facts is folly.”

The unpleasant facts that Canadians in 2022 should not delude themselves include the expansion of government surveillance over Canadians’ private lives through vaccine passports that can be re-introduced on a moment’s notice. Canadians have a choice. We can allow freedom to perish in a quiet, deadening accommodation with *Charter*-violating health orders and mandates. Or we can see to it that the march for freedom will leave the unscientific laws and policies of the past 28 months on the ash heap of history, with other forms of tyranny that stifle the human spirit and trample on human dignity.

John Carpay is president of the Justice Centre for Constitutional Freedoms.

Government ignores pleas to not target pro-life charities

Paul Tuns

A report by Campaign Life Coalition noted that the Trudeau government is ignoring the pleas of more than 12,000 Canadians demanding the government not punitively strip pro-life pregnancy centres of their charitable tax status.

Finance Minister Chrystia Freeland posted the government’s official response that the Trudeau government is “committed to taking action” against the pro-life groups.

The petition, launched by Campaign Life Coalition and officially filed with Parliament by several MPs in December 2021, was officially responded to by Freeland on January 31.

CLC’s petition says that if the Liberals follow through with their 2021 campaign promise to punish pro-life groups through the tax code, it could “jeopardize the charitable status of hospitals, houses of worship, schools, homeless shelters, and other charitable organizations which do not agree with the Liberal Party on this matter for reasons of conscience.” It asserts “charities and other non-profit organizations should not be discriminated against on the basis of their political views or religious values and should not be subject to a politicized ‘values test.’”

The petition also notes that the Trudeau Liberals had previously implemented a pro-abortion “values test” for employers that received the Canada Summer Jobs Program subsidy.

The petition states “All Canadians have a right under the Charter of Rights and Freedoms to freedom of expression without discrimination,” and therefore signatories call upon the government to “protect and preserve the application of charitable status rules on a politically and ideologically neutral basis.”

Several other petitions to the House of Commons signed by more than 3000 citizens called on MPs to do “everything in their power to prevent, block, organize against, and vote against any effort by the government to revoke the charitable status of pro-life organizations in Canada.”

In total, more than 15,000 Canadians have called upon the government to not punish pro-life charities by rescinding their charitable tax status.

These petitions have been read 40 times in the House of Commons by pro-life MPs since mid-December.

In her response to the official tabling of the petitions, Freeland said, “all Canadians should have the information they need to freely make decisions over their own bodies,” adding “registered charities that provide reproductive health services are required to provide accurate, judgement free and evidence-based information to women with respect to their rights and options at all stages of their pregnancy.”

Freeland committed to fulfilling the Liberal campaign promise and Prime Minister Justin Trudeau’s mandate letter to her directing the Finance Minister to introduce “amendments to the Income Tax Act to ensure that organizations that provide dishonest counselling to pregnant women are ineligible for charitable registration.”

David Cooke, CLC’s campaigns manager, said in Campaign Life Coalition’s report: “The Trudeau Liberals say they want to clamp down on ‘dishonest pro-life charities.’ That sounds reasonable to most people. Who wants to allow a dishonest charity to continue? However, the Canadian Revenue Agency (CRA) already screens for fraud and would close down a fraudulent charity. The real

issue is the Liberals’ new ‘definition’ of ‘dishonest,’ which for them essentially means an organization not promoting or endorsing abortion. The Liberals actually see all genuinely pro-life charities as dishonest.” Cooke said, “Politics needs to stay out of the charitable screening process entirely.”

Rebel News’s Sheila Gunn Reid investigated the government’s politicization of charitable status and found through an access to information request that the Trudeau government had already been working with the CRA to move on this file even before winning the election. In September, during the election campaign, the government provided a “heads up” about “compliance considerations” regarding the “anti-abortion item.”

Rebel News also reported on the government’s secretive dealings with the CRA: “By November, Finance was putting material together and seeking input from CRA — though only from people with Secret clearance: ‘Do we have the necessary tools.’ A further email hints at ‘another secret finance request’ linked to compliance and ongoing audits ‘and it’s not

Philip Tomchyshyn

On May 17, Halton Catholic District School Board trustee Helena Karabela proposed a motion to alter the board’s fundraising policies by recognizing the sanctity of life. The motion, “Upholding the Sanctity of Life in Fundraising Services at the Halton Catholic District School Board – Embryonic Stem Cell Research,” stated “that the Halton Catholic District School Board because it is a Catholic institution, will not provide or facilitate any fundraising services through any of its schools and board office, to registered charities and non-profits (including their subsidiaries, affiliates and associates) that in any way are involved in or support abortion through embryonic stem cell research through the advocacy, programs, finance, or material support.”

After a debate, the motion failed to pass in a 5 to 2 vote.

Karabela believes that Catholics need to uphold their values in all aspects of their lives, including when they donate money to charity. “We need to make sure that we are not giving money, not even one dollar, to any charity or non-profit that does not uphold the sanctity of life. If we did, then we would be in danger of funding or promoting evil actions,” she said in her opening comments during the debate.

Several trustees disagreed with the motion because it will halt fundraising for several prominent organizations, including

the Terry Fox Run and the SickKids Foundation. “I refuse to believe these collective acts of charity, love, and kindness which are happening in our schools and across our HCDSB system are evil,” trustee Brenda Agnew said.

Jack Fonseca, Campaign Life Coalition’s director of political operations, said that those who resisted the motion are misguided for



Halton District Catholic School Board trustee Helena Karabela has repeatedly sought to end the practice of school fundraising for causes that violate Church moral teaching.

various reasons: some believe that abortion is good despite the teachings of the Catholic Church, while others believe that the good that the charities do out weights the evil, and some might simply fear the mainstream media more than they care for Catholic moral teaching. “Whatever the reason, it boils down to an insufficiency of Catholic faith and ignorance of Catholic moral teaching,” he stated.

Several statements made

during the May 17 debate support all three of Fonseca’s observations.

Alex Power spoke behalf of Rev. Micheal Coren, an Anglican priest. She stated there was “nothing Christian” about the motion because it was against women’s rights. Reading Coren’s statement, she claimed that the Bible supports abortion, a statement which conflicts with Catholic teaching.

Kristen Kelly, a student representative stated that Christ “guided us to be non-discriminatory,” arguing that the motion inhibited students from helping others in need.

“I am pro-life. I have a tendency to be pro-life and I don’t shy away from saying that,” trustee Peter Derosa said, while opposing the motion. “The role to make those decisions of life or death depend on the individual and their own morality, because, in the end, I don’t have to live with the decisions they make. They do.”

Fonseca said the Catholic hierarchy in Canada was to blame for trustees abandoning Church moral teaching. “Our Bishops have failed to pass on the authentic Catholic faith for generations,” he said.

This is not the first time this year that Karabela proposed this kind of motion. Earlier this year she proposed a similar amendment to trustee Nancy Guzzo’s motion, Policy V-04 School Fundraising Activities. The amendment was defeated in a 5 to 3 vote.

Last month, Karabela

proposed two similar motions, “Upholding the Sanctity of Life in Fundraising Services at the Halton Catholic District School Board – Contraception” and “Upholding the Sanctity of Life in Fundraising Services at the Halton Catholic District School Board – Sterilization,” restricting funding for organizations that support contraception or sterilization. Both were determined to be out of order by chair Marvin Duarte. Trustees Karabela and Tim O’Brien attempted to appeal both rulings, but each was defeated in a 4 to 3 vote.

Even though each motion proposed this year has been rejected by the board, Fonseca thinks Karabela’s perseverance and persistence is important. “We’ve seen how unrelenting persistence works for the other side, and it’s very effective,” he said.

The Halton Catholic District School Board did pass such a motion in the past. In 2018, the motion “Upholding the Sanctity of Life Through Donations to Charities and Non-Profits” was carried in a vote of 5 to 3. It was claimed the public were not consulted during the decision and the policy was amended prior to being suspending in May of that year and was overturned in October 2018.

Jim Hughes, president emeritus of Campaign Life Coalition, told *The Interim*, “Karabela should supported in her re-election and electing new pro-life colleagues so that Catholic principles can be upheld.”

CLC looks ahead to municipal, trustee elections

Interim Staff

While most political attention is focused on federal and provincial elections and government, Campaign Life Coalition wants supporters to know that it is working on helping elect pro-life candidates for school board trustees and municipal city councils across the country with municipal elections scheduled in four provinces this fall: British Columbia on Oct. 15, Ontario on Oct. 24, Manitoba two days later, and Prince Edward Island on Nov. 7 except resort communities that hold their municipal elections on August 8.

CLC explains on its website that municipal elections are “extremely important to issues of life, family, and faith” even if it is often ignored by voters.

CLC national president Jeff Gunnarson told *The Interim* there are many issues that affect life and family that fall under school board and municipal control, including public health, local awareness campaigns, business regulations, sign and advertising rules, issue proclamations and flag raisings, among others. He said city councillors are needed to stop subsidies going to municipally

funded sexual and reproductive programs that distribute the morning-after pill and contraception, and to resist municipalities celebrating the LGBTQ lifestyle.

Gunnarson said school trustees are responsible for managing the education of children and are a “last line of defense” against bureaucrats and teachers unions that are attempting to usurp parental rights and push social agendas upon unsuspecting children. He said “school trustee elections are literally a battleground for the heart and soul of your children,” saying that pro-life candidates must run for both public and Catholic school boards.

Gunnarson said even if pro-lifers do not form a majority on a council or school board, they can expose anti-life, anti-family agendas at the municipal level, especially considering that there is little local media doing its job as watchdogs. “Sometimes,” he said, “decisions are postponed or altered simply because of a single voice resisting radical change.” Gunnarson also said that trustees and councillors can bring forward pro-life and pro-family issues to create a groundswell for change over the long-term.

CLC’s website says that trustee and municipal elections are important because they form a farm team for candidates to run later in provincial and federal elections, but Gunnarson stresses that the work that school board trustees, mayors, city or town councillors, wardens, and reeves do locally is important in its own right.

CLC is urging supporters to come forward themselves or identify pro-life and

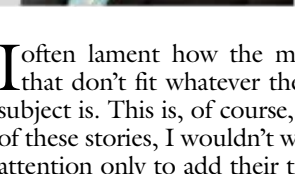
pro-family individuals within the community to run for municipal office, and to let CLC know they are running so the organization can assist them in connecting with local pro-life, pro-family voters.

The deadline to file nomination forms to run in municipal elections are August 2 in B.C., August 19 in Ontario, Sept. 20 in Manitoba, and three weeks before election day in PEI.



Looking away

Laying Down the Lawton Andrew Lawton



I often lament how the mainstream media ignores stories that don’t fit whatever the official narrative of a particular subject is. This is, of course, short-sighted of me. With many of these stories, I wouldn’t want the mainstream media to pay attention only to add their trademark spin.

One of this summer’s most-ignored stories was Canadian Armed Forces veteran James Topp’s march from Vancouver to Ottawa to protest vaccine mandates. Topp’s journey was covered only by independent media, save for some snarky headlines about his meeting with a group of members of parliament in Ottawa shortly before Canada Day.

“Conservative MPs met with anti-vaccine leaders inside parliament as convoy plans to return to Ottawa,” one headline read. “MPs meet with soldier charged with criticizing vaccine requirements while in uniform,” read another. CBC’s headline left Topp out altogether, finding the only angle of note that “CPC MPs meet with Freedom Convoy organizers.”

Topp invited all MPs to meet him, though it was only a handful of Conservatives who took him up on the offer. He was joined by several volunteers who’d been involved in the Freedom Convoy protest in Ottawa months earlier – and the subsequent Canada Day reboot.

The mainstream media vilified and maligned the Freedom Convoy, but not before first ignoring it. As I set out to write my first book, *The Freedom Convoy: The Inside Story of Three Weeks that Shook the World*, I was reminded how little coverage there was in those early weeks. It was only when the convoy was on its way to Ottawa and its size was inescapable that the stories started coming.

The things the media looks away from are the things we need to look towards.

It’s not just with those protesting COVID mandates, but also abortion. Readers of this publication are surely aware of Kermit Gosnell, the Philadelphia abortionist convicted of multiple murders and conducting hundreds of illegal late-term abortions (his true victim count will likely never be known).

Filmmakers Ann McElhinney and Phelim McAleer aptly called him “America’s biggest serial killer” in their book and true crime film about him. Gosnell was the prime villain in the story, but so too was the media, who treated his killings as a mere local crime story if they covered them at all.

This summer, McElhinney released a six-part true crime podcast series about Gosnell. Even years later, McElhinney told me she still meets people who’ve never heard of Gosnell. It’s not all that surprising since the media had an effective blackout on the story. Looking at Gosnell makes it difficult, if not impossible, to look favourably at abortion. That’s why we’re told to look away.

Newsrooms have a fraction of the journalists they used to have, so one might charitably say they are too under-resourced to cover *everything* that happens. Perhaps, but it’s still curious what gets covered and what doesn’t.

People who’ve suffered injuries or are bereaved because of COVID vaccines have had their own personal stories branded as “misinformation” by tech platforms such as Facebook and Twitter while the mainstream media ignores their plight. It’s only been in the last few weeks that some of these stories in Canada and the United Kingdom have – slowly – started to see exposure in places like the BBC and CBC.

Whenever I bring up media bias, I am careful to point out that it comes in different forms. One of the challenges is that newsrooms are populated by liberal arts graduates from big cities who have often gone through their lives without having to interact with people outside their bubbles, whether you’re talking about rural folks, Christians, conservatives, pro-lifers. This is a simplification, but only barely.

Some of these journalists are aware of their blind spots and seek out contacts and sources to correct it. Others have little interest in accepting that there are worldviews distinct from their own.

While the enlightened might simply eschew mainstream media, traditional outlets still wield significant influence. By not covering certain perspectives, they position these perspectives as outside the bounds of acceptable opinions in society.

As it so happened, I interviewed McElhinney about her podcast the same day Topp met with Conservative MPs. Topp and Gosnell couldn’t be more different, but their sto-

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— “ —

With today’s decision, the Supreme Court has righted its historic wrongs in *Roe*, *Casey*, and subsequent jurisprudence, and made it possible once more for American lawmakers to uphold the human right to life.
~ Americans United for Life

— “ —

Striking down *Roe* ends a terrible injustice and reminds us that we have senselessly lost more than 63 million lives due to this unjust law. But let me be clear, this doesn’t end abortion. Now is the time to roll up our sleeves and get back to work.
~ Judie Brown, American Life League

— “ —

Today we celebrate, but tomorrow our work really begins.
~ Eric Scheidler, Pro-life Action League

— “ —

It’s a new day, indeed, and today’s decision is not simply a historic victory for life, but for the democratic process as well. Judges should not be making laws or creating rights, and this court stepped up and recognized that. The Founders would be pleased.
~ Bruce Hausknecht, Focus on the Family

— “ —

Today the tyranny of *Roe* has come to an end. This is a major victory for life and a major victory for the integrity of the Court! For decades the pro-life movement has prayed and worked tirelessly to see this unjust decision overturned.
~ Mary Szoch, Family Research Council

— “ —

Roe v. Wade, passed 49 years ago, has resulted in the deaths of over 63 million innocent children in this country. Sadly, this decision is not an end to abortion — it pushes the battle back to the states.
~ Rev. Franklin Graham

— “ —

America was founded on the truth that all men and women are created equal, with God-given rights to life, liberty, and the pursuit of happiness. This truth was grievously denied by the U.S. Supreme Court’s *Roe v. Wade* ruling, which legalized and normalized the taking of innocent human life. We thank God today that the Court has now overturned this decision. We pray that our elected officials will now enact laws and policies that promote and protect the most vulnerable among us.
~ U.S. Conference of Catholic Bishops

U.S. Supreme Court overturns *Roe v. Wade*

Decision returns abortion to be decided by elected representatives

Oswald Clark and Paul Tuns

On June 24, in a 6-3 decision in *Dobbs v. Jackson Women’s Health Organization*, the Supreme Court of the United States upheld a Mississippi law that banned abortion after 15 weeks, with the majority opinion, joined by five justices, holding that abortion is not a constitutionally protected right thus overturning the infamous 1973 *Roe v. Wade* ruling and its predecessor, *Casey v. Planned Parenthood* (1993). Chief Justice John Roberts argued that it was unnecessary to overturn the *Roe* precedent to uphold Mississippi’s law. The three Democrat-appointed justices all voted against the Mississippi law and supported upholding *Roe* and *Casey*. Overturning *Roe v. Wade* is a vindication of a 40-year plan to install so-called originalist justices on the Supreme Court to reverse various activist decisions from the 1960s and 1970s, a project that ended up highly politicizing Supreme Court appointments and influencing presidential elections and the power to appoint judges. A version of the majority opinion was leaked in early May, with most pundits assuming that a clerk for one of the liberal justices provided a copy of a draft opinion written by Justice Samuel Alito to *Politico* in order to put pressure on one of Donald Trump’s three judicial appointees to abandon the majority. Despite the publication of the justices’ home addresses and constant protests outside their residences and an allegedly abandoned assassination attempt on Justice Brett Kavanaugh, the pressure did not succeed in changing any of the five justices’ minds. The majority decision was written by Justice Samuel Alito and was joined by Justices Clarence Thomas, Neil

Gorsuch, Brett Kavanaugh, and Amy Coney Barrett. There were only minor changes to the leaked version as well as the addition of rebuttals to the dissenting opinion and Chief Justice Roberts’ concurrence. Justice Alito stated that *Roe* was “egregiously wrong from the start” and its “reasoning was exceptionally weak, and the decision has had damaging consequences” including deepening political divisions within the country. Because *Roe* was wrongly decided in the first place, there was no need to respect its precedent. He also provided a sweeping historical view of abortion in American law, noting that, “The Constitution makes no reference to abortion, and no such right is implicitly protected by any constitutional provision.” Basing his argument on *Washington v. Glucksberg* that a right must be “deeply rooted in Nation’s history,” Justice Alito said that until the last five decades, no right to abortion had been acknowledged in American law and that the majority of states made abortion a crime throughout the pregnancy prior to *Roe* taking the issue away from the democratic deliberations of legislatures. Anticipating the hysterical reaction from progressives that reversing *Roe* would result in a widespread assault on Court precedents, Justice Alito said that abortion was different from other privacy rights because “Abortion destroys what (*Roe* and *Casey*) decisions call ‘potential life’ and what the law at issue in this case regards as the life of an ‘unborn human being.’” In a notable addition to the leaked copy, Justice Alito responded to the dissent, stating it “is very candid that it cannot show that a constitutional right to abortion has any foundation, let alone a ‘deeply rooted’ one, ‘in this Nation’s history and tradition.’” He added: “The dissent does not identify any pre-*Roe* authority that

supports such a right – no state constitutional provision or statute, no federal or state judicial precedent, not even a scholarly treatise.” Justice Alito also responded to Roberts’ concurrence which sought a middle ground attempting to uphold first-trimester and pre-viability limits on abortion without overturning the federalized right to abortion imposed by *Roe* and *Casey*. He said there are “serious problems with this approach” that would only

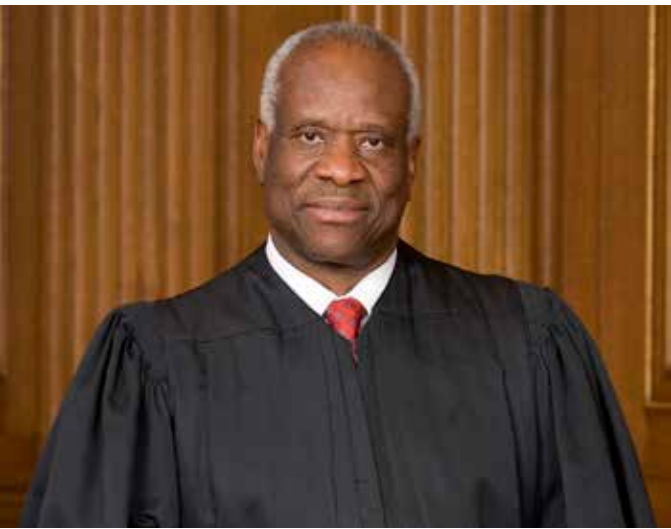


Justice Samuel Alito wrote in his majority decision striking down *Roe*, “a right to abortion is not deeply rooted in the Nation’s history and traditions. On the contrary, an unbroken tradition of prohibiting abortion on pain of criminal punishment persisted from the earliest days of the common law until 1973.”

prolong the turmoil caused by *Roe* because it would require the Court to determine each state’s different deadline for obtaining a constitutionally protected abortion. He also noted that the Chief Justice provided no legal argument that there was a constitutional right to abortion and thus no reason to uphold *Roe*. Justices Thomas and Kavanaugh wrote separate concurrences. Justice Thomas urged the Court to reconsider other decisions based on the substantive due process emanations of the Court that Alito found so egregious when applied to *Roe*. He said that cases such as *Grissold v. Connecticut*, *Lawrence v.*

Texas, and *Obergefell v. Hodges* – allowing birth control, reversing anti-sodomy laws, and establishing same-sex “marriage” respectively – should be revisited, “Because any substantive due process decision is ‘demonstrably erroneous,’ we have a duty to ‘correct the error’ established in those precedents.” Justice Kavanaugh’s concurrence is not binding but could make it more difficult for states to enforce their bans on abortion. He wrote that

the 14th amendment protecting liberty applied to preborn children. Chief Justice Roberts wrote a separate concurrence stating that both the gestational approach of *Roe* and viability line established by *Casey* be discarded because they were “unnecessary to decide the case before us.” He also wrote that abortion laws should “extend far enough to ensure a reasonable opportunity to choose, but need not extend any further” although he



Justice Clarence Thomas wrote in a concurrence that “because the Due Process Clause does not secure any substantive rights, it does not secure a right to abortion.” He also said that the Privileges or Immunities Clause could theoretically protect unenumerated rights, it would not find for any right to abortion.

left open the possibility “for another day whether to reject any right to an abortion at all.” Justices Stephen Breyer, Elena Kagan, and Sonia Sotomayor co-wrote the dissent, saying “the majority would allow States to ban abortion from conception onward because it does not think forced childbirth at all implicates a woman’s rights to equality and freedom.” Justice Alito said that equality could not be considered by the Court because no lawyers arguing the cases ever proposed an equality consideration. They also said, “The Court’s precedents about bodily autonomy, sexual and familial

relations, and procreation are all interwoven—all part of the fabric of our constitutional law, and because that is so, of our lives.” Justice Alito noted that whatever fabric they might weave, there was no constitutional basis for the argument. The three lamented that “many millions of American women ... today lost a fundamental constitutional protection.” Michael Stokes Paulsen, a law professor at the University of St. Thomas,

University, wrote in the *National Catholic Register*, that *Dobbs* “is no narrow legal win, but a marvelous development that respects democracy.” Avare wrote that “June 25, 2022, is a new and wonderful day for pro-life advocates. It is the culmination of an unrelenting effort – unrelenting scholarship, unrelenting willingness to suffer the slings and arrows of elite opinion, unrelenting witness to the value of every single human life, unrelenting care for pregnant women and mothers and post-abortive women, and unrelenting marches, letter campaigns, visits to legislative offices, and funding drives.”

The first March for Life in Washington was organized by the late Nellie Gray to mark the first anniversary of *Roe* in 1974 with the goal of putting pressure on public opinion and elected officials to overturn *Roe*. The *Dobbs* decision overturning *Roe* occurred on June 25, which would have been Gray’s 98th birthday. Democrats in Washington are calling for a federal law codifying a legal right to abortion for the country, but they do not have the votes in the Senate to get it passed. President Joe Biden has said his administration will do what it takes to promote abortion across the country, including making it easier to obtain abortion pills in states that ban abortion. Republicans in Washington are opposed to pro-abortion legislation and at the state level are supporting bans or restrictions of various kinds. Pro-life groups such as Americans United for Life and the National Right to Life Committee are eager to pass pro-life bills at the state level. Former vice president Mike Pence has called for a federal ban on abortion, saying that the piecemeal approach of bans or limits in some states but not others does not go

far enough to protect life in the womb. Such protection could be codified in law or enacted through a Human Life Amendment to the U.S. Constitution. For the foreseeable future, most of the political action will be at the state level. Thirteen states outlawed abortion within 30 days – or less – of the *Dobbs* decision due to so-called trigger bans that took effect once *Roe* was overturned. Alabama, Arkansas, Kentucky, Louisiana, Missouri, Ohio, Oklahoma, South Dakota, Tennessee, Texas, Utah, West Virginia, and Wisconsin all protect preborn children from conception to birth, although several states have exceptions for the life of the mother or in case of rape or incest. Judges in Louisiana and Utah prevented pro-life laws from taking effect while they are challenged by abortion advocates. Missouri is considering a law that would allow state citizens to sue anyone who helps a Missouri woman obtain an out-of-state abortion, and legislators in Arkansas and Oklahoma are considering similar laws. David Cohen, a law professor at Drexel University in Philadelphia, told the *Washington Post*, that restricting out-of-state abortions will be “the next frontier” for the pro-life movement. Operation Rescue reported that within four days of the *Dobbs* decision, more than 40 abortion mills announced they were closing their doors for good, with many more expected to follow. Others are expecting increased business; Planned Parenthood Illinois said it expects 14,000 women from neighbouring states to flock to their facilities. Paulsen wrote, “*Dobbs* does not end the violence of abortion,” and “there is much work to be done” to end abortion. “But for now, this is a moment for celebration.”

From Justice Samuel Alito’s decision

“Roe was egregiously wrong from the start. Its reasoning was exceptionally weak, and the decision has had damaging consequences. And far from bringing about a national settlement of the abortion issue, Roe and Casey have enflamed debate and deepened division. It is time to heed the Constitution and return the issue of abortion to the people’s elected representatives.”

The 14th Amendment

Oswald Clark

Both sides claim the 14th Amendment to the U.S. Constitution for their side. The main text of the Amendment, which is known as the “Due Process and Equal Protection Clauses,” states: “No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.”

In its 1973 *Roe* decision, Justice Harry Blackmun, writing for the 7-2 majority, said the “right to privacy” – nowhere mentioned in the U.S. Constitution – emanating from “the 14th Amendment’s concept of personal liberty and restriction upon state action” ensured women the right to an abortion.

John Finnis of the University of Notre Dame Law School and Robert P. George of Princeton argue, like Justice William Rehnquist did in his 1973 dissent, that when the 14th Amendment was ratified in 1868, 36 state or territorial laws limited abortion and thus preborn children were protected by the Amendment. Justice Rehnquist wrote at the time, “To reach its result, the Court necessarily has had to find within the scope of the Fourteenth Amendment a right that was apparently completely unknown to the drafters of that Amendment.” Finnis wrote in *First Things* in 2021, “the public meaning of ‘any person’ in the due process and equal protection clauses of the Fourteenth Amendment included the unborn, who in 1868 were protected, imperfectly though really, by the common law in some states.”

Justice Samuel Alito’s decision overturning *Roe* concluded that the 14th Amendment does not apply to protecting any so-called right to abortion, but did not go as far as to accept the argument that the Amendment should apply to the preborn child.

ROE V. WADE: A TIMELINE

JUNE 1969: Norma McCorvey (Jane Roe) is pregnant and seeks an abortion.

MARCH 3, 1970: *Roe v. Wade* is filed in the District Court of the Northern District of Texas.

JUNE 2, 1970: McCorvey gives birth to her child at Dallas Osteopathic Hospital.

JUNE 17, 1970: Panel of Judges rule that Texas’ law on abortion was unconstitutional and violated the Ninth Amendment (non-enumerated rights).

APRIL 21, 1971: Supreme Court ruled on *United States v. Vuitch*, determining that the Supreme court could rule on matters.

DECEMBER 13, 1971: *Roe v. Wade* and *Doe v. Bolton* are argued in the Supreme Court.

OCTOBER 11, 1972: *Roe v. Wade* and *Doe v. Bolton* are re-argued in the Supreme Court.

JANUARY 22, 1973: Supreme Court rules in favour of *Roe* and *Doe*, overturning restrictive abortion laws in Georgia and Texas.

OCTOBER 23, 1991: Clarence Thomas appointed to Supreme Court by President George W. H. Bush.

JUNE 29, 1992: *Planned Parenthood v. Casey* is decided in the Supreme Court, upholding *Roe* but lowering threshold for restricting abortion.

AUGUST 3, 1994: John Roberts appointed by President George W. Bush.

JANUARY 31, 2006: Samuel Alito appointed by Bush.

AUGUST 8, 2009: Sonia Sotomayor appointed by President Barack Obama.

AUGUST 7, 2010: Elena Kagan appointed by Obama.

JUNE 27, 2016: Supreme Court ruled in *Whole Woman’s Health v. Hellerstedt* that Texas could not restrict abortion services.

JUNE 27, 2016: Neil Gorsuch appointed by President Donald Trump.

MARCH 19, 2018: Mississippi passed HB 1510 the Gestation Age Act.

OCTOBER 6, 2018: Brett Kavanaugh appointed by Trump.

OCTOBER 27 2020: Amy Coney Barrett appointed by Trump.

DECEMBER 1, 2021: *Dobbs v. Jackson Women’s Health Organization* argued in the Supreme Court.

JUNE 24, 2022: Supreme Court ruled on *Dobbs v. Jackson Women’s Health Organization*, 6-3, upholding the Mississippi law and over-turning *Roe*.

Don't worry, be unhappy: disappointing the millennials



Amusements Rick McGinnis

Nearly 15 years ago, Emory professor Mark Bauerlein wrote *The Dumbest Generation: How the Digital Age Stupefies Young Americans and Jeopardizes Our Future*, a warning that the cohort just making their way out of the educational system were going to wrack havoc on civic and cultural life. It joined a library of books written from the frontlines of generational warfare, calling back wryly to the first battles in that war with its subtitle: (*Don't Trust Anyone Under 30*). Bauerlein's thesis was that, despite having unprecedented access to information at nominal cost, young people were leaving school less effectively educated than any previous literate generation. The culprit, he said, was the "always on" digital universe into which they had been born; their miraculous devices hadn't been a doorway to knowledge but to easy defaults to self-absorption, distraction, narrow pop culture obsessions and an ignorance of history. "The Dumbest Generation will cease being dumb only when it regards adolescence as an inferior realm of petty strivings," he wrote, "and adulthood as a real of civic, historical and cultural awareness that puts them in touch with perennial ideas and struggles."

So how did that turn out?

Searching for an answer, Bauerlein recently published *The Dumbest Generation Grows Up: From Stupefied Youth to Dangerous Adults*. By its title alone, you have an idea that, at least according to its author, the news isn't good. "They enjoyed an unprecedented habitat, surrounded by the omnipresent screens," he writes, "with the bells and whistles obscuring the facts of what they were missing. Their multi-

year digital exposure hit them during the very years in which the world takes form in a child's head. Digital tools and lax mentors primed them to flee from history, religion, great literature, and art, from music and ethics and American civics, into the fantasy of a society that would replicate the teenage bedroom, where freedom and friends predominated, games and photos and chats never stopped."

Surveying the scene from academia, Bauerlein saw the most privileged and presumably most intelligent of the cohort demanding that administrators protect them from ideas that offended them, and that the curriculum be changed to cater to the worldview they were still, in the most inchoate part of their life, constructing. They made the same demands of the entertainment they watched, and the social media they consumed, and became the shock troops of an even more polarized politics, once they overcame the popular myth that young people had a hard time remembering to vote, or finding a polling station.

So far, so what? – a critic of Bauerlein's thesis will say that every generation finds the ones following them to be wanting, much as they consider the ones immediately preceding them to be disappointing. Generational conflict thrives as much on situational bias as on statistics or verifiable trends.

But one section of his book fascinated me. He recalls a time, five years or so back, when the writer and online personality Milo Yiannopoulos, a controversial figure, had been invited to speak at his university. There was the usual eruption of protest from the student body, and Bauerlein asked one of his students – a young woman from outside the usual privileged, middle class bubble that his students inhabited – to tell him "what about Milo bothers these guys?" Bauerlein recalls that she answered with obvious consideration for her answer, "pausing and choosing her words carefully." "Well," she said, "they believe that everyone...deserves...to be happy."

It's a strange answer, and Bauerlein obviously found it baffling as well. How, precisely, one eccentric, notionally conservative gadfly threatened the happiness of these students – or of anyone else, anywhere, in the greater population – seemed far-fetched, but it was the best, most incisive (Bauerlein calls it "oracular") answer his student could provide.

The happiness of young people seems to be of great concern nowadays. (I don't remember my generation getting as much attention.) This year, *VICE* ran an article that made a stark claim ("Young People are Unhappier Than Ever") that began with 19-year-old Nevada-Aaliyah Claxton from Luton and her friends getting together on FaceTime to cry. "COVID-19 has stolen a chunk of her youth, but she feels the grief and struggles are far from over. And she's not alone. One in four young people in Britain thinks it's unlikely they'll ever recover from the emotional impact of the pandemic, according to a study by the Prince's Trust. The same research found the happiness and confidence of 16- to 25-year-olds has nosedived to a 13-year low."

To be sure, the pandemic, the lockdowns, and official pronouncements of which we should be very afraid have had an effect on everyone's well-being, regardless of age. But declining happiness among the young was a story in 2019, when *The Atlantic* ran a story, "The Happiness Recession," that began with the statement that "in 2018, happiness among young adults in America fell to a record low. The share of adults ages 18 to 34 reporting that they were 'very happy' in life fell to 25 percent—the lowest level that the General Social Survey, a key barometer of American social life, has ever recorded for that population."

The magazine ran the article as part of a larger thesis that Young America was suffering from a "sex recession," and ended with the apparently startling admission that "declining sex is at least partly about family and religious changes that make it harder for people to achieve stable, coupled life at a young age. If we'd like more young adults to experience the joy of sex, we will have to either revive these institutions or find new ways to kindle love in the rising generation."

What's startling about this concern about a deficit of happiness among the young is the inference – more of a demand, as voiced by Bauerlein's student – that happiness is a human right, as much if not more important than freedom of expression, clearly more so than the right to bear arms, and somewhere on the order of abortion on demand.

Logically it makes no sense, as Bauerlein takes pains to point out. Happiness is not generally a zero-sum game, but in certain situations it definitely is: "Two girls love the same guy, and at least one of them will end up unhappy... intramurals are taking place right now in the gym, and only one team will win it all ... the popular business school at Emory admits a certain number of sophomores and turns away the rest of the applicants ... Sources of unhappiness are everywhere."

You can widen the scope of this even further, if you want. Everyone deserves to be happy? What about the sadist or sociopath, unburdened by guilt? Who needs to suffer for their happiness? And what about the damaged people who hurt others because their trauma or psychosis demands a victim – the bully, the rapist, the domestic abuser, the war criminal? Rehabilitating these people requires an effort that society often considers unworthy of the effort, and in the short term they'd argue that their happiness is greatly enhanced by not being punished.

Our modern concept of happiness as a right has its origin in the language of the American Declaration of Independence, which placed it next to life and liberty as what a citizen can expect to pursue unhindered by their government. Writing in *First Things* in 2012, James R. Rogers put it in the context of their constitutional declarations of the time, such as the Massachusetts Constitution of 1780, which stated that "the happiness of a people and the good order and preservation of civil government essentially depend upon piety, religion and morality."

But the Millennial understanding of happiness is clearly predicated on the denial of liberty to whomever is perceived as hindering the happiness of either some vague majority or (more usually) a vocal and aggrieved minority. The whole idea is based on happiness being attainable, like a material good or service, and overlooks the fact that it was the "pursuit of happiness" that was guaranteed, and not the object of that pursuit.

The other day a friend who recently moved to the country after a life lived in cities wrote me an email describing his new life. He was sitting outside an ice cream parlour with his wife eating a cone: "I was so happy and content, I could have burst. I haven't felt like this in years." My friend has suffered from material and social anxiety for as long as I've known him, so this felt like a profound statement.

My friend does not live in a utopia – this moment of happiness is clearly cherished, a salve to soothe the many anxious, unhappy moments between that and the next one – and I don't understand why the young people Bauerlein describes imagine that they, unique among generations, can remake the world as one. "Everybody deserves to be happy. The choice of an object doesn't matter; never should it cause unhappiness. Love of all kinds is ever deserving, the joys of it open to everyone, everywhere anytime."

Bauerlein's book isn't optimistic. At best it imagines that the Millennial generation will suffer from its disappointed expectations, and might attain some deferred wisdom late in life. At worst, his book suggests that their tolerance has been overestimated, and that they harbour some vengeful Red Guard in their midst, intent one day on violently forcing the world to conform to their expectations. In either case that sounds like a world full of unhappiness, and I can't help but wonder why anyone imagined that their life would deliver anything else.

Homeland Security warns of more violence

continued from p. 7

leak and the actual decision nearly seven weeks later. The pro-abortion group "Ruth Sent Us" posted the home addresses the justices and the names of the schools to which they send their children.

Pro-life pundits suggested that the leak was motivated by the desire to put public pressure on the justices, but if it was, it evidently did not work.

Pro-life groups and conservative media noted that President Joe Biden's administration had a muted response to both the violence and threat of escalating violence.

While Biden said protestors should not picket outside justices' homes, his then press secretary Jen Psaki said, "protests that have been peaceful to date and we certainly continue to encourage that outside of judges' homes and that is the president's position."

Chief Justice John Roberts launched an investigation into the source of the leak but it was not reported discovered by the time the *Dobbs* decision was released.

threats targeting pregnancy resource centers and faith-based organizations" but had no other comment.

Pregnancy care centres and churches continued to



A would-be assassin targeted Justice Brett Kavanaugh (pictured) because he was upset with the possibility of Roe v. Wade being overturned.

The Federal Bureau of Investigation has confirmed to media that it is looking into "a series of attacks and

Bellevue, Washington after the assailant spray-painted the words "religion of hate" and "woman haters" at the St. Louise Catholic Church. The activist threw a rock at the employee and spray-painted. There were also two suspected arsons at Catholic facilities in West Virginia and Texas, and at a pregnancy care centre in Colorado.

The U.S. Department of Homeland Security issued an "Intelligence Brief" on June 24 stating that the federal government expected "some domestic extremists will likely exploit the recent U.S. Supreme Court decision to overturn Roe v. Wade to intensify violence against a wide range of targets" and that the violence "could occur for weeks." In its source summary statement, the Department said they have "moderate confidence" in their assessment that violence would be carried out against pregnancy care centres and churches.

Adult discussion

continued from p.3

one of three MPs to address the Save our Charities rally last November on Parliament Hill.

When Roe was overturned last month, Lewis issued a statement saying she favours an "open debate" on the abortion issue, as she accused Prime Minister Justin Trudeau of importing American issues to divide the Canadian public. "We shouldn't bring U.S. politics to Canada," Lewis states, "But that means we need to have a respectful, adult discussion about all important issues and have honest discussions with fellow Canadians."

Lewis updated her official leadership website to state, "with the U.S. Supreme Court striking down Roe v. Wade today, it does not take a soothsayer to know how the (Trudeau) Liberals will run in the next election. It will be all about abortion."

She said the Conservatives

need to "take control" of the conversation. "We have a choice. We can try what our party has done in the last several elections and run from the issue, letting the Liberals set the agenda, or we can be the voice of unity and take control of the conversation." Lewis said, "One way or another, this conversation is going to happen, and our party can choose to respectfully set the tone, or we can let ourselves be hapless bystanders once again. I am ready for this conversation."

Lewis reiterated her pro-life policies which have been posted on the website since she launched her campaign: ending sex-selective abortions, banning coerced abortions, supporting pregnancy care centres, and ending foreign funding of abortions. "I have put these forward because these are the policies that bring all my friends together, both pro-choice and pro-life," Lewis wrote.

Lewis says Liberals cannot accuse her of having a hidden agenda because she has been open about her pro-life views and willingness to debate the issue.

Lewis also said she opposed euthanasia. In a new section to her campaign website, she said Canada has become a "death on demand" country and she would like to see the country reverse course. She said, "many of us warned about a slippery slope back in 2016 as the Trudeau Liberals pushed through the legalization of euthanasia across Canada," and, "Of course, we were dismissed and told that our fears of a government-funded death-on-demand system would never happen." Lewis noted, "Sadly, we were right" although she "underestimated how fast this Liberal government would sprint down the slippery slope, and run towards the cliff."

"Canada's MAiD (Medical Assistance in Dying) law isn't about compassion," Lewis explained. "It is a betrayal of the most vulnerable among us who we should be protecting ... It's time we have a Prime Minister and government who will offer help and hope, not a death-on-demand regime that threatens the poor, the mentally ill, youth, women, the elderly, and the disabled."

Lewis vowed to "repeal and replace Bill C-7 to restore important safeguards to protect the vulnerable and refocus efforts to deliver care to the suffering, not push them towards death." She said a Lewis government would expand mental health treatment services and suicide prevention resources, increase access to palliative care, and double the number of weeks for Employment Insurance to family caregivers to make it "easier for families to provide the care their loved ones need."

Lewis also promised to "enshrine conscience protections for doctors," whom she said should "never be coerced or pressured to violate their conscience by participating in MAiD."

Documentarian explores 'what is a woman?'

Mary Zwicker

In a world where men can become women and women can become men, Matt Walsh and the Daily Wire attempt to uncover an answer to a seemingly simple question in their new film, *What Is a Woman?* In order to define womanhood, Walsh questions different "experts" on the topic of gender and sex. He interviews therapists, surgeons, and university professors, attends women's marches and talks to people in the streets. However, no one is able to give him an answer to his question that is not irritatingly circular such as "A woman is someone who identifies as a woman." In this search for objective reality, Walsh challenges the prescribed narrative and exposes the absurdity of transgender ideology, as well as demonstrates the heartbreak of those who have experienced firsthand the damage that transgenderism perpetrates both to families and to individuals.

"I am uncomfortable with the term 'truth.' I find it inherently bigoted and rude." This was the response that Walsh received from a college professor as he inquired about the definition of womanhood. This leads one to ask an important question: why are transgender activists so frightened by the idea of objective truth? Is it because they are afraid that it would mean uncovering the truth about what sex hormone-blocking drugs or sex-reas-

signment surgeries do to a person's mental and physical health? Or is it because they know that objective reality would say that men can never become women and vice versa?

One woman who underwent transitional surgery and was interviewed by Walsh was Scott (Kellie) Newgent, who identified herself as a "biological female who transitioned to

to help her when she no longer had the insurance to pay. Breaking into tears, Newgent showed Walsh her arm, mangled and ruined from different skin-grafting surgeries. She said that there was never any talk about the mental and physical repercussions of such a transition and no warning about the experimental nature of such a procedure. She wept, saying "we are butchering

asserts that studies show that even babies and infants are able to discover that gender is not necessarily aligned with their biological sex, and she became offended when Walsh mentioned his surprise that Lupron, a chemical castration drug, is used both on children and sex-offenders alike.

What Is a Woman? is an important movie because it awakens the viewer to the realities of atrocities that are presented and practiced against children today, in the form of school propaganda, graphic children's books, and the medical establishment. It explores the dark roots of the transgender movement, including disturbing figures such as Alfred Kinsey and John Money. What Is a Woman? goes against the current trend of political correctness, which allows – encourages? -- children to be mutilated and their futures ruined to follow what is often an adolescent fantasy. Comedic, ironic, and laughable at times but also disturbing, Matt Walsh accurately portrays the absurdity of the transgender movement that has become a chilling reality that is unable to be questioned. In this broad cultural movement of darkness and inconsistency, exasperated because of social pressure, What Is a Woman? provides a beacon of light and a pillar of reason that stands alone amidst a world that has rejected the sanity of reality.

Mary Zwicker is a summer intern at Campaign Life Coalition and The Interim.



appear like a man through synthetic hormones and surgery." Despite this, Newgent declared that she would "never be a man." She asked, "is it transphobic to tell the truth?" In a heart-wrenching segment, Newgent told Walsh that, among other things, she had undergone seven surgeries, suffered from a stress-induced heart attack, a pulmonary embolism, countless infections, and was not likely to live long because of her transition. She said that the doctors who did this to her refused

a generation of children because nobody is willing to talk about it!" Michelle Forcier, a pediatrician, abortionist, and gender-affirming therapist disagreed with Newgent's chilling description of the dangers of transitioning. She did not, as Walsh suggested, think that children have a "tenuous" grasp on reality, but believed that children who think that Santa Claus delivers their presents on Christmas are aware enough of the line between imagination and reality to make life-altering decisions. She

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Chesterton on the family

The Story of the Family: G.K. Chesterton on the Only State that Creates and Loves Its Own Citizens
edited by Dale Ahlquist
(Ignatius, \$17.95, 237 pages)
Paul Tuns Review

Despite writing a century ago about the maladies afflicting the family and thus the whole of society, G.K. Chesterton still seems relevant, an insightful critic of the intellectual, economic, and cultural challenges that threaten the viability of family life in modern society. I am fond of observing that Chesterton is always in season and the world needs more Chesterton, so it is good to see that Dale Ahlquist has assembled a collection of short and longer excerpts of Chesterton's writings for a 21st century audience in *The Story of the Family: G.K. Chesterton on the Only State that Creates and Loves Its Own Citizens*. Ahlquist groups the excerpts and articles in chapters covering, "The Family ... and the World," "Love ... and Sex," "Marriage ... and Divorce," "Babies ... and Birth Control," "Parents ... and Public Education," and "Home ... and Work." Each chapter begins with several pages of epigrams or brief paragraphs before delving into longer excerpts. Chesterton raises motherhood to its rightful, exalted place in all these chapters. In the chapter "Home ... and Work," Ahlquist provides an excerpt from G.K.'s *Weekly* (1930) on "the equality of sexlessness" in

which Chesterton says, "In almost all of the modern opinions on women it is curious to observe how many lies have to be assumed before a case is made." One lie which was celebrated at the time was that women were being emancipated from being mothers and grandmothers as if these roles had no "positive social achievement." Nothing could be further from the truth, and Chesterton dismisses the modern accomplishments that replace these traditional achievements. Of special interest is Chesterton's dissection of contraception, the contraceptive mentality, and abortion. Chesterton wrote in *Eugenics and Other Evils*, abortion is "the mutilation of womanhood and the massacre of men: unborn." He wrote sardonically that contraception "stalks through the modern State, leading the march of human progress through abortion infanticide." The slippery slope argument is vindicated by events that show so-called progress to be a never-ending slide down a dangerous, desolate, and, to those who have eyes to see, terrifying hill. Chesterton noted in 1914 a growing sentimentality about animals and predicted, "Wherever there is Animal Worship, there will be Human Sacrifice." Abortion was practiced but not legal in the West but Chesterton saw its emergence at the service of modernity. Chesterton celebrates marriage and family life as a natural and vibrant basis for society – "the only state that creates and loves its

own citizens" -- which is why he detested and argued vehemently against divorce. Chesterton had no illusions that family life is easy. In fact, it can be quite difficult (he once called it a "duel to the death") but that is all the more reason we must work so hard to help it flourish. (It should also be noted that Chesterton advised "no man of honour should decline" said duel.) Chesterton is a delightful writer with a wonderful way with words, and thus he describes divorce: "Divorce is not an emancipation. It is a veto: because it is a veto on the most human of things—vows." And anticipating the libertarian impulse to celebrate abortion, he wrote in *Irish Impressions* "the only object of liberty is life." The chapter "Parents ... and Public Education" is especially important today as state-run schools substitute propaganda for teaching. Parents are the first educators and inculcating common sense and core values are among the first responsibilities of parents to their children. It is wrong to outsource this vital instruction to the school system. His description of English public education in the 1930 sounds even more apt today: "Of course, it would be worth while to pay a big price to get a well-informed people. At the present moment we are paying an abominably big price to get a more and more ill-informed people." Nine decades ago, Chesterton warned "that all our educational experiments are in the wrong direction" because they "are concerned

with turning children, not only into men, but modern men." That describes modern education's manias over sex education and critical race theory. The chapter "Home ... and Work" deals with the proper relationship among citizens and how it ties back into family life. Here we see Chesterton's economic system of Distributism or economic personalism in action, in which support for small, local businesses show love for one's neighbours, an extension of the Christian home. Echoing Marx (but with a better anthropology and sociology), Chesterton warned that many work arrangements were enslaving rather than emancipating, and that when "the indi-

vidual can see the beginning and the end of his own work," it is worth rejoicing. Modern man, Chesterton saw, became a cog in the capitalist machine and that "a clue to innumerable modern complications is precisely that the employer must come first, before even the law-giver, before even the policeman." People are only valuable as labourers and consumers for the economy. Hearth and home suffer under such arrangements. Chesterton noticed in 1927, the connections between monopolistic capitalism, large-scale urbanization, and birth control. Chesterton wrote in *The New Jerusalem* that "Every high civilization decays by forgetting obvious things."

Chesterton tries to remind readers of those obvious things as they relate to the family: faith, marriage, motherhood, fatherhood, children, school, work. Ahlquist has done a great service collecting Chesterton's writings on these topics in one, accessible book that deserves to be read slowly – Chesterton thought the pace of "modern" life a century ago was too fast – and thoroughly absorbed ... and then read again. Chesterton said that "There is an attack on the family; and the only thing to do with an attack is to attack it." With Chesterton's prescient writings, defenders of the family will be well armed to attack modernist assault on the family.



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Mary Zwicker

The World Health Organization, among many others, markets abortion as a "safe, timely, affordable and respectful" procedure, one that ought to remain legal in order to avoid posing "a risk to not only the physical but also the mental and social well-being of women and girls." Unfortunately, the reality of abortion is far less sterile and safe than pro-abortion activists make it out to be. As Sarah Ruiz from *LifeSiteNews* writes, "abortion carries serious health risks" that can cause some "serious health complications." The truth is, there is a grubby underbelly to the abortion industry that the public chooses to ignore. This stark reality is found everywhere in the abortion industry. Although it is marketed as a simple, sanitary, and riskless procedure, abortion is, in fact, a gruesome, unhygienic, and dangerous operation that not only ends the life of a human child but also threatens the life of the mother obtaining the abortion. Ruiz states that organizations such as Planned Parenthood are in the abortion business for the


money, not because they care about the lives or health of the women they victimize. Consequentially, she says that "it is not in their best interest to provide information that may make the patient think about alternatives to abortion, such as adoption." ReProtection, a pro-life organization that attempts to protect both women and children from the fatality of abortion by investigating and exposing the truth about the grubbiness of abortion mills, offers a similar warning, saying that "abortion facilities are known for focusing on profits over safety and they cannot be trusted to oversee themselves." A Florida abortuary was recently exposed by ReProtection. The abortionist in question, Ali Azima, was an 87-year-old man who "endangered the lives of multiple patients with accidental lacerations, not appropriately treating breathing problems, and an inability to hold his hands steady enough to insert a needle or hold surgical instruments." Not only was this abortionist endangering lives, but he was also practicing illegally, without a license, as he was previously suspended due to "a number

of botched abortions, which resulted in irreparable harm to women." Protesters outside the abortuary reported seeing a woman run from the facility mid-procedure, blood dripping down her legs. Another recent case involves Ulrich Klopfer, an abortionist in the American Midwest until his death in 2019 at the age of 79. Klopfer committed more than 50,000 abortions throughout his career. Those who worked with Klopfer at his various abortuaries described the abortionist as extremely competitive, desperate to perform high numbers of abortions a day. Questions about Klopfer's character were raised after his death when the remains of 2246 fetuses were discovered, stored in boxes in his garage at his home. Another 165 fetal remains were uncovered in the trunk of an old Mercedes-Benz that Klopfer stored at a parking garage. This discovery was similar to an instance in 1982, where the remains of over 15,000 fetuses were found in a storage garage belonging to a pathologist. The motives behind such disturbing breaches of

human dignity are unknown. Besides this chilling discovery, Klopfer also faced various allegations throughout his career, including not reporting instances where sexual abuse was obvious. In one instance, he performed an abortion on a ten-year-old girl who had been raped by her uncle. And yet, he did not report this violation to authorities. Another time, Klopfer was accused of malpractice, after he left pieces of the fetus inside the womb of a woman who then had to seek medical treatment for a severe infection. There is no shortage of successful civil cases against abortionists for malpractice in the U.S. In one famous 2014 case, the family of Tonya Reaves received a \$2 million settlement against Planned Parenthood of Illinois, Northwestern Memorial Hospital, and Northwestern Medical Faculty Foundation for a botched abortion that killed their 24-year-old daughter two years prior. On July 20, 2012, Reaves, 16 weeks pregnant, underwent a surgical abortion which resulted in severe internal hemorrhaging due to perforations in her womb. These perforations were caused by

the clumsy use of forceps by the abortionist, a tool used to dismember and rip the unborn child from the womb. Because of these injuries, Reaves bled for five-and-a-half hours straight before she was finally sent to Northwestern Memorial Hospital, where the botched abortion was completed before the medical professionals realized the severity of her situation. She succumbed to her injuries when doctors were unable to quell the uncontrollable bleeding. Tonya was not the only mother who has fallen victim to the dangers of abortion. An abortion mill in Pensacola, Florida, was recently forced to shut its doors due to three horrific misconducts in regard to the health of mothers, exposed due to the investigative work of ReProtection. In the first case, a woman suffered from a ruptured uterus and lacerated cervix, and hemorrhaged severely. She was sent away with her husband to drive to a hospital that was more than an hour away, where she "required resuscitation and mass transfusion" to save her life. Another woman at this abortuary suffered heavy bleeding when

the attempt to open her cervix ruptured her amniotic sac. The staff gave her doses of Pitocin and Methergine but failed to monitor her vitals as she continued to bleed heavily, resulting in her ultimate transfer to a hospital emergency department. When paramedics arrived to transport her, they reportedly found her lying, unresponsive, on a table amidst "pools of blood." She survived but had to undergo a total hysterectomy. A third woman "required the repair of uterine perforation, a colon resection, a colostomy, a sigmoidectomy, and a cystoscopy." ReProtection found that none of these cases was recorded in the abortion mill's medical records, even though required by law. Perhaps the most gruesome and infamous example of the abortion industry's lack of care for women and the sanctity of life is the story of Kermit Gosnell, abortionist and serial killer. Sentenced to three life-terms in prison in 2013, Gosnell's story is nothing short of macabre. Beginning his abortion career in the 1970s, Gosnell operated the Women's Medical Society Clinic in Philadelphia, a building that was later dubbed a "house of horrors" during the trial because of the atrocities committed within. When officers raided this house of horrors in February 2010 looking for illegal drugs, what they found was hauntingly worse. Floors were bloodstained, the air reeked of urine, cats wandered through the grimy halls, and cat feces littered the floor. Women waiting for their abortions sat in old, blood-stained chairs wrapped in blood-soaked blankets. Women were administered strong sedatives even though staff had never been trained and did not know how to administer them. Most of the medications were found to be long expired. Once women had been induced, they would sit on a toilet until the fetus came out. The fetus was then collected from the toilet. Equipment was old, rusty, and had not been inspected. The surgical room itself was "filthy and unsanitary," according to official reports; police officers described it as resembling a dirty gas station restroom. The only tubes available in the need for oxygen administration were the bloody suction tubes used for the abortion itself. The remains of aborted fetuses were scattered throughout the facility, stored in whatever was available: boxes, cartons, jars, and milk bags. The police discovered jars full of the severed feet of aborted babies lining bookshelves, while other fetal remains were stored in refrigerators. Gosnell was also found spreading STDs through the use of unsanitary abortion tools, working in extremely unhygienic conditions, hiring unlicensed staff, and selling Oxytocin under the table to drug addicts. Aside from these chilling findings, Gosnell was guilty of killing at least two women. In 2000, Semika Shaw died from perforations in her



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~ Proverbs 10:5

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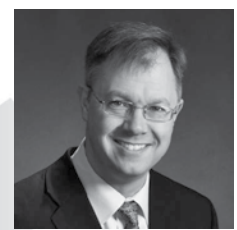
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Life shouldn't be a drag for kids

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regardless of their sex or self-described gender identity to compete. It is not clear who precisely would want to swim in such competitions: women would be at a disadvantage and “transgender” men claim to be women and thus should find the compromise competitions demeaning to their made-up identity. Still, FINA has been a rare, if only partial, voice of sanity in maintaining the competitive integrity of its sport.

Michael Robilard, writing for *American Greatness*, argues we must stop using the word “gender” in place of sex. “By now, it should be abundantly clear to anyone even halfway paying attention, that the singular term ‘gender’ has become the primary source of confusion, frustration, and consistent defeat for conservatives within the present transgender debate specifically, and the larger culture war generally.” The solution: “Stop using the word ‘gender’ altogether.” Robilard notes that the Left has used the “canopy term” gender for any number of concepts, including some of which are inherently contradictory: socially constructed gender roles to innately felt and privately determined gender identity, from instances of biologically determinative rare intersex disorders to sexual preference. It is all so confusing, perhaps deliberately so. (Instapundit Glenn Harlan Reynolds has said in a different context that the confusion and constantly changing definition is deliberate so that conservatives are always playing catch-up to the new rules of the game.) Feminists such as Simone de Beauvoir and Judith Butler made the distinction between biological sex and socially or culturally conditioned gender, and argued the latter had no relation to the former. Within a generation, gender became conflated with

gender identity, which was deeply person, not socially created. Thus, we are told, gender was bad but gender identity was good. Robilard says the “radical definitional inconsistency, ambiguity, and compounding confusion” is an “unwinnable game” – by design. *New York Times* columnist Ross Douthat recently observed that at some point social mores changed about use of the term sex in reference to male and female because we tend to think of coitus when we hear the term sex. Robilard makes a convincing case that common sense, reason and strategic self-interest require us to use the term sex and eschew gender and to “refuse to engage in a game against an adversary who simultaneously operates as both player and rule-maker, opponent and referee.”

The biologist J.B.S. Haldane was not using the word queer in the sense of gender identity or sexual orientation when he said, “The universe if not only queerer than we suppose, but queerer than we can suppose,” but the quote is probably apt with both connotations of the word.

Last month the American Academy of Pediatrics issued a statement altering its breastfeeding recommendation from “age 1 and beyond” to “age 2 and beyond” depending on the desires of the mother and child. So far, so good. But the press release announcing the recommendation concludes with a paragraph: “The policy also notes that children of gender-diverse parents may have less access to human milk because of both social and biological constraints. When working with gender-diverse families, AAP suggests asking families what terms they use and that the term ‘chestfeeding,’ may be more accurate and inclusive as it concerns lactation and physiology in gender-diverse families.” So

much there.

I find the trotting out of drag queens in front of children at school events or libraries incredibly odd. I do not understand the pedagogical purpose of these exercises, let alone why grown adults think it wise to expose innocent children to gender-confused men parading as women and increasingly sexualized presentations such as mock stripping. Last month, to celebrate LGBTQ Pride a Dallas bar hosted “Drag Your Kids to Pride,” and video from the event made it abundantly clear that it was not appropriate for children with men prancing in women’s underwear, gyrating and grinding against customers. Since then, there have been other reports of events labeled “family friendly” featuring cross-dressing, sexualized adults performing lewd acts in front of children. The *New York Post* reported that New York City spent more than \$200,000 on drag shows for students last year and that most of the time parents were either not informed of the programs or were told they could not opt-out their children. Michigan’s Democrat Attorney General Dana Nessel, said in a press conference in response to growing awareness of drag shows at schools – controversy is not quite the word because traditional and social media generally ignore or censor news about drag time for kids -- that “Drag queens make everything better. Drag queens are fun. A drag queen for every school.” Michigan, in case you are wondering, typically ranks in the bottom quintile in literacy and graduation rates so perhaps the focus of schools should be instruction that could help students read and finish high school rather than often illicit performative displays of transgenderism. As Jarrett Stepmen writes in the *Daily Signal*, “Revolutionary regimes

have typically promoted total cultural transformation by converting the youth,” so “A drag queen in every school’ is the Modern Left’s ‘chicken in every pot.’”

I spend an inordinate amount of time online and on social media (a hazard of being a journalist), and I found a shocking but unsurprising number of people who thought that the Supreme Court’s ruling last month that a high school football coach should be allowed to pray at the 50-yard line after the game was wrong because high school athletes are impressionable and cannot resist the pressures of conforming to their coach’s wishes, but who also find nothing wrong with lewd drag performances in front of young children at libraries or schools. Big, burly football players cannot decide for themselves not to pray but exposing the smallest of impressionable children does not present a danger of grooming them for the LGBTQ ideology? Got it.

The Biden Administration is expanding Title IX laws against “sex discrimination” to include “gender-identity discrimination” and it will have the perverse effect of withholding federal school lunch program funding from schools that do not comply with their rules. So religious schools or school administrators that are attentive to concerned parents might have to deny low-income families access to their lunch programs if they refuse to take part in the grooming exercises of the transgender ideology? Got it.

This is the July-August issue, so it is a little longer than usual. We will be running numerous book reviews and updates on developments related to overturning Roe throughout the Summer on our website. Be sure to visit TheInterim.com.

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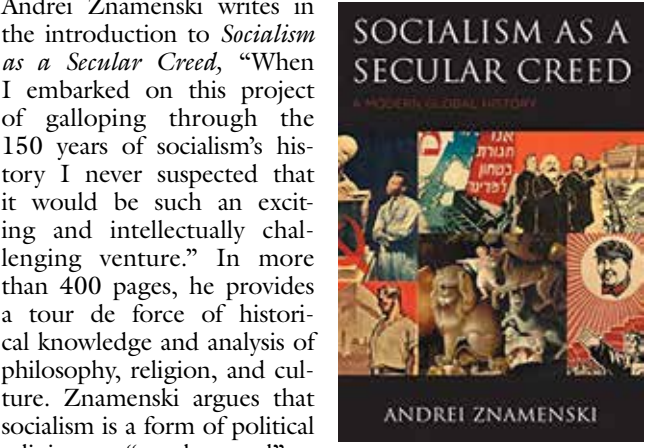
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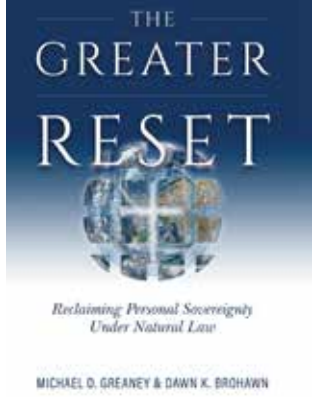
Socialism as a Secular Creed: A Modern Global History
Andrei Znamenski (Lexington Books, \$176 hc, \$61 pb, 451 pages)

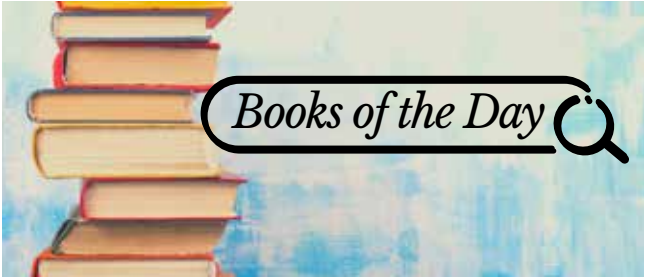


Andrei Znamenski writes in the introduction to *Socialism as a Secular Creed*, “When I embarked on this project of galloping through the 150 years of socialism’s history I never suspected that it would be such an exciting and intellectually challenging venture.” In more than 400 pages, he provides a tour de force of historical knowledge and analysis of philosophy, religion, and culture. Znamenski argues that socialism is a form of political religion – a “secular creed” or surrogate religion that was rooted in utopians ideas of progress and science. Znamenski provides a chronological analysis of the development of socialism (and its mutations) in both theory and practice. Unlike most apologists who argue that socialism has never been truly tried and the brutal realities of regimes that rule under the name of socialism do not reflect the ideal of socialism, Znamenski demonstrates that the barbaric practices of communist governments is linked directly to socialism’s theory. The cults of scientism and statism justify grand projects and social engineering to make mankind not merely better off but better. Central planners can legitimately curtail liberty and impose punitive measures to correct the flaws in man to bend them to acceptable modern sensibilities. He explains and illustrates how the class-conscious roots of socialism gave way to racial identity politics: “The ideological border between class justice and racial justice is very slim.” He ably describes the “cultural turn” from international economic (class) concerns to identity politics sorted along racial and gender lines. From Marx and Engels to the Frankfurt School, from Hitler’s National Socialism to Maoism in China, from the New Left Cultural Marxists to present-day political opportunists, Znamenski draws a straight line from Marxism to the mainstreaming of academic fetishes such as deconstruction and postmodernism. In short, most of the myriad isms that seem to branch out into numerous different concerns all have their roots in Marxism.

The Greater Reset: Reclaiming Personal Sovereignty Under Natural Law
Michael D. Greany and Dawn K. Brohawn (Tan, \$30, 383 pages)

For 40 years the World Economic Forum’s Klaus Schwab has pushed a globalist agenda of stakeholder capitalism which would make companies answerable not to their shareholders but to their shareholders’ and a global elite that share a centralizing worldview of welfare statism and monopoly capitalism. The WEF is mostly a talk shop, but their ideas have some currency among like-minded politicians and Schwab has repackaged his old prescriptions for the post-COVID era under the guise of The Great Reset. Michael D. Greany and Dawn K. Brohawn have a counter-offer, *The Greater Reset*, based on Catholic social teaching and an understanding of the common good, to remedy the societal and economic ills that plague modern man. They argue for institutions with human and humane scope in order to bring about the conditions to create the Kingdom of God on Earth. The problem with Schwab’s Reset is that it ignores “the impact of concentrated power on the dignity, equal opportunity, and empowerment of every human person.” Schwab’s plan would “vastly increase the power of the State and that of a tiny elite.” This is anti-human because the vast majority of citizens and consumers “become mere objects of the acts of others.” On the other hand, economic personalism, the authors argue, “seeks to diffuse economic power structurally by democratizing access to capital ownership for every person” so all people can become “full participants in the institutions of the common good.” This view of how society should be ordered not only respects but highlights the dignity of every human being. The “give-and-take in social life” that is only possible in human-scale institutions that eschew both libertarianism and collectivism is a (uniquely) happy median between “isolated individuals (and) indistinguishable members of the collective.” Only then are people “responsible for their own acts” because they are free to “distinguish truth and falsehood as well as good and evil.” The limitless rights of radical libertarianism and rule by dictat of collectivism denies human agency and self-determination. Not only is The Greater Reset a necessary alternative to the collectivist-monopolist goals of the WEF jetsetters, it is a timely reminder of what Catholic social teaching is (and isn’t), focused on “three principles of economic justice: 1) participative justice, 2) distributive justice, and 3) social justice” that should speak to all people of goodwill and seek “an understanding of the universal principles of natural law.”



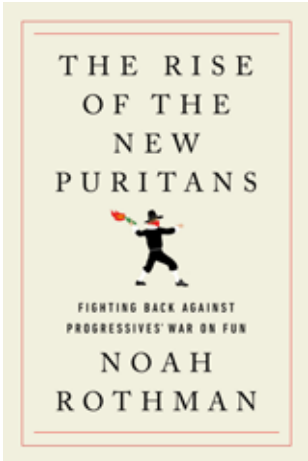


Handing Down the Faith: How Parents Pass Their Religion on to the Next Generation
 Christian Smith and Amy Adamczyk
 (Oxford, \$33, 148 pages)

Sociologists Christian Smith and Amy Adamczyk distill American research based on 215 in-depth personal interviews and two surveys of a nationally representative sample of parents to determine what it takes for religious parents to inculcate their children in their chosen faith in their important and timely book, *Handing Down the Faith: How Parents Pass Their Religion on to the Next Generation*. While there are important differences between Canadian and American politics and culture, in one fundamental way they are similar and it is a vital point that the authors make, namely that religion today is viewed as a “personal identity accessory” rather than as a “community solidarity project.” The American family is no longer nestled in a community, representing instead a personal lifestyle choice. Under these conditions, parents find themselves in a weakened position to pass their faith onto their children. There is a tension between lifestyle and values that make the atomized family is ill-equipped for the intergenerational transmission of faith – for the declining numbers of parents who wish to imbue their faith to their children. What the research indicates is that by far the most important factor in instilling religious socialization in children is not church or school programs but parental example and involvement, with an authoritative but affectionate parenting style being the most effective way to positively influence children to carry on the faith. Unsurprisingly, parents who have engaged discussions with their children about their own religious beliefs and practices are more likely to build religious attachment among their offspring than parents who take a laissez-faire approach of letting children figure out faith for themselves. That said, the research shows that a community of believers that share moral values go some way in preventing children from being tempted to hedonistic secular tendencies such as sexual experimentation and drug and alcohol abuse.

Career & Family: Women's Century-Long Journey Toward Equity
 Claudia Goldin (Princeton, \$38, 325 pages)

Harvard economics professor Claudia Goldin's *Career & Family: Women's Century-Long Journey Toward Equity* examines the career and family decisions women make as they try to narrow both the wage gap in the workplace and experience equitable sharing of responsibilities in the home. The most important insight Goldin makes is that there is no one path for college educated women when it comes to work and family; whereas in the early 20th century college educated women generally had to choose between a career and a family, today, there a wide variety of women (whom Goldin places in various archetypes based on her own extensive research) that make different choices in how they prioritize work and family, sometimes to the exclusion or detriment of the opposite sphere. In understanding that women are not uniform in their desires and decisions, Goldin adds a lot to current discussions about how to best support women in the workforce – and at home. Another focus of Goldin's exploration of women's choices surrounding work and family is the impact of time; she notes that “on-call, rush, emergency, evenings, and weekend time is demanded simultaneously from the home and the office.” She examines public policy influences that might help women balance home and office but says that the more important factor is cultural, from the demands employers make on employees to the duties shared by their male partners (“couple equity”). For all the recent talk about abortion being necessary for women to take advantage of their educational and employment opportunities, Goldin has just one reference to abortion in her entire book, noting that abortion and contraception contributed to women marrying later which meant they could focus on education and employment before having a family. That trend, however, as well as long-term singlehood, has led to an increased demand for assisted reproduction, which Goldin writes about in much greater depth, perhaps indicating the next front in the culture wars.



Noah Rothman, an associate editor at the Jewish monthly magazine *Commentary* and author of *Unjust: Social Justice and the Unmaking of America*, has turned his eye to the modern left's puritanical moralizing and asceticism in a fun jaunt of a book, *The Rise of the New Puritans: Fighting Back Against Progressives' War on Fun*. Rothman recalls H.L. Mencken's “contemptuous line” that puritanism is the “haunting fear that someone, somewhere may be happy.” As contemptuous as Mencken's remark is, Rothman says it “contains a grain of truth about any philosophy with utopian designs,” noting that the

Born babies killed, women gagged

continued from p. 17

uterus that Gosnell failed to tell her about. In 2009, Karnamaya Mongar died after Gosnell administered a lethal dose of medication to the 41-year-old immigrant woman who weighed only 90 pounds. Gosnell was also accused of performing an abortion on a young, 87-pound teen, Robyn Reid, even after she protested that she did not want one. Allegedly, when Reid said that she had changed her mind about the abortion, Gosnell tore off her clothes, hit her, tied her to the surgical table, and drugged her against her will. Kermit Gosnell also killed numerous infants once they had been born, severing their heads by snipping their spines at the base of their skulls. Stephen Massof, an unlicensed medical graduate who worked alongside Gosnell, testified against his former employer during the trial, stating that it would “rain fetuses” at the abortion mill, as women were given drugs to speed up the birthing process and that it was common for babies were born alive and screaming during the abortion procedure, after which Gosnell would “snip” the spines of these newborns, “a literal beheading.”

While some of these stories may seem irrelevant or far from home, Jim Hughes, former president of Campaign Life Coalition told *The Interim* that similar things have occurred in

“the perfect is the enemy of the good, as the saying goes,” and, “it should be added that the pursuit of the perfect is also the enemy of joy.”

Rothman very briefly notes the joyless and austere lives of the 17th century English religious sect known a puritans, and although he acknowledges the sincere theological beliefs of puritans he is also correct in criticizing their extreme self-denial and social policing of vice that more often than not created hypocrites and classes of shunned sinners than the perfect, virtuous society they sought to enforce.

Rothman does not dwell on the original puritans; the focus of the book, as the title indicates, is the New Puritans, the modern progressive Left that seeks to strictly enforce a politically correct orthodoxy and cancel anyone who runs afoul of their new (and constantly changing) morality. The toxic piling on we routinely see against conservatives on social media is the modern version of putting violators of the elite's moral codes in the stocks to be mocked and pilloried. One bad joke, one wrong viewpoint can unleash calls for a person to be disciplined, including fired from their livelihood. What is missing from the quasi-religious New Puritans is grace.

Rothman covers vast ground, from efforts to eliminate eating meat and smoking tobacco to end-

ing ethnic jokes and cultural appropriation. Rothman points out that policing morality was once mostly a conservative phenomenon but now both sides, but more prevalently the illiberal Left, take part in enforcing a narrow orthodoxy.

The New Puritans are different from the early religious sect in one important respect: while the original puritans were in fact religious, the New Puritans and their customs are “aesthetically religious” and their enforcement “demonstrate how no person or profession can exist outside politics anymore.” Rothman quotes historian Jack P. Green, that early “Puritans organized themselves into ‘tightly constructed and relatively independent communities in which inhabitants formally covenanted with each other to comprise unified social organisms.” The New Puritans compel compliance with their worldview; Rothman notes “today's progressive activists pride themselves in their support for diversity in all spheres of public life – all spheres, that is, save intellectual life.” What is favoured by the progressive Left community must be imposed on all others, and if it cannot be imposed, then at least violations of their chosen norms will be subject to severe punishment, or at least calls for severe punishment, often wildly out of proportion to the supposed harm done.

Turning his attention to politics, Rothman illus-

trates that “culture is not fabricated in Washington and imposed in the top-down fashion on the rest of the country,” arguing that “when Democratic politicians promised their voters that they could rewrite the American social compact at will, they were lying to their constituents and, quite probably, themselves.”

The author concludes with G.K. Chesterton who found man's “very power of enjoyment destroyed half his joys” because the “chief pleasure is surprise.” Rothman says the “perfectly ordered world is the enemy of happiness, as is the arrogance associated with the presumption that we are capable of ordering anything indefinitely.” Returning to the often-paradoxical observations of Chesterton, Rothman quotes his wise words: “the mightiest of the pleasures of man, is at bottom entirely humble. It is impossible without humility to enjoy anything – even pride.” Along with grace, the New Puritans lack the humility to understand the limits of their worldview or their efforts to police and enforce it. Rothman is hopeful that this period of enforcedly correct, strictly enforced orthodoxy will pass, but even if it does it will “leave its marks on Western history” as he wonders how historians in the future will look upon our contemptuous and pitiful time. But by then, he predicts, the puritanical cycle will begin anew.

And then there was this ...

Infertility: a diabolical agenda

When a woman becomes pregnant, she produces Human Chorionic Gonadotropin (HCG) through the placenta. It tells the ovaries to produce a second hormone called progesterone that then maintains the pregnancy. If the body creates antibodies against HCG, the moment a new baby is forming in the womb and starts producing HCG, it is destroyed like it was bacteria or a virus, so the ovaries do not produce progesterone. And if anti-HCG levels become very high, the woman becomes sterile. From 1972 to 1992, scientists working for the World Health Organization found that combining the antibody of HCG with the tetanus toxoid used in the tetanus vaccine was the most effective approach to create sterilization in women and thereby control populations, especially in the developing world. In 1995, the Catholic Women's League of the Philippines halted a UNICEF program where a tetanus vaccine was laced with HCG antibodies. However, even with this news, the Kenyan Minister of Health refused to stop the vaccination program in his country which was in full cooperation with the World Health Organization. Dr. Stephen Karanja, a Kenyan ob-gyn arranged for vials of vaccine to be tested in independent labs; the results showed high levels of antibodies against HCG ... where-upon the Kenyan government began to censor doctors who spoke out against the vaccine. As a result, thousands of Kenyan girls and women are now sterile. On April 29, 2021, Dr. Karanja died from covid. He left a chilling message for the world: “When they are through with Africa, they are coming for you. Keep your children ready. They will come for them and they will come for you.” The message was highlighted in filmmaker Andy Wakefield chilling 29-minute documentary, “Infertility: a diabolical agenda,” produced with the Children's Health Defense.

Kamala Harris sounds off

IOn June 17, just days before the U.S. Supreme Court overturned Roe v Wade, Vice President Kamala Harris claimed that supporting abortion “rights” doesn't require anyone to change their faith: “there's nothing about this issue (abortion) that will require anyone to abandon their faith, or change their faith.” With this statement, Harris joined Nancy Pelosi and Joe Biden who, although affirming that they are “devout” Catholics, have no problem leading the charge in favour of a woman's “right” to kill her preborn child. Indeed Harris, a self-proclaimed “practicing” Baptist, and other like-minded persons, show complete ignorance of what Christianity teaches. ”

‘For the sake of the children’

In the May issue, we summarized the pro-life situation in a fHow many times did we hear that phrase during the pandemic? Grandparents should be isolated “for the sake of the children;” they should take the genetically modified jab “for the sake of the children;” they should die alone in hospital or old-age home “for the sake of the children.” A burden was placed on children that if they hugged grandma, held grandpa's hand, or were in the same room with them, the children would give their grandparents COVID, and then they would die. It is now being suggested by the World Economic Forum that older people, including grandparents, should consider euthanasia ... uou guessed it, “for the sake of the children.” Some geriatrics are tak-




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Life Is Precious Protect It

ing this suggestion seriously, saying, via Twitter, that they have had a good life, and don't want to contribute to “overcrowding” of the planet. So, “for the sake of the children” they will terminate their own life. But what about the memories that they leave behind—lovingly cradling a new grandbaby; cheering on a grandson playing minor league hockey; attending a school performance where their granddaughter is a princess or proudly attending a graduation. And the many more memories that are yet to come. Aging is a blessing, not a curse. It is affirming life not ending it. It is taking joys and sorrows together. And it is about hope, not despair. So, hug an elderly person and watch the smile light up their face. Talk to them and see how wise they are. Show them you love them and want them to be part of your life. Your life and memories will be richer for it. As will theirs. They should not feel that the world, especially children, is better without them.

Matt Walsh talks about faith

Matt Walsh is an investigative journalist and writer with The Daily Wire who released his film “What is a woman” to critical reviews. (Article elsewhere in this issue of The Interim.) In an interview with podcaster Will Cain, he discussed a subject which has been overlooked by many in the media: What part does faith play in the discussion about gender ideology and related issues? Cain asked Walsh: “If you had done it (the interview and resulting documentary) theologically, you would have been easily dismissed.” But ultimately as a culture, it is almost impossible to appeal to sanity and reality; “too many people are willing to divorce themselves from those things,” says Walsh, who is convinced that “gender ideology” can be successfully defeated long-term, because under scrutiny this ideology fall apart. He further states that gender ideology is “Sodom and Gomorrah stuff. There is no salvation outside of faith.” Walsh adds: “As a person of faith, I don't think we have to choose between truth and faith, truth and God. It all leads to the same place—the ‘truth’ leads to ultimate truth, the divine Truth.” However, Walsh believes that there is little hope if people are lost and have total mental obliteration and confusion. “You have to rescue them from that first and one thing you cannot do is give them any easy outs” which is why he didn't end his video with a biblical quote. “If we had done that, the Left would just say: ‘You see this is just Christian, just religion; you have to be religious to disagree with us.’ Walsh says that is the escape which the Left wants, and we can't give that to them. Walsh believes that in the next 5-10 years, the only progressive social issue that will not be tolerated by society is gender nullification surgery, where all semblance of sexual orientation will be eradicated through surgery. However, there are doctors doing this surgery right now, so obviously there is some

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societal support for it Walsh believes that pedophilia is already making inroads in society with videos showing children involved in “drag” and paying adult drag queens (men parading as women) money to strut in front of them, with their parents looking on with approval. This is sexual abuse of children, and in his opinion will only get worse over the next few years. Cain's last question to Walsh was: “What serves the Left ...those who are pushing this agenda?” Walsh responded that the manipulation and pushing from those “at the top” of institutions such a government, the journalistic and entertainment media, and universities, “fractures people from their families, their communities. ... When people live their lives this way, they are driven by base instincts, sexuality, their own needs, a ‘what makes me happy here in the present moment.’” “When you live your life that way, you are easily manipulated; it's like a ‘brave new world,’ a dystopian world that was written about in the 20th century.”

Athletes saved from abortion: two ‘miracle’ babies

Ohio State football running back J.K. Dobbins is tearing up the football field with his running and touchdown prowess. But for his mom, Mya, the miracle is that her son is alive. When Mya was 18, she became pregnant and had a big decision in front of her: abort her baby -- which was her initial decision -- or carry through with her pregnancy and face the consequences. Mya walked out of the abortion mill and gave birth to her baby boy whom she calls her “miracle baby.” There is the story of another mom who chose life for her son. When Sonya Curry found herself pregnant, she nearly chose abortion. In her recently published book Fierce Love, Sonya, the mother of three living children, recounted how she was sitting in the parking lot of Planned Parenthood contemplating a second abortion. But, as she says, “I felt the Holy Spirit intervene. God had a plan for that child ... If I had gone through that (abortion) there would have been no Wardell Stephen Curry II,” who basketball fans recognize as perhaps the greatest three-point shooters in NBA history, Steph Curry, a 6'2" guard with the Golden State Warriors. Several years later she gave birth to another son Seth, a basketball star with the Brooklyn Nets, and later a daughter Sydel. Sonya wrote Fierce Love “to share my story, my testament and my experience so that others may find strength and purpose in their own journeys.” His mom's faith has encouraged Steph to express his love of God in all he does: he pounds his chest and points to God as he steps on the basketball court, as a reminder of who he is playing for, and he and his wife created a charitable foundation to end childhood hunger and provide educational opportunities and safe places for kids to play. As a blog post at Live Action puts it: “While not everyone grows up to be a star football (or basketball) player, every child has value, even before he or she is born. Every child has limitless potential, and circumstances or assumptions—or even poor prenatal diagnoses—should never determine the value of a human being's life.”



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