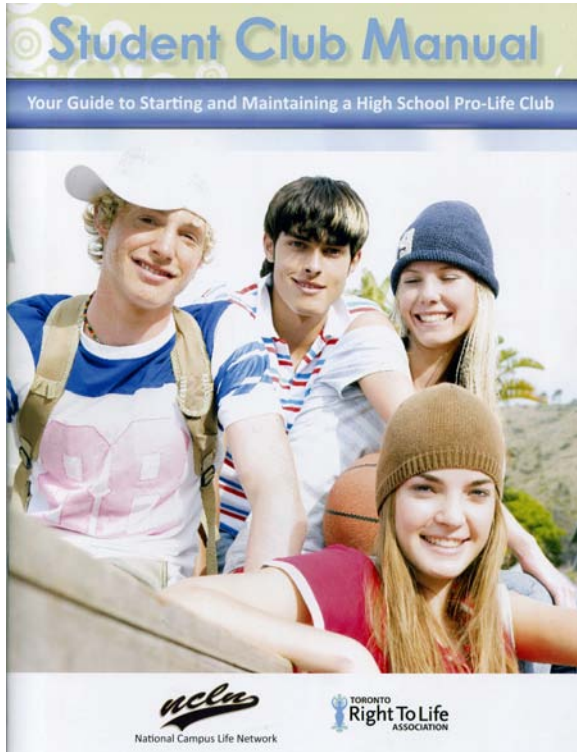


## November 2010

November traditionally is a somber month, full of quiet reflection. Schools are experiencing parent-teacher conferences and school fall activities are in full force. It's probably as good a time as any to think about life issues and related themes that are somewhat sobering. In this edition of *The Interim Plus* we present several of these themes.



One of them is how to start up a pro-life club in a high school. Perhaps you have considered an initiative like this yourself or you would like to respond to student interested in participating in some kind of pro-life activity. Information on the nuts and bolts of how to get started has not been easily found up to now. However, there is great news on this front. Two organizations have collaborated to put together an excellent resource booklet that provides a complete A to Z on how to start up a student pro-life club in a school.

*Toronto Right to Life Association* has been a leader in the creation and dissemination of information through a speakers' bureau where knowledgeable people visit schools and make presentations on abortion. *National Campus Life Network* (NCLN) has been very active in the formation of pro-life clubs on university campuses. The expertise of the former in visiting schools combined with the frontline challenges faced by these university campus organizers has led them to collaborate in an area that needed specific instructions and guidance.

To order this valuable resource contact Toronto RTL at (416) 483-7869 or email [office@torontorighttolife.to](mailto:office@torontorighttolife.to)

## Arrests on University Campuses

A related issue drawing attention to young people is the situation at Carleton University where freedom of speech is under attack, with five students being arrested and charged with trespassing. The report on LifeSite News includes a video of the arrest. It is very instructive as to the reasons for the arrest, the courageous stand of the students, the approach of the university, and the role of the police in enforcing the law. ([www.lifesitenews.com/ldn/2010/oct/10100402.html](http://www.lifesitenews.com/ldn/2010/oct/10100402.html) and also [www.lifesitenews.com/ldn/2010/oct/10100716.html](http://www.lifesitenews.com/ldn/2010/oct/10100716.html))

## Lesson Outline Connected To Carleton University Arrests

The following lesson plan submitted by Dan Pigeau of Durham Catholic DSB could be used as a lesson in a law class, a civics class, a religion class, or a media class, and could easily be connected to various curriculum expectations within those courses. The lesson would take 1-2 periods, but may be shortened due to time constraints

### Introduction

1. Ask students what their opinion is on the use of graphic images in general as a means of communications. The following questions could then be used to engage the students and guide the discussion with respect to the abortion issue:
  - a) What do you think of people who show graphic images of aborted babies?
  - b) Do you think people should be allowed to show them in public?
  - c) Is showing graphic images as a form of protest connected to freedom of speech, freedom of assembly, or freedom of religion?
  - d) Why do you think people show these graphic images? Are graphic images effective in moving forward the public's understanding of an issue?
  - e) Why do you think some people are opposed to the use of graphic images?
  - f) Why does it seem okay to show some graphic images (examples: the Holocaust, animal abuse, results of drunk driving, Colonel Russell Williams, pictures on cigarette packages) but it is not okay to show graphic images of abortion?

### Body of Lesson

2. Introduce the situation at Carleton University by having students read the article from LifeSiteNews followed by discussion :
  - a) What specifically were the students arrested for?
  - b) Did the students do anything wrong?
  - c) Do you think the university would have stopped Jewish people from setting up a display during Holocaust awareness month? What about a display by M.A.D.D, or by black people during black history month? Anti-war protesters objecting to torture?

- d) Do you think the students should have been arrested based on what you have read?
  - e) As tuition paying students does it make sense that they were arrested for trespassing on a public area of campus? Was the student claim of their freedom of speech being restricted by the university true? Was the university's exercise of authority tyrannical? (\* Time permitting the ambitious teacher could also cut and paste excerpts from the Carleton Student's handbook regarding various policies involved in the situation and have the students read it.)
3. Once you have discussed the article show the students the video of the arrest [www.lifesitenews.com/ldn/2010/oct/10100402.html](http://www.lifesitenews.com/ldn/2010/oct/10100402.html) and discuss the scenario again.
    - a) Did seeing the video change their opinion at all?
    - b) Based on the video were the students doing anything illegal?
    - c) What is their opinion after seeing the video?
    - d) What is their opinion of the video?
    - e) What do the students think of the fact that the university representative said the university was opposed to the content of their display? Is this arbitrary censorship?
  4. Have the students read the Michael Coren article *Police: agents of the state* from the November issue of *The Interim* found below and then have them answer these questions that go along with it.

There is also a video clip from Coren's television program that can add to a fuller discussion of the incident.

### Questions

1. "The inescapable conclusion is that while the police in this country are supposed to be guardians of the people, they are increasingly becoming agents of the state." What distinction is Coren making in this statement?
2. What evidence is there that suggest that police employ double standards when it comes to arrests?
3. Why does he consider the Carleton university arrests particularly objectionable?
4. Is the heading for Coren's commentary article justified by the content of the article?
5. What action could ordinary students take to express support for the rights of the Carleton five?

([www.ctstv.com/michaelcoren/index.php?vidID=20497](http://www.ctstv.com/michaelcoren/index.php?vidID=20497))

### Follow Up Activity

Have the students use any remaining time in class to write a reflection on the lesson. Have them answer the following questions:

1. What are their thoughts on the issue after looking at all of the information?
2. If you think the students did something wrong and deserved to be arrested explain why?
3. Is the GAP strategy an appropriate one for a university

- campus? Why or why not?
4. If you think Carleton University was in the wrong explain why, and suggest some things that you can do as a high school student to make Carleton aware that you do not agree with what they have done.
5. Is the episode a clear example of discrimination against an unpopular point of view? Why or why not?
6. Is Ruth Lobo's analogy of their action to Martin Luther King's civil rights protest a valid one?

The next day the teacher can devote some time to discussing responses to the lesson.

## Five Canadian Pro-Life University Students Arrested for Setting up Display

October 4, Patrick Craine (LifeSiteNews.com)

Four pro-life students at the Carleton University and one from Queen's University were arrested this morning by Ottawa city police as they prepared to conduct a peaceful pro-life demonstration on Carleton's campus. The students were arrested around 9:00 a.m. as they were preparing to set up signs in the university's Tory Quad, a central outdoor location, for the Genocide Awareness Project, which compares abortion to past atrocities through graphic imagery.

"This will set the standard for how far pro-lifers are willing to go for their right to freedom of speech, and their right to talk about abortion," said Ruth Lobo, a fourth-year student and president of Carleton Lifeline, after she and the others were released this morning.

The university had forbidden the GAP display in the location, and told them to do it in Porter Hall – a large, out of the way, room in the university's student life building. They persisted even after the students' lawyer told the university that they were infringing freedom of speech. After fruitless negotiations with the university, the students warned them that they would protest this morning by putting up their display in the quad. The students planned a national protest, inviting students from campuses across the country. The four Carleton students – Lobo, James Shaw, Nicholas MacLeod, and Craig Stewart – were joined by Zuza Kurzawa from Queen's, who was also arrested. Two students from the University of Calgary and Brandon University also came.



[www.facebook.com/photo.php?fbid=10150266693480051&set=a.10150266691715051.551268.217971845050](http://www.facebook.com/photo.php?fbid=10150266693480051&set=a.10150266691715051.551268.217971845050)

As we all know, the purpose of doing this outdoor event is because no one wants to talk about abortion," said Lobo. "We want to challenge mainstream views. I don't think they would object if we wanted to do a Holocaust

display outside.”

Jason MacDonald, Carleton’s director of communications, told LifeSiteNews that student groups are not normally permitted use of the quad for displays. “In addition, the content of the Genocide Awareness Project has been found to be disturbing and offensive to some by the courts and human rights tribunals in other jurisdictions (BC for instance),” he wrote in an e-mail. Canadian GAP leaders said they were not aware of any such cases, however. MacDonald did not provide examples by press time.....

Lobo noted, further, that the quad is listed as bookable space, and that it has been used by student groups in the past. MacDonald did not respond by press time when asked about the university’s criteria to determine whether students can use the quad.....

The students were taken handcuffed to campus security services, where the Ottawa police charged each with 2 counts of trespassing – failure to leave property when asked, and trying to go ahead with a prohibited event. They were each fined \$130.



..... “It needs to remain clear that, while this seems like fair appeasement to many people, when you really look at why the university asked us to move, it’s clear censorship based on the topic of our material,” said Lobo. “I think it’s the equivalent of telling Martin Luther King he can protest, as long as he does it in his church,

and invites white people to come see it. His message was considered to be disturbing and offensive to lots of people....If we can’t freely express ideas on campus, we have nothing,” she added.

### Police: agents of the state

Michael Coren, *The Interim*, November 2010

In early October in Ottawa the police arrested five students from Carleton and Queens universities for displaying a pro-life exhibition at Carleton. They were peaceful, merely expressing an opinion and showing people the realities of abortion. Some of the pictures were graphic in nature but then abortion is graphic in nature and death and killing are bloody and nasty. In an age where violence is shown in gory detail on television and in movies it should not be shocking to see similar and far less romanticized images on the street. This was also at a university where, allegedly, our brightest young people study and question. If they are not being chal-

lenged at such a place we are truly doomed.

In Toronto, at almost exactly the same time, the trial began of a man arrested and charged by the police for defending his store against a career criminal with 43 convictions. The police offered the drug-dealing crook a deal if he would help their case against the model citizen of a storeowner. The inescapable conclusion is that while the police in this country are supposed to be guardians of the people, they are increasingly becoming agents of the state. Anybody who has witnessed the robotic arrest of peaceful pro-life activists outside what I now insist in calling “abortion camps” will have seen just how uncompromising and military the police have become.

That they are political, or at least obey political masters, is surely now beyond dispute. Notice how they repeatedly refused to arrest or charge violent native



protestors in Caledonia, Ontario even after there was filmed evidence of the demonstrators attacking people and destroying property. Such refusal to

apply the law when sensitive or controversial politics is involved is now common in Canada.

Less violent but similarly illegal is the phenomenon of men taking their clothes off and strolling around downtown Toronto during the Gay Pride Parade, sometimes simulating sex acts or participating in the real thing. Those who complain have been ignored or even threatened with arrest themselves if they do not move away. These incidents may not be typical of the parade but they are regular and common and the police must be aware that they happen and will happen again. They appear to have been told not to arrest or interfere, whether the law is broken or not.

What happened in Ottawa with a group of young people with a social conscience, however, is extraordinary. They have hurt nobody, they were not demanding special privileges or grants, they were not insulting people, not even raising their voices. They were displaying a visual argument that the slaughter of the unborn is akin to genocide. Unlike pro-life groups at many other universities they were not physically beaten by pro-abortion zealots, followed home or threatened with death. There is no need to do this when the police make political arrests of those defined as a problem by the university authorities and those who have influence over such authorities.

If anybody walking past the display didn’t agree with it they only had to do what social conservatives have been told to do for decades every time they complain about pornography on television or obscene behaviour: “Turn away.” “Don’t look.” “Ignore it.” Odd how when more



conservative individuals are offended they're called prudes and told to grow up or ignore what they see yet when allegedly liberal types are upset the result is police intervention and hours spent in a cell.

Contrast all this with what was happening in Colorado where five young people were being persecuted by the state for being dissidents. A public and publicly-funded gallery was featuring a picture of Jesus Christ taking part in an obscene sex act. The museum, the artist and the funding have all been defended by some of the same people who have called for the arrest of activists from the American branch of the movement that participated in the pro-life display in Ottawa.

Or closer to home we should consider the arts event that occurred in Toronto two days before the arrests occurred when a city-wide art show, backed by hundreds of thousands of tax-dollars, featured, among other things, two women posing naked for more than 24 hours. Parents with children were not warned before they entered and some complained. They were told not to have, "such closed minds".

Actually their minds were not closed but their hearts were open. There is a major difference between having an open mind and an empty one and there is something repugnant about hypocrisy, particularly when it is backed by police muscle and a legal system that prefers political fashion to the absolutes of the law. The right to offend, the right to be different and the right to speak freely are supposed to be protected in Canada under our ancient laws and the more recent Charter of Rights and Freedoms. The same Charter, of course, that seems to justify every strange and weird concept and fashion that arises. There is no business like Charter business, unless you believe that life is sacred and it's a cause worth making a fuss about.

For more on this issue involving freedom of speech listen to the homily delivered by Rev. Simon Lobo, the brother of one of the students arrested on October 4. ([www.stmauricechurch.com/playHomily.html](http://www.stmauricechurch.com/playHomily.html))

### Questions

1. What major points are made by Rev. Lobo?
2. What are we going to do about this?
3. What advice does Rev. Lobo offer?
4. Is this a good homily given the sensitive nature of the topic

## Prostitution and Life Issues

There is another life issue laced with irony. While young men and women are being arrested for displaying posters and wanting to engage fellow students in discussion about the injustice of abortion, we have other women and their supporters in the media arguing in favour of decriminalization of prostitution, one of the chief reasons behind human trafficking.

### Human trafficking: an uncomfortable truth in Canada

Published: Monday, October 4, *The Interim*, Pauline Kosalka

A 28-year-old mother of three from St. Catharine's, Ont., after breaking up with an abusive boyfriend, met a man on Facebook who promised her a rich and comfortable lifestyle if she would work as an escort at Private Genies in Toronto. As the Toronto Sun reported, the mother was inadvertently drawn into the world of sex trafficking with the promise of earning money to support her children. She finally called the police and escaped after the man got angry and decided to take her to a family associated with a biker gang.



Human trafficking, the use or trade of humans for forced labour or prostitution, is a disheartening concern in Canada. The United States State Department estimates that 800 people are trafficked to Canada per year and 1,500 to 2,200 are smuggled through the country on the way to the U.S. In its April 2009 report, *Human Trafficking: A*

*Report on Modern Day Slavery in Canada*, the Evangelical Fellowship of Canada noted that human trafficking is the second most profitable crime in the world after the international drug trade. It is often linked to the sexual exploitation of women and children. The USSD further stated that "the 2006 UN Special Rapporteur on Trafficking in Persons Especially Women and Children report to the UN concluded that prostitution was inextricably linked with human trafficking and to support prostitution is to inevitably support the trafficking of women and children."

Lately, Canada has started to take a tougher stance against trafficking. Bill C-268, a private members bill introduced by Conservative MP Joy Smith (Kildonan-

St. Paul), received royal assent on June 29, instating a minimum five-year sentence for trafficking minors in Canada. The previous human trafficking law, passed approximately five years ago, imposes a maximum sentence of 14 years for traffickers. Because there were no mandatory minimums, traffickers were handed lenient sentences. An example is Michael Lennox Mark, who was jailed for one week for trafficking a 17-year-old girl and procuring three others as prostitutes because his year of pre-custody time was counted as double. “We had hoped that when courts began sentencing child traffickers, they would recognize that as a very serious factor, but that has turned out not to be the case,” said Benjamin Perrin, a trafficking expert who helped draft Bill C-268, to the *Toronto Sun*.

On Sept. 7, Vic Toews, the Public Safety Minister, launched the Blue Blindfold Campaign along with the RCMP and the Crime Stoppers Association. The campaign aims to educate the public about human trafficking. “These images are disturbing and uncomfortable because this crime is disturbing and uncomfortable — and it needs to be stopped. By exposing the reality of this terrible crime to the light of day, Canadians can better recognize and report evidence of criminal activity,” said Toews.

The arrival of 492 Tamils on the shores of British Columbia on the MV Sun Sea claiming refugee status has also increased the momentum to stop human smuggling. Treaty obligations force Canada to accept any refugee claimants who arrive on Canadian shores. They are given full protection under the Charter of Rights and Freedoms and cannot be detained unless they are criminals. The government suspects that the Tamil migrants had to pay exorbitant prices to be smuggled to Canada. On Sept. 6, after meeting with EU nations to discuss illegal migration, Immigration Minister Jason Kenney announced plans for tougher anti-smuggling laws when Parliament resumes in September such as minimum jail sentences. Human smuggling often forces migrants into human trafficking to pay off their debts.

To combat human trafficking, Joy Smith released a national action plan, *Connecting the Dots: A Proposal for a National Action Plan to Combat Human Trafficking*, on Sept. 15.

One of the many recommendations in the plan advises looking into criminalizing prostitution. This would support the findings of the 2007 report of the Standing Committee on the Status of Women, which concluded that prostitution encourages trafficking and that prostitutes should

be regarded as victims of exploitation instead of criminals. “... the Swedish government decided in 1999 to criminalize the act of purchasing sexual services to target the demand and not the act of selling sexual services. As such, prostitution is considered violence against the sex trade worker. The results have been impressive, with the rate of known human trafficking cases dropping significantly in comparison to neighbouring European countries,” writes Smith who has recently released a national action plan of recommended measures for the government to combat trafficking.

*“Human trafficking is an egregious crime that reaches all corners of our nation and must not be tolerated,” says MP Joy Smith. “I am convinced that a National Action Plan to Combat Human Trafficking is essential to address the challenges raised by human trafficking by implementing an integrated and coordinated federal response. We need a federal plan that focuses on prevention initiatives, increased prosecution, greater protection and rehabilitation for the victims, and partnerships with frontline organizations.”*

**Recommendation I**

Review and amend immigration regulations and policy to provide effective counter human trafficking point of entry services.

**Recommendation II**

Develop and implement a tailored strategy within the National Action Plan to address trafficking of First Nations women and children.

**Recommendation III**

Use diplomatic protocols to promote regional and international partnerships and policies to combat human trafficking and child sexual exploitation.

**Recommendation IV**

Develop policies and regulations to combat forced labour and child labour abroad.

**Recommendation V**

Limit and monitor the international travel of convicted Canadian child sex offenders.

**Recommendation VI**

Creation and implementation of an extensive public awareness campaign.

**Recommendation VII**

Provide adequate funding for NGOs to deliver care, counseling, shelter and assistance to victims.

**Recommendation VIII**

Develop and implement federal policy to assist international victims of human trafficking to return to their country of origin.

**Recommendation IX**

Develop a National Referral Mechanism to provide rapid connection to points of service.

**Recommendation X**

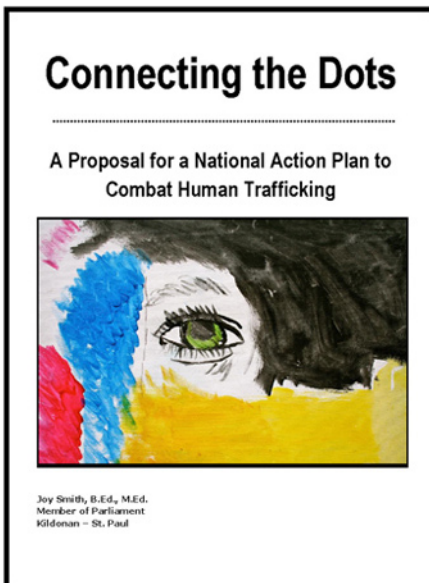
Create an independent National Rapporteur for Human Trafficking

**Recommendation XI**

Review and amend Canada’s solicitation legislation.

**Recommendation XII**

Commit to additional resources for the training and education of judges, prosecutors and law enforcement on human trafficking legislation.



**Recommendation XIII**

Review and implement legislation as necessary to ensure that all forms of human trafficking are denounced under Canadian law.

**Recommendation XIV**

Facilitate the creation of regional human trafficking task-forces.

**Questions**

1. What is meant by human trafficking?
2. How extensive is the practice?
3. What connection is there between prostitution and human trafficking?
4. Why are court sentences rather lenient in the case of human trafficking?
5. How is human smuggling related to human trafficking?
6. What is Joy Smith’s recommendation with respect to prostitution?
7. Why would human trafficking still be a problem in this modern age?
8. Which recommendations are most difficult to implement? Which of them may be easiest?
9. What is the role of international bodies?
10. Can ordinary Canadians do anything to help in this field?

**Prostitution prohibitions thrown out by court**

**Paul Tuns**

On Sept. 28, the Ontario Superior Court threw out Canada’s three Criminal Code restrictions on prostitution, leading advocates of the sex trade to cheer, editorialists to call for decriminalization of prostitution, and pro-family and religious groups to decry the ruling and its faulty assumptions.

Technically, prostitution – the exchange of sex for money – has never been illegal in Canada. In her 131-page ruling, the Superior Court’s Justice Susan Himel found that Criminal Code restrictions on prostitution violated the Charter of Rights and Freedoms. Specifically, Himel said that section 213(1)(c), which makes it illegal for anyone to communicate for the purpose of engaging (soliciting) a prostitute, violated the free expression rights of those

who sell sex for money. She also said that sections 219, 212 (1)(f), and 213 (1)(c) – which prohibit running a bawdy house, living off the avails of prostitution, and commu-

nication, respectively – violated a prostitutes’ section 7 rights to life, liberty, and security. Justice Himel said that these prohibitions increased the risk of harm to those engaged in prostitution by forcing them into dangerous situations on the street.

.....The federal government defended the existing laws, stating the applicants – Terri Jean Bedford, Amy Lebovitch, and Valerie Scott, three women involved in the sex industry – brought their case on the false assumption that prostitution itself was a constitutionally protected right and that the emanations of prostitution that were restricted made their work inherently more dangerous..... Furthermore, the government and several interveners argued that prostitution is inherently dangerous and is often linked to other harmful criminal activities such as drug addiction and human trafficking.

They also cited precedence, including the 1990 *Prostitution Reference* case in which the Supreme Court upheld the three restrictions saying that the infringements on prostitutes were justified “in accordance with the principles of fundamental justice” and that the government had an interest in ameliorating the harm done to the public through open prostitution on the streets and brothels.

However, Himel cast aside such considerations, saying that times have changed. As evidence, she cited a parliamentary committee report that explored how prostitution is regulated abroad. In other words, she cited foreign laws and regulations to throw out Canadian law on prostitution.

Himel also cited the Robert Picton case. Picton was charged with the murder of 20 prostitutes in British Columbia that had disappeared from 1997-2001. He was found guilty of murdering six women and the courts decided to stay the other prosecutions because he had been convicted for the maximum sentence of 25 years to life.

.....Natasha Falle, a former prostitute who heads Sex Trade 101, a group that works with sex trade survivors, told CTV that prostitution cannot be safe. “I’ve worked at both indoor and outdoor locations and they are both equally dangerous.”

Conservative MP Joy Smith (Kildonan-St. Paul) said the decision increased the danger to women and children because there is a connection between sex trafficking and prostitution. Saying she was “astounded” at Himel’s ruling, Smith said if the government did not appeal, “we would have the nation as the pimp and that’s wrong and we can’t afford that.”

Joanne McGarry, executive director of the Catholic Civil Rights League, said “removing what safeguards exist against the exploitation that prostitution represents, this decision will make it much more difficult to prosecute pimps, or offer help to those who want to leave the life.”

Retired Toronto police detective Dave Perry told the *Toronto Sun* that striking down the existing laws “is like handing out licenses to pimps.” He added that the decision creates a “slippery slope which leads to violence against vulnerable women, legalized abuse, and a masking of the real issues.” A *Toronto Sun* editorial said that



the Criminal Code restrictions “provide the door opener cops often need to elevate their investigation” in sex trafficking cases.

*National Post* columnist Barbara Kay said that the harm reduction principle does not apply to socially disadvantaged women. Prostitute advocates claim that solicitation restrictions make screening potential clients on the street impossible, that the prohibition on brothels force women to the dangerous streets, and that limits on living off the avails of prostitution prevents hookers from employing security or accountants. But as Kay says, “low-end prostitutes are usually just trying to get from one drug fix to another” and “they will have little interest in pre-screening their johns because they are desperate women.” Kay said it was incredulous that such prostitutes would open offices, advertise their services, keep accounts and pay taxes.

The Native Women’s Association of Canada condemned the ruling saying it utterly failed to look at the broader social problems that lead women to prostitution. In a press release the NWAC said that despite “systemic injustice” suffered by women in the sex trade Himel’s decision “glosses over” the fact that vulnerable women, namely those who are aboriginal, low-income, or suffer from mental health problems or addictions, can find few alternatives to prostitution in order to make a living. It said governments should do more to help women find alternatives to trading sex for money.

Three religious and pro-family groups that were interveners in the case condemned Himel’s decision. The Christian Legal Fellowship, who filed a joint submission with REAL Women and the Catholic Civil Rights League, said the judge erred in balancing the protection of women and society or in considering the “moral and social fabric.”

Ruth Ross, CLF’s executive director, said “prostitution exposes both women and men to physical and psychological harm” because it is “an inherently dangerous activity.” She also said the “decision reinforces the notion that sex is not an intimate and loving act, but instead a commodity that can be bought and sold at will.”

.....Federal Justice Minister Rob Nicholson said the



Conservative government was “very concerned” about the decision because it is “committed to the health and safety of all Canadians and the well-being of our communities.” He vowed to “fight to ensure that the criminal law continues to address the sig-

nificant harms that flow from prostitution to both communities and the prostitutes themselves.”

### Questions

1. What ruling did Justice Himel make regarding prostitution? What was the basis of her decision? What precedences did she ignore?
2. What did the provincial and federal governments do in response?
3. List the various groups and their respective concerns and arguments expressing consternation re: the Justice Himel ruling.
4. Which of the arguments make most sense?

For another angle on Justice Himel’s decision read Rory Leishman’s full article in the November edition of *The Interim*, page 5, *Raw judicial activism in Himel’s prostitution decision*.

Here are a few excerpts:

*In unilaterally striking down three key provisions of the Criminal Code, that prohibit the operation of houses of prostitution in Canada, on Sept. 28, Madam Justice Susan Himel of the Ontario Superior Court indulged in an illegitimate exercise of raw judicial power. Her ruling overturned the law, distorts the Constitution of Canada and violates the fundamental separation of legislative and judicial powers essential to freedom and democracy.*

*Of course, Himel sees matters differently. In her opinion, longstanding sections of the Criminal Code which ban living off the avails of prostitution, keeping a common bawdy house, and solicitation for prostitution should now be deemed unconstitutional, because they “force prostitutes to choose between their liberty interest and their right to security of the person as protected under the Canadian Charter of Rights and Freedoms.”.....*

*Himel has no legal basis for this finding. She did not, and cannot, cite any evidence that Canada’s criminal prostitution laws are incompatible with the Charter as enacted and originally understood.*

*Himel cites in her ruling The Challenge of Change: A Study of Canada’s Criminal Prostitution Laws, a report submitted to Parliament in 2006 by the House of Commons Standing Committee on Justice and Human Rights, but she displays no evidence of having carefully scrutinized this key document.*

*Referring to the legalization of houses of prostitution in The Netherlands, the all-party committee reports: “Witnesses noted that full legalization appears to have led to a massive expansion of prostitution — particularly unregulated prostitutes operating in the underground industry. Due to concerns about the stigma of being officially recognized as a prostitute (including difficulty in accessing bank loans, day care, etc.), only four per cent of individuals selling sexual services in The Netherlands have registered with the authorities. 96 per cent thus operate illegally, underground”.....*

**Questions**

1. According to Rory Leishman how is Justice Himel’s decision on prostitution an “exercise of raw judicial power”?
2. What are the chief reasons he cites for his opinion on the decision? What does he mean by “Judicial restraint is essential to democracy”?
3. According to Leishman why are justices like Himel dangerous to the common good of society?
4. What evidence from the Dutch experience did Justice Himel ignore?
5. Compare the time and amount of research given to the issue by the parliamentary committee and Justice Himel.
6. Do the main political parties have different approaches to this issue?
7. What does Leishman recommend for the upcoming election? Is this sage advice?

**Remembrance Day**

*Commentary by Mark Wegierski The Interim November 2010*

During Remembrance Day solemnities in more recent years, we are frequently reminded that World War II was fought to safeguard “freedom and democracy in Canada.” We rarely hear anymore of the defense of Western civilization, or of Christian civilization, with which the Allied rhetoric of World War II was suffused at the time it was occurring (as in one of Winston Churchill’s more famous speeches given at the time of the Blitz).

Indeed, in most of the education system today, young people are none-too-subtly inculcated with notions that Western civilization, Imperial Britain, and, indeed, traditional Canada, were little more than repositories for loathsome racism, sexism, and homophobia, which we are now in the process of happily overcoming and consigning to the dustbin of history. Indeed, history is virtually not taught at all, except as the narratives of various sectoral victimological groups, that are now fully justified in clamouring to destroy what remains of the traditional West. Today, there are indeed multifarious techniques for rendering nearly all of Western civilization to appear as utterly hideous to so-called



<http://maplelakeontario.com/wp-content/uploads/Remembrance-Day.jpg>

“decent” human sensibilities.

... . What about freedom? On the one hand, we are awash in a debased “North American” pop-cul-

ture that appeals to the lowest passions and instincts. This is said to be the acme of real and total freedom. On the other hand, there is the tight imposition of the strictures of “political correctness” -- especially in the intellectual, journalistic, literary, and artistic spheres. There is, indeed, a profound lack of a politically responsible and reflective freedom that would find expression in constructive political and social activities.

What about democracy? How can one even speak of democracy when looking at the pop-culture-driven and consumerist existence of most people? How can one speak of democracy when the mass media and mass education system strive mightily to condition people in a pre-set direction, with a startling degree of unidirectional intensity? One could argue that the current-day reality of society is the managerial-therapeutic regime, characterized by a soulless, corporate Right, and a “politically-correct” Left. ....

One would think that the more reflective among Canadian World War II veterans still alive today feel a sense of unease and disquiet about the directions in which Canada has gone, especially in the aftermath of the 1960s. I would especially like to mention Richard Field, who served as an artilleryman during the war, and is now a pugnacious blogger, having earlier made an attempt to found an activist group called the Voice of Canadians. If there had been more veterans like him, perhaps the slide in Canadian political, social, and cultural developments would have been less pronounced. Among the multifarious tragedies of war may be that the bravest, most courageous, and most determined men tend to die on the battlefield.

Perhaps a few words should be added about the current Canadian engagement in Afghanistan.



<http://sitelife.aviationweek.com/ver1.0/Content/images/store/3/3/63a68ef7-4393-4633-9343-28bec881105d.Full.jpg>

Canadian engagement in Afghanistan. Indeed, Canadians are strenuously engaged in “nation-building” in Afghanistan while the last remnants of traditional

Canada are disappearing at home. Fighting in such a war takes enormous psychic reserves of willpower, courage, and fortitude. It is considerably more psychologically difficult for Canadian soldiers than during World War II.....

One of the more famous quotes of George Orwell (which I first came across in well-known film critic Richard Grenier’s review of the Australian film *Breaker Morant*) is simply: “Never mock the uniforms that guard you while you sleep.” As Grenier had written, civilization itself continues to exist because a handful of rough-and-ready men are willing to defend it.



One way of honouring Canadian soldiers is to carefully and respectfully study the military history – and indeed all of the history – of Canada. We should remember one of Orwell’s most famous lines: “He who controls the past, controls the present. He who controls the present, controls the future.”

Insofar as virtually the whole past is now being presented to us by the currently dominant elites as an unremitting nightmare, it is difficult to argue for the salutary aspects of that past one would wish to preserve, such as its pro-family and pro-life outlooks.

**Questions**

1. Are we remembering enough as a society? How does Wegierski answer?
2. Why are the sacrifices of our soldiers in danger of being totally forgotten?
3. What did our soldiers fight for in the World Wars? Why are these reasons no longer mentioned?
4. What conclusion does Wegierski draw about the loss of soldiers’ lives?
5. Why is the contemporary Canadian soldier fighting in Afghanistan face an even more difficult challenge in fighting this war?
6. What positive suggestion does Wegierski make regarding the honouring of those who defend our way of life?

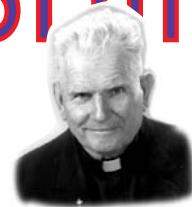
**Father Ted Colleton Scholarship Reminder**

The deadline for submissions of application and essay component is November 30. This is fast approaching. Please remind students. Now that mid-semester exams and evaluation period has passed, perhaps they can devote a bit of time to this venture. In the past few months there have been many examples in the press of the theme of the essay topic for this year’s scholarship program. Encourage students to make that extra effort and become involved. It could constitute a part of your course writing assignments.

Of special note is the fact that several former prize winners in this scholarship program are actively involved in pro-life activities at their universities. One of them, Zuza Kursawa was the Queens’ university student arrested at Carleton University for participating in the GAP display. See the articles above dealing with those arrests.

**FATHER TED COLLETON 2010-2011 SCHOLARSHIP**

- \$1500 first prize,**
- \$800 second prize**
- \$500 third prize**



Program is open to senior high school students, grades 11 & 12. An essay component is part of the program. Candidate must write an original essay (800 -1000 words in length) on the following theme:

*Dishonest language leads to dishonest debate and bad laws.*  
**Archbishop C. Chaput of Denver**  
**Why and how is that a serious problem when dealing with the abortion issue?**

Contest closes November 30, 2010  
 Applications package, preferably by email or postmarked no later than November 30, 2010 must be submitted to

[dirocco@theinterim.com](mailto:dirocco@theinterim.com) if by email

or

**Father Ted Colleton Scholarship**  
 104 Bond Street, Suite 306  
 Toronto, ON M5B 1X9

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