

Criminal Code

political thought should be based on Christian philosophy. He said:

We are fighting to save Christianity and those who are fighting are those who still believe in the Christian philosophy.

The Douglas philosophy, of which social credit is the political expression, is based on the conviction that there is in the world a law of rectitude, a law of divine origin which he calls the "Canon" and which St. John, the Evangelist, called "logos", that is the law.

Thanks to his intelligence and his will power, man does not have to rely solely on his instinct to discover this law and conform to it. He must seek it actively; when he discovers it and conforms to it, he achieves harmony between the universe and its Creator; when he ignores that law or transgresses it, he destroys himself. What does it teach us, this sound law which is connected with the law of nature. What does it tell us about one of the proposed amendments to Bill C-150, the amendment on abortion? It tells us that:

The murder of an innocent person is always a murder and it is the more hateful that the victim is defenceless.

So speaks Father Paquin, a Jesuit, in his book "*Morale et Médecine*", which is available at the parliamentary library. The honourable members opposite could read it with profit, instead of guffawing, for it is far easier to laugh than to understand. It is easy to laugh for you have only to do as the hon. member for Quebec-East (Mr. Duquet). Since he has been sitting in this house, he did not have the intestinal fortitude to rise and to express the opinion of his constituents.

Some hon. Members: Hear, hear.

Mr. Rondeau: Nobody has the right to take a life, be it that of a foetus. Neither the mother, nor the doctor, nor the government has a right to dispose of it at will. The mother's consent and the government's are of no importance whatever and they could not lighten the immorality of a directly murderous operation. And Father Paquin, speaking about the law of nature said:

However, such is the nature of abortion, which can be compared to foeticide; to take the foetus out of the mother's body without which it cannot survive, is the same as to inflict a fatal wound on it, as to put its life immediately, directly and surely in danger.

[Mr. Rondeau.]

"Direct abortion remains a high misdemeanour, even when ordered for an excellent purpose: the mother's life, for instance. But even a very good purpose cannot change a morally wrong action."

For these reasons, Mr. Speaker we Creditistes cannot accept the proposed amendments to sections 195 and 237 of the Criminal Code.

What is our position now? As Christians and Catholics, we find that morals and medicine are sometimes in conflict. Medicine as a science sees only the internal natural assets: life, integrity of limbs and health—while morality, governing the whole man and his preternatural purpose, must take into account the spiritual values. It does not allow the sacrifice those values for worldly values, such as health, fancies or passions.

Medically speaking, touchstone of an action is the medical or preventive purpose.

For those who still have morals it is the ultimate goal which is the touchstone of morality. Consequently, this criterion is absolute and has nothing to do with personal feelings or even utilitarianism.

The basic human rights recognized in the world all through history have inspired a few statements, such as The Universal Declaration of Human Rights passed by the United Nations in 1948, as stated in section 3, and I quote:

"Everyone has the right to life, liberty and security of person."

The Canadian Bill of human rights of 1960 recognizes as stated in section 1, paragraph a), that "the right of the individual to life" exists in Canada and shall be maintained.

● (9:30 p.m.)

More precisely, the Convention safeguarding human rights and fundamental liberties, signed in Rome by the members of the Council of Europe in 1950, states the following in clause 2 (1):

The right to life of every person is protected by law. Death cannot be inflicted intentionally, except when carrying out a death sentence delivered by a Court if the offence is punishable with that penalty and by the law.

I think I have said enough, Mr. Speaker, to prove that everywhere in the world the right to life is universally recognized. We assume that, from its conception, the child is a person and that the voluntary and deliberate destruction of a foetus in the womb of the mother, or of a child at the moment of birth, constitutes a homicide, if not a murder.

A lawyer, Mr. R. Dierkens, a professor at the law faculty of the University of Ghent,