

*Criminal Code*

ties, of one's rights but also, of one's duties and obligations. Any human being, any normal and well-balanced individual, aware of his moral, civic and political responsibilities has a duty, which is to respect that basic, natural right of the individual, that undeniable right to live of any individual.

It was proven beyond doubt before the committee, that after the implantation period, there is a foetus which is, by its characteristics and its chromosomes, a developing human being.

When considering the words of the Minister of Justice of the time, the present Prime Minister, I wonder how a human being can preserve his dignity as such and, at the same time, tolerate, allow and sanction the murder of a being called a foetus but which has its own rights as an individual, as a human being, and will be unable to defend himself if abortion is permitted or tolerated.

Mr. Speaker, I could have quoted more from this wonderful document of the former Minister of Justice. Still, I noticed, in paragraph 3, that in his foreword the Minister of Justice took his inspirations from the work of Jacques Maritain called: *Les droits de l'homme et la loi naturelle*.

In that extremely interesting book, the author delves into the source of the human being, natural law, political law, and civic law.

I note that the Minister of Justice of the day turned to it for inspiration. Just as he did, the book takes us back to the origins of natural law. I shall spare the house this, because for some government members the topic might be too deep. Still, some members might not be surprised and benefit from becoming acquainted with the philosophy of men who were determined to set up human values, criteria, standards, for the conduct of individuals, on the moral, political and civil planes.

Mr. Speaker, I should like to quote from the book entitled *Les droits de l'homme et la loi naturelle* by Jacques Maritain, because it ties in with the subject matter of the preamble the right hon. Prime Minister used for the Canadian Charter of Human Rights. I therefore quote from page 62 of the book:

The concept of natural law was inherited from the Christian and the classical thought. It does not date back to the philosophy of the 18th century, which deformed it more or less, but to Grotius, and before him, to François Suarez, and François de Vitoria; and earlier to St. Thomas Aquinas; and earlier still to St. Augustin and the Fathers of the Church and St. Paul; and further back still to Cicero, the Stoics, the great moralists of

antiquity, and its great poets, Sophocles in particular. Antigone is the eternal heroine of natural law, which the ancients called the unwritten law, name that suits it best.

• (3:20 p.m.)

Natural law, is meant to enlighten the conscience of men who have become able to tell good from evil, political good from political evil, personal morality from public morality.

I saw some hon. members smile when I was quoting Jacques Maritain, because his writings were the basis of what the Prime Minister was trying to impart to us in his work. In fact, on page 9, third paragraph, first chapter of the "Canadian Charter of Human Rights", the Prime Minister says this:

Cicero said of natural law—

—the Prime Minister said that when he was Minister of Justice, and it confirms Jacques Maritain's opinions:

Cicero said of natural law that it was "unchanging and everlasting", that it was "one eternal and unchangeable law... valid for all nations and for all times".

In the Middle Ages, St. Thomas Aquinas—

Government members who made fun of our quotations taken from the Thomist philosophy should realize that the Prime Minister himself made it the substance of his "Canadian Charter of Human Rights".

In the Middle Ages, St. Thomas Aquinas emphasized that natural law was a law superior to man-made laws and that as a result, all rulers were themselves subject to it.

And he continues to talk of the Reformation and finally of all the writings of Jacques Maritain which prove that there is a natural right which is indisputably unalienable. And this natural right is the right of every individual to live, the right to decide for oneself what one must and can make of one's life.

The argument is set forth by the government members who are quite embarrassed, and it is understandable, to vote in favour of such a disgraceful legislation. They seek all sorts of excuses, when we are faced with the problem as to whether we, in Canada, are meeting the wishes, the thoughts of our Canadian and Christian community, by advocating, on the pretence of a pluralistic society, that we are respecting the individual's right to self-determination; we forget, in that fallacious argument, the indefeasible right of an unborn child to life.

That is why, despite all considerations, arguments, excuses and quotations of theologians which government members used to justify