

*Criminal Code*

amendment, though logical and commendable, cannot be accepted.

**Mr. Speaker:** Order.

**Mr. Latulippe:** I should like to point out that it is six o'clock.

**Mr. Speaker:** I am sorry to interrupt the hon. member but, it being six o'clock, I do now leave the Chair.

[*English*]

At six o'clock the house took recess.

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**AFTER RECESS**

The house resumed at 8 p.m.

[*Translation*]

**Mr. Latulippe:** Mr. Speaker, before recess we were discussing an amendment which I called just and tremendously great.

That amendment is more complete than any of the preceding ones, because it asks for, and I quote:

—not less than four members, two of whom shall be qualified medical practitioners and one a psychiatrist appointed by the board of that hospital, as well as a clergyman, or spiritual advisor where this is requested by the patient for the purpose of considering and determining questions relating to terminations of pregnancy—

Mr. Speaker, as this question deals with morals, since it is impossible to appeal to conscience without touching morals, I should like to say a few words and broaden the outlook on the question of morality. Indeed, it is the greatest, the noblest thing, since morality ensures our inner balance and nurtures hope. It is the same thing for the population as a whole.

Since the population is made up of individuals, if we can preserve in each person the sense of morality, on the human and social plane, society itself will be stabilized, thanks to this morality, to this fundamental moral law needed by every man. Without such a law, no person is stable. Therefore, a nation without morality is an unstable nation heading for anarchy and ruin. No morality means no hope.

This is partly why this amendment, tending to allow the patient to request a spiritual advisor seems to me essentially logical, human, and commendable, for I will say it again, moral laws are essential to any nation.

We must withdraw contemporary societies from the influence of artificial, legalistic rules and bring them into the vivifying world of duty and moral obligation. So we have a moral obligation to protest against this bill, because this is a matter of conscience.

Never before, I believe, has Parliament been faced with such a matter of conscience. Those who have no conscience, who follow like sheep, who let themselves be led to the slaughterhouse, we cannot blame them, neither can we blame those who have a conscience, who wish to upgrade the nation, who want to ennoble the human being, who wish to protect individuals, to protect the nation, and who are against anarchy.

We are against anarchy and the legislative proposals on which we are to vote will surely and definitely lead us towards anarchy, because nations that have adopted similar legislation, similar positions, have known anarchy, have lived in terrible anarchy.

Every society and every nation should then be ruled by the same basic law: the respect of man. That is what I am driving at. The respect of man for man and of the state for the individual is at the very root of the social and human order.

Now, this amendment leads us directly into such moral considerations. It makes us turn our minds to morality for the protection of our society, for its very survival, and for its development and its future growth. We need such a high moral law.

Order postulates a law which sets a goal and which requires means to attain that goal. In nature, goal and means blend into one, because things and people are subjected to a vigorous determination. Whether it be the physical universe, the vegetable or animal kingdom, the goals and the means are summed up in the universal law of self-conservation and of respect for man.

A society established on the principle of respect of man must not confuse the end and the means. The state must not embody the end as well as the means. It is impossible to be both instrument and purpose and that is precisely what the present government is proposing now. It brings forth the instrument, while the purpose of the bill before us is to make abortion currently and generally obtainable and to remove all scruples about abortion. That is exactly what makes abortion so valuable, because once more it is concerned with the very essence of individuals, of life and of the human beings who