

financial decisions to make all the fruits of the health sciences available to all our residents without hindrance of any kind. All our recommendations are directed toward this objective.

That paper is 15 years old but it is still extremely relevant.

As I only have a few moments left, may I recount a story in summing up and leave with the House something on which to reflect. The story has to do with neighbourliness and who is our neighbour. I will tell it as it is outlined in the Gospel according to Saint Luke.

The question of who is my neighbour and how must I care for him is an old one. According to the Gospel, a lawyer asked Jesus one day, in an attempt to justify himself, "And who is my neighbour?" Jesus replied that a man was once on his way down from Jerusalem to Jericho and fell into the hands of thieves. They took all he had, beat him and then made off, leaving him half dead. Now, a priest happened to be travelling down the same road, but when he saw the man, he passed by on the other side. In the same way, a Levite who came to the place saw him and passed by on the other side. But a Samaritan traveller who came upon him was moved with compassion when he saw him. He went up and bandaged his wounds, pouring oil and wine on them. He then lifted him on his own mount, carried him to the inn and looked after him. Next day, he took out two denarii and handed them to the innkeeper. "Look after him," he said, "and on my way back I will make good any extra expense you have." Which of these three do you think proved himself a neighbour to the man who fell into the thieves' hands? The lawyer answered, "The one who took pity on him." Jesus said to him, "Go, and do the same yourself."

It is an old story, a new story, the same story about three groups of people involved. The first group consisted of the thieves who came upon this person. Their principle of life was: What is yours is mine. So they took all he had.

An hon. Member: That is the NDP all right.

An hon. Member: No, the Conservatives.

Mr. Ogle: The second group of people consisted of the priest and the Levite, officially good people going down to the temple to pray. They saw the man, but he had a problem, he was half dead and this might make them unclean so that they could not pray, the law would not let them pray. Their principle of life was: What is mine is mine. But the poor Samaritan did not know all those rules; all he knew was that there was a person in distress, a person in need. So he stopped, and not knowing it all, picked him up, put him on his animal and looked after him. The last person's principle of life was: What is mine is ours. That is what I believe.

Some hon. Members: Hear, hear!

Mr. Roland de Corneille (Eglinton-Lawrence): Mr. Speaker, let me add to those who have already joined in this debate my congratulations to you on your election as Speaker in the House of Commons. Should I ever transgress the rules in the House, please be assured that it will only be because of my

The Address—Mr. de Corneille

unfamiliarity with the rules and customs, not because of any intention to violate the established procedures or to challenge the dignity of the House or of your office. May I also add these same sentiments in my congratulations to the Deputy Speaker on his preferment.

● (1530)

[*Translation*]

Indeed, I intend to do my utmost to avoid weakening and in fact to enrich the traditions and attainments of the House of Commons, which not only represents but embodies the very right to freedom. Even though, as can be seen in another important historical document, we feel that right is self-evident, a large segment of the world thinks otherwise. In fact, some of us have seen the rights of individuals savagely crushed in the Nazi holocaust. A calculated and meticulously executed genocide took place in that part of the world which claimed to be the cradle of culture. Six million Jews, and many more millions of non-Jews, perished. The most fundamental right of the individual, the right to live, was trampled massively and scornfully.

[*English*]

Many of the people who live in Canada today have tasted bitterly of that catastrophe of the holocaust either by the loss of loved ones who were its victims or who died sacrificially in the course of efforts by the armed services to swamp out this monstrous evil which inflicted such vast insult upon the dignity of the human person.

[*Translation*]

Unfortunately, mankind's torments did not end with the holocaust. On the contrary: the Nazi holocaust marked the starting point for a series of diabolical communist genocides, to which must be added the abominable carnages of reactionary rightist despots who were just as rapacious and cynical about the freedom and rights of man. We witnessed with horror the spread of contempt for the foundations of freedom and democracy. Because of that, the House of Commons constitutes a challenge of the spirit of man against those forces which, on this earth, would scorn the right to life and its sacred nature.

[*English*]

To be a member of the Parliament of Canada, Mr. Speaker, is therefore the highest privilege that one's fellow Canadians can bestow upon one. I am proud to be included among my distinguished colleagues in the House. I am grateful for this privilege which the people of Eglinton-Lawrence have bestowed upon me, and I am mindful that I am walking in the path and in the footsteps of individual predecessors, predecessors from my riding including the Hon. Donald Fleming, a former minister of finance, and more recently his successor, a distinguished former minister of finance, secretary of state for external affairs and, latterly, president of the privy council, Mitchell Sharp. I shall do my best to represent all of the people of Eglinton-Lawrence in the same way as my predeces-