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ALLIANCE FOR LIFE - ALLIANCE POUR LA VIE  
203 - 379 Broadway, Winnipeg, Manitoba R3C 0T9

A SUBMISSION TO THE SPECIAL JOIN COMMITTEE OF THE SENATE  
AND OF THE HOUSE OF COMMONS ON THE CONSTITUTION OF CANADA

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The Alliance for Life is pleased to appear before this committee. We feel a very rich sense of being amidst history, and we approach this presentation deeply conscious of the witness of those Canadians of a century past, whom we call our fathers of this Confederation.

The task of the Alliance for Life is to educate the public, through our 165 member groups across Canada, as to the nature of the humanity of the unborn child and the reasons for which society ought to protect that child. The marvels of medicine have made the first task remarkably simple of late and, at the same time, the perils of philosophy have caused our second concern to be terribly real.

To answer the question, is the unborn child human, I ask you, were you ever an unborn child and your answer surely must be yes. You were once a single cell that your mother and father helped create, and that cell was you, a human being. To answer the question, does that human being deserve human rights, should be no more difficult. Ought the state to sanction your life until you can defend yourself? While your place of residence is the market place, the state protects you, as it does in your neighbour's house, as it does in your parents' home, as it does in your cradle, as it should do while your place of residence is your mother.

Although this seems clear enough, there is a clamor for the womb to be the place at which your life may be called into question, and since you are not, therefore, visible to the eye, you ought not to be protected by the state. However, you are no less you unborn; you are no more you born. In whatever condition you find yourself, you must be protected, and overtures to rid the state of any obligation to protect you must be protested. While you remain unborn, there is but one thing the state can do for you, and it must!

We've heard a great deal about the "back-street butchers" who perform illegal abortions. Like everyone else in this room, we'd like to put them out of business. But we'd also like to end the legal butchery that now goes on in our hospitals - the butchery of unborn children. It's a tragedy of modern life that this kind of butchery has now become widely respectable.

Unfortunately, too many people are too squeamish to face the brutal realities of abortion. But let me say a few words about how abortions are performed.

#### Dilatation and Curettage (D & C) Abortion

The Dilatation and Curettage (D & C) Abortion method is one of the most common in use in Canada. The unborn baby is usually

7-12 weeks old when killed by this method. Since about the 12th week of age the unborn baby breathes (the amniotic fluid), cries, sleeps and wakes with mother and even dreams, reacts to noise, is very sensitive to pain and discomfort, will even suck a thumb and has all organ systems functioning. In fact, beyond the 12th week nothing new develops and the baby simply grows and matures as all human beings do before and after birth. Where this method of abortion is employed the unborn baby is killed by the use of a sharp curved knife and/or gripping forceps. The aborting doctor cuts the living baby to pieces and cuts and scrapes the placenta from the walls of the uterus. There is usually considerable bleeding. No anaesthesia is given to the baby to prevent pain while being cut to pieces.

#### Saline Abortion

The Saline Abortion method is used to kill an unborn child of at least 16 weeks of age. This method may also be used for the killing of a child of up to about the 20th week of life. Unborn children killed by this method are usually so mature that some others who have aborted spontaneously at the 18th week have survived and grown without prejudice to their mental or physical health or development. A long needle is inserted into the baby's sac, amniotic fluid is drawn off and a solution of concentrated salt is injected to replace it. The baby inhales and swallows the salt solution and thus is poisoned. Significant areas of the outer layer of the baby's skin are burned off by the corrosive effect of the salt solution surrounding his/her body. The terrible pain to the baby that accompanies such a death is very real, and it normally requires longer than an hour for the unborn baby to die from this slow method. No anaesthesia is given to the baby to prevent pain while dying.

#### Hysterotomy (Caesarean) Abortion

The Hysterotomy Abortion method is used to kill an unborn child of 20-24 weeks of age. The mother's uterus is entered surgically and the procedure employed is similar to a Caesarean Section until the cord is cut. If the baby is "wanted" his/her breathing passages are cleared of mucus and survival care is undertaken by pediatric and intensive care personnel in the hospital's nursery. The baby will continue to grow in the normal way when given this kind of support. If the baby is "unwanted" no attempt is made to clear the breathing passages at delivery and he/she is placed in a bucket or other receptacle and left to die.

Despite the withholding of medical and nursing support this baby may - in its struggle for continued life - clear his/her own breathing passages sufficiently to breathe and will often cry out and move. The Criminal Code (C.C. s. 206 (1)) would appear to define such a child as a human being within the meaning of the Act.

We'd like to know how people who call themselves "progressive" can condone this kind of butchery. And we'd like to know how anyone could possibly regard it as "a woman's right".

We are here to plead for recognition of human status for unborn children. We are here to plead only the case of humanity, of humanity in the basic charter of tomorrow's Canada. Only as we protect humanity itself will anyone have status, whether they be minority groups, disabled, atheist, unborn, comatose, criminal, or whatever be the adjective to describe their humanity.

The Alliance for Life would respectfully urge Parliament to expressly include a recognition of unborn children as human beings in the Constitution. There must not be criteria attached to the categories of age, sex, colour and the like, especially not criteria the purpose of which is to deny the most basic right to the silent citizen who had previously been given position and protection under Canadian law and, indeed, is afforded this recognition in the United Nations Declaration of the Rights of the Child. The Constitution must protect all humanity, and humanity exists in all its fullness from the moment of conception until natural death.

Consider, if you will, the stages of life as links in a chain. Canada's pensioners, our infirmed and incapacitated, our labour force, our students, our children and, even younger, our babies, are linked together, because all are human whatever might otherwise be their status. So, too, are unborn children a link in the same chain, similarly human and even more deserving of protection because of their vulnerability. Their very weakness dictates their need of the special protection of being named under Section 7 of the Canadian Charter of Human Rights and Freedoms, which we respectfully request include a provision that everyone, from conception to natural death, has the right to life.

Canada, we must protect the little ones! We must protect the weakest ones! This is the mark of true charity that must be

a hallmark of the Constitution of Canada. If the document we are creating is to shine as the highest hope, the most noble aspiration of the people who inhabit these shores, it must enshrine the most basic right - the right to life - and must protect the most vulnerable of lives, those of its children not yet born. After all, the preamble to the Canadian Bill of Rights - AN ACT FOR THE RECOGNITION AND PROTECTION OF HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS - reminds us of the dignity and worth of the human person under the Supremacy of God. Ladies and gentlemen, this brief is respectfully submitted.