

Indeed, during the meeting Mr. Cashin produced a couple of graphs that show pretty clearly the dimensions of the slaughter which is being perpetrated by the Spanish and by the Portuguese off our coast. The first graph showed us how the Canadian fishing effort has just dropped over the last three or four years, and against that they showed us another graph which showed how the foreign fishing effort, illegal fishing effort, has skyrocketed. The two graphs, side by side, tell a story in themselves.

We the people of rural Newfoundland, we the people of rural Nova Scotia, we the people of conscience all over Canada, need your help. We need you in Williams Lake in British Columbia, in Dauphin, Manitoba, in Sachs Harbour up inside the Arctic Circle, in St. Jean-sur-Richelieu down near the American border, we need your help. It is not your pity we need, we are not looking for pity, that is not what we want to evoke; we want to trigger your common sense.

The wanton pillaging of a precious marine resource defies common sense. Our failure as a nation, as a country, to act against that piracy defies common sense. It is precisely for that reason that I turn to Canadians in every nook and cranny of this great country and I ask them to say to their politicians that they want their national government to call a halt now to the senseless slaughter of fish stocks. They want their national government now to do what has to be done to save an entire way of life and a people from sure oblivion.

This debate, this motion, is about many other things too. Yes, it is about the survival of a people. I have said that. Yes, it is about fish, and I have said that. But it also about environment and it is about ecology and it is about sustainable development. My friend and colleague from Montreal will talk about that.

It is about the snake alley of international relations and the art of the possible, and it is about having the guts to do what has to be done and the savvy to do it. My friend and colleague from Winnipeg will talk about that. Others will talk about that and about the environment. My friend from Davenport, my friend from Broadview—Greenwood, colleagues and friends from all over this country, including I hope in all three parties, will talk about various aspects of this important issue.

Supply

• (1030)

This debate is about the hurt, about the pain, about the desperation of the thousands and tens of thousands and hundreds of thousands of men, women and children whose economic underpinning has been snatched away from them.

My colleagues from Newfoundland and Nova Scotia in particular will talk to you about that, including my colleagues from Bonavista—Trinity—Conception and from Gander—Grand Falls.

When the people of Newfoundland and Labrador voted to give up their independence and entered this federation 43 years ago this month as a matter of fact, they brought with them a stubborn and strong work ethic. Newfoundland brought a bank balance for it was in the black when it joined Canada and it brought phenomenal natural wealth, not the least of which was the world's richest and largest fishing grounds.

Now 43 years later, take a look at us. The bank balance has long since gone. The fish are gone, at least for us, although it seems they are there for everybody else. They are there for the Spanish and the Portuguese but they are not there for us. And a strong work ethic is not unlike our appendix, it is still there but it is not of much use anymore. There is no place to practise it.

One of the colourful and descriptive words among many—and this one I believe is unique to the Newfoundland vocabulary—is a word that my good friend whom I am delighted to see here, the gentleman from St. John's West, the minister of fisheries, knows and uses often, I am sure. It is the word hangashore, stay ashore, as in do not go fishing.

A person who is a hangashore is a person who is considered to be lazy. It is the ultimate, the most insulting put-down that you can hurl at another Newfoundlander, to call him a hangashore. Because if he does not go fishing he is lazy, he is a hangashore. What a telling term.

In traditional Newfoundland to work was to fish. The flip side of that, the corollary of that is true today. If you cannot fish, by and large you cannot work in Newfoundland. You are a hangashore, but not deliberately so. You are a forced hangashore. Forced by the Spanish, the Portuguese and the lack of action by the national government.