

Private Bills

rate can be. As I read the legislation it can be based on three different qualifications. It is set forth that the rate will not be more than the interest charged to the corporation, plus the cost of administration and a reasonable reserve against loss. That could vary anywhere from 6 per cent up to 8 or 9 per cent, and that is why I say this provision is discriminatory.

If it is necessary to increase the rate from 5 per cent I think it would be more advisable to set out the rate in the bill. Then there would be no danger of one farmer taking a loan this year and because of these three factors having to pay 8 per cent, and another farmer taking a loan next year and finding that a rate of 6½ per cent will cover the loan on the basis of a period of 30 years.

I should also like to ask the minister what he means when he refers to the interest rate as an economic rate. That is a very elastic phrase. As I said before, economic farm units can vary from locality to locality. Would the same rate apply to loans in Ontario and loans in Saskatchewan? Would there be a different interest rate?

May I call it five o'clock, Mr. Speaker.

The Acting Speaker (Mr. Batten): Order. It being five o'clock the house will now proceed to the consideration of private members' business as listed on today's order paper, namely private bills and public bills.

PRIVATE BILLS**SEICHO-NO-IE**

Mr. S. Perry Ryan (Spadina) moved the second reading of Bill No. S-23, to incorporate Seicho-No-Ie.

He said: Mr. Speaker, Bill No. S-23 is somewhat unusual in that it seeks to incorporate a religious body of Japanese origin. For that reason my explanation may take a little longer than would otherwise be the case. The religious movement from which this religious body emanated was known as Seicho-No-Ie and was founded in 1930 by Dr. Masaharu Taniguchi, who lived at that time in the town of Sumiyoshi, Japan. Taniguchi was a scholar who was born in Kobe, Japan in 1893. He majored in English literature at Waseda university in Tokyo. When he started Seicho-No-Ie, he was a translator for a subsidiary of an American oil company in Japan.

He was a student of many religious philosophies. It was his aim to seek the truth wherever it may be found. He named the religious body that he founded Seicho-No-Ie, which

means in English, "The home of spiritual growth and prosperity" and is sometimes also referred to as "The house of life, wisdom and abundance."

This Bill No. S-23, is in the usual form of a bill incorporating a religious body. It is the first incorporation by the parliament of Canada of a religious body having its origin in Japan. However, there is a precedent for the incorporation of a religious body from another area of the world. In 1949, the parliament of Canada passed a bill which is now chapter 25 of the statutes of that year, to incorporate The National Spiritual Assembly of the Bahá'ís of Canada. This bill was assented to on April 30, 1949.

This organization has a membership of two million people, although it should be noted that all of its members are free to belong to other religious faiths as well, and many do. Japanese religious ideas are somewhat different from those prevailing in Christian countries and one is not tied down in the matter of membership, as is the custom in Canada. Originally, the founder, Taniguchi, was more interested in proclaiming his religious and philosophical ideas rather than in setting up a religious system as such. He started out first by publishing a monthly magazine that he called Seicho-No-Ie.

Taniguchi was influenced by Mary Baker Eddy, Ralph Waldo Emerson, Ernest Holmes and other writers of that group, and he acknowledges openly his debt to them. His ideas on religion resemble the ideas of Christian Science and of the unity school of Christianity. He has, however, made a very distinct contribution to Japanese religious thought by introducing Christian ideas developed in the nineteenth century in the United States into Japan in a form that proved acceptable to Buddhists, Shintoists and other Japanese who would not normally be inclined to subscribe to foreign religious ideas.

In order to get his ideas across to the Japanese public, in addition to this monthly magazine, Taniguchi encouraged visitors to come to his home to consult with him. Eventually he set up regular subscribers meetings, as he called them, in his own home. He then proceeded to give lectures in various centres at the request of people who were sympathetic to his ideas. He developed a form of meditation called Shinsookan, which might be described as a form of prayerful meditation, with the purpose of bringing the individual consciousness of the practitioner in contact with the absolute. The members of this organization regard this approach to religion as