

here in Canada and keep their strength and their blood for their own country, I am convinced that I would be doing my duty. French Canada as a whole was never convinced—(translation) but conscription convinced them, English-speaking Canadians and French-speaking Canadians, that they had to go, and many of them went to be killed in defence of democracy and of the empire. They could not resist circumstances and events, and I wonder if those who died on a foreign soil would find exaggerated the importance of this debate during which Canadians like them, who do not wish to see their fellow citizens, perhaps their sons, go through the same sad experience, are trying in every way to explain their point of view. I wonder—I fear not their judgment—if they would brand us as traitors or unpatriotic.

Needless for me to mention over again the arguments brought forward by the honourable members who spoke before me on the possibility of having to cope with trouble from within our own territory. I believe the increased strength of the Royal Canadian Mounted Police, the finest police organization in the world, would keep us sheltered from danger. But, Mr. Speaker, and here I am dealing with the second part of the motion under discussion, certain agitations can be prevented, not by force but by a well organized, constant, fearless and intelligent struggle. You will gather from this that I wish to refer to the menace of communism.

The second part of the motion of the honourable member for Vancouver North reads as follows:

In contrast with the inadequate provision for the social security of all sections of the Canadian people.

In this, Mr. Speaker, I see an oratorical precaution and a socialistic anxiety.

The Almighty has decreed the existence of classes differing intellectually, financially and socially. To think that everybody is equal, that all the minds are equally brilliant, that man is endowed with qualities that exist and find their expression to the same degree, is only a dream.

Those who tried to make humanity believe the opposite was possible were the real founders of the socialistic idea, the first open door to the large communistic structure.

Class antagonism marked the beginning of their activities. The First Internationale was organized in the early fifties of the nineteenth century, when an industrial exhibition was in progress in London.

When Karl Marx issued his famous call: "Proletarians of all nations, unite," the socialists and communists began their activities.

To achieve its purpose, the Neo-Messianian School, to which belonged Heine and Marx, was striving to materialize the religious aspirations of an entire race.

And this was being accomplished inasmuch as possible in the silence of cells, where the communistic poison was flowing abundantly.

Disturbances fomented here and there for the purpose of making an important catch or humbling those who were called the tyrants of proletariat, and the same insidious propaganda was recurring. In the meantime, the Second Internationale was established. Jaurès was one of its chief propagandists. He was even making use of the Bible and going down mine pits with it to preach his gospel where the proletarians were at work.

Years went by, then came the Third Internationale, the one responsible for the downfall of the Czars, the one that is trying to upset the political economy of the whole world.

The real important work is not done by force; it is the cells hidden behind various appellations which, in displaying a feverish diligence and a wonderful perfection of organization, spread the materialistic idea, the idea without morality, the idea without authority, the idea without God. The family has always been the object of their attention. Destruction begins there; this is where they prepare the masses by breaking the sacred bonds of family. We have to meet them there and defeat them by persuasion, sound morality and real Christian charity as our sole weapons.

In my province, young men's associations have begun the fight, a fair, gallant and patriotic fight for the preservation of race and nationality. Let us arm and assist them, and should any socialistically-inspired legislation whatsoever jeopardize their task of renovating and reconstructing, let the representatives of the people vote with courage, even if in their midst, hypocritical followers, while not deserting them, support them faintly in their endeavours, or even go so far as placing obstructions in the way often, like Jaurès with the Bible, ably interpreted, and in the name of every thing that is most sacred.

Socialism and communism have nowhere created a Garden of Eden, and despite their brilliant and sometimes delusive appearance, they only bring trouble, misery and the loss of one's illusions.

A great Spanish prelate said: "Give an illusion to the distressed and a pretext to the hot-headed, and you will have a revolution."

Let our administrators assist the distressed through fair and careful legislation and let not the hot-headed find any pretext in this legislation. Such is our duty. A great Canadian patriot once said: "Future is not a fact;