

*Criminal Code*

where he had met people suffering from some kind of physical illness whom he described as "vegetables". I suggest, in turn, that there are also "vegetables" in our society and even in this house who are not physically but mentally ill. Indeed, it is not a question of blaming the physical defects, but when one hears expressed in this house principles that are devoid of all moral or religious sense, it is a sign I think, that the person concerned is not physically, but indeed mentally ill, and that he represents another variety of "vegetable" that grows in our society.

It is said that abortion would suppress not only certain physical illnesses—and I doubt even that—but also that it would have eliminated in the past, certain mentally sick people who, unfortunately, were propounding principles on which we are far from agreeing.

Mr. Speaker, in the few minutes which are allotted to me, I wish to point out how surprising it is to observe the debatable and contradictory attitude of the hon. member for Vancouver East. Before coming to the heart of the matter I would like to pass censure in this house, on the Liberal members of the province of Quebec.

We have not yet heard of them, nor of their principles, neither do we yet know their opinion on this bill. Indeed, because of the principles in which we believe in Quebec, it is very difficult for us to understand how some members who say that they too—are devoted to certain principles, can indeed remain silent and refuse to reveal their innermost thoughts on such an important bill.

I would like to tell the house, Mr. Speaker, the basic reasons which compel our group to sternly oppose a number of provisions in bill C-150 which drastically amend several sections of the Criminal Code, in particular those concerning abortion, homosexuality and lotteries.

Mr. Speaker, it is as members of the Ralliement créditiste, as Catholics, or as plain human beings and nothing more, that we intend to fight some of the amendments now proposed by the Minister of Justice (Mr. Turner) and first introduced by the former minister of justice who is now Prime Minister.

Our position as members of the Ralliement créditiste is as follows: In the world of today, in Canada as in any other country, the mass media tend to be concentrated into the

hands of a few and the philosophy of materialism—we have had a sample of it in the statement made by the hon. member from Vancouver East—and the principles of collectivism are expressed in policies also controlled by an increasingly restricted number of people. We, from the Ralliement créditiste, do not wonder when we see our movement which offers measures based on a philosophy diametrically opposed to collectivism and materialism met by silence or misinterpreted in the eyes of the people by our enemies and by the mass media they control.

Is Mr. Molotov, the former spokesman for the Soviet Union at the United Nations responsible or not for the remarks he is supposed to have made about the social credit? I do not know, but anyhow, it does not matter. He is reported to have said that the communists knew everything about the implications of the social credit philosophy, the only one they fear in the world.

Whatever else it may be, the communists understand the basic importance of linking their policies to a philosophy and their leaders, by their malevolent charges against the social credit, have demonstrated they consider it as a serious threat to their own policy and ideology.

• (9:20 p.m.)

So do the crypto communists and their cousins, the socialists, who would place their activity under the control of the state. When the founder of Social Credit, Major C. H. Douglas, undertook a public debate with the socialist the hon. prime minister knows well, Fabian Sydney Webb, after Mr. Douglas had refuted all the objections of Mr. Webb concerning the practical application of the social credit doctrine, the latter finally admitted that he did not agree with the principles of social credit because they were contrary to his own views on the ends of man. He was aware that social credit proposals, aimed towards monetary and other reforms, were rooted in christian philosophy which he rejected.

Even today, Mr. Speaker, the enemies of social credit, when they are forced to speak of it, take great care in giving the impression that social credit is nothing more than a simple monetary reform.

In the years following the First World War, Douglas insisted on stressing the fact that any