

**Senator Macquarrie:** "Mum." Pardon the slang; I should be ashamed of myself. It means total and complete silence; total satisfaction. I do not think that is our role; we who have knowledge.

Accompanying this was a statement from the minister, in answer to a question in the other place, that Canada has no embassy in San Salvador. Of course, we do not; we do not have embassies in every single Central American state. Whether we should be something we could discuss at another time, but we have one not many miles away which covers that area. We do have some knowledge of the Central American area. We do have a century and a half of close and valued contact with the Caribbean area.

If we do not know that area well, surely we should know the United States better than any other country in the world. We cannot wash our hands and draw around us the mantle of detachment. We cannot put on the cloak of isolation and say that it is not within our field of interest. It is terribly and tremendously within our field of interest. Human suffering; the danger of an east-west conflict in that small country; what could be more important to a respected and valued member of the international community?

I am concerned about our integrity in international matters. I am concerned about our independence of judgment and utterance. Oh, not independence for its own sake; that is nonsense. Not disagreeing with the United States just for the sake of that; that is silly and unbecoming a mature country. We did that in our adolescence. We all do silly things when we are adolescents, and then we get too old to enjoy them, but that is the way with life.

However, in the life of a nation, we must take our place as a mature member of the international community. We do have a stake; we do have information; we must have concern. Quiet quiescence is not enough. It is worthy of "Conscription, if necessary, but not necessarily conscription"—and that never was good enough.

I have some words for some of my colleagues who, with more kindness than candor, said they wanted to hear my speech, and then with more candor than kindness told me when they had to catch their planes. I am now announcing that, as in the old Presbyterian sermon, I am at "Fifthly", and that is "Lastly", because you are not supposed to go beyond five substantial segments.

What has interested me and brought mixed emotions—although I am not a churchman but a politician, but I have been impressed—is that in the last few months, in both Canada and the United States, the quality of the leadership from the church people has been magnificent. There are times when people of conviction, of faith, of fine attunement to the social problems in our own land and in the broader world do perform great things and, in a favourite scriptural expression, "move mountains."

I was impressed that on Good Friday last the Protestant churches of the United States went to Washington to conduct

a sublime service. The statement made on behalf of all of them was, of itself, moving and sublime. It was as follows:

We have come here on this Good Friday to witness to the sufferings of Christ in the sufferings of the people of El Salvador. We remember our brother and father in God, Archbishop Oscar Romero—

This is a statement by Protestants.

—who during last year's Lenten season was martyred for his ministry to the people of El Salvador. In the midst of these memories, and in the face of violent death rampaging across El Salvador, we are drawn together in the communion of Christ's suffering. We gather to pray to God and to petition the government.

We make these prayers and petitions on behalf of the people of El Salvador who are now under the Cross. Daily they are beaten and wounded and driven like sheep to the slaughter.

We have gathered in support of the thousands of our fellow Americans who have preceded us in protest. We wish particularly to support our sisters and brothers in the Roman Catholic Church. For months they have prayed and petitioned and kept vigil in order to stop the repression.

● (1530)

We protest the policy of seeking military solutions to human problems. We join hands with those who oppose military aid. We would project the vision of a negotiated peace grounded in justice.

Above all else we would—if we could—stay the continuing crucifixion of the Salvadoran people. Neither ideological triumph over communism nor political advantage over the Soviet Union, nor renewed national self-confidence, nor any other cause can justify our government's support of the systematic slaughter of the Salvadoran people.

Those are words of beauty, courage and challenge. However, the American Protestants are not the only group. I have an item here, datelined "London", which states:

Christian churches will continue sending aid to El Salvador despite U.S. pressure to stop European emergency relief to the troubled Central American country, the director of Christian Aid said here yesterday. Speaking on his return from a visit to Central America and Brazil, Kenneth Slack said: "I did not meet a single Christian who was not deeply critical of the line being taken by the Reagan Administration."

Nor are Canadians in the churches remiss. I was very pleased and encouraged to read what the churchman who is just a few miles away, Bishop Adolphe Proulx of Hull, Quebec, Vice-Chairperson of the ICCHRLA, which is a human rights group concerned with Latin America, said:

I see no reason why the Church in Canada—and the Catholic Church in the United States, because we are not alone—should not bring pressure on their governments to