

Criminal Code

Mr. Réal Caouette (Témiscamingue): Mr. Speaker, I did not intend in a definite way, to participate in the debate on Bill C-150.

I heard this afternoon my colleague, the hon. member for Lotbinière, deliver a magnificent speech that he had prepared himself and I draw the attention of the hon. member for Lapointe (Mr. Marceau) to that point.

Again for the information of that charming colleague, I shall tell him that all members of the Ralliement Créditiste are able to prepare their speeches themselves, and speeches clever enough to retain the attention of the house, speeches that mean something, even about an omnibus bill which deals with abortion and all kinds of things.

I understand, as the hon. member has just said, that the bill will be sent to committee, after the vote on the motion for second reading. But, in committee, Mr. Speaker, what happens in this house happens all over again.

The government is still in a majority. That is the point we come to with its decision taken in advance. Even if we introduce amendments, nothing will ever be changed, for it is the government which leads the way, within the committee as well as in the house, because the government holds the majority. That is why I always stated and I still do—that a government in a minority is more helpful to Canada than a government in a majority that enforces its opinions, as is the case nowadays.

● (4:50 p.m.)

Mr. Speaker, the hon. member for Lapointe said that he also had consulted civil and religious authorities, and that the bill was opening new horizons. We have been hearing about abortion, homosexuality, etc. for a long time. However, it is the first time in Canadian history that those matters are dealt with in legislation. I would say that the bill constitutes a general abortion, even if we asked that it be divided.

With regard to lotteries, the bill shows that it will be the abortion of the financial system.

Some hon. Members: Hear, hear.

Mr. Caouette: With regard to carrying weapons, that is a very important question. [Mr. Marceau.]

It might be considered as the abortion of understanding between individuals.

Homosexuality is in some way the abortion of marriage between a man and a woman, and not between two men.

With regard to the breathalyzer test which makes it possible to know whether an individual has been drinking or not, it is the abortion of sobriety or of breweries, as the hon. member for Lévis (Mr. Guay) said; his area has experimented the abortion of breweries.

Parole is the abortion of justice.

Mr. Speaker, this is a bill of abortion.

Now, getting down to business, this afternoon the hon. member for Lapointe complained of vicious attacks made by the hon. member for Lotbinière who described exactly what is taking place. The hon. member for Lapointe rose and expressed his opinion; he was against the bill at the beginning and is not yet for it. He still does not grasp all its consequences, all its implications, but he informs us that he will vote for it and that it is a matter of personal conscience.

A few weeks ago, Pope Pius XI declared, I mean Pope Paul VI—I often quote Pius XI to enlighten my friends on economic questions—that conscience must not be permitted to choose whatever path it pleases, that it must be guided, for without guidance, chaos ensues. If the human conscience is not guided, we will witness protest movements, such as we are witnessing now, and bomb explosions in the very heart of Montreal. If a man's conscience tells him to go and place a bomb at the stock exchange in Montreal, he will go. Personal conscience moves people to become enemies. Why? Because we have neglected to give such conscience the guidance it needed.

The men in their forties or fifties have received conscience-guidance from their parents at an early age, from their teachers during their first years of schooling, and later on, from their university professors.

At that time, we protested in our own way, for example against the fact that you could not smoke during recess, or against being followed by a supervisor. Still, one must admit that the guidance we received in matters of conscience has made responsible citizens of our generation. We do not regret the education we received. There existed then guidance for the conscience, a respect for authority, which no longer exist today. And what