

Criminal Code

how to forgive. We must humanize our justice. Capital punishment is a product of hate. If we stop to think, we see that love and hate are bound together like two sides of a coin.

Love is positive, hate engenders a negative attitude.

It may be noticed that man and beast are most alike in hate. It must therefore be concluded that reason is mostly absent from hate.

• (6:10 p.m.)

Then, I hear voices saying: We will pay to give food and lodging to useless and evil-minded beings who killed, and still kill and who pollute society? Mr. Speaker, you can say that this is one of the prices we have to pay to live in society. Otherwise, if we eliminate all the useless members of society, all the hideous, all the dunces, we decide in favour of selective euthanasia.

And who will decide between those to be eliminated and the others? Why, then, would we keep the mentally deficient? And who will be considered as mentally ill? No, decidedly, the point concerning the price to pay does not have much value. When will Christians accept the mystery of suffering which is distributed in society and contribute to its redemption?

You may tell me that God acts through secondary causes. It is strange to note that Catholics and pagans, in France, in Spain and in Latin America, have in common this anachronism which is the death penalty.

It seems that we are still in the Constantine era. We have to act as absolute masters; we need a temporal strength to defend God and his love, to propose God and his forgiveness. And if this had proved useful? At any rate, all the murders which took place in Canada occurred despite the death penalty.

It is thus that we condone violence. I am aware of the point often made by the retentionists. They say: Murderers, be the first to stop. It is as if one asked children to be teachers in their classes and sick people to be doctors. The murder is made with passion, often the meanest, that of filthy lucre or sexual madness; but death administered by the hangman is carried out with calm, control and lucidity. Who then should be the first to stop?

Mr. Speaker, everything on this earth is made by inference of a gesture to another. To abolish the death penalty is to act for life in many other fields where the murderers are numerous. There are murders of abortion,

murders when inebriated drivers persist in driving, murders during the war, and for which decorations are awarded, murders committed by rich people who refuse to give food to starving people.

Mr. Deputy Speaker: Order. I regret to interrupt the hon. member but the time allotted for his speech has expired.

Some hon. Members: Carry on.

Mr. Deputy Speaker: Does the house give unanimous consent to the hon. member continuing?

Some hon. Members: Agreed.

Mr. Neveu: I am grateful to the hon. gentleman and to my colleagues in the house for their generosity.

In the Middle Ages, noblemen believed in torture, the Church resorted to implacable inquisitions, teachers used whips to educate young people . . . Thanks to God, this is no more. Man gains in refinement and in spiritual values, and every day the meaning of love is gaining. Hon. friends, we have to help the human race along in this direction.

Let us suppose that, aware of the true facts, we are before the accused. A major crime has been committed and a guilty verdict is to be rendered. The first question that should be asked is this: Is this person guilty? And why? This is when the problem can become terribly agonizing for those who have to face the problem in all its significance.

We blush with shame over the behaviour of human beings on economic matters, prime source of delinquency.

Crowds of people under social services at 16 cents a meal; others with meager salaries half-living, in want of everything, buried under debts from birth to their dying day, living a life of toil, with too many hours under bad working conditions and as a result, father, mother, youngsters, all living socially unbalanced lives.

Mr. Speaker, we must give our suffering humiliated and thirsting humanity a normal life.

A humane justice, civilized and loved.

A justice that will burn the whips instead of human flesh.

A justice that will transform our prisons into hospitals according to classified cases.

A justice that will give to the organization of justice what it needs for its new and magnificent rehabilitation, work, not only consideration but also the support of all of