

Speech from the Throne

introduced a law that says you can speak to your government either in French or in English. That is what we are to be attacked on, Mr. Speaker.

It was Reinhold Niebuhr, one of the great philosophical and forward looking minds of our continents who wrote:

A free society requires some confidence in the ability of men to reach tentative and tolerable adjustments between their competing interests and to arrive at some common notions of justice which transcend all partial interests. A consistent pessimism in regard to man's rational capacity for justice invariably leads to absolutistic political theories; for they prompt the conviction that only preponderant power can coerce the various vitalities of a community into a working harmony. But a too consistent optimism in regard to man's ability and inclination to grant justice to his fellows obscures the perils of chaos which perennially confront every society, including a free society. In one sense a democratic society is particularly exposed to the dangers of confusion. If these perils are not appreciated they may overtake a free society and invite the alternative evil of tyranny.

But modern democracy requires a more realistic philosophical and religious basis, not only in order to anticipate and understand the perils to which it is exposed; but also to give it a more persuasive justification. Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary.

• (1520)

These words need repeating in the Ottawa Valley right now. "Man's capacity for justice makes democracy possible; but man's inclination to injustice makes democracy necessary." There may be times to encourage prejudices, but this is not one of them. I'm convinced that the Canadian people will respond to elementary fairness and are prepared to respond more positively. More people want to work at lighting candles than want to go on cursing the darkness. This is a time for standing together and understanding together. It is time to think Canadian from the Atlantic to the Pacific. It is a time to remember we have more things to be proud of than establishing new parties to fight against the elementary fairness that came into this House when the Official Languages Act was brought forth. I hope all Canadians will remember that this measure was supported by the leader of every political party and by the majority of members of every political party in this House. It leaves me rather distressed to note there are still political groups in Canada who feel there is political hay to be made by condemning this elementary fairness that has come to this nation.

Some hon. Members: Hear, hear!

Mr. S. J. Korchinski (Mackenzie): Mr. Speaker, I congratulate the mover and seconder of the address in reply to the Speech from the Throne. I am more familiar with the mover than the seconder who is one of the newer members. The mover has always expressed himself very eloquently in this House. I sat on the Standing Committee on Agriculture with him. I have noted that if he desires, he can outline the facts as they exist. However, I was somewhat surprised to note that we were both looking at the same problem with the same idea in mind.

His speech was very reminiscent of speeches of years gone by when Liberal spokesmen always stated that we never had it so good. I was somewhat amazed when he stated that the greatest problem facing our people was to get coloured television sets instead of black and white and to have two or three cars for every family instead of one. I

was a member of a committee that toured part of his constituency. I did not gain the impression that his constituency was throbbing with vitality. There is a lot that can be done in that area. Some Liberal members of that committee also visited my area. The committee toured all of Canada. We found that things are not as rosy as the government would have us believe.

We should bear in mind that this is an election year, or so we are led to believe. Of course, during an election year there is a transformation. The just society is beginning to appear in a different form than the one to which we have become accustomed during the past three years. It is as though a person were crawling through a desert in search of a drink of water to quench his thirst. If he makes it to the finish line, he will get his drink of water. If he managed to survive these three years, he will be rewarded. This is the turn the just society has taken.

I wonder why we do not hear very much about the just society any more. That slogan seems doomed to be phased out, as are many other things under this government. There is the strange phenomena of the Prime Minister (Mr. Trudeau) suddenly coming to the rescue of the monarchy. At the same time he is making such an interesting defence, we have the behind the scenes spectacle of the removal of all the symbols. In fact, today's question period was indicative of that. No longer is the RCMP to be known as the Royal Canadian Mounted Police. It is things such as this that are undermining our society and eroding what has been symbolic of Canada. No one can say that the uniform of the RCMP is not symbolic of what is truly Canadian. If one has any doubt about this, one need only stand in front of the Parliament Buildings and see the number of visitors wanting to have their pictures taken with members of that force. They feel that everyone knows the Royal Canadian Mounted Police. Every child can see this, but apparently not the ministry. I do not want to dwell on this point.

What has happened to the just society as it applies to the Indian and Métis? Why are the Indians and Métis raising such problems with the minister in charge of that department? Why do they have to protest so viciously or suggest that perhaps violence is the answer to some of their problems? Recently the minister in charge of Indians and Métis in Saskatchewan, Mr. Bowerman, suggested it might be good enough for the Indians in the north to live in log houses. It irritates the Indians and Métis greatly to see the homes of the Indian agents, Hudson's Bay employees, the clergy and school teachers, which are all modern dwellings. For the Indian family, a log house is supposed to be sufficient. One can see how much the government has done for these people and why it is they speak out as they do. The just society has not yet reached them. They have heard about it. It has reached many Canadians.

In 1968 Canadians reached out for the man who was leading the Liberal party. They thought he had a terrific slogan. The just society was a real hope for them. This word travelled throughout the country. Like drowning people, they reached out in the hope he would give them a hand. He blew them a kiss. That is where the just society ended. Now, it is all over. They can no longer reach out for this man. In fact, they no longer want to reach out for him. Some people wonder why his popularity has