

virus to take hold must be diagnosed and the necessary measures taken to increase the body's immunity.

The F.L.Q. terrorists do not represent the people of Quebec nor their aspirations. They are not so much Quebec separatists as extremists verging on anarchism. They are sometimes identified as neo-Marxist revolutionaries. I have no idea what that term really means, but I can tell you that what we know about the aims of the F.L.Q. strongly suggests that they are rather short on ideology of any kind. They are determined to destroy the ordered society that is the underpinning of civilization as we know it, but they offer only vague generalities in its place.

I have likened the F.L.Q. to a virus in the system and implied that there are weaknesses in the Canadian body politic that have allowed the virus to take hold. Long before the crisis erupted, the Canadian Government had been dealing with the very real problems in Canadian society. Some of these we share with the rest of the Western world, some are native to Canada. Western society everywhere has to come to grips with the very real threats posed by partly-alienated groups--ethnic and racial minorities, the poor and underprivileged, the impatient young. Affluence and permissiveness, widespread though they may be, are not universal in our society. Poverty and frustration are still the common lot of millions. Our young people are not prepared to be patient, not prepared to accept that intractable, embedded problems call for long-term, gradual solutions. Here is injustice, they say, remedy it. Our institutions are not yet sufficiently geared to rapid advance, we lack the answers to many of the problems we face. Even when we do know what to do, the right decisions made today may take months or even years to show results. This is particularly true in the economic field.

In the meantime, alienated groups particularly among the young are questioning the adequacy and relevance of our institutions, the churches, the judicial system, even democracy itself. They are questioning the values our institutions exist to protect. They are questioning the human worth of Western civilization, of the acquisitive, so-called "consumer" society. What worth, they ask, has a system that cannot guarantee to all its people a decent life and reasonable chance of fulfillment?

These are very pertinent questions. They have always been asked, the difference now is that the explosion in communications brings the whole world together. The process of government is no longer arcane, it is patent. The comfort of the well-to-do is known to the poor, the sufferings of the poor are seen by the rich. I do not raise these matters to offer