

Communist Activities in Canada

I do not think that anything the government did caused this autonomous purge that has gone on in the labour unions. I think it was the natural course of events. Time happened to be on our side. Then the Prime Minister said that we are in a better position today with respect to communism than we were a few years ago. That may be a subject of argumentation. We may be. But if we are, once again I say it is not because the government has done anything in particular about it. It has simply been that public opinion has slightly changed with respect to communism by reason of the fact that Russia, since the war, has been acting rather badly in the United Nations; and this has had its reflection upon the people of Canada, of the United States and of some other countries. Time there again happened to be on our side.

Then the Prime Minister read part of a brief that had been presented to the Senate committee on human rights and fundamental freedoms. The Prime Minister read the names of those persons who were attached to the organization that presented that brief. Might I say that I personally believe that the reading of the names of prominent men does not strengthen the argument a great deal, for the reason that prominent men can sometimes be wrong. Anyway, let me go a step further. The Prime Minister read certain parts of that brief on the matter of human rights and fundamental freedoms. Might I point out to you, Mr. Speaker, that the parts he read from that brief, supported by those whom he named, could be accepted in every communist organization in this country. Each and every one of them would say "Amen" to that. Why? Because it would give them their freedom to pursue their work, and what they want is freedom enough to take away our democratic freedom.

I said, Mr. Speaker, that I did not believe that you could legislate with respect to great life principles. I happened to be on the committee of this house on human rights and fundamental freedoms when we were to recommend some stand that should be taken on this matter in the United Nations. I am reminded that it was a joint committee of the upper and lower houses. In debating that matter I posed the thought that I did not believe you could legislate on great human life principles. The then minister of justice, the Right Hon. J. L. Ilesley, when he spoke in the debate—and you will find it reported in *Hansard*—agreed with me on that matter.

As an illustration, a man is supposed to love his wife; but you cannot write a law that a man must love his wife. How could you? Oh, you could write the law, but that would not make him love her.

[Mr. Hansell.]

Mr. Knowles: You can make a law to keep him from loving another man's wife.

Mr. Hansell: No. My friend the hon. member for Winnipeg North Centre (Mr. Knowles) says you could make a law to keep him from loving another man's wife. Maybe he should have defined his terms. You cannot make that law at all, not to make it effective. You can make the law, and put it on the statute books; but there is a life principle you cannot legislate for, and that is all there is to it.

Mr. Knowles: That applies to anything.

Mr. Hansell: No, it does not apply to anything. It does not apply to stealing. You can legislate for stealing.

Mr. Knowles: But that does not stop it.

Mr. Hansell: Of course it does not stop it. But you can put a man in jail for stealing. There is something tangible there. That is not a life principle. He breaks a law. But when you are dealing with human relationships, you cannot legislate on great life principles.

I do not want to overemphasize this point at all, but we read a great deal about racial discrimination; and that is one of the parts of the brief that the Prime Minister read this afternoon. I greatly doubt whether you can legislate effectively on the matter of racial discrimination. Perhaps you can. But I believe there is a better way. I happen to live in a small community and I have a Chinese family as my neighbours. My children play with the Chinese children. They come into my house. We do not have any difficulties. He minds his own business; I mind mine. I go out in the morning and look over the fence. I say: "Good morning, Frank." He looks over the fence and says: "Good morning." He doesn't call me by my first name, but it does not make any difference; we are the greatest of neighbours. I have friends who are negroes. They happen to be studying to be missionaries. I do not have any difficulty with these people. Why is it? You do not have to enact any legislation. So long as they mind their own business and I mind mine we get along perfectly well. I have Jewish friends. I deal with one or two of them down here in Ottawa. I deal with them simply because in this particular instance at least they always give me a square deal. I know these are rather homely little illustrations. When I first came down to parliament fifteen years ago I used to wear a great big watch and chain. I said to myself: "It looks too much like a politician; I am going to get a wrist watch." I came down town, saw a little store and went in. The owner was a Jew who was trying to keep