

Mars were inhabited and some person up there with a great telescope could take a bird's-eye view of our world to-day with its unlimited resources, its tremendous wealth producing power enabling it to produce plenty for all, and in the midst of all this abundance he saw unemployment, misery, poverty and want, he could come to no other conclusion than that those people were only fit subjects for a lunatic asylum.

Let us look at this question with plain, everyday common sense. What would one think of a farmer who had great stacks of feed in his fields, plenty for all his stock, but fenced around with barbed wire, far enough away so that only those beasts with long necks could reach the feed, the others having to starve or eke out a miserable existence by picking up the stray bits which fell from the mouths of the more fortunate ones? We know what would happen to him. He would immediately be arrested for cruelty to animals, and rightly so, and yet that is a fair illustration of what is happening in the human family, and what is being done to remedy it?

Doctor Hamilton Fyfe, Principal of Queens University, speaking at the annual dinner of the Engineering Institute of Canada last year, gave the engineers something to think about when he said:

They should be more than technical advisers, exploited by captains of industry, he told them, and expressed the view that the chief reason why industrial paralysis was allowed to continue was that the engineering profession was "in bondage to finance." They had allowed themselves to be used as tools, and their technical ability had immensely increased productive efficiency, but they failed to apply their intelligence to the solution of the fundamental problem of making industry function for the public good.

Doctor Fyfe hit the nail on the head when he said that the engineers were in bondage to finance, but he should have gone further and said that not only the engineers but the great mass of the people as well were in bondage to finance. The great decision which has to be made to-day is whether the people are going to remain in bondage to finance or are they going to uphold the traditions of their ancestors and demand their rights as free men. In the development which has taken place during the past hundred years, but more especially in the last fifty years, finance has become so interwoven in our industrial and commercial life that it is to-day as necessary to that life as air is to the human body. We would not for one moment think of legislating into the hands of a group of private individuals the sole right to control the air about

[Mr. Lucas.]

us which we all need to breathe in order to live, and yet we have done that very thing in so far as our industrial and commercial life is concerned.

Let me again quote a few lines from Professor Soddy's work at page 44:

Democracy, in its struggle with autocracy, has failed to recognize that, of all the prerogatives of government, the issue and regulation of the currency is the first, if not the only, essential, and it is not necessary to look further for the cause of its hopeless failure to give to the world a system of humane government. The coining of money can in no sense be defended as a legitimate form of private enterprise. Here at least we may claim to be upon ground that not even the most extreme individualist can dispute.

But passing from theory to practice, we have seen how our inverted ideas are fast making it the only form of private enterprise. Quite unwittingly and because of the confusions of economists between wealth and debt, democracy has given to the financier of to-day powers which never yet in history have been wielded by the most absolute autocrat. Irrespective of peoples and parliaments, kings and cabinets, the control over the manufacture of money has put into the hands of a few men absolute power over industry, and with it the very life of the nation.

Industrialized nations are so heavily in debt that industry is being administered as a bankrupt concern in the interests of its creditors, and its primary purpose to produce wealth is more and more becoming secondary to this. Shylock has us all in his grip, scientific men and inventors, black coat and artisan, farmers and labourers, editors and journalists, teachers and professional men—all are being brought under a centralized financial domination. But thought is still free, and, despite the press, let us hope some remnant of it may persevere in our ancient schools and universities.

Yes, thought is still free, and the pioneering spirit and love of freedom which have ever characterized the Anglo-Saxon race are not now going to submit tamely, if I am any judge to a financial dictatorship which has been largely responsible for our present unhappy condition. I am willing to concede that when the monopoly over money was granted to private individuals, finance did not play such an important part in the lives of the people, and that they, the people, were not educated or trained sufficiently to handle it wisely. But in the meantime conditions have changed. The monopoly power of money in private hands has grown beyond all imagination, until to-day it threatens to wreck and ruin our present civilization. In the meantime also, education and science have fitted our people for a more abundant life and some means must be found to see that they get it.

After a conference of English clergymen at Swanwick early this year, the conference circulated a document on "The Christian faith