

I come now to the real issue in this discussion, both in this House and in the other—the question of the voluntary system versus conscription. I think I can base my argument on this illustration, for we must get at the fundamentals. I will take my own province. Let us assume that we go to Saskatchewan, or any other province, and pick up, say, a thousand young men, reasonably fit mentally and physically. I can explain it much better if I am the actor. These men are here a thousand strong. They are not called up, I have simply picked them out to ascertain something. In the first place, I have them graded. There are three elements—age, running, say, from twenty-one to twenty-six years, physique, and mentality. I have them all examined and put them in line, graduated from the highest standard to the lowest. I say to these thousand men, "There is a war on. How many of you right now are ready to volunteer to join the army?" Those who are ready now hold up their hands. There are variations in the mentality, outlook, physique and everything else of those men, and when they hold up their hands, here and there along the line, they do so not according to their real qualifications. I say to those men who have raised their hands, "Please take two steps to the rear," and they stand back. There you have your volunteers. They are ready to go now. In this country and in every other country in the world where the voluntary system prevails there are men who are ready. The volunteer is waiting to go. He is young and has an urge to go; he wants to get into action; he wants to see the world. There are a thousand reasons why he takes that stand. Patriotism is almost certain to be among them. That type of young man will be found in every part of the world. I think you will accept that statement as a fact.

Out of that line we find, say, two hundred and fifty who are willing and ready to go at once, and they stand back in line all by themselves. Then I say to the other young men, "Now, are there any of you who would like to volunteer now, but who are not ready just at this moment to go? If so, hold up your hands?" Again you have got the same sort of pattern. There are men in every part of that line who are willing to go, but conditions vary—some come from farms, others from factories or stores, some of them may be in business, and they simply cannot volunteer at the time. They have to make their arrangements before they can leave home. One of the young men may be just married and building a house. Yes, he would like to go, but he has got to complete that house for his wife and family. However, the question is asked,

the hands are held up, and these men are put back in another line. There you have two lines, one of volunteers who can go immediately, and the other of men who are willing to go but whose conditions are such that it is quite impossible for them to go for some time. Then we have a remnant. I do not need to ask what it is. They are men who do not want to go now, they do not want to go in a short time, they do not want to go at all. That condition exists in every group that may be taken from every province of Canada. Exactly the same conditions exist in every line of a thousand men that you might take indiscriminately, not for military purposes, but merely to ascertain those facts. Am I correct? I think I am.

All right. In due course of time the first two lines of volunteers go to war, and the remnant remains. It is in that remnant that the voluntary system fails—not completely, because some of those men eventually go, and I think I can tell you why. Let me give you one or two illustrations. In a little hamlet, say twenty miles from Ottawa, there are ten boys. Of those ten there are four who will not volunteer. They are left in the remnant. One of those boys is in a blacksmith shop, another is on a farm, the other two are doing practically nothing. But no matter what their occupation, they come in contact with their home people, and one day, let us assume, a somewhat elderly man runs across one of those boys. "Hello, Don," he says. "Where is Dick? I haven't seen him for quite a long time." The boy tells him Dick is in the army. The old man does not need to say anything to that boy, not a word. That happens again and again in the home community. Everybody there is interested in the local boys. After a while some of the boys who have gone into the army come back in uniform, and everybody in town is proud of them, and everybody greets them. If those boys come home by train, the people are all at the station to greet them—all but those two or three boys who are in the remnant. They are not in the welcoming crowd at all; they stand aloof. Now, do you imagine that any one of those boys is not thinking, thinking, thinking all the time? He certainly is. He realizes the position he has placed himself in. And I suppose the most powerful influence that is brought to bear upon such a lad is the girls. As he walks down the street he meets one of the girls that he went to school with and has known for years. He says, "Good morning, Annie," and Annie replies, "Good morning," but she does not stop to talk to him, she just passes him by. It happens in every community. In other words, there is a home influence brought to bear upon the