

the right to say what he is saying. It is because he has the right—possibly the duty—to say it that establishes the impropriety of putting gentlemen of high judicial office into positions which expose them to the things the hon. member is saying about them.

Mr. ABBOTT: I have just one word to add. My hon. friend used the word "justices", and I take objection to his statement about the courts being suborned. I quite agree that he is free to comment as he pleases upon the conduct of the royal commission. I am not an expert on parliamentary procedure, but I think it is going a bit far to say that the courts in this country have been suborned.

Mr. HACKETT: He should not say that.

Mr. ABBOTT: Of course he should not.

Mr. STEWART (Winnipeg North): I was quoting Mr. Chitty. May I say I had concluded with that aspect of it.

Mr. MACKENZIE: He is only a half journalist.

Mr. FULTON: He is a Canadian citizen.

Mr. ABBOTT: There are some ten or twelve million Canadian citizens.

Mr. SPEAKER: Order. I again ask the hon. member who has the floor to be very careful in the expression he uses when referring to the courts. It is not only a question of using unparliamentary terms, but I should call the attention of the hon. member to the fact that Mr. Speaker shall preserve order and decorum. Hon. members must be very careful when they refer to the highest court of the country.

Mr. STEWART (Winnipeg North): Mr. Speaker, I had finished what I had to say in that respect. You may rest assured that I shall always try to observe order and decorum in what I am assured is a free and unfettered parliament. We have seen that there are certain dangers to our civil and religious rights in this country. As part of our election manifesto in the last election, we in the C.C.F. said this, and I give it as a declaration of faith: That a bill of rights should be incorporated in the constitution, protecting minority rights, civil and religious liberties, freedom of speech and freedom of assembly, establishing equal treatment before the law to all citizens irrespective of race, colour or creed, and providing necessary democratic powers to eliminate racial discrimination in all its forms.

That is part of our basic philosophy of life, and yet it scarcely goes far enough. We need a supplement to a bill of rights such as that. We need a supplement in the shape of a bill of social rights, and that, I think, is implied by the Prime Minister (Mr. Mackenzie King) in the speech he made in Toronto before a

labour convention a few years ago when he said that the era of freedom will be achieved only as social security and human welfare become the main concern of men and nations.

We are beginning to realize that democracy implies social rights as well as political rights, and I will give some of these social rights, not in any particular order of importance or in any particular priority. But we believe that every worker and producer has the right to sufficient income to maintain conditions adequate to human dignity. There are many aspects to these conditions, not the least of which is the belief, shared by all, that there is dignity in honest toil.

Another is that conditions of work shall be such that each shall be given moral and physical security and assured of his personal dignity. We believe in the right of the individual to leisure and to recreation, as we believe in the right of the individual to retire at the very latest, if he so desires, at the age of sixty-five, and to retire with an old age pension which is adequate to keep him in that dignity which we associate with the individual. We believe in the right of the individual to an indemnity in the event of unemployment. Too often it has happened that a man has lost his job because of some event which took place ten thousand miles away and over which he had no control. He was penalized and had to suffer, and many times was left in poverty. Today we have a measure which grants some relief in the form of unemployment insurance, a measure which is not yet enough to ensure men that dignity of which we speak.

We believe in the right of the individual to membership in an organization or association of his own choice and we believe in his right to strike after all procedures of conciliation and arbitration have been exhausted. These are the rights of the individual as a worker or as a producer. But we also have to consider the individual as a consumer, and he has social rights, too, which must be protected.

We believe the consumer has the right to freedom from want, and the right to share in the national wealth of the country. The consumer has the social right to a minimum of economic security guaranteed by a system of social insurance against sickness, inability to work, poverty and old age. The consumer has the right to join any form of cooperative organization, as has the producer, and so to take part in the economic life of the country.

But there are other rights which must be emphasized and one which is honoured more often in the breach, is the right to complete equality as between the sexes; and, stemming