

What else have we got? We have the resolution on the order paper to-day couched in the usual somewhat vague language of resolutions indicating that a measure will be brought in authorizing the government to enter into agreements respecting relief measures with the provinces, and it talks about providing for the relief of distress and the support and maintenance of those requiring assistance. We are entitled to draw from that the conclusion which the words imply, that the only relief granted will be in the form of what is called direct relief. We are strengthened in that belief by the fact that the representatives of the province of British Columbia and one of the other provinces, when they returned home after the conference recently held, announced publicly in the press that this government had decided that there was to be no more relief work but only direct relief. It may be said that that is only conjecture. Well, it is the best that we have to go upon, and reading the language of the resolution, coupled with the statements made by the provincial representatives, and they made their statements separately, it has all the earmarks of being correct. So apparently we are committed to the pittance of a dole, in spite of the decided statements made by the Prime Minister during the election campaign when he said: I will not tolerate the dole; as long as I am Prime Minister of Canada no such system will be inaugurated. But now we are going to get the dole, and the most debasing form of the dole. It has not even the benefits that attach to the dole in Great Britain, where at least some self-respect is left to the recipients, because when they work they contribute towards the fund. But here it is straight charity, and no work. It is lowering to a man's morale and worse than anything that we have yet encountered. If I may judge the future by the past, and I think that is a reasonable thing to do, this dole will be filtered out through the channels of the provincial governments and absolutely through the political party machines.

I come to another subject. I am beginning to fear that the members of the cabinet are not living up to the confidence which the people reposed in them. It is said in scripture that when the leaders lack vision the people perish. I am not speaking of the rank and file. They are all right. The people of Canada do not appreciate how generally decent and honest and hard-working and willing to do the right thing the rank and file are. The people only see the government and

[Mr. Neill.]

the government's policies, but the rank and file are generally decent and honest and all right. The men on the treasury benches may be all right. I hope they are, but they are keeping some pretty strange bedfellows these days. They are worshipping strange gods. We have different kinds of gods from what there were in the old days when people worshipped idols of wood and stone, but still we have strange idols to-day which are just as inimical to the welfare of the nation. When I look over there I think I see them worshipping certain strange gods, the gods of the bankers, the gods of the big railway and transportation business, the gods of the manufacturers' association, the gods of the millionaires, and above all and permeating it all, the god of power. The blood lust for power is like a fatal fever that burns itself up with the heat that it itself engenders, until finally the victim of the lust for power, just like the victim of some drug, finds himself in the position where he calls to high heaven: "Give me power, more power; never mind at what price, or suffering or sacrifice. Let me ride the juggernaut car of power over the prostrate bodies of the Canadian people and trample under foot the liberties which the Canadian people now enjoy." When I look over there and see the worshipping of these strange gods, I notice that there are some gods missing. I do not find there the god of the workers, the god of the unemployed, the god of the hungry. I do not find there the God of our christian faith, the great Founder of which in His gentle precepts taught us to aid the sick and the suffering and the oppressed, and when he taught those great principles, he was not afraid of being accused of paternalism or socialism, which is the cry always put up to-day when we seek to alleviate the lot of people less fortunate than ourselves. All down through the ages there has never been a greater socialist depicted than the Saviour of mankind Himself.

Some days ago the hon. member for Marquette (Mr. Mullins) told us that he wanted to go back to what he called the good old times. I suppose he was alluding to thirty or forty years ago. Following that up, I suggest that these worshippers of strange gods had better go back, not forty or fifty years, but two thousand years, go back to the worshipping of idols of wood and stone. They at least were harmless; they could do no harm even if they did no good. When the British were fighting the Maoris, the native race in New Zealand, the Maoris spent a lot of time putting a taboo on a certain mountain in the