

and dissension among the people. Instead of wishing to destroy them, we must protect them, even love them, because they are the tools of an eternal law which exists in ethics as well as in nature, and by which it is possible for us to harness and direct the flow of energies—which otherwise would be lost,—and of no benefit to our fellow creatures. Nations of old and our ancestors well understood and often applied this law, when instead of allowing the stream to flow uselessly, they harnessed it with the purpose of putting its waters in motion towards their mill wheels; and are not the students of engineering in these modern days vying with one another to obtain water power rights, and build dams so as to multiply indefinitely nature's forces, thereby contributing to the full development of the natural resources and to the progress of industry. And in the moral sphere for twenty centuries christianity has been teaching us its application: "Love your enemies"; "And unto him that smiteth thee on the one cheek offer also the other"; "Blessed are they which do hunger and thirst after righteousness for they shall be filled"; and, again: "Blessed are they which are persecuted". I therefore maintain that if the extremists, to whatever school or race they may belong to, play a deplorable part, we must admit that it is a necessary one, unconsciously obeying that law, the application of which I have just explained. For, indeed, when they rouse the prejudices of a part of the population against the other, when they persist in persecuting their fellow-citizen, they unwillingly build up a dam behind which our revolted feelings keep watch and form what the poet has so well described as the "eternal vigilance which is the price of liberty."

Just as the old British lion who, looking down from Westminster lends an indifferent or benevolent ear to so-called revolutionists clamouring on the public squares of London, likewise we must not be too much alarmed at the tactics of these extremists; we fully know that, our vigilance being always on the alert, there will always be found citizens right-minded enough and in sufficient numbers to turn, at the critical moment, the scales on the side of imperishable justice.

The study, sir, of political history during the last fifty years, personal experience of twenty years during which we have been privileged to follow and take part in political movements which have agitated public opinion, have firmly convinced me that the Liberal party is the best intermediary by which it is possible for us to attain this ideal of Canadian nationhood such as I understand it. And if I had the right to add to it an

element of faith, I would state that I truly believe that Providence has always made use of the Liberal party to revive hope in the hearts of the people and prosperity in the country, and that Laurier was right when, in 1908, at a meeting held at Laprairie, to his opponents who charged him of attributing to the Liberal party a prosperity which they said was due to Providence, he answered by this sally which has been handed down in history: "Am I to be blamed if Providence favours us and frowns on them." This study of history and personal experience have also convinced me that the men who succeeded one another as leaders of the Liberal party were endowed with those essential principles necessary to the statesman. I could not better illustrate the character of our Liberal leaders than by giving you a description written by a great philosopher and thinker of what he considered to be a true statesman. The following is the description which he wrote:

"A politician proves his genius for statecraft by so gently guiding public sentiment that he seems to follow it; by so yielding doubtful points that he can be firm without seeming obstinate in essential ones; and thus gain the advantages of compromise without the weakness of concession; by so instinctively comprehending the temper and prejudices of a people as to make them gradually conscious of the superior wisdom of his freedom from temper and prejudices—it is by quality such as these that a magistrate shows himself to be chief in a commonwealth of freemen."

That is why, sir, being convinced that in the material as well as that of the intellectual and moral spheres, the Liberal party governs with wisdom; being moreover confident that the legislation embodied in the speech from the throne will bring us somewhat nearer to our ultimate destinies, I have much pleasure in seconding the motion which my hon. friend from West Lambton (Mr. Gray) has so eloquently moved.

Hon. R. B. BENNETT (Leader of the Opposition): Mr. Speaker, my first words must be words of congratulation to the hon. gentlemen who have moved and seconded the reply to the speech from the throne.

The hon. member for West Lambton (Mr. Gray) discharged his duty in a manner in keeping with the traditions which attach to that obligation, and his speech indicated a knowledge of Canadian conditions which although somewhat partisan could have been gained only through considerable study.

The hon. gentleman (Mr. Dupuis) who has succeeded to the position held by one of the oldest, most distinguished members of the house, Mr. Lanctôt, has discharged his duty in just the manner that one would expect I have