

today? No. We have appointed numerous outside bodies that are imposing taxation. It was in defence of that principle of no taxation without representation that the American colonies commenced their struggle with the British government. Yet under universal suffrage we see magna carta restricted, if not abolished, and almost kingly powers conferred upon magistrates in connection, for instance, with the restricting of bail. Thousands of people are in prison for debt.

All the great landmarks of our constitutional history, beginning with magna carta, going on to the Declaration of Rights, the Petition of Right, and the Statute of Westminster, were founded on one principle; they were simply the reassertion of the principle of the subjection of the executive and of its members to the law of the land. It was the strength of the barons that made magna carta possible; a police force, so to speak, not to be used unless necessary, which gave us the liberty of our whole constitutional system. Today that liberty is contracted. Today the Canadian working man is at the mercy of arbitrary social conditions beyond his control. A century ago the reform of the franchise secured the liberty of trade and industry for the mercantile and industrial middle classes. Later it was extended to wage-earners; then women were given the franchise and their aid enlisted in the betterment of social conditions. We cannot afford any longer to sit still here and take no notice of what is going on in Canada. The danger to our freedom is greater from within Canada than from without.

What is Canada's answer to all this? First, we should put our own place in order, overhaul the British North America Act and revise our parliamentary system and the other systems I have named. We should adopt some system of Christian socialism for the workers of this country, the white-collar employees, the artisans and the farmers. A system of Christian socialism was brought in a hundred years ago by the industrial revolution in England. A similar movement brought about the evangelic and Oxford movements. There were great social reforms brought about in England a hundred years ago and similar reforms have been long overdue in Canada.

We must strive for freedom from within. We must be forever on our guard. It was the armed strength of the barons which made magna carta possible, and it is the armed strength of the British empire which will ensure the freedom of the British people. History shows that disarmament is impossible in a world where intolerance is so rampant.

The disarmament of the free is the tyrant's chance now as in the days of King John.

In the debate on constitutional reform on February 17, 1937, I referred to how the provincial legislatures were created, and I had a word to say in relation to industrial employment, contrasting the precepts of Christianity with the way in which our industrial workers are used. Personality counts as nothing; the dollar is all supreme. Modern life is machine life, soulless, a life of standardization, a high speed production, a highly efficient organization for the making of profit. Dividends are the chief objective; to get dividends, human beings are sacrificed. Wages were often below the level of mere subsistence, so that people were forced into other ways of life to eke out a precarious livelihood. I spoke of the long hours of work exacted, but reforms have been brought about in that. Senior employees, after long years of faithful service, were in many cases cast out without a retiring allowance to make room for younger people. I said that the admonition, "Bear ye one another's burdens and so fulfil the law of Christ," was not being carried out. So, Mr. Speaker, these matters were before the house and before the country back in 1937. I do hope that something will be done to straighten out all these matters.

I should like to quote what I said in an election campaign in September, 1934 in Toronto-Broadview. I said:

I am for property rights and contract rights of the capitalistic system and sound money but I am also for human rights first, last and all the time, and a social order that will give fair play to labour and the consumer and for removal of the admitted abuses of the capitalistic system. The cause of freedom needs our eternal vigilance. There is no true liberty for the working man today if his whole life and that of his family are continuously at the mercy of arbitrary economic forces wholly beyond his control.

Take, for example, the effect of modern machinery on unemployment. Every new process seems to put men out of work. Our artisans are becoming machine minders, and women can mind machines as well as men. Thus you get a rise in female employment and a disastrous fall in the number of men at work. It is apparent to anyone that the very object of machines is to put men out of work. That is the reason they are invented and installed and they succeed in their purpose. Where is liberty while all this goes on?

The welfare of man should be our greatest care as a people and that of our workers' children. There can be no true remedy until the whole structure of our national and economic life is so remodeled as to aim at a national balance and stability rather than at the largest immediate profits.

It is more important that men, heads of households, should have the status of remunerative work than that our boards of trade and Department of Trade and Commerce should pub-