

all; any industry that does not pay a living wage has no business to be here and it had better be immediately taken out of the land. And this is where the old man came in. He might be capable of earning, we will say, a dollar a day, but he was not capable of earning \$1.50 a day, and if the minimum wage was fixed at \$1.50 a day the industry was precluded from paying him a dollar a day, and the result was that he was left absolutely without any employment. New Zealand found herself face to face with this condition, which she had brought on herself, that she had to provide for these old men, and that is what brought about this old age pension. So that this question of which the hon. gentleman speaks did not emerge as the result of any accidental peculiarity of the people or of any advanced ideas amongst them on the subject, but it was forced upon them by the circumstances of the situation, and that is the way in which old age pensions came into existence in New Zealand.

I question very much if this system would have been adopted there if it had not been for that fact which I have just stated. I am not arguing against it, but do not let us forget the fact that the conditions in Canada are not to be compared with the conditions in Australia, New Zealand or Great Britain. Why not argue this question on the conditions as they exist in Canada, and if we do, I will venture to submit that any member of this House who has gone into the question from the standpoint of his own constituency must admit that Canada is not prepared to-day by any public sentiment for old age pensions. I do not say that this is a right sentiment. I am not arguing that question, but I do say that Canada is not prepared for it as far as public sentiment is concerned, for the good and sufficient reason that Canada has not the conditions, has not a sufficient number of old men to create an urgent demand for the introduction of this policy. New Zealand adopted it because the demand was urgent and insistent and there was no way out of it. The old men could not get work because they were not allowed under the law to work for small wages. If that same condition existed in Canada to-day we would be obliged to follow the example of New Zealand and the other countries which have been mentioned in this discussion. We will, in time, become civilized enough to realize the fact that there should be a minimum wage below which a man cannot be compelled to work,

and public sentiment will go as fast as necessity urges it forward—I will not say quite as fast, but that necessity will cause the sentiment to grow until it will find its expression in legislative enactments. There is no doubt about that. I do not think that these debates have been lost time. They will bring the question up for discussion before the people. If it were the fact that in this country we had a large number of old people who were not able to earn sufficient money to provide themselves with a livelihood, it would be discreditable to us as a people. But this proposal does not solve the great question of poverty, because involved with that question are idleness, laziness, intemperance and a great many other things that this old age pension scheme does not pretend to deal with.

Hon. GEORGE P. GRAHAM (South Renfrew): Mr. Speaker, I would like to say a word or two on this question. The question that has been asked, 'Am I my brother's keeper?' will continue to be asked until it is properly answered. In discussing the relations existing between different members of the human family, as individuals and in the mass, we cannot get away from the principle that every man and woman is responsible in a certain degree for the welfare of brother and sister. The selfishness of mankind sometimes predominates, and I am inclined to think that it perhaps grows apace, side by side, with the size of a man's bank account. In many instances, selfishness appears to develop somewhat in measure with our success. I am pleased to say, however, that there are in the world many people whose wealth is being used for the benefit of their fellow men. In making that reference, I do not speak of those who leave great bequests to this institution or to that, because, while these bequests are good no doubt, I would much prefer to know that these wealthy individuals had spent their money as they went along, and did good while they were still living. In that connection the name of Ford will perhaps go down to history as a marked instance of a man who divided his profits amongst the men who helped him to make these profits.

The question, 'Am I my brother's keeper?' is before us, and, as a nation, we have to answer it one way or the other. The contentment and happiness of the people are really paramount issues in any country, and if the people be not contented and