

Commencing in 1920, or perhaps a little before, the British people have discovered that they are engaged in another desperate struggle upwards towards freedom. The leaders have recognized that and had recognized it before. They are struggling towards economic liberty equal to the political liberty which they have achieved. In the struggle for economic freedom I believe I see, sir, a British monarchy true to its finest traditions as exemplified in His Majesty King George V, still bending the empire and still leading, yet still obeying and still following. We find His Majesty on June 12, 1933, making a statement in the following words. He was speaking before a great economic conference which but for those words would perhaps have been hopelessly abortive, but as a result of those words had an influence upon mankind. The words were:

It cannot be beyond the power of man so to use the vast resources of the world as to ensure the material progress of civilization. No diminution in these resources has taken place. On the contrary, discovery, invention and organization have multiplied their possibilities to such an extent that abundance of production has itself created new problems.

I submit, sir, that in those words our beloved monarch, whom we mourn from one corner of this British empire to its remotest bounds, recognized the great struggle which was then commencing and expressed his sympathy with the toiling millions of us who are striving upward towards economic freedom. And I rejoice that our new sovereign, Edward VIII, in whom I feel we are justified in placing such great hope, has already manifested on several occasions similar vision. At one time when he was visiting the mining areas in the north of England, as the king saw the out-of-work miners in their grim homes it caused him to exclaim, "What a ghastly mess it all is! It makes me positively sick. What is the cause of all this? It cannot go on. It is a blot on England." And again at a later time, speaking before the international congress on commercial education in July, 1932, he said; "Our urgent task is to bring consumption and production into proper relationship—not a simple but a quite possible task."

Mr. Speaker, I rejoice in those words. I look forward with confidence, and I pray, with you and the other hon. members here, that God will direct that man in ruling this country and will direct the statesmen who are called to advise him in the various great dominions of the British empire, in such a way that all shall work together under God to bring consumption into harmony with production, and go forward in the great struggle for

[Mr. Blackmore.]

economic liberty. And may the Lord fulfil the promise made in His behalf by a great hymn writer:

For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

Mr. J. S. WOODSWORTH (Winnipeg North Centre): Mr. Speaker, on this special occasion our party desires to join with others in expressing our respect for the late king and our sympathy with Her Majesty, Queen Mary.

My memory goes back to the death of Queen Victoria. There was then a sense of profound personal loss, coupled with a feeling that the bottom had dropped out of everything. Perhaps it is because I am older in years, too nearly a contemporary of His late Majesty, that I do not experience just those emotions to-day. My own point of view, and I fancy that of many others, has changed. Many years ago, when a young man in England, I was profoundly stirred by the well known lines of Ebenezer Elliott:

When wilt thou save the people?
Oh God of mercy! When?
Not kings and lords, but nations!
Not thrones and crowns, but men!

This point of view has been too long neglected, but in expressing and emphasizing it perhaps some of us have hardly realized the place which the king has filled in the life of the empire. The king embodies, as it were, in himself the great British tradition. Those who have come under the spell of Westminster Abbey will know what I mean. From the figures of shadowy legend down through a long line of kings, some good, some bad; through victories and defeats; through constitutional changes, by incorporating ideals and institutions of other lands and civilizations, and again by sharply distinguishing our own type from others, this tradition has been built up. Not in disparagement of any other nation or culture, and not as though we had already attained, either were already perfect, we are proud to call ourselves British.

And again the king is a symbol of the unity of the commonwealth. I prefer the word "commonwealth" to the word "empire," because I detest the older imperialism and all its works. But the voluntary association of a number of politically self governing dominions is a great achievement. Indeed it encourages one to hope for a yet wider unity. Even in Victoria's day the poet laureate dreamed of the parliament of man, the federation of the world. It would be the crowning glory of England if she could give an effective lead in the establishment of world peace.

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