

That statement caused quite a lot of criticism, but I have heard nothing since to cause me to alter my opinion expressed then. In fact those ideas have been strengthened by what has happened since. Everybody knows, of course, the world's misery, but few people seem to know the fundamental causes of it.

Unless one understands the plans and aims of Marxism and the aims and plans of international finance, one cannot understand their intimate connection. Unless one understands this intimate relationship, one is led to believe that the world's troubles and miseries are accidental. Unless these things are understood, one cannot understand further that socialism and communism are only means to an end. Finally, unless and until these facts are realized no one is qualified to discuss them with intelligence either here or elsewhere.

During the federal election campaign I was attacked for not having voted for the motion for San Francisco last spring. They went farther, and because I am opposed to socialism and criticized socialism I was accused of being anti-Christian. Certain church leaders were quoted as being great socialists, and it was suggested that therefore socialism is Christianity, and that if you oppose socialism you are anti-Christian.

The hierarchy of the church who are socialists and communists are not such because they are church leaders. They have become church leaders because they are Marxists, and they are busy spreading the doctrine of Karl Marx instead of Christian ideals according to the gospel. True it is that a large part of our church leadership has abandoned Christian principles for the dogmas of the Scribes and Pharisees. A leading socialist, a man who no doubt is taken to be their leader, and whose advice is followed by some members in the house, is Professor Laski. He is one of the most influential socialists in the world to-day. Just before the war he wrote a book entitled "Faith, Reason and Civilization", in which he said:

Christianity has failed. The world is looking to Russia for its ideals and moral standards. The principal figure of the New Testament showed little or no concern for the work-a-day world.

What Professor Laski meant, of course, was that the world should take the Talmud for its guide, instead of the New Testament. Many church leaders, having lost their own faith and vision as Christians agree with Laski. But if these political theologians, these theological politicians, must preach Marxism, I suggest that they step down from the pulpit and get on a soap box.

A word with regard to the Atlantic charter for which, as remarked yesterday by the hon.

[Mr. Jaques.]

member for Peace River (Mr. Low), hundreds of thousands and perhaps millions of men have laid down their lives in the faith that they were fighting for its realization. Let me read two sections of the charter:

1. To seek no territorial changes that do not accord with the freely expressed wishes of the people concerned.

2. To see sovereign rights and self-government restored to those who have been forcibly deprived of them.

Where is the Atlantic charter to-day? I suggest that it is at the bottom of the Black sea. To-day right exists only for those who are equal in power. While the strong do what they like, the weak suffer what they must. Let me quote a celebrated man in Great Britain who wrote a book called "The New Despotism", in which he said:

A mass of evidence establishes the fact that there is in existence a persistent and well contrived system intended to produce and in practice producing a despotic power which at one and the same time places government departments above the sovereignty of parliament, and beyond the jurisdiction of courts.

Hon. members who are lawyers will recognize those words of the late Lord Hewart, a former lord chief justice of England.

Europe is faced with starvation to-day; after Europe has survived six years of war, why should there be starvation when we have had six months of peace? There was no real wholesale starvation during the war, but I read the other day where starvation threatens perhaps fifteen to twenty millions of Europeans this winter. They talk of planned economy, but what we are getting is planned chaos. When I say "planned", I mean planned and it is planned for a purpose. Let me quote an article entitled "The Tragedy of Austria", which appeared in a socialist paper published in the United States. It reads:

In Vienna there are no factories, no banks, no food. Money is of little use, because there is so little to buy. During the first six weeks of the occupation there were no rations. . . . But actually the food is Austrian food requisitioned by the Reds and sold back to the Austrians.

And again:

The Russians regarded everything as war booty. In Vienna, in fact, there is an active and efficient Russian booty commission. The Red army brought in great empty trunks and chests. Now they are collecting their pay. Everything is carried off. In Steyr, in St. Polten, in Vienna not a single machine can be found. In all Vienna only twelve trucks were left to serve all the city's needs—including the hospitals and public kitchens. All sorts of tools—hammers, saws, telephones, turbines—everything was dismantled, packed and carried off.