

Such is the first of the motives I had referred to, motives which prompt our people willingly to accept all sacrifices required of them by our leaders.

Such success as the leaders of enemy countries have attained until now they owe to their diabolical ability to instil into the minds of the unfortunate people under their domination a boundless faith in their nefarious doctrines. Against this powerful and fertile root of evil works, against this faith, if we want to win, we must set up a faith that is stronger still—a faith in liberty: political liberty, liberty of conscience, liberty of thought and action, all liberties which appear so natural to us nowadays that it took a long time and irreparable catastrophes for a great number of people to realize that civilized nations such as Germany, Italy and Japan had deliberately planned their destruction. Such is the faith in liberty which dwells in the hearts of our people.

War has taught us a great lesson in solidarity—that is to say that liberty is the common good of all peoples—and that should one nation have its liberty taken away we are immediately threatened with the loss of our very own. Without liberty for every people on earth, peace is unthinkable, and without peace can there be no question of true liberty? If we would continue to enjoy peace and liberty we must suppress once and for all time every source of aggression and domination. We must immediately devote all our efforts to that one end. We must cease right now wasting our vital energies in futile and dangerous demands for advantages which in final analysis are but the normal consequence of the liberties enjoyed in common by all Canadians.

Such are the principles which inspired our gallant Canadians at Dieppe with the courage and heroism which they so brilliantly displayed. The opposite principles are those which inspire certain exponents of theories having nothing whatever in common with the successful pursuit of the war. Fortunately, their subversive ideas find no adepts among us, for the people I was referring to a moment ago and who, in their humble sphere, endeavour to cooperate to the best of their ability in the common enterprise, who willingly accept more and more sacrifices for the sake of victory and who were telling me there was nothing they would not do, are quite convinced that the present struggle is directed against principles which are destructive of all freedom, against totalitarianism, that is, against the absolute negation of what we claim to be our rights as free men, as free partners in the task of establishing a Canadian nation.

[Mr. Hallé.]

Such is the deep conviction which makes it possible for them to carry stoically the growing burden of taxation, the material restrictions in ever increasing numbers and the prolonged absence, sometimes without hope of return, of some members of their family.

Those who see in the present conflict nothing but a struggle for commercial or territorial gains are greatly mistaken. Our foes' ambition shall not be so easily satisfied. They aim at something far more dangerous to our national life, for there is no secret about the axis plans and they are in every way opposed to our national aspirations.

A new order would be established all over the world, in Canada as elsewhere, an order wherein there exists no room for liberty as we understand it. When liberty is mentioned before us, we immediately visualize a sacred and fundamental privilege which the Canadian people have cherished above all else ever since the beginning of their eventful existence and even before ever having set foot and settled in the New World. It has been said, as a matter of fact, that the vast majority of settlers who left France for Quebec in the 17th century did it from a love and spirit of freedom and to escape the growing encroachments of an absolute government. They loved freedom and liberty more than riches, more than security, more than life itself.

Ever since they settled in Canada, there followed a ceaseless struggle for self-government and a minimum of interference from Metropolitan France and the Sovereign Council. One need but read the history of Canada under the French regime to realize the marked difference already existing at the time as between Frenchmen and Canadians. The French considered Canada as a crown property and meant to be its undisputed masters. The Canadians claimed that this was their homeland and in their non-cooperation policy they went as far as to refuse to wear the king's uniform. The government authorities had even found themselves compelled to describe the Canadians under the name of "habitants" instead of "subjects," the latter term applying only to Frenchmen temporarily residing in the colony. When they waged war, and they were efficient soldiers, they did so alongside France and as Canadians, not as Frenchmen. That struggle was still going on in 1759. I believe that my English speaking fellow-citizens should ponder the fact that even under the French rule, we were inclined to have our own way.

The English rule which prevailed at the end of the 18th century and the political evolution of the 19th century did not bring about any