

religion as our own. And there, unfortunately, the history of liberty is written in bloody type, in the most sorrowful pages which are contained in the history of the human race.

And further Laurier says:

I quite admit that liberty as generally understood and practised in France has nothing seductive in it. The French had had the name of liberty and not liberty itself.

The better to illustrate his ideas, Laurier cites verses from a French poet, Auguste Barbier, comparing liberty to a woman:

A la voix rauque, aux durs appas,  
Qui, du brun sur la peau, du feu dans les  
prunelles,

Agile et marchant à grands pas,  
Se plaît aux cris du peuple, aux sanglantes  
mêlées,

Aux longs roulements des tambours,  
A l'odeur de la poudre, aux lointaines volées  
des cloches et des canons sourds,

Qui ne prend ses amours que dans la popu-  
lace,

Qui ne prête son large flanc  
Qu'à des gens forts comme elle, et qui veut  
qu'on l'embrasse

Avec des bras rouges de sang.

And Laurier here uses Tennyson's lines to describe England as the land of liberty:

It is the land that freemen till,  
That sober-suited Freedom chose,  
The land, where girt with friends or foes  
A man may speak the thing he will;

A land of settled government,  
A land of just and old renown,  
Where Freedom broadens slowly down  
From precedent to precedent:

Where faction seldom gathers head,  
But by degrees to fullness wrought,  
The strength of some diffusive thought  
Hath time and space to work and spread.

This is liberty in Canada. It is liberty as we understand it, as we love it, as we are living it. It is the liberty for the preservation of which we are willing to make sacrifices, to fight and, if necessary, to die. It is the liberty to pray to God on knees bending under our own will, not under the pressure of German brutalities; with lips framing words coming from hearts which are free, not words dictated by haters of divinity. It is liberty of thought, of speech, of government, of living under standards of our own choice and our own making.

If we really understand the worth of this liberty, if we say with Laurier that this liberty has been conquered by our forefathers and the conquest has been possible only under British institutions and under the British flag—if we believe this, then this liberty has to be preserved at all costs, and when England goes to war to save this liberty, war becomes our business. It is our war because it is the war of civilization against barbarism, of freedom against slavery.

Hon. Mr. MARCOTTE.

I shall not dwell any longer on this matter. It seems unnecessary to do so. We are at this time asked to give assistance in the way of money. Let us give with a free will, with a free heart. Whatever we do is done also for Canada.

This liberty in our democracy includes the right of freedom to express our opinions, freedom to cast our votes when a vote is called for. We are entitled to vote yes or no on any question. But a right always imposes a duty. Before voting, it is our duty to know what we are doing. To have knowledge we must study the merits of the questions involved; we must look into them without passion or prejudice. There must be meditation, judgment and honest decision.

This liberty also means that anyone has the right to advance opinions, to bring out arguments, to try to convince others and cause them to change their views. But it imposes the duty of respecting the opinions of others and not casting doubt on their courage or honesty of purpose; of always bearing in mind that under British institutions man is his own master, guided by his own conscience; and of ever observing the motto on the Royal Coat of Arms: "Dieu et mon droit—Honi soit qui mal y pense!"

Hon. SALTER A. HAYDEN: Honourable senators, I should like to say just a few words in support of this Bill. I have no desire to prolong the course of the debate, because I know very well what whole-hearted support this House will give to the principle of the Bill and to the Bill itself; but I want to add one or two observations for the reason that I think this Bill is of such importance and marks so important a happening in the course of our history that it may be well to pause for just a moment and add a few words of comment on the principle involved.

It has been suggested that in some quarters it may be felt that there should be some postponement of this gift. I cannot think of any better time than this to make a contribution to or to assist Great Britain by helping to provide her with the necessary sinews of war and materials for the maintenance of her people. This is the time when she needs them most and when they will be of the greatest possible advantage to her, for at this time they will best serve both Britain and ourselves in the common struggle for the survival of our way of life, our freedom and our religion.

The honourable senator from Vancouver South (Hon. Mr. Farris) was probably right when he made use of the expression "so-called gift," because actually it is only a contribution, by one of the partners, of resources, food-stuffs