

from that, the right of mother and child to all the consideration and care which society can provide. We in the C.C.F. believe in the right of the individual to own individual property, the right of the farmer to own a farm, effectively cultivated by himself or his family, as we believe in the right of the craftsman to own the means of craftsmanship.

We believe, of course, in the right of all to the fullest education in citizenship. It may be said that these rights are visionary; it may be said that they are impractical, that they are a dream. Yet, Mr. Speaker, I believe with all my heart and soul that the day is coming when we shall awaken to find that it is the night which has gone and the dream which has become the reality. The eyes of men are on the future, for we are weary of the past. The old world is dead. The future lies with those who abjure the errors of the past and with courage and resolution confront and solve the problems of our times.

These rights I have enumerated are the minimum rights essential to maintain that human dignity of which we speak. These are the minimum rights which will grant emancipation from the fear of insecurity and poverty, not only to our people but to the peoples of the world. These are the human rights for which we as democratic socialists are pledged to fight.

Mr. J. H. BLACKMORE (Lethbridge): It has indeed been a pleasure to listen today to the fine speeches that have thus far been delivered.

It is not always easy to know what to do. It is usually less easy to know how to do it. It is often very hard to have the skill, strength, freedom and courage to do the right thing, when the right thing is known. And so it will be found in this matter of human rights. It will be hard enough to agree as to what should constitute a sufficiently comprehensive catalogue of human rights. Let us try to solve that problem first. It will be much harder to come to unity of opinion as to why these human rights so commonly elude man's eager grasp, and as to how we might in parliament best proceed to attain those human rights and maintain them and guarantee them, both for ourselves and for our children as Canadians, as Britishers, as Americans and as citizens of One World. Yet this task must be essayed. Let us attempt this problem secondly.

There will remain, then, the question: Have we Canadians the skill, strength, freedom and courage to make the contribution requisite for providing and ensuring ourselves those human rights agreed upon as appropriate for

[Mr. Stewart.]

all of us to enjoy? Into this thicket of investigation the time limit will hardly enable us to penetrate far. Yet this assignment, too, we must not shun. May we consider this problem as the third?

What should constitute a sufficiently comprehensive category of human rights? Christ laid down a delineation of human rights which I think all of us have been taught to revere, when he said:

I am come that they might have life, and that they might have it more abundantly.

The American constitution laid down a fine suggestion for human rights when it said that man was entitled to life, liberty and the pursuit of happiness. Then in our own times we have had the Atlantic charter which undertook to guarantee freedom of speech, freedom of religion, freedom from want and freedom from fear. And now there is a statement of essential human rights published at page 217 of the report of the united nations of 1946. It is the report on the second part of the first session of the general assembly of the united nations held in New York, October 23—December 15, 1946; conference series, 1946, No. 3. The statement contains the following, which I believe it is quite worth our while to contemplate. I read from page 217:

Upon the freedom of the individual depends the welfare of the people, the safety of the state and the peace of the world.

In society complete freedom cannot be attained;—

Those are not my words. Continuing:

—the liberties of the one are limited by the liberties of others, and the preservation of freedom requires the fulfilment by individuals of their duties as members of society.

The function of the state is to promote conditions under which the individual can be most free.

To express those freedoms to which every human being is entitled and to assure that all shall live under a government of the people, by the people, for the people, this declaration is made.

Article 1. Freedom of belief and of worship is the right of every one. The state has a duty to protect this freedom.

Article 2. Freedom to hold opinions and to receive opinions and information is the right of everyone. The state has a duty to protect this freedom.

Article 3. Freedom of expression is the right of everyone. The state has a duty to refrain from arbitrary limitation of this freedom and to prevent denial of reasonable access to channels of communication.

Article 4. Freedom to assemble peaceably with others is the right of every one. The state has a duty to protect this freedom.

Article 5. Freedom to form with others associations of a political, economic, religious, social, cultural, or any other character for purposes