

her programme in modern terms and re-define her divinely-appointed goal.

The triumph of democracy, the demand of the educated workers for human conditions of life, the deep condemnation this war has passed on the competitive struggle, the revelation of the superior efficiency of rational organization and co-operation, combine with the unfulfilled, the often forgotten, but the undying ethics of Jesus, to demand nothing less than a transference of the whole economic life from a basis of competition and profits to one of co-operation and service.

We recognize the magnificent effort of many great employers to make their industrial organization a means of uplift and betterment to all who participate, but the human spirit instinctively resents even the most benevolent forms of government, while self-government is denied. The noblest humanitarian aims of employers, too, are often thwarted by the very conditions under which their business must be carried on.

That another system is practicable is shown by the recent statement of the British Prime Minister, that every industry save one in Britain has been made to serve the national interest by the elimination of the element of private profit. That the present organization, based on production and service for profits, can be superseded by a system of production and service for human needs, is no longer a dream.

We, therefore, look to our national government—and the factor is a vital one—to enlist in the service of the nation those great leaders and corporations which have shown magnificent capacity in the organizing of life and resources for the profit of shareholders. Surely the same capacity can find nobler and more deeply satisfying activity in the service of the whole people rather than in the service of any particular group.

The British Government Commission has outlined a policy which, while accepting as a present fact the separation of capital and labor, definitely denies the right of sole control to the former and insisting on the full organization of workers and employers, vests the government of every industry in a joint board of employers and workers, which board shall determine the working conditions of that industry.

This policy has been officially adopted by the British Government and nothing less can be regarded as tolerable even now in Canada.

But we do not believe this separation of labor and capital can be permanent. Its transcendence, whether through co-operation or public ownership, seems to be the only constructive and radical reform.

This is the policy set forth by the great labor organizations and must not be rejected because it presupposes as Jesus did, that the normal human spirit will respond more readily to the call to service than to the lure of private gain.