

motives, wherein the teachings of Christ may be applied to establish world order and happiness.

The present day is witnessing in varied forms a most intense struggle between the forces of evil and darkness arrayed on one side and the legions of righteousness and good will on the other. We must never lose sight of that for one moment. It has always been my conviction, Mr. Speaker, that when men think they can get along without God's guidance, they have come to the point where they are most vulnerable to the influences of unrighteous and evil forces.

This charter was man-made, and it flouts the very idea of the dependence of men on their Creator by its failure to include in any one of its clauses or provisions a single reference to the need of the hand of Almighty God to guide and direct the nations of the world in their search for peace. There will be no peace until the nations of the earth repent and get down on their knees earnestly and humbly acknowledging the need of divine guidance in all their affairs.

I wish to make it abundantly clear that the Social Credit group is not opposed to the principle of international cooperation. We recognize the need of some form of international organization for mutual protection against aggression. In fact, we strongly favour such cooperative international understanding. However, our approach to the problem is from the realistic point of view, that it is not possible to get such cooperation until the main causes of international friction are removed. Until that is done, there can be little hope for peace in the world, because these deep-rooted causes of friction prevent international good will based upon Christian motives.

The first problem which confronts all the nations, therefore, is the removal of the main causes of international friction, which are two in number. In the first place, each country must put its own house in order and remove the causes of internal friction. Peace has its roots in the well-being of every human family in the land. What kind of contribution can Canada make to world peace so long as we have internal strife within our own country—the rest of Canada against Quebec, or Quebec against the rest of Canada, the east versus the west, recurring labour disputes and intense prejudices and hatreds? What contribution to world peace can the United States make while she is torn by internal strife over the negro problem, conflicting labour groups, the clash of fractional and sectional interests? So long as internal strife is so much a feature

[Mr. Low.]

of national social structures, so long will war remain a feature of the world social structure. And down that road lies the annihilation of the human race.

The only manner in which internal strife can be eliminated is by the reorganization of the national life to ensure security with the fullest possible measure of freedom for all men in that nation, irrespective of race, creed, colour or language.

The second dominant cause of war is the insane obsession on the part of each nation, necessitated by the defects of our monetary system, that it must export all it can and import as little as possible. This fight for foreign markets is simply organized economic war, which can lead only to all of the horrors of armed military war.

Having set our own house in order, and having led the way by a real and honest demonstration of the right kind of international trade relationships, namely, exchange of goods for goods, balancing of exports with imports, then, I submit, our Canadian people will be ready to take their place in a world community of nations and to make their honest influence felt for great good. When the various nations of the world have, through like action, indicated and established their integrity, then, I submit, the world will be ready for full, successful participation in a democratic world assembly, the parliament of man.

When Anthony Eden visited Canada in 1943 he spoke in this very chamber on April 1, in the course of which he made the following remarkable statement:

I am going to ask hon. members of these two houses if for a moment now they will cast their minds back to the early days of the war, because I should like to tell them that there is in the minds of all my countrymen one recollection above all which stands out from those days. We can never forget that when we went to war to redeem our pledged word—a fact that I like to keep present in my mind—when we did that, you stood with us. Four self-governing dominions of the British empire took their stand in partnership with us. That event is part of recorded history. No man can change it. It is an event of which the British commonwealth will always be, I trust, supremely proud. This close association in the hour of danger was the outward expression of the inner meaning of the British commonwealth.

Let us for a moment consider its significance, because I am of the opinion that we do not talk about ourselves enough. What did it mean? It meant that a number of self-governing communities scattered all over the world realized as clearly as we did, who were very much closer to the scene, the peril that beset not only them but mankind. Understanding full well that the threat to one was a threat to all, they rallied unanimously in defence of the common cause. That event was all the more remarkable when we reflect that the citizens of this commonwealth