

aspirations, exclusive and sometimes rival interests. But, upon all, and conciliating all, there was a community of doctrine, of ideals, of principles, and of public law, which welded all these various states, with their conflicting ambitions and purposes, into one whole. What common doctrine and conciliating influence was not Christianity? Was not Christianity, as it was known to the world, especially from the tenth to the sixteenth century, an anticipating manifestation of the League of Nations? Unfortunately, that majestic unity of principle and doctrine which formed the basis of the Christianity of that epoch disappeared with the passing of the centuries. Let us, without indulging in any confident expectation of a reunion of Christendom, at least entertain the hope that the present League of Nations will result in the creation of a moral power among the peoples of the world which will be capable of rendering useful service in the maintenance of peace, and the establishment everywhere of the reign of justice and of right.

The Speech from the Throne contains the announcement that Canada has been named as one of the twelve states entitled to representation in the Council charged with the direction of an international bureau of labour. This bureau will have an important role to play, a task difficult of accomplishment. Is it possible to establish throughout the world a uniform system of regulations regarding labour? It may be doubted, because of the differences in environment, in customs, and in climatic, physiological, and economic conditions, which exist among various races and nationalities. But if, in any event, it became possible to establish a code of general principles, the wise application of which would bring about a reign of concord, and assure harmonious co-operation among the classes who should unite their efforts in the all-important task of production and industrial progress, then, it would not have been in vain that the international conference of labour had been brought into being, and had deliberated, devoting weeks and even months to the drafting of a charter of labour in the two worlds.

The labour problem is one of the most formidable which the nations have ever known. Though existing previously for some time in a lesser degree, it became specially acute with the introduction of machinery, which has been the creator of modern industry. This problem set sagainst each other various ruling forces and provides a

conflict of divergent schools of thought in the arena of economic facts and theories. There are, for example, the stubborn upholders of the sacred rights of capital; there are the uncompromising champions of radical collectivism; and there are the disciples of the moderate school, who are disposed to recognize the necessity and legitimacy of intelligence-capital and of money-capital, and likewise the necessity and legitimacy of labour's claim to a certain share in the profits of production. In the midst of this strife where is one to find the truth, the equity the just proportion of rights and duties. These are searching questions which cannot be obliterated with a stroke of the pen nor be solved in an hour. Standing as I do within the precincts of this Chamber, I do not hesitate to express the conviction that the recognition and perfect understanding of the principles and doctrines which Christianity has for nineteen centuries caused to triumph in the world can alone lead to a just solution of these questions. It was these principles and doctrines of which we were reminded a third of a century ago, in a luminous thesis, by that illustrious thinker and sociologist who bore the title of Leo XIII, and who was one of the most eminent men of our age. The application of these principles and doctrines would lead the nations with certainty to the establishment of social justice, and social justice would be a sure guarantee of social peace. Such a peace ought to be the object of every legislator having a due sense of his responsibility. We have obtained a peace of nations; and whatever defects there may be in the treaties and pacts which have signalized the return of peace, the frightful war is ended, and the peoples are permitted once more to breathe freely. But a peace of classes, civic and economic peace among the children of the Mother country, is menaced in many lands by the bitter conflict of appetites, cupidities, and interests. Canada itself has already witnessed the manifestation of alarming symptoms. In the face of so formidable a peril it is important that the legislator should be able to foresee, and, foreseeing, to prevent the disastrous consequences of which these symptoms warn us. Heaven grant that the international conference, and the international labour bureau may study these questions in a large spirit of justice, and prepare the remedy and solution which will satisfy all equitable demands and safeguard all legitimate rights.

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