

aspire to anything other than the reestablishment of an enduring peace in the world. We cannot expect territorial possessions. We cannot expect much compensation. Therefore, if we wish to reach our end, if we wish to be true to ourselves and to others, we have nothing to do other than to see to it that all the necessary precautions be taken to have this time not twenty years' truce, but a real, everlasting peace. One of the most necessary precautions would most certainly be the attendance at the next peace conference of the most powerful moral authority, the greatest friend of peace, the greatest advocate of the moral brotherhood of mankind.

As long as this great international power, the Vatican, is deliberately left aside and excluded from international discussions, the suffering and unhappy peoples of the world will be offered only incomplete and insufficient remedies.

I recalled then that in 1919 the Pope had been excluded from the peace conference on account of the secret treaty between Italy, Great Britain, France and Russia, and I added:

What wonderful success resulted from this policy of excluding the sovereign pontiff and of ignoring the rights of Providence!

The treaty of Versailles has probably lasted for a shorter period of time than any other treaty in history. Is it not very evident that after the present war, when we must start from scratch, it will be absolutely necessary to rectify the mistakes made from 1899 to 1919 and ask the Pope to enlighten by his moral authority the nations which will have the task of drawing up the next peace treaty?

Is there not, at the present time, another secret treaty, another convention designed to keep the Vatican out of international discussions? I hope not, for such a state of things would simply be a repetition of a crime for which we might have to pay very dearly.

Indeed, the fair-mindedness and the influence of the Pope have been proved beyond the shadow of a doubt.

I wish to quote the following from a book on the league of nations by Father Yves de la Brière:

More than anyone else in the world, the Pope deserves to be the messenger, the umpire, the legislator of peace and right among nations. His religious mission is to be the universal pastor of the souls. He has been entrusted with the evangelic doctrine of peace, justice and charity. The theological schools of which he is the supreme head, have been giving for centuries enlightening and coherent lessons on the code of peace and war. The institutions of catholicism enable him to exert a deep influence on the moral, intellectual, social and spiritual formation of over two hundred million of human beings. Throughout the centuries, the name of the Pope of Rome has remained identified, in the settlement by arbitration of international conflicts with the best and most efficient effort in history.

In addition to his spiritual jurisdiction, the Pope of Rome possesses a temporal sovereignty which is no longer territorial but personal . . .

[Mr. Dorion.]

This book was written before the Pope became once more the head of a Sovereign state.

. . . which to-day is diplomatically and authentically recognized by international law. On this score, it is in order that the diplomatic representatives of the Pope should take part in conferences attended by the diplomatic representatives of all sovereigns and chiefs of state, especially so when the aim of the conferences is to conclude or guarantee peace between nations, an object which is quite in keeping with the distinctive mission of the Holy Father.

To confer to international agreements the august and sacred prestige which are necessary in the eyes of nations, to give to the rules of mediation and arbitration, to international laws and sanctions, the moral authority which, frequently at least, will insure respect, what sovereign, what chief of state will be in a position to exert, by his recommendation, by his public endorsement, a more beneficial influence than the Pope of Rome?

As we have said, he rules spiritually over several million subjects in each state or group of states in Europe and throughout the world. He is not affiliated to any system of alliances, to any political, diplomatic or economic scheme; yet he is nowhere a stranger. In every country, Catholics regard him as their Pastor, their Doctor and their Father, and the right-minded non-Catholics see in him a moral force whose authority commands their esteem, their respect, nay their veneration.

Who could, in all fairness, deny the Pope the right to partake in the diplomatic and legal conferences involving international law?

For this reason, Mr. Speaker, considering all those reasons I have mentioned, I cannot place any confidence in this organization and I am satisfied I am loyally discharging my duties as a member and as a citizen of Canada in voting against this resolution.

At six o'clock the house took recess.

After Recess

The house resumed at eight o'clock.

Mr. A. R. ADAMSON (York West): Mr. Speaker, the debate on this resolution is in danger of becoming an orgy of wishful thinking. Every hon. member wants peace; but by blind adulation of the present proposals we are not assisting the Canadian delegation to the San Francisco conference, nor are we fulfilling our duty to our constituents. The failure of the league of nations was started by the hysterical praise of the idealism of President Wilson. The world forgot man's essentially human nature and for a period believed that all men were angels. We forgot that each of us contains a great deal of the old Adam. This led the way for the destruction of the power of the league and eventually of the whole league itself by selfish and sinister influences. Their