

prevailed before the war, it will only continue to suffer without ever regaining the full freedom which would enable it to live a normal life.

If we look for the cause of the ills which beset humanity, if we wish to seek these causes in good faith and in all honesty, it is easy to find that peoples themselves are not to blame. Indeed as Ernest Renan said: "The immense majority of mankind dread war." Therefore, if all nations loathe the war why at ever more frequent intervals, must they be dragged into conflicts in which they are suddenly pitted against one another? If we go through the whole world and analyse the thoughts of the inhabitants of the various countries, we shall realize that all peoples have a common wish: to live in peace one with the other. Therefore, all wars have been caused by the leaders of the different governments who, in turn, have often been drawn into them by international financial powers who have always found their interests in confusion and have immensely profited by these world conflicts.

As long as we refuse to recognize these facts, as long as we voluntarily turn away from the light, as long as we refrain from taking appropriate steps to check these evil powers who work havoc with the whole world, so long will conferences such as the projected San Francisco meeting remain a delusion and a deception and so long will they be of no use whatever.

At a time when we are thinking of seeking the means to restore universal peace so avidly sought by all, we are not sufficiently concerned with guaranteeing social security as an indispensable foundation for international peace.

All individuals have a right to the full development of their personality; however, it is their duty to curtail their own activities so as to leave room for the expansion of their neighbours'. We should abstain from restricting the development of other people's personality; and it is not only our moral duty to do so, but it is equally a condition to the attainment of social peace.

When economic conditions are such that two opposite groups are created: one extremely prosperous, the other lacking the very necessities of life, society becomes unbalanced to a point where living is impaired. We see individuals interested solely in the building of their own fortune, grasping, selfish, unscrupulous people, who, in order to attain their ends, are willing to provoke the most cruel wars. On the other side of the abyss, we see the destitute, those who have no other alternative than to work for the wealthy, those who have neither the time nor the means to draw from life their share of happiness.

Such a society cannot long endure. It lacks balance. It is undermined by too much suffering, too much bitterness, by the injustice and humiliation of human life. And when, within societies, disorder rather than peace exists, international conflicts are not far off.

In order that economic life may be suitable within nations, international economic life must necessarily be cleansed; hence the need to fight egotism and greed. The reign of international justice and world peace will be possible only on a basis of social justice and altruism. So long as we have organizations like the International Settlements Bank which I have already had occasion to denounce in this house, peace will just be a mere ideal.

If, as I said a moment ago, wars have mostly been the handiwork of international finance, it is nevertheless true that in the last few years there has come to the fore another international power which must be watched closely and which, if it is not checkmated at once, will also lead us to new international conflicts. I am referring to communism. The Third International, which still exists, and is increasingly active in this country, as in almost all other countries in the world, means the destruction of a class to the advantage of another which is neither better, nor more intelligent, but which is less educated. Consequently, other countries cannot but lose by having anything to do with it. Communism, which was to save us from all ills through the formula "What is mine is also yours" and inversely, has been without any effect.

Every time an attempt was made to disregard the principles which are natural to men, society has gone to ruin and in spite of these warnings, in spite of these results, there are still a large number of promoters of communism who dream of the day when this nefarious form of government will rule the whole universe.

If, Mr. Speaker, every country were to clean its own house and do away with all its subversive elements, the need would probably disappear for conferences such as the proposed San Francisco meeting to seek a remedy to the ills which afflict humanity.

Furthermore, Mr. Speaker, the principal reason which convinces me that this conference cannot produce anything worth while is that, I repeat it, the greatest international power in the world, the Vatican, is systematically ignored.

In the course of the debate on the address, on January 31, 1944, I said in this house:

Since the beginning of the war we have been told we were fighting for democracy and Christian civilization. For us Canadians, we cannot