

this direction, an honest, sturdy, self-reliant and intelligent class of labourers, that the prize of industrial supremacy will come. In just so much as each individual labourer creates wealth more than he consumes, does he increase the wealth and prosperity of his country. Civilization and progress to-day, more than ever, rest on the integrity and welfare of the family. Home comforts and home life must be given to the workers so as to render indissoluble the ties of family formed by the intimate and unremitting intercourse of the father with the children. Family is the most admirable of all government, and it is in its bosom that children, the citizens of to-morrow, must learn the lessons of wisdom and experience, and well understand that the prosperity of society is based on that of the family. The father is the natural teacher at home, and it is to better fulfil his duty as such that he claims a few hours of rest and liberty. Let us have the 'eight hours labour' reform as advocated in this House to-day, and sooner or later it will come to have such a beneficial effect on public opinion, it is my firm belief, as to impress on our legislative powers the conviction that it is of sound politics to have all toilers of this country benefit by it. Such liberal legislation would secure for millions of tired workers an hour or two of leisure otherwise spent in toil; it would enable many, who would otherwise have plodded the daily round of monotonous labour, to obtain access to some share in that larger life from which they are now relentlessly excluded; it would protect the future generations of the race from physical degeneration or mental decay; it would make brighter the lives of those who have toiled, and then a large class amongst us might have education, and holidays, and culture.

In concluding, I claim for the hard working class, standing as a very essential part of our social organism, its share of a beneficial and philanthropic legislation. I am advocating the cause of those who labour, toil and moil and suffer day after day, and ask for them their legitimate, although small, portion of what is enjoyed largely by those more fortunate. Let us bear in mind, I would humbly submit, that it is the duty of those now in power, not only to legislate on actual questions interesting presently the community, but, that it is also of vital importance to all, that legislative action be taken to prepare the future welfare of the people at large, and the question now under consideration is such as to be the foundation stone in the future building of more favourable, larger spirited and democratic legislation. To us it belongs to prepare the future; it will be what we will have made it ourselves.

When we first meet with the labourer in history, he is a mere serf, but this condition did not last and was doomed, by its very

nature, to vanish. After centuries of everlasting efforts and of hard struggle, the labourer was delivered from the stigma of legal inferiority and won freedom. But, I am sorry to say that the workmen of the twentieth century are still slaves; in some respects they are not under lash of unmerciful masters, it is true, but there are serfs through the exigencies of the present conditions of labour, in many cases. Thousands of children of our working fellow citizens, in most of our large cities, have never yet seen their father by daylight. To the eyes of those little ones, the father is no better than serf, having no time to devote to home functions and paternal duties. Are we justified in calling right this condition of industrial life? Let us bear in mind that the social body has no better guarantee of its future improvement than the proper intellectual and moral training of children in the family bosom.

Improve the educational standard in the people and we will have better citizens, capable of judging the merits of their claims and their duties. In the spread of education, evils of all kinds are, if not annulled, considerably reduced. Let brain come to the front and we will find men well informed of the laws regulating social and industrial conditions; violence and disorder will disappear, we will see the ultimate adjustment of many industrial difficulties and come to the solution of most of the labour problems. Capital and labour will arrive mutually to better understanding and the great commotions that shake the social structure now and then in its very foundations, will be avoided.

Pasteur, the immortal Pasteur, one of the most surprising geniuses that humanity has ever produced, whose intellect seems to have been more directly enlightened by a divine ray of wisdom and knowledge, be it said to the glory of France, Pasteur's contention is that peace and science will triumph over war and ignorance; that all nations will unite and act in concert not to destroy and to ruin, but to build and to improve, and that time to come will belong to those who will help in raising the labouring classes by way of giving them educational advantages, and to those who will alleviate the sufferings of mankind. Labour has the undeniable right to be treated at least as well as any other source of power. Let us then set an example and give the first impulse in the direction of shortening the hours of labour so as to offer to the working people facilities for attaining to intellectual enlightenment.

This step towards real progress is undoubtedly a part of the Divine economy by which a new factor would be added to the evolution of humanity towards its industrial as well as intellectual development.

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