

*Bank Act*

in this context the view of some authorities on the subject who also deplored the disastrous effects of a system which does not meet the present needs. So I would like to continue by suggesting first that we should necessarily put some order into this disorder which is so harmful to mankind as a whole.

An end must be put to that dictatorship by making financial credit truly represent the real credit in our country. In other words, by making money account exactly for the production capacity of the country, money would be produced with the same dynamism as production itself; as real credit belongs to the community, financial credit would also belong to it. Society itself would attend to dividing the credit of the money that entitles to goods. Money would then be no more of a problem than production itself. It is made by men, who are also citizens, as I said last night, and not by angels: money is produced by men. Money would go to everyone since production is meant to meet needs and everyone has needs. Society would see to it that the flow of production is maintained by giving adequate reward for work, as is done today through the intermediary of employers who pay their workers a salary, and by the reasonable profit margin the masters of production would continue to take through their prices. Society would distribute among its members whatever would be left of the financial credit representing production.

The technique, to that end, has been described repeatedly in the House of Commons by the Social Credit members, and outside in the works of authorities in the matter, such as Major Douglas and several others, in newspaper articles by people who have really studied the matter, by citizens concerned about finding a solution instead of power-hungry politicians. In any event, ignorance of the solution to money problems cannot be accepted as an excuse. Our legislators know or should know that the money supply can be increased or decreased at will, at very little cost; still, too many people still believe it would be unhealthy to get the system to work.

Last night, I had occasion to quote a few excerpts from a speech given by Father Georges-Henri Lévesque, a Dominican. He is well versed in the field of making money and especially in that of the ravages it that famous system has caused on our planet, if you will. Let me quote another excerpt from that speech. I quote:

Finally, money must serve freedom. Money, which can be a bad master, the tyrant of the greedy man, the inhuman despot of a soulless society, can also become a marvellous instrument of liberation. But, one must have the means to be free. The hungry are not free before the hand that proffers bread. At least a minimum of property is required to guarantee personal freedom. The freedom and dignity of those who fear neither necessity, nor unemployment, nor disease nor old age. The freedom and dignity of all social classes become more prosperous. The hoped for freedom and dignity of all peoples, finally! . . . thinking more specifically of developing countries.

● (1532)

Their liberation will not come only through their own efforts, no matter how valiant they are. It will come as much if not more from a new distribution and apportionment of the common wealth more in harmony with its prime purpose which is to serve mankind.

[Mr. Dionne (Kamouraska).]

More than any other in world history, our western society has created great amounts of riches which take the form of money or of things provided by money. In spite of the tremendous waste which now changes the outcome of its work into death and pollution, never before did it have such capacity for producing and accumulating. The power of money is ever expanding as man increases his control over the universe. It is up to us, to each of us, to see to it that this tremendous power makes money a better or, unfortunately, a worse instrument for mankind. Conversely, if we make money our master, it can only be a bad one.

The reason for this is first and foremost that men should not be commanded or dominated by money. When it gets such power it turns into a tyrant because, as I said before, it should only be considered as a tool, a medium we have produced. But sometimes we rush to submit to it, to estrange ourselves, to become its servants. Initially, with great joy and excitement, but progressively with a frenzy we do not want to end. We make it, against its purpose, a usurpator, a tyrant, a despot, an idol, a god. Yet, it is from us, and from nowhere else, that money takes its power. Little by little we let it take over us, like an interesting vice. Of course we complain of this weighty yoke, but with a secret perversity not devoid of pleasure.

Basically a bad master, money can become an even worse master because it is naturally hard. Even though some forms of it may have the flexibility of paper, they do not make it more human. Little by little overcoming our spirit and our heart, it dries them up, and conveys to them its own hardness. One need only think of Scrooge.

As I was saying in the earlier, this only gives us an idea of the ravages caused on this planet and in this country by a defective system that must be changed. We have reasons, many reasons. That is why I sometimes wonder how come some men, scientists, competent people, people who have taken all sorts of courses, who have had a university education and have acquired all kinds of knowledge in many fields, or so they think, do not search for the cause of most of our problems. At a time of upheaval in many fields: education, management-labour relations, debt, proliferation of taxes, permissions, restrictions, it is imperative we find a flexible way to allow the abundant goods that exist to satisfy the needs that are there.

Obviously, this adaptation of goods to needs would require a fundamental change in the goods distribution system. That is normal. That is why we should not stay with the old methods that have given us the well known results of inflation, deflation, increasing pollution, heavier taxes, a rising unpaid and unpayable national debt under our present system.

All those facts are so obvious nobody can dispute them. Why should we keep looking for invisible solutions in a confused system? Thousands of cases of affliction of all sorts lead us to the logical conclusion that the main cause of current economic and social disorders lies in a bad distribution of wealth. Each thing must be put back in its right place and be given its true value. First, it must be recognized that men, women and children are human beings. In order to lead a decent life, they need wholesome food, warm clothing, proper care and adequate shelter.