

Interim Supply

farmers and more particularly those in his province, that is the province of Quebec.

If we make these requests and reiterate them to the government, it is because farmers have asked us to make representations. You may be sure that if the Minister of Forestry is to announce in the house some concrete measures to increase the standard of living of farmers, we will not be surprised at all. On the contrary, we will applaud him, because for more than a year and a half now we have been hoping that the minister would make a statement as soon as possible, and the sooner the better.

Mr. Latulippe: Mr. Chairman, I want to speak about the human person, the priority of man, the individual and his institutions. Our society recognizes only the institutions—

An hon. Member: This is a free country.

Mr. Latulippe: —to the prejudice of the individual. Should we recognize both, or give priority to each individual? Should we allow each individual to have access to science, progress, institutions, vital economy, intellectual, moral and social development? When we speak about the good of the people, social welfare, common good; we speak about groups of people; we speak in the abstract, and this leads us to forget that in reality, in practice, all groups are made of individuals, human beings, living persons, made up of flesh, blood and spirit.

When one says that the common weal must have priority over individual interests, one also forgets that the common good is the sum of the individual, personal private good.

When a group of persons is visualized as a unit it is only under the form of an abstraction.

Thus a nation, a country, Canada are only abstract terms or an idea which actually represents all human beings living in a determined area of the world, or a part of the world specifically outlined by the process of the human mind.

What can a beast know about Canada? It is part of a herd. A forest is made up of individual trees. God created the earth, the world and mankind. Men divide the earth into continents, countries, provinces, cities, parishes and territories.

God created man as a human being, but men are the ones who establish families, groups, societies, companies, communities, churches, corporations, associations, and when a legal entity is given to those groups, it is still through a process of the human mind.

In reality, those groups are composed of living and concrete units of human beings.

The family group is itself a group of distinct individuals, of living persons. The family as such only exists as a concept of the human mind. The family is always only a group of individuals of human beings.

In everyday language when we say that public good comes before private welfare, it does not mean that in search of private welfare, the individual well-being of the other people living in the same group, should be taken into account because the public good, per se, has no real existence, it is made up of the welfare of individuals.

This distinction in the language is so essential that confusion in the meaning of the words private good and common or public good, or perhaps social well-being, is responsible for all the social mistakes which complicate the general operation of our modern economy.

Such great importance has been given to this evolution of the social pattern, the company pattern, that today nearly all legislation is intended to promote the progress of the group to the prejudice of the human being, of the individual.

Companies are prosperous, make huge profits and accumulate lots of money while individuals are getting poorer, more deprived, lost and ignorant. The latter have to put up with inadequate housing, while the former are installed in vast manufactures or 500-foot high structures or 50 storey skyscrapers.

During the daytime the individual works in the best of sunlit skyscrapers, 10 or 50 storeys above the ground, but at night he must go back to small, inadequate and overcrowded lodgings or even to a damp basement.

Children are crowded into narrow and unsanitary slums, thus preparing a new generation of people who will have to be given hospital care at the government's expense or rather at the expense of their fellow citizens.

The state itself is but a group of living human beings. Will we ever understand that?

When a country like Canada enacts laws, erects monetary, economic and political systems, why do we allow institutions to pay a lesser amount of income tax on profits, why do we allow banks, for instance, to accumulate over and above the declared and permissible reserves as depreciation or for other reasons, secret reserves which are not taxable?