

trying to get a job with the former member for Eglinton, the Hon. Mitchell Sharp.

Vance Packard wrote the "Waste Makers", Joy Adamson wrote "Born Free" and William Shirer wrote "The Rise and Fall of the Third Reich". Coin-operated dry cleaners were a new fangled idea from the United States. Floyd Patterson was the heavyweight champ. The Pittsburgh Pirates won the National League and the New York Yankees won the American League.

Canadian athletes did extremely well in 1960. Barbara Wagner and Robert Paul won the world's pairs competition. The fixed bankrate in 1962 was 6 per cent. This year interest rates soared to 17 per cent, and they are now dropping to around 12 per cent. To date the Argonauts had not won the Grey Cup. In 1960 the government spent \$1,242,000,000 on pensions and family allowances for Canadians. Today the income security branch of the Department of National Health and Welfare spends \$9.7 billion.

In 1960 a licence to do business cost cabbies \$15,000 in Montreal and Toronto and now it costs about \$45,000. Cigarettes were 40 cents to 45 cents a package. A cab driver remembers TTC tickets as costing a quarter for two or a dollar for eight. The rule of thumb when shopping was that you paid about \$3 for a bag of groceries. Now you are lucky if you can get the bag for that! A hair wash and a hair set in 1960 cost \$3 and you tipped a quarter. To rent a house in a relatively good part of Toronto, let us say Etobicoke, with five bedrooms, one bath and parking was \$135 per month.

In giving those little bits of information, Mr. Speaker, I hope I did not take too long, but I wanted to make the point that there were many things 20 years ago which we felt were important and which were not, and there were many things to which we did not pay attention and they were important. If we are going to have any social policy in this country that is useful to Canadians in the year 2000, then it is not, in my view at any rate, useful for us simply to rest on the recitation of the social measures which this House has agreed to in the past.

Indeed, there may be changes in the future, between now and the year 2000, for which we can see some sense now. It is always difficult to prophesy. I think there is an oversupply today of prophets, futurists and soothsayers of one kind or another who will tell your fortune and your future. There are people who will tell your future through cards, through tea-leaves or through polls. There are various ways in which people try to determine the future.

There are also straws in the wind, and one can get a sense of what the year 2000 might have to offer. I remember a line from Bismarck who said, when someone asked him how he figured out foreign policy for the future, "I catch the wind of God and the trees and hang on". Perhaps that is good advice for the minister of social policy. If I can give an example of when we tend not to pay attention but ought to, on August 8, 1960 a man by the name of Munro Rathbone who had an office in Rockefeller Plaza made a decision. He was the chief executive officer for Exxon. The decision he made was to cut back on the taxes being paid to the oil producing countries.

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Within a few days of Mr. Rathbone making his decision, the other oil companies followed suit and within three months, by September 9, 1960 the hard hit oil producing countries got together in the ancient and fabled city of Baghdad and organized an outfit known as the Organization of Petroleum Exporting Countries—OPEC. It was not until about 1973, 1974, or 1975 that people in the west heard of this organization. As hon. members will remember, it really took the Yom Kippur war to bring OPEC to the attention of the United States. It had been formed in 1960, however.

In the same way, I think we can get a sense of what is coming by the year 2000. Most futurists, those people who try to figure out what is coming at us in the future, agree that fundamental to all changes in the future at any time is that one will find a change in the pattern of behaviour which we establish for the production, distribution and consumption of our goods and services. If there are changes in the production, distribution and consumption of our goods and services, there will ultimately be changes in art, music, the kinds of songs we listen to, the kind of art we like, our sense of neighbourhood, our sense of who we are and our sense of time and space. This all has an effect on families and institutions such as the church and so on.

If hon. members have not had the opportunity over the last couple of months to read Alvin Toffler's new book, "The Third Wave"—I get no royalties at all for this—I would recommend that they do so. I would recommend it to anyone who is interested in a quick gaze into what the future will bring. In brief, he argues that over the next 20 years, indeed the next decade, there will be striking changes relating to the workplace. Increasingly we will be able to do more work at home. As we move from the actual dealing with goods, the changes in technology and computer science, and thus in the flow of information and in communications, will allow us to do far more work at home. He refers to this change as the rebirth of the cottage and calls it the "electronic" cottage. There is kind of a whiff of the space age about the book.

This morning while I was shaving, I heard an announcement on the radio which said that the planning board of the city of Ottawa is, this very night, accepting suggestions from its citizens to relax, expand and otherwise modify—if hon. members remember the words as well as I—the zoning bylaws with respect to employment enterprises in residential areas. This is because they want to allow for an expansion in residential areas of work opportunities. It was not a big item and they do not have the trumpets out, but it is a straw in the wind. I think we will see more of a change in that connection.

Indeed, Toffler goes on to argue that the next 20 years will be characterized by a number of changes. There are four changes which he singles out. The first is that we will see a strengthening, if not a rebirth, of the family. He is not referring to the family which we may know as well as the one we have, but to the institution of the family. As always, it will remain, but its specific form may change. In fact, he says there will be a number of forms and a variety of roles in this family.