

*Distribution of Goods and Services*

We are sure, and economic councils and experts agree, that the problem to be dealt with at the present time is not a problem of production, because with technical progress, new machinery, automation, the discovery of new sources of power, an abundance of products is possible. That is not where the problem lies.

The time has come to have society as a whole, each person within society, including the young, share in this abundance. The time has come to distribute this production in a socially-minded way, without prejudice to anyone's rights, without depriving man of his freedom, to protect private enterprise. That to me is the best solution.

Mr. Speaker, because of the present interest of the matter in this country and the controversies to which it has given rise between supporters and opponents, it would be dishonest, to say the least, to ignore this method of distribution of the abundance we do not know what to do about now.

Humanity has a right to life, that is the fundamental principle. To enable it to live, there must be an appropriate distribution of wealth. In our times, the division between capitalists and wage-earners has not always given good results. I do not believe that Communism would do any better, quite the opposite. Nevertheless, capitalism should become more concerned about the community, about society.

Social Credit does not object to capitalism in itself. The Creditiste economy wants instead to improve capitalism by making it, both on the economic and on the social levels, more equitable, more human or in other words, more social.

Social Credit insists on the fact that the present economic life is not organized to distribute goods produced or created by the resources of nature, labour or industry.

It seems indeed, Mr. Speaker, that a lot of people are hungry and destitute, not because there are not enough goods to give them a decent minimum, but because the present economic life or still better, the monetary system is not well organized.

And the small industry is not only unable to subsist, but it experiences difficulties in trying to survive.

In support of that finding from the Creditiste point of view and in order to bring up something new, I would like to refer to a

[Mr. Fortin.]

very seldom quoted but quite interesting statement by Daniel-Rops who said:

What is essential? That man live or that goods sell well? All the academic arguments cannot convince us that human beings must die in order that a certain margin of profit be protected. If work and the value attached up to now to our monetary and economic systems are now conflicting, the only logical solution should be to dissociate them.

Jacques Maritain also, in his book entitled *Les droits de l'homme et la loi naturelle*, stated on page 132:

And a deeper right still demands that we all, as coheirs of the common good, freely share the basic material and spiritual goods of civilization to the extent that the community or groups can allow their free use to their members, helping them to break free from the necessities of matter and to progress in the life of reason and virtue.

Major Douglas, founder of the Social Credit proclaimed his belief and conviction as follows, and this proves that the ministers were wrong in what they said this afternoon. He said, and I quote:

We profess that all goods that are produced by society, through common social effort and which are the results of the division and work of the technique and the machine must first of all serve to meet the needs of society.

We call for social utilization of social production and to this end, there must be a social distribution of the wealth produced from a balanced purchasing power.

Mr. Speaker, we must remember that the purpose of any economy is to satisfy the material needs of man.

On the other hand, our present economic system is a huge machinery having three main mechanisms.

Here again, our Liberal and Conservative friends are unable and unwilling to admit the fact, because of their ties and of their masters. On the one hand, we have the production mechanism. On the other, that of consumption, and between the two, that of distribution.

This organization is imposed by the very nature of things. Are not products made to be distributed to consumers?

The capitalist will say that products and their value must be protected to the extent that they should disappear or be destroyed, as was done in the past with butter and so many other products, while mankind is starving to death. The Cr ditiste will say in turn that society must achieve its goal as a whole as well as in its parts and that we must therefore give the people, the workers, etc.,