

### Guaranteed Income

Therefore I urge the minister to stop being so blind and to have a little more nerve and energy with regard to his approach to a review of the government administration of social programs. I take advantage of this opportunity to give the minister a few technical explanations about the philosophy behind the rights of the individuals.

In the third edition of his work entitled *Warning Democracy* published in 1935, Major C. H. Douglas wrote in connection with finance and industry, and I quote:

If we consider the fact that the production of goods of all kinds, by unit of mechanized work employed, and if we also consider that this energy over the last 100 years increased from 3,000 to 4,000 per cent . . .

And I would say more than that today. I quote further:

. . . three things can happen: either each and everyone must consume 30 or 40 times more than before and consume still more as energy makes possible increases in production; either we have to dispose, through export or otherwise, of our production surpluses; either we must admit that the so-called unemployment problem results from progress in applied research in industry and that we have to make drastic changes in the system of distribution.

We have precisely come to that point today, but in his analysis Major Douglas was lead to propose that distribution of income should be separate from employment, in other words, that income does not necessarily arise from a job, so as to provide each and everyone with a vital minimum.

In Quebec especially, this opinion of the Scottish engineer was really recognized only after sociologists and theologians made the population understand that nothing in this statement was contrary to the social doctrine of the Church.

Daniel-Rops and Jacques Maritain, two eminent Roman Catholic sociologists and philosophers, have set forth in convincing terms the philosophy of the minimum living wage, and this idea has gained a lot of followers.

Daniel-Rops wrote in *Par delà notre nuit*:

The solution lies in the establishment of a minimum living wage to which every man would be entitled simply because he was born.

Moreover, Jacques Maritain says in *Humanisme intégral*: "The law of *usus communis* leads us to conclude that, at least as concerns man's primary, material and spiritual needs, it is fitting that we should get for nothing the greatest possible number of things."

The Social Crediters were the first to realize the new economic and social conditions brought about by new techniques and automation. And I should like to take this opportunity to say to the New Democratic member who spoke before me that this is the very essence of the difference between Marx and Douglas. Karl Marx did not recognize automation and could not in his time foresee the advent of production machinery.

That is why the Social Crediters were the first to demand a minimum living wage based on production. The first measure to that end was to come into force in Canada through the passage of the family allowance legislation.

In 1947, the *International Labour Review* defined the implied objectives of this Canadian legislation as follows, and I quote:

The desire to keep at a satisfactory level the family purchasing power, especially of low income families.

[Mr. Caouette (Charlevoix).]

The Review, stated further:

Family allowances were not considered as a salary supplement—and still less as a relief—but as a social measure designed to protect the incomes to which, according to some sovereign states, and for economic and social reasons, families, including children, are entitled.

The documents make it clear that the idea was gaining ground and that no less than 30 economists, sociologists and prominent Americans urged the U.S. President, Mr. L. B. Johnson, in 1964, to have a piece of legislation passed "so as to provide every individual and every family with an adequate income".

According to the authors of the brief addressed to President Johnson, such a minimum income should be high enough to make it possible to do away with all the social measures in force: unemployment insurance, social welfare, old age security pensions, medicare and others.

Later on, Robert Theobald, who had signed the previous document, set forth his philosophy on a guaranteed minimum income in his book *Free Men and Free Markets*. He explains that this minimum income should be guaranteed by the American Constitution and that it represents a basic right that no law, no court or no individual could abolish.

That, Mr. Speaker, is a sound attitude which is surprisingly like what we have been advocating for more than 35 years.

In a so-called free and developed society, greater individual freedom is thus desirable. The guaranteed annual income is a giant step in that direction, since if such a program were implemented and administered in an effective manner, it would be possible to decentralize the decision making power for the benefit of the individual who could be master of his own destiny.

Whenever the government is criticized for having failed to eliminate poverty and to provide the Canadian people with the means to further themselves, its spokesmen are ready with an answer. The minister will certainly prove it in a few minutes, because he will give a list of recent measures providing for the expenditure of public funds for the benefit of individuals. We can always say that those measures are inadequate, which is true in most cases. There is, however, a more serious objection to the government administration as regards financial credit in terms of present needs and aspirations. Such a policy means that the government decides in an increasing number of sectors what type of service could be provided, what type of activity people should undertake, as well as how people should get money to live on.

In other words, more and more power over the lives of the people is concentrated in the hands of politicians, of bureaucrats. Such being the case, public services of better or lesser quality can be given the people, but the areas of development, where the individual's wishes and needs find expression, are reduced, because what he will receive or what he will have to give is being determined more and more rigorously.

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The citizen who is unable to exercise an effective control over the process becomes passive, frustrated or rebellious. We have seen cases of it in the province of Quebec