

proceed with judgments about the development of atomic energy and atomic energy power.

I come from the Province of Saskatchewan. It had recent experience in handling the nuclear question. By chance, good or bad, Saskatchewan happens to be one of the great sources or centres of raw ore used in this cycle. When these ore bodies were discovered, the Government of Saskatchewan realized that they could be of great wealth and that to develop them would bring about profound changes in the lives of many people. It proposed that the areas be studied in detail. Before the development of the first major uranium mine in Saskatchewan, the Bayda Committee was set up to study the effects as it could see them at that time of uranium development, not only on the ecology of the planet but on the whole cycle uranium ore use and its effect on local people living around the site where the ore would be mined.

I happened to be a witness before the Bayda Committee. I brought forth a proposal which I had seen in Latin America, Africa and other places indicating that some of the consequences of the situation would be completely different from what ordinary people might think it would be when they think about the morality of such a subject. I brought forth the proposal that if a road were developed from Meadow Lake north to Key Lake, the major problem or change which might result would be that native people would leave the area to go to the cities. I had seen that phenomenon take place in many parts of the world. A situation which many people thought would help local people turned out to be a problem, because a new lifestyle was imposed on them and so they left to go to other places to find work and sustenance. Many times they did not find work and had to live in situations far less compatible with their understanding and way of life.

When the second major find of uranium occurred at Key Lake, a similar type of in-depth study was done about the effects and possibilities of conducting the operation properly. It was chaired by Mr. Robert Mitchell of Saskatoon. They studied the conditions under which the mine would go forward and the safeguards which should be installed before mining licences would be authorized. One of the major reasons we were able to bring this resolution before the House today was the fact that at that particular mining operation there have recently been major spills. From personal contact with people in my riding of Saskatoon I know that people are worried about the fact that so quickly after a mining company received its licence to proceed, there have been major breakdowns in the system. Today we are discussing this problem in light of how we can approach it from the moral standpoint of whether it is good or evil to continue operations at this time when safeguards are not really in place. We realize that what we are doing has unknown consequences.

● (1540)

Interestingly enough, in the Province of Saskatchewan the moral issue surrounding uranium has become a prominent question. In that Province, the leaders of the various church groups have proposed that a judgment be made on the morality

Supply

of what is taking place in a way that has not been done previously. I would like to read into the record sections of this document which has been prepared by such people as: Most Rev. Noel Delaquis, Roman Catholic Bishop of Gravelbourg, Mr. Edgar W. Epp, Executive Director, Mennonite Central Committee (Sask), the Most Rev. Charles Halpin, Roman Catholic Archbishop of Regina, Dr. John W. Kleiner, Professor of Christian Ethics and Church History, Lutheran Theological Seminary, Bishop G. W. (Lee) Leutkehoelter, Central Canada Synod, Lutheran Church in America, the Most Rev. James P. Mahoney, Roman Catholic Bishop of Saskatoon, the Most Rev. Blaise Morand, Roman Catholic Bishop of Prince Albert, Dr. Paul W. Newman, Past President, Saskatchewan Conference, United Church of Canada, the Most Rev. Michael G. Peers, Anglican Archbishop of Qu'Appelle, the Rt. Rev. H. V. R. Short, Anglican Bishop of Saskatchewan, Rev. Wendell Stevens, President, Saskatchewan Conference, United Church of Canada, the Most Rev. Jerome Weber, Roman Catholic Abbot Ordinary of Muenster, and the Rt. Rev. Roland A. Wood, Anglican Bishop of Saskatoon.

These people are the leaders of the church communities of our Province. Sometimes they have signed in their own name and other times in the names of the ecclesiastical jurisdiction which they represent. The document they have proposed relating to the uranium debate is entitled "Christian Leaders call for halt to uranium mining for the sake of peace". The document reads as follows:

Making peace, a most pressing task of our time, is more than a matter of not declaring war. Peace-makers strive to end all forms of violence against their neighbours, their environment, and themselves.

We Christian leaders believe that a moratorium on uranium mining in Saskatchewan would make a significant contribution to world peace. We ask the people of Saskatchewan to consider again the implications of uranium mining for our future. We ask our political leaders to reconsider their commitments to the uranium industry in the light of the demands of making peace.

This ecumenical statement outlines some of the major reasons for this position.

The three major reasons they have given are the following: First, uranium is fueling weapons; second, uranium is risking health; third, uranium is a questionable investment. All Members of Parliament are well aware of this. The document, which is not very long, is important in the uranium debate. These people have traditionally taken responsibility for speaking to moral issues when it came to individual cases such as stealing, lying, marriage laws or family life. They spoke with moral authority. These same people have seen this new problem evolving. It will affect the lives of all their people and many other people of whom we are not aware. Therefore, the document demands that a judgment be made in the same way that the church leaders have done previously in their role as moral leaders and that they speak to the larger questions, one of which happens to be the uranium debate.

The three principles they have outlined is, first, that uranium fuels weapons, second that uranium is a risk to health and, third, that uranium is a questionable investment. They call upon the people of Saskatchewan to consider once more the