

in riotous living he had an excuse. He said: "Some day I will come out from behind the clouds and shine in regal splendour."

I want to know when the clouds are going to disappear and when we will see the real leadership which we have a right to expect. I am tired of guessing and waiting. Obviously the people of Pembina constituency are too because there can be no doubt that they sent me here with a mandate to ask such questions as: Where do we stand today with reference to these matters? Where do we stand with regard to our loyalties? Where are we going, and how are we going to get there?

I hold in my hand a small pamphlet put out by the national Catholic weekly newspapers, a respectable organization. They want to know whether our broadminded attitude in international affairs may not be asking of the people of Canada too high a price. What did Czechoslovakia mean to us in 1938? A great many people said, "Nothing".

I do not speak for the prime minister of 1938. I was ready to do something about it when the great French culture was tottering to its ruin and the great de Gaulle was without a home, a country and an army. I think I have a right to speak. I was within 30 miles of Paris defending that great culture, and I defend that culture in Canada also. Don't think for a minute that the defence of a bilingual culture in Canada is the prerogative of any one party or person. We are all for it. When the tumult and shouting dies down, will there be anything positive in that wonderful dream, the new hope, the just society?

I spoke intentionally of our native Indian people. We cannot start to have a just society in Canada until we begin to deal with this question. I have in my hand a letter dated September 17, 1968, from the Saddle Lake band of the Cree Indians in northeastern Alberta. To make a long story short, they want to know whether the people of this country are going to live up to their treaty obligations. The Indian people of Canada have lived up to theirs. I do not believe this is any time for us to become legalistic regardless of whether we have been to Harvard and are able to interpret treaty No. 6 which gives these Indians their rights and makes it abundantly clear that we intended to give them medical treatment equal to that received by the white man.

We took away their Indian ways. We took away their medicine man and offered them equality with us in the white man's terms. To my mind, with my limited legal knowledge,

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this means we intended to give them the same kind of treatment as that given to our own people. There is a paragraph in the new directive which says that the doctors will decide whether or not Indian people are indigent. I presume that if they are not indigent they will not receive anything. The figure is set at \$2,000 a year. The just society, in my opinion, means something more than merely attacking poverty at the lowest level. Let us start right here. To provide only \$2,000 a year to any family in Canada is maintaining them at the poverty level.

We must provide medical attention if these people need it. It is being provided for the rest of the people of Canada—in fact we are forcing it upon the provinces—and surely to goodness we can give medicare to the Indians, that group of people in our country which can least afford to pay for such treatment. Is this what is called the white man's square deal? We talk about international affairs. Let us start our square deal at home.

We worry about the Biafrans as much as anybody else. I worry about these people. I am told we cannot get to the Biafrans in order to help them. There is nothing to stop us carrying out an airlift to Saddle Lake. There is a great deal of room for the Red Cross to touch down there and at the 31 Indian reserves in the district I used to represent, namely, Athabasca. Let us start at home.

Are we going to recognize Red China? That is a good question. Are we going to recognize Red China before Red China wants to recognize herself, according to the charter of the United Nations? Red China has made it abundantly clear that she does not want to sit in the United Nations until we banish nationalist China. We speak about countries that have a *de facto* government. There is a *de facto* government in Rhodesia and we did not hesitate to impose sanctions upon that country. Some of the more militant in this country suggested the imposing of military sanctions against Mr. Smith's government. His is also a *de facto* government. Let us be consistent. Is it possible that we were thinking about tobacco?

There is a *de facto* government in Czechoslovakia. I used to think there was a Czechoslovakian government but the friends of Red China—and they are not all in the Soviet union or Albania—seem to think the *de facto* government of Czechoslovakia does not mean a thing. If we live up to our obligations under NATO, we will be forced sooner or later to take the same stand as we did in 1939. I