

*Adjournment Motion*

But, what about the next Minister of Indian Affairs and Northern Development? That is the reason I put Motion No. 16 forward. It is a mechanism to resolve a dispute if one develops between the Minister and a band.

If Motion No. 15 is accepted, then we do not need my Motion No. 18. Motion No. 18 is only a transitional band list because, believe it or not, Mr. Speaker, there are some bands which face the possibility of extinction by the reinstatement of the very people we are talking about in the Bill, if they outnumber the present members of the bands. There are some small bands with a good economic base which have 15 to 40 members. If we had the band controlling band membership, we would not need Motion No. 18. I only put it forward in the hope that we could come to our senses and agree that we really should be giving control of band membership to the bands.

Motion No. 20 provides a five-year deadline to apply for band membership. That is all it does. What I am saying is once this Bill is passed, 20 years or 30 years from now someone could approach the band and ask to be registered as a treaty Indian. He did not worry about it 15 or 20 years ago because gold had not been found on the reserve in northern Ontario, but now that it has been, he wants his band membership back. I say that that is ridiculous. Each band, as a Government, has the right to know over a period of time—is my time up, Mr. Speaker?

**The Acting Speaker (Mr. Paproski):** Yes, it is.

**Mr. Shields:** Then I will close off right now. I do appreciate being allowed one more minute. Motion No. 21 is with respect to evidence going before the Registrar. I was hoping to make the Bill a little more clear because I think we are allowing the Registrar too much leeway as to what he can receive into evidence and what he cannot.

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## PROCEEDINGS ON ADJOURNMENT MOTION

[English]

SUBJECT MATTER OF QUESTIONS TO BE DEBATED

**The Acting Speaker (Mr. Paproski):** Before I recognize the next Hon. Member, it is my duty, pursuant to Standing Order 45 to inform the House that the questions to be raised tonight at the time of adjournment are as follows: the Hon. Member for Don Valley East (Mr. Attewell)—Divorce—Proposed change in waiting period; the Hon. Member for Davenport (Mr. Caccia)—Environmental Affairs—(a) Impact of toxic chemicals on sea-gulls. (b) Request that Minister meet scientists; and the Hon. Member for Scarborough West (Mr. Stackhouse)—Industry—Employees of Dominion stores in Ontario.

## GOVERNMENT ORDERS

[English]

### INDIAN ACT

#### MEASURE TO AMEND

The House resumed consideration of Bill C-31, an Act to amend the Indian Act, as reported (with amendments) from the Standing Committee on Indian Affairs and Northern Development; and Motions Nos. 14A (Mr. Crombie), 15 and 16 (Mr. Shields), 17 (Mr. Manly), 18, 20 and 21 (Mr. Shields), 24 (Mr. Manly) and 32A (Mr. Crombie) (p. 5574).

**Mr. Gordon Taylor (Bow River):** Mr. Speaker, my comments will be short but I feel a responsibility, having met with the three tribes in my riding, the Stoneys, the Blackfoot and the Sarcees, to bring their views to the attention of the House. I would like to deal with Section 15 only. These three tribes of Canadians of Indian descent feel very strongly that they were given the right to control their membership under Treaty 7 and they have been doing so. Now they are worried about the size of their reserve, about the increase in population, the housing problems and how these matters are going to be handled.

Members of the Blackfoot tribe, even the women of the tribe, oppose the Bill entirely. The primary reason for their opposition to the Bill is the fact that there are now going to be some memberships imposed on the band council without adequate funds to handle that situation. I do not know how much money will be made available, and I am worried about that aspect. If an Indian woman marries a white man with four or five youngsters, which is not beyond the realm of possibility, she is then entitled to live on the reserve and her husband's children, under the definition which was passed this morning, could become members of that reserve.

Some of the reserves are exceptionally well off financially. There are benefits which Indian people have such as education, health and welfare and no taxation. There is the real danger of a lot of people moving on to the reserve under these provisions who really do not have the interests of the band at heart, or even the interests of the Indian people. I think we should take another look at this particular aspect.

Even the native women are not happy with the suggestion that they have been discriminated against. Under their code, they feel they were not discriminated against. They made choices of their own free will. I think there is a danger in this type of Bill of being influenced by the white population to too great an extent. The Indian people have to live their own lives. They want to retain their culture and their way of life. White people want to impose their moral values on the Indians. The people of the tribes in my riding, at least, feel that they are mature enough to use their own culture, develop their own ways, accept their own religions and run their own reserves. They do resent other people being imposed on them by legislation. I want to voice that view of the three tribes in the Bow River riding.