

Mr. ADSHEAD: I note that at the side it says:

Serious complaints have been made with respect to the assembling of boisterous and undesirable crowds on Indian reserves—

May I ask who are the undesirable crowds?

Mr. STEWART (Edmonton): Usually they are from the outside.

Mr. ADSHEAD: White men.

Mr. STEWART (Edmonton): Yes, white men.

Mr. ADSHEAD: And because the white men misbehave themselves you are going to prohibit the playing of baseball by the Indians on Sundays.

Mr. STEWART (Edmonton): No; it is not prohibitory unless the council says so.

Mr. ADSHEAD: But it is because of the bad conduct of white men.

Mr. STEWART (Edmonton): And there may be other reasons.

Mr. SMOKE: Again I take exception to the remarks in connection with Indians generally. In most of the reserves throughout the country I fancy the Indians compose a homogeneous band; they all belong to one particular tribe. In the Six Nations reserve, situated near Brantford, there are six different Indian nationalities. I am not sure that I can name them all, but I can remember at last four of them, namely, the Onondagas, Cayugas, Tuscaroras and Mohawks—there are two others. There we find six separate nations, one or more of which is pagan. They have different ideas from those of Christian people, and I do not think it would be fair if the council of the Six Nations was allowed to legislate in matters of conscience in regard to the pagan members of the Six Nations band.

Mr. IRVINE: I was wondering if the Indians would be subjected to regulation if they took up the playing of golf. A great many of our distinguished citizens enjoy a game of golf on Sunday. I do not see why we should interfere with the Indian's Sunday golf, or any other game he chooses to indulge in; as a matter of fact, we ought to encourage him to play. I must express my approval of the remarks made by the previous speaker; it surely would not be fair for this parliament to pass legislation which would give the council the right to dictate against the thought and conscience of certain groups of Indians.

Mr. ROSS (Moose Jaw): The intention here is simply to turn over a certain responsibility

to a council of the reserve, the same as this government or a provincial government, would delegate to cities, towns and villages certain rights in respect to the regulation of their own territory. Surely we should be able to do that. We are taking nothing away from them, and if the majority of their people, as represented by their council, say they do not want a certain thing done on a certain reserve, certainly we should give them power to prohibit.

Mr. STEWART (Edmonton): That is right. May I point out to my hon. friend that the Indian council is elected; it is a democratic institution and my hon. friend is strong for democratic institutions. In addition to the other regulating clauses under which the council operates, we are simply providing that this shall be within their power. They need not stop a baseball game on Sunday, if the council are in agreement. They act just as the council acts in any other municipality.

Mr. GARLAND (Bow River): Has each reserve a council?

Mr. STEWART (Edmonton): Yes, and if there are no councils this will not be effective, because these powers are given only to the councils.

Mr. BARBER: There is another matter I should like to bring to the attention of the minister. Apparently the amendments before us tighten up the law to protect the Indian from the white man, which I think every hon. member will agree should be done. However, there are a number of us in the west who feel that some provision should be made for the protection of white people from the Indians. I refer particularly to a matter which has been presented to the government by several of the public bodies of our province; I refer to motor accidents. There have been several very bad accidents in our province caused by the reckless driving of Indians. A careful driver may go out on the road and be hit by a car driven by an Indian; his car may be badly damaged, but he has no chance of collecting damages. On the other hand, if he hits a car driven by an Indian and damages it, he must make good that damage. The resolutions which have been forwarded to the department by the good roads league, the board of trade, and other organizations, point out that under section 106 of the Indian Act an Indian has the right to sue for debts due him, or in respect of any tort or wrong inflicted upon him, or to compel the performance of contracts with him. No provision is made in the Indian Act whereby Indians can