

cation between the judge who sentences a prisoner to a term of imprisonment and the people who decide whether they should let the inmate out before the term of his imprisonment has expired. I am happy to see that the Huguessen report makes reference to that matter, and that to some extent the amendments to the Parole Act implement that report.

May I say, in conclusion, that I will await the next stage of this bill before participating further.

Mr. J. H. Horner (Crowfoot): Mr. Speaker, in rising to speak to the amendments proposed by the hon. member for Skeena (Mr. Howard), I am horrified by the decision of the House to group together amendments Nos. 1 and 2. Although I have filed a number of amendments at the report stage of various bills, I have always been cautious in the way I have grouped them. Although I do not want to cast any aspersions upon those who did the grouping, being the member who represents the constituency of Crowfoot, and in that way directly or indirectly representing that great Indian chief, Chief Crowfoot, I cannot allow the present grouping to be accepted without comment.

What the House has done—inadvertently, I might add—is to group one amendment proposing that two native people be appointed to the Parole Board with another amendment that two persons who have served a period of time in a penitentiary be appointed to the Parole Board. In grouping those amendments we are saying, in essence, to the native and Indian people of Canada that an Indian or a native person is equal to one person in jail, whether or not that Indian or native person has committed any wrong or has been apprehended or sentenced by a court. Such an Indian or native person is being assumed equal to a convicted person. I will not be party to such grouping and I hope that a great many members of the House will not be party to it either.

• (1740)

There is one thing we Canadians must acknowledge—that the Indian and the Eskimo are the first citizens of Canada. Whether you like it or not, Mr. Speaker, or whether anybody else in this House likes, it is a fact beyond changing by the present white man who rules Canada, beyond changing by the past white man who ruled Canada, and beyond changing by the white man who will continue to rule Canada in the years ahead. We cannot erase that fact.

As I look around the world today, I see that in many countries the first citizens are coming into their own. Just look at South Africa. Look at any other country you want to name. The original inhabitants are coming into their own. But what are we doing in this parliament? We are creating a sin among sins, one of the greatest sins: we are saying that these people in our penitentiaries are the same as people already serving a sentence. Mr. Speaker, many Indians, many native people feel they are serving a life sentence within a white man's world.

When I looked at these two amendments and saw they were grouped together, I thought a sin had been committed by this House. I could not allow it to go unnoticed. To me it is an important matter. First of all, I represent the majority of the people whom Chief Crowfoot represented

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when Canada became a nation. I have always said to myself that I must have a special part in my heart for these people. They are the ones who brought about peace in western Canada. Chief Crowfoot said, "I must recognize that there shall be no continuance of this continual strife between the white man and the Indian. There shall be peace as long as the waters flow, the grass grows green and the sun shines." Of course, I am paraphrasing what he said in his memorable statements in 1878.

As a representative of that group of Indians, I too must recognize the part that Chief Crowfoot played. On coming to Ottawa, representing the constituency of Crowfoot, one of the first things I did was to write a letter to the Blackfoot tribe at Gleichen, Alberta. In it I said that I now represented the tribe of Chief Crowfoot. I wrote that I would do my best to believe what he believed in, in 1878; that there should be peace between the white man and the Indian, and that the Indian's rights and beliefs should be respected. I wrote that I would dearly like to have a picture of Chief Crowfoot hanging in my parliamentary office as long as I represented them. I received a very nice reply from the secretary of the Crowfoot band in which he said it was indeed a pleasure to send a picture of Chief Crowfoot to hang in the parliament buildings in Ottawa, that during his lifetime Chief Crowfoot had visited Ottawa on many occasions, and they hoped that with the return of his picture his beliefs would return with it.

I had no intention to speak on this bill dealing with the Parole Board until I saw that these two amendments were grouped together. I thought this was done out of careless disregard for the Indian people. I asked myself, why is it that 25 per cent or more of the inmates in our jails and penitentiaries today are Indians and native peoples? What have we done wrong as a society? Have we callously disregarded their beliefs, their philosophy and their concept of life? Have we told them, "If you don't adhere to our wishes and our desires, we have no alternative but to send you to jail"? The grouping together of these two amendments reinforces my belief that this is what the white man has said to himself on many occasions and in numerous courts. We have said, "We cannot understand your ways, your beliefs. We care not for your concept of life. If you don't adhere to ours, we will send you to jail." That is what we have said time and time again. That is why in Drumheller penitentiary over 25 per cent of the inmates are native people, as pointed out by the hon. member for Palliser (Mr. Schumacher) in reply to my question.

There are some native people in this House, Mr. Speaker. To my knowledge they have not spoken on these amendments. Nothing would give me greater pleasure than to hear from them their concepts and views. But I say to everyone in this House who is not a native person, let us examine where we have gone wrong. What have we done, not just recently but over a period of 50 or 75 years?

I have just finished reading a tremendously interesting book, "Across the Medicine Line," by C. F. Turner. In this book he describes the problems of the native people 100 years ago. He writes about Chief Sitting Bull, how he fled the terrible Americans and came to live in Canada for several years. It is a recently published book and can be obtained in the parliamentary library. The author tells us the great man that Chief Sitting Bull was. He was a man