



Second Session - Thirty-Fifth Legislature
of the
Legislative Assembly of Manitoba

**DEBATES
and
PROCEEDINGS
(HANSARD)**

40 Elizabeth II

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Speaker*



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**MANITOBA LEGISLATIVE ASSEMBLY
Thirty-Fifth Legislature**

Members, Constituencies and Political Affiliation

NAME	CONSTITUENCY	PARTY
ALCOCK, Reg	Osborne	Liberal
ASHTON, Steve	Thompson	NDP
BARRETT, Becky	Wellington	NDP
CARR, James	Crescentwood	Liberal
CARSTAIRS, Sharon	River Heights	Liberal
CERILLI, Marianne	Radisson	NDP
CHEEMA, Guizar	The Maples	Liberal
CHOMIAK, Dave	Kildonan	NDP
CONNERY, Edward	Portage la Prairie	PC
CUMMINGS, Glen, Hon.	Ste. Rose	PC
DACQUAY, Louise	Seine River	PC
DERKACH, Leonard, Hon.	Roblin-Russell	PC
DEWAR, Gregory	Selkirk	NDP
DOER, Gary	Concordia	NDP
DOWNEY, James, Hon.	Arthur-Virden	PC
DRIEDGER, Albert, Hon.	Steinbach	PC
DUCHARME, Gerry, Hon.	Riel	PC
EDWARDS, Paul	St. James	Liberal
ENNS, Harry, Hon.	Lakeside	PC
ERNST, Jim, Hon.	Charleswood	PC
EVANS, Clif	Interlake	NDP
EVANS, Leonard S.	Brandon East	NDP
FILMON, Gary, Hon.	Tuxedo	PC
FINDLAY, Glen, Hon.	Springfield	PC
FRIESEN, Jean	Wolseley	NDP
GAUDRY, Neil	St. Boniface	Liberal
GILLESHAMMER, Harold, Hon.	Minnedosa	PC
HARPER, Elijah	Rupertsland	NDP
HELWER, Edward R.	Gimli	PC
HICKES, George	Point Douglas	NDP
LAMOUREUX, Kevin	Inkster	Liberal
LATHLIN, Oscar	The Pas	NDP
LAURENDEAU, Marcel	St. Norbert	PC
MALLOWAY, Jim	Elmwood	NDP
MANNES, Clayton, Hon.	Morris	PC
MARTINDALE, Doug	Burrows	NDP
McALPINE, Gerry	Sturgeon Creek	PC
McCRAE, James, Hon.	Brandon West	PC
McINTOSH, Linda, Hon.	Assiniboia	PC
MITCHELSON, Bonnie, Hon.	River East	PC
NEUFELD, Harold, Hon.	Rossmere	PC
ORCHARD, Donald, Hon.	Pembina	PC
PENNER, Jack	Emerson	PC
PLOHMAN, John	Dauphin	NDP
PRAZNIK, Darren, Hon.	Lac du Bonnet	PC
REID, Daryl	Transcona	NDP
REIMER, Jack	Niakwa	PC
RENDER, Shirley	St. Vital	PC
ROCAN, Denis, Hon.	Gladstone	PC
ROSE, Bob	Turtle Mountain	PC
SANTOS, Conrad	Broadway	NDP
STEFANSON, Eric, Hon.	Kirkfield Park	PC
STORIE, Jerry	Flin Flon	NDP
SVEINSON, Ben	La Verendrye	PC
VODREY, Rosemary	Fort Garry	PC
WASYLYCIA-LEIS, Judy	St. Johns	NDP
WOWCHUK, Rosann	Swan River	NDP

LEGISLATIVE ASSEMBLY OF MANITOBA

Wednesday, April 10, 1991

The House met at 1:30 p.m.

PRAYERS

ROUTINE PROCEEDINGS

MINISTERIAL STATEMENTS

Hon. Harold Gillehammer (Minister of Family Services): Mr. Speaker, I have a statement for the House.

Mr. Speaker, three weeks ago, on March 20, I rose in the House to express my serious concerns about the federal government's intention to abrogate its longstanding responsibility for social services and social assistance for Status Indians in our province.

I rise again today to further inform the members of this House as to the progress of these discussions. Within days of receiving initial notice from the federal government as to its intention, I met with the federal Minister of Indian Affairs and Northern Development to discuss our concerns. At the end of that meeting, it was my clear understanding that we had a commitment to maintain current funding arrangements while discussions continued.

Mr. Speaker, contrary to that understanding, my staff has heard from the federal Minister's staff that his department is unilaterally cutting funding for child and family services provided to Status Indians off reserve effective the end of March. Yesterday, our officials met with officials from the federal government to confirm our understanding. Instead, the federal officials reiterated their plans to cut funding to Native children and families off reserve as of March 31 of this year.

Mr. Speaker, I rise to inform the House that I am writing the federal minister to say that this latest action is not only unacceptable, but I believe it breaches his personal commitment. Again, I will seek his assurance and will expect to receive it, that there will be no change in financing arrangements as of March 31.

* (1335)

Mr. Speaker, this is not just a matter of money, this is an issue of services to children. The federal

government's unilateral action raises a serious question of where their priorities really lie. I understand the aboriginal representatives also took part in yesterday's discussion and received the same information as our staff.

I appreciate the support I have received from all members of this House. I will endeavour to ensure all members remain informed of our progress in this matter. I will report further to the House when I have received a response from the federal minister.

Mr. Gary Doer (Leader of the Opposition): Mr. Speaker, we will be having questions to the minister on this matter later on in Question Period.

I just want to say that we consider this another issue of failure with the provincial government in terms of federal-provincial relations. We have raised these issues of federal-provincial relations with the First Minister in his Estimates time and time again. We believe that the federal Conservative government is offloading. Whether it is in health care, in post-secondary education, it is offloading in terms of our CAP programs in this province. It is offloading in terms of the RCMP, it is offloading in terms of cultural programs, it is offloading in terms of Crown corporations, and on and on it goes.

We are very concerned about the action of the federal government and, in that regard, as we have committed ourselves on previous occasions to fight for medicare, to fight for a universal health care system, for a universal post-secondary education system, we will continue to raise these issues and support the government in their fight with the federal government.

Mr. Speaker, we have raised the continued offloading of the federal government on our aboriginal people a year and a half ago. We raised the issue of the way in which aboriginal organizations were being capped in terms of their funding in Manitoba and asked the provincial government and asked the Premier to raise it with the Prime Minister. We asked the Premier to raise with the Prime Minister the Native Communication Program that was cut in the last federal budget, and we were given what could be said a nonanswer again in this Legislature.

We have asked the Premier to intervene with the highest level of the federal government, Mr. Speaker. We believe at this point now we have to get above the federal minister and go directly with the Premier to the Prime Minister on all of these issues. Aboriginal people are Canada's first peoples, and they cannot continue to be in between jurisdictions. They deserve and they are entitled to fair funding for fair programs. This is just the base of programs we should be working on. We should be returning all the treaty land entitlements to aboriginal people and all the issues related to aboriginal self-government in the long run.

This continues to be an erosion of those principles, and we will continue to work with the government to fight those erosions but, in the longer term, we have to fight for the sound principles of aboriginal self-government, treaty land entitlement and all the erosions of that by the federal Conservative government in this province.

Mr. Reg Alcock (Osborne): Mr. Speaker, it was in I believe 1979 under the Lyon government when discussions first began to set up a system to change the then practice of white agencies delivering limited services on reserves. It was later in the early '80s under the Pawley government that a unique form of decision making was set up that respected the political structures of Native self-government. We had tripartite agreements that had the provincial government with the legislative mandate, the federal government with the funding responsibility and the Native political organizations with political responsibility on reserves co-operating and working together to establish high quality child protection services.

It was a unique moment in Canada when these three groups came together and worked on behalf of families and children in this province. Unfortunately, the former government—the Leader of the Opposition talks about erosion. That erosion began in 1986-87 with the signing of the Mendelson/Rawson agreement, when they went into bilateral negotiations with the federal government and excluded Native political organizations from that negotiation. That set a principle that has allowed the federal government to do this. That is exactly true. Read the report.

Mr. Speaker, the problem we have today, though, and the Leader of the Opposition is quite right, is continued offloading of federal responsibility. I have to caution the government, because I read

something in this that worries me. It is not just the federal government that funds services through Native agencies off reserve. The provincial government also does, and I want an assurance from the government that they are going to continue that funding, and we are not going to let those services that have been so painstakingly built erode any further while the two levels of government are fighting. I think that the Native political organizations in this province have to be brought back to that table immediately. We cannot let the federal government exclude them, and this government should not be excluding them.

With that proviso, I would support the minister.

TABLETING OF REPORTS

Hon. Gerald Ducharme (Minister responsible for Seniors): Mr. Speaker, I have the pleasure of filing the Annual Report, 1989-90, Seniors Directorate.

Hon. Clayton Manness (Minister of Finance): Mr. Speaker, under Section 20 of The Public Officers Act, I am charged to table before the Legislature every year a statement as to fidelity bonds. I am tabling that statement today.

* (1340)

Introduction of Guests

Mr. Speaker: Prior to Oral Questions, may I direct the attention of honourable members to the gallery, where we have with us this afternoon from the Sir William Osler School twenty-one Grades 5 and 6 students. They are under the direction of Tina Hellmuth. This school is located in the constituency of the honourable member for River Heights (Mrs. Carstairs).

Also this afternoon, from the St. Norbert High School we have four Grades 11 and 12 students. They are under the direction of James Bloomfield. This school is located in the constituency of the honourable member for St. Norbert (Mr. Laurendeau).

On behalf of all honourable members, I welcome you here this afternoon.

ORAL QUESTION PERIOD

Aboriginal Issues Citizenship

Mr. Oscar Lathlin (The Pas): Mr. Speaker, my question is directed to the acting First Minister.

Very simply, I wanted to know whether I, as an aboriginal person, am a citizen of this province. Also, the acting First Minister, by attempting to take an accounting of all spending that is done for Status Indians, is essentially saying that aboriginal people are not citizens in this province, being eligible for the same programs as everyone else.

I might also want to add to that question that the transfer payments to this province from the federal government amount to approximately \$100 million, based on population, which includes aboriginal people.

My question is again to the acting First Minister: Are we citizens of Manitoba? Yes or no?

Hon. James Downey (Deputy Premier): Mr. Speaker, let me make it very clear. The answer to that question is yes.

Status Indians Funding Responsibility

Mr. Oscar Lathlin (The Pas): My second question is directed to the same acting First Minister.

Why then, if we are citizens of Manitoba, are we being used as pawns between the provincial government and the federal government? The Department of Indian Affairs, incidentally, supports the notion of having the Assembly of Manitoba Chiefs being involved in determining how this transfer of payments is to be divided out once it gets into the provincial Treasury.

My question to the acting First Minister is: Why are aboriginal people, if they are citizens of this province like he says, being continually bounced from the province to the feds? You are a federal ward. Therefore, you belong there. Yet when it comes to elections, Mr. Speaker, we all of a sudden become very important citizens. When it comes time to negotiate for funds from the federal government, again we become very important citizens.

* (1345)

Hon. James Downey (Deputy Premier): Mr. Speaker, let me make it very clear. As I said earlier, the Native community are very much citizens of this province. The question has arisen, as everyone here is aware, when we received notification from the federal government that they would no longer pay for the services provided for Status Indians living off reserves. That is a constitutional question and one which we do not agree with. We believe

that it is the federal government's responsibility to carry the cost of Status Indians off reserves. We have made it very clear. That, Mr. Speaker, is our position as stated by my colleague the Minister of Family Services (Mr. Gilleshammer).

Mr. Lathlin: My final question to the same acting First Minister, Mr. Speaker, is: If the provincial government is serious about taking the federal government to court on this issue of cuts to transfer payments for Status Indians, why does it not start immediately rather than muddling around on inventory of provincial expenditures for aboriginal people, an inventory that would likely inflame tensions rather than serve any useful purpose? By the way, I might add that there are approximately 700 nonaboriginal students being educated free of charge by the Department of Indian Affairs at band-operated schools and federally controlled schools.

Mr. Downey: Mr. Speaker, let me make it very clear that the record of this government working with the leadership of the aboriginal community, working with all the aboriginal people, speaks very clearly, whether it is dealing with gaming, whether it is dealing with the whole question of social service delivery. I believe, if I understand correctly, we have the support of the Assembly of Chiefs on the position that has been put forward. We have been in continual discussion and dialogue with the aboriginal community and the leadership and have their support.

It is not a matter, as the member would refer, of using the Native community or the Indian community as pawns. They are very much Manitoba citizens, very important to this province. We want to make sure that the full responsibility of the federal government is lived up to, Mr. Speaker, as it is constitutionally their responsibility, legally their responsibility. We are not muddling around. Our position is clear. We have stated it that way and again is exemplified by my colleague today in the House. Our position is clear, standing up for the Native people of this country as it relates to the federal responsibility constitutionally, legally and morally.

Assiniboine River Diversion Funding

Mr. Gary Doer (Leader of the Opposition): Mr. Speaker, I have a question for the Minister of Natural Resources.

Irrigation projects have caused controversy in the past in North America, whether it is the Garrison Diversion project or the Oldman River project in Alberta, Mr. Speaker. Particularly now, in terms of the drought that has gone on in western Canada and the potential effect of the greenhouse effect on western Canada, water is becoming more and more a precious commodity.

We have a situation in Manitoba now where certain municipalities are in favour of the Assiniboine diversion project, and a number of municipalities are concerned and opposed to it.

I would ask the Minister of Natural Resources whether in fact the proposal for \$65 million from the federal and provincial governments, made by a number of municipalities, for the Assiniboine diversion project is going to be funded by the provincial government and, if so, how much money will be placed in that project?

Hon. Harry Enns (Minister of Natural Resources): Mr. Speaker, I am pleased to have the opportunity to respond to that question.

There was a well-publicized public meeting at Morris, Manitoba, which was attended by a number of my colleagues, where the result of a lengthy report that was funded by both the federal government, the PFRA organization and ourselves in assisting a number of chronically short water areas, municipalities, to attempt to make recommendations of sourcing additional water supplies was a recommendation that a further diversion from the Assiniboine River should be considered at the price tag that the honourable Leader of the Opposition refers to.

That is a proposal from a study group, that will now be considered by both the federal and provincial governments. It certainly will have to undergo very stringent environmental processes before any decisions of governments are made, either at the federal or provincial level.

I want to assure the honourable members, Mr. Speaker, that shortage of water is extremely serious in the southern part of Manitoba and, certainly, it would be this government's intention to participate in trying to find ways of alleviating that problem.

* (1350)

Environmental Concerns

Mr. Gary Doer (Leader of the Opposition): Mr. Speaker, as the minister well knows, the Mayor of

Brandon is concerned about the upstream effect on the Brandon community.

A zoologist has already identified in Selkirk that the potential downstream effect of this project could be "disastrous effects" on the Red River channel, the catfish, the walleye, the sauger, with their drastically changed habitats, Mr. Speaker. -(interjection)- Well, the minister knows that the community of Dufferin is now raising concerns about this project.

I ask the government whether if in fact they are going to have a fully independent environmental process and whether in fact they will cancel any money for this proposed project, because it does not make any sense for the Province of Manitoba, the cost is extremely prohibitive, and there are absolutely no benefits, let alone the environmental damage that will go on.

Hon. Harry Enns (Minister of Natural Resources): I would just like the honourable Leader of the official Opposition to acknowledge that we have some 15 municipalities that are desperately short of water.

We have opportunities to create 20,000 new permanent jobs in the area of our province that has demonstrated its capability at responding to the creation of those kinds of jobs in the valuable area of additional food processing in our province.

The city of Brandon has had, during these drought years, security of water supply because they draw the water from a dam that was built in 1970, the Shellmouth dam. The Lake of the Prairies reservoir assures that the cities of Brandon and Portage la Prairie and the current users, including those where the waters are being diverted down the La Salle, that provides waters to those areas, have water.

Mr. Speaker, all I ask is that the Leader of the Opposition start with the legitimate concern, environmental concerns, but also the understanding that water is a major requirement—

Mr. Speaker: Order, please.

Mr. Doer: Mr. Speaker, we found with the Oak Hammock Marsh project that the minister was not only the independent body in the Oak Hammock Marsh, but he was also an advocate on behalf of the project. What we are very worried about is, again, the minister is advocating—

Mr. Speaker: Order, please.

Point of Order

Mr. Enns: Mr. Speaker, it is a point of order when particularly the Leader of the Opposition deliberately misleads the House and puts false statements on the record of the House. I have never, and nobody could accuse me of being an independent person with respect to the Oak Hammock Marsh project. I have always indicated my position. I am the minister of a department that is a partner in that project and, as such, I have never indicated anything otherwise. It was the independent Clean Environment Commission that dealt and passed judgment on the matter that concluded that the project was not environmentally damaging—

Mr. Speaker: Order, please. The honourable minister did not have a point of order. It is a dispute over the facts.

Point of Order

Mr. Steve Ashton (Opposition House Leader): Yes, Mr. Speaker, on a point of order.

I would just ask if you might ask the Minister of Natural Resources not to make statements that are unparliamentary on a point of order. He did suggest the opposition House leader had deliberately misled the House. That is not the case. It is clearly a dispute over the facts, and I believe it would be in order for the minister to withdraw those comments.

Mr. Enns: Further to the point of order, the objection that I raised was the statement of fact that the Leader of the Opposition put on the record that I was both the independent minister, with respect, and that is simply not true. I was never independent, Mr. Speaker, on this question.

Mr. Speaker: Order, please. The original point of order the honourable minister rose on was not a point of order. That was a dispute over the facts, but I believe in the honourable minister's remarks, and I use the words, the honourable minister said that the honourable Leader deliberately misled, and for that I would ask the honourable Minister of Natural Resources to withdraw that remark.

Mr. Enns: We are accustomed to the fact that the Leader of the Opposition is a stranger to the truth on so many occasions but, to comply with your request, I withdraw that remark.

Mr. Speaker: I would like to thank the honourable Minister of Natural Resources.

* (1355)

Mr. Doer: Mr. Speaker, if I suggested in any way the minister was not independent in that process, I do apologize for that. That is the point I was trying to raise.

Assiniboine River Diversion Environmental Concerns

Mr. Gary Doer (Leader of the Opposition): That raises the third question and the supplementary question.

I would ask the acting Premier: Given the fact that there are many members of the government who are very in favour of this water diversion project—in fact, I heard a number of them from their seats when I was asking this question, Mr. Speaker, asking me about this project—and given the fact there are a number of Manitobans opposed to this project, how can we ensure that this time around, when they have proponents in the government and proponents who are MLAs in the government of the day, how can we assure ourselves that we will have a completely independent environmental process this time around, unlike the situation we had with the Oak Hammock Marsh?

Hon. James Downey (Deputy Premier): Mr. Speaker, let me make it very clear to the Leader of the Opposition, who is trying to make an issue out of a very important matter as it affects a lot of our colleagues, in that it affects my colleague for Portage la Prairie (Mr. Connery), who is very much concerned about the water for Portage la Prairie, let it not be said that he is going to sit idly by and let something happen, as my colleague for Brandon West (Mr. McCrae) is part of a government that is very much concerned, on balance, as to how this project should take place.

My colleague has made it very clear that before anything would take place, there are many steps that would have to be gone through, one of which is a major environmental work; the other is the assurances of those communities upstream that will have an adequate supply of water to satisfy their needs, Mr. Speaker, as they now have, giving the credit to the former government of Duff Roblin, giving the credit to the former government of Sterling Lyon, who have put these kinds of projects in place that have given us the water that can be used to the benefit of all the people of Manitoba.

Crown Corporations Public Utilities Board Review

Mrs. Sharon Carstairs (Leader of the Second Opposition): Mr. Speaker, in these difficult economic times, the government tends to forget that the government is not the only one facing very difficult choices. The government is not the only one that has to set priorities with regard to their own independent and personal finances. The people do.

The government has directed its Crown corporations to give increases of zero percent and 2 percent, between that figure, despite the Minister of Finance's statement on December 14, in which he clearly stated a 3-percent average wage increase for all those employees paid by government.

Can the Minister of Finance tell the House today if he is prepared to order the Crown corporations, Manitoba Hydro, MTS and MPIC back to the Public Utilities Board to ask for a rollback in the expenses that they have been granted and the additional increase in fees they have been granted since the salary component was part and parcel of that increase that they received?

Hon. Clayton Manness (Minister of Finance): Mr. Speaker, I am not prepared to, indeed the government is not prepared to order the Crown corporations to do anything with respect to the application before the Public Utilities Board. Nevertheless, in maintaining consistency through the whole public sector, including the offer made by the government to the Manitoba Government Employees' Association, plus Crowns and the offers that they make to their workers, it seemed only right and proper that there be consistency as to the general offering of wage increases.

We are mindful, government is mindful that some of the increases that have been achieved through the Public Utilities Board are as a result of applications which include higher rates of remuneration to employees. Let it be said also, Mr. Speaker, no final decision has been reached, no agreement has been reached as between Crowns and their employees.

I would think that right now it is too soon to indicate what ultimately might be a final determination or a settlement with respect to wages. I think the question comes a little bit too soon, Mr. Speaker.

* (1400)

Mrs. Carstairs: Mr. Speaker, the fee increases that the public Crown corporations are going to charge the consumers of Manitoba have already been set. Why will this government, since it is prepared to order the kind of salary settlement rate that should be given by Crowns, why is it not prepared to order those Crowns to appear before the Public Utilities Board and ask for a rollback?

Mr. Manness: Mr. Speaker, I am disappointed that the Leader of the Liberal Party uses the terminology she does. She indicates that we are ordering a settlement. We do not have the power under law to order a settlement. What the member is saying, what we have asked the Crowns to do in their offer is to provide an offer at zero and two, consistent to what the provincial government has offered to the Manitoba Government Employees' Association. That is an offer. That is not a settlement. In my terminology, there is a great difference between offer and settlement and ultimate settlement.

I am mindful, though, of the question the Leader asks and, certainly, if there is a settlement that would come in at zero and two, at that time the government and, I dare say, Crowns before government will consider what it is they should do with respect to the rate structure that is before Manitobans.

Kurdish Refugees Humanitarian Aid

Mrs. Sharon Carstairs (Leader of the Second Opposition): My final supplementary question is for the acting Premier.

I learned just a little while ago that among the people protesting in front of the Legislature on behalf of the Kurds are two people who should quite frankly not be fasting. One of them is a pregnant woman and another one is someone who has just had surgery.

Would the acting First Minister agree today on behalf of all of us in this Chamber to meet with those people, to try and convince them that we have heard their cries of pain and that we are doing what we can together to ensure that their people in Iraq get support and that none of us want to see them personally suffer additional illness because of this strike of hunger that they are engaging in?

Hon. James Downey (Deputy Premier): Mr. Speaker, let me make it very clear that the government, members and my colleagues are very concerned about the situation as it relates to those

individuals who are here but, as importantly, is concerned about those people who have been so ill treated in Iraq following the Middle East war. I can say, we are very much upset and distressed. My colleague the Minister of Health (Mr. Orchard) may have more to add to this as far as the health conditions and the situation with the people on the front lawn.

As far as meeting with them, Mr. Speaker, I have no difficulty in that at all.

Manitoba Sugar Co. Labour Negotiations

Mr. Jack Penner (Emerson): Mr. Speaker, the drought situation in the southern part of the province is becoming ever more prevalent. There has been very little snow there this winter. There was no rain there last fall, since July virtually no rain at all. When digging pipes, the dirt down to the 8-foot level is pure powder.

As we all know, the sugar beet growers and virtually all the farmers in the southernmost part of the south central part of the province are in full swing of seeding, trying to capture what little moisture there is in the ground to get germination. The sugar beet industry, which is a \$100-million industry in this province, is in turmoil and needs some considerable action in the very near future to allow farmers to plant their crops.

Therefore, I ask the Minister of Labour what action he has taken to ensure that negotiations will proceed quickly to resolve the industry's difficulties in the next short while?

Some Honourable Members: Oh, oh.

Mr. Speaker: Order, please.

Hon. Darren Praznik (Minister of Labour): Mr. Speaker, I am somewhat surprised, quite frankly, at the commentary from across the way on what is obviously a very important issue to many, many people in this province, a matter that obviously deserves some public attention and, yet, we have that kind of a commentary coming across the way. It is not, I think, appropriate.

Mr. Speaker, to answer the question from the member for Emerson, a very timely question, no doubt a very important one, it would be, as I am sure members of this House would appreciate, inappropriate for me to comment on the specifics of negotiations that are going on but, certainly, process enters into the matter as Minister of Labour.

In the middle of March, it was requested and I complied with the appointment of a conciliation officer who had been working with both parties. I have had a request most recently, which has been agreed to by both parties, for the appointment of a mediator. We are presently working on the appointment of a mediator and, as one can appreciate, one has to find a mediator who is appropriate and a mediator who is agreeable to both parties, if that is going to work. That mediator certainly, once identified, has to have a little time to assess the situation and agree to take on that responsibility. That is being done now, Mr. Speaker.

Mr. Penner: Mr. Speaker, in light of the fact that farmers would like to start planting immediately -(interjection)- I am surprised at the attitude of the opposition, not recognizing the importance of a \$100-million industry to this province, not recognizing the importance of—

Mr. Speaker: Order, please.

Point of Order

Mr. Steve Ashton (Opposition House Leader): Mr. Speaker, we are lectured on a regular basis by the government House leader (Mr. Manness) on the fact that supplementaries should not require a preamble. I want to indicate to the member that it is not in order to make such comments. The members on this side are concerned. I guess our frustration is why the member cannot ask these questions in his own caucus instead of wasting the time—

Mr. Speaker: Order, please.

Some Honourable Members: Oh, oh.

Mr. Speaker: Order, please. I remind the honourable member for Emerson, this is not a time for debate, so I would ask the honourable member for Emerson to kindly put his question now, please.

Mr. Penner: Mr. Speaker, on the same point of order—

Mr. Speaker: Order, please. On the point of order, I have already ruled on that point of order, and I have asked the honourable member for Emerson to put his question, please.

* * *

Mr. Penner: Mr. Speaker, I would ask the Minister of Labour when he expects that negotiations between the labour and the company will conclude so that farmers can get on with planting their crops

and making sure that the \$100-million industry is in fact maintained in this province.

Mr. Praznik: Mr. Speaker, the Leader of the Opposition may yell "sugar beets" from his seat, but it is the jobs for many Manitobans, not only farmers, but the people working in that plant, and it is shameful.

Mr. Speaker, I cannot, obviously, give the member for Emerson a date. There is a collective bargaining process going on. Two parties are trying to work out an agreement between them. I hope within the very near future that I will be able to announce the appointment of a mediator once we have an individual who has agreed to accept that.

Sugar Beet Industry Expansion

Mr. Jack Penner (Emerson): Mr. Speaker, I have a final question to the Minister of Agriculture.

Can he tell this House whether he has had or is contemplating discussions with his federal counterpart that will ensure the maintenance of the industry in this province, not only for the sake of the people of this province, but as a nation as a whole, to ensure that we will not be in a similar type of situation sugar-wise as we were during the period before the Second World War, where Canada was entirely dependent on outside sources for sugar?

Has he had or is he contemplating discussions that will lead toward the permanent establishment of a sugar policy in this country that will allow for the expansion of the sugar industry in this country?

Hon. Glen Findlay (Minister of Agriculture): Very clearly, the value of the sugar beet industry for Manitoba is well known to the some 300 farmers who grow sugar beets and the workers, some 65 at the plant, who make their business on it. It is a good example of a diversified industry with value-added processing right here in the province.

I would like to assure the member that we have had some preliminary discussions with the national minister for a national sugar policy. It will clearly be on the agenda at the next Ministers of Agriculture meeting in Canada, so we have a national sugar policy developed so we are not a dumping ground for cheap sugar around the world.

*(1410)

Mental Health Care Government Initiatives

Ms. Judy Wasylycia-Lels (St. Johns): Mr. Speaker, a national report by the Mental Health Services working group has just released a study today on rebalancing Canada's mental health system, and Manitoba does not fare very well in that report. It is among those with the least favourable spending profiles of all provinces. It is at the high end of institutional spending and among the worst in terms of community health care.

The Minister of Health (Mr. Orchard) has talked a lot over the three years and made statements that we do not disagree with, but there have been few plans implemented or funding put in place.

I would like to ask the minister: Given the seriousness of this report, what concrete programs, what fiscal mechanisms, what specific steps are being taken by this government to better balance Manitoba's mental health care system and better serve Manitobans with mental health problems?

Hon. Donald Orchard (Minister of Health): Mr. Speaker, I hope that you allow me the liberty and the opportunity to fully answer this question.

In May of 1988, when we assumed office, as has been recognized obviously by yet another report, the Manitoba mental health system was significantly unbalanced toward the institutional side of care with not sufficient resources on the community side of care.

Commencing in September, October, November of 1988, the ministry initiated a number of reorganization proposals to bring mental health within the ministry of Health, under the reporting jurisdiction of one assistance deputy minister. That was part of a wider consultation plan which saw the transfer of almost \$1 million of budget from the institutional side to community projects.

That was followed in the very near future by the establishment and funding of a crisis stabilization unit in the city of Winnipeg with the Salvation Army. That was followed almost immediately, Mr. Speaker, by the creation of Mental Health Councils throughout the Province of Manitoba to provide guidance and input to the Province of Manitoba and to the ministry of Health on the reform of the mental health systems.

Those are just three of many concrete steps that we have taken to date. I simply look forward to my honourable friend's next question.

Mental Health Facility - Winnipeg Review

Ms. Judy Wasylycia-Lels (St. Johns): Mr. Speaker, as I said, we do not disagree with the minister's policy statements, we are concerned about the follow-up action, just as the Canadian Mental Health Association is concerned about in their press release today.

Given the serious nature of this report showing that Manitoba spends more to get less and are really not making good use—and the Minister of Finance (Mr. Manness) should be interested in this—of our dollar, would the minister agree to reverse this trend and reassess the current proposal for an expanded psychiatric institution at the Health Sciences Centre which, according to one of the councils the minister brags about, the Winnipeg Regional Mental Health Council, would significantly exacerbate the imbalances in Manitoba's mental health system?

Hon. Donald Orchard (Minister of Health): Mr. Speaker, I am very, very proud and pleased that my honourable friend the Health critic for the official opposition has joined with myself as minister, and the Health critic for the second opposition party, who has been staunchly supportive of the kinds of reforms that I have initiated.

Mr. Speaker, I want to tell my honourable friend the opposition Health critic that these reforms that I have commenced to undertake on behalf of Manitobans were the very same reforms that, as Health critic in the opposition, I offered as suggestions to the previous administration of which she was a part. Those suggestions made in 1985, 1986, 1987 fell on deaf ears because of the inactivity of the government of the day. They no longer fall on deaf ears. We are on a very comprehensive reform program of the mental health system in the province of Manitoba, and I am glad now that my honourable friend sees fit to find good value in it.

Ms. Wasylycia-Lels: Let there be no mistake. We certainly support any efforts to move in the direction of community-based health care. We have real concerns about scarce—

Mr. Speaker: Order, please. This is not a time for debate.

Ms. Wasylycia-Lels: Mr. Speaker, given the comprehensive report by the Winnipeg Regional Mental Health Council, would the minister at least agree to meet with this council, which he has refused to do to date, hear them out before making

a final commitment to a very costly proposal which will not improve the balance between Winnipeg and other regions and between hospital-based care and community-based services?

Mr. Orchard: Mr. Speaker, my honourable friend the Health critic from the second opposition party brought this issue to the House approximately three and a half weeks ago and expressed his concern. I indicated in subsequent answers to that, that the new psych facility at the Health Sciences Centre is not purely an additional avenue of institutional care. It is, in fact, a replacement of an existing facility within the Health Sciences Centre complex. It adds forensic bed capacity, which is needed.

My honourable friend, when she was around the cabinet table, would have passed various Lieutenant-Governor-in-Council orders for the forensic incarceration of those mentally insane Manitobans who were found unfit to stand trial for a serious crime. That building also serves the very necessary purpose, Mr. Speaker, of providing to the Faculty of Psychiatry and the Faculty of Medicine a new and better teaching facility.

Education System Funding

Mr. Dave Chomiak (Kildonan): Mr. Speaker, it would be one thing if this government kept taxes down but, since forming government, they have offloaded hundreds and thousands of dollars on every man, woman and child in this province in property taxes. It would be another thing if the quality of education was kept up and if jobs were not lost, but none of that is happening.

Now another school division, Winnipeg No. 1, is facing major layoffs, the elimination of teachers and clinicians as a result of this government's poor granting.

What, if anything, will this government do prior to the budget? The minister still has time to prevent these job losses and this damage to our children, Mr. Speaker.

Hon. Leonard Derkach (Minister of Education and Training): Mr. Speaker, once again the member for Kildonan is calling for greater expenditures of provincial dollars, reaching into the taxpayers, who are already stretched to the limit, and increasing the taxes in this province. That is his approach to resolving some of the issues out there.

Mr. Speaker, I have met with Winnipeg School Division No. 1 along with many other school divisions in this province. I have told them very specifically that we have given them all we can afford, given the economy, given the revenues that this province has at this time.

Indeed, the school divisions throughout Manitoba have met the challenge very well, have set their priorities and have indicated to me that, yes, they will have to make some changes in terms of the programs and the priorities that they set. Indeed, it is not going to be impossible to deliver a good quality of education in this province, given the funding that they did receive.

University of Manitoba Renovation Funding

Mr. Dave Chomlak (Kildonan): My supplementary is to the same minister, regarding universities, Mr. Speaker.

The government is aware of 96 projects at the University of Manitoba requiring repairs. Why has this government decreased the grant 9 percent for renovations and repairs to the University of Manitoba and placed, perhaps, children's safety in jeopardy?

Hon. Leonard Derkach (Minister of Education and Training): Mr. Speaker, I have to indicate that when we took government and when I became Minister of Education, one of the glaring inadequacies in funding by the NDP was the fact that we had a steam tunnel at the University of Manitoba that was collapsing. For years, they had neglected that kind of support to infrastructure at our universities. The condition of the roof at the library at the University of Winnipeg is not something that happened overnight. It was neglect over the years of NDP government in this province.

We have addressed those concerns and will continue to address those concerns at an appropriate time.

Mr. Chomlak: Mr. Speaker, maybe that is why his Premier promised to fund at the inflation rate and has gone back on that promise.

Independent Schools Funding Redirection

Mr. Dave Chomlak (Kildonan): Will the minister reconsider his 11 percent increase grant to separate schools and reallocate that funding to public

schools, if he is in such revenue shortfalls as he states?

Hon. Leonard Derkach (Minister of Education and Training): Mr. Speaker, it just shows the inadequate capabilities of this member to understand what the funding to the education community is. As a matter of fact, he is asking us to take away \$1.8 million of funding that is going to independent schools, and that will answer all the woes of the public school system. I suggest he do his research a little better.

* (1420)

Health Advisory Network Reports Completed

Mr. Gulzar Cheema (The Maples): Mr. Speaker, my question is for the Minister of Health.

Mr. Speaker, as of 1988 this government has been funding the Health Advisory Network, which in three years could cost Manitoba taxpayers in excess of \$1.5 million. This network has only produced one report, and that was before the election campaign of 1990.

Mr. Speaker, can the Minister of Health tell this House why there has been a delay in providing more reports which are very crucial, not for his own decision making, but for the people of Manitoba?

Hon. Donald Orchard (Minister of Health): Mr. Speaker, I certainly want to carry on with the good congenial relationships with my honourable friend the Health critic of the second opposition party, but I do have to correct my honourable friend, because the spending of the Health Advisory Network will nowhere approach the \$1.5 million that he has put on the record. That is not accurate.

An Honourable Member: What is accurate?

Mr. Orchard: What is accurate is the information that I have consistently put on the record about the expenditures of the Health Advisory Network, which my honourable friend the Member for Inkster (Mr. Lamoureux) refuses to accept. There are a number of task force reports which have been written by the respective task forces and are circulated back to those who have presented to the Health Advisory Network task force. A final report—

Mr. Speaker: Order, please.

Mr. Cheema: Mr. Speaker, every time we are asking the minister to manage a crisis he is telling us, wait for the reports. We have been waiting for

the report on cardiac care, waiting for the report on obstetrical services.

Can the minister finally tell us when can we receive all those reports which he has been saying, and he just said it now that the report has been ready?

Mr. Orchard: Mr. Speaker, I just want to remind my honourable friend that the process we are using for the task force reports is that the task force develops a report, circulates it to the community, to those people who have provided input into the report so that the report accurately reflects or comprehensively reflects what they wish the task force to know. Those are not the reports that are received and given to government for action.

I do not want my honourable friend to again find the embarrassing situation where his leader might stand up and accept the recommendations of an interim report that left a personal care home development entirely absent from the northeast quadrant of the city, much to the demise of the people needing service in that area.

Recommendations

Mr. Gulzar Cheema (The Maples): Mr. Speaker, can the minister tell this House if the Health Advisory Network has recommended any services cut to the health care in Manitoba?

Hon. Donald Orchard (Minister of Health): I have only received one report, and it certainly did not recommend reduced services, recommended significantly increased numbers of personal care home beds. I have not received any further reports, so I cannot comment on what those future reports might contain.

Crown Corporations Collective Bargaining

Mr. Steve Ashton (Thompson): Mr. Speaker, my question is to the minister responsible for Manitoba Hydro.

In November of 1990, the Premier (Mr. Filmon) indicated that the policy of the government was to have an arm's-length relationship in regard to Crown corporations, and he specifically said that decisions reflecting the collective bargaining process would be made between management and its employees. We now read that the Minister of Finance (Mr. Manness) has been talking directly to board

members of Manitoba Hydro, telling them exactly what they should bargain in that process.

I want to ask the minister responsible for Manitoba Hydro: Has the government changed from the Premier's original statement? Is the Minister of Finance now doing end runs on the Premier? Who is in charge over there and what is the policy in regard to Crown corporations?

Mr. Speaker: Order, please. The question has been put.

Hon. Clayton Manness (Minister of Finance): Mr. Speaker, nothing has changed, but it always of course is the government's prerogative to set general policy direction with respect to certain matters and, as I indicated to the people of Manitoba in my December 14 announcement in this House, we were asking the public sector to fall within general guidelines in the area of wages, Mr. Speaker. We have been consistent from Day One and will continue to be consistent in these matters.

Mr. Speaker: The time for Oral Questions has expired.

Nonpolitical Statements

Mr. Dave Chomiak (Kildonan): Mr. Speaker, might I have leave to make a nonpolitical statement?

Mr. Speaker: Does the honourable member for Kildonan have leave to make a nonpolitical statement? Leave? Agreed.

Mr. Chomiak: This afternoon, together with the member for Niakwa (Mr. Reimer) representing the Premier, I had the honour of attending a memorial ceremony at the Holocaust victims' site on the grounds of the Legislature, this being the commencement of Holocaust Awareness Week, Mr. Speaker.

I just wish to join with all members of the House in expressing our expressions to members of the Jewish community and to members of the world community with respect to the Holocaust. One was too many; six million is incomprehensible.

I have to reflect, as I reflected at the ceremony, on the hundreds of thousands and maybe millions of children that were brutally dealt with in that very black day of our history.

As we speak, Mr. Speaker, another race and another people are rallying at the other end of the Legislature, namely the Kurds, whose rights

perhaps are being trampled upon in somewhat similar fashion.

I cannot add any words of eloquence that could properly deal with this blackest of our time in human history. I just want to add a couple of points. At the memorial, one of the comments made was that remembrance is the key to redemption. The memorial itself says, "These do we remember and our hearts are grieved." Thank you, Mr. Speaker.

Mr. Jack Reimer (Niakwa): I wonder if I might have leave to make a nonpolitical statement?

Mr. Speaker: Does the honourable member for Niakwa have leave to make a nonpolitical statement? Leave? Agreed.

Mr. Reimer: Mr. Speaker, I would like to join in also expressing condolences and also congratulations to the Jewish community in their memorial here at the southwest corner of the Legislative grounds. As was mentioned by the honourable member, there is a inscription on the memorial, "These do we remember and our hearts are grieved."

The memorial has over 3,700 names on it. These are names and the only thing that is left of people that have gone in a terrible Holocaust and a terrible crime against humanity by peoples in a time gone by. The memorial itself is very moving in a sense that the people who were there are people who are relatives and people whose only contact now is the touch of a name on a piece of granite.

I join all members and ask all members to take the time to take a look and take the time to remember and have the conscience that this will not and should never happen again. Thank you very much.

Mr. James Carr (Crescentwood): Mr. Speaker, may I have leave to make a nonpolitical statement?

Mr. Speaker: Does the honourable member for Crescentwood have leave? (Agreed)

Mr. Carr: Mr. Speaker, when we reflect upon the atrocities of the Holocaust, we sometimes have an impression in our own minds that this was something that happened a very long time ago. We have in our own city literally hundreds of survivors of the Holocaust, some of whom are our friends and neighbours.

It was not a long time ago, Mr. Speaker. It was only a very few years ago. The impact on the families who lost so many loved ones to the most vicious of genocides is living with us in our own communities. I know as a member of the Jewish

community that when the government was as co-operative as it was to allow the grounds of the Legislature to be used to remember those who had died at the hands of the Nazis that our community was very grateful, because to remember is not to repeat the mistakes of history.

Therefore, on behalf of my colleagues in the House, I join with all other members to take a moment to pause and reflect on the atrocities that were committed, in the hope that they never be repeated.

Committee Changes

Mr. Kevin Lamoureux (Second Opposition House Leader): Mr. Speaker, I move, seconded by the member for The Maples (Mr. Cheema), that the composition of the Standing Committee on Public Utilities and Natural Resources be amended as follows: St. James (Mr. Edwards) for Crescentwood (Mr. Carr); and Osborne (Mr. Alcock) for The Maples (Mr. Cheema)

Mr. Speaker: Agreed? Agreed and so ordered.

ORDERS OF THE DAY

Hon. Clayton Manness (Government House Leader): Mr. Speaker, I would ask that today you call bills in this order: Bills 5, 6, 8, 12 and 3.

DEBATE ON SECOND READINGS

Bill 5—The Mental Health Amendment Act

Mr. Speaker: On the proposed motion of the honourable Minister of Health (Mr. Orchard), Bill 5, The Mental Health Amendment Act; Loi modifiant la Loi sur la santé mentale, standing in the name of the honourable member for St. Johns (Ms. Wasylycia-Leis).

An Honourable Member: Stand.

Mr. Speaker: Stand. Is there leave that this matter remain standing? Leave? Agreed.

* (1430)

Bill 6—The Mines And Minerals and Consequential Amendments Act

Mr. Speaker: On the proposed motion of the honourable Minister of Energy and Mines (Mr. Neufeld), Bill 6, The Mines and Minerals and Consequential Amendments Act; Loi sur les mines

et les minéraux et modifiant diverses dispositions législatives, standing in the name of the honourable member for Point Douglas (Mr. Hickes).

An Honourable Member: Stand.

Mr. Speaker: Stand. Is there leave that this matter remain standing? Leave? Agreed.

Bill 8—The Vital Statistics Amendment Act

Mr. Speaker: On the proposed motion of the honourable Minister of Family Services (Mr. Gillshammer), Bill 8, The Vital Statistics Amendment Act; Loi modifiant la Loi sur les statistiques de l'état civil, standing in the name of the honourable member for Wellington (Ms. Barrett).

An Honourable Member: Stand.

Mr. Speaker: Stand. Is there leave that this matter remain standing? Leave? Agreed.

Bill 12—The Court Of Queen's Bench Small Claims Practices Amendment Act

Mr. Speaker: On the proposed motion of the honourable Minister of Justice (Mr. McCrae), Bill 12, The Court of Queen's Bench Small Claims Practices Amendment Act; Loi modifiant la Loi sur le recouvrement des petites créances à la Cour du Banc de la Reine, standing in the name of the honourable member for Kildonan (Mr. Chomiak).

An Honourable Member: Stand.

Mr. Speaker: Stand. Is there leave that this matter remain standing? Leave? Agreed.

Bill 3—The Coat Of Arms, Emblems and The Manitoba Tartan Amendment Act

Mr. Speaker: On the proposed motion of the honourable Minister of Culture, Heritage and Citizenship (Mrs. Mitchelson), Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act; Loi modifiant la Loi sur les armoiries, les emblèmes et le tartan du Manitoba, standing in the name of the honourable member for Wolseley (Ms. Friesen).

Ms. Jean Friesen (Wolseley): Mr. Speaker, I am very pleased to rise to support the introduction of a new Manitoba symbol. Like many other good ideas in Manitoba, of course, this was an NDP idea. Like jobs, support for public schools, fair taxation, this is the kind of legislation which the former NDP government had strongly supported and, in fact,

ministers Len Harapiak and Bill Uruski had given this wide community circulation. There had been a great deal of participation in this decision and certainly a lot of support both from our caucus and from the community in general.

The Manitoba Forestry Association certainly supports the proposal for the white spruce to become a Manitoba symbol. It has widespread representation in Manitoba, below the tree line. It has a predominant habitat in the southwest of Manitoba in the moister areas, and it is particularly found in the Duck Mountain, in Riding Mountain and in the Pembina Hills. Like many Manitobans, it is a survivor. It thrives in moisture, but it can survive in dry soils and in a dry climate, such as we are finding and such as members have spoken on today in Question Period.

It offers a cover for wildlife. It has been important and still is important commercially for companies such as Southeast Forest Products, Abitibi-Price and, of course, Repap as well in northern Manitoba. It is used for building and also in musical instruments, sounding board for pianos, for example, which—

An Honourable Member: I never heard that before, not from all the other speakers.

Ms. Friesen: A very valuable tree and a good choice on the part of this government and the recommendation that it received in previous years as well.

Like most Manitobans, this tree is second growth. It comes after the aspen. It is slow growing, but like many good things, it also has some drawbacks. One of the difficulties that the white spruce offers to some Manitoba species is that it does not provide exactly the kind of habitat that is required by moose and beaver, and in certain areas where the white spruce has come as the second growth, we found that there has been a considerable decline in the beaver population and the moose.

Honourable members might be interested to know that along the Grass River, for example, from Cranberry Portage to Kelsey, there has been a 70 percent reduction in the beaver population in that area, from 16 lodges to about two, which is probably in large a result of the second growth of white spruce in that area, but it does provide a kind of habitat for smaller rodents, for rabbits, squirrels who feed on the bark and on the cones of the white spruce.

An Honourable Member: I bet you did not know that.

Ms. Frlesen: Well, there is more.

The white spruce was used by aboriginal people. It has ancient uses, and I think it is important to honour and respect those traditions. I was disappointed that the minister gave scant attention to this in her speech, and I am sure this will be remedied in the speech on third reading.

For medicinal purposes, aboriginal people used the white spruce mixed with grease. They took the pitch; they mixed it with grease, and it could be used for skin rashes, for scabies and for boils. It has a kind of anesthetic character to it, which certainly relieves many of those kinds of ailments.

Rotting spruce wood could also be dried, powdered, and it could be used for baby powder. In fact, in some places, I understand from the Museum of Man and Nature, it still is available for these kinds of purposes. Use the inner bark, and you can find that one part of it can be used in combination with other grasses and can be found as part of an ancient relief for arthritis -(interjection)- afflicts a lot of people in this Chamber, does it not?

It has a vitamin C content, and, of course, it is well known through the journals of explorers and voyageurs as providing a tea for scurvy. It also provided some gum for chewing for pleasure, to aid the digestion and to stave off hunger, which was common in many of the hunting societies. In the aboriginal economy the white spruce was used for canoe paddles, to provide floats for fishing nets and to provide the ribs around which the bark would make into the canoe ribs.

The roots of the white spruce tree could be split and they can be used for sewing purposes, for canoes and for baskets.

The pitch from the white spruce can be used for a sealant for the seams of birchbark canoes and also to make the containers of birchbark waterproof. These containers, of course, were used for the transport and for the marketing of sugar and for salt later on, sugar that came from the maple trees along the Assiniboine and the salt which came from the salt ponds in the Interlake, particularly in the area of Lake Winnipegosis.

The dead standing trees of the white spruce were commonly used as a form of stretcher for moose hide preparation while the bark could be used for roofing and for tent floors. The rotten wood again

could be burned and the smoke from that rotting wood would be what would be used to tan the hides.

The dye from the white spruce could also be used to turn white goods, particularly some hides and later on drygoods, into a kind of a yellow-brown that was then used in clothing.

What I am suggesting here, Mr. Speaker, is a knowledge base of aboriginal people which has an important part to play in Manitoba today. It is still appropriate. It is one which most nonaboriginal people are not aware of. It is the kind of thing that would be appropriate and very significant in the aboriginal school which is proposed for Winnipeg School Division No. 1, but it is applicable to all Manitobans, and I hope, when teachers do use this symbol of the white spruce that they take the time to acknowledge the support of aboriginal peoples to early settlers and that they take the time to explain the aboriginal knowledge and understanding that goes along with the white spruce.

Now, Europeans, of course, certainly use the white spruce as well. We find in the journal of Sir Alexander Mackenzie that he used the bark under instructions from his Native guide, and he mixed it with grease to provide a healing poultice which healed the hand of one of his guides whose gun had gone off in his hand.

Not only did Europeans, too, take direct instruction, but they adapted the white spruce for their own purposes. Aboriginal people had used the white spruce mixed with maple syrup and had used it as a kind of beer, a medicinal drink, nonalcoholic, which provided considerable amounts of vitamin C. When the Europeans came they began to add spirits to this drink. Then they began to add molasses, and then they began to add yeast, and gradually the spruce proportion of the drink declined and it became medicinal perhaps only in name. They formed a new potion which they themselves called calibogus.

* (1440)

Europeans took another approach to the wood and to the trees of Manitoba. When they came to settle after 1812, they needed the wood and the spruce and other wood resources for their own survival. Along with the land they took the resources. They took first of all the first growth of aspen along the riverbanks. This was replaced by spruce which then became the basis for the house construction along the Red River. As you travelled from St. Peter's Parish down the Red River, you

would find only very small amounts, right up until the end of the 19th Century, of stone construction, Lower Fort Garry, Kennedy House, Scott House and a few others, particularly when you got to the Parish of St. John's with the only stone construction in Manitoba.

For the most part what you found was an adaptation of Quebec architecture *pièce sur pièce*, which is a kind of vertical logs which are then padded on either side with horizontal logs stacked one on the other, a kind of construction which became known as Red River frame housing and which can be seen to this day in Point Douglas if you go along and you look at the Alexander Ross House, which was the first post office in Manitoba, made of white spruce and which is still standing—thanks to the work of Professor W. L. Morton and the Manitoba Historical Society.

Elsewhere, you find the wood construction continued in Manitoba; in fact, most of the buildings in Winnipeg which were built before 1918—and that includes most of my constituency of Wolseley—were built with spruce which came from the area of Fort Alexander and northward up the lake. You would have found from about the mid-1870s onward great rafts of logs being brought down the lakes from as far north as Norway House, particularly from areas like Black Island, and this was what provided much of the lumber and fuel for Manitoba. It also provided of course the fortunes of companies like Brown and Rutherford. It also in the 1920s, when Abitibi-Price was established at Pine Falls, began to provide the basis of their wealth.

It was, of course, a large-scale attack on Manitoba's resources. Whose resources were they? The Crown argues that they were Crown resources, but by aboriginal count they were aboriginal resources. They were, in the beginning, shared resources, which they were prepared and agreed in fact to share with particularly the Selkirk settlers. They were very much aware of the kind of disruption that this attack on the white spruce meant.

As early as 1831—only 15 years after the arrival of Europeans—Chief Peguis for example said: Before you whites came to trouble the ground, our river was full of fishes, our creeks were full of beaver, our plains were covered with buffaloes, but now we are brought to poverty. Our beaver is gone forever, our buffaloes are fled to the lands of our enemies, the number of our fishes diminished and we are left

to starve in poverty and rags, while you whites are enriching yourself with the very dust of our ancestors, covering our plains with cows and oxen in the summer and feasting then with hay gathered from the swamps and creeks, formerly the residence of our beaver.

He was very aware, obviously as early as 1831, of the disruption of the beaver and the moose population that the European attack on these wood resources had brought.

Later in the century, in 1868, Chief Moosoo, for example, in the Interlake near Portage la Prairie, complained at High Bluff of the Europeans who were encroaching upon his woods, his resources. He issued a written warning. You can find this warning written in both Cree and in English in the Archives. It says—and it is signed by Chief Moosoo—whereas the Indians' title to all lands west of the 50-mile boundary line at High Bluff has not yet been extinguished and whereas these lands are being taken up and the wood thereon cut off by parties who have no right or title thereto, I, Chief Moosoo, hereby warn all such parties that they are fringing on lands that are as yet virtually belong to the Indians.

He asked the government in 1868 for a treaty which would cover the resources of wood. In the smallest of bargains, he said, an agreement is come to between parties, but here there is none, and I, Chief Moosoo, would like to have some understanding about this.

At Treaty No. 3, which is to the east of us at Lake of the Woods, the Indians began to negotiate with the federal government in 1869, and they put a high price on their land. They wanted matters cleared away before any treaty came into being.

The first item on their bargaining list, on their negotiation, was that there be payment by the Europeans for the amount of wood, for the spruce and other trees which had been used by the government in the shipping industry on Lake of the Woods, in the steamboats that were being used by the Dawson Expedition and by others, and by settlers who had begun to come into the area and to use resources for which they had not paid and to which they had no right.

There are, I think, at treaty time, many indications that the Indians were prepared to discuss resources, but in the treaties themselves there is no indication that these resources were transferred. It is an outstanding issue, from the point of view of the

resource, for both on- and off-reserve stands of timber.

The Europeans took a very different perspective to the Indians on this particular resource. Indians saw timber as a shared resource. The government saw it and Europeans in particular saw it as a common property in the period before 1870.

Most of those people who lived in the area south of St. Peter's, who lived on the river lots, the mixed blood people of St. Andrew's, St. John's, St. James on the Assiniboine River, took as their common property an equal amount of land on the other side of the river from their own river lot. They used that as their wood lot, and it was one to which other people would have access, but generally speaking, it was assumed to belong, in European terms, to the people who had the farms, the river lots on the opposite side of the river.

A change occurs in this economic history of Manitoba with the arrival of large-scale settlement in the 1870s. Here, of course, we find much greater demands for fuel and for materials for construction. We find that Europeans move very quickly to a different kind of attitude to this resource—not a shared resource in the sense of the Indians, not the common property that the largely mixed blood society had offered in the 1860s and 1870s, but now a move to private property.

That is one of the major transitions in Manitoba history, the transition from common resources and common lands to private property. It is, in European terms, a historic transition, but in terms of aboriginal people it is unfinished business.

Mr. Speaker, this bill proposes to create the white spruce as a symbol of Manitoba. I think the House should ask itself: Why do we need to create symbols? Why do we do this?

One of the reasons in this particular case is that we have rejected the symbols which were already here. When Europeans arrived, they adopted the techniques of some aspects of aboriginal life and they adapted others such as the creation of the drink, calibogus, but French, English, Scots and Europeans abhorred, detested and attempted to destroy the way of life which was here.

Mr. Speaker, the society which was here before had its own symbols: the clan symbols of birds and animals, the bear and the crane and others; trees which carry healing powers, the spruce and the cedar; rocks which offered and carried religious

significance; and flowers, fruits and grass which offered symbols and powers of survival.

Europeans rejected these. They called them barbaric and savage, but within a hundred years they set about creating and inventing their own symbols. Some of these are carved out of rock or metal like the Queen Victoria statue outside this building. Some of them are symbolic animals, such as the great grey owl that Manitoba adopted a few years ago. Some, indeed, like the Indian rock paintings are painted on rock such as the magnificent mural by Frank Brangwyn that we see at the doorway to this particular Chamber.

(Mr. Jack Reimer, Acting Speaker, in the Chair)

The new society of Manitoba, like other new societies around the world, whether they were New Zealand, Australia, South Africa, had to search for its own unifying symbols. We should remember in this House and this province that this search is necessitated by the very rejection and attempted destruction of those symbols which were already part of this land.

Manitoba was created by an act of Parliament in 1870, and really since then Manitobans have attempted to create images, symbols, representations of Manitoba itself. We have tried to invent symbols, to invent traditions, to create the loyalties of a modern state. It is something, of course, which modern states do around the world, the mass production of traditions. It is usually done in school.

* (1450)

We know, of course, that the United States has had enormous success with its patriotic symbols of flag and Model T Fords, the movie industry, and has claimed these as all-American and enables people to put their hands over their heart from coast to coast and to assume a universal identity. They have done it largely through schools, through a public school system, which, particularly in the early part of the 20th Century, had an enormous impact on the creation of an American identity.

In Manitoba our public schools have been the battleground of identity. We know, of course, of the language divisions in Manitoba in the late 19th Century, the early 20th Century and the late 20th Century, particularly those fought over the French language. Our schools in Manitoba have not yet fulfilled, I do not believe, the role that they might

have had in a modern state of being the cradle of a universal identity.

So how have we created the symbols? How have we defined Manitoba in public terms? Well, we build monuments, and there are many of those around the Legislature, whether it is Queen Victoria or Jon Sigurdsson, Robbie Burns, Taras Shevchenko, and others. We build monuments; we unveil them; we have traditions; and we have ceremonies that keep people coming back to those particular monuments.

We also invented, in the 20th Century certainly, the pageants, and those of you who went to school in Manitoba probably remember that the most successful teacher in the late 19th and early 20th Century was the one who produced the best pageants, where children would parade as representatives of the empire, and the whole theme of imperialism would be paraded before the eyes of Manitoba children. They were given the opportunity to see themselves as part of something larger, not just the edge of civilization, as most of them saw themselves in the middle of the North American continent, but part of a thin and powerful red line spread around the globe.

The doctrine of imperialism, as applied to Manitoba schools, was very powerful and produced, for the most part, a citizenry and a province which saw itself as Britannic in nature and imperial in concept.

In the past, those people who created the symbols of Manitoba were largely the products of these schools and of the same kind of schools and ideology in Ontario. They were a self-appointed elite who produced the ceremonies and created the patriotic societies, which lead to the kind of Britannic identity which Manitoba created at the end of the 19th Century. The Women's Canadian Club, the Men's Canadian Club, the Lord Selkirk Association, the various pioneer associations of that period created and sustained this Britannic view.

One of the perhaps most significant ceremonies that they created and returned to over many years was the unveiling of the Seven Oaks monument in 1891 on what is now Main Street. There, in the speeches and in the writing that is written into that monument, into the inscription, they created the local heroes that were to sustain Manitoba for probably about 50 years. The Hudson's Bay Company, the Loyal Scots, were the heroes.

The outsiders were the Roman Catholic Church and the Metis. They produced a myth of a treacherous North West Company, a myth of an easily led Metis and a myth of an honourable company. For most Manitobans, that Britannic and Hudson's Bay Company ideal was one which was promulgated right through the First World War and the Second World War and, in fact, was sustained by the imperial sentiments, which were common throughout those decades until the 1940s. In fact, you could say that in Manitoba, until the 1940s, to be Manitoban was to be British in outlook.

There were other perspectives. The Franco-Manitoban one is particularly important, and they chose as their symbol La Verendrye. If you look at the patriotic celebrations of Franco-Manitobans over the 20th Century, certainly, La Verendrye figures as the most significant figure. The magnificent monument which you find outside St. Boniface Hospital was unveiled in 1938. You will find others to La Verendrye in 1977 and, again, even earlier, in 1968.

La Verendrye represented for Franco-Manitobans their legitimate presence in the West, something which, in 1968, in 1938, in 1986, was not a normal part of Manitoba life. They have, in many senses, I think, been seeing themselves and portrayed by others as outsiders in the Manitoba community, and our particular difficulties over language in Manitoba, I think, are a very strong testimony to that.

Beginning in the interwar period, there were other Manitobans, not Britannic, not Franco-Manitoban and not aboriginal, who began to lay claim to the symbols of Manitoba. The first and, in some ways in terms of methodology, the most significant of these were the Icelanders.

In the 1920s the Icelandic community unveiled the monument to Sigurdsson which stands in front of the Legislative Buildings today. It was something which, I think, would not have been permitted to other communities in Manitoba at that time, but the loyalty of the Icelanders was not questioned in ways that the loyalty of the Metis was questioned by the people of that period.

The Icelanders or Icelandic people were seen in fact as—the term that was given to them by the Reverend George Bryce, who was Manitoba's historian at the time, I always think is quite ironic. They were referred to as honorary Anglo-Saxons. In the pre-World War I period, their loyalty was

unquestioned. They had produced doctors, scientists, Rhodes scholars and become worthy of that description that George Bryce attributed to them.

The Icelanders were amongst the first in fact to initiate the change in the symbolic representation of Manitoba—the statue to Sigurdsson; their ethnic festival, the *Islendigadagurinn*, which was established in these very early years just during the First World War period; the ethnic festival; the patriotic statue. The establishment of a chair in Icelandic languages at the University of Manitoba was also a practice which other ethnic groups, other non-Britannic peoples in Manitoba were to follow.

The celebration of an Icelandic homeland was acceptable to the majority of British Manitobans. In a way, I believe that the celebration of a Ukrainian homeland and particularly in this period a Germanic homeland would not have been acceptable. For many German-speaking peoples in Manitoba the celebration of their language, the celebration of their culture has been made very difficult, first of all, by the passivism of many of German-speaking Manitobans and, second of all, of course by the imperial enemy in the First and Second World Wars.

We have tried to form other kinds of symbols. We have moved I think from certainly that Britannic perspective on Manitoba to a multicultural image of Manitoba. We have tried to establish other images of Manitoba but increasingly since the 1970s the role, the responsibility perhaps, for creating those symbols has fallen increasingly to the state.

So we are almost, in a way, back to the period of the 1870s when countries like the United States and France began to create their symbols of unity. Increasingly the state, the Secretary of State, the museums in Ottawa, the creation of art galleries, the creation of grants to cultural organizations and the celebration of multiculturalism by the state is I think a change in the way in which we have created our symbols of unity.

In the 1960s Manitoba, under the Conservative government, created the Order of the Buffalo Hunt. It replaced I think an earlier order, the Order of the Crocus. The Conservative government also brought us The Tartan Act of Manitoba which we are amending or altering today.

This tartan is to be used by residents of Manitoba who have no hereditary or traditional claim to a specific tartan. It is not the original tartan act in giving us this symbol. It was not to supersede

regimental or family tartans, but it was to offer to those Manitobans, myself included, who did not have a particular "human or tribal link for inspiration" and who did not have the opportunity to share in that Celtic heritage. The Manitoba tartan, it was indicated, would provide this link for those who had found their lives lacking in this way and who did not have a traditional link available. It was, I think, a very open and generous invitation on the part of the Scottish community or, in this case, really one or two individuals, to adopt Scottish symbols.

* (1500)

Perhaps it is ironic. I think it is indicative of a certain change in Manitoba, that this act—the tartan act—came into being in 1862, offering a Scottish heritage to all Manitobans while at the same time, in the very same year, the great monument outside the Legislature, the Taras Shevchenko monument which recognizes the spiritual, romantic, poetic history of the Ukraine, was being unveiled. It was unveiled amidst great splendor, I think. I think there were over 50,000 people here the day that that monument was unveiled. It has continued to provide a place of pilgrimage, a symbolic place of return for the Ukrainian communities of Manitoba.

In 1962, the Manitoba Legislature introduced the tartan act. I find it ironic, Mr. Acting Speaker, because, of course, what we are doing in transporting a tartan to Manitoba is transporting something which is in itself a historical fiction. The tartan, the plaid and the kilt were largely the product of the 19th Century. They were the product of a romantic revival in Scotland, largely led by Edinburgh lawyers and Aberdeen merchants and sustained, to some extent, by the Lancastrian and Yorkshire weaving industry. It was an invented tradition and one which begins to appear in the 18th Century and about the same time that the Sutherland Highlanders, the Selkirk Settlers, are establishing themselves in Manitoba.

There were certainly Irish remnants of dress in the Highlands of Scotland that had been brought over in the period before the 18th Century. Parliament—another legislature—had tried to ban the wearing of this Irish dress, banning it, of course, because it was Irish. In 1715, the Parliament had banned Irish dress, and they did consider in 1715 extending that to the kind of Irish dress which was worn by some people in the Highlands of Scotland.

The speeches that were made at the time, however, argued against the banning of highland

dress at this time, because those Highlanders who "skipped over rocks and bogs and lie all night in the hills would need their kilts," and it was an appropriate dress for the poverty-stricken of the northern Highlands.

In 1745, after Culloden, after the Jacobite rebellion was crushed, there was an attempt by the English—in fact, a very successful attempt—to break up the Highland culture and to take the symbols, the national symbols of that Highland culture, the Irish dress, and to ban it. So after Culloden the kilt and the plaid—such as it was, it certainly was not in its present form—was banned by the British government as part of their attempt to quell the new highland culture, and it is, of course, out of that highland culture that the early Selkirk settlers came to Manitoba.

By the 1780s some people would argue that the tartan and the kilt had just about disappeared, but the nobility of Scotland, the anglicized peers, the merchants of Aberdeen, the Edinburgh lawyers, began to dress now in costume which 50 years earlier they would only have seen as fit for their own servants. They themselves did not sleep in bogs or skip over moors, but they did have their portraits painted wearing what they claimed to be the highland dress, and people like Sir Walter Scott, for example, began to support this particular movement and it was driven, I think, by part of the imperial spirit, that part which romanticized, fantasized about the noble savage and the primitive peoples and they saw themselves as descendants of those "highland primitive peoples" and began to adopt a kind of tribal dress that they had imagined.

The mills of Lancashire and Yorkshire began to respond to this particular kind of new market, they created new tartans, they offered many choices, and in the portraits of the late 18th Century you will find that of the Scots and this new Scottish nobility, one family dressed in many kinds of tartans. So the idea that the tartan belongs to a particular clan, or a particular family and is differentiated by clan or family, came much later than that and was something which in fact was introduced and developed by Sir Walter Scott, the romantics of his period by the Celtic Society which was newly created in Edinburgh in the 1820s, but most particularly it was, of course, fueled by the new nationalism of the Scots and it became their symbol that they chose in the 19th century, fueled by the nationalism which rebelled against the edicts which

came after Culloden, the banning of the kilt, and they chose the kilt and the plaid as their symbol of resistance.

The second most important reason, I think, for this reinvention, or the invention of a new tradition in the 19th Century was again, of course, the expansion of the British Empire which brought people to Manitoba, Europeans to Manitoba, but which also led to the creation of a number of highland regiments, and it is amongst the highland regiments that you will find the differentiation of tartans beginning. It was not through the families, it was not through the clans, it was not the tribes that are indicated in The Manitoba Tartan Act, but it is in fact the British Empire's need for highland regiments. The regimental dress must be differentiated and so the Lancashire merchants responded to this, created a great variety of tartans, and they were adopted by highland regiments and through that were adopted by particular families beginning with that romantically inspired nobility of Edinburgh, Aberdeen and St. Andrew's.

The great historian, for example, Lord Macaulay, wrote with contempt in the mid-19th century, in the 1850s, of Scotland still being in the throes of a very new fashion, the "striped petticoats" that he called the kilts that the new nobility was wearing. They received, of course, a great impetus, expansion in popular appeal by the adoption by Queen Victoria, the whole cult of Balmoral and her Scottish gillie, as he was called, and the regiments who fought in India, in South Africa and in North America also added to the romantic and imperial use of these particular tartans.

They carried with them, around the globe, the whole Scottish tradition which we still find in Manitoba, the Burns statue, which you can find in cities right around the empire, the St. Andrew's societies, the St. Andrew's dinners, which we see now as additions simply to our multicultural festivals, but which in days gone by were certainly the focus of the Manitoba identity.

A new society must create its own symbols and forms of unity, and all new societies have done this. In the Manitoba Legislature all parties have made their contribution. The Conservatives gave us a new version of the tartan, a new tradition in itself. They gave us the Order of the Buffalo Hunt. The NDP confirmed the crocus as the Manitoba flower, suggested the grey owl as the Manitoba bird and now the white spruce as the tree of Manitoba. The

NDP also promoted the development of Manitoba Day, and we also created a new heritage act, which has given considerable heritage to both the buildings of Manitoba and to the aboriginal heritage of the province.

* (1510)

For those members of the House who have an intense interest in the white spruce—and I can see that there is a growing and intense interest around me—I would suggest that you might want to make a note in your calendars of three trees that have been identified by the Manitoba Forestry Association as heritage trees: at Grétna, the hardiest tree, which is planted in the old schoolyard of the building, it was planted in 1884, is a white spruce which has been recognized as a heritage tree; the cemetery tree, which was also planted in the 1890s, in Harding, Manitoba, is one which commemorates the death of the 19-year-old son of that particular family; and at Amaranth, as well, there is a landmark tree in the United Church grounds which has grown to 75 feet in height and, although not typical of the white spruce, is certainly one which has been recognized in Manitoba.

Mr. Acting Speaker, in closing I would like to remind you, perhaps in the words that the Manitoba Forestry Association uses: We do not inherit trees; we borrow them from our children. In selecting the white spruce as the emblem of Manitoba we should remember that it is a gift from aboriginal people and it is borrowed from all the children of Manitoba. Thank you.

Hon. Glen Findlay (Minister of Agriculture): Mr. Acting Speaker, it is indeed a pleasure to have the chance to stand and say a few words on The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act.

Clearly the naming of a provincial tree, the white spruce, is an important event, because it does give us another little bit of a reason to have some pride in our province and wear another pin in time that recognizes a certain sense of pride and association with what is important in this province, and that is the natural resources we have to live with.

As I look back at the provincial bird, the great grey owl, many of us wear that as a pin on our lapel with some sense of pride; the prairie crocus, the first flower of spring which is just coming out now, is certainly a breath of fresh air as we look forward to the days ahead, of warmer and better days, the spring and the summer, the renewal of rural

Manitoba in terms of the greenness that comes and the prosperity that agriculture can give to this province.

Then the provincial animal, the buffalo, is clearly worn by many people in pride. It is kind of interesting when you go to different events how people wear pins with pride, and how when they see these various emblems on our lapels, whether it is the crocus or whether it is the owl or whether it is the buffalo, or any of the other pins that we have, the Manitoba flag and that sort of thing, it does, I guess, give us a sense of pride to be able to give them a pin, people that come from afar, or to get a pin from them. If there is anything, I think that we miss in Manitoba, or maybe even have to say in a broader sense we miss in Canada, is some sense of pride and identity with what we are as a country and what holds us together as people that have lived here for in excess of 100 years. I think that these kind of emblems move a little way in that direction.

I would like to think that we as Manitobans could have greater pride in what we are and what we have here. I guess I get a little bit discouraged every once in a while when I hear people ask: Where are you from? You say: Manitoba. They say: Oh, that is where it is cold; that is where it is so bare; and that is where it is up north. -(interjection)-

That is right. We should be able to, when somebody says that, give the positive reasons of why we are from Manitoba. I would like to think all members of this Legislature will do that wherever, whenever they get the opportunity.

Emblems of this nature clearly give Manitobans just another reason to show a little pride. Let's face it, I come from an agricultural background, and trees and grass and water and air and soil are all pretty important to my survival. When the settlers came to this province many, many years ago, we really had prairie grasslands to contend with, and then, as the settlers came in, they started to plant trees. Certain kinds of trees like poplar and willow ran kind of wild, and in order to civilize the country and turn it into the productive landscape it is today a lot of these trees had to be removed. I would have to say that over the years people in agriculture got a little overaggressive in the removal of trees, and clearly we have gone through a period of time, over the last 20 to 30 years, of recognizing that situation that more trees should have been left on our landscape. In certain parts of the province, there has been an

increased emphasis on trying to plant trees, create windbreaks.

You know, when a person drives down No. 1 Highway in the wintertime he clearly gets the impact of the lack of trees when the least little wind and it is blowing snow. I have heard the odd representation that maybe it is time we started to plant some trees down along each side of No. 1, so it is not the hated corridor in the wintertime when the wind blows where it is a problem driving there. It is dangerous, and if I am not mistaken, that highway got closed three, four, maybe as many as five times this winter and one time was for an entire day. I would say that, if you had a double row of white spruce on either side, 40-50 feet high, you would never have that problem along No. 1 highway.

Mr. Steve Ashton (Thompson): Spend, spend, spend.

Mr. Findlay: The member for Thompson (Mr. Ashton) says: Spend, spend, spend. I mean, we have inherited trees and it would not take just an awful lot to transplant some of those trees from their natural habitat to a habitat of that location. I would like to tell the member for Thompson that when somebody asks where is my farm, I say where all the spruce trees are.

An Honourable Member: Ahal

Mr. Findlay: Ahal Because my ancestors saw the wisdom of planting spruce trees and I am the fourth generation there and I have planted my share. The previous generations each planted theirs, and there are trees there now that are 80 and 100 years old. Some of them have had to be removed, but they have been replaced by other trees that have been planted. So I say the white spruce is a little bit of a sentimental tree to me, because it is what we put on our farm by the hundreds over the past 125 years.

Mr. Ashton: You do not have to plant trees in Thompson.

Mr. Findlay: The member says he does not have to plant trees in Thompson. They are endowed by the trees, and they may make a little bit of a living off trees up in that part of the world.

Now that the member for Thompson (Mr. Ashton) has got engaged here, I would just like to remind him that he has made the odd derogatory comment, even in his discussion on this bill yesterday when he was commenting in a derogatory sense about certain things that happened in rural Manitoba that built rural Manitoba and made rural Manitoba strong.

I wonder if he yet knows what I am talking about. He made a comment about quilting bees and barn-raising bees. He made a derogatory comment.

An Honourable Member: No, I did not.

Mr. Findlay: Yes, he did. In the nature in which you addressed it. Every once in a while in the little bit of back and forth comment across the House, he throws that out. It was put in the Speech from the Throne because it does represent what rural Manitobans did 40, 50 and 80 years ago in order to make things happen, to do things instead of hiring labour.

The member said spend, spend, spend. Well, we did not spend back in those days. If somebody was to raise a barn or the women were going to make a quilt, they got together. They socialized over the event and it did not cost anybody anything. They got the job done, and they had an enjoyable afternoon, enjoyable day or enjoyable week in the process. So that is what makes rural Manitoba strong.

Rural Manitoba, as I have said earlier, has recognized the shortfall of removing all the trees, which in certain parts of the province is clearly a problem. Over the last 20, 30 years, there have been certain places where windbreaks have been planted. In the past few years, say through the 1980s, when wind erosion was such a problem at this time of the year when the snow is melted, the land is bare and there is nothing growing on it to hold it down, the wind can be a problem.

In the course of our term in office, we have signed a soil accord with the federal government, some \$18 million available for conservation projects in rural Manitoba. In that process, we have formed 43 soil and water associations where local people can use limited government dollars to make the decisions as to what they want to do to improve the conservation of the farm land in their district. In some districts, it is a matter of the farm lands exposed to the elements like wind and water, and planting trees is the answer. In other areas it is fairly steep land; it is erosion again from water, and stabilizing the soil by planting permanent cover like grass does help to stabilize that situation.

I am very pleased to report that those associations have been voluntarily formed across rural Manitoba in 1989 and 1990, and over the course of the past two years they have planted over 500 miles of shelter belts in rural Manitoba. White

spruce is part of that shelter belt program and a lot of trees are available from PFRA by the tens of thousands every year. Rural people, mostly farmers, apply for those trees that are raised at Indian Head in Saskatchewan and distributed across rural Manitoba at this time of the year.

They are planted, again, by the tens of thousands, as farm shelter belts. Anybody who has the occasion to fly over Manitoba, if they look around at the farmsteads, most of them have trees planted around them for obvious and good reasons. If you look carefully, some of them are well planned, well organized, five and six rows of trees that invariably includes an evergreen which, undoubtedly, is a white spruce in Manitoba, because they grow hardy and long.

As I say, we have trees on our farm up to a hundred years of age, and they are still there. I do not think some of them will last much longer at that age, but it is a matter of knowing the value of the trees. When you plant them and care for them—it is important you do care for them and keep livestock out of them—they will last for a very long period of time.

* (1520)

One other aspect I would like to mention with regard to conservation and the desire of, particularly, farmers in rural Manitoba to get involved in conservation, conservation helps farmers and wildlife people into a marriage or an understanding of each other. It was not that many years ago where farmers hated wildlife-oriented people and wildlife people hated farmers, because there just was not an understanding of what each other wanted from rural Manitoba.

The soil accord, in terms of allowing permanent cover to be planted to promote the maintenance of wildlife in rural Manitoba, has helped, I think, considerably in that understanding. In the soil and water associations, we have both wildlife people and farmers working with the same basic intention in mind.

Another aspect that the soil accord has brought into being is a willingness of the farmers, who are in these associations, to do a bit of research on what kind of conservation practices will maximize the ability to conserve our soil, conserve our water and conserve our wildlife.

(Mr. Speaker in the Chair)

I am pleased to report that we made an announcement four or five months ago in Brandon that a conservation tillage farm is going to be set up at Minto to look at the principles of conservation and how the appropriate and proper use of chemicals, in conjunction with the method of handling the land, can improve the conservation objectives of the farm community for the years ahead.

Mr. Speaker, I am very pleased to be able to report the positive addition of Manitobans, particularly the farm community, in the conservation sense. I think they will understand the sense of pride of naming a tree of this nature, a tree that has stood well and strong in this province. I will remind every member across there, anytime they are in the air flying over Manitoba, just pay particular attention to the number of shelter belts that are out there, the number of spruce trees that are in those shelter belts, and they will see the significance of the spruce tree in southern Manitoba.

Clearly, we want to see more in the years ahead, and the soil and water associations will promote more, as they have some 500 miles planted now. I would expect that, in the next three or four years, it will double and double again. That will do Manitoba well in terms of the conservation initiatives. We need to maintain our basic soil resource for the generations ahead.

Mr. Speaker, it is a pleasure to be able to support the Minister of Culture, Heritage and Citizenship (Mrs. Mitchelson) in the process of bringing this bill forward. She has gone through the process of having good support from all Manitobans, through the consultive process, to do this. It represents another emblem that, as I said earlier, gives us a little more sense of pride as to what is Manitoba, what makes Manitoba strong.

I would suggest that, down the road, when we have a pin that recognizes the white spruce, we spread it widely across our association with people wherever we go in this country or outside this country, and just demonstrate it, show it and display it with some sense of pride, which is important that we maintain, so that we do feel this is an important part of the world to live in, and that we feel proud to be able to raise our children here and pass on the heritage of this being a good, strong province, a good place to live, for the generations that are presently here and the future generations that will come. Thank you very much.

Hon. James McCrae (Minister of Justice and Attorney General): Mr. Speaker, I am pleased to join today in the debate on Bill 3, which deals with The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act. I am pleased to follow the honourable Minister of Agriculture (Mr. Findlay), the member for Springfield, whose roots go deep into the Manitoba tradition and deep into the Manitoba agricultural culture -(interjection)- and it is indeed, as my colleague says, always a pleasure to follow that honourable member.

It is also a pleasure to have listened today to the honourable member for Wolseley (Ms. Friesen), who I believe did an excellent job of giving us some background from her perspective as a historian, as one who has obviously done a lot of research to prepare herself for the debate on this bill. As a Manitoban, I appreciate hearing the kind of background that the honourable member for Wolseley gave us in helping us all to appreciate the value of symbols in our society.

Symbols and traditions, customs and people make us what we are, make our lives what our lives are. Other members have talked about the sense of identity that we derive from these symbols and reminders of our heritage, and help us with understanding and feeling pride in our province. So for that background, I appreciate the contribution made by all honourable members, but certainly the one put forward by the honourable member for Wolseley should maybe be required reading for every boy, girl, man and woman in the province of Manitoba, because it does indeed provide some valuable insight about what we are and who we are.

Her discussion about the Manitoba tartan, I thought, was interesting. Somehow it seems to me what she was saying was that the tartan was for those perhaps to use who did not have traditional tartans that might be identified with their family or their background. Well, I am going to lay claim to use that Manitoba tartan anytime I want, because I am a Manitoban. Also, as one of Irish perhaps Scottish and other ancestries, I certainly have lost track of any other tartan that there might be for a person like me, so I am very happy to adopt the Manitoba tartan as my own, as a Manitoban.

Like the honourable member for Wolseley, I was not born in Manitoba, but I am proud to say that Manitoba is my home. I am proud to represent a constituency in Manitoba which, for many, many years, has played a very important role in the

political life of this province. I am proud to follow in the footsteps of the likes of Ed McGill, for example, a well-known, recent member of this House and a distinguished minister, Reg Lissaman and others over the years, including Sir Clifford Sifton, who I had an opportunity to discuss in my inaugural speech shortly after my election to this place in 1986, one who served in the same position I serve and did so with distinction, and also served as Minister of the Interior in the federal government of Sir Wilfred Laurier, and who played such an important role in the opening up and settlement of the West so that I think it is important for us to observe these symbols which represent so many important things to us as Manitobans.

It is also important maybe to lend support to some of the suggestions of the Minister of Agriculture (Mr. Findlay) who spoke in glowing terms of the value of shelter belts. Certainly, as a farm person, he would have a far better understanding of the economic value of the shelter belt to our way of life in Manitoba. Indeed, as you do look across the countryside in our province, one will see many shelter belts. We know what the value of those belts and perhaps the white spruce does and will for many years play an important role in protecting farmsteads and other protective functions that shelter belts can play.

* (1530)

Certainly, as and when finances permit, arrangements permit, I would like to lend support to any suggestion that there be something done about that stretch of Highway No. 1 between Winnipeg and Portage la Prairie. There is something very unique about that piece of property in our province and that also forms part of our winter tradition. That winter tradition is an uncertainty about whether you can travel between Winnipeg and Portage la Prairie and beyond. I know that a few times in my time here, as a member of the Legislative Assembly, I have had to face the inconvenience of delay because of snowstorm or whiteout conditions on Highway No. 1.

The suggestion made by the Minister of Agriculture (Mr. Findlay) about trees lining both sides of Highway No. 1 certainly deserves looking into. Because you know, Mr. Speaker, very well as I do and all honourable members do, how important it is, for example, for us as members of this place to attend upon this place and to carry out our function. If that stretch of highway is impassable between Portage la Prairie and Winnipeg, we might find our

attendance here to be made somewhat difficult. Of course, that comment could be made for any number of other hundreds, perhaps thousands, of Manitobans who need to pass between Winnipeg and Portage la Prairie for all manner of pursuit, and difficult highway conditions can hamper that and make a real difference to the way we carry out our business in this province.

So that as and when the financial circumstances of this province permit, I would be interested in seeing those who are able to do so pursue some kind of policy which might allow for arrangements to be made along that stretch of highway and, indeed, the other stretches of highway in the province with which I am not quite so familiar but may experience the same kinds of difficulties. Trees can play that kind of role and can perhaps even save some lives by way of preventing accidents that unfortunately do happen in difficult conditions.

I can tell you, Mr. Speaker, that if we had white spruce trees planted alongside that highway, I might have avoided a very unfortunate circumstance that I came upon one day when I was driving into Winnipeg. I could barely see 10 feet beyond the front of my vehicle and at one point I was slowed to such a pace that it might have been safer not to be moving at all, but I was frightened even to stop for fear of being hit by something coming from behind. I happened upon an accident involving several large freight trucks and you can see how the weather in that circumstance can have a serious impact on our transportation and which goes right to the heart of our economy here in Manitoba.

So besides being mentioned in a bill entitled an act to amend The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, the white spruce can play a role that goes far beyond just being a symbol of our being Manitobans. So I think it is important to remember that these symbols are indeed important for those reasons.

Having said those things, I would like also in respect to Bill 3, perhaps scold or chastise, just a little bit, honourable members opposite because sometimes I think we lose touch with those things that we ought to be doing in this place. You know, I look at, for example, the government House leader today (Mr. Manness). He asked that the bills be called in a certain order, and I see here Bill 5, the proposed motion of the honourable Minister of Health (Mr. Orchard), dealing with The Mental Health Amendment Act. Now, perhaps the

honourable member, the Minister of Health, will have an opportunity at a subsequent time to talk in more detail at a more appropriate time as our rules would provide, but talk about the opportunity that we are losing here today by skipping over that bill, The Mental Health Amendment Act.

This bill is something that is seen by the mental health community in this province as being of significance, indeed perhaps of extreme importance would not be an overstatement to the mental health community in this province. That bill has been the subject of wide consultation with members of the mental health community for quite some time, and honourable members opposite in the way they conduct their House business—well, obviously they want to be accountable to themselves, but they are going to have to be accountable to Manitobans as well for the way they deal with House business.

Bill 5, The Mental Health Amendment Act is a bill that we are not able to discuss today because honourable members opposite saw fit to allow that bill just to stand and not be debated, thereby, I suggest, missing out on a golden opportunity and depriving us of a golden opportunity to provide for speedy passage of a bill of significance to the mental health community.

With respect to Bill 3, Mr. Speaker, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, I think it is important to note that we have to show, I think, if we are going to be credible, we have to show some modicum of consistency in our approach to the public's business. I can only assume that members of the New Democratic Party felt that mental health issues were important enough to allow their deputy leader to rise in the House today during Question Period and discuss matters related to mental health and to ask the Minister of Health (Mr. Orchard) questions that the honourable deputy leader of the New Democratic Party felt were of importance.

Now, here we are discussing Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act. When honourable members opposite had an opportunity earlier this afternoon to discuss The Mental Health Amendment Act, they decided that it would be best—never mind what their deputy leader raised today in Question Period of such urgency with the Minister of Health respecting mental health matters in our province, never mind all that, we have an opportunity here to put the government in such a position that it will not be able

to pass The Mental Health Amendment Act today, because we have some other agenda as members of the New Democratic Party; we want to discuss The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act. So we can see where the priorities of the New Democratic Party are in that regard.

I am told by the Minister of Health (Mr. Orchard) that The Mental Health Amendment Act is a matter of some importance, some significance to the mental health community in our province. Now why is it, I ask, Mr. Speaker, are we discussing at length The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act when we had a golden opportunity a little earlier today to discuss The Mental Health Amendment Act, Bill 5, standing in the name of the Minister of Health?

Point of Order

Mr. Ashton: Mr. Speaker, I believe the minister is probably referring more to Bill 5. If it might be of assistance to the minister, I can indicate we are prepared to pass Bill 3. If he wishes to speak on Bill 5, I am sure we could give leave to revert to Bill 5 so we can address his comments to that, if that might be of assistance to the minister. Otherwise, I would suggest that some of the comments in debate might be considered a little bit out of order, and I am following from the rulings of various Speakers, Acting Speakers, and Deputy Speakers, yesterday, who pointed that out to myself.

Mr. Speaker: I would like to thank the honourable member for Thompson.

The honourable Minister of Justice, on the same point of order.

Mr. McCrae: Yes, on the same point of order, Mr. Speaker. The honourable member for Thompson (Mr. Ashton) had an opportunity earlier on today to indicate to the government House leader (Mr. Manness) his party's wish, his party's intention, his party's priority, in agreeing to have Bill 5, The Mental Health Amendment Act called this afternoon.

They had an opportunity then to debate that bill and to see that bill brought to a vote so that indeed, the honourable Minister of Health working with the mental health community can get on with improvements to the mental health system in this province. That opportunity was there. They passed over that golden opportunity, I suggest, in favour of a discussion of The Coat of Arms,

Emblems and The Manitoba Tartan Amendment Act.

So I think the honourable member does not really have a point of order.

Mr. Speaker: On the point of order raised—and I thank both honourable members for their comments on this—and I would like to remind the honourable minister that we are dealing with Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, and I would ask the honourable minister to keep his remarks relevant to said bill.

Mr. McCrae: Precisely my point, Mr. Speaker. I am glad you brought it to my attention once again, because my point is, indeed we are talking about things like identity and heritage when we are talking about the white spruce in our province of Manitoba. It is also part of our identity and also part of our heritage to care for other members of our society. I am saying that Bill 5, The Mental Health Amendment Act goes to the heart of that identity and that heritage of caring Manitobans in this province.

*(1540)

Point of Order

Mr. Jerry Storie (Flin Flon): I believe the member breaches two points of order in his last comments, No. 1, thanks to you, Mr. Speaker, you have already directed the member for Brandon West (Mr. McCrae) to keep his comments more germane to the bill. No. 2, the reference to members on this side not wishing to speak is impugning motive. Number three, our Health critic met yesterday with representatives of the mental health community who have raised serious concerns. We intend to address those concerns. There will be amendments introduced by this side, but we have no intention of having this government ram legislation through this Legislature before the opposition has the time to review it thoroughly with the people of Manitoba.

Mr. Speaker: Order, please. The honourable member did not have a point of order.

Mr. Speaker: The honourable Minister of Justice, carry on with his remarks on Bill 3.

Mr. McCrae: I agree with the honourable member for Flin Flon. Thank goodness for you, Mr. Speaker. If we did not have you to keep order in this place, a

member like myself might not be able to have the freedom of speech that our Constitution guarantees to me and my constituents and all the people of Manitoba, freedom to speak about the white spruce, freedom to speak about The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act as that act and its debate today intrudes upon the rights of people who wish to be served better under our mental health system in this province.

I am telling you that it is the height of irresponsibility on the part of honourable members opposite to raise objections and points of order when I am trying to talk about the identity and the heritage that we have as Manitobans and the pride that we take in being Manitobans. The white spruce is a symbol of that pride that we have and that spirit of caring about others which is, I suggest, a very strong point amongst Manitobans, and that includes caring about the mental health of Manitobans. How the honourable member for Flin Flon (Mr. Storie) and the honourable member for Thompson (Mr. Ashton) can say that somehow is irrelevant to The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act I suggest stretches one's imagination.

Point of Order

Mr. Ashton: Mr. Speaker, it is not in order for members to reflect on a ruling in order to question points of order that were made legitimately by members of this side. I indicated earlier that I was called to order several times yesterday and did not question those rulings. I guess maybe I find myself in the position of perhaps having learned my lesson yesterday and ask that the member for Brandon West (Mr. McCrae) learn the same lesson and not reflect on the Chair and stay relevant in his comments.

Mr. Speaker: The honourable member did not have a point of order. I do not believe the honourable minister was reflecting on the Chair, but once again I would ask the honourable minister, as he has been doing, to keep his remarks relevant to the said bill.

Mr. McCrae: Mr. Speaker, I would not be doing anybody much of a service around here if I attempted to reflect on a ruling of the Chair. As a matter of fact, I think if you look at my voting record it has been in support of the Chair on each and every occasion that the Chair's rulings have been called into question. Since your elevation to the Chair you

now occupy, Mr. Speaker, I think it can be safely said that my support has been with the Chair at every turn. At every time honourable members opposite have attempted to so-called "burn the Speaker" in this House I have been there, and my record speaks for itself—

Mr. Speaker: Order, please. I would like to thank the honourable minister for his vote of confidence, but now I would ask the honourable minister to direct his comments to Bill 3.

* * *

Mr. McCrae: Mr. Speaker, I think that the honourable Minister of Culture, Heritage and Citizenship (Mrs. Mitchelson) ought to be commended for bringing forward Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act.

Now, the honourable member for Thompson (Mr. Ashton) and I believe the honourable member for Inkster (Mr. Lamoureux) yesterday made contributions to this debate. I was able to hear their voices in another place, and I heard the contributions they made with interest. I want those honourable members to know that I do pay attention to the comments they make and the helpful suggestions they make around this place day in and day out, and the truly constructive spirit with which they make those helpful suggestions. You know, I appreciate their helpfulness also when they ask that I be called to order when sometimes I stray just a little bit from the spirit of the bill before the House.

I admit that there are times when I am tempted to stray just a little bit from the basic principle of the bills that are before us. For example, Mr. Speaker, today I would have liked to have heard honourable members debate, Bill 12, The Court of Queen's Bench Small Claims Practices Amendment Act, another tradition of Manitobans as it relates to The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act. Another tradition of Manitobans is to create institutions that are people-friendly.

One of the things that we have tried to do since this government came to power in 1988 was to make our small claims practices in Manitoba more people-friendly, not unlike the white spruce, which I suggest to you is a people-friendly tree.

An Honourable Member: A people-friendly tree?

Mr. McCrae: I tell you, the honourable member for Thompson (Mr. Ashton) mocks me about this, but

you know, if and when resources permitted, we were able to line Highway 1 with white spruce along both the north and south sides, if and when the resources of this province and the priorities permitted that - (interjection) - My colleague the Minister of Highways (Mr. Driedger) says we are already starting that, so obviously he sees the importance in this that I see.

I see it as a very important safety issue, an environmental issue, a beautification issue, because as I was saying a few minutes ago, Mr. Speaker, like the white spruce, like the buffalo and these other symbols, another symbol of being a Manitoban is standing somewhere outside your car between Winnipeg and Portage la Prairie on the highway unable to see beyond the end of your car, because of the north winds blowing the fresh snow southward over Lake Manitoba right across Highway 1 making passage difficult, if not impossible.

Here is an opportunity for this government to put its principles to work, if I may put it that way, and actually look into, when time and circumstances permit, seriously at dotting our north and south sides of Highway No. 1 with white spruce, because as the Minister of Agriculture (Mr. Findlay) has said, that can play a tremendous role and a tremendous safety role as well. There again, we would be doing that by using a symbol of our heritage, a symbol of our identity here in Manitoba. As I was saying, the white spruce would therefore be even more a people-friendly tree, not unlike the Queen's Bench Small Claims Court.

Now, we had an opportunity earlier today to discuss amendments to The Court of Queen's Bench Small Practices Amendment Act, which would have made our courts even more friendly like the white spruce, which is the subject of Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, Mr. Speaker. The honourable member has not risen yet to try to make the point that somehow discussion of the white spruce is irrelevant to this debate, and he is wise not to do that, because that is precisely what this debate is all about.

I do say, Mr. Speaker, that the honourable members opposite, they rise in their place during Question Period; they ask their Deputy Leader to rise in her place and ask the Minister of Health (Mr. Orchard) about mental health concerns in this province, and then her members have the audacity

later on to deny this House the opportunity to get on with discussion of and passage of Bill 5, The Mental Health Amendment Act, choosing instead to have an afternoon's debate on the white spruce, making the white spruce the official tree in Manitoba.

Of course, I have nothing against the white spruce. I am all for the white spruce. I am very much for symbols and very much for traditions. Many traditions are old. Some traditions are new, and some are somewhere in between. I think one of the honourable members, maybe she did not mean to, was suggesting that a tradition had to be an old one in order to be of any value, and I say that is not so. In fact, some traditions we ought to give up in favour of some newer ones that make more sense in modern day society, but certainly a tradition of caring and a tradition of working together with the mental health community, and working together with the health community generally in our province is a tradition that we have developed over a number of years in Manitoba. Despite the difficulties we face, our health care system is probably about the best you can find anywhere in this world.

As my honourable friend, the member for Point Douglas (Mr. Hickes) tells us, and maybe he can let me know privately, rather than using up too much more of the time of the House on this bill, he could let me know just how it is the white spruce is used medically. In fact, I should not say that because I heard the honourable member for Wolseley (Ms. Friesen) talk about that a little earlier, how it is used in combination with grease for certain medical purposes.

* (1550)

So, while we are talking about medical purposes, I think it is a good time to raise the issue of Bill 5, The Mental Health Amendment Act, which we had an opportunity earlier today to discuss, a golden opportunity. The NDP denied us that opportunity, stopped that opportunity, and you know that bill has been a subject of consultation in the mental health community for a couple of years. That bill is ready to go, that bill should not be the subject of any rancour, should not be the subject of disagreement, and I say should not be used as a tool by which to stall the business of this House, the important business of this House.

We ought not to use a bill like Bill 3, significant as it is, to stop the House from getting on with and passing bills like Bill 5, The Mental Health Amendment Act; bills like Bill 6, The Mines and

Minerals and Consequential Amendments Act; bills like Bill 8, The Vital Statistics Amendment Act; bills like Bill 12, which is near and dear to my own heart as Minister of Justice, The Court of Queen's Bench Small Claims Practices Amendment Act.

So I said I was going to give honourable members in the New Democratic Party, all 20 of them gathered somewhere in this building, a little scolding. I told you I was going to be gentle about it, but the point is the same, that the NDP are denying honourable members in this House the opportunity to pass meaningful legislation like Bill 5, The Mental Health Amendment Act. We could have had quick passage of that bill and have got on with doing a better job of providing mental health services for Manitobans across this province. But no, honourable members in the New Democratic party, they have some other agenda.

Now the honourable member for Flin Flon (Mr. Storie) said a few minutes ago that somehow I was saying something about the motives of the NDP. Well, I guess they will take my comments for whatever they want to use them for, but you know I think that there has got to be a time while we are discussing things like our way of life in Manitoba, for us to discuss that part of our way of life that deals with caring enough about people who need mental health services in our province, caring enough about them to take the time seriously to look at legislation that might benefit them here in this House instead of playing legislative games in this House and taking advantage of time which could be used to get on with bills like Bill 5 and to discuss, at length, other bills which are not the subject of any particular disagreement, not the subject that even requires lengthy debate.

Here we are debating at length The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, because honourable members in the New Democratic Party are too stubborn to allow us to debate bills like The Mental Health Amendment Act, bills like The Manitoba Mines and Minerals and Consequential Amendments Act, bills like The Vital Statistics Amendment Act and bills like The Court of Queen's Bench Small Claims Practices Amendment Act. We had an opportunity to do those things today but no, the NDP, they have some other idea. Do not ask me what it is. I do not know what their objective is, and apparently, I am not supposed to talk about what their motives are.

Maybe the honourable member for Broadway (Mr. Santos) and the honourable member for Point Douglas (Mr. Hickee) will use the reason that I know they possess to work with their colleagues in the caucus and maybe help bring them to their senses and remind them that we are here to represent our constituents and to represent the people of Manitoba in the most responsible way we know how. It does not take a whole lot of thinking to figure out that we could be spending our afternoon this afternoon discussing bills like The Mental Health Amendment Act.

On behalf of the Minister of Health (Mr. Orchard) and all of those people in this province that he worked so hard to try to do right by, I say shame on the members of the New Democratic Party for stopping us from talking about bills like The Mental Health Amendment Act. I really think it is a shame that members can be elected to serve in this place and come here and play legislative games like this and generally make life difficult for all of the people in Manitoba by not getting on with the really important business that needs careful study.

I am not suggesting that they should close their eyes and pass bills, but surely there is no secret that this legislation, The Mental Health Amendment Act, has been the subject of a lot of study, a lot of discussion. I mean, if the honourable members opposite do not know that, they clearly have not been doing their jobs.

Really, I just have to say, Mr. Speaker, while I support the honourable Minister of Culture, Heritage and Citizenship (Mrs. Mitchelson) and all of my colleagues on this side of the House, and I hope on the other side of the House, in supporting Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, I really would ask honourable members opposite to come to their senses and to take their responsibilities seriously. Heaven knows they do not mind coming in here before Question Period starts raising a question of privilege about this, that or the other thing, which turns out to be nothing at all. They do not mind taking up a whole afternoon preventing members on this side of the House from debating or preventing the passage of important legislation like The Mental Health Amendment Act, The Mines and Minerals and Consequential Amendments Act, The Vital Statistics Amendment Act and The Court of Queen's Bench Small Claims Practices Amendment Act.

I do hope the honourable member for Thompson (Mr. Ashton) has been listening. I suppose if he had been listening more carefully, he would have been up on his feet three or four more times raising points of order in an attempt to try to put off the rails the legitimate work of this place. I just find that reprehensible, Mr. Speaker, that members of the New Democratic Party would behave themselves in this way and obstruct the legitimate business of this House.

Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act is indeed legitimate business for this House, but it does not have to take days to get an inconsequential, uncontroversial bill like that passed. The honourable members opposite are preventing us from getting bills like Bill 5 passed. Goodness sake, Mr. Speaker, that is an important bill, a very important bill, to the people of this province who need quality mental health care services—the people of this province who need an efficiently functioning Small Claims Court in this province. People of the province need those things. New Democrats prevent those things from happening. I think that is a shame.

I have taken a moment of my speech to scold honourable members opposite, but I did not want that scolding to get me off the track in my discussion of The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, which is the central theme of my speech this afternoon. I did not really want that to happen, but sometimes I am moved to do so by the intransigence, by the stubbornness, the barefaced irresponsibility of honourable members opposite sitting among the members of the New Democratic Party. It is off-putting. It tends to distract one from other important duties when you see one acting in such an irresponsible manner.

When you see one, it is bad enough, but when you see all 20 New Democrats acting in concert in this way, one has to say something about it, one cannot be still. One cannot be silent in the face of such blatant irresponsibility and such blatant disregard for the legitimate duties that we have here as members of this place. This place has done a lot of interesting things over the years. We have passed a lot of useful, interesting legislation, and that is what this place is for.

I do not think that it does the province much good, I do not think it does us proud to see honourable members opposite use the rules and the procedures

of this place in such a way as to stop legitimate, needed legislation in this House.

* (1600)

So there I go again. I got off the track again, Mr. Speaker. I do have to apologize for that. I really did mean to get back to the point that is before us, which is Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, but I am just so incensed by the behaviour of members of the New Democratic Party in this House that I am distracted.

I suppose on a bill like this I should have prepared a text and read from that text so that I would not be so easily distracted by members of the New Democratic Party who, it seems, are so lame as to disrupt and to stop the legitimate business of the people of Manitoba. I should, perhaps, on a debate like this in the future, prepare something a little more structured, but it is important that we deal with all the legislation that comes forward, but that we give it that amount of priority that it needs in the circumstances.

In the circumstances, I have to say that there are other bills that we could be dealing with. We could have had Bill 3 passed and got on with other bills, but Bill 3 was the last bill called today. There were other bills called. Bill 5 was the first one called. That was the priority of my House leader in this place, today. Bill 5 just happens to be The Mental Health Amendment Act.

My colleague the Minister of Health (Mr. Orchard) may have a word to say about this himself. I am sure he is as upset as I am about this intrusion, about this stoppage with respect to the business of the people of Manitoba. Surely Bill 3 could be passed. There is no question about that, but Bill 5 could be passed. Honourable members should know that consultations have been thorough and there is a clear benefit there for Manitobans, should Bill 5 be passed expeditiously.

Just before I resume my seat, Mr. Speaker, I should say a word or two about Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, which is the bill before us, the bill which was called last this afternoon. There were four others called which honourable members in the New Democratic Party, unfortunately, just stood and brought us to the point we are at now where we are discussing Bill 3, which is the bill before us.

I think I have basically said about as much as I can about that bill. I do say, though, I do appreciate

the comments made this afternoon by the members that I have had the pleasure of listening to. Certainly the honourable member for Wolseley (Ms. Friesen) made a stellar contribution to this debate on Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act. She gave us an historical perspective that I am sure many of us had not heard in its entirety before. I think it is useful for us to hear that speech in giving us an understanding of who we are, why we are here, and giving us an understanding of why it is that the white spruce has played such an important role as an emblem, as an arboreal—is that the right word, arboreal?—emblem for our province.

Of course, listening to the Minister of Agriculture (Mr. Findlay) is always a pleasure, and when he talks about the agricultural applications of trees in our province, we city dwellers have to sit up and take notice because of the importance of agriculture to the economy of our province certainly for generations.

Mr. Speaker, it has been a pleasure to participate in this debate. I do regret that I was distracted somewhat by the antics of the New Democrats in this place. I regret that had to happen, but I say, maybe the New Democrats, as a result of my comments this afternoon, will go back to their caucus room as a group and discuss the error of their ways, perhaps make an appropriate apology to the House in due time and, through this House, to all of the people of Manitoba for their behaviour in delaying the passage of such important bills as—I believe I have gone over the bills that we could have been discussing and need not belabour the point any further.

With those few comments, I will resume my seat and leave the floor to someone else.

(Mrs. Louise Dacquay, Deputy Speaker, in the Chair)

Mr. Jack Reimer (Niakwa): Madam Deputy Speaker, this is indeed a great pleasure to stand up and talk on the proposed motion of the honourable Mrs. Mitchelson in regard to Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act.

As a member here in the city of Winnipeg, trees are very, very important in our city. As a city MLA, we have heard a lot of comments being made in the last while on this act, on this proposed amendment, of how the rural areas are so concerned about trees and the growth and the shelter belts, the industry,

the pulp mills and all this, and I would just like to -(interjection)- Homes are important too.

In the city here, we need trees you know. We need trees for our shelter. We need white spruce trees for the birds and for our animals -(interjection)- dogs. The very important part of the city environment is dogs, and trees do play a part in that. Swings for children. All these things are very, very important.

We need the trees. The walk in the woods is always very enlightening and it is very appropriate that at this time of year, we are talking about the white spruce because this is the springtime. This is spring, when it is the new life, the new awakening, if you like to call it. The land starts to come alive. The members become alive and the debate becomes alive and it seems that the -(interjection)- That is right. We get exposed to the various sap, to the life in the ground. We see the flowers coming up.

We talk about the Manitoba crocus, one of the earliest flowers to come up in Manitoba and one of the symbols that we have in Manitoba, and we look with pride at the Manitoba crocus because it is a flower that survives throughout the winter, in the cold and the harshness that we are so familiar with; yet, in the spring, it seems to be one of the first flowers that pokes up. I am reminded of it by the flowers in front of the podium of Madam Deputy Speaker, of the purple and the richness of the colour.

It seems that whenever we walk into the Legislative Building here, at the front, we look around and we see the flowers and greenery along our front steps. It is always an enlightening view, especially in wintertime, when you walk by there and you get the aroma of the flowers and the sights that we become exposed to in this building and in the front entranceway.

The flowers, as mentioned with the prairie crocus, are very much a part of Manitoba. It becomes part of our heritage, and we become very proud of some of these symbols.

The white spruce will become another symbol in Manitoba of its hardiness and the tree itself represent life. When we look at and we think of trees, we think of the strength, we think of the durability. Yet even when we have the misfortune that we do have to cut down some of these trees, we look at them in wonderment as to the rings of growth in the tree. We have trees that have

survived hundreds and hundreds and even up to a thousand years.

We are familiar with, in California, the great redwood trees that have in fact tunnels through them where cars can literally drive right through these trees. It was unfortunate that upwards of a week or two weeks ago, there was an article in the paper in California where one of the huge, huge trees fell down. It was unfortunate that a tree of that stature is gone forever, but when they cut that tree and they look at the growth rings, it is incredible when you look at the growth rings. You can look back and you can see in time when the tree was around when Christopher Columbus discovered America. You can go back further in time, to the Chinese Huns and things. Trees have grown and survived on the strength of just its own nourishment and the ability to survive.

* (1610)

We are also exposed to—in the Niagara Escarpment, where in the cliffs and where small seedlings have blown over the side of cliffs, they have attached themselves to the sides in the small little cracks of the rocks and they have grown and they have been there for hundreds and hundreds of years. In fact, they have just recently been discovered along the Bruce Trail in Ontario. Small trees that grow like Bonsai trees that are very miniaturized, but because of the severe climates and the limited growth and exposure to moisture, they have been able to hang on and survive in harsh climates.

We look back at these trees and other symbols here in Manitoba. We have the Manitoba buffalo, which is part of Manitoba's heritage, buffalo and the wildness of northern Manitoba, and we think back to how it was a long time ago here in Manitoba. Trees and the settlers who have gone by this way, the voyageurs—La Verendrye just passed this river along here in times gone by—have gone by here to the fort at the corner and would in all likelihood have stopped under some of these trees that are still standing here.

Your imagination runs wild when you speculate as to what may have happened under these trees hundreds and hundreds of years ago, trees that have gone, that have people beside them, people who have had picnics, they have had little, possibly romantic, involvements under trees. We also associate that under the apple tree. We have heard that. We think of carving our initials in a tree.

These are all things that have very meaningful symbols for all of us, and these are some of the things that are very, very important. These are some of the things that we should take heart of and be aware of when we talk about trees. Trees are very, very important, and a white spruce tree is particularly important because of its hardiness. -(interjection)- All kinds of things are manufactured.

I have been exposed to trees, because I was raised in a small town. I have a background in Northern Ontario. It was not in Manitoba, but it was a small Northern Ontario town, and my father was a lumberjack. Yes, he was a fellow who use to cut pulp and cut trees. -(interjection)- Jack-in-the-box, lumberjack—this all came from way back then. These things are all important and part of heritage and things that should be known.

I can remember the pulp wood cut into 8-foot lengths, put on skids, on sleighs, and I can remember my father hauling them on skids in the wintertime when it was so cold you could hear the squeaking of the sleigh on the snow. They would take the logs down to the river, and they would load it onto the river. On and on the river would load up with logs, and these were jack pine now.

An Honourable Member: Jack pine.

Mr. Reimer: Jack pine—yes, it has to be. They would put them onto these skids and then in the springtime when the ice would break up these logs would start to move, and they would just thunder down the river, not only because of the water in the river, but because of the tremendous amount of runoff in the water. They would always seem to get caught up in the rapids, and that is where we used to go down there when I was a young boy. We used to watch them blow up the logjams.

An Honourable Member: Was that about 50 years ago, Jack?

Mr. Reimer: It was not that long ago. No, that is true. As the honourable member has asked, it was a very short time ago, and I believe they still do that. We were always cautioned very strongly never to be around at that time but naturally, being inquisitive, we would always want to go down and see these things. They used to just blow up these big logjams, and away the logs would go down, but it used to create a lot of wealth and a lot of jobs in that area. There were a lot of pulp mills in that area, too, just like in northern Manitoba now, where there is the reliance of the pulp industry and the expansion of

reforestation and planting in that area to continue on a cycle.

I must commend the Minister of Natural Resources (Mr. Enns) for his initiatives that he has taken on replanting here in the city of Winnipeg. The elm tree, unfortunately, is being exposed to disease, and this beautiful tree here in Winnipeg, we are losing it. Winnipeg is noted for its trees and its beautiful greenery. We do have a very short season, and it is a very colourful season, but a very rich season because of the trees and the exposure and the views we have here.

Now that we are losing these elm trees, we have taken on the replanting of other hardy trees, so that we can continue this heritage in Manitoba so that everybody can still have the benefit of these beautiful trees. In looking at the city of Winnipeg, the parks that are available, the walkways are all used because of the greenery and the shade that is available to them. Manitoba is indeed blessed with this type of environment.

The replanting of trees that is going on in various sectors of Manitoba and, as was pointed out by the honourable Minister of Natural Resources (Mr. Enns), we are replanting with live trees, which is a lot different from just replanting and reforestation. Replanting with live trees means that there is a follow up to make sure that that tree, once planted, will grow. If it does not, it is replaced, so that the trees will continue to grow.

Just east of Winnipeg here, we were exposed to a lot of burn area. It was unfortunate that quite a few years ago we had a tremendous forest fire that went through that area, and we lost millions and millions of board feet of trees. The initiatives taken at that time for reforestation and for regrowth and replanting have now come back to help us in the fact that we can now harvest these trees. We can create jobs, we can create wealth, we can create homes. We can create toys for children, things like these things made out of wood.

There is a whole amount of new emphasis on people using their hands, and they use woodworking tools. They use these small toys that are made with wood. All these things become very important. It is all made possible because of the wood that is made available through our trees. We are blessed here in Manitoba with all these trees.

So we have a lot of things that we should be thankful for—the crocus as was mentioned before, the buffalo and the Manitoba tartan. The cloth itself

is a symbol in Manitoba because of its various colours and its close weave. It is very similar to our ethnic heritage here in Manitoba. We are a province of many races, colours, creeds and religions. Just like our Manitoba tartan, the closeness of that weave is the strength of our province. The tartan is a very, very strong symbol for Manitoba. The tartan that goes back to Scotland or Ireland as we always seem to associate tartan, seems to be that it is family and it is strong family. A family in the British Isles with tartan always meant a symbol of their strength and a symbol of their family. This was associated with that particular tartan whether it was red, green or blue or a combination of colours.

Every colour seems to have a strengthness in this family, and here in Manitoba we have adopted a tartan that is sort of symbolizing for all our people here in Manitoba. We have a strong ethnic group. We are a stopping-off point in Manitoba for many, many cultures and ethnic groups. We are fortunate that here in Manitoba this mosaic is a strong mosaic and it is a strength for Manitoba.

The differences we see in our peoples are part of our strength because we can draw on these differences to supply us with new directions at times. It gives us a better outlook because of the perception that is brought forth by these peoples. It brings these peoples together in a harmonization of views. They work within each other. They expand into their workplace. They work with other groups and these are all strong benefits for Manitoba, and that is only because they become part of our mosaic, they become part of our tartan if you want to call it that.

* (1620)

This is why a tight weave tartan is similar to a tight weave here in Manitoba. We interdepend upon each other; we rely upon each other. We communicate and work very hard to get along with each other for the sense of community. These are some of the things that are associated with our Manitoba tartan. It was a well-thought-out and a well-designed tartan. It took a lot of time. It took a lot of effort and a lot of input by a lot of ethnic groups and peoples to come up with the colouring. We seem to have a predominance of green in our tartan and green again is part of trees.

Again we go back to—it circles itself. -(interjection)- It does, it weaves itself and it comes down to the root of what we are talking about here, you know, strong trees, a living fabric with the juices

coming forth in our sap and our trees coming out. If we wound that tree, what happens? It runs and runs with sap. It is just like a wound in a person. It is a very living, breathing entity in our part of society here in Manitoba. We must take it very seriously. The trees are very, very important.

I can recall as a youth playing on trees. I used to come home and I would always get heck because my pants or my arms would have this sap on them. You could never get this sap off. It always seemed to stick on your fingers or on your pants. I used to get a lot of -(interjection)- yes, sometimes washing would take it off, but a lot of times I would get the scolding from my mother or my father for being involved with trees. Trees were always part of my life. I enjoyed it very much.

I can remember going with my father one time to a logging camp in Northern Ontario, as I mentioned earlier, that he was in the logging business. They cut jack pine. Jack pine were the trees that they cut at that time and I can remember going to this logging camp in the middle of winter and we went into the cook house and the cook house had tables of food, just row after row of food. It was the most food I ever—I could not believe that in front of each person they had a whole pie. They had steaks and they had pancakes and everything else, because the men were out cutting trees. They had fresh bread and they had milk and things like that, and a helluva—excuse me, Madam Deputy Speaker—a big appetite, one big appetite, and they would sit down—

An Honourable Member: A heck of an appetite.

Mr. Reimer: It was a huge appetite, just like a huge tree, and they would sit down to eat this food and it would just vanish because they were out working all day and they were so hungry. They would have all kinds of food there, it was incredible. As a young boy I can remember that usually the cooks were Finnish people. A lot of Finnish people in this neighbourhood where I was raised and they were tremendous cooks, tremendous people to get along with and they were part of the peoples in that area.

In moving to Manitoba, moving back in to the city here, again we moved into an area, it was a new area and one of the things that was badly missing was that there were no trees. Again, we did not have the greenery in around our home in that area of Niakwa that I still live in. It was the area of Southdale where I still have a home in my

constituency where I try to serve all my constituents there.

It is a good constituency, it is a big constituency, it has an MLA that hopefully can work for everybody in that area. But one of the things that the neighbours all started to do shortly after we settled in there with our young families was they wanted to have greenery, they wanted to have trees, and that is the one thing that kept coming up is trees they would plant around their homes and in their front yard.

I remember—they are still in the front of my yard—I planted three small trees, and at that time they came up to my knees because they were very small, and they were spruce trees. Now the trees are taller than my home and—

An Honourable Member: Blue spruce or white spruce?

Mr. Reimer: These are blue spruce, beautiful blue spruce trees, and now I must make a decision because they are so big and there are three of them and they are so close together that I might have to make a choice and cut down one of these trees. I have anguished over this decision and I did not make the decision last year and this year I may have to make that decision.

It is a tree that I am not too sure if it could be moved. If it could be transplanted, I would love it, but in talking to people who are more of an authority on trees than myself, even though I feel that I do know trees, the tree may not be movable because it is so big. It is terrible because I have seen robins in that tree. -(interjection)-

Yes, robins making their nests. They were right outside my sons' windows, and my young sons would look out the window and they would see these robins in the tree, little baby robins, and they could look in and see the little blue eggs and we have all done that. We have all climbed a tree and looked in there and have seen the small robin's eggs, the little blue robin's eggs, everybody has done that.

These are some of the things that trees provide, they provide a home for the robins. We have looked at these from time to time. You go around the tree and all of a sudden you see the broken eggs, then you look up there and you see small little robins in the nest. It is a beautiful time. Fortunately, my two sons' rooms were in the higher part of our home. They could look out their window, and they could look into the tree. They could see these things.

They would look into the tree, and they would see these little baby robins at times. Then the robins would get—and then one day they are flown away. The nest is empty.

An Honourable Member: Empty nest syndrome.

Mr. Reimer: An empty nest syndrome. Now that my boys are growing up, it is more personal to me, because they are in that stage of development where they may fly away from my home. These things are all—when I look out at that tree, I can see those same things coming back to me. Trees are very, very important. They form a very important part of my life and, I believe, all members' lives.

I know the Minister of Natural Resources (Mr. Enns), his involvement with trees and his commitment to replanting here in Winnipeg is very, very commendable, because these trees that we unfortunately are losing because of the elm disease—

An Honourable Member: Dutch elm disease.

Mr. Reimer: Dutch elm disease. We now have to look at other trees, and he has made a program that this is going to be available, that we can now get more trees in the city. The trees will be made available to people to enjoy again—very, very important.

Trees and greenery involved with trees, all are very important because, as mentioned, they represent life, and life is what will always be around there. As these trees become part of it, we see trees being always used in ceremonies. We see kings and queens always in front with a spade when they are planting a tree, and the symbol stays there all the time that that tree is going to grow, nurture and grow strong.

At that particular time, we see the young Cubs, Beavers and Scouts coming around, and they have tree days when they would sell you a tree. You used to buy a tree, I believe it was, for \$1, and they would go out to plant. I can recall going with my two sons, because they at one time belonged to the Beavers. I can remember going out into the Whiteshell, and we were all given small little trees, like little spikes of a pen, the size of a pen, and we would plant these trees.

* (1630)

We had a lot of fun with these Boy Scout, Cub and Beaver groups going out there to plant all the time, so planting of trees became a family involvement. It became an involvement for people to get closer to

each other and to get close to, not only your own personal family, but your neighbours, your friends and acquaintances that you could not see from time to time, because they were all involved with trees.

What happens a lot of times now in new homes, in new developments, you have a child born, you have a new addition to your family, or your first child or your second, third, fourth—it really does not matter. What people are doing now is, they are planting a tree. They plant a tree as to how they want to watch the child grow, and they want to watch the tree grow. The tree can grow along with the child; in all likelihood, they will grow together. Again, the tree will stay and the child may go.

The tree will always become a living memory for the family. The family will look back at that tree from time to time and they will remember. They will look at that tree with photographs because, in all likelihood, that child would have a picture beside that tree. Then the child will grow up. The tree will grow up. The child will leave. The family will look back at their photographs and they will always remember that child.

The Native people plant trees also, but they plant the cedar tree. They plant the cedar tree because it is a symbol of peace. Peace in this time, in our world is very, very important. We are being exposed to some terrible, terrible atrocities and misfortunes in this world because of a lack of understanding between peoples.

We are unfortunately exposed to it in the front of our legislative grounds with the Kurdish people and their terrible plight over in the Middle East. It is a plight that has put anguish on the whole world as to how to help these people to make their way and find themselves a new home, a new land and help from all the world, there again because of the lack of understanding.

When we look at the trees, we have to think of life and the life that it can bring and the life that is symbolized with trees, the leaves in the trees, the foliage that it provides, the shade it provides. We think back of the early settlers, how they used the tree as a landmark or as an identity of where they were going to meet, where they would congregate. It was always in trees or in an orchard or in a clump of pasture where there were trees used as shelter for them.

We think of trees naturally in the same vein with fruit, with the apple trees and the trees that bear fruit for us. In some parts of Canada, like in British

Columbia, in particular in the Okanagan Valley, they are very, very prolific in their trees for apple growing. Some of the finest apples in the world come from the Okanagan Valley and from the east coast, where we have the Annapolis Valley and the beautiful apple trees there.

Nothing is more fragrant than to be in an apple grove in the springtime when the trees come out in full blossom. You have that beautiful fragrance that can waft through the air as you go into the orchards, and the blossoms start to blow off the trees and you are walking through there and they are filling the air with these pink little petals. The tree itself then goes into bearing fruit, and we have apples and we have the apples that come forth—

An Honourable Member: We have McIntosh apples.

Mr. Reimer: As pointed out by the honourable member for Assiniboia (Mrs. McIntosh), we have McIntosh apples—a very strong name, a very strong apple. It is a sweet apple too, I must point out, a very delicious apple. It has its very strong points.

At times a McIntosh apple can have a bit of tardiness in it too. You know, it has a bite to it sometimes when they are not truly ripe and ready for exposure and they are a bit bitter. -(interjection)- Tart is the word, yes. So we have to be careful when we have any apples, whether it is a McIntosh apple or a Spartan or another type of apple, all these have to be taken into consideration when they are used.

So the green apple and the Granny apple, which we do not have here—I do not believe is grown in Canada—but they make tremendous pies and tremendous cider out of apples. -(interjection)- Sustenance from life—that is true. You see, we have life coming from a tree. We have shelter that is coming from a tree. We have the food, clothing and shelter. We have the heat, the warmth, the protection. Trees are tremendously important. They cover all parts of our exposure.

Then when we have the opportunity to leave the House here in the summertime, we want to take advantage of the shade and the trees and the vacation that we can get from here, because we do not go down to the hot climes at that time. We head for the lake areas and for the areas where we can go camping -(interjection)- and out in the pines, that is right, out where we can walk in the bush with our packsack on and our granola bars, and we just enjoy ourselves that way. -(interjection)-

That is right, and we do not want to mark the trees with an axe or anything, so we mark our way by putting little ribbons on the tree or something. We see these things, and the yellow ribbon has become quite a symbol in the last while because of the tremendous conflict in the Middle East and where the ribbon was always tied was to a tree. In fact, there was a song, tie a yellow ribbon to the old oak tree. Now we are fortunate here in Canada and in the United States to see the service man coming home, and when they come down their street they see the yellow ribbon on the tree in all likelihood, because of the concern of their loved ones.

In looking back to our Manitoba trees here, we look forward to the break in the House so that when we can take a vacation and we can go on to enjoy ourselves into the summer months, a lot of us will go camping, or we will go to the lake. We will have the exposure to some more trees. Then again, when we go camping we will camp close to trees again, because we want the shade, and we want the protection from rain, so that if it does rain we are not going to get wet. So we take the trees and we use them that way, too, for our protection.

Then, if we go backpacking as has been done from time to time here in Manitoba, we will backpack along the back roads, or not necessarily the back roads, but the back trails. Again, we use the tree as a symbol, because we have grown up to know that we can follow our directions because of the moss on the tree. It has been said that the moss grows on the north side of the tree so that we will not get lost. We will be able to use the tree to help us find our way.

We will be able to use the tree for bedding because at night we can cut the boughs or break the boughs or use the boughs that have fallen off the trees. We do not wantonly cut down trees or boughs from trees if we do not need them, so we would only use as much as we need to make a bed so that we can lay down and rest and protect ourselves from the elements in nature, so that the tree can give us that type of protection and that type of comfort because of the fact that it is protecting us, it is around us.

* (1640)

Backpacking and going through the forest has become a very, very popular pastime for all peoples now. We want to get closer to nature. We want to get closer to the involvement with nature and this is where we can take advantage of it, by going into the

woods, going for walks, doing the camping, doing the backpacking, going there without disturbing, bringing back our refuse and our garbage so we do not leave it there to pollute or to endanger the environment. We should be very careful that when we go in there we are aware of the delicate balance of nature, things that took hundreds and hundreds of years to grow and to nurture. We should not be the ones who go in there and destroy that because of our wanton neglect or our disregard for trees.

Here, in looking at the proposed motion on Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act, it is only appropriate that we look at the white spruce because the white spruce will then become part of our heritage. It will become part of Manitoba's reason to be, if you want to call it, because we have now taken on an added chapter to our dimensions.

We talk about the buffalo and the owl. The owl is a very important symbol here in Manitoba, the great grey owl. It is part of the Manitoba symbol now and these are some of the things that should be always kept in mind when we look at the emblems of Manitoba. We always talk symbolism, and symbolism becomes part of our heritage and the more that we see these, the more we can identify with them and people can identify with the various aspects of Manitoba.

(Mr. Speaker in the Chair)

When we talk about the trees, and the white spruce in particular, we are now going to include a very, very important part of our Manitoba heritage and our visual recognition will even be more enhanced because of this tree.

The tree is a part of the work force in northern Manitoba. Northern Manitoba relies very heavily on the logging industry and the forest industry, and the forest industry has to be maintained and maintaining it is something that is good for the economy. It is good for Manitoba, and that is one of very, very prime importance.

In closing, Mr. Speaker, I would just like to point out that I find it very, very enjoyable to stand up here and to talk about Bill 3, which is The Manitoba Coat of Arms Emblems and Manitoba Tartan Amendment Act. It is important that we are aware of these feelings here in Manitoba of the fact that the tree is a symbol of life, of growth.

We must incorporate this type of philosophy in our families and in our day to day relationship with all people. The recognition of this tree and the symbols

that apply should be taken into all its contents and context because we want to carry this forth so that, in our daily lives, in our relationships, this becomes important to us and that we do not just go on and do things that are of no importance, because of the fact that trees are part of our heritage. They become a symbol of our heritage and strength—as the growth rings in a tree will symbolize that. You can look at the growth rings, and you see strong growth rings and you see weak growth rings. Here in Manitoba right now, when we look at our economic times, we may be going through a thin growth ring, but at the same time, like a tree, we will survive. We will grow and we will have thicker growth rings, because of strong economic proposals and plans by this government.

So, Mr. Speaker, I thank you very much for the time to talk on this very important amendment.

Mr. Speaker: Is it the will of the House to call it 5 o'clock?

Hon. Clayton Manness (Government House Leader): Mr. Speaker, if there is a willingness to call it 5 o'clock, we will. I do not know what the—

House Business

Mr. Manness: But, Mr. Speaker, before we do, I would like to announce to the House that the committee to be held tomorrow at 10 a.m., the Standing Committee on Public Utilities and Natural Resources dealing with the Manitoba Energy Authority will be cancelled because of some circumstances.

An Honourable Member: There is no leave.

Mr. Manness: Mr. Speaker, I am led to believe there is no leave being granted, so we will continue this most interesting debate on Bill 3.

Mr. Marcel Laurendeau (St. Norbert): Mr. Speaker, I am glad to rise today and speak on on the proposed motion of the honourable member on Bill 3, The Coat of Arms, Emblems and The Manitoba Tartan Amendment Act.

Mr. Speaker, I have heard more today and in the past few days than I have ever heard about the white spruce. I would like to congratulate the honourable member for Wolseley (Ms. Friesen). I believe the research she did on this subject was just fine. I have never heard such a well-prepared text on the white spruce in the entire time I have been around.

These symbols are very important to us, Mr. Speaker, and I think bringing forth a new symbol for our children to remember this province by in the future is very important. I remember when I was younger, my first symbol that I received from a representative in this province was from the honourable Duff Roblin, a man with vision, a man who represented this province with vigour, vitality and strength, who resembled to me the white spruce, a symbol that expands on the future of our province, a future that will not be a debt-ridden society for our children to follow, not like the NDP would want us to have. The NDP would just want us to have a debt-ridden society full of mortgages for our children to have to pay off in the future.

With the white spruce, Mr. Speaker, I believe it shows a strength and vitality. It also is a very important symbol throughout the country, that we look at these symbols to represent strength and positive attitudes toward our province, not like the honourable member for Dauphin (Mr. Plohman), who says this is a have-not province, and repeated it three times in Hansard. This is not a have-not province. This is a province with strength, and I believe that these symbols will help us to prove that. As stated, the symbols that come forward and represent the things that cause our province to grow into the future, we have the buffalo, we have the tartan, we have the flower.

It is important that we all pass this bill unanimously in this House and have a positive attitude toward our future. It is an important stand toward the economic times ahead. When times are hard and things are coming down the barrelhead and there are no dollars, we have to think back that the trees, which are the vitality of this country, turn back to nature and revitalize themselves.

You know, it is a true symbol of sustainable development when you look at your trees, and the white spruce is one of those symbolic means that we should be looking at, Mr. Speaker. We should be, though, looking at some of the other items, and if the times were a little more positive, maybe we could look at some of the areas that should be looked at.

I know we have some other bills before us that we could be looking at if the NDP and the opposition would want to be visiting them, but they keep passing them by. I mean, there is The Mines and Minerals and Consequential Amendments Act they keep standing down, The Mental Health

Amendment Act, which they keep standing down. I mean, there are a lot of important issues within these that we could keep bringing forward and speaking about, but no, they keep standing them down and we will just keep on coming back at them, and hopefully one day they will want to speak on them. Maybe they will research them, Mr. Speaker, as the honourable member for Wolseley (Ms. Friesen) did, and come back with a positive statement towards it.

* (1650)

I do not expect to find anything positive from that side of the House, because everything I ever hear is negative, negative, spend, spend. I mean, maybe one day they will learn that the symbols of strength for this province mean that we do not have to spend our way into the future, that we can actually find ways that are sustainable and aid our children to not have these debts that they are going to be looking at in the future. I mean, how much longer can they afford to keep spending the way they want to spend—\$600 million, I cannot believe it.

Mr. Speaker, the white spruce will aid our farmers on the farms with their shelter belts. The white spruce has added foliage. It is in our parks, and I have enjoyed camping out in the Interlake and throughout the Riding Mountain National Park area. I have enjoyed walking through the forest and watching the creatures of God living within these trees. I have enjoyed hunting and walking through the forests. When I hunt, Mr. Speaker, I hunt with a camera.

Then there is the honourable member over there who is talking about hazardous waste. Well, hazardous waste, Mr. Speaker, is something that is created when it is not a sustainable issue, and that is one thing you will not have with the white spruce. We will see that it is a sustainable measure that is brought forward to this province. We will see that things are done properly, not like the NDP did without proper environmental impact studies done on different projects that they worked on in the forestry industry.

I mean, here they are talking sustainable development, here they are talking environmental, here they are talking hazardous waste, and they were one of the worst pollutants around, but we are not going to get into that. We are going to speak to the bill, Mr. Speaker, which is number 3.

I tend to get carried away when I get a little bit of heckling from the opposition when they bring forward things that are not relevant to the bill, but I

mean they tend to want to bring you over there and speak to those other issues. If they were so important to them, Mr. Speaker, I am sure they would be speaking to them on those proposed motions that we have before them, The Mental Health Amendment Act, but, no, they did not speak to them.

Now, they want to try and harass me as I am standing here and heckle me. I cannot understand why they do not bring it forward when the opportunity is there for them, instead of standing down these bills and speak to them. How much research do they need? They have been for it for a long time. I cannot believe that they would take so much time.

The white spruce, Mr. Speaker, is a terrific tree. We used to have one in our front yard, and it grew to approximately 35 or 40 feet.

An Honourable Member: Where is it now?

Mr. Laurendeau: Mr. Speaker, we lost it. We lost it to development. In came the streets and they took away our sidewalks that we had, and we lost our spruce in the front yard, but I still remember it. I remember climbing that tree. I remember playing within those areas of our community.

An Honourable Member: At the turn of the century.

Mr. Laurendeau: Mr. Speaker, it was not the turn of the century. It was maybe 15 or 20 years ago.

An Honourable Member: He is not that old.

Mr. Laurendeau: I am not that old at all, George. You do not have to worry about that.

The white spruce, Mr. Speaker, is a beautiful tree. They are used for pulp. They are used for paper products. We use them for building our homes, and we use them within the lumber industry. I am really glad that we are going through, honouring this tree and making it a symbol that we will recognize and our children will recognize in the future.

In closing, Mr. Speaker, I only hope that the honourable members on the other side of the House will look at passing this with a unanimous vote. Thank you.

Hon. Linda McIntosh (Minister of Co-operative, Consumer and Corporate Affairs): Mr. Speaker, I am pleased to add my comments as well to this particular item, and would like to take just the few moments that are left to express to the Assembly through you, Sir, the feeling of importance that

symbols have to me and to those with whom I associate.

Since earliest times, Mr. Speaker, people have used physical items to mark their identities. They have used stones, they have used totems, they have used carved symbols on rocks. All of these things and others have become statements of the people who selected them as symbols of their lives.

The Scottish people, Mr. Speaker, about whom I have some small knowledge and with whom I have some identity, place great importance upon symbols. From the pattern of the cloth tartan that is worn by the Scottish people, to their clan mottoes and clan crests, they declare through an outward and visible sign the pride they feel in their heritage.

I had the privilege of being in attendance last weekend, Mr. Speaker, at the St. Andrew's President's Ball of the St. Andrew's Society, being the Scottish Society here in Manitoba. I did not attend this as an MLA; I attended it as a McIntosh with my McIntosh spouse. We sat at a table with the other McIntosh's, many of us dressed in tartan. We ate haggis, which was a symbol of our nourishment and our frugal nature. We danced Scottish dances, and we listened to the bagpipes, both individually and in band formation. These were symbols. They were all symbols of who we were and where we came from. They were signs of our tradition, signs of our unity, signs of those to whom we belonged.

Our own family crest, by the way, Mr. Speaker, is of a great standing cat with the ancient words in Gaelic which translated to English mean "touch not the cat but with a glove." We have often had that symbol displayed in our home, and as has been said by my colleague, that is sometimes true.

Edmund Burke once said that tradition does not mean that the living are dead. It means that the dead are living. The symbols of tradition hence become significant and important to those of us who see a continuum travelling down through the generations. We seek not only to carry forward that which comes from our past, but to have it available for those who will come to the future.

Symbols of tradition are significant, Mr. Speaker, and none to me personally are more significant than the living symbols that many people adopt, many communities adopt, many nations adopt to represent their place and to mark their place on this planet. Flowers in Manitoba, the crocus particularly, become very important to those who want to have a living symbol.

Trees with their long life spans have a particular sense of permanency and has been said by those others who have risen to speak to this motion, such a living symbol with a long tradition of being honoured, a long tradition of being used for sustenance, shelter, warmth, for any number of things that trees have been used for through the years, I think that the spruce is a most fitting symbol to select, and I am very pleased to have added my comments of support for this item to the Assembly this afternoon. Thank you, Mr. Speaker.

Mr. Speaker: Is it the will of the House to call it 5 o'clock? The hour being 5 p.m., time for Private Members' Business.

PRIVATE MEMBERS' BUSINESS

PROPOSED RESOLUTIONS

Res. 4—Centennial of Ukrainian Immigration to Canada

Mr. Speaker: Resolution 4, the honourable member for St. Johns, Centennial of Ukrainian Immigration to Canada.

Ms. Judy Wasylycia-Lels (St. Johns): I move, seconded by the member for Kildonan (Mr. Chomiak),

WHEREAS 1991 marks 100 years since Canada's first Ukrainian settlers, Ivan Pylyplw and Wasyly Elyniak, crossed the Atlantic to begin a new life on their prairie homesteads; and

WHEREAS Ukrainian Canadians now numbering one million will be celebrating this Centennial with pride; and

WHEREAS this celebration is of special significance to the over 100,000 Ukrainian Canadians living in Manitoba who are marking the occasion with year-long festivities, cultural productions and educational programs; and

WHEREAS the Ukrainian Canadian community has played a vital role throughout the history of Manitoba and has been a vibrant component of our provincial and national mosaic; and

WHEREAS this Centennial marks 100 years of Ukrainian Canadian involvement in the cultural, economic, political, social and spiritual life of our province and country; and

WHEREAS the Centennial is a time for all Canadians to celebrate the contribution of Ukrainian Canadians to the building of a society rich in cultural

diversity and based on tolerance and understanding.

THEREFORE BE IT RESOLVED that the Legislative Assembly of Manitoba hereby join with Ukrainian Canadians in Manitoba and Canada in commemorating and celebrating the Centennial of Ukrainian immigration to Canada.

Motion presented.

Ms. Wasylycia-Lels: Mr. Speaker, it is with a great deal of pride and honour that I have moved this motion asking our Legislative Assembly to join with Canadians of Ukrainian heritage in commemorating and celebrating the Centennial of Ukrainian immigration to Canada.

I am hopeful that all members will join in supporting this resolution and that we will be able to present a unanimous voice of commendation and acknowledgement to people of Ukrainian heritage in Manitoba today. Like many others in this House, and there are too many to mention, members like the member for Kildonan (Mr. Chomiak), the member for Dauphin (Mr. Plohman), the member for Swan River (Ms. Wowchuk), the member for Burrows (Mr. Martindale), the member for Roblin-Russell (Mr. Derkach), the member for Lac du Bonnet (Mr. Praznik) and many others in this House today, Mr. Speaker, and like many others who came before us as elected members in this Assembly, I am of Ukrainian heritage and very proud of my Ukrainian roots. So I am reminded like many others, reminded on a daily basis, the opportunities available to me, the benefits that I have before me today. The blessings I enjoy are because of my ancestors, those who struggled, those who pioneered, those who suffered, those who paved the way so that people like me and many others could enjoy a high standard of living and a wonderful quality of life.

I begin this discussion and propose this resolution on a very personal basis. One cannot help but pause and reflect upon the contributions made by those who came before us and the doors that were opened for us because of their struggles and their hardships. For what we are today, the potential that we all have before us and the kind of future that our children will enjoy are all related to our roots. So in my case, and unlike the case of so many others directly related to those first Ukrainian settlers to Canada, that, Mr. Speaker, is the first reason for me for introducing this resolution.

Beyond the personal element there is very much a public and political position to be taken by us on this important occasion. First of all let us keep in mind that an anniversary of this significance, the 100th anniversary of Ukrainian immigration to Canada, is a time, is a moment of great importance, of tremendous significance for the people of Ukrainian heritage in this province and across Canada.

For all people of Ukrainian descent, this centennial is a time of great pride, a time of rejoicing and a time for reflection. It was in 1891, Mr. Speaker, as this resolution states, that two Ukrainian settlers, Ivan Pylypiw and Wasyl Elyniak arrived and settled and made their homes here in western Canada, here on the prairies of Canada.

Today, 100 years later, Ukrainians in Canada are one million strong—in number actually, 170,000 here in the province of Manitoba, representing 15 percent of our population and constituting one of the dominant ethnocultural communities in our society today.

The migration to Canada of thousands of people from the Hapsburg province of Galicia and Bukovina the Ukrainians created an ethnic group whose impact on the larger society is still being felt today. Ukrainians were not content upon their arrival to accept passively, to accommodate themselves passively to the British-Canadian norm, nor were they prepared to actively reject or live in isolation from the culture of the charter group.

Because of that, Mr. Speaker, and because of their numbers Ukrainians were probably more responsible than any other group for the definition of Canada today as a multicultural society, as a mosaic, a development which continues to cause us all reason for celebration and introspection.

On that same note, Mr. Speaker, I want to quote from a significant historian here in Manitoba, a name that should be familiar to many members in this House by now, Gerald Friesen, from his book entitled *The Canadian Prairies*. In that book, Mr. Friesen writes in terms of the Ukrainian Canadian immigration: "Their tenacity and cultural loyalty overcame myriad divisions and eventually led to their establishment of a Canada-wide Pan-Ukrainian voice and thence to national ethnic assertiveness." He goes on to say, if I may be permitted to just put on record a further description of immigration at this time, "Ukrainians were the most visible of all southeastern European peasant

cultures that came to the prairie west. They numbered at least 200,000 by 1931 and their striking characteristics, their language, clothing and housing were obvious and distinctive features of the prairie environment." He also states, "Their numerical strength imparted considerable importance to their eventual unity."

Today we celebrate that initial arrival in the Prairies of two Ukrainian settlers and the subsequent waves of Ukrainian immigration to Canada, reminding ourselves in the process of the kind of poverty and difficult circumstances they left behind in their homeland, and of their arrival here in Canada with little wealth, with few material goods and with considerable barriers to overcome in our difficult prairie climate.

Today, after decades of hardship and pioneering efforts, Ukrainian Canadians have become a dominant force on all fronts in our society today, in the business world, in our education system, on the cultural front and, of course, in politics.

* (1710)

The third very important reason for this resolution before us today, Mr. Speaker, is that this anniversary, this centennial of Ukrainian immigration to Canada, is significant for all Canadians. It gives each and every one of us an opportunity to acknowledge the contribution of Ukrainians over the last 100 years, to recognize the difference they have made to this country, and to thank Ukrainian Canadians for their contribution.

Ukrainian Canadians to this day leave us a very important lesson. As I have already said, Ukrainian Canadians take great pride in their language, their culture, their heritage, their religion and are determined to preserve it, to cherish it and to pass it on to future generations. For Ukrainian Canadians it is not a matter of embarrassment. It is not a matter of fear. It is not a matter of concern that they call themselves Ukrainian Canadians. In fact, it is the opposite. Ukrainian Canadians take great pride in referring to themselves as just that.

Best said by Myrna Kostash, who wrote not too long ago that, in fact, to be Ukrainian Canadian is to be doubly endowed, to be blessed by one's heritage and roots from the homeland and to enjoy the benefits and challenges of life here in Canada. There is a lesson in that for all of us in these difficult times when our Constitution is being debated once again, when multiculturalism as a policy, as a program, is reviewed.

I think we must remember the contributions of Ukrainian Canadians and the vision they have for Canada. They have translated that vision into numerous endeavours, and there would be too many to list, Mr. Speaker, too many initiatives to put in the short 15 minutes that I have to speak on this resolution.

Let me just list a few of those endeavours in the areas of culture, language and religion. Those organizations which have had a very, very distinct impact on life in this province include, of course, Manitoba Parents for Ukrainian Education, the National Ukrainian Festival in Dauphin, Ukrainian Professional and Business association, the Koshetz Choir, the Rozmai Dancers, Sadok Veselka, the Ukrainian child care facility, the Manitoba Ukrainian Arts Council, the Osvita Foundation, the Ukrainian Cultural and Educational Centre, and the list goes on and on, Mr. Speaker.

This, Mr. Speaker, is a time for Ukrainians to celebrate the kinds of inroads they have made in Canada and the contributions they have made in all aspects of our life. They are doing so with great pride and with great determination. This year, 1991, which marks the centennial of Ukrainian immigration to Canada, will involve the entire Ukrainian community. They will seek our involvement in their festivities, in their celebrations, and they invite all of us to take part in the festivals, the exhibits, the tree plantings, the reunions and the family projects that will take place throughout the year of 1991.

The co-chairperson of the Ukrainian Canadian Centennial Commission said this about the centennial: We are no longer a visible minority. We are now woven into the fabric of Canadian life that is both a challenge and an opportunity. It can serve as a useful model for other immigrant groups who have not yet found their place. She goes on to say that there are three objectives in our centennial plans. The first to commemorate the past, the second is to celebrate what we have now, and the third is to create a vision for the future.

I am sure, Mr. Speaker, that no one questions the significance of this important anniversary, and I am sure that all members in this House will join in the festivities, the celebrations, the educational opportunities. I hope, as part of that, we can all come out of this Chamber with a unanimous resolution in support, in recognition of the centennial

and with thanksgiving for the contribution of Ukrainian Canadians to our society today.

The past, the present and the vision of Ukrainian Canadians, I believe, is best summed up in the words of one Ukrainian poet who offers us inspiration now and in the future. I close, Mr. Speaker, by using the words that I have used so often by Maara Haas, Ukrainian writer, poet, author, and she said, in better words than anyone could have done: Escape your heritage, never. Go where you go, walk where you walk, brush your teeth and the taste stays in your mouth, wash your hands and it is there in every pore of your body and soul. That, I think, sums up the kind of contribution Ukrainian Canadians have brought to this country and the vision that they have for the future and the challenge that they bring to all of us.

Thank you, Mr. Speaker.

Mr. Dave Chomlak (Kildonan): Mr. Speaker, it is with a great deal of pleasure and humility that I rise to speak on the resolution which was moved by the member for St. Johns and seconded by myself. In fact, I consider it an honour to have the opportunity of standing in this Chamber and dealing with this particular resolution.

Mr. Speaker, someone whose family from both sides came from eastern Europe, specifically Ukraine and Poland, I obviously see this resolution in a very significant and some ways personal fashion.

Mr. Speaker, the event we comment upon today, the pioneers who came here today, were forerunners of one of the greatest migrations probably in history. It is an event which saw millions of people come to our country and our province to build a better life for themselves and for their children and to provide a future for themselves and for their children and their children's children, who came to build their lives and better lives for their children. In fact, it is one of those interesting aspects of history. It is as if an entire group of people were lifted from one region of the world and transplanted here onto the Canadian Prairies for the most part. While the migration has occurred all across Canada, I think the essence and the soul of it is here in the Canadian Prairies.

I think these people, our predecessors and our ancestors, should not only be honoured and celebrated but I would like to reflect on them for a few moments. I would like to reflect on the fact that they would be very proud of what they

accomplished, of their children's accomplishments and of their grandchildren's accomplishments and their great grandchildren's accomplishments, not just because of what their children and grandchildren have achieved material, Mr. Speaker, or in terms of honours that they have achieved, but what they have contributed to the very fabric of this nation.

We have, I guess, it could be best termed a constitutional crisis looming in this country. We have been in a constitutional quagmire for some time, and sometimes I think it is more of a perception problem or a misperception problem. We have settlers who formed the social fabric of this country, and I often wonder if people who comment about the Constitution, about the problems in this country would not look at how people of Ukrainian heritage and background have interwoven and integrated themselves into the community to, in essence, form very much a part of this country, Mr. Speaker, as was said earlier very eloquently by the member for St. Johns (Ms. Wasylycia-Leis), form a fabric of this country.

* (1720)

Mr. Speaker, you see what has happened in the Ukrainian community and what has happened to these people on a daily basis in this province, every day in this province, in this city. Go to any church hall, go to any social, go to any basement. What they are undertaking, what they are carrying on is very much a part of Canadian life—the teas every Sunday, the retreats, the pilgrimages, even the bingos in the halls, the Ukrainian schools, the Ukrainian dancing, they are all part of the social fabric and the integration of this country.

I will go on—and see them in the tractors in the fields, see them in board rooms running businesses, see them in the day cares, hospitals, schools, at our institutions, ministering to people. You see them in the arts, TV, radio, and all of the cultural activities, Mr. Speaker, and all of these and all others, these people are forming and framing a unique aspect of Canadian culture. They are Canadian culture after 100 years, and it is something that people could look to, perhaps, to find a solution and a way out of our constitutional dilemmas.

Canada is the sum of its parts, Mr. Speaker, and these people are all a part in their style and the fashion of that makeup. It has not always been easy. There were trepidations in the past, some like happens with many groups and immigration. There

was a sorry part to this history, but I will not dwell on that today, because it is not that way today. That chapter is over, and a new chapter has begun.

The stories I have heard over the years of the early years of Ukrainians in this country and all of the immigrants, Mr. Speaker, are a legion, tremendous adversity, hardship, hard labour and commitment to family, flu epidemics, typhus epidemics. I could probably go on for hours just discussing the stories that I heard from my grandparents and from others as I grew up.

I really believe, Mr. Speaker, that if these early pioneers were alive today, in fact, I know if they were alive today, they would be so proud of what has been achieved in this country by their descendants. They would have been proud when they would have seen a Governor General in 1979 deliver part of his address to both Houses in Ukrainian. They would have been proud to see the head of our country today, a Governor General of Ukrainian background.

I would like to dwell upon a fact that is probably not well known, Mr. Speaker, but I think it speaks something of what has happened in this country in terms of Ukrainians who have been here. The fact is now that we are opening up communication with the Soviet Union and with the Ukraine, we find that they are actually coming here to Canada to see how Ukrainian culture operates. They are actually coming here to Canada to see how Ukrainian dance functions, what is really the historical basis of Ukrainian dance and Ukrainian songs.

In other words, much of what is known as Ukrainian culture has been preserved in this country. That is a remarkable thing, Mr. Speaker. It is remarkable what these people have done, and it is truly remarkable, it says something I think very, very profound about this nation Canada, that a people can come 100 years, and 100 years later their predecessors in the original nation are coming to this country to learn about the culture. That says something remarkable about our country, and it says something about the hard work and dedication of these, our ancestors and our pioneers.

I would love to talk for a long time on this matter, Mr. Speaker, but I know there are many members in this Chamber who would like to speak on this issue and because of the basis there seems to be a will to pass this matter.

I just want to briefly close my remarks with some comments. I will shorten them.

Who would have thought 100 years ago that the descendants of these pioneers would look at these grounds of the Legislature and see on the corner a statue of the great Ukrainian patriot, hero and poet, Taras Shevchenko? Who would have thought that Ukrainian architecture would dominate the sky in Winnipeg and other western cities, Mr. Speaker? Who would have thought that words like *chernozem*, black soil, would be incorporated, and in fact become a part of the English language, and appear in English language dictionaries—*chernozem*, black soil? Who would have thought there would be a Ukrainian bilingual program in this province? Who would have thought that groups like my choir, the Hoosli Ensemble, would actually entertain foreign groups when they come to Canada to see Canadian culture. That is a great irony, and it is also a great strength and one of the wonderful things about this country.

Mr. Speaker, I could go on, as I say, but because there is will in this House I will close by saying, of course I am proud to see there is a strong will in this House to pass this matter and send strength to this Ukrainian community, and in thanks to all of them I close my remarks.

Hon. Bonnie Mitchelson (Minister of Culture, Heritage and Citizenship): Mr. Speaker, it is indeed a pleasure for me to stand in the House today. You know, sometimes we philosophically disagree on many issues, but when it comes to a resolution like the one that is before us today I know that all members in this House take very much pride in being Canadian when we see the accomplishments of the Ukrainian community over the last hundred years in our country and our province.

Mr. Speaker, I know the two pioneers, Mr. Elyniak and Mr. Pylypiw, who came to Manitoba for a very short time in 1891 before they took up permanent settlement in Alberta, have contributed much to our multicultural mosaic in this country. The first major wave of Ukrainian settlers arrived in Canada in 1896 after the first two settlers and pioneers.

The centennial of Ukrainians in Canada will be celebrated throughout our country, with opening ceremonies that will take place in Edmonton, in Alberta, in August of 1991 and closing ceremonies in October of 1992 right here in Winnipeg, and events that will be taking place throughout the country, after the opening in Edmonton, will be special celebrations in Halifax in July of 1991 as part

of the annual conference of the Federation of Ukrainian Business and Professional Clubs.

There will be a re-enactment of the landing of the first Ukrainian settlers and then on to Ottawa in the summer of 1992 with events and activities associated with the unveiling of a memorial to immigration. A gift of the Ukrainian community to the Canadian nation will be observed. Those are only a few of the things, events and activities that will be taking place in Canada of national significance, but there will be many things going on within and among families and different organizations throughout the country to mark Ukrainian settlement.

Mr. Speaker, I grew up in the north end of Winnipeg, was born and raised and went to school in the north end of Winnipeg. Many of my friends and my neighbours were of Ukrainian descent. I found them to be a very proud hard working group of people in our society. The contribution that they have made over the years certainly bodes well for their community and their organization.

Their culture today is just as strong. They have passed on from generation to their children and to their grandchildren the pride in being a Ukrainian and the pride also in preserving and enhancing their cultural heritage in our province.

I have nothing but good things to say. I always say that growing up as a third generation Canadian right here in Manitoba, I missed, especially at those special times of the year during Christmas celebrations and Easter celebrations, the tradition that I saw among my friends and their families where they had special customs that they adhered to and still do. I felt somehow that I had missed something not having a background and a tradition and a culture that I could share with my family and with those that surrounded me.

I will say that they always made me part of their special celebrations, and to this day we still have many Ukrainian friends that we can celebrate Ukrainian Christmas and Ukrainian New Years and their special activities surrounding the holy season at Easter.

Mr. Speaker, there was a saying in the north end of Winnipeg that there were those who were Ukrainian and those who wished they were. There were many times I did feel that I wished had a Ukrainian background and a family with in fact the strong heritage and culture and tradition that has

made them so uniquely a part of our Canadian heritage and such a positive contribution.

I say to all of those who are Ukrainian who will be celebrating throughout our country and throughout our province over the next year or year and a half, we are proud that you are a part of our multicultural mosaic, and we are proud that you have shared with us your customs and traditions, and we wish you well as we celebrate with you 100 years of settlement in Canada and many, many more years.

I know that as a community that is older and fairly well established within the mainstream of Manitoba and Canadian society, there are many other cultures that are new to Canada and would appreciate the support and the help of those that are part of a community that has survived and survived very strongly in our country and will continue to do so.

* (1730)

Mr. Speaker, I know that all of us on this side of the House—and I know there will be more members who will want to speak just briefly on this resolution and in support of this resolution. I would hope that we would be able to send a message to the Ukrainian community today that we, as legislators in the province of Manitoba, have welcomed them with open arms in the past, will continue to welcome them and will continue to want to celebrate with them the centennial and many, many more years of success in our country and our province. Thank you, Mr. Speaker.

Hon. Leonard Derkach (Minister of Education and Training): Mr. Speaker, I am very pleased today to be able to rise and add my comments to the support of this resolution, recognizing and commemorating 100 years of Ukrainian people in this province.

I guess I do not have to say that I am a Canadian whose ancestors were of Ukrainian origin, and I am proud of that. Although this particular year marks 100 years since the arrival of two Ukrainians from the Ukraine, Mr. Ivan Pylypiw and Mr. Wasyl Elyniak, may I also say that it is not the year that my ancestors came to this country. It was in the larger wave of immigration to this country, in 1896, that my ancestors came to this country and indeed, as many others, they suffered many of the hardships that many of the newcomers suffered at that time.

Indeed, my great-grandfather arrived in this country as a single parent with four children, whom he had to look after, and later find a partner and raise

his family, at a time when they did not have the kinds of supports that we see in our society today, but indeed they persevered, along with many of the newcomers to this country, and made their mark on this province and on this country. Indeed the celebrations that are going to be held throughout this province this year are going to be important ones, because they are going to signify the important contributions that Ukrainians have made to our country and to our province.

Mr. Speaker, when I talk about the hardships and the struggles, I can recall my grandfather, who was a very young man when he came with his father to this country, started to work at a family's home—they were of English descent and could not speak the Ukrainian language, but indeed they did give him a job. He recalls that they were a very kind family, and many hours were spent in the evening teaching him to speak the English language. Indeed he did pick up enough of the English language that he was able to communicate and make his way in the community.

Those are the kinds of hardships that we do not see today in our society, because indeed we do have the supports for those people who do arrive in our country, and they have the opportunity of our support to them.

The contributions that people of Ukrainian origin have made to this province are evident in every walk of life and in every profession, if you like, in every occupation, and we see their mark on the history of this province. It is a mark that I think many of us, who are of Ukrainian origin, can be proud of, because they have contributed richly to the culture, to the economy and to the way of life of this province.

This year, Mr. Speaker, I was very pleased, although I have received some jibes about it, I can tell you that, because it was the centennial and because Ukrainian Christmas fell on a Monday, we were able to do our part in terms of allowing that particular day to be celebrated by all Manitobans. Indeed, school was not held on the 7th of January, and that was just in recognition of the fact that this is an important year for those who are of Ukrainian origin and indeed because of the fact that many still celebrate many of the holidays according to the Julian calendar, that it does not do us any harm to sometimes recognize the importance and the richness of us understanding that kind of culture and that kind of heritage by perhaps joining with these people in those kinds of celebrations.

It is my hope that, as celebrations are held throughout the province this year, many of us will join in the celebrations. I know I have received many invitations now for summer celebrations, the family reunions, which will be held to mark 100 years of Ukrainians in Canada and, of course, the Ukrainians who have contributed so richly to this province.

Mr. Speaker, it goes without saying that today Ukrainians have taken their place as part of the mainstream within our society. We find them in every profession, in every occupation and every vocation throughout this province. Many of the organizations that we see still hold on to their roots in terms of the traditions that they hold close to us, but indeed we can do that and still participate in the mainstream of life in this province. I think that is important. I think they in fact have shown that you can live in this province and in this country and still retain your heritage, your culture, your language, your religion, and still be part of the mainstream of our society and contribute to the rest of society in the way that you should.

I think that is why there is a richness, not only in this province, but indeed in this country in recognizing the multicultural contributions that have been made to us as a country and as a province.

Mr. Speaker, I know that there are still some others who would like to add their comments to those that have been already put on the record today. I will only say that I extend my congratulations to all Ukrainian Canadians, and those who live in this province especially, for the contributions that have been made to our society. I am proud to be of Ukrainian origin, and indeed I do not make any bones about it when I tour my constituency, because a large portion of my constituency is of Ukrainian origin. When I am able to use the language, although I do not use it very well, I still attempt to from time to time.

Unfortunately, Mr. Speaker, it appears that our younger generations are slowly losing that, so it is good to see, when we have special classes or, for example, the HUG program that is being supported by government, and it was supported before, is an important one, because it does preserve that culture, that language and that heritage. We must continue to do those types of things so that the richness of this province can be preserved for a long time.

Mr. Speaker, I certainly commend the member for St. Johns (Ms. Wasylycia-Leis) for bringing this resolution forward and add my support to it. Thank you very much.

Mr. Kevin Lamoureux (Inkster): It is a pleasure for me to stand here this afternoon and support this resolution. I do not believe, Mr. Speaker, that there is anyone in this Chamber who would speak negatively of such a resolution. We all recognize what the Ukrainian community has contributed, not only to Manitoba, but in fact to Canada. Canada itself is a mosaic, as we all know, made up of so many different cultures. I believe, as our party believes, that our future is going to be based on multiculturalism. That is the direction that we need to move towards. Our immigration is increasing, and I think that is a positive thing. We can reflect on how well Canada has prospered, both culturally and economically, from our immigrants of the past.

The Ukrainian community, of course, is celebrating 100 years. Our first people, Mr. Speaker, were, of course, our Natives. We had the French and English and I, like the member for St. Johns (Ms. Wasylycia-Leis), believe that the Ukrainian community is really one of the communities that gave Canada that multicultural aspect.

What is so encouraging about the Ukrainian community, if you look across, whether it is social, economical, political, that the Ukrainian community is everywhere and I think that speaks very positively about that particular community, that they have really integrated into all aspects of our society and they have done that in a first-class fashion.

* (1740)

We, in Manitoba, indeed are very fortunate that so many people of Ukrainian descent chose to come to Manitoba. All we need to do is to take a drive out to the north end of Winnipeg, which has been referred to earlier, and we can see the contributions, very visibly, that they have made. The north end has really been built by the Ukrainian community.

In the canvassing that I have done during both of the two previous elections, many of the Ukrainian community would tell me some of the stories about the CP tracks and the hard days that they had to try and overcome in order to get what we have today. I think that is a tribute to that particular community, because they were such a hard-working community.

Mr. Speaker, on being appointed as the Culture and Heritage critic for the Liberal Party, one of the things that I took upon myself was to put together a list of all the different associations and, I am sure the minister would concur with me, when I got to the Ukrainian community, there must be at least 100 different associations and different communities throughout the province of Manitoba. I am sure that it is likely the largest in terms of numbers of associations and activists than any other community. It was very encouraging to see that because you can pass down in future generations that heritage and culture that they brought over some 100 years ago.

Our caucus, prior to September of 1990, had a number of Ukrainians in it, Mr. Minenko and Mr. Mandrake and Mr. Kozak, in particular, Mr. Minenko—who were very proud of their Ukrainian background, and these are the things that are kept so much by so many people is their background because they hold it so close to their hearts and they appreciate their roots and where they came from and how their different ethnic communities have contributed to what we have here today.

I did want to keep my remarks very short because I know there are other people who did want to comment on it, but I did want to say that this is a resolution, as I say, that is well worth the support from every member in this Chamber and I am sure in fact that we will see it passed here this afternoon. Thank you.

Mr. Doug Martindale (Burrows): Mr. Speaker, it is a pleasure for me to take part in debate on this resolution of the member for St. Johns (Ms. Wasylcia-Leis), partly because my wife is Ukrainian Canadian and partly because there are many Ukrainian Canadians in Burrows constituency, but mainly in order to pay tribute to the Ukrainian Canadian community in Canada and in Manitoba on the Centennial of Ukrainian Immigration to Canada.

There have been a number of what I think are distinctive eras in the history of the Ukrainian Canadian community in Canada. The first would be the immigration era. The first great wave of immigrants of Ukrainian descent or origin came to Canada between 1896 and 1914. There were 150,000 of them, surely one of the largest immigrant and settlement communities of any ethnic group in Canada at any time, and that is when my wife's ancestors came to Canada—the Wachniak family,

the Pshyk family, the Schurby family and the Olynck family. Three of those families eventually ended up in Gronlid, Saskatchewan, but the Schurby family originally homesteaded at Gardenton, Manitoba.

During the immigrant era, people came primarily as farmers and labourers and most of the farm families chose land that was in the parklands belt of Manitoba, Saskatchewan and Alberta. It was partly because that was the land that was available but partly because it reminded many of them of their homeland because those were the areas that were treed.

Right from the beginning, another part of the Ukrainian Canadian history was the forces that tried to assimilate them into Canadian society and some of this involved discrimination and outright persecution, for example, the interment of Ukrainian Canadians during the First World War. Discrimination took many forms and part of the result of this was that people desired to assimilate themselves into Canadian society and to downplay their ancestry and, as a result, many of them Anglicized their names. They did this not always because they wanted to but because they felt they were forced to in order to get jobs.

It was not long before another era took over and that was one of becoming successful in Canadian society, of becoming upwardly mobile and of entering professions and becoming part of the mainstream society. There are some interesting stories that come out of this quest to better themselves as a community and as individuals and to get more education and to enter professions.

For example, my wife's uncle was an engineer, a graduate of the University of Manitoba in the 1940s. He was the supervising engineer for one of the Ukrainian halls in Winnipeg and after church on Sunday, the priest and some of the parish council would go to see the construction site and to view the progress. On one of these occasions, my wife's uncle, the engineer, was there and the priest was talking in Ukrainian to some of the parishioners and saying, well, I wonder who the straw boss is in this building project, not knowing that the engineer was Ukrainian and understood what he was saying in Ukrainian, and was quite embarrassed and quite surprised and pleased, I would hope, to find out that the engineer for that project was part of the Ukrainian community in Winnipeg.

Today, some of the forces of assimilation continue and one of the problems and facts of life

that the Ukrainian community has always faced is that of either being assimilated or continuing to survive or trying to carry on in a survival mode, but this is a very strong community. They have resisted the forces of assimilation and they have tried to do more than just survive, they have tried to thrive in Canadian society and have been very successful.

One of the sayings in the Ukrainian community which I think would be echoed in other ethnic communities is that language is the key to culture. Without the Ukrainian language, the Ukrainian culture will eventually disappear, but an excellent program in 13 schools in six school divisions in Manitoba is keeping the Ukrainian language very much alive, and that program is the English-Ukrainian bilingual program which is available from kindergarten to Grade 6 and in one school division to Grade 12. Children are taught a half a day in English and half a day in Ukrainian. In addition, they study French along with other students. The contents of courses such as social studies is the same, except that the language of instruction is Ukrainian and the difference is that Ukrainian for half a day is the language of instruction.

There are many benefits of the English-Ukrainian bilingual program. The most heartwarming stories are of children who can talk to their grandparents in Ukrainian, in their mother language, and some of these people are unilingual and would not otherwise be able to communicate in their mother tongue with their grandchildren. This is the case with my children, who are enrolled in the English-Ukrainian bilingual program and can talk to one of their grandparents in Ukrainian, and except for the fact that they have been in this program, would not be able to talk to their grandmother.

Significantly, one of the benefits of the English-Ukrainian bilingual program is that if you learn a second language, it is easier to learn a third language and so when the students start to study French, their French teachers say that these are better students because they have already got a second language and so that learning a third language, which for them is French, is made easier.

* (1750)

My children have been enrolled in the English-Ukrainian bilingual program at Ralph Brown School in the Winnipeg School Division and I am grateful that they are continuing their mother's language and culture. The Ukrainian community

and indeed our entire society can rejoice that as the result of the English-Ukrainian bilingual program, Ukrainian language and culture are not only being preserved and continued, but are being actively promoted so that the valuable contribution of Ukrainian Canadians to our multicultural society is perpetuated through our children and our children's children.

Finally, I would like to talk very briefly about the contribution of the Ukrainian language churches to our multicultural religious mosaic. There is a saying that the liturgy is the pedagogy and I think that is one of the most interesting things about the Ukrainian Catholic and Ukrainian Orthodox Church, and that is that the liturgy is the pedagogy. The Ukrainian Orthodox Church recently celebrated their millennium, a thousand years of Ukrainian Christianity and they have done this by passing on their faith and their religious beliefs and values through worship, through their liturgy, unlike my tradition which has always had Sunday School in one form or another, but in their church the liturgy has been the way that they have taught their religious value and Biblical values and beliefs.

In conclusion, I would like to add my congratulations to the Ukrainian Canadian community in Canada and in Manitoba on the 100th anniversary of Ukrainian settlement in Canada. Thank you.

Hon. Harry Enns (Minister of Natural Resources): Mr. Speaker, I appreciate there is a desire to pass the resolution and I will not impede its passage. Simply allow me to add a few comments to those eloquent words that have already been spoken with respect to this subject matter.

You know, the West, the Prairies and Manitoba, share a unique way with people of Ukrainian Canadian backgrounds, heritage. My own heritage is that of the Mennonite group, but in region and in roots very similar. We share that with some of our Jewish friends as well. Boundaries were interchangeable very often, but generally speaking those of us who have traced ancestry to eastern Europe, whether it is Poland today or the Ukraine or southern Russia, make up a significant group and there is a kinship among us in terms of understanding that relationship.

My colleague, the Minister of Education (Mr. Derkach), particularly referred to the hardships that early settlers of Ukrainian background, along with

all other settlers I might say, endured in coming to this new land.

People of the Ukraine were particularly suited, coming from the steppes of their Russia, coming onto our prairie land. The Ukraine was known, while they were in their home country, as the breadbasket of Europe and produced bounteous supplies of food and will again, it is my hope, when they straighten out their system.

Not to add an unnecessary sombre note to this occasion, because I genuinely add my congratulations to the commemoration of the 100th year anniversary of their coming to our province, but it happens to coincide, Mr. Speaker, with the fact that the mover of this resolution reminded us earlier in this afternoon session of the tragedy that was imposed on the people of the Jewish community some 40, 50 years ago. We are reminded currently of the ongoing tragedy that is being imposed on the Kurdish community in the far off land of Iraq.

It ought not to be left unsaid that while the settlers of Ukrainian background were forging a new life for

themselves here on the Prairies, particularly during the drought years of the '30s and the Depression, their kinfolk were undergoing a horrendous tragedy in the homeland, induced by ideologically driven policies of land reform, land collectivization.

I will not go into the details of it, but it is worth noting that the community that we are honouring and commemorating on this occasion with this resolution have a long and tragic history in the struggle for their very survival and one wishes them continued prosperity and health in this country and freedom and liberty in their home country. Thank you.

Mr. Speaker: Is it the pleasure of the House to adopt the motion? Agreed.

Some Honourable Members: Agreed.

Mr. Speaker: Agreed and so ordered. Is it the will of the House to call it six o'clock?

Some Honourable Members: Six o'clock.

Mr. Speaker: The hour being 6 p.m., this House is now adjourned and stands adjourned until 1:30 p.m. tomorrow (Thursday).

Legislative Assembly of Manitoba

Wednesday, April 10, 1991

CONTENTS

ROUTINE PROCEEDINGS		University of Manitoba Chomiak; Derkach	763
Ministerial Statements		Independent Schools Chomiak; Derkach	763
Federal Assistance for Status Indians Gilleshammer	754	Health Advisory Network Cheema; Orchard	763
Doer	754		
Alcock	755		
Tabling of Reports		Crown Corporations Ashton; Manness	764
Annual Report, Seniors Directorate Ducharme	755	Nonpolitical Statements	
Return under Sec. 20, Public Officers Act Manness	755	Holocaust Awareness Week Chomiak	764
		Reimer	765
		Carr	765
Oral Questions			
Aboriginal Issues Lathlin; Downey	755		
Status Indians Lathlin; Downey	756		
Assiniboine River Diversion Doer; Enns; Downey	756		
Crown Corporations Carstairs; Manness	759		
Kurdish Refugees Carstairs; Downey	759		
Manitoba Sugar Co. Penner; Praznik	760		
Sugar Beet Industry Penner; Findlay	761		
Mental Health Care Wasylycia-Leis; Orchard	761		
Mental Health Facility - Winnipeg Wasylycia-Leis; Orchard	762		
Education System Chomiak; Derkach	762		
		ORDERS OF THE DAY	
		Debate on Second Readings	
		Bill 3, Coat of Arms, Emblems and Manitoba Tartan Amendment Act	
		Friesen	766
		Findlay	773
		McCrae	776
		Reimer	783
		Laurendeau	789
		McIntosh	791
		Private Members' Business	
		Proposed Resolutions	
		Res. 4, Centennial of Ukrainian Immigration to Canada	
		Wasylycia-Leis	792
		Chomiak	794
		Mitchelson	796
		Derkach	797
		Lamoureux	798
		Martindale	799
		Enns	800