

education and more cosmopolitan outlook, and by reason of the necessity of nations to draw more closely together. The last war taught us that there are no superior races and no inferior races.

We believe there are natural processes which assimilate the individual far more effectively than the arbitrary hand of power; we have seen before our very eyes the formerly unbelievable mixture of the races of Canada by inter-marriage become assimilated. And we see in this union a force more powerful than even a San Francisco or London or New York Conference in welding together the people of the world, in that the union is more sincere and therefore more binding, unhampered as it is by expediency and political jockeying for place.

We see before our eyes the picture of the original immigrant, poor and illiterate, but hardy and determined, tracking his way to the homestead many miles away from the nearest homestead, fencing, plowing, brushing, seeding, reaping, meanwhile building a hut to live in, marrying, raising and educating a family, participating in the social, cultural and political life of the community, his children winning scholastic and civic honors, rising from poverty to comfort, saving his earnings, acquiring new holdings, and finally ending a long and useful life by succumbing only to the grim reaper who takes us all in his stride.

This is not the time to discriminate or differentiate, but to settle and allay. The Atlantic Charter and the Four Freedoms should be more than mere posters set up for display. The last war should have been a victory not only over a common enemy but over ourselves, as well as a victory of reason over intolerance.

With charity towards all, and malice towards none, let us implement things we fought for, or should have fought for. If we believe that men are created free and equal, let us, in the words of Franklin D. Roosevelt, "distil some real achievements out of the dregs of present disaster—and remembering the words written on the Statue of Liberty, let us lift aside new golden doors and build new refuges for the tired, for the poor, for the huddled masses yearning to be free."

The CHAIRMAN: That is a very fine presentation, Mr. Solomon. Might I ask what is the general racial language of the Ukrainians who might like to come to Canada, is it Russian or Polish?

Mr. SOLOMON: Ukrainians speak the Ukrainian language. As to their citizenship, I would not know what percentage would come from any particular country. A great percentage of them were in all probability citizens of Poland, and others might have been citizens of Rumania and of Russia. I have no statistics, sir. I doubt very much whether statistics could be obtained to show the percentage of the people among these refugees coming from Russia, Poland, or some other country.

The CHAIRMAN: They would probably speak the language of the country from which they came?

Mr. SOLOMON: In addition to their Ukrainian language, right.

HON. MR. HORNER: I might say, Mr. Chairman, as one perhaps more intimately acquainted with the Ukrainian people in Western Canada than any other member of the committee that I have lived nearly forty years at Blaine Lake, where half the people are Ukrainians. Krydor is purely Ukrainian, and there is a whole settlement at Redberry. With this experience I can endorse everything Mr. Solomon has said. Never at any time have I been opposed to immigration. I have always thought that it was narrow-minded to oppose it. I may say that the men who did actually work, even in the so-called years of depression, were Ukrainians. In 1930 they were never idle, they were willing to work and were able to secure a job. I know of many cases to-day where these Ukrainians have plenty to retire on, and the members of their family have been