

some things for the Indians. We have improved their standard of living, and opened the doors of opportunity for their integration. In 1951 we were educating 26,000 Indian children, and by 1961 the number had risen to 43,000. That is making progress. We are attempting to do something for these people in order to bring them into the Canadian stream.

We have integrated immigrants—they have been a great boon to us, and in my opinion we can never have too many—by “Unity through Diversity”. To all of our people we can truthfully say, as we can say to the Freedomites, we have no cultural imperialism to impose upon them. We welcome contributions from all people.

The Freedomites find few people to speak up for them. In all my years I recall very few articles in the press or in magazines that were in the least way sympathetic to them. No group can be that bad. The views of these people cannot be all bad, nor our views all good. It is time for us to find out what makes them do what they do. Why will they not fit into the Canadian mosaic?

Pictures of the Freedomite trek have been sent around the world. They have issued a pamphlet which no doubt has currency, and which needs some reply. It reads as follows:

We are going where our destiny lies, with our fathers, husbands, brothers and sons at Buchenwald.

That is the term they use. They then go on to say:

Now we, the mothers, wives, children, the aged are going there to complete the transplanting. Why we the children follow in line with our fathers and mothers? Because we fear we will be taken again from our parents and will undergo again the same experience, cold hunger and separation as we have went through in the New Denver Dormitory.

The statement continues:

You consider us third-class citizens, not worthy of having homes or land, of having a family and our own way of lives, of having children and bringing them up satisfactorily according to our religious convictions. You wish to solve our problem with the complete liquidation of our group. If that is your true desire, good. Do with us as you wish. Do with our bodies as you think necessary—soap, fertilizer, handbags, lampshades and bind your books with our hides.

One would think we were talking about Russia or Nazi Germany. Instead of that, these

people are talking about Canada in that extravagant language. When that statement receives a certain amount of publicity, it will have the effect of blackening our good name. It is valuable propaganda for our enemies and may well be misunderstood in the newly-developing countries. If we do nothing, things may get much worse. This we should not permit.

I have already said that what I have read in the papers over the years has not made pleasant reading, nor has it been such, I suspect, as to instil in Canadians generally any sense of self-satisfaction or well-being. If most Canadians are like myself, they are, to say the least, uncomfortable about the situation.

The problem certainly has federal and provincial, as well as national and international, implications. So long as there is overt resistance to civil authority, attended by continuing outbreaks of burning, dynamiting and exhibitions of nudity, the attention of the country, and indeed of the international community, must be drawn to the fact that our national house is not in order or that, at any rate, it houses some pretty unruly tenants.

Although the problem appears to be centered for the time being in British Columbia, and particularly in the Kootenay district, its manifestations have been felt across Canada. In no sense can the problem be dismissed from the minds of the rest of us on the basis that it is exclusively the problem of British Columbia. Indeed, at least in my view, the problem has been one for all of Canada from the day on which the immigration authorities here in Ottawa granted the Doukhobors entry into Canada—the promised land!

There has been, it is true, some investigations of the Doukhobor problem at the provincial level: consultative committees, for instance, have been set up from time to time by the Government of the Province of British Columbia, which in the recent past has been the area most directly affected. I have indicated that there was one such committee in 1952. However, so far as I am aware, the problem of the Doukhobors which, as I have said, touches and concerns the federal authorities as well as more than one provincial authority, has not been investigated by any independent, quasi-judicial tribunal which is national in character, since the royal commission of 1912, and that was fifty years ago.

Accordingly, if my motion carries, the Senate itself will establish a special committee to investigate and report upon the Doukhobor problem in Canada.

Honourable senators, in the motion I have put before you I have deliberately focussed attention on the Sons of Freedom, the most radical sect among the Doukhobors, but I have not limited the investigation to the Sons