

in connection with another minority group which had proved to be non-assimilable in that province. Those were the Hutterites. In order to save those people from being burned out of their homes, their barns and their belongings, we had to put through what was known as the land sales prohibition act. Having taken the stand that we would help these people, and that we would preserve peace, order and good government in the southern part of the province, we found ourselves up against the federal authorities who had brought those people in under a special dispensation. The federal government disallowed our land sales prohibition act and left us without the means of protecting these people. The Hutterites had established themselves in communities. They had grown in numbers in those communities or, as they were called, colonies. Their birthrate was such that every now and again they would have to swarm, like bees, and they would go into another section of the country a short distance away. With their accumulated communal savings they were able to buy up the best land in the province. The people in the country began to get vexed, because their sons were overseas fighting to preserve what is best in our way of life, and offering themselves up as a sacrifice for those things; and while they were away the older folks could not work the land, with the result that the Hutterites would buy it up, with cash—they would pay good prices—and in this way obtain the best land in the country. Alberta's people found it necessary to ask their government to put through a law which would prohibit the buying of further land by those people for the duration of the war.

The same was true of the Japanese. They were getting hold of the best land. They were moving in, in a communal way. Their labours were such and their standard of living so low that they could save money. They can outdo a white man any time in saving, because of their simple wants, and they can accumulate gradually until they own a place.

That is the situation we faced. There was no wonder the authorities in Alberta insisted upon having written into the agreement between the British Columbia security commission and the government of the province that clause which requires resettlement of the Japanese when the war is over. I believe we have about 2,800 of them.

Mr. MITCHELL: I believe the figure is 3,680.

Mr. LOW: I am speaking particularly of those who were brought in by the commission. They have constituted a real problem ever since they came in, not because of their law-

[Mr. Low.]

lessness, not because they do not mind their own business and not because they are not good workers—because they are. They are splendid workers, in every respect. My sympathy goes out to them. They are good people. I know.

This is the situation, as I observe it. In southern Alberta the white people treated those Japanese with the utmost respect and decency. The first time I visited those people, in the capacity of minister of education of the province, I went into the schools and found out how they were getting along. Some of the Japanese boys and girls said to me, "This is the first time we have ever been accepted in a community, the first time we have been allowed to go to dances and to enjoy ourselves with the other children in the schools." But one could see that they were not happy.

The problem, however, was that, as they came in from British Columbia, the Japanese became the preponderant group in many of the school classes. Now, if they are to be allowed to stay in Alberta, all of those communities in southern Alberta will, without question, become Japanese. What are we going to do about it? Japanese teachers in the schools; Japanese professionals? It is inevitable that the white people in these communities would gradually have to move out because, as I say, the Japanese are non-assimilable with the whites. They do not wish to mix with the whites. I am not taking the white man's side of it. But many of those boys and girls did tell me this: "We are not happy".

Why? There is a right good reason, and we should take note of it. This has not been mentioned to-night in all the debate. Any time you have in your country a non-assimilable minority, those people cannot be happy because eventually they will build up an inferiority complex. A racial inferiority complex can end in only one thing, and that is racial prejudice and hatred. That is the problem we have to face, more than anything else.

They have a right to happiness; they are seeking happiness. My judgment is that we in Canada have the responsibility, in the first place of bringing them here and of settling them here; and it is our responsibility to see to it that everything is done to help them find happiness. I think the only place where they can find happiness is among their own kind. When I say that I mean no disrespect to them. But get them among their own people. It seems to me we can afford to help them get back to their native land, back among their own, and help them to reestablish themselves over there. If it is necessary, after