

not and the C.C.F. members know they are not. There are too many fine men and women in British Columbia who belong to the C.C.F. party to endorse any such ridiculous attitude as that. We know that we have ninety-four per cent of the people of British Columbia behind us. We British Columbia members, Liberals and Conservatives, are warning the government and the members of parliament that no longer will British Columbia be pushed around on the Japanese problem.

Mr. LOW: I hesitated quite a long time before deciding to take part in this debate on the estimates of the Minister of Labour; but several phases of both problems which have been mentioned prominently here since last evening I believe it would be wise for us to have placed before the committee. I am not going to take very much time in placing two matters quite firmly before hon. members to-night for their consideration. Before I do so, however, I should like to say this: I have gone carefully over the report submitted last night by the Minister of Labour, and I must say that reading the report, and having a knowledge of some of the things that he has been doing over the years, I must congratulate him on a job well done. I know he has a very difficult position to fill, and I do not intend to complicate it at all by anything I shall say here to-night. Rather it is my hope that I shall be able to give a suggestion or two which might help. First, I wish to deal briefly with the Japanese problem, chiefly because for a good many years I have been familiar with the problem, and also because as minister of education of Alberta it was I who insisted on having written into the agreement between the British Columbia security commission and our department that clause which requires that the Japanese shall be resettled after the war.

Certainly I have no prejudice against the Japanese; I have no hatred; but I know their problem, and I want to present three or four facts for the consideration of hon. members so that they will understand a little better what the government is trying to do, and the problem the government faces.

I recall many years ago, when a sugar factory was first established in the town of Raymond, Alberta, that the beet growers brought to this country, particularly into southern Alberta, a good many Japanese. They thought they were getting cheap labour, and they did. For a number of years the Japanese did the field work. They did it cheaply and they did it well. They lived in the community in harmony and at peace; they bothered nobody. They increased in numbers; their birth rate was high. They

established a Buddhist church in the community of Raymond. They brought the Buddhist priest into the community and he taught the people. I went into that community as a school-teacher and I taught the boys and girls, the sons and daughters of the original Japanese settlers. They were in every class that I had in high school in all the years that I was there. From them I learned to know some of their problems. I met their fathers and their mothers. I saw and observed the work they were doing on the farms.

In the years between 1902 and 1926 the original Japanese settlers who came in as cheap labour showed exactly what Japanese can do. Not only were they cheap labour to begin with, but they lived so economically and with such care, every one of the family working industriously in the fields, from the little child up to the grandmother; out in the fields labouring among the beets, that by 1925 and 1926 they owned the land and the white people in the community were working for them. That became a problem, because just as soon as a group of people like that, who are considered to be a non-assimilable minority, form a community, as they will form a community in order to find happiness—and we do not deny them the right to seek happiness and abundant living; that is their right—but whenever they congregate into communities and they try to live their own lives in their own communities and come into conflict with the white people in the field of labour and in the ownership of the best land in the district, it is inevitable that bad feeling will arise. I saw that feeling gradually rise higher and higher. Eventually there grew up in the community between 600 and 1,200 of these people, and they constituted a real problem. In all of the time I lived in that section of the country, I can recall only one Japanese who ever married into a white family—just one, in all those years. So that when we talk about intermarriage, I think it is pure stupidity. It just does not happen in this country.

I shall make just one reference to the one family where there was intermarriage with the whites. The children became outcasts on both sides, and unhappiness resulted.

One thing further I wish to mention. By the time war broke out and a serious situation had developed in British Columbia, the government set up what was known as the British Columbia security commission. At that time we had a real problem in Alberta, particularly in the southern part of the province. As hon. members will recall, the provincial government was up against the necessity of taking action