

Against the communist drift, there is an organization in the United States to promote a better fraternal spirit among the foreign-born. One aim is to eliminate the barriers of prejudice, first of all between settlers from the different European nations, so that along with this fraternal advance there may come consciousness of being American.

In the younger generations the barriers of race and creed are less pronounced. Language distinctions are modified. Some traditional prejudices may remain. There are home influences worth preserving; but the greatest gain would be to improve social conditions in Canada so that the homes of the workers can be maintained on a fair standard of comfort irrespective of where the breadwinner may have been born.

I assure the minister that although I have some few further remarks I shall not speak beyond five minutes to six o'clock. I should like to say a few words concerning foreigners. Most hon. members were born in the old country or have been descended from parents who came from the British Isles. Therefore it is possible that most of us cannot view this matter from the standpoint in which it is regarded by the foreigner.

People in this country look upon foreigners in two different ways; one view is rational and the other mystical. The rational view is that in which the Christmas spirit obtains, the spirit of that time of the year when we are disposed to forgive and give presents to our worst enemies; briefly, the reasonable, charitable spirit. The mystical view is the one we take towards foreigners in times like these. It smacks of discrimination and prejudice. I think that view is based more or less upon the so-called vulgarity, the crudity or oddity of the foreigner in question. Recently I received a communication from Edmonton in which was the statement that there was a movement afoot to deport a number of unemployed from Canada to the land from whence they came for no reason other than that they have become a charge upon the country, and are starving to death.

One of the hon. members for Winnipeg mentioned something about communism. In view of the circumstances under which most of these people live I wonder why we have not more communists. I believe the editorial in the *Ottawa Citizen* of May 3 places the facts very clearly. Because those people came here on the invitation of the government and as bona fide future citizens they should be given careful consideration, and we should keep them in mind when we are considering the resolution now before the house. In my view the only way to handle the foreign situation in Canada is by extending a helping hand to foreigners, by meeting them half way and

[Mr. Luchkovich.]

giving them a square deal. There is no doubt in my mind that if we do that they will make as good citizens as we could wish.

The suggestion is made that a large proportion of foreigners are communists. I venture the prophecy that if one hundred Anglo Saxons—English, Scotch or Irish—were placed in any one of the old countries and had to live in the conditions obtaining in those countries there would before a great length of time be a revolution led by a group of communists composed of the aforementioned Scotch, English and Irish.

Mr. QUINN: Especially if the Irish were there.

Mr. LUCHKOVICH: I think we should take a charitable stand, so far as the foreign element of our population is concerned. I hope the government will re-consider the matter of deportations, and that as a result none of these men will be deported simply because they are hungry, through no fault of their own. They have descended from a virile type. They have come from countries about which Goldsmith has written:

Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay:  
Princes and lords may flourish, or may fade;  
A breath can make them, as a breath has made;

But a bold peasantry, their country's pride,  
When once destroyed, can never be supplied.

These people are of peasant stock and make the best farmers and citizens. We in this country do not take the proper attitude towards them; our text books are not written about the lives of people in Canada. I think we should adopt the suggestion set out in Upton Sinclair's book called "The Jungle" of writing our literature around the lives of our own people. If that were done we would do much toward dissipating the present prejudice existing towards the foreigner.

I have still a few remarks to make concerning the back to the land policy. I do not believe that policy can be successful until we put men at the head of the farms who have had wide experience. So far as the foreign races are concerned, given the least help there is no doubt they will be able to stand on their own feet. They spring from a virile, frugal and hard working class of people. The only way to make a success of the back to the land movement is to divide some of our western country into huge government farms, and to put experienced farmers at the head of them. To place on government farms men who have never had farming experience would be folly and suicide. If