

MY Christmas message to you is not simply a pretty little greeting card with ribbons on it. It is an earnest request that you get to work.

Get Consumers Cooperatives—consumers organizing their own retailing outlets, these retailing outlets organizing their own wholesalers, these wholesalers organizing their own sources of manufacturing plants and sources of supply—is structure. Cooperatives are so organized that you cannot help assisting your neighbours at the same time as you benefit yourself.

Start co-op grocery stores, filling stations, farm supply depots, credit unions. Invite anyone of any race or religion to join who will. Working together for common economic purposes, you will find the usual social cleavages of race and religion (by-products of a cut-throat, dog-eat-dog, profit-at-the-expense-of-your-neighbour economic system) disappearing. Your common economic interest will provide a basis for spiritual unity. You will be drawn together, first in

Co-operatives for the New Year

Dr. S. I. Hayakawa . . .

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the state and provincial boundaries, your own communities, then across and finally across national boundaries, with fellow-cooperators all over the earth of every race and creed.

PEOPLE WILL WORK TOGETHER

DON'T tell me that the people in your community will not work together. If fishermen in Nova Scotia, migrant workers in California, negroes in Chicago's South Side, working men in Sweden, Denmark, Norway and Finland, trades union men in England and Scotland, independent farmers in New England, Ohio, Kansas, Missouri, Wisconsin, and Saskatchewan, and college professors in Evanston, Illinois, can learn to cooperate, anyone can. Already tea plantations, oil refineries, shoe

factories, agricultural fertilizer plants, flour mills, tractor assembly plants, huge insurance companies, and steamships are owned by consumers cooperatives. But all these million-dollar enterprises began in little hole-in-the-wall local societies, such as you will have to start with.

A cooperative started in your community can get immediate help from already established larger cooperative organizations. These may be close at hand or far away, but they will be equally eager to help you get started. Your cooperative will unite the interest of the diverse elements in your community; the practical housewife or consumer whose principal interest is in lower grocery or gasoline prices, the religious or humanitarian ideal-

ists, as well as the intellectual utopians. It will enlist the talents of accountants, clerks, salesmen, mechanics, writers, speakers and artists. It will provide employment, as your cooperative grows, for more and more people, with a big future for the talented. It will keep the money in your community from being drained away by outside corporate interests. And finally, it will unite, in practical everyday terms, common sense and sound business practice with the highest ideals of human brotherhood.

A MERRY CHRISTMAS to you, and a Happy New Year. And to make sure that the New Year and subsequent New Years will be happy, stop talking about discrimination and the inequality of opportunity. Start building and creating those social structures that will ultimately make social cleavages, whether of race, of religion, or of class, as antiquated and about as absurd as astrology, witchcraft idol-worship, or head-hunting.

IS there race prejudice in Eastern Canada? Yes. But the answer is too cryptic and apt to be misleading. There is among many sections of the public, not all, a group attitude toward negroes, French-speaking Canadians, Jews, Syrians, Japanese Canadians, and others. Here as elsewhere you will hear that "Jews are all alike", that "negroes are no good", that "Syrians are yellow". But you will also hear of a "good" Jew, a "good nigger", a "good" French Canadian, and even of a "good Jap". In short, these are unconsciously accorded the doubtful honour of being one of the "emancipated". The strangest thing about it all is however that these "good" fellows are not necessarily everything that their usually recognized group is not. But the probable truth is that these have only been individualized in the minds of the people with whom they come in contact. So with respect to these "race prejudice", as such, practically disappears.

After all, what is race prejudice? Is it not only a group attitude or rationalization—a preconceived notion whether it be resulting from physical differences, self-interest, or plain ignorance? There is no denying that we Japanese Canadians wear a distinct racial mask, and it is useless to try to discard that mask. Naturally the general population finds it easier to classify us than to individualize us. Almost every new acquaintance will have some preconceived notion about

Prejudice and Personality

By Cam Omori

The essential problem facing the second generation as seen by a local Nisei now adventuring in Eastern Canada.

you—whether that notion was derived from cursory travel in the Orient, magazines, newspapers, or Gilbert and Sullivan.

This individualizing process is not of course an easy one. It used to be that a "greasy Italian" was either a restaurant keeper or a workman, a "nigger" always a labourer. That young Chinese without his laundry bag is not shuffling off to wait on ignoble guests at his "two-bit" cafe. He is an engineer on a Government housing project. Occasionally you will hear of Japanese Canadian doctors, nurses, stenographers, engineers, and tradesmen in the East. Not a few have been accepted into the ranks of the Canadian armed forces.

HERE in the hurly-burly of everyday life the so-called Japanese problem of the Pacific coast is all but forgotten—overshadowed as it is by greater issues. So far as the attitude of Eastern Canadians as a whole to this particular problem can be described—the best that can be said is that it is vague and nebulous. It is of course that a lack of concentration of large numbers of peoples of Japanese descent has prevented a deep fixation of group attitude toward these peo-

ple. The longer one lives in the East, the more it seems that perhaps one reason why it is often considered that the relatively few Japanese Canadians east of the Rockies fare better with their fellow Canadians than in the coast province, is that here there is greater opportunity of asserting one's individuality among the Canadian public. In many cases the only alternative is practical isolation.

It is a simple fact but nonetheless an important one that this problem of individualization is perhaps one of the chief personal problems faced by a second generation in the East. It is not always easy. People will not know how to approach you. Do not lose your temper if you receive patronizing smiles from well meaning persons whom you suspect to be of less than mediocre intelligence. It's better than to receive no smile at all. Patience, tact, sociability and frankness will get you further than apathy. CO living in the East is in many respects a lesson on life itself. Can this lesson be applied to second generation in British Columbia? One would think so. To urge that the second generation strive to become individualized in the eyes of British

Columbians is perhaps more easily said than accomplished. But this seems to be a fundamental necessity. To do this will require first a realization in the second generation himself that he possesses a distinct personality inferior only to nobody's. Perhaps from the Nisei viewpoint—the second generation problem of adjustment is too the problem of life—call it human relations, call it soul searching, call it if you wish the socio-psychological approach, or call it simply personality of development.

To the leaders and teachers and parents falls the difficult task of searching out, strengthening, and rounding out the Nisei (and third generation) character. In the final analysis, although we do not travel through this life alone, everyone must learn to walk by himself. In teaching the Nisei to walk, we must start from the individual, preferably from childhood.

Canadians on the whole are essentially fair and broad minded people. Nowhere is this more apparent than in Eastern Canada. They are a hard headed practical people whose way of life may best be described the enterprise system. Is it not a source of comfort to many minorities in Canada that the Canadian tradition is that the state is only a voluntary creation of individual citizens responsible to them and designed primarily to protect their liberties? This tradition offers us a way of taking the sting out of race prejudice through the process of individualization.

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<p>KOKONOYE KAI Japanese and Canadian Chrysanthemum Society Vancouver, B. C.</p>	<p>Powell United Church 500 Powell Street</p>	<p>Powell United Church A.O.T.S. 500 Powell Street</p>	<p>Powell United Junior Church 500 Powell Street</p>	<p>Japanese Lodging House Association Vancouver, B. C.</p>