

The New Canadian

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A paper published by and for second generation Japanese in Canada, and devoted to their welfare as citizens of Canada.

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How Shall We Face A War

SOME plain and blunt talking from London, Washington and Tokyo has hung out the danger signals that a "showdown on the Pacific" is very close—closer perhaps than has ever before been true in history.

Japan has despatched a special envoy to Washington in what is described as a last attempt to effect an adjustment of relationships between the two Pacific powers. And though millions on both sides of the Pacific earnestly hope and pray for a reconciliation of differences that will shut the spectre of open war from our shores, the gulf to be bridged is a vast and difficult one. Indeed, in many quarters, there is said to be but little prospect that Ambassador Kurusu's vital mission will be successful.

It would thus seem that we are facing today a crisis that overshadows all those that have gone before. And though we are apt to shrug our shoulders, to display a lack of concern, to consider this "just another newspaper crisis," there can be no gainsaying that peace hangs on the balance more delicately, more precariously than ever before. If this last attempt to define a basis of settlement fails, there can be, it would seem, no turning back from the divergent paths that Japan on the one hand, the United States and Great Britain, on the other, have been following for the past decade.

Admittedly there is little that we can do,—little that we, Japanese by race, Canadian and British by birth and education, can do to avert this tragedy that comes so close to us now.

But if we can do nothing to prevent it, at least we can be realistic enough to face it squarely. And facing it squarely, we can assuredly prepare ourselves to bear the sorrow and the bitterness that inevitably will come our way. We need now to place our assurance in the inherent tolerance, good sense and decency of our Canadian neighbours and the democratic way of life. And we need now to ask ourselves how best may each one of us, as an individual, bear ourselves with courage, with honour and with dignity, no matter what order of conflict looms before us on the Pacific.

A Bridge For Understanding

ONE of the most frequently urged, and certainly one of the most valuable means by which difficulties arising from racial prejudice and misunderstanding may be solved is closer contact between second generation Japanese and their Canadian neighbours. Closer contact that leads to knowledge, knowledge that inspires friendship and confidence, are rightly seen as invaluable channels through which the flow of Nisei life may mingle and become merged with the larger stream of Canadian society all about us.

The Young People's Christian Conference recently concluded in Vancouver laid due stress upon this point, urging that the Nisei make a conscious effort to maintain old contacts and to cultivate new ones. That view was echoed in emphatic terms by a Canadian youth leader, representing a large body of young Occidental Canadians, who are well known for their sympathetic viewpoint and tolerant attitude to minority groups.

No group in our own community is more favorably placed to take the lead in such work than our Christian youth. Their spiritual beliefs provide a common and inspiring ground for communion and goodwill that overrides the factor of race; their institutional organization makes possible close and active association with other Canadians. The rest of the community may well look to them for singular zeal and initiative, for leadership by precept and example, in this great work of bridging the gap between our own lives and those of our Canadian friends.

The part of the auto that causes the most accidents is the nut behind the steering wheel.—Confucius.

Add old gags: No major casualties in Niseiville's seasonal epidemic of conferencitis.

Some of us are afraid that the ceiling on wages will take the roof from our heads.

The marriage problem is getting solved in spite of all our discussion.

C-U-RS-O-R-Y

C-O-M-M-E-N-T-S

By CARL KONDO

This was the color and sound of life, he said. There was something about the man, a kind of detachment from his surroundings to give meaning to that observation. He was a short man, mousy, yet not sleek. Unusually penetrating, his metallic gray eyes betrayed the sharpness, the steel of his mind. You couldn't imagine him as denizen of any "skid-row" after catching a glimpse of him.

Here were men of all classes and ages, observed the gray-eyed man. He pinched thin lips about a juicy cigar. Look them over all, and ask yourself this: why are they wanderers, drifters with no good future? Only the pangs of a few half-remembered memories occasionally stir these shadow-men into a realization of what they have become.

They are men without any ties. In the past they would not accept the rules of society, the responsibilities of normal men. You think you are looking at shattered wrecks of what were men, my boy, but you are wrong for these were never men. Immature, un-adult, they refused to accumulate the ties of family and if, he said, you were to examine them in detail you would surely find in each a weakness which prevented normal life.

Now undoubtedly many of these men were handsome and intelligent and came of the so-called "upper classes." But one and all, they were men unable to find some woman willing to share with them the experiences and richness that life offers to healthy human beings. Some did, perhaps, marry, but due to a defect in character were unable to hold their women.

And thus we come to a certain thought, he declared, seemingly speaking to himself. Therein lies the value of women, who very seldom have much in the way of greatness other than the symbolism of man's genius. I see you are perplexed, he said, and I will admit that the thought is ambiguous. I shall rephrase it in this way:

The average woman is not profound, offers little in the way of originality of thought and action, seeks forever for a routine security based upon materialistic concepts. What she offers is a kind of incentive to some men to strive for greatness in giving him an object to release all the latent power of his being. That is to say, through her and for her are brought to the surface those Godlike qualities in every man which we call constructive.

He smiled thinly. Lad, man is a mass of contradictions. Woman is not. Look at the men on this street, or any "skid-row" on the continent. Consider the force of finding a direction for your abilities. You will see that I mean.

He went down the street in the direction of the bridge. When he was gone, the street seemed to have lost much of its atmosphere.

LETTERS to the EDITOR

Editor, The New Canadian—

Dear Sir . . . I am an ardent reader of "The New Canadian", a paper which as a whole is far superior to any Nisei journal in existence along the Pacific Coast. But when it come to "Femme Fare" . . . that nine inch column devoted to women's interest, I shudder.

I do not know Cinderella personally, and so through the medium of your paper, I wish to offer a few suggestions. Really now, Cinderella, you don't believe in the sentimental, sloppy, impractical tripe you give us each week. How about getting down to earth sometimes, and giving us practical constructive suggestions on how to run a home, how to keep a man contented, or how to make 50c stretch to \$1.00. A few good trustworthy recipes would be appreciated too. It seems that a lot of good space is being wasted on trash. How about it, Cinderella?

YURIKO T.

City.

Negro Youth

What is most needed for the advancement of Negro youth today is exactly what is needed by all other youth—a conviction of life's deeper opportunities. Inter-marriage and social intercourse are superficial aspects of the racial problem, yet presumably because the white population has long been benumbed by the superficial, these topics loom large in most discussions of race. Even work, undeniably important as a universal social right, is not the real answer to the Negro's need. What everybody needs from society is an acknowledgement of his human worth—but the higher the worth, the more inexcusable the challenge: What can you give in return? —

Americans have an unquestionable obligation to secure opportunity for minorities by removing from all paths the hard pebbles of senseless prejudice. A Southern Governor who discharges from the State's employ white advocates of inter-racial co-operation in higher education has no sounder basis for his intolerance than others

Editor, The New Canadian—

Dear Sir . . . Once again I wish to extend my praise to such an organ as this, through a newspaper, the voice of Niseis trying to solve the unhappy problems of society and unfortunate circumstances surrounding them.

Of course there is a lot being done by many young Niseis who are guiding our destinies under their brilliant leadership as witnessed in the many youth conventions recently, but as an expression of thought, the "pen" is a mighty sword too.

S. KUWAHARA.

Vancouver.

Editor, The New Canadian—

Dear Sir . . . Since my acquaintance with the Nisei of Buddhist faith is rather limited, it was with considerable pleasure and interest that I read about your accounts of their annual conference.

I understand that these young Buddhists comprise a goodly portion of the second generation Japanese. This being so, their pledge of loyalty to Canada is heartening and reassuring.

At this crucial hour in our nation's history, I wish to encourage you Niseis—be you of Buddhist or Christian faith—to demonstrate by word and by deed to the rest of us Canadians that you are every bit as loyal and true to the country of your birth as we are, in order to clear away the clouds of suspicion and doubts which have risen in the minds of the Canadian public about you.

C. L. W.

Vancouver.

who use the disenfranchised Negro as a threat against their political opponents. But even prejudice is a superficial barrier. Many a man has grown great in spite of it . . .

. . . an evidence that racial competition is somewhat aggravated in centres where prejudices understandably deeply rooted obtain, indicate that a goal higher than mere economic equality must be sought by all concerned.

Christian Science Monitor.

A Good Book . . .

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