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How can music move like creatively

Add. MSS.

Major Problems Groups:

We are the younger generation Japanese, we do not know what the future holds for us but it is possible to regard our problems as an opportunity to live creatively.

By coming out here to Tashme, we have learned something about life,--that some aspects are helping us to live creatively. Such as learning how to chop wood, seeing how potatoes, carrots etc. ~~grow~~ are grown

We have learned how to live unselfishly and have found a better way of living among ourselves. If creative living involves, the spirit of unselfishness, the quest for friendship, then we find that at Tashme, we are a little nearer to living creatively. As for ourselves, we are learning to live creatively and are developing the capacity for friendship, which we really value.

The world at large sometimes seem unfriendly. Despite the fact that our surroundings are unfriendly, God is supreme and is good. Therefore when things doesn't seem too good, by following the example of Jesus at all times and doing as he would do, everything will turn out for the better in the end.

Jesus met the unfriendly universe by self-sacrifice. We have found out that, that is true. Just because the other person doesn't like us that doesn't mean to say you have to dislike him. Even if the other person hates you, if you try to be friendly toward him, eventually, when he gets to know your way of doing things despite what odds are against you, he will respect you for it.

The key to the understanding of Jesus was, his life of self-sacrifice, in order that through these sacrifices the unfriendly world might become friendly, in order that world might be in harmony with the will of God, his father.

We believe that the thing that makes Jesus not only unique but one su preme example, is his

identifying himself with every man's need, his capacity to put himself in the other man's place, understand life from that man's point of view in order that he might win such a man to an understanding of God's will, find life and in order that, that man might live life to the fullest in order that man might live life creatively.

If we are to live life creatively we must follow in his steps, we can not lift ourselves up by our own boot strap, so must seek aid from others. We can not keep our emotions that was aroused in us while at camp this week-end. The more unfriendly the universe seems we see the need for God's teaching more and more and we will carry on our shoulders the burden of the others and refuse to hate people that hate us. We must buy them with our capacity to endure things uncomplainingly and get them to do and and to think our way.

When we see the missionaries and teachers in Tashme carrying on with their work against many odds and still enjoying it, how can we help but follow their examples to try to live creatively.

67
63
24

✓ 1 page 24 lines

Alice Group

HOW TO LIVE CREATIVELY

With the enlightenment glimpsed from the inspiring addresses of Rev. Larke and Rev. Grant, our group endeavored to further seek the ways and means of living creatively.

Its characteristics, we found, were:

(a) a sincere sympathetic understanding

(b) a consciousness and thoughtfulness to think before we acted, and to do the best that we could in each situation

(c) a noble goal in life, (whether immediate or in the future) towards which we would strive to reach, which even if not completely gained, would still give us the satisfaction in the endeavorment to attain this goal.

An illustration of creative living, when a break occured in relationship between people, was observed. In such instances, we should draw on that inner source of comradeship which would lift us out of ourselves to help bridge the gap and arrive at the truth. Often, we learnt, we have to sacrifice our egoistic outlook, suffer loss of prestige, but that in a frank open discussion, where we are careful not to oppose and put the other on the defensive, there would be very few people who would be unwilling to co-operate in discovering the truth.

Are we always right or does the other person's background circumstances and reasons justify his view points?

An interesting question was, "Yet,how are we to know the right from wrong when there was no check but your own self?" Ever constantly should we be loyal to that which we know to be right, even in little things, as, was pointed out, one's nightly toothbrushing rite. There is a code in life to which our conscience replies at every turn, and if we fervently search for the right, the more we come to distinguish this. Too often it is the tendency to avoid deciding, but in creative living this code is so sensitive and alive that we feel freer and happier in following it -- a continual day by day growth.

Frequently, when we suffer soul-searing prejudices and ~~accusations~~ barriers through interferences by our own families, friends, or governments as a result of firmly believing what we know to be the right, if at such a stage we honestly decide what is to control our lives--the interferences

or the truths, we can never be inwardly defeated although seemingly outwardly. The kindled convictions would help us to hurdle these obstacles with faith, courage, and hope.

By these means, a common bond of fellowship is eternally widened, life is richer and the more abundant. Living is Creating!

37 lines @ 80
→ 80/50 + 37 @ 60 = 146/3 = 49

43 — 1 page about 20 lines

Cover — 1
1 — introd
Luke 2 —
Alec — 10, 11, 12, 13
Disc. Alec, Luke — Jim, Fred 14, 15, 16

39 lines @ 80/50 = 59
Yuki 17, 18
Worship dr 19, 20
Kay 21, 22, 23

Alec Mary 1 page 20 lines 11, 12, 13 } 3 pages.
Luke Meiji 1 " 24 " 13
Jim Jim 1 " 30 " } 3
Fred Fred 1 " 1/3 }
Yuki Yukis — 2 pages + prem.

Worship Don - 2 pages
Kay - 2 " 14 lines

Effie Smallwood.
20 October 45.

Creative Living

Fred led the discussion of our group. I took the notes. I regret these have become mislaid (I remember throwing them in the basket). The notes which follow are a mixture of what we discussed, in addition to a few after thoughts which I have added myself. Next time I will be more careful about recording group decisions.

.....

Our group was in agreement with Rev. Lark's 9 points for creative living. However, we would have preferred if FAITH had been given the first place in the 9 points rather than the last place. It seemed to our group that Faith is of fundamental importance in the matter of creative living.

We would define Faith as being Belief founded on Authority. To define it specifically, in a theological sense, it might be called a spiritual apprehension of divine truth apart from proof.

In our group we would go so far as to say that Faith is the foundation stone on which rest the other 8 points. If Faith is strong, the complementary 8 points will flourish accordingly. If Faith is weak, the whole structure will fall apart like a house of cards.

But Faith of itself is not enough. It is the means to the desired end. This "means to the desired end" was offered to humanity 2000 years ago. Incidentally, the world at that time was war-weary and aimless, as it is today (The former was the period of the Roman militarism) At that time, Jesus offered to men a great purpose in life - it was an ideal based on faith. In offering this program of constructive living to men, Jesus pointed out that if they accepted it they would escape the soul-destroying insignificance of their own selves. After certain trials and setbacks the program triumphed and flourished. But in recent years it is obvious to us all that we are getting far away from the great purpose. Even the democracies have been guilty of self-seeking individualism, fanatical nationalism, and even refusal to recognize any injustice in the world until it begins to affect themselves. By adopting this behaviour, the democracies have set an example of weak Christian faith;; this has encouraged anti-Christian dictatorships and their anti-social policies.

You will ask, "What is creative living?" I would suggest it is the attempt to live constructively -- where the needs of that individual are subordinated to the needs of his fellow man - to society. It is the patterning of our conduct to that of the Kingdom

of God. But this creative living will not be compelled except by love. And love is motivated by a voluntary cooperation with God, or with Christian Ethics. This cooperation gives purpose and direction to our living.. Love is not only an emotion. It is a willed attitude of mind in which we consider others' rights and needs in an international spirit, and never from a special kind of patriotism. Thus the needs of others come first, and self-seeking last, or never. In Jesus, all divisions between men become negligible. To Him there cannot be Pole and Jew, Japanese and Canadian, French or British. 'Christ is all, and in all'.

This is the problem. It is the great problem of our time. Unless we solve it our civilization will perish.

P.S. Fred

Sorry I have added outside opinion to this, and I wonder if you will ever trust me again to be "Secretary of the Group"? How are you these days?

2

Jim's Group

In Major Lark's address on Saturday evening, he placed Loyalty as the first quality in Creative Living.

In our group, practically the whole discussion was around the subject of Loyalty, as the basis of Creative Living.

Many kinds of Loyalty were mentioned,- Loyalty to a country, an institution, a government or a church, or loyalty to a friend or relative. We considered the implications of loyalty to a country, institution, government, etc., that it would mean, doing all you can for it, standing up for it whether it is good or bad, fighting for it. We concluded that this is not the loyalty that leads to Creative Living, because in all of these things there are faults and imperfections to which we could not give our total support. Unless our loyalty is to something greater than any of these things, it will not lead to creative living.

Looking for some object for our Loyalty, which would enable us to live creatively, we decided that there is only one thing in the universe to which we can give our total loyalty.- We want to give our loyalty to the highest and best that we know. We see the unchangeable demand for righteousness in the world, and is not this the highest and best that we can know - what we may call the Righteousness of God.

It demands of us our best ; We may do wrong things and get away with it in the sight of others, but there is a voice in our hearts which commends or condemns us, and we ourselves know when we do wrong things, that we are not progressing, but are going backward.

What is necessary for creative living is not discussing ways of doing things better, but changing ourselves inside. Being creative is not a matter of action, but of outlook, and loyalty to doing the best that we know, right now.

In our discussion we decided that we are loyal to an object because it has something higher and greater than we have. We believe that the Gospels of Jesus Christ teach us the truth and the way of Creative Living. We believe it, not merely because they are the Bible, but because they have been found to work in the lives of men. By studying in the Gospels, the Life of Jesus Christ, we see how He was able to overcome temptation and meet the demands of creative living. He does not give us a set of rules which we must follow, but principles to apply to situations as they arise. His teaching permits growth.

Creative living means not only overcoming obstacles but going forward and building . People of any religion can make the decision to always do that which they believe to be the right thing in order to build up and not destroy the good things of life. We should make the best and most of our life, in the situation that we have to meet. Creative living can start for us right now, from whatever condition we are in right now.

EXERPTS FROM THE CONCLUDING WORSHIP SERVICE.
Don Brown.

At the present cribis in history, all of us are being tried. For our help, here in the Bible is history for us to read: the course of good and evil, the experiences of mankind, written by us about us. Such as:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion!
For there they that carried us away captive required of us a song;
And they that wasted us required of us mirth,
Saying, Sing as a song of Zion.
O daughter of Babylon, who art to be destroyed;
Happy shall he be, that rewardeth thee as thou hast served us.
Happy shall he be, that taketh and dasheth thy little ones against the stones." (Psalm 137)

Or the reaction of despair:

"So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power but they had no comforter. Wherefore I praised the dead which are already dead more than the living which are yet alive."(Ecclesiastes 4:1,2).

These are one way of meeting life. But others said that these were not the terms on which the world could be met--that life was not like that--

"Hear, O Israel, the Lord our God is one Lord:
And thou shalt love the Lord thy God with all thy heart,and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself.
There is none other commandment greater than these."
(St.Mark 12: 29-31).

The way of right doing is known to men--

"He hath showed theee, O man, what is good; and what doth the Lord require of thee, but to do

justly, and to love mercy, and to walk humbly with thy God." ((Micah 6: 8)

And this is the only possible way to live--

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
But his delight is in the law of the Lord; and in his law doth he meditate day and night.
For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." (Psalm 1).

A statement of one of the ways of righteousness--

Continue from here

""And if a stranger sojourn with thee in your land, ye shall not vex him.
But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." (Leviticus 19: 33-34)

This has been denied in our country. Evil has been done. How do we meet it? Paul's statement of the creative way of living in the similar situation he was in--

"Finally, my brethern, be strong in the Lord, and in the power of his might.
Wherefore take unto you the whole armour of G od, that you may be able to withstand in the evil day, and having done all, to stand.
Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."
(Ephesians 6: 10-17)

Let us take up our theme in the words we have used.

follow Jim's Fred Saiga's Group

GROUP -- Led by Fred Saiga.

In discussing the addresses given the prdvious night, we went over the characteristics Rev. Larke ~~x~~ outlined for creative living. We thought all ten were required to live creatively and that they were all interdependant. We were of the unanimous opinion that faith should precede all the others. Then we tried to define faith, to say what we thought it meant

In one sense we thought faith meant trust -- in ourselves, in others. This trust is the basis on which the others are built. Faith is the basis of all life--it is the ~~xxxx~~ beliefs which determing one' behaviour. It gives one self-confidence and trust in others; it gives one courage to stand up for what is right. Creative people must have that courage of their convictions so that they don't ~~xrixx~~ just dri with the crowd.

Everybody, regardless of creeds, has faith in something greater than themselves which usually we call God. That faith brings us happiness, shows us the right direction of the compass to travel--gives us a goal or purpose in life.

We felt that a real leader must be unselfish; that unselfishness includes knowledge of people, understanding and tolerance of their ideas and customs --meeting them half-way, and caring for people-- caring what happens to them as people. Then he wouldn't be able to treat other groups of people as he would a herd of cows. Then the basis for doing things creatively would be:"Is it of value to the community, to human society as a whole?" rather than just for one ~~xxxx~~ small group. Hitler was not creative--he may have thought what he was doing was for the good of Germany but it wasn't for the good of ~~xhx~~ Europe, or of the world. It wasaselfish ambition and so destructive. Ambition that is creative must be for the good of all.

We felt that ~~xhx~~ perhaps one of the reasons why so many are not creative in their attitudes and action is that they do not ~~xarx~~ want enough to be creative

to put that first, to give up other things in order to have it. In thinking of the example given of theloyalty of themen in one camp to their commanding officer, we felt it wasn't as much a loyalty to the man bu t to the things which he htood for so that if anything should happen to him the men would continue to be loyal to those things. In the same way, we felt that to be a creative person one did not have to believe in a person, not even in Jesus, but rather in the principles which he taught and lived so that mwn of all creeds can live creatively.

Helen's Judi's Yuki's Aya's Group Report

I What does it mean to live creatively?
Is ordinary living enough?
"Are you content to be a healthy cabbage?"
a) opposite to destructive living
i.e. destructive to personality and things.
prejudice, criticism and fear.
- seen around us in conditions of war
and international disharmony.
b) must be constructive or building up
c) we must add our little bit into this
generation so that the world can progress
d) we are not satisfied to be parasites who
live on others.

II Is it possible for any one of us to live this creative life or do you have to be physically handicapped
a) Is it possible for each one of us - we must be aware and catch the "vision" and work for the fulfillment of that vision.
b) more noticeable in lives of physically disabled - i.e. our attention attracted more quickly
c) Is it a greater challenge to us to live creatively.
d) we must be willing to accept the cost, no matter how great it might be.
e) Abraham offered son Isaac - did will of God at great personal sacrifice.
e) Is it possible in our daily work - insignificant as it may seem -
Yes, It's all in the way we look at it.
- one's attitude is of primary importance
f) Why do we hesitate to accept this challenge of Creative Life?
fear - lack of education - (ignorance)
- lack of security
- of society "Oh dear, what will others say about me?"!

III Where do we learn to live creatively?

a/ from the power in the universe symbolic of right and truth.

b/ through experiences of men who lived in Bible times.

c/ Jesus is our great example.

d/ our own feelings and experiences and will to give our best.

IV Why should we live creatively?

a/ Make the world a better place to live in.

b/ We will be ready to face difficulties if we have resources within ourselves to look at things constructively.

c/ We cannot achieve the fullest life and feel satisfied unless we respond to our dreams and ideals.

d/ We are not really happy until we have made the best and most of our lives in the situations we are in.

Dear Miss Greenbank,

I tried to put the 2 reports together. Sorry, I couldn't put more time on it. Please look it over. I hope it isn't too long.

Yuki.

~~PREFERRED.~~

4 spaces

FORWARD

Double

As the result of much enthusiasm and a little planning, a weekend camp-conference was held on October 13-14, 1945, at Camp Nicolum, about five miles from Tashme on the Hope-Princeton Highway in B.C. The theme was, "How Can Nisei Meet Life Creatively?"

The camp was planned and attended by the young people of the Japanese Relocation Centre at Tashme, and was sponsored by the Anglican and United Church Missions there. Four members of the Student Christian Movement at the University of B.C., and tow young army personnel also attended. The guest speakers were Rev. Alex Grant of the S.C.M. at U.B.C., and Major A.E. Larke, army padre at Chilliwack.

During that weekend, this mixed group met at its camp in the mountains to discover, through talks, discussions, relaxation, fellowship and worship together, how one could meet life creatively. It was felt by many that the results of our search should be recorded and made available both to ourselves and to any others who are interested in creative living.

It is impossible to recapture on paper the spirit of camp,- its freedom and laughter, its gay singing and perfect fellowship, its spontanaity and informality, a ll made real by its periods of searching thought and frank discussion, and by its precious moments of deep relection and sincere worship. These things will live only in the memories of those who attended. And only (in the lives of those who attended may) be found the true value of these things which follow.

These things will live in the memories of those who attended and have meaning and value only as they are put int practice in daily living

4065 West 13th. AVe.
Vancouver, B. C.,
Page 23
Oct. 22, 1945.

Dear Winnie:
I threw away my worship service, so this is as near to it as I can come.

We have been talking this weekend about creative living, and how the creative person would face various kinds of situations, among which was the situation in which there was a break in relations between people.

Many of us, perhaps through no fault of our own have faced and are facing situations in which the predominant features are hate, mistrust, utterly negative, destructive attitudes, in which there is a break in relations between people. We came to the conclusion that in such a situation, the creative person would attempt to restore the relation, to understand the other person's attitude and the reason's for it, to go more than half way to meet the other person. He would act this way not simply because it was his duty, but because to do otherwise, to be negative, results only in utter frustration and is entirely unproductive of any richness in relations. It is mucheasier to be negative - it is mucheasier to tear something down than to stand for something - to be resentful, and revengeful; and yet how utterly futile. I know people who, because of blind prejudices, deny their very nature, and miss so much in life because of this.

In this situation I think that you have exemplified the creative attitude, and if makes me feel very humble to see your courage and cheerfulness and determination to be constructive in the face of the conditions in which you find yourselves. Whether there is a third mile to go I cannot say. Perhaps there is a possibility of putting forth one's position without any intent or danger of evoking a defensive attitude, and trying to bring forth the right in the situation. Perhaps this is possible and perhaps it is necessary.

However, most important in this situation is to discover if there is anything in life that transcends the apparent futilities and that gives meaning in spite of the chaos and social injustice. We saw that the most inportant characteristic of a creative person was that he had a loyalty, a faith in a " power not ourselves that makes for righteousness" which sustains the person who aligns himself with it. I should like to quote something which seems relevant here.

" The only good for man is to be good. Rank, riches, social distinction, health, pleasure, barriers of race and nation - what will these things matter before the tribunal of ultimate truth? Not a jot. Nothing but goodness is good. It is what you are that matters . ..What you are yourself, and none of these are you. They are external; they depend not on you alone but on other people. The thing that really matters depends on you and none but you. From this there flows an inportant and surprising conclusion. You possess already if you only knew it, all that is worth desiring. The good is yours if you will but have it. You need fear nothing. You are safe, inviolable, utterly free. A wicked man or an accident may break your leg, make you ill; but no earthly power can make you good or bad; and to be good or bad is the only thing that matters".

I think that two conclusions follow from this . That there is

something greater than the maked exercise of power, a power that transcends this, an ultimatewhich makes unassailable the person who gives his loyalty to it. Such a person can never be defeated inwardly.Then , that the decision to have this loyalty to do the right in every situation is of supreme importance. Only by this can man escape frustration, only this way can he become a creative person. Jesus felt that this was so important that he said:

"Every on therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and grear was the fall thereof.

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it."

A

Love,
Kay Halpin

Please say hello to all the kids for me, particularly Kuni & Yosh. I hope the wonderful spirit that was present at Camp continues.

Readings used at Camp Nicolum, Oct 14, 1945 — Don Brown.

At the present crisis in history, all ^ws are being tried. For our help, here in the Bible is history for us to read: the course of good & evil - the experience of mankind, written by us about us. Such as -

- Psalm 137 - "By the rivers of Babylon ..."
- Ecclesiastes 4: 1-3 - The reaction of despair. 1, 2

These are one way of meeting life. But others said that these were not the terms on which the world could be run - that life was not like that -

- "Hear, O Israel, the Lord thy God is one God ..." (Jesus' two laws)

The way of right doing is known to men -

- Micah 6: 8 "He hath shewed thee, O man, what is good ..."

And this is the only possible way to live -

- Psalm 1. 1, 2, 6-last

A statement of one of the ways of righteousness -

- Leviticus 19: 33-4 "If a stranger sojourn with thee ..."

This has been denied in our country. Evil has been done. How do we meet it? Paul's statement of the creative way of living in the similar situations he was in -

- Ephesians 6: 10-17 "Brethren, be strong in the Lord ..."

10, 13, 14

This is Paul's words. Let us take up our theme & in the words we have used.

— Kay.

W. McBride

How Can Nisei Meet Life Creatively

October 13-14
1945

Guest Speakers:

Rev. Alex Grant
Rev. A. E. Larke
Y. P. Camp
Nicolum

FOREWORD.

As the result of much enthusiasm and a little planning, a weekend camp-conference was held on Oct 13-14, 1945, at Camp Nicolum, about five miles from Tashme on the Hope-Princeton Highway in B.C. The theme was, "How Can Nisei Meet Life Creatively?"

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HOW CAN NISEI LIVE CREATIVELY?

The opening address was given by Major A. Larke, padre of No. 6.Engineer's camp at Chilliwack, B.C. The following is a short synopsis of his address.

Living creatively is building dreams and carrying them through; it is the difference between being pushed around and being self-directed. We have to know where we're going and get started at it. For many life is hedged about by obstructions; people put fences around us. When our lives are in the hands of other people, it seems rather ironic to speak of living creatively and making dreams come true. But look at those whose lives have been heaged about by misfortunes and have yet met life creatively. We think of the woman dying of cancer whose influence is felt throughout the hospital, or the girl with arthritis who has helped many through her letters, or Helen Keller who, though blind and deaf, has lived and helped others to live creatively.

Let us look at certain qualities and characteristics of people who have learned to live creatively. Ask yourself "Is my life showing these qualities?" If it isn't seek to build them in.

1. Loyalty. We are conscious of ourselves, not as isolated individuals, but as part ice) a group. The situation where we are demands that " we shall exemplify loyalty. Eg.--loyalty of men to Col. Mitchell; the painter Albert Dure and his friend Hans.

2. Co-operation. as an expression of loyalty. We are so sure of our way and part that we push others aside. We must co-operate in creative living as in mountain climbing, the hikers must rope themselves together when they come to a difficult place. Individuality is not good enough

for mountain climbing, nor is it good enough in human relationships for creative living.

3. Courage. Different kinds of courage. One is manifested by man in the heat of battle. Don't underestimate it but here is another the courage needed in daily work to carry through to a successful end, a task set us; the courage to carry through convictions. It takes courage to meet situation as it arises and go ahead creatively in spite of difficulties. E.g. Carlyle and "French Revolution", Florence Nightingale.

4. Discipline. Self-discipline is the highest form. So many men plan dreams and get along so far, but something happens and strikes a soft spot in them, some little thing becomes their undoing.

5. Sense of Stewardship or Accountability. At the Padre's hour there is the opportunity of discussing the problems of life and religion with the men. From these open discussions, one or two things stand out:

(a) Present emphasis upon the negative mind. Hold forth on the things they don't believe in, people, things they oppose. Not affirmative enough.

(b) No drive or dynamic. Haven't any faith in the future--don't know where they're going, no goal to which they're going.

(c) Lack of sense of stewardship. Believe in God intellectually but plan lives without reference to God. Need to cultivate a sense of stewardship, responsibility of each to find his own niche into which we can fit in our work; E.g. Sir Christopher Wren's three workers.

6. Spirit of Unselfishness. Find ourselves always coming up against personal sins which destroy our own selves.

Selfishness, resentfulness, etc. have such an eroding effect on our life that we miss the mark. Only when we measure our lives in terms of ideals that we see where we are. One thought that an institution was a failing venture due to its leaders. Instead of setting himself against the evils he became resentful of the men themselves. Because of the negativeness of it he lost his own effectiveness. When someone does me an injury and I forgive him, that willingness to forgive reinforces my spiritual life and the other has lost something. Since I have been strengthened it behooves me to go to him and help him ("White Banners"). Forgiveness builds up the forgiver who is responsible to go to the other and try to bridge the gap.

7. Willingness to take Leadership. The feeling of the need for leaders may in itself be a call to us to leadership. If you are going to accept leadership, must accept the price of leadership--the willingness to take a stand, sometimes unpopular. Odell on Mt. Everest--saw the cross indicating the death of the first party and hoped and wanted it not to be. Not a leader on your own terms but on the basis of what is right.

8. Spirit of Alertness and Expectancy. Expect great things from God and do great things for God. Often fail to be standing on tip toe to keep up with developments. The daily round and common task is a drudgery so that we lose the vision. Good beginners are often poor finishers.

9. Determined Quest for the Best things in Life. Must not be content with half-truths when the whole truth can be known. An agnostic will not remain one for long if his quest for truth is real and continual.

10. Capacity for Friendship. Cannot live creatively without being a true friend. Must live it. What is friendship unless it results in happier, fuller life?

11. Our Faith. If we are going to be able to achieve these we must have faith--faith in our best selves, faith in our fellowmen, Faith in God. It is easy to talk glibly of faith in God but to live creatively, it must be discoverable in us as a reality.

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend your heart,
That God has given you for a priceless dower,
To live in these great times and have your part
In Freedom's crowning Hour;
That you may tell your sons who see the light
High in the heavens--their heritage to take--
"I saw the powers of
Darkness put to flight
I saw the Morning Break!"

Owen Seaman

After a short discussion on a few points of this address, Rev. Alex. Grant spoke, He is the general secretary of Student Christian Movement on the Campus of the University of Brit. Col. The following are, as far as possible, the main ideas in his address.

"How to live Creatively"--this is an exciting question, one question more asked today perhaps than any other. All over the world young people are asking: "Starting from here how can we live creatively and overcome the tragedy of the world?" It is the question of the hour. We have seen wholesale destruction--is there anything to set

over against it? How can we begin again and avoid
1 ending ourselves to these forces of destruction?
w Is it possible for us to live constructively,
creatively? People are discouraged that human
beings have done what they have done to each other,
but in this may be a ray of hope. It has shown us
what we are. We thought all we needed was to have
more education, free travel, and gadgets and we'd
have the society we dreamed of. Perhaps we have
got over some of our illusions about others,
about ourselves.

Automatic escalators and new gadgets are not enough; old things didn't seem to stand up when the storm broke; we must delve deeper in order to find the realities of life. Where does one go for the resources to live creatively? People have gone to various places--some go to:

1. Their own congenial group. Or
2. The government. For a time youth looked at the government as to a paternal grandparent, the government to do this or that. Or to
3. Their country. In world spheres, feel our country will do this and that. Or we may go
4. To some institution--in the hope that it will see us through the dilemmas of life. As the editor of a U.S. communist paper who left the party to return to the security of the dogmas of his church.

We must answer the question "Where do we go for our resources?" We are not sufficient to ourselves. We can create the atomic bomb but can we trust ourselves with it? Three questions stand out:
1. Where do we go to find the resources for creative living? 2. What does it demand of us?
3. What may we expect as a result of it?

What do we do if we expect to become a person with the characteristics outlined by Rev. Larke? One of the great religions of the world says that there is a power in the universe making for

righteousness, creativity, rightness. So the question may be how to align ourselves with the creative forces in the universe so that those forces flow through us, sustain us when we go with them.

Let's start with God. Young people are baffled by the question of God. The starting point is so difficult because the question of God is and seems to remain an intellectual question--an idea, passed on to us from mature people, who talk in rich, mature terms. How can young people be expected to understand the deeper meaning in the terms of eloquence used by those who have lived more fully? A word is only of use if the people using it can relate themselves to it. It may be that God remains only an idea, then we wonder why it has no effects in our lives. It is like the idea of an apple to a hungry man, the idea won't sustain him, only the reality. We must find whether there is anything in life to which we would want to attach that term, God, We must try to get away from the idea to the reality.

We must find the starting point, not in idea only, though that will enlarge your understanding. How can we get at the reality of God? The clue or lead might be--ask myself "Is there anything that I know of in life that is constant, not subject to my will, something I can say I <u>know</u>, not I guess?". We are not alone. Have we any sense as we move through life of a voice which is always within earshot? Is there something which we find constant that we can't push around by our own wills? Do we know that there is something in the universe that denies our thinking that we can do as we like?

In the objective universe, we recognize certain laws which we must obey in order to go on living. Take your doubts seriously. If you jump from the top of this building, though you may not believe the law of gravity, you don't deny it, you

demonstrate it. In the realm of human relationships are there any laws which govern us? Can we discover them and see how to live by them? Is it true that if we disobey the laws of human relationships we destroy ourselves, become frustrated, fail in our life? Having discovered this for ourselves perhaps we could say there is in the universe this power making for righteousness. It isn't neutral. No amount of beseeching will change those laws. Go with those laws and we can live creatively or deny them and they break us. Amos--universe won't let you escape; if you go against it, it breaks you--you don't deny it, you demonsyrate it.

There is something terrifying in this idea of the existence of irrefutable, immovable laws of the universe. If the universe were neutral how would we know how to move? The Hebrews felt that the fear of the Lord was the beginning of wisdom. If you don't start with the reality that is staring you in the face, well, try it. The universe does not reach out and punish us, we break ourselves on it! At the same time, there is a sober, satisfying element in this which gives us hope, steadiness and a base or direction. Some people only see one side and try to run away. There are lots of ways to try to run away, lots of places to go, but where does that get you? On the other side is the appeal to us--don't run away, but accept it, try to ally ourselves with it. It will set goals for us. Lets call this creative element in the universe God--or what you will.

On the one hand we might speak of the God of wrath--stern, immutable, that can't be met on my terms but only on its terms. Try to use force and go against it and it breaks you. Ancient peoples tried to placate it by sacrifice--no good. We don't need to cringe, fear, resent or run away from that pressure, it can be something we can take gladly, pay its price, co-operate with in a sober recogni-

tion of its demands and difficulties. This is its othe side--the God of Hope.

Does one find anything that is a constant, steady thing in life? Is there anything that checks our impulses to do something that we know is not right? Yes, at one time it condemns us. It is not someone else condemning us but ourselves in the deep privacy of our own selves. At other times it commends. It is not a hocus pocus or a fickleness in us but something in us that draws a line and says to one kind of relationship--that is right,-- it will create good relationships, raise people up, and to another--that is wrong, it will destroy human relationships, it is destructive. Do you know that yourself? So here we have the "God within", --the god of wrath and of hope. The most searching thing and the most difficult to avoid is the thing within you that won't let you go.

Some say this is just relative--depending on the family or society in which we live. Nevertheless there is a line which we draw between right and wrong--it is within us, we can't escape it. Parents and society may help us and the accumulated experience, both good and bad which we have inherited. The codes or statements of right and wdong have become ;too rigid or out of keeping with the problems life throws at us. On which side do we stand, with or against the universe? The fact is we have to draw a line not where wellike or where society says but where the universe says. But we must never set it down as final and conclusive--we are continually seeking for further revelation. Too often we want to do what we like rather than what the universe says. The problem is to draw the line more and more where the universe says.

Can we then find the way to creative living by going to one of these outside things--the gov't,

institutions, etc., or must we look for it in ourselves? If we doubt whether the universe does stand for righteousness, look at what happens to unrighteous men. We all reach out for the plank of life in the sea of indecision. We all reach out for certainity, for something to direct us. Is it to be found entirely in an outside thing or entirely in ourselves?

Perhaps we are not bad enough--be 100% for anything and you find the trugh. Try experiments if you like. Intellectual acceptance in this is not enough, we must try it. Take the best one knows and see if it yields anything if taken seriously. It is not just discovery but we have the proof in living.

If experimentation is not so good, go to look at some of the world's great teachers--Buddha, Jesus, etc. They were all great men. Perhaps the simplest statement was made by Jesus. He understood the need for this relationship and the attempt of the people of his day to satisfy it. Perhaps their main error was in trying to state for once and for all what was right and what was wrong. But Jesus and others have told us, and we can see the truth of it for ourselves that life on these terms will end in frustration and crushing defeat. Others have said we could attach ourselves to something--a person, cause, or institution. These may help us tremendously but are they the real answer?

It is like a man in a room of mirrors. He cannot see outside, can only see images of himself. He will have to smash the mirrors and put in windows instead so that he can see out. Like this man in his room of mirrors is the person who, when demands are made upon him, bars himself up against them, withdraws into himself. You can not have life on those terms, it is only as you

throw down the walls of your castle, that you find it. You have to take risks. The first way is sure to end in frustration, the other--there is no guarantee but the universe flows around you. It is like a gardern without walls--beautiful, free, open to all. It is not easy to do because the natural thing is to defend oneself. We must strive to find this trugh in the universe and ally ourselves with it. The problem is to detach ourselves from all these other things--property, etc. so that we can draw that line more clearly. Do we stand for the protection of these things--is that our ultimate loyalty? These things are not unimportant but they must not claim us.

We must have a central loyalty to this universal value we seek, find and believe in. This is a big thing. It means that we must not only have a loyalty but it mjst be single. To what can we give ourselves and know that it offers true life? Less is not good enough. The universe won't tolerate it --it is a crucifiction of the true self. To what are we being ultimately loyal? Life sets this question, there is no escape.

Paul calls for the crucifying of oneself--a terific process. Is there any dodging of it?--to get self out of the centre and to declare our loyalty to do the right thing. We can, if we want, declare our allegiance to something great--to the right thing. Hitler demonstrates what happens when we have a l loyalty to the wrong thing. We can have co-operation, etc when we have faced the conditions and met them. Loyalty is today the most potent force in the world. Do we want it enough to meet the conditions necessary? We are able if we are willing to give ourselves entirely to this. Not only must we have these things but we can have them.

This may become a venture out from a known

land which is not just a crazy risk but an adventure with a foundation. Sailors had to stay within sight of land until they found the laws of magnetism and the compass. Now we can take on our ship a mariner's compass which is our guide even when we are past our usual landmarks and when the sky is overcast. Something within us gives a sense of direction, a sense of control. It does not depend on others but rather on ourselves--do we accept it or not? Booker T. Washington, the great Negro educator, when walking along the street with a white man, was pushed off the street into the gutter by a rude passerby. His friend was indignant, but Washington said instead "No man can do anything to me that will make me hate him." People may be intolerant to us but it doesn't affect us--it is still up to us what we do. Hate and fear do not have the last word. Scores are asking How can life be creative. Either we discover this or the future is too hideous.

UTLIMATUM FOR MAN.

Now the frontiers are all closed.
There is no othercountry we can run awayto;
There is no ocean we can cross over,
At last we must turn and live with one another.

We cannot escape this any longer,
We cannot continue to choose between good and evil,
The good for ourselves, the evil for our neighbour.
We must all bear the equal burden.
At last we who have been running away must turn and face it;
There is no room left for hate in the world we live in.
Now we must learn to love. We can no longer escape it.
We can no longer escape from one another.

Love is no longer a theme for eloquence,
Or a way of life for a few to choose whose hearts can decide it.

It is the sternest necessity; the unequivocal ultimatum.
There is no way out. There is no country we can flee to;
There is no man on earth who must not face this issue now.

- Peggy Pond Church.

On Sunday morning, after the worship service, the large group broke up into five smaller groups for a discussion of the addresses given on Saturday night, the theme of the discussions centring around the question ofcreative living--what does it mean, how does one live creatively. The findings of the groups, much as they are recorded here, were read to the whole group in the afternoon.

Alex Grant's Group.

With the enlightenment glimpsed from the inspiring addresses of Rev. Larke and Rev. Grant, our group endeavoured to further seek the ways and means of living creatively. Its characteristics, we found, were:

(a) a sincere sympathetic understanding
(b) a consciousness and thoughtfulness to think before we acted, and to do the best that we could in each situation,
(c) a noble goal in life, (whether immediate or in the future) towards which we would strive to reach, which even if not completely gained, would still give us the satisfaction in the endeavorment to attainthis goal.

An illustration of creative living, when a break occured in relationship between people, was observed. In such instances, we should draw on that inner source of comradeship which would lift us out of ourselves to help bridge the gap and arrive at the truth. Are we always right or does the other person's background, circumstances and reasons justify his viewpoint? Often, we learnt,

we have to sacrifice acur egoistic outlook, suffer loss of prestige, but that in a frank, open discussion, where we are careful not to oppose and put the other on the defensive, there would be very few people who would be unwilling to co-operate in discovering the truth.

An interesting question was, "Yet, how are we to know the right from wrong when there was no check but your own self?" Ever constantly should we be loyal to that which we know to be right, even in little things, as was pointed out, one's nightly toothbrushing rite. There is a code in life which our conscience replies at every turn, and if we fervently search for the right, the more we come to distinguish this. Too often it is the tendancy to avoid deciding, but in creative living this code is so sensitive and alive that we feel freer and happier following it--a continual day by day growth.

Frequently, when we suffer soul-searing prejudices and barriers through interferences by our families, friends, or governments as a result of firmly believing what we know to be the right, if at such a stage we honestly decide what is to control our lives--the interferences or the truths, we can never be inwardly defeated although seemingly outwardly. The kindled convictions would help us to hurdle these obstacles with faith, courage and hope.

By these means, a common bond of fellowship is eternally widened, life is richer and the more abundant. Living is Creating.

Major Larke's Group.

We are the younger generation Japanese, we do not know what the future holds for us but it is possible to regard our problems as an opportunity

to live creatively.

By coming out here to T ashme, We have learned something about life,--that some aspects are helping us to live creatively. Such as learning to chop wood, seeing how potatoes, carrots ete. are grown.

We have leearned how to live unselfishly and have found a better way of living among ourselves. If creative living involves, the spirit of unselfishness, the quest for friendship, then we find that at T ashme, we are a little nearer to living creatively. As for ourselves, we are learning to live creatively, and are developing the capacity for friendship, which we really value.

The world at large sometimes seems unfriendly. Despite the fact that our surroundings are unfriendly, God is supreme and is good. Therefore when things don't seem too good, by following the example of Jesus at all times and doing as he would do, everthing will turn out for the better in the end.

Jesus met the unfriendly universe by self-sacrifice. We have found out that, that is true. Just because the other person doesn't like us, that doesn't mean to say you have to dislike him. Even if the other person hates you, if you try to be friendly toward him, eventually, whenhe gets to know your way of doing things despite what odds are against you, he will respect you for it.

The key to the understanding of Jesus was, his life of self-sacrifice, in order that through these sacrifices the unfriendly world might become friendly, in order that the world might be in harmony with the will of God, his father.

We believe that the thing that makes Jesus, not only unique but the supreme example, is his

identifying himself with every man's need, his capacity to put himself in the other man's place, understan life from that man's point of view in order that he might win such a man to an understanding of God's will, find life and in order that, that man might live life to the fullest in order that man might live life creatively.

If we are to live life creatively we must follow in his steps, we can not lift ourselves up by our own bootstrap, so must seek aid from others. We can not keep our emotions that was aroused in us while at camp this week-end. The more unfriendly the universe seems we see the need for God's teaching more and more and we will carry on our shoulders the burden of the others and refuse to hate people that hate us. We must buy them with our capacity to endure things uncomplainingly and get them to do and to think our way

When we see the missionaries and teachers in Tashme carrying on with their work against many odds and still enjoying it, how can we help but follow their examples to try to live creatively.

Jim Williams' Group.

In Major Larke's address on Saturday evening, he placed Loyalty as the first quality in Creative Living. In our group, practically the whole discussion was around the subject of Loyalty, as the basis of Creative Living.

Many kinds of loyalty were mentioned--loyalty to a country, an institution, a government or a church, or loyalty to a friend or relative. We considered the implications of loyalty to a country, institution, government, etc.--that it would mean doing all you can for it, standing up for it whether it is good or bad, fighting for it. We concluded that this is not the basis or loyalty that leads to Creative Living,

because in all of these things there are faults and imperfections to which we could not give our total port. Unless our loyalty js to something greater t any of these things, it will not lead to creative

Looking for some object for our loyalty, whic would enable us to live creatively, we decided tha there is only one thing tin the universe to which can give our total loyalty. We want to give our lo to the highest and best that we know. We see the unchangeable demand for righteousness in the world and is not this the highest and best that we can k --what we may call the Righteousness of God.

It demands of us our best; we may do wrong th and get away with it in the sight of others, but t is a voice in our hearts which commends or condemn and we ourselves know when we do wrong things, tha are not progressing, but are going backward.

What is necessary for Creative living is not discussing ways of doing things better, but changi ourselves inside. Being creative is not a matter action, but of outlook, and loyalty to doing the that we know, right now.

In our discussion we decided that we are loya an object because it has something higher and grea than we have. We believe that the Gospels of Jesu Christ teach us the truth and the way of Creative ge We believe it, not merely because they are the Bi but because they have been found to work in the li of men. By studying in the Gospels, the Life of Christ, we see how He was able to overcome tempt and meet the demands of creative living. He does give us a set of rules which we must follow, but p ples to apply to situations as they arise. His t ing permits growth.

Creative living means not only overcoming obs

going forward and building. People of any rch
n can make the decision to always do that which
y believe to be the right thing in order to
ld up and not destroy the good things of life.
should make the best and most of our life, in
situation that we have to meet. Creative
ing can start for us from whatever condition
re in right now.

Fred Saiga's Group

In discussing the addresses given the previou
ht, we went over the characteristics Rev.
ke outlined for creatiwe living. WEthought
ten were required to live creatively and that
y were all interdependent. We were of the una-
ous opinion that faith should precede all the
ers. Then we tried to define faith, to say
t we thought it meant.

In one sense we thought faith meant trust--
ourselves, in others. This trust is the basis
which the others are built. Faith is the basis
all life--it is the beliefs which determine
's behaviour. It gives one self-confidence and
st in others; it gives one courage to stand up
what is right. Creative people must have that
rage of their convictions so that they don't
t drift with the crowd.

Everybody, regardless of creeds, has faith in
nothing greater than themselves which usually we
ll God. That faith brings us happiness, shows
the right direction of the compass to travel--
ves us a goal or purpose in life.

We felt that a real leader must be unselfish
at unselfishness includes knowledge of people,
erstanding and tolerance of their ideas and
stoms--meeting them half-way, and caring for

people--caring what happens to them as people. (c)
he wouldn't be able to treat other groups of peo
as he would a herd of cows. Then the basis for
things creatively would be: "Is it of value to
community, to human society as a whole?" rather (d)
just for one small group. Hitler was not creati
he may have thought what he was doing was for th
of Germany but it wasn't for the good of Europe, Is it
the world. It was a selfish ambition and so de creat
tive. Ambition that is creative must be for the handi
of all. (a)

We felt that perhaps one of the reasons why (b)
many are not creative in their attitudes and act
is that they do not want enough to be creative t
put that first, to give up other things in orde (c)
have it. In thinking of the example given of the
loyalty of the men in one camp to their commandi (d)
officer, we felt it wasn't as much a loyalty to
but to the things for which he stood so that if
thing should happen to him the men would continu
be loyal to those things. In the same way, we f (e)

that to be a creative person one did not have to
lieve in a person, not even in Jesus, but rather
the principles which he taught and lived. That (f)
that men of all creeds can live creatively.

Yukio Arai's Group

1. What does it mean to live creatively?
Is ordinary living enough? Where
"Are you content to be a healthy cabbage?" (a)
(a) Opposite to destructive living, i.e. de
tructive to personality and things pre- (b)
judiced, criticism and fear--seen aroun
in conditions of war and international (c)
disharmony. (d)
(b) Must be constructive or building up

Why

(c) We must add our little bit in this genera
tion so that the world can progress.
(d) We are not satisfied to be parasites who
live on others.

Is it possible for any one of us to live this creative life or do you have to be physically handicapped?

(a) It is possible for each one of us--we must be aware and catch the "vision" and work for the fulfillment of that vision.
(b) More noticeable in lives of physically disabled-i.e. our attention attracted more quickly.
(c) It is a greater challenge to us to live creatively.
(d) We must be willing to accept the cost, no matter how great it might be:
E.g. Abraham offered son, Isaac--did will of God at great personal sacrifice.
(e) It is possible in our daily work--
insignificant as it may seem--
It's all in the way we look at it--one's attitude is of primary importance
(f) Why do we hesitate to accept this challenge of Creative life?
fear--lack of education (ignorance)
--lack of security
--of society, "Oh Dear, what will others say about me?"!

Where do we learn to live creatively?

(a) From the power in the universe symbolic of right and truth.
(b) Through experiences of men who lived in Bible times.
(c) Jesus is our great example.
(d) Our own <u>feelings</u> and <u>experiences</u> and <u>will</u> to give our best.

4. Why should we live creatively?

(a) Make the world a better place to l
(b) We will be ready to face diffecult
we have resourses within ourselves
look at things constructively.
(c) We cannot achieve the fullest life
feel satisfied unless we respond t
dreams and ideals.
(d) We are not really happy until we h
the best and most of our lives in
situations we are in.

EXERPTS FROM THE CONCLUDING WORSHIP SERVICE
Don Brown.

At the present crisis in history, all of u
being tried. For our help, here in the Bible i
history for us to read: the course of good and
the experiences of mankind, written by us about
Such as.

"By the rivers of Babylon, there we sat down, ye
we wept, when we remembered Zion!
For there they that carried us away captive
required of us a song;
And they that wasted us required of us mirth,
Saying, Sing as a song of Zion.
O, daughter of Babylon, who art to be distroyed
Happy shall he be, that reqardeth Thee as thou
hast served us.
Happy shall he be, that taketh and dasheth
thy little ones against the stones." (Psalm

Or the reaction of despair:

"So I returned, and considered all the oppress
that are done under the sun: and behold the
of such as were oppressed, and they had no comf
and on the side of their oppressors there was ptater
but they had no comforter. Wherefore I praised
dead which are already dead more than the livird if

...ch are yet alive" (Ecclesiastes 4:1,2)

...ese are one way of meeting life. But others
...id that these were not the terms on which the
...rld could be met--that life was not like
...at--

...ear, O Israel, the Lord our God is one Lord:
...nd thou shalt love the lord thy God with all
...hy heart, and with all thy soul, and with all
...hy mind, and with all thy strength: this is
...he first commandment. And the second is like,
...amely this, Thou shalt love thy neighbour as
...hyself. There is none other commandment
...greater than these."
(St. Mark 12: 29-31).

...e way of right doing is known to men--
...e hath showed thee, O man, what is good; and
...th the lord require of thee, but to do justly,
...nd to love mercy, and to walk humbly with thy
God."
(Micah 6: 8)

...nd this is the only possible way to live--
Blessed is the man that walketh not in the
counsel of the ungodly, nor standeth in the way
of sinners, nor sitteth in the seat of the
scornful.
But his delight is in the law of the Lord;
and in his law doth he meditate day and night.
For the lord knoweth the way of the righteous;
but the way of the ungodly shall perish."
(Psalm 1).

...s p... statement of one of the ways of righteousness-

...ised
...livi... And if a stranger sojourn with thee in your
land, ye shall not vex him.

But the stranger that dwelleth with you shall b
you as one born among you, and thou shalt love
as thyself; for ye were strangers in the land
Egypt." (Leviticus 19: 33-34

This has been denied in our country. Evil has
done. How do we meet it? Paul's statement of
creative way of living in the similar situation
was in--

"Finally, my brethern, be strong in the Lord,
in the power of his might.
Wherefore take unto you the whole armour of G
that you may be able to withstand in the evi
and having done all, to stand.
Stand therefore, having your loins girt about
truth, and having on the breastplate of righ
ness."
(Ephesians 6: 10-17)

Let us take up our theme in the words we have u

Kay Halpin

We have been talking this weekend about cr
living, and how the creative person would face w
kinds of situations, among which was the situ
in which there was a break in relations between a

Many of us, perhaps through no fault of ou
have faced and are facing situations in which
predominant features are hate, mistrust, utterl
negative, destructive attitudes, in which there
a break in relations between people. We came
the conclusion that in such a situation, the cr
person would attempt to restore the relation,
go more than half way to meet the other person.
would act this way, not simply because it was
duty, but because to do otherwise, to be negati
results only in utter frustration and is entire
unproductive of any richness in relations. It

ch easier to be negative - it is much easier to
ar something down than to stand for something--
be resentful, and revengeful; and yet how
terly futile. I know people who, because of
ind prejudices, deny their very nature, and miss
much in life because of this.

In this situation I think that you have exem-
ified the creative attitude, and it makes me
el very humble to see your courage and cheerful-
ess and determination to be constructive in the
ce of the conditions in which you find yourselves.
nether there is a third mile to go I cannot say.
erhaps there is a possibility of putting forth
ne's position without any intent or danger of
voking a defensive attitude, and trying to bring
orth the right in the situation. Perhaps this is
ossible and perhaps it is necessary.

However, most important in this situation is
o discover if there is anything in life that trans-
ends the apparent futilities and that gives meaning
n spite of the chaos and social injustice. We
aw that the most important characteristic of a
creative person was that he had a loyalty, a faith
in a "power not ourselves that makes for righteousness
which sustains the person who aligns himself with
it. I should like to quote some thing which seems
relevant here

"The only good for man is to be good. Rank,
riches, social distinction, health, pleasure, bar-
riers of race and nation--what will these things
matter before the tribunal of ultimate truth? Not
a jot. Nothing but goodness is good. It is what you
are that matters.....what you are yourself, and
none of these are you. They are external; they depend
not on you alone but on other people. The thing that
really matters depends on you and none but you.
From this there flows an important and surprising

oconclusion. You posess already if you only knew i
all that is worth desiring. The good is yours if
will but have it. You need fear nothing. Your are
safe, inviolable, utterly free. Awicked man or an
accident may breal your leg, make you ill; but no
earthly power can make you good or bad; and to be ever
good ar bad is the only thing that matters." Way,
d the

I think that two conclusions follow from thid the
That there is something greater than a naked exed in
of power, a power that transcends this, an ultima res
which makes unassailable the person who gives his to
loyalty to it. Such a person can never be defeatdigh
inwardly. Then, that the decision to have this eve
loyalty to do the right in every situation is of Way
supreme importance. Only by this can man escape
frustration, only this way can he become a creati
person. Jesus felt that this was so important tha
he said:

"Every one therefore which heareth these word
of mine, and doeth them, shall be likened unto a sp t
wise man, which built his house upon the rock: and fa
the rain descended, andthe floods came, and the tom
winds blew, and beat upon that house; and it fell re
not: for it was founded upon the rock. And every
that heareth these words of mine, and doeth them wha
not, shall be likened unto a foolish man, which know
built his house upon the sand: and the rain desc s mo
ded and the floods came, and the winds blew, and od's
smote upon that house; and it fell: and great wa hold
the fall thereof." ssen

Enter ye in by the narrow gate: for wide is g P
gate, and broad is the way, that leadeth to dest Tea
tion, and many be they that enter in thereby. Fo stea
narrow is the gate, and straitened the way, that ; to
leadeth unto life, and few be they that find it. not
rewa

THE WAYS.

every man there openeth
Way, and Ways, and a Way.
nd the High Soul climbs the High Way,
thind the Low Soul gropes the Low,
exend in between, on the misty flats,
timane rest drift to and fro.
hist to every man there openeth
eate High Way, and a Low,
s id every man decideth
of e Way his soul shall go.

--John Oxenham.

WHO HOLDS TRUTH.

sp thou of Truth the central core!
ld fast that centr's central sense!
atom there shall fill thee more
fell n realms on Truth's circumference.

ow what thou know'st. He knoweth much
knows not many things: and he
ws most whose knowledge has a touch
God's divine simplicity.

holds Truth truly holds it all
essence, or in miniature.

--Aubrey T. de Vere.

ng Prayer of Camp.

Teach us, good Lord, to serve thee with loyal steadfast hearts; to give and not to count the t; to fight and not to heed the wounds; to toil not to seek for rest; to labour and not to ask reward save that of knowing that we do thy will

LIFT EVERY VOICE AND SING.
(National Negro Anthem).

--James W. Johns

Lift ev'ry voice and sing
Till earth and heaven ring,
Ring with the harmonies of Liberty.
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark pas
has taught us,
Sing a song full of the hope that the present
has brought us.
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chastering rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have e not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has bee
watered;
We have come, treading our pathethrough the blo
of the slaughtered.
Out from the gloomy past
Till now we stand at last
Where the white gleam of our bright star is ca

God of our weary years, God of our silent tear
Thou who hast brought us thus far on the way;
Thou who hast by thy might Led us into the lig
Keep us forever in the path we pray.
Lest our feet stray from the places our God
where we met Thee,
Lest our hearts, drunk with the wine of the wo
we forget Thee!
Shadowed beneath thy hand, May we forever stan
True to our God, true to our native land.

We know the paths wherein our feet should press,
Across our hearts are written thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribb'd and edged with steel
To strike the blow.

Knowledge we ask not--knowledge thou hast lent.
But, Lord, the will--there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

A FEW CAMP SONGS.

1. Sweet the evening air of May,
Soft my cheek caressing;
Sweet the unseen lilac spray
With its scented blessing.
White and ghostly in the gloom,
Shine the apple trees in bloom,
(Apple trees in bloom)
Sweet the evening air of May,
Soft my cheek caressing.

2. Oh, how lovely is the evening, is the evening
When to rest the birds are stealing, bells are
pealing,
Ding, dong, ding, dong, ding, dong.

3. Dis ole hamma kill John Henry,
Dis ole hamma kill John Henry,
Dis ole hamma kill John Henry
But it won't kill me, it won't kill me.
C
CHORUS: Dis ole hamma, dis ole hamma.
(sung as a background to verse).

Dis ole hammah shines like silver, (3 times)
But it rings like gold, it rings like gold.

Gwine to lay my head on the railroad track (T
When the train comes by, goin' snatch it back

4. If there were witchcraft, I'd make two wishes
A winding road that beckons me to roam;
And then I'd wish for a blazing campfire,
To welcome me when I'm returning home.
But in this real life there is no witchcraft
And golden wishes do not grow on trees;
Our fondest day dreams must be the magic
To bring us back these happy memories.
Memories that linger Constant and true,
Memories we cherish Campers all of you.

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HOW CAN NISEI MEET LIFE CREATIVELY?

The opening address was given by Major A. Larke, padre of No. 6 Engineer's camp at Chilliwack, B.C. The following is a short synopsis of his address.

Living creatively is building dreams and carrying them through; it is the difference between being pushed around and being self-directed. We have to know where we're going and get started at it. For many life is hedged about by obstructions; people put fences around us. When our lives are in the hands of other people, it seems rather ironic to speak of living creatively and making dreams come true. But look at those whose lives have been hedged about by misfortunes and have yet met life creatively. We think of the woman dying of cancer whose influence is felt throughout the hospital, or the girl with arthritis who has helped many through her letters, or Helen Keller who though blind and deaf has lived and helped others to live creatively.

Let us look at certain qualities and characteristics of people who have learned to live creatively. Ask yourself "Is my life showing these qualities?" If it isn't seek to build them in.

1. Loyalty. We are consious of ourselves, not as isolated individuals, but as part of a group. The situation where we are demands that we shall exemplify loyalty. Eg.-loyalty of men to Col. Mitchell, painter Albert Dure and his friend, Hans.

2. Co-operation as an expression of loyalty. We are so sure of our way and part that we push others aside. We must co-operate in creative living as in mountain climbing, the hikers must rope themselves together when they come to a difficult place. Individuality is not good enough for mountain climbing, nor is it good enough for in human relationships for creative living.

3. Courage. Different kinds of courage. One is manifested by man in the heat of battle. Don't underestimate it but there is another, the courage needed in daily work to carry through to a successful end, a task set us; the courage to carry

through convictions. It takes courage to meet situation as it arises and go ahead creatively in spite of difficulties. Eg. Carlyle and "French Revolution", Florence Nightingale.

4. Discipline. Self-discipline is the highest form. So many men plan dreams and get along so far, but something happens and strikes a soft spot in them, Some little thing becomes their undoing.

5. Sense of Stewardship or Accountability. At the padre's hour there is the opportunity of discussing the problems of life and religion with the men. From these open discussions, one or two things stand out;
   (a) Present emphasis upon the negative mind. Hold forth on the things they don't believe in, people, things the oppose. Not affirmative enough.
   (b) No drive or dynamic. Haven't any faith in the future --don't know where they're going, no goal to which they're going.
   (c) Lack of sense of stewardship.

Believe in God intellectually but plan lives without reference to God. Need to cultivate a sense of stewardship, responsibility of each to find his own niche into which we can fit in our work. Eg. Sir Christoper Wren's three workers.

6. Spirit of Unselfishness. Find ourselves always coming up against personal sins which destroy our own selves. Selfishness, resentfulness, etc. have such and eroding effect on our life that we miss the mark. Only when we measure our lives in terms of ideals that we see where we are. ONe thought that an institution was a failing venture due to its leaders. Instead of setting himself against the evils he became resentful of the men themselves. Because of the negativeness of it he lost his own effectiveness. When someone does me an injury and I forgive him, that willingness to forgive reinforces my spiritual life and the other has lost something. Since I have been strengthened it behooves me to go to him and help him (White Banners"). Forgiveness builds up the forgiver who is responsible to go to the other and try to bridge the gap

7. WIllingness to take Leadership. The feeling of the need for leaders may in itself be a call to us to leadership. If you are going

to accept leadership, must accept the price of its leadership--the willingness to take a stand, sometimes unpopular. Odell on Mt. Everest--saw the cross indicating the death of the first party and hoped and wanted it not to be. Not a leader on your own terms but on the basis of what is right.

8. Spirit of Alertness and Expectancy. Expect great things from God and do great things for God. Often fail to be standing on tip toe to keep up with developments. The daily round and task is a drudgery so that we lose the vision. Good beginners are often poor finishers.

9. Determined Quest for the Best Things in life. Must not be content with half-truths when the whole truth can be known. An agnostic will not remain one for long if his quest for truth is real and continual.

10. Capacity for Friendship. Cannot live creatively without being a true friend. Must live it. What is friendship unless it results in happier, fuller life?

11. Our Faith. If we are going to be able to achieve these we must have faith--faith in our best selves, faith in our fellowmen, faith in God. It is easy to talk glibly of faith in God but to live creatively, it must be discoverable in us as a reality.

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And trust that out of night and death shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend your heart,
That God has given you for a priceless dower,
To live in these great times and have your part
In Freedom's crowning Hour;
That you may tell your sons who see the light
High in the heavens--their heritage to take--
"I saw the powers of
Darkness put to flight,
I saw the Morning Break."

Owen Seaman.

After a short discussion on a few points of this address, Rev. Alex. Grant spoke, He is the general secretary of Student Christian Movement on the Campus of the University of Brit. Col. The following is, as far as possible, the main ideas in his address.

"How to live creatively"--this is an exciting question, one question more asked today perhaps than any other. All over the world young people are asking: "Starting from here how can we live creatively and overcome the tragedy of the world?"It is the question of the hour. We have seen wholesale destruction--is there anything to set over against it? More people are on the move, the peoples of Europe, soldiers more people are asking that question. How can we begin again and avoid lending ourselves to these forces of destruction? Is it possible for us to live constructively, creatively? People are discouraged that human beings have done what they have done to each other, but in this may be a ray of hope. It has shown us what we are. We thought all we had to do was have more education, free travel, gadgets and we'd have the society we dreamed of. Perhaps we have got over some of our illusions about others, about ourselves.

Automatic escalators and new gadgets are not enough; old things didn't seem to stand up when the storm broke; we must delve deeper in order to find the realities of life. Where does one go for the resources to live creatively? People have gone to various places-- Some go to

1. Their own congenial group. Others go to
2. The government. For a time youth looked at the gov't as to a paternal grandparent, the gov't to do this or that. Or to
3. Their country. In world spheres, feel our country will do this and that. Or some may go to
4. Some institution--in the hope that it will see us through the dilemnas of life. As the editor of the U.S. communist paper who left the party to return to the security of the dogmas of his church.

We must answer the question "Where do we go for our resources?" We are not sufficient to ourselves. We can create the atomic bomb but can we be trusted with it? Three questions: Where do we go to find the resources for

creative living?
2. What does it demand of us?
3. What may we expect of it or as a result of it?

What do we do if we expect to become a person with the charasteristics outlined by Rev. Larke? One of the great religions of the world says that there is a power in the universe making for righteousness, creativity, rightness. So the question may be how to align ourselves with the creative forces in the universe so that those forces flow through us, sustain us when we go with them.

Let's start with God. Young people are baffled by the question of God. The starting point is so difficult because the question of God is and seems to remain an intellectual question--an idea, passed on to us from mature people, who talk in rich, mature terms. How can young people be expected to understand the deeper meaning in the terms of eloquence used by those who have lived? A word is only of use if the people using it can relate themselves to it. It may be that God remains only an idea, then we wn wonder why it has no effects in our lives. It is like the idea of an apple to a hungry man, the idea won't sustain him, only the reality. We must find whether there is anything in life to which we would want to attach that term, God, We must try to get away from the idea to the reality.

We must find the starting point, not in idea only though that will enlarge your understanding. How can we get at reality of God? The clue or lead might be--ask myself is there anything that I know of in life that is constant, not subject to my will, something we can say I <u>know</u>, not I guess. We are not alone. Have we any sense as we move through life of a voice which is always within earshot? Is there something which we find constant that we can't push around by our own wills? Do we know that there is something in the universe that denies our thinking that we can do as we like?

In the objective universe, we recognize certain laws which we must obey in order to go on living. In the realm of human relationships are there any laws which govern us? Can we discover them and see how to live by them? Is it true that if we disobey the laws of human relationships we destroy ourselves, become frustrated, fail in our life? Having discovered this for ourselvesk perhaps we could say there is in the universe this power making for righteousness. It isn't neutral. No amount of beseeching will change them. Go with those laws and we can live creatively or if deny them, they break us. Amos--universe won't let you escape; if go against it, it breads you--you don't deny it, you demonstrate it.
((Take your doubts seriously. If you jump from the top of this building, xxxeven though you may not believe the law of gravity, you doh't deny it, you demonstrate it)

There is something terrifying in this idea of the existence of irrefutable, immovable laws of the universe. If the universe were neutral how would we know how to move? The Hebrews felt that the fear of the Lord was the beginning of wisdom. If you don't start with the reality tha6 is staring you in the face, well,try it. The Universe does not reach out and punish us, we break ourselves on it! At the same time, there is a sober, satisfying element in this which gives us hope, steadiness and a base or direction. Soem people only see one side and try to run away. There are lots of ways to try to run waway, lots of places to go, but where does it get you? ~~Wax~~ On the other side is the appeal to us--don8t' run away, btu accept it, try to ally ourselves with it. It will set goals for us. Let's call this creative element in the universe God--or what you will.

On the one hand mitht speak of the God of wrath--stern, immutable, that can't be met on my terms but only on its terms. Try to use forcs and go against it and it breaks you. Ancient peoples tried to placate it by sacrifice--no good. We don't need to cringe, fear, resent or run away from that pressure, it can be something we can take gladly, pay its price, op-operate with in a sober recognition of its demands and difficulties. This is its other side--the God of Hope.

Does one find anything that is a constant, steady thing in life? Is there anything that checks our impulses to do something that we know is not right? Yes, at one time it condemns us. It is not someone else condemning us but ourselves in the deep privacy of our own selves. At other times it commends. It is not a hocus pocus or a fickleness in ~~xxxxx~~ usbut ~~is it not~~ something in us that draws a line and says to one kind of relationship--that is right, ~~and to another--that is wrong~~.--it will create good relationships, raise people up, and to another --that is wrong, it will destroy human relationships, it is destructive. Do you know that yourself? So here we have the "God within", the god of wrath and of hope. THe most searching thing and the most difficult to avoid is the thing within you that won't let you go.

Some say this is just relative--depending on the family or society in which we live. Nevertheless there is a line which we draw between right and wrong--it is within us, we can't escape it. Parents and society may help us, and The accumulated experience we have inherited is both good and bad. The codes or statements of right and wrong have become too rigid or out of keeping with the problems life throws at us. On which side do we stand, with or against the universe? The fact is we have to draw a line not where we like or where society says but where the universe says. But we must never set it down as final and conclusive,--we are continually seeking for further revelation. Too often we want to do what welike rather than what universe says. The problem is to draw the line more and more where the universe says.

Can we then find the way to creative living by goint to one of these outside things--the government, institutions, etc., or must we look for it in ourselves? If we doubt whether the univrtse does stand for righteousness, look at what happens to unrighteous men. We all reach out for the plank of life in the sea of indecision. We all reach out for certainity, for something to direct us. Is it to be found enitrely in an outside thing or entirely

in ourselves?

Perhaps we are not bad enough. Be 100% for anything and you will find the truth. Try experiments if you like. Intellectual acceptance of this is ot enough, we must try it. Take the best one knows and see if it yields anything if taken seriously. It is not just discovery but we have the proof in living.

If experimentation is not so good, go to look at some of the world's great teachers--Buddha, Jesus, etc. They were all great men. Perhaps the simplest statement was made by Jesus. He understood the need for this relationship and the attempt of the people of his day to satisfy it. Perhaps their main error was in trying to state for once and for all what was right and what was wrong. But Jesus and others have told us,and we can see the trugh of it for ourselves,that life on these terms will end in frustration and crusshing defeat. Others have said we could attach ourselves to something--person, cause, or institution These may help us tremendously but are they the real answer?

It is like a man in a room of mirrors. He cannot see outside, can only see ~~xim~~ images of himself. He will have to smassh the mirrors and put in windows instead so that he can see out. Like this man in his room of mirrors is the person who, when demands aremade upon him, bars himself up against them, withdraws into himslf. You cannot have life on those terms. It is only as you throw down the walls of your castle, ~~xxxx~~ that you find it. You have to take risks. ~~Xxx x~~ The first way is sure to end in frustration, the other--there is no guarantee but the universe flows around ~~him~~. It is like a garden without walls--beautiful, free, open to all. It is not easy to do because the natural thing ~~in~~ is to defend oneself. Wemust strive to find this truth in the universe and ally ourselves with it. The problem is to detach ourselves from all these other things --property, etc. so that we can draw that line more clearly. Do we stand for the protection of these things--is that our ultimate loyalty? These things are not unimportant but they must not claim us.

We must have a central loyalty to this universal value, we seek, find and believe in.

value we seek, find and believe in. This is a big thing. It means that we must not only have a loyalty but it must be single. To what can we give ourselves and know that it offers true life? Less is not good enough. The universe won't tolerate it--it is a crucifiction of the true self. To what are we being ultimately loyal? Life sets this question, there is no escape.

Paul calls for the crucifying ofoneself--a terrific process. Is there any dodging of it?-- to get self out of the centre and to delare our loyalty to do that thing. We can, if we want, declare our allegiance to something great--to the right thing. Hitler demonstrates what happens when we have loyalty to the wrong thing. We can have co-operation, etc when we have faced the conditions and met them. Loyalty is today the most potent force in the world. Do we want it enough to meet the conditions necessary? We are able if we are willing to give ourselves entirely to this. Not only must we have these things but we can have them.

This may become a venture out from a known land which is not just a crazy risk but an adventure with a foundation. Silors had to stay within sight of land until they found the laws of magnetism and the compass. Now we can take on our ship a mariner's compass which is our guide even when we are past our usual landmarks and when the sky is overcast. Something within us gives us a sense of direction, a sense of control. It does not depend on others but rather on ourselves--do we accept it or not? Booker T. Washington, the great Negro educator, when walking along the street with a white man, was pushed off the street into the gutter by a rude passerby. His friend was indignant, but Washington said instead "No man can do anything to me that will make me hate him.". People may be intolerant to us but it doesn't affect us--it is still up to us what we do. Hate and fear do not have the last word. Scores are asking how can we be creative? Either we discover it or life the future is too hideous.

ULTIMATUM FOR MAN.

Now the frontiers are all closed.
There is no other country we can run away to;
There is no ocean we can cross over.
At last we must turn and live with one another.

We cannot escape this any longer,
We cannot continue to choose between good and evil,
The good for ourselves, the evil for our neighbour.
We must all bear the equal burden.

At last we who have been running away must turn and face it;
There is no room left for hate in the world we live in.
Now we must learn to love. We can no longer escape it.
We can no longer escape from one another.

Love is no longer a theme for eloquence,
Or a way of life for a few to choose whose hearts can decide it.
It is the sternest necessity; the unequivocal ultimatum.
There is no way out. There is no country we can flee to;
There is no man on earth who must not face this issue now.

- Peggy Pond Church.

On Sunday morning, after the worship service, the large group broke up into five smaller groups for a discussion of the addresses given on Saturday night, the theme of the discussions centring around the question of creative living--what does it mean, how does one live creatively. The findings of the groups, much as they are recorded here, were read to the whole group in the afternoon.