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SPIRITUAL VALUES IN CAMPING

CLARICE M. BOWMAN

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To my sister

MRS. O. L. HARDWICK

Foreword

PARENTS HAVE been asking, more and more demandingly of late years, if their young fry might not receive spiritual guidance in camp commensurate with the guidance provided in group life and in swimming and other activities. Church leaders have been asking how church-sponsored camps might be made more integrated, with religious nurture a natural, vital phase of the whole. Leaders in character-building agencies, national and local, have been seeking creatively to find and utilize clues for extending their guidance a step or two further in the direction of religion. And private camp leaders too, aware of the general demand, are venturing forward.

Much discussion is being devoted these days to the question of spiritual values and the schools, one of the highly charged issues at the last White House Conference on children and youth in a democracy. Here and there over the nation, school and church leaders seek—in the dynamic atmosphere of give-and-take that characterizes real democracy—to explore the meaning

of "spiritual values." ¹ Churchmen and educators alike are considering the relation of religion and higher education. A sober truth is dawning: afraid to touch upon religion lest dogma enter in, teachers may have taught the dogma of irreligion; omitting reference to the spiritual side of children's natures, teachers may have left them without adequate resources for understanding their deeper selves; by merely glancing at the currents of religious influence in history, teachers may have imparted a flat, one-dimensional view of man's story on the planet. That which alone can unify scattered phases of personalities, the keystone to the arch of all knowledge, is missing. Man has ventured far, with methodical, scientific steps, in understanding his universe. But in the dark of night comes the haunting feeling that there is more to life than the orderly study of malleable materials; there is a spiritual quality, half-dormant, perhaps, but prodding even the scientist himself to admit in awe that he can lead but to the edge of known shores, while beyond lies . . . Something . . . or is it Someone?

Some ventures are going forward in experimentation, and there will undoubtedly be more, not merely relating spiritual values with other values but, more importantly, integrating them into a sensible whole that persons can live by. Somehow, too, for those responsible for guiding the young in home, school, church, club, agency, this ideal of helping growing persons experience full realization of their selfhood has more challenge.

One sees, perhaps, a glimmer of hopefulness against

the dark clouds of conflicting ideologies. For only as persons are able to meet positively with wholeness the half-truths and distorted ideas abroad in the world will the conflicts be solved. Armaments are ineffectual, for the real battles are in the arena of human understandings, even of spiritual values.

For camping people too there can be a more inspiring sense of mission and challenge when they plan the camping season—not only in terms of life in a rustic situation, or of opening to young folks the wonders of their world, or in terms of group life, but in terms of helping each individual in the camping situation experience to the fullest his life-potential at his age level, including his relation to a Power Above, to others near and far, and to his own growing self.

Camping people may have a key role, too, in developing creative approaches to the realization of spiritual values. Camps are made-to-order laboratories for whole living. They have the boys and girls throughout the twenty-four hours of the day. Furthermore, they have them in a relaxing, simple environment and in friendly groups where each one can be his very own self and thus grow according to his inborn, natural grain. Camps have been on the frontier of significant developments in methods of guiding growth—developments influencing markedly the guidance in home, church, school, and agency. Why should they not take their place on this new frontier?

The camp leaders are usually well-integrated persons—endowed, for the most part, with the spiritual dimension as well as with physical health and social

poise—eager to set the stage so that young lives too can grow in wholeness. Were it otherwise, these men and women would not engage in a task that demands such heavy responsibility, faces so many unpredictable hazards, and causes so much inner anguish. They are, usually, persons abundantly capable of loving the whole wide world as well as the campers; for so spiritual are their securities that they can love themselves in the highest and holiest way, and hence they need not vent grudges of any kind on any one.² Their sensitivity, patiently trained to detect the slightest need on the part of a camper, fits them uniquely to contribute to the general thinking about spiritual values. Moreover, their skills for guiding campers individually and in groups may help point the way toward practical procedures in other situations.

A keynote address at a meeting of the American Camping Association suggested doorways through which campers and counselors might venture in realizing spiritual values more fully.³ Committees representing agencies, private camps, and churches are exploring the subject creatively.

The real “spiritual value” of this book will lie, not in what it says but rather in what *you* say and do, in how you respond to what is here. No doubt some truly vital results will come through those who react negatively to certain passages. Perhaps disagreement, even anger, may be just the spark to set you to thinking—until you bring forth a bigger, better thought than anything presented here. When there is agreement, let it be wholehearted—not merely lukewarm assent be-

cause a particular combination of words sounds plausible. Know why you agree, then do not be afraid to uphold your conviction.

Perhaps you and some other camp people will together dig into the big question as to what is meant, really, by "spiritual values"—what are the implications for *your* camp? Out of five, out of fifty, out of five hundred such groups meeting voluntarily, enjoying a discussion of this subject, sharing insights and experiences, will come wisdom and clues for future directions.

Just a word of warning regarding a problem you may face in discussions and in individual thinking and reading on this subject: You may tend to isolate or compartmentalize the spiritual values, and that would be disastrous, not only to your camp, but also to the progress of the basic idea. For the approach to spiritual values must be always in total perspective, permeating every phase of the camper's day, comprising the inner essence of each moment and each life.

The attempt has been made here to picture camp program from the standpoint of spiritual values; the author may not have achieved this total perspective. Space limitations being what they are, the wide scope of camp program possibilities has been condensed into a few pages.

Strangely, always in human history the good tends to become enemy to the better and the best; for the tendency of all of us is to cling to what has seemed to work well in the past. But the gypsy patteran points yonder and we are off to the unexplored—vision

clear and hearts gay. We shall seek first to clarify our goals, then note cairns in the mist leading toward those goals. How these glowing, dramatic possibilities can be captured from the realm of vision, and translated into a daily schedule of activities and into counselor-sensitivity; and how our understanding of those ingredients . . . of nature's wonder world . . . of an ever living Presence can in turn be transmuted into happy, healthy, adventurous camp life—that is the quest before each of us.

CLARICE M. BOWMAN

High Point, N.C.

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SPIRITUAL VALUES IN CAMPING

Camping — from Then to Now

SPIRITUAL VALUES, however intricately or simply one defines them, are a matter of developing a self with some degree of adequacy for the problems of living, and of achieving increasingly significant relationships with the Power Above and with one's fellows. So intermeshed are these values in the achieving and the living that to realize one is to realize all three. Such experiences do not necessarily need to be lifted to the level of conscious thought or labeled as "values" to be spiritually productive and growth-inducing. Our early ancestors in their trial-and-error method of living incorporated to a degree what we call "spiritual" and "values"; for life was all of a piece, there was no dividing line.

The unfolding drama of man's story on earth shows certain groups to have been outstanding in what we now call "camping." As far back as 1000 B.C. the Egyptians were taking groups into the open to develop health and teamwork.¹ Sparta held up ideals of physical fitness and personal discipline before her young

manhood. In the golden era of Athens there was love for the out-of-doors and high development of aesthetic values.

Going back to premanuscript Bible times, we find the Hebrew nomads looking for watering places for their flocks and herds, braving blistering desert and stormy mountain pass; and at nightfall the tribe would gather around the campfire, singing a bit, perhaps, as someone strummed a crude string instrument. Then the eldest of the tribe would recount the familiar loved saga of the group's wanderings, and of the evidences of a majestic Power's personal concern for them. Together, young and old looked wonderingly up at those faraway, yet seemingly near Syrian stars, their imaginations stretching before the vastness of such marvelous creation. As the storyteller finished, his tones lingered in echo as the glow from the dying embers enfolded all in a warm "belongingness."

Out of the Hebrews' forty years of wandering through the wilderness were to come, through Moses, laws for good group living. They were ever striving, sometimes succeeding, sometimes failing, to find themselves in relation to their God and to their fellows.

And down through the centuries there have been intrepid explorers whose tales set the blood astir: Viking ships plowing through icy northern waters, Columbus moving into the unknown. There is something akin to spiritual values in the stern lashing of the will to the mast, in the unrelenting discipline, and the willingness to endure hardship for the sake of a far-off goal.

The American Indian was close to the pulse beat of nature and so sensitively attuned that he lived in its rhythm constantly—eyes clear to catch the subtlest sign of weather change or the slightest movement on the farthest horizon; ears sharp to note the softest sigh in the heart of the wood; feet flexible to tread without breaking the smallest twig. To the Indian, life in the open was more than a struggle: he made it an art, an art which the finest achievements of modern campcraft have not surpassed. Much of our wood lore, if truth be told, is an adaptation of his.

The Indian camper looked beyond himself to others. He devised ways of survival and of community life. The white man, to be sure, came with a different mode of existence and often with greed, and taught him new ways of war. But the Sioux, for example, had their own golden rule: "Never judge a man until you have walked two weeks in his moccasins." And at one time there had been achieved a coming together of tribes into the first United Nations.

The Indian camper looked upward. Dallin has caught in his statue, "The Appeal to the Great Spirit," something of that attitude of self-surrender and poised listening that we call "worship."

Our Pilgrim forefathers, when they first came to these rocky shores, fired by a determination to be free and to create a new kind of community life, were actually camping.² They recorded at a meeting on board their flimsy vessel, "and so it was decided on the morrow that a small party would go ashore and select a camp site," and further, "a camp site was selected on

high ground. . ." As the pioneers blazed trails across mountains, and later as covered wagon trains found their way westward, all the skills man could muster for keeping alive in the out-of-doors and for mastering the elements were called into play.

The Historic Telescope Swings Closer

Thus far we have been looking at situations where man's very existence depended upon his ability to "camp." Something of what we call "spiritual values" was being achieved, at times consciously but more often unconsciously, in the very process of living. Throughout history, it has seemed as natural for man to camp along streams, on lake shores, or in mountain dells as it is for adolescents today to put up tents or build tree houses in their back yards. But "camping as an organized cooperative way of living," is a comparatively recent movement and is distinctly American in its origin.⁸ One of its antecedents is the religious camp meeting. As the untiring circuit riders followed the frontier, many churches held meetings in brush arbors for lack of more durable buildings. Then came summer gatherings of one or two weeks, usually at some spot of natural beauty:

These gatherings were not always of the "revival" type; quite often their purpose was recreational—a desire to escape from everyday routine for a time and to enjoy the simple life out-of-doors. There was a "boarding tent" for those who wished to share a community table, and a tent or "tabernacle" where the

religious programs were carried on. This is folk history, rich in color and interest, and it is also a legitimate part of the history of organized camping.⁴

What is meant by "organized" camping? There is much spontaneous camping—far more every year—as families and groups of friends camp out on vacation trips. An organized camp is one set up with certain definite purposes in view and plans made so that those purposes will be realized in the lives of the camp members. Organized camping implies a group working together, obviously with the wiser, more experienced members helping the younger, less experienced ones. "Organized camping is defined as *an educational venture which provides the participants with opportunities for work, recreation, and social living in an outdoor group setting.*"⁵

One may conjecture reasons for the emergence of organized camping in America. The leisure of the young made something of the sort necessary: longer summer vacations, reduction of child labor by compulsory education, and the decrease of farm work. The natural resources of America made camping an inviting opportunity, and the emergence of inspiring leaders made camping possible. As is true of all outstanding movements, the early camps were built around strong personalities, "men and women, possessing the pioneer spirit and the vision of bringing back into our highly civilized and in many respects artificial method of living, those values of life which come from living in the great out-of-doors."⁶

Louis Agassiz aroused a new enthusiasm for living material and strove to emphasize the importance of first-hand contact with nature. . . . John Muir, John Burroughs, and Dallas Sharp saw nature with an artist's eye and could put it into literature for others to enjoy. Ernest Thompson Seton brought woodcraft and Indian lore into social significance for youth. Perhaps Enos Mills was the first to start an organized school to teach nature lore to others.⁷

In 1861, Mr. and Mrs. F. W. Gunn, desirous of finding an appropriate summer curriculum for the students of their Gunnery School for Boys in Washington, Connecticut, took them to Milford-on-the-Sound and let them camp, hike, fish, work, and sleep out of doors. Dr. J. T. Rothrock, a physician of Wilkes-Barre, Pennsylvania, set up a private camp or "school of physical culture" for "weakly" boys. A church-sponsored camp was started in 1880 by Rev. G. W. Hinckley, Gardner's Island, Wakefield, Rhode Island. Ernest Balch started Camp Chocorua in 1881 with a program emphasis on "swimming, rowing, fishing and the practical work of camp life." Sumner Dudley took seven boys to Newburgh, New York, in 1885.⁸

From then on, like a snowball rolling downhill, the story moves swiftly, astonishingly. Each agency or faith or denominational group that entered camping can cite the "founder" in that group. From the very beginnings there were high motives of helping children round out their experiences and find something they might otherwise have missed—"those things which modern urban civilization was making it so difficult

for children to find: romance and adventure, recreation and health both physical and spiritual.”⁹ Truly, camping was an idea whose time had come.

Young When the Century Was Young

In the last decades of the nineteenth century and the first decades of the twentieth, camping grew phenomenally, and it is still growing. Accommodations varied from the tent or crude sleep-out in the wilderness to luxurious lodges. Sponsoring agencies varied. Program activities varied. Nevertheless, definite patterns were emerging. Certain values were considered generally to be desirable: helping campers develop resourcefulness and experience joy through living in the open; helping them develop physical fitness and zest; helping them learn to get along with one another more successfully, more democratically. In the wide variety was healthy experimentation:

Each of the pioneers saw camping in a particular light of his own, and was animated and guided in his work by some basic ideal. One stressed physical culture; one self-reliance and incentive to work; another, love for the outdoor world. One made religious training and practices the mainspring of the camp program; still others devoted their programs to teaching woods-wisdom and scoutcraft, and creating or seeking situations where the boys could have the experience of coming to grips with the primitive. Health and happiness through living close to earth were common ideals of all the founders.¹⁰

Every summer on the North American continent some three or four million camper-weeks are experienced by boys and girls, by families, and even by elderly persons; they come from villages, from the slums and the mansions of cities, from the sunny countryside; from families and from institutions. Say "Camp!" to boys and girls, and the effect is electric in its promise of "summer's magic"¹¹ to them and to those adult leaders who have their well-being and highest development at heart.

The Camping Movement

When camping was comparatively new, each owner or founder set up his own standards and planned accordingly. But at the turn of the century, camp directors began to gravitate toward one another. They had much to discuss and share together. They found in one another kindred spirits. They needed the cross fertilization of ideas and methods that mutual sharing could give. They found support in common problems. The first formal meeting was held in Boston (1903), with only men in attendance. In 1910 the Camp Directors' Association was created, and in 1916 the National Association of Directors of Girls' Camps. In 1921 a third group arose, the Mid-West Camp Directors' Association.

In 1924, all three groups merged into the Camp Directors' Association of America, which soon became the American Camping Association. The scope was broadened to include all camping and outdoor interests on the American continent. The purpose of

the Association is "to further the interests and welfare of children and adults through camping as an educative and recreative experience."¹² Through its conferences, materials, and training it provides a circulatory system for the living organism that camping has become.

Types of Camp Sponsorship

There are three large categories of camp sponsors: (1) organization; (2) private; and (3) all other. Among the organizations sponsoring the largest number of camps are the character-building agencies such as the Y.M.C.A., Y.W.C.A., Y.M.H.A., Y.W.H.A., C.Y.O., Boy Scouts, Girl Scouts, Camp Fire Girls, 4-H Clubs, church and synagogue sponsorship (there are many thousands, usually of short-term seasons, in this category), American National Red Cross, associations for handicapped children and adults, Audubon Society, Big Brother Association, community chests, councils and welfare boards, foundations and philanthropies, Woodcraft Rangers, settlements and neighborhood houses, and the like.

Private camps, usually attended by children from middle and upper-class families, are dependent upon the campers' fees for making expenses. Private camp directors generally are concerned with the best interests and wholesome development of the campers and desire to render a service to humanity.

In a growing number of communities, public agencies now provide for camping on a relatively inexpensive basis in order to reach large numbers of children

who might not otherwise have such advantages. There are municipal camps operated through park and recreation commissions as a part of their recreation program. These are not restricted as to race, color, or creed. In some of the larger cities there are family camps. The greatest expansion has been in day camping. Usually these camps are operated in city parks; the children live at home and walk or use public transportation to reach the site.

School camps represent "the greatest possibility of development in the near future" in the camping movement. More than 175 schools have endorsed camping as a part of their year-round curriculum; many others include field trips, day camping, and other outdoor activities, usually on a coeducational basis. More than 280 colleges and universities offer courses for camp leaders.

Varied Program Emphases

The purposes represented by such widely varied sponsorship are likewise varied. Most organization-sponsored camps are of short-term duration (from one to three weeks), striving to serve as many campers as possible in the course of the camp season. Most privately sponsored camps are long-term (two four-week periods or one eight-week period).

Day camps function from six to eight hours per day, with campers having only their noon meals at the camp. Some are conducted for one, two, or three days a week for several weeks; others, for five days a week. Programs may resemble those of resident camps;

campers may be brought together to a site in a forest preserve, in a park, on a beach, on a farm, or on a special camp site. Because of their accessibility to the campers' homes, day camps are not limited to summer.

Program features of most camps include: woodcraft and nature lore, campcraft, sports and games, arts and crafts, aquatics, tripping. Some camps have a "bent" in their program toward the avowed objectives of the sponsoring organization. Church camps usually strive to make the experience not alone educative or character-building, but "religiously educative." Special-purpose programs are adapted to particular groups of campers, such as older adults, handicapped children, different age levels, persons with health problems, and the like. Some promising results are being achieved with boys and girls who are victims of mental or social illness or delinquency.¹⁸

Special interests are possible in camp, and sometimes camps are set up around one or more such interests: art, music, dance, dramatics, religious education, language, tutoring, ranch living, mountain climbing, tripping and hiking, conservation, aquatics, mass communications. These camps are more than "schools in the open"; usually, a well-rounded day is provided with general camp activities but with unhurried opportunity to pursue the chosen interest in congenial fellowship and in the outdoor setting conducive to creativity.

In recent years, church groups and others, working separately and together, have expanded the "work camp" movement. Groups of carefully selected young

people pay their own camping expenses and work together along lines they consider significant in building a better world. Some city groups may wish to experience country life and camp where they can assist farmers during the day. Others may go to war-stricken countries and work side by side with native labor in clearing rubble, rebuilding churches, homes, orphanages. Some camps are made experiments in interracial or interfaith or interclass fellowship.

Interestingly, the "Camping at Mid-Century" report of the American Camping Association says that "the majority of camps are designed to serve either only boys or only girls." Naturally, most private camps and agencies serving either boys or girls remain noncoeducational, but the short-term church camps and an increasing number of others are coeducational.

School Camping

Some people still consider school camping "the most crack-brained frill in modern education." And many parents are asking if what looks like a vacation can possibly be "education." Nevertheless, an increasing number of cities in California, Michigan, New York, Texas, Washington, and other states, are taking pupils from the classrooms to mountain, desert, forest, or ocean where they "play hooky with the truant officer's blessing." In an astonishingly brief time, community school camping has exerted a fresh, vigorous influence upon communities, upon the camping movement, and upon the total educational curriculum.

Church Camps Grow Apace

Paralleling the phenomenal development of camping itself, the short-term, church-sponsored camps have multiplied rapidly. As recently as fifteen years ago, there were probably fewer than a hundred such camps in Protestantism (exclusive of the camp meetings) for boys and girls; now there are many hundreds conducted by each of the major denominations. To be sure, there were older youth "institutes" or "conferences," but these had been set up on a basis largely of classes and speakers. Wise leadership at the outset of the growth of church camping took advantage of the carefully wrought standards from private and agency camping and developed a pattern of small cabin groups, and a relatively small total attendance. Here was a phase of the church program that "clicked" immediately with young teen-agers, so often forgotten in the shadow of the older group. The bulk of church-sponsored camps are for the early adolescents or junior high school boys and girls; but more recent developments have included expansion of junior camps, camps for young adults, camps for older adults, spiritual retreat camps, and fellowship frontier camps or camps set up purposely to help boys and girls experience a feeling of "community" across existing barriers of racial, class, or national problems.

The philosophy of church camping has moved forward apace. Time was when in the older-youth institutes even the simplest forms of recreation were considered not only unnecessary but undesirable. Em-

phasis in church camping has been placed upon integrating all phases of camp life into a living whole, breaking down the compartmentalization into worship, recreation, nature lore, and the like. The curriculum is seen as comprising all that happens in the experience of the camper throughout the day, and staffs are trained to function sensitively as a unit. Materials are written with suggestions for all phases of camp community living interwoven. It is hoped that thus the camper may learn to see life more steadily and more nearly whole, so that he can take back into his more perplexing relationships a greater sense of unity and serenity.

Catholic camps have grown apace, too, with the philosophy that:

The camp conducted under religious auspices must meet every standard of physical well-being for youth and, in addition, emphasize the spiritual values that are intangible in measurement but form the character of children. Our responsibility is to God and our fellowmen created to know and serve Him.¹⁴

Jewish camps have been in the forefront of progressive developments, and Jewish camp leaders have provided both the spark and the skilled leadership for significant experimentation in methods of campcraft, group work, and other phases of camp life.

Thus each of the three great faiths finds in camping a pathway to the One God and to the achievement of spiritual values.

Down Adventurous Trails

WHAT ARE YOUTH'S dreams made of? Space-ships, perhaps, and communication with far planets? Exploits more exciting than even the most daring adventure books depict?

Young imaginations must have raw materials from which to fabricate dreams. What raw materials are being provided to young people today? To what goals is their dream-power pulled by what they see and hear at home, in school, on the playground, in church? It behooves all who have youth's future—and the world's future—at heart to be concerned. Camp leaders see their opportunity etched the more sharply against the backdrop of home and community and national and international life.

What do youngsters dream that they will be and do? Are these dreams such that, when translated into reality, will make for a more peaceful world? Or are they of the get-yours-at-any-cost, shoot-'em-up-first variety? Is there at the center of their thinking a growing sense of participation, or just a great big

capital *I*? From the little ones in cowboy boots and double holsters to the tall high school athletes, is there a growing tendency to lean on others, or an urge to stand on their own feet responsibly? If they follow out the road they are traveling now, are they likely to be society's problems, or its problem-solvers? Thinkers, making up their minds wisely from facts—or gullible swallows, prey to whatever propaganda works first and most subtly upon their emotions? Deciders and doers on their own God-given initiative—or goosesteppers waiting passively for orders? Brothers, feeling their oneness as children of a Father-Creator and therefore respecting as sacred the personalities and the rights of others—or slaves to selfishness and to its fruits of prejudice and class distinction?

These are not rhetorical questions. The answers are not in the back of any book. They are being written every day in the homes, the schools, and the churches and synagogues. They are being written in communities, in nations. Issues are becoming more sharply joined, perhaps, than in all previous history. Youth is marked for decision-making. Values we had thought won now hang again in precarious balance.

What were once accepted moral standards seem to be crumbling. An alarming percentage of boys and girls are growing up in broken homes, never having known the security of sure love. Without that central value, they themselves will be adrift on an ever changing sea. So many who have put their trust in things and in sensation find themselves without anchorage. In short, summarizes Harry Emerson Fosdick, "our

contemporary world is a mess.”¹ A young person asks, “What is there to tie to?” And another paraphrases Browning’s *Pippa Passes*, “All’s riot with the world.”

Secularism Has Won A Beachhead

If ever man needed a sure working philosophy for living and for being related aright to the Power above, it is now. “The bomb that fell on Hiroshima fell on America, too,”² and man was cast adrift forever from old moorings to find if he might, before too late, a newer cosmic selfhood and to make his peace with the Infinite. To have discovered the secrets of God, without having something of the spirit of God—what a dangerous thing has he done.

Yet by and large in America, man has tried to live as if these were ordinary times, only more so; he has guzzled more food and drink, smoked more cigarettes, idled more time in movie theaters or by the radio or the television set. He does not mean, really, to overthrow the values his forefathers lived by; but in his indifference and apathy he fails to keep them alive, fails to rise to the heights of nobility and disciplined strength the times demand.

Head awl with pride in his own scientific skill, man paraphrases now, “Science is my shepherd. He maketh me to lie down on airfoam mattresses . . .”; or, “Man, oh man, when I consider the work of thy fingers, the supersonic plane and the H-bomb which thou hast ordained, what is God that thou shouldst be mindful of Him?” And so, with self-worship or thing-worship at the center, man fails to reach upward,

beyond himself; after awhile he becomes miserably dissatisfied with himself. And, when man fails to reach upward to God, he also fails to reach outward to his brothers.

Forces are abroad that would say to man that he is but an inconsequential part of a mass, and that the mass's destiny is materialistic at best, that there is no spark of divinity. Other forces would make man a pawn or puppet in the hands of a favored few. The democratic values, about which so much is said in America, rest upon spiritual foundations. But these very foundations are threatened when secularism, the most insidious of all the isms, is allowed to creep in. It creeps stealthily, even into the habits of church people. Secularism means "ordering our lives as if there were no God." It is that attitude which says, "What difference does it make what a man believes so long as he lives right?" It condones man's greed to "get ahead" and to "do the other fellow before he does you," and lets him continue wallowing in pride and self-will. Having no clear sense of relationship to a Mighty God, man then has no plumb line for separating the true from the false as he makes the decisions of his daily life. He lacks motive, then, for trying to establish better relations with his fellows. So he and others like him remain as children, flinging their toys ever the more furiously at one another.

Secularism means giving over one's spirit to material ends. It is the modern rival of the Christian faith.⁸ Secularist man, having set up as his god the exigency of the moment, lacks strength for facing "like a man"

the difficult problems that come and lacks the courage of one who knows he moves in harmony with the universe. It would be dead easy for almost an entire nation to surrender to secularism unawares, as matters of immediacy command attention and little thought is given to Divinity, little effort made to reorder one's ways according to the Divine plan.

A Hidden Hunger and Opportunity

Despite the trend toward secularism, despite the sinister forces vying for the minds of men, there is also, it appears, the beginning of a wistful upreaching. Hidden hunger for answers beyond the human causes many to go to church who had not gone for a while. Older people, themselves brought up as "spiritual illiterates," are asking that spiritual values be given their children. On many a college campus, youth spend long hours into the night discussing with one another the deepest issues of faith and life, striving to find, quickly, before their futures be snatched away, something to "tie to."

As goes the young life of America, so eventually may go the young life of the world. Will there be more and more of secularism (which is perhaps the line of least resistance, the line of greatest temptation)? Will there be a moral and spiritual vacuum, ready-made for some godless ideology? Will religious beliefs return to the nostalgic, first-person-singular hymns and rosy-glow-state-of-feeling prayers? Will there be attempted short cuts to peace of mind without willingness to pay the high price demanded for sturdy

spiritual growth? Will there be a further boxing off of religion and the spiritual values from the rest of life? Or will there be born anew a philosophy of living that sees man in relation first to his God and then to his fellows in warm, responsible give-and-take so that an upward spiral may at last replace the present downward one; clearly demonstrating that the more man loves and forgives and reaches Godward, the more he grows in selfhood?

Camping Has a Key Role

It is no mere rhetoric to say that camping can play a key role in determining which way young life will turn, and thus the destinies of nations. Camping is one of the most potent instruments that can be devised to serve the society of which it is a part. It takes boys and girls of impressionable years and puts them into a dynamic situation. There they learn through living, and such learnings go indelibly deep and determine thoughts and actions far ahead—possibly for a lifetime.

In the hands of Hitler, the *Jugend* camps gave young Germans learning-through-doing experiences. To 40,000 youth assembled came the watchwords: "We want you as strong as lions, as swift as tigers, as hard as stone." And eager, impressionable youth responded, as it is the nature of youth to respond, to the mighty ideal; they purposed to be like that; they flung themselves headlong into the activities that would mold them into those forms. The glowing ideal captures the ardor of youth; day-by-day practices

make it reality. Those of other lands who were astonished at the strength and brute force of German youth should have looked at the camps.

But consider also the healthful results of the Scandinavian rural recreation camps, their potential in building understanding among people and bridging differences and binding all with happy memories of good times shared. The folk-song and folk-game movement that has permeated camps all over the world has proved a power toward peace.

With the camping movement in America growing to such proportions, it is important to ask: *What is the core philosophy?* Around what ideals and what ideas are the habits of youth being shaped?

Camping has been a movement in search of a philosophy. In the beginning period, "back to nature" was the slogan or key philosophy. Little boys were to escape any "Lord Fauntleroy" influences while they were in camp, and learn to "rough it" like he-men. "When it was considered that a 'good' boy was the little fellow who dressed up in a stiff white collar and went calling of an afternoon with his Mother," ⁴ this back-to-nature swing provided a wholesome balance.

There was conscious effort on the part of camp leaders to take children from the more artificial, "hot-house" environment of city life and let them experience closeness to the soil and to the processes of nature. The school system was standardized, but at camp the child could swim and hike and fill out his muscles and puff out his chest. "The first camp programs were . . . indefinite, informal and rugged." ⁵

A boy was thought yellow if he were not daring. Duckings were considered a "must." Somehow, opportunities to "rough it" were thought to bring in their train automatic character growth. Physical culture was a fad, but "only the muscular aspects of the Greek ideal" had been emphasized, in the transition of the idea from German *Turnverein*.

In these early stages, camps were laid out with straight rows of tents or cabins near baseball diamonds, tennis courts, and playing fields. Recreation and athletics were almost synonymous; and what was more natural than to transfer competitive group games from city to camp, adopt militaristic methods of organization, and select outstanding athletes for counselors? The young teen-ager would come home bearing banners, feathers, and other "tribal" insignia in recognition, as one author puts it, "of his God-given coordination." ⁶

At that time, and persisting stubbornly since, the concept of camping as competitive physical training or recreation became established. Legislatures classed camps as hotels because they provided food and shelter with the exercise. But nowhere were camps classified as educational institutions. There were no well-articulated standards comparable to school standards. Food and fun and competition held the camp together.⁷ Dr. Hedley Dimock tells of a certain camp's prospectus in which it took seven pages to list the winners of the awards of the preceding year.⁸

The typical camp director was a benevolent autocrat. Children marched into the dining room, sat

down on signal, started eating by the bell; all rose together and marched back to their cabins. To be sure, under such a regimen the lid would blow off at times in a riot. But after these episodes the camp director planned his program more rigidly for the next year. "He was considered a poor director unless he knew in February just what his campers would be doing at 4:00 o'clock in the afternoon of August 3." ⁹

Then came advances in understanding how to conserve the health and well-being of campers. A study of health and safety revealed the startling fact, borne out in several hundred camps, that the longer a child stayed in camp, the more likely he was to get sick.¹⁰ More attention was paid to health essentials, such as medical certificates and vaccinations; better balanced food was offered; campers' needs for sleep and rest were considered, and less fatiguing activities were planned. Camps began to employ doctors and nurses rather than medical students. After agency and private camps had taken the lead in setting higher health and safety standards, church camps gradually adopted them, and church camp leaders began to realize that theirs was an ethical responsibility for camper health and well-being.

The twenties saw an upsurge of interest in the social sciences, in psychology, in mental hygiene, and in progressive education methods. People began to think about the ways in which persons learn, and methods for creating within young folks the desire or motive to discover. The camp, says Dr. Dimock, became "deliberately educational in purpose, method and lead-

ership.”¹¹ This did not mean that it placed less value on the primitive activities in a natural setting but chiefly that it recognized that there was no magic in this experience per se that exempted it from the laws or principles of health and personality development.”¹²

Much more attention was given the individual camper, as study of psychology revealed the existence of individual differences. Variety in crafts and in program was instituted. Artificial incentives to participation, such as awards and intergroup competition, disappeared as camp leaders learned skills of discovering, stimulating, and expanding the genuine interests and purposes of growing boys and girls.

A third phase of camping began to be felt in the thirties, with the depression and the rumbling march of fascism over the world. There came to camping, as to general education, a deepened social consciousness and a sense of social responsibility to keep democracy alive. Through the American Camping Association, directors busied themselves with the articulation of standards (although, since it is natural to deal first with the visible and tangible, their reports went into far more detail about site and sanitation than about program or personnel). There was impetus to local community planning for boys and girls, and to co-operative planning above the local level among camping leaders and social agencies of communities and nation. There was much progress in interracial camping. The camping movement included more trip camping, work experiences in farming and forestry,

and the like. As boys and girls came to discover (under the more careful educational guidance) resources within themselves, the fancy gadgets of early camp days were no longer considered necessary equipment. In the mind of the public, camping had come into its own; its unique values were recognized, and camping was considered deserving of a place in educational, community, and national life.

Came a fourth phase: an intensified "back-to-nature" movement with emphasis, this time, not on exercise in the open but on survival skills. In learning to cook in the rain out in the wide-open spaces or in woods, with none of the gadgets of civilization (save, to be sure, the inevitable "Number Tens" and great balls of twine for lashing and knives), campers developed initiative and resourcefulness and ease in the wilds. Around camp sites trees and bushes were felled in the woods and shelters built until it became almost necessary to move the camps so that others coming along could build. Axmanship and weather study, compass work and map-making, replaced earlier activities. A significant outgrowth of this trend has been an increased interest in ecology and a realization of the essential oneness of the biological community. Campers noting soil erosion have been moved to plant trees and to venture far from camp as they reclaim grounds and do their part as "restorers." (Should the nerve centers of our cities be bombed, humanity may depend for survival upon those who know the skills of primitive camping.)

Which Way Does the Weather Vane Point Now?

Probably each camp director has his own ideas as to what would be desirable directions for the development of organized camping. Obviously, clarification and expansion of standards for the educational aspects of camping are needed. "There needs to be a united impact on the public in terms of educational purposes and functions of camping . . . the stigma of being 'commercial' still lurks over our shoulders. We could escape from this connotation if our desire were strong enough." ¹³

Further achievements are needed in camping itself, and then further interpretation should be given the public as to the basic ideals of: primitive living in its more valid and less extreme aspects; socialization of living in a camp and working voluntarily and gladly for the well-being of one's fellows until the camp becomes a "community"; and freedom for creative pursuit of individual interests and for expression in a wider variety of media, including the arts.

With all this, organized camping might become less self-conscious, extending its values in a wider variety of places and times. Camping has been too widely conceived in standard or stereotyped patterns. There has been, observes Dr. Dimock, a tendency to think of camp as a definite place with a certain kind of site and equipment: "We have now become forcefully aware of the fact that camping is not a place but a kind of experience which can happen in a wide variety of places." ¹⁴

More day camps will extend the values of camping to many thousands more children than could afford resident camping. For older youth, especially, work camps to accomplish "real work in a real world" while giving deep tan and strengthening muscles will offer more appeal. Travel groups, suggests Dr. Dimock, should be organized by the thousands—but not, let it be added, merely for the sake of travel; rather, let the enthusiasm-stirring purpose be that of breaking down barriers and bringing fuller intercultural and intergroup understandings in making democracy work. Groups may take recreational training to others who would not otherwise have such opportunities. Folk songs and games of the peoples of the earth should ring up and down the land.

There are other intriguing questions and possibilities for exploration and experimentation. Some have to do with a more sensitive adaptation to age-level needs and abilities and interests, until that which is truly indigenous to each age level emerges. There is still some tendency to water down a young-teen type of program for juniors, and to make little change for older youth. The mid-century census of organized camping conducted by the American Camping Association suggests the evolvment of a more challenging and worth-while type of camp program for older youth.

Other types of camp experiences may open up. The development of winter facilities makes it desirable economically and practically to conduct camping on a year-round basis. Camps for adults are gaining in

number and variety. More and more businesses are providing camps for the use of employees on weekends and vacations. No more delightful and rewarding development has taken place recently in camping than the extension of camps for oldsters. No doubt day camping and school camping will show further expansion in the near future.

In camp sites, the trend is toward cabin units with the cooking done in smaller groups, thus approximating more closely the "family" spirit and facilitating carry-over from camp into home and other daily experiences; this approach also makes for deeper socializing in the smaller groups rather than the "herding" that becomes virtually necessary when large numbers have to be fed and taken through announcements, assemblies, and other activities en masse. More individual attention is desirable. No child or young person should be "lost in the shuffle." Nor should camping contribute, even inadvertently, to developing a mass psychology in flexible young persons by ruling them in chain-of-command fashion. Such a regimen cuts across the root principles of democracy, and is educationally unsound.

No sentence in the mid-century report of the American Camping Association is more encouraging than this one: "The slogan, 'a camp for every child,' may gradually become a reality." Yet, in the hands of unscrupulous persons of ideologies less worthy than democracy, camping could prove a more destructive force than armament piles. In the hands of well-meaning but noncreative leaders, camping may lumber

along doing an average job passably well and conserving admirably the values of the past. In the hands of leaders prone to "go off the deep end" on this or that new method or idea, camping might break forth into some brilliant flashes, but probably fail to give steady light all along.

Four general stages in the growth of organized camping have been noted thus far—merging the one into the other, to be sure, but each apparent now in the long look: the "rough-and-ready" stage of crude beginnings, usually with mass methods; the "educational" stage, taking cognizance of individual differences and developing philosophies of education; the "increasing socialization" stage with the unit plan of buildings and emphasis upon skills of group living; and now the "wilderness and survival skill" stage. It would be easy, perhaps, to rest on past achievements or to assume that certain program patterns, because they have served acceptably before, will continue to serve the newer needs of expanded camping in a more crucial day.

Thus far, growth has been steady, sure, and vigorous. Will camping be haphazard, at the mercy of trends, or will there be an evolving philosophy about program commensurate with the already well-articulated standards as to site, construction, health, safety, sanitation, and administration? Since 1929 Dimock and Hendry's *Camping and Character* has been a guide for leaders concerned with the character-building process, but few recent studies dig deeply into program philosophy. It is the more difficult area, to

be sure; it is so much easier to enunciate standards of physical set-up. Too, the almost limitless variety of camps and the diversified objectives render the task forbidding. But unless camping "comes of age" and interprets its program practices and principles to itself and to its public, the dénouement may have begun. The mid-century report of trends devotes many lines to outward aspects of camping; eleven, to the need for well-balanced program.

But what relation have spiritual values to all this? First, any attempt to define "spiritual values" in camping must be in the context of other aspects of the movement. In all the stages noted, spiritual values were interwoven, as we found to be the case in the primitive era when camping was living and living was camping.

Secondly, indications from many directions suggest that a possible fifth stage may be one of spiritual values. While church leaders have been somewhat relaxing their articulation of explicit spiritual emphases and training their leaders in survival skills and the like, there has come—largely from nonchurch camp groups—a ground swell of interest in incorporating more definitely and more wisely some approach to religious or spiritual values. This may be symptomatic of the spiritual hunger that seems apparent in many quarters, even among those not noted for interest in pious matters.

But would a "spiritual value" stage be a good thing either for camping or for spiritual values? The answer to this question must wait upon closer examination of

what is meant by "spiritual values," and a look at some ways of incorporating them into the everyday moments of camp living.

In the long run, are special-emphasis hypodermics of any kind (such as one of spiritual values) productive of healthy growth? Must not consideration of spiritual values proceed in different categories and frames of reference from other emphases which might represent only tangential approaches to camp program? Here is something not to be added on like swimming instruction or nature lore. Rather, if they are to be found at all, spiritual values must arise at the heart of all experiences of a joyous camping day. Evaluation must ever be made in relation to the *whole*.¹⁵ Perhaps that idea of wholeness—the totality of the camping program ministering to persons in helping them become more fully themselves, more "whole"—is more in line with what the Creator who dreamed the whole intended. For related at root are "heal," "whole," and "holy."

What Are Spiritual Values ?

The call of the fire
Comes to us through the shadows . . .¹

Following that call, we find ourselves walking down a leafy new-cleared pathway until, guided by merry singing, we come upon a clearing and a camp-fire ring assembled. We look into the faces—young faces—as they look into the fire. Is it the firelight they're reflecting, or is it some glow lighting them from within? Is that the woodsmoke curling upward, or the upwinging of some unworded aspiration? ²

Not for long can we stand there, without realizing that something important is taking place. One by one the campers tell simply and earnestly about something the camp experience has meant to them. "I'm happy to have so many new friends," says one—and we envision broadened horizons in that young life. "I'm glad I had a chance to learn how to do so many interesting things," says another—and we envision increased skills and self-confidence in another young life. "The coun-

selors usually have cheery faces and words"; "You have free time"; "Religion is brought into everyday life without one realizing it"; "Fun and the spiritual side of the camp are mixed in a way that they get together." ³ Simple little statements, yes. But back of them all is a glowing fact: boys and girls love camping; and through camping, something tremendously important is happening in their growing selves.

"Spiritual values." How shall we define the term? Perhaps the present need is not so much for a neat definition as for a working concept. In those words from campers' experiences, which of the values gained might be said *not* to be "spiritual"?

No person can go through a camping experience without its leaving its mark upon his spirit. "Spiritual" influences are there, for better or for worse.

For "spiritual" influences may be secular or materialistic (as, for example, Communism and unenlightened nationalism). Whether or not the spiritual influences are building "values" or "disvalues" is an important question. As we have seen, camping—because it calls forth campers' aspirations and because it surrounds them with a living situation in which to learn through doing—is a potent tool for what we could call "values" or "disvalues." Camp leaders are becoming more concerned that what they inculcate in their camps be on the positive side; make for democracy; make for enriched individuals; make for a better world. Any values thus contributing to growth would have to be spiritual, for they would arise in the spirits of campers and their leaders.

No Values Apart from Valuers

Every camp has its avowed objectives. Camping is not an end in itself. Agencies use camp as an integral phase of their year-round program, geared toward objectives considered by those agencies to be most worthwhile. Churches do likewise, affirming more explicitly religious objectives. The American Camping Association objectives as revised in 1947 were: (1) development of self-reliance, insight, and resourcefulness through direct experiences of group living; (2) development of spiritual growth through an appreciation of the higher values of life; (3) development of new skills, appreciations, and knowledge of how to live in the out-of-doors; (4) development of a keener joy and zest for life; (5) development of new leisure-time activities high in carry-over value; (6) development of a sounder personality; (7) development of physical, mental, social health.⁴

What is the difference between a "value" and an "objective"? Functionally, there is little difference. The objective, both in dictionary definition and in practice, tends to take on a somewhat more impersonal aspect. "We must view these things objectively," we say, meaning that we need to maintain unclouded perspective. For something to be "valuable" to us, we must have chosen it from among many other possibilities, as of special worth; we hold it emotionally as of high import; it is "precious."

"Values are not values unless they become embodied in situations to which we actively respond."⁵

The very word implies a person actively at work, choosing, seeking, investing with worth. For values we would call "spiritual" to be achieved in camp life requires, first of all, that those responsible choose them as of utmost worth and then set the stage for experiences that will lead campers in turn to choose them as values in their own lives. The word "values" then implies that the objectives set up at the outset at last become ideas, translated into life and then identified as of such worth as to be set up in persons' schemes of values.

This means that in camp we will want youngsters not only to experience "cooperation," but to experience it so happily and thoroughly that they will want to keep on cooperating in other situations. Cooperation will be of value, not only to those who set up the camp and to parents and to lovers of democracy; it will be of value to the campers.

There is here an important clue for all camp planning and methods: It is not enough that leaders provide for the experiencing of cooperative living in fellowship amidst nature's wonders. Leaders must also keep in their thinking and seek constantly to provide for campers' identifying and evaluating (deciding on values).

To an almost startling degree, the values camp leaders select as worthy in charting their objectives and planning activities do issue forth in evaluations on the part of the campers. Because camp is a rounded, living situation, campers do more than echo what their leaders seem to feel to be important. Camp-

ers choose for themselves out of the raw materials of their days of living. "Out of the highly varied experiences of camp, there begin to emerge new thoughts, new questions, new answers about life and its relationships. And from these attitudes, new frames of reference, new patterns of conduct, some of which last lifelong." ⁶ Dr. William Heard Kilpatrick observed that when his contemporaries and his adult leaders, as well, appear to count a given thing important, "any one boy is almost sure to count it important. He will try to live that thing and will accordingly count it important to him personally. In this way he learns that thing better." ⁷

When does a value become spiritual? Perhaps in the deepest sense, this very process of valuing is spiritual, a functioning of the self at its best, of one's spirit. Further, such value-choosing implies control from within. To be sure, some things counted values—such as health, freedom, food—can be imposed by control from without.⁸ But if health is to continue, if freedom is to be made a way of life, if food for all is a reality over the earth, there must be developed within persons self-reliance and concern for their fellows, or an active, voluntary choosing of these values.

There are many ideas as to the meaning of spiritual values and some tendency to shy away from thinking rigorously about matters spiritual, as if they were somehow in a strange, unreal realm of the mystical. Some believe that these values are experienced only in moments of solitude, or on mountain tops of high illumination, rather than in the give-and-take of daily

living. Persons who talk of spiritual matters may be considered dreamers with their heads in the clouds and therefore not practical about matters of earth; theorists, perhaps, who do not grasp the real problems of men and nations.

But the unapologetic affirmation here is that spiritual values are experienced in

. . . the recognition and realization of Man's relationship to God,
man's relationship to men,
and the meaning and purpose of life.⁹

To apprehend these values and incorporate them into one's practices throughout life is the most important quest a human being can follow. Therefore, the consideration of ways of realizing spiritual values is camping's most significant opportunity. In camping, as perhaps in no other situation outside the home, spiritual values can be realized: "We believe that in the experience of living together, in cooperative fellowship close to God's natural universe, the best conditions are found for discerning the reality of God and for developing highest character."¹⁰

Spiritual values are not just another group of desired outcomes; rather they comprise the core of the constellation of all other values, the pulsating heart of the camping program. Very little may be said about spiritual values in words, but they will be communicated if they are present in the spirit of the leaders, in their motives for being at camp, in their vision of the goals, and in their sensitivity for helping campers

have worthy goals of their own that may be achieved by engaging in delightful activities.

There may have been more of spiritual value in a few minutes' spontaneous conversation between camper and counselor on the trail than in a formal period set aside for religious indoctrination. By "spiritual values" is meant the orientation of persons Godward and toward others; these values are inherent in the very nature of camping at its best:

The camp is educating for spiritual growth whose members live in an atmosphere of vitalized beauty, where from periods of contemplation the value of aloneness and silence are learned, and where the fund of spirituality within each individual, that inner wealth which makes creative activity possible, is being constantly enriched by association with rich personalities.¹¹

Development of the spirit is not a single, identifiable phenomenon, rather it is a process which takes place along with normal development. . . . It shows itself in a new sensitivity, a new opening or re-awakening to wider and greater thought horizons and a new or changed awareness about self—God—faith which reflects in one's whole attitude on life.¹²

Let us look more closely at some of the hidden opportunities for realizing spiritual values along the three basic lines: finding one's self in relation to one's world, in relation to others, and in relation to the Power Above.

Finding One's Self in Relation to One's World

A startling new trend in education is the recognition of the individual's "search for self." A growing young person's ideas and attitudes about himself become woven into the pattern of his personality and help to determine his relations with others. Development of a sense of self should not be left to chance.¹³ The need for more careful guidance is of staggering magnitude:

A large proportion of the young people now entering adulthood are burdened with anxiety, hostility, defensive attitudes toward themselves and others, feelings of guilt, inferiority, or other forms of self-disparagement and self-distrust. They struggle not only with the real dangers and thwartings in our troubled world but with . . . conflicts arising from unrealistic concepts and unhealthy attitudes.¹⁴

Psychiatrists, psychologists, and others who seek to help troubled people can reach only a few.

The self is "the individual as known to the individual," that which a person means when he says "I," the custodian of his awareness. Yet out of the interchange with others from earliest moments of his life, man's self "is essentially a social structure."¹⁵ "The self dynamism is built up out of . . . experience of approbation and disapproval, of reward and punishment."¹⁶

The crucial importance of helping growing persons discover themselves wholesomely and develop worthy attitudes is shown by the fact that not only does their

“sense of self” affect their own happiness and well-being (even physical well-being), but it also directly affects all their relationships with others:

As one respects oneself so one can respect others. . . .
If there is a valid and real attitude toward the self, that attitude will manifest as valid and real toward others. It is not that as ye judge so shall ye be judged, but as you judge yourself so shall you judge others . . .¹⁷

Can camping help in enabling an individual to grow a healthy sense of self? Indications are that it can help as perhaps no other situation besides the home (and, in cases where homes are not all they should be, camp can help as none other). In the subsequent sections of this analysis other facets of the camp’s contribution will be brought out. Here, certain especially helpful aspects of camping will be discussed:

Camping can help a young person learn to stand on his feet. First, he is helped to establish regular habits of personal hygiene, of sleep, of eating, of relaxation, and of exercise. “Camp is a place where neatness of person, belongings, cabin and grounds is the expected thing and is brought about by the camper’s own efforts as he wields a broom, plies a needle, or uses enough determination to wash—even behind his ears.”¹⁸ Sun-browned skins, increased appetites, better muscle tone, and greater competence and verve are often noted by parents when campers return; but even more important, the young person has better “hold of himself.”

Probably there has never been a camp, from those for the littlest fry to those for older youth, that has not encountered some form of the untying-apron-strings struggle. Growing young persons need to establish emotional weaning from parents and from dependence upon other adults, to become self-directing, responsible persons. Camp can frequently accomplish in a brief time, valuable results in helping a camper grow up.¹⁹ He moves the long distance from being "the Browns' little boy" to being Bill Brown in his own right. One parent almost negated the spiritual value of what camp had done for her son. Her greeting to the counselor (in front of the boy) at the end of a camp week was: "Well, I suppose he's been your biggest problem all week." The boy hung his head. The counselor looked startled. Why, Jerry had been a splendid camper! The counselor tried, as tactfully as possible, to help the mother see that Jerry would need at home a new chance to keep practicing the "new" self he had been "trying on" at camp.

"Physical literacy" means command of one's body in ordinary situations, and command of enough physical play skills to make the body the ready instrument of the will. Bodily control leads to self-confidence and emotional control and becomes an important means of emotional release.²⁰

"At the age of twelve or fourteen," points out Dr. Masters, of the Kellogg Foundation, "any child, like a bird, ought to be pushed out of the nest and made to use his own wings and catch his own bugs. . . . Children often have their first opportunity to be alone

and depend on themselves at camp; often it's the best thing that can happen to them" ²¹—if, that is, camp gets hold of them before dependent attitudes start to solidify. "Camp is a place where a camper must learn to stand on his own two feet, for counselors, although fond of him and anxious to help, are impartial and will not intercede for him as his parents may have done each time he gets into difficulties." ²²

Camping can help a young person develop skills and confidence. "Man," said L. P. Jacks, "is a skill-hungry animal." ²³ There are many intriguing possibilities for learnings around camp and the time and the tools for experimentation. Skills useful in out-of-doors living are counted important by the camp community; hence, the new camper tries—and learns how—to pitch a tent, fish, swim, handle an ax, build a shelter in the woods, cook under all kinds of conditions, and travel by compass. Living with nature means not only ferreting out her secrets and "taming" her; it means accepting nature's rules. The camper learns to consider well before starting a project, so that he can surely finish. He must shoulder responsibility for his own welfare and happiness as well as that of his fellows.

One boy who put on bravado with loud voice and threatening gestures was understood by his counselors as being "a little boy inside," afraid of many things, particularly of horses and of water. When he mastered the skills of riding and swimming, his scowls disappeared. "The fellows are nicer to me now," he explained. He had a new idea of self, and because it was

acceptable to himself and to others, he had no inner compulsion to scowl.

Sometimes at camp that delicate line is crossed between a life of fantasy (that will need mental therapy later) and a realistic acceptance of self and world. One camper was obsessed with fears. During the first rainy days of camp when riding was impossible, he related imaginary Western exploits. When the sun shone again and it came his turn to mount, he ran and hid. Because he was in the hands of an understanding counselor who did not subject him to ridicule, but gave him some lessons privately, this boy eventually became a happy rider who could look back on his earlier escape with amusement.

One camp director tells a story of self-release:

Billy W—— was one of those typical, homely, tousled-hair kids who remind us of that poem of Guiterman's: "God bless all little boys who look like Puck." His one great problem, however, was that he could not swim and had such a tremendous fear of the water that he actually became physically ill when he came near it. A kindly and conscientious leader spent weeks of patient labor and finally brought him to the point where he could pass his first test. Shortly after this we witnessed an occasion of great importance when Billy was being urged to take his first dive. The little, lone figure standing on the edge of the springboard, looking down into the depths of the dark water, was symbolic of what each of us goes through as we are brought face to face with the dreaded and the unknown. At just the psychological moment there swam around the edge of the dock, the

beloved leader who looked up at the youngster and simply said: "Come on, Bill, jump." Without a moment's hesitation the youngster dove in, came up splashing and sputtering, went back to the dock and dove in again and again to the accompanying cheers of his fellow campers. As we went to congratulate the boy on his achievement, he looked up and said, "*I'll never be afraid again.*"²⁴

The thrill of just plain fun builds personality. "The days that make us happy make us wise." Experiencing the tang of life, living each moment to the fullest, tackling hard jobs and facing difficult problems—all this adds up to personal adequacy:

[Camping offers] opportunity to teach children this joy. It offers a place where living, working and playing can all be one continuous experience. Children can learn to work at swimming and to play at sweeping a cabin floor, to work at dramatics or dancing and to play at tent pitching and bed making.²⁵

There must be time to "putter"; friendly helpers around when they are needed; an opportunity to bring one's dearest plan into reality; tasks hard enough to call out all one's latent powers. These are a camper's "bill of rights" for developing selfhood: a minimum of required jobs and an increasingly self-propelling spirit. Plenty of spark must be there to kindle imaginations, then materials and tools, and people, to work with. Every interest that strikes fire releases personality into a larger world:

When a child receives friendly help to accomplish some dreamed-of plan, whether it be to cook supper at the lake, or to make his mother a birthday present, he builds self-reliance. The more secure he becomes, the more he can understand the needs of the group and respond to the whole community. There comes to mind a rough young ten-year-old who made on the potter's wheel a surprisingly good vase praised by all. Suddenly we were no longer discussing in staff meeting how to get him to bed without having his yells wake up all the younger children.²⁶

This growth may not occur in a camp that over-emphasizes competition. Nor is it likely to happen where counselors have confused ends and means, and stress products rather than the process going on inside the young person. Jay B. Nash deplores counselors who are "narrow experts in belt-weaving, in baseball, or in nature lore" rather than friendly, likable persons sensitive to the sacredness of all of life, genuinely interested in boys and girls.

As boys and girls set up in their minds an ideal picture of a job well done (whether the task at hand be peeling the potatoes, or cleaning the latrines, or preparing a nature trail), work becomes joy and play. Psychiatrists say that one of the foundation stones for a healthy personality is this capacity to work hard and purposefully and with joy. "Anything one does from cooking a dinner to governing a state," says Jacks, "becomes a work of art if motivated by the passion for excellence and done as well as it could be done."²⁷

One who has developed some skills in his fingertips

or muscles and knows what he "loves to do" need never fear to be alone. "He is rich and happy, And fortunate, too, Who has plenty to do when he has nothing to do." ²⁸

Camping can help a young person grow ever more "at home" in the natural world. No doubt a key reason for the growth of camping has been the increasing urbanization of the world; but people have a built-in sense of "belonging" to the elements, the soil, the trees, the birds, the mountains, the shores. From a world of flickering television, of bleating radios, of gangster comics and sexy movies, young persons come to a world of balanced harmony of light and shade, of mass and color, of hills and valleys. Camping is not to be regarded as an escape, but rather as a time for gathering resources, restoring the vision, and enriching the soul so that one can take back into the world of discords an inner serenity and security. "If the camp had not been invented," Abbie Graham remarked, "we should now have to create it, such need there is today of the steadying offices of direct contact with the earth: the constancy of evening and morning, the sureness of brooks and tides, the firmly planted trees, the upholding hills." ²⁹

A camping experience may be valuable if it does nothing more than to help a child enjoy being a first-hand part of roads and trails, fire and water, sunrise and dusk, and to avoid having a bad time there. Somehow one holds it against the Universe if, on an overnight hike, the supper cocoa scorches, the supply

of breakfast eggs gives out, and someone calls one a "sissy" if he cannot "keep up." ³⁰

Life stripped down to the bare essentials restores a clearer perspective; one learns that he can get along without depending upon the artifices of civilization. On the first afternoon in camp, Rebecca sat on her bunk and cried—not for home, but for drugstores and movies. "Five whole days here without even going to town!" she wailed. But once camp activities got under way she forgot such things and after a week wished she could stay a month!

Campers learn, too, appreciation for the infinite variety of living matter and the natural laws governing all living things, themselves included. As they note reproductive processes in plants and animals, they gain a clearer understanding of the place of sex to replace the distorted all-importance it is given in torrid movies and television.³¹ Similarly, closeness to the source of things—the land, the elements—brings a new and intense awareness of the meanings and purposes in life.

One feels now that he is a participant rather than a mere observer. Nature lore is not merely a learning; it becomes an experience with trees, birds, and stars; archery becomes a part of the self as one makes the bow and arrow and then learns to shoot; canoeing is becoming one with the slim barque and the play of the water and the breeze.

"I went to the woods," said Thoreau in 1854, "because I wished to live deliberately, to confront only

the essential facts of life, and to see if I could learn what it had to teach, and not, when I came to die, discover that I had not lived. Our life is frittered away by detail. Simplify, simplify." One can cease tense, restless striving and lean back upon nature's kindness as a swimmer relaxes upon the face of the water, knowing that it will bear him up. "Nature's peace will flow into you as sunshine flows into trees. The winds will blow their freshness into you and storms their energy."

One catches the rhythm of nature and becomes more adaptable to the elements. One studies weather indications and watches unfolding before him a fascinating panorama of nature's changing and merging moods. "To a real camper the vicissitudes of life become a challenge and in nature's every aspect appears the hand of God." ³² Dr. L. B. Hazzard tells of a child whose mother thought he would be afraid of the storm, but he jumped up and down when the thunder crashed and cried, "Do it again, God, do it again!"

By living close to nature, one learns to accept as a part of a vast Plan the fact of death as well as life. Jaegermester Plov, in a statement translated from the Danish, observes:

I have often thought that children living in the country in communion with nature and animals are in a very definite way prepared for anything that can happen to them during the course of their lives. Life's beginnings and life's endings almost burn themselves into their youthful, wondering eyes; and if you ob-

serve these children closely, year after year, you can see how they gradually prepare themselves for all they will ever encounter of good and evil, to savor the gladness of life fully and richly; to bear sorrow without becoming embittered and without breaking. Taking all together, these experiences will coalesce, form a body of understanding—of things, of happenings, and of men. Something which, with their own abilities and goodness of heart, will become what I have called God's gift of understanding.

Why should we manufacture "struggle"? This is an intriguing question for cogitation, discussion, and research. The current trend toward wilderness camping, long canoe trips, emphasis on survival skills, and the like all represent an effort to "make camping *camping*," as devotees of this emphasis will say. Probably there is a wholesome balance here, as contrasted with the softer living of our increasingly citified civilization. Is it true that something of the sturdy old pioneer spirit within man rebels against life being made too easy, demands something tough to test his mettle?

Does man's spirit chafe at ease and strain for new frontiers? Is it a "spiritual value" to offer him rough outdoor living, where he tries muscle, hand, heart, imagination, and will against the elements as his early forebears did so long ago? Is the purpose gripping enough? Struggle is involved, yes. Is it real enough? Questions such as these clamor for careful thinking-through.

What about focusing that same pioneer spirit on some of the world's basic struggles in human relations?

There are still wildernesses, and they are not all so easy, fundamentally, to cope with as are the physical world's wildernesses.

But the root principle is sound: from struggle to mastery is the pathway for achieving a self.

Finding One's Self in Relation to Others

DEVELOPING AN INDIVIDUAL SELF is a spiritual value, yes. But individualism in the extreme means anarchy. Freedom, if it means the individual's flaunting his will regardless of others, is like cancer cells run wild. Campers can find themselves only in relation to others. "All are needed by each one. Nothing is fair or good alone." One grows in richer selfhood through self-losing for others.

Good relationships, anywhere, mean that the energies of all concerned are released and directed to achieve commonly held purposes, and a maximum degree of joy is experienced by all. But there are campers whose former experiences have not fitted them for group living or concern for others; they are rabid individualists, sometimes ready to strike back against society because of the pressures it has exerted upon them. A boy may be terribly conscious of himself and his awkwardness, during those sensitive early teen years of transition. Perhaps he comes from a home where he is the only child and he is spoiled and

uncooperative—not because he means to be, but because no other pattern for living has presented itself. Sometimes he comes to camp with an intense dislike for strangers and just as intense a tendency to move in a clique.

Camp is “an organized cooperative society with a way of living all its own.” ¹ It offers many of the major problems found in any community living; problems which in a good camp are solved by all campers sharing, and not just by the adults in charge. There must be rules, of course; but the campers themselves make and evaluate them from time to time, as well as learn that some “fences” are a necessary part of good group living at home, in a camp, in church, in school, in the town, in the nation, in the world.

The camper soon learns that some methods bring more favorable results than others in his efforts to get along well with his fellows and bid for their liking and acceptance. He needs to pull his share of the load, whether it be taking care of the garbage or mending a bridge. Soon he begins to take upon himself the community spirit of the camp, so that its successes become his, its problems his. Then he will notice things that need doing, and may take the initiative in helping others. Through experiencing the pull of group need and doing his part, he learns what it means to become a participating member of a group, one of society's problem-solvers rather than one of its problems. To continue to do so constitutes for him, then, a value because of the sheer fun of being able to meet a need, do his share, all in good sportsmanship.

How much fuller can such learnings be than the learnings through competition. In a "we" camp, boys and girls are seldom urged to vie for prizes or awards or other individualistic forms of recognition. No wedges are driven into the fellowship. There are no "stars" and no "failures," no "tried-and-couldn't's." Together they play, work, plan, evaluate what they have done, discover, invent, make, and perhaps pause at times for a quieter, deeper thought or prayer. All activities are in fellowship. And when one wanders off alone in search of a new trail or to think through a problem, one feels in fellowship . . . alone but not lonely.

A camper wrote home:

Every noon a waiter was chosen from each table. It was his job to come ten minutes early and set the table, and during meals he got the second helpings and then cleaned his table and scraped the dishes. It was loads of fun, and many people volunteered a second time. Camp taught me that work can be fun if we do it willingly and with other people and if it helps others to be happy.²

A counselor watched a twelve-year-old boy take responsibility (without anyone's having asked him to) for a homesick younger boy. He introduced the younger fellow into one camp activity after another, and when the boy became more self-sustaining, the twelve-year-old turned to his own interests. In an age characterized as one of "flight from tenderness," such evidence of solicitude voluntarily given is heartening.

Livability is a characteristic highly prized by counselor and campers alike. Some boys and girls may not achieve outstanding success in athletics or in other camp activities, but if they possess livability others will enjoy having them around. In cabin quiet times, some of the simple, practical, everyday ways of helping one another have a better time may be talked over.

A story from a school camp illustrates the leavening of increasing socialization:

On Monday morning, when a new group of campers arrives, he [the associate director] has the boys write their names one under the other on a sheet of paper. He privately asks each boy, "Whom in this group would you pick as your only companion on a three-day camping trip?" Answers are based on knowledge of each other gained in class or at play. Usually one boy is named by several; sometimes three or four get the nod. This means that the boys chosen are considered right guys. If a certain boy is chosen by three or more, he is counted a leader; if a boy is chosen by nobody, he is counted an "isolate." On Friday, after a week in camp, each boy is asked the same question again. Invariably, changes in choice occur. The chronic truant . . . was an isolate in his group on Monday and a leader on Friday. But the other thing happens, too. Idols fall.

Bob, for example, was very popular in school. When he came to camp, the campaign for president of the student council was in progress. Bob's school principal said he was a cinch to win the election . . . almost one third of the boys in the group named him,

an extraordinary percentage. The following Friday, however, nobody named him. Not one boy.

What happened? Under close scrutiny on hikes, cook-outs, in the bunk-house and dining room and on work experience, Bob didn't show up as the kind of guy they thought he was. He couldn't use an axe. He was a sissy. He got homesick. On election day Bob was soundly beaten for president. . . . His teachers, however, think that even this was a valuable experience for him. He had been building up popularity on a false basis; camp gave him a look at what could be a sounder basis.³

The spirit of the adults in camp carries over to younger campers—their unselfish attitudes; their willingness to help individuals or to listen to problems; the morale they foster in all the camp activities. In this camp there is no “top brass,” no chain of command. “No one,” as Jesus said, “is called Teacher.” “The intimacy of camp living, where leaders and children are thrown together in all types of situations, makes unavoidable the contagion of habits of mind and patterns of behavior.”⁴

In camp there is no place for the lone wolf or for the selfish person who expects others to wait on him, no place for snobs or cliques—no place for anything but fellowship. Artificial distinctions melt away, as all find a personal significance in the shared memories of “our camp.” Some revaluing takes place in the minds of campers, even while they are at camp. A father's occupation, the richness of a mother's clothes, and other outward criteria fade in importance as campers

learn what good guys their pals are and as they learn to row together or swim together. "It is possible for them to face common tasks that grow out of their living where the choice for people, the respect for people, and dependence on all people are an inescapable part of the solution of tasks." ⁵

Increasingly, too, camps are providing experiences that help campers respect persons of differing nationalities, races, colors, creeds, classes. Unfortunately, the cost of many of the private camps (without scholarships) tends to exclude persons from varying levels; and prevailing customs tend to bring homogeneous groups together. Often in church camps, a missionary or a representative of some other country gives a touch of relationship with the outside world, and yet such situations are so artificial and that staff member so lionized that question might be raised as to the ultimate result in changed attitudes. A few camps have pioneered—as they have faced world tensions and considered camping's share of the responsibility to provide laboratories for discovering answers—in interracial camps in areas with difficult geographical and sociological problems. Where few questions are raised by the neighboring communities, the situation becomes relatively easy. What is needed now are more pioneer or pilot situations in areas where the difficulties are numerous. Only thus can the struggle be faced in its realities, and techniques evolved that will be effective elsewhere.

Wherever campers and counselors try out, even timidly and tentatively, new experiments in extending

fellowship, they discover to their amazement what fun it is to abolish barriers, how thrilling to sense mutual response and to build fellowship where none existed before:

Spiritual values imply new depths of insight into personalities and social movements. They imply being alert to understand and appreciate the significance of progressive developments. Horizons are widened, new levels of thought are gained, new purposes are established. In fact, one who has spiritual values continues to mount the ladder of understanding and appreciation of racial and cultural groups, of the values in religions other than his own, of persons of varying social and economic strata. In a friend he discovers new powers of stability. In his group he finds an increasing spirit of cooperation. And through the discovery, his own personality becomes enriched with lasting values.⁶

But fellowship does not necessarily happen! Sometimes camp leaders exude enthusiasm for the fellowship values that in their camps appear to come automatically once they have thrown together a miscellaneous group of campers in an idyllic setting close to nature. (Strangely, it does seem easier to have a kindly spirit when one is with a happy group full of wonder and delight at their new environment and the persons around them.)

But in this area, as in other areas of camping program, a sound philosophy will not emerge from merely taking for granted that when certain ingredients are put together, the custard of "community" will emerge.

If in an astonishing number of cases it seems to, *why?*

Obviously, newness helps; when one is caught up in an interesting new experience, he tends to be at his best. So too are those around him. There is the by-product of "weness" as they discover together. Usually, camp leaders give some focus to this feeling as they inject into the program songs about "our camp" and otherwise inspire morale. Too, in carrying out the daily tasks, individuals work together, concerned with a mutual goal. Again, a natural by-product is growing appreciation for one another.

Particularly are human relations affected by the wilderness type of camping. Perhaps the braving of the elements draws persons closer.

But here is etched the sharp problem. The more closely persons have to work together, the more aggravated can become the irritations and the more the rough angles of personalities can scrape against each other. This is true in homes where the intimacy increases the hazards against true fellowship, even as it intensifies the marvels of fellowship achievement. In other words, when people are thrown together, they can grow in fellowship, or the opposite. The mere newness of the camp environment and even the struggles of pioneer tasks are not enough. A real sense of community must come from the deeper depths within persons—and *it needs careful guidance*. Otherwise, out of the living situations in camp can come spiritual "disvalues" as well as values.

Heightened, then, is the need for counselors who have more than the obviously desirable qualities of

character, understanding, and nature skills. On almost any camp staff are needed persons with special insight and training in human relations. This is a more inclusive field than what has been thought of as "group work," and brings in related disciplines. School groups are venturing into experimentation regarding human relations and curriculum change.⁷ Camps have been saying, as pioneers in this important field, that the very processes of living in community day by day were curriculum. It is up to camps now to continue in the forefront by doing further pilot work with the findings of experts brought to bear. The researches and findings on how to achieve better qualities of human relations are amazing in their implications.⁸ Here is emerging the missing science. At one time in history all the other sciences were in the amorphous state of this one, but human ingenuity and determination extended those arms into the physical realm and then into the psychological. Now another step forward is indicated, in studying human relations so carefully and so profoundly that better methods may replace the haphazard.

Camps dare not rest on their laurels. There is danger of counting a field won; of stopping with the good (which may be enemy to the better and the best). There is danger of substituting the structure of unit groups for the inner cohesiveness that has to be built "from the inside out" within personalities.

Strong counselors as well as directors, then, are needed. Camp can be for the counselors themselves, as well as for the boys and girls, a living laboratory

for better group living—that is, an even better laboratory than at present. Some camps already are utilizing such interesting possibilities for group functioning as theater-in-the-round,⁹ sociograms,¹⁰ buzz groups and group observers in problem-solving situations,¹¹ and the like. These are not cure-alls, and we may question whether they belong in camps. Answer could be given that any variety of “swarming” by means of which individuals are helped to become more sensitive to one another and to get along more happily deserve to be tried.

But what about “spiritual values?” Even those camp people who have little interest in spiritual values are active in this realm of fellowship or interpersonal relations. But, whether carried on in the name of “spiritual values” or not, the very process itself brings into play the inner spirits of campers and counselors, touches them “way down deep where they live.” A semblance of good relations may be imposed from above, to be sure. The environment may be so manipulated that campers will almost inevitably react in certain ways. But the solid achievement of better human relations must come from changed motives inside individuals, through a turning outward from self-as-center to concern for others. This is a spiritual experience. Some who would not want to relate it to Deity would stop there. But how much more readily this concern springs from the heart when it is motivated by a sense of one’s own relationship to God and of His love for all! In fact, it is our conviction that the real key to better human relations is here.

Finding One's Self in Relation to a Power Above

WE COME NOW TO QUESTIONS upon which there may be widest divergence of opinion among camp leaders: How can we describe the relation to the Divinity without being dogmatic? How can we find some common denominators on which most camp people will agree, without in any sense watering down the vital convictions which many hold? Let us see the fundamentals on which persons, increasingly today, can rest, whatever their religious affiliation or creed.

First, consider those moments of intimate, searching awareness that come to campers many times during a day. Abbie Graham describes two such moments:

A girl who came in from a horseback ride by moonlight tried to express a little later the experience that had come to her as she rode through the night. "I had a sense of religion," she said. When asked if she meant that she had a sense of God, she answered that she had not thought of a God, but had seemed one with the earth, one with her horse. "I felt that I could talk to my horse, that he could understand. I lost all

sense of loneliness." On another night after a group had gone in for a "skin dip" a girl who had for the first time experienced that sense of release which comes from swimming through water without the limitation of clothes said: "The thing that was most beautiful about it was that I felt a part of the water. I was more than myself. I was one with everything." ¹

The capacity for awareness and wonder is one of man's choicest possessions, but if he does not watch out, it may become stultified in the sophistication that leaves no margin for surprise, no vistas for renewing the inner vision. To develop this capacity is in itself a spiritual value. But that is not all we mean by "spiritual value."

Youth's reaction of awe and wonder before the majesty of a camp setting in nature's changing moods shows that young spirits are responsive. Wonder is not only a necessity for scientific advance; it is at the very root of faith.

Aesthetic appreciation alone is spirit-building; but it is not worship, it is not a conscious reaching up for relation with the God who made such beauty. However, it is but a brief step from consideration of the marvels of the universe to a realization that Somebody must have made it. The journey of the spirit, first to wonder and then to a feeling of Someone There, means a focusing, a drawing together of the scattered rays of thought to the Center, an identification of the experience as real. And that is the beginning of worship.

To find design and harmony, balance and order, in

nature is a restorative to the souls of all who chafe under the disorder of the world's busy rush. Why is it restorative? Because something within seems to respond to the discovery of order. There is a compulsion to give a name to One who could create perfect order and keep the worlds in motion. A girl wrote, "God's laws don't bump into each other. Milk for breakfast does not turn into gasoline for dinner." The director emeritus of Lick Observatory has said: "Every other star besides our sun and every planet that may attend any other star, is also in motion. . . . And yet these motions are all so harmonious, so absolutely obedient to law, that as the analysis of our observation proceeds we get an ever clearer picture of a definite and orderly system." ²

A boy had become very much interested in stars and an adult friend was helping him to develop this interest by making available star maps and by spending some time with him in the evening observing the stars. All the study and activity had been on the basis of interest in natural phenomena and the gathering of fact materials. Nothing had been said about God, no Bible verses quoted, no prayers voiced. But one evening lying on his back looking up at the stars the boy became aware of the vastness and beauty and order of the world in a new fashion and apparently was led immediately from this experience into a feeling of the presence of God. He said, "I love to talk about the stars and God." Without prompting, he had sensed the presence of God in the midst of this experience.³

In the naturalness of camp life, children and young people and adults can look Godward, and their spirits can "converse," perhaps as never before in all their lives, with Him whom the Indians called the Great Spirit, and for Whom different faiths may have different forms of worship but Who is the One God.

There are some camp workers who will go thus far, but hesitate to go farther. "It is all right to let the campers look up," they will say, "but we hesitate to guide them or help them define or identify their experiences lest we get into doctrine."

Yet in their spiritual hungers do not campers need positive helpfulness, just as when they are physically hungry they need actual food? Without becoming doctrinal, in camps comprising children of varying religious and nonreligious backgrounds, might not guidance be given toward reverence? Surely, in such a simple little heart-response as is expressed in this child's poem, varying groups could come together. And does it not help children to have a name for their feelings, a focal point for their reaching, a sense of God?

God is in the whole world—
In the warmth of the sun,
In the moon,
In the stars.

God is in the quiet places;
God is in music;
God is in pictures,
In stories,
In Jesus.

God is near us
In happy play
And in glad work.⁴

Could they not naturally join in the litany of gladness from Psalms 40:5, "We thank thee, God"? And is not the reaching up to God and actively thanking Him a part of growing? Would not the spiritual value, should it stop short of this God-consciousness, be still-born?

There has been so much criticism of the rigidity of many formal worship observances of religious groups with children and youth at camp and elsewhere, that the pendulum has swung toward the less formal, more spontaneous moments of worship. In some church-sponsored camps, little if any guidance is given in formal worship periods; but all counselors are expected to be alert for moments when young spirits are reaching upward, and when it might be appropriate to help them give expression in some way through a thank-You prayer, a bit of song, or some spontaneous thought. Such moments do come; no doubt they are the more likely to come when there is a reverent expectancy on the part of the counselors and boys and girls as well, a "consciousness of God in the daily routine." Nor is it always necessary that there be immediate expression of such moments in words. Expression may be made in any way natural to the campers; camps have taught church groups particularly the importance of allowing for naturalness of expression from the young heart to God. Camp of all places offers an

. . . atmosphere of at-homeness in the universe, where real values are discerned and acknowledged. "Worship" another name. The good and true and lovely predominate, and in our inmost being we know they are right and eternal. They are in us, or we should not be able to know them; and the expression of them in words and acts is greatly to be desired. Ideas come. We feel ourselves near the Source of ideas, and able to give expression to them. . . . For as these things are a part of us and in us—God in us—they are a part of others. God is everywhere.⁵

A group of primary-age boys and girls planted seeds and sang their song, "Oats, Peas, Beans, and Barley Grow," as they played in a circle. But there was wonderment as they, with all humanity since time began, asked, "Do you or I, or anyone know, how oats, peas, beans, and barley grow?" In wonder can be the birth of worship; but unless the spirit reaches to an object and thinks of God in connection with His creation, the moment may be dissipated, children may continue to feel bewildered and alien in a mysterious universe. Then, a step beyond their thinking about God and realizing that He *is* and that He is near, is their own natural expression. Surely it is not trespassing upon the experiences of boys and girls, but rather helping them find their own ways of expression, to guide them tactfully and reverently. After an active period in the woods, there might be a brief rest when informally the youngsters' enthusiasm is made articulate with a leader's help. Campers feel both happier as persons—because their otherwise inarticulate feel-

ings have been released into expression—and closer to God, because they have expressed their thoughts to Him. They may voice their own thoughts or, if they feel strange with one another and in relation to a Presence, they may think along with someone else, as in the prayer:

JOY OF SWIFT MOTION

O, Lord, Giver of all that makes us glad,
We bring You praise for all swift motion—
For blowing wind, and rippling, flowing water;
For the flying of birds;
For planes that follow the airways above us;
For the running of free, wild creatures,
For the moving of fish in the stream;
For the power of motion in our limbs,
The power to run and leap and dance and swim.
O, Lord, Giver of all that makes us glad,
We bring You praise for all swift motion.⁶

A spirit of inward thankfulness for the bountiful, never failing gifts of a loving God keeps a person humble, and makes him want to be loving in return. This is the heartbeat of real religion. Those of the Christian faith would add to their thankfulness, gratitude for the revelation of God's very nature given in His Son who in turn gave lovingly His daily life to help others have life abundant.

Listening to God is the key thought about prayer that even the youngest boys and girls can begin to learn at camp. In day's end moments, there does not have to be continuous talking. And at many times

through the day, there may be thoughts about to come to one, that will not come unless one listens carefully:

Camp is a bit of life in the open . . . a place where children may listen to the silence of the stars and perhaps hear God speak; a place where they may catch His whisper in the still forest and His hand in the faint trceries of a wild flower's petal. One camper wrote, "God gets a chance to talk to us here." ⁷

Some boys and girls of junior high school age were discovering "how miracles abound," as they opened the pages of nature with the guidance of the book by that title.⁸ They examined evidences of design. "These things are the Lord's doing," they responded, as they examined a star, a magnet, a salt crystal, a dewdrop, a Lima bean, a petunia, a tree, a snail shell, a goldfish, and then—wonder of all wonders—the human hand.⁹ They looked at pictures, they drew hands, they thought of intricate skills that some hands had achieved, they watched their own hands do their bidding, marveled at the freedom and range of what they could do. They were not surprised that philosophers followed Anaxagoras in saying that the superiority of man is owing to his hand, and reechoed Galen that man has a hand because he is the wisest of creatures. For they thought how important that hands be put to helpful rather than harmful work. They began to see their place in God's Plan.

Now, as they looked about them at the wonders of nature and the way all things worked together in vast rhythms, they sang a prayer:

God who touchest earth with beauty.
Make *me* lovely, too!
With Thy spirit recreate me,
Make my heart anew.¹⁰

Campers can think, too, of ways in which they have been unlovely and marred the happiness of others, even marred God's Plan for them and for the camp and for the world. Until they face up to their weaknesses and wrongdoing honestly, they are not ready for experiences of growing in real fellowship with God.

Coming through the doorway of beauty, one may be tempted to stop there in a glow of appreciation, but that is not enough for spiritual hardihood. In informal hours, such as day's end, or perhaps in personal quiet time in the early morning, campers may come to grips with that which is unworthy within themselves, and seek the forgiveness which a loving-hearted God can give. Christians would go farther and ask for forgiveness through the name and in the spirit of God's Son whose own ways were so loving and forgiving.

Little has been written in guidance materials for children and youth about the urgency of confessing wrongdoing, in the process of spiritual growth. In the first place, it takes strength of will for a child, for a young person, for an adult, to face himself in stark honesty. Yet in this very step is mental therapy as well as spiritual fiber-building. Better that they learn at camp while young and resilient to be honest with God and with their own best selves, and then purpose strongly not to do wrong again, than that years later

they try in anguish to trace back with the aid of a psychiatrist to where they got off the track. Some young children who come to camp have already begun to practice escape from themselves, through rationalization, bravado, or in other ways. One's relation with God must be clear-cut, as devoid of silly sentimentality and as straight and honest as an arrow's flight.

Campers learn that the utmost quest of the soul is to establish right relationships with God. Sometimes in secular as well as church camps, children or young people have come from homes where warped and twisted ideas of God have been allowed to become ingrained—ideas of God, for example, as a cosmic Santa Claus to whom one prays for one's errands to get done; or ideas of God as full of whim and vengeance rather than One whose every thought is pulsing love. Not so much through argument or discussion will these ideas become changed, but rather through the gradual opening up of the spirit to the God Who *Is*. Real guidance means leading boys and girls to the door, "opening the door for God,"¹¹ and then stepping to one side, out of the campers' way and out of His way. For He has a special way to each young heart.

After a morning's exploratory trip, while campers are resting they may think of something very special that gave them joy or helped them feel the presence of God. If they write their thoughts first, they will find it easier then to be vocal. Otherwise, there may be a feeling of strangeness in talking over their "sacred"

thoughts. One twelve-year-old boy wrote, after his morning discoveries:

The woods were so big
The green leaves
And the little flowers.

I wondered how God could even think of things
So beautiful
And loving.¹²

In a group where plaster casts had been made of raccoon, heron, muskrat, and wild duck tracks, a thirteen-year-old girl wrote:

For the animals,
Their tracks,
Getting them and knowing God cared for the animals
that owned the tracks;
And wanted them to succeed in their own way
And the birds
And other creatures of God's universe,
We see God and know he is present.

In the rocks
Different kinds and shaped in different ways,
Knowing they have been formed,
And how God's plan even included the rocks,
We see God.¹³

"What can *I* do?" is a natural question, amidst such spiritual experience; "what is *my* place in such a plan?" And almost without bidding the thought comes that we can be more helpful and honest and kind, beginning right where we are. A junior learned to pray:

Dear God, your world has given us many things. I love the sun shining through the trees, and it makes me know you meant us to use our eyes. When the shadows dance, it makes me feel glad, and I know the gladness inside of me is you. Help me to use that gladness to be kind to the beautiful and useful things you have given us, so that there will always be plenty for all. Help me to use the gladness to be kind to people too, so that we together may find more gladness. Amen.¹⁴

Applying our "gladness" in human relationships to make the world more glad is our first task wherever we are, and particularly in camp. A morning quiet time for individual campers brings this thought to focus:

GOD IN OUR CAMP

God is in this camp. God was in this camp long before the buildings or the trees or the grass. God was part of their growing and is now a part of their living. But even though God has been in the camp all along, he continues to come into it in a very special way—through you.

Only as you think of God, and seek his way, and live your best in him can camp become Christian.

God becomes more a part of this camp as you think of him this morning. The camp becomes more Christlike as you seek to let your own way of living be changed into God's way for you.

What do you want more than anything else today? Write it: [Space given for writing.]

Now think for a moment on the way God works.

If we want to belong; then we have to help others belong.

If we want to be respected; then we must learn to respect.

If we want to be loved; then we have to learn to love.

If we want to be forgiven; then we must learn to forgive.

Now look at what you have written above. How can that be changed into God's way for you? Write it here. [Space for writing.] ¹⁵

Achieving more cleanliness and order and beauty in the camp itself may be one practical way campers can work with God. Abbie Graham speaks of cleaning as "good devotional exercise." ¹⁶ In expressing order, one can sense a glad partnership with the God of all order, who indeed implanted the very thought of order in persons as well as in His world.

Effective motivation for striving to overcome any barriers to fellowship in one's relationships grows from one's thought of God. In sensing God as giving love to one's self, one feels aware also that His love is for all; one's own heart vibrates in responding love, and is given capacity for fuller love toward others. Only from love should actions for others spring, else they are likely to be selfishly motivated and hurt more than help. In any living situation there are frictions. Perhaps apologies are needed. Perhaps some spontaneous surprise can be given someone who would be lonely otherwise. Perhaps one can ask God's help in being a more "livable" person around camp.

Thus seeds for carry-over into other relationships are sown. And to bridge the chasm between the more ideal camp community and home, campers might pause often to think of kindly ways they might take into their other relationships, because of their new feelings of God's love and of love for others. Further, it is through expressing love in simple everyday acts that one sees more of God. Much has been written about finding God through nature and hearing Him speak in woodland dell. But even more surely and dramatically one discovers the realness of God and becomes aware of His message in human relationships, and especially where some one person injects into a difficult situation a spirit of love. Campers might be encouraged to do personal "research" along this line.

Then, one senses anew one's part in a greater Plan. Particularly, camps can focus upon sharing in God's Plan of creation through conservation efforts; at camp, boys and girls can learn many skills of conservation and immediately put them into operation; when they get back home, they can teach these techniques to their parents and friends. The plundering of the planet has been prodigal; man is faced with the stark necessity of practicing conservation over the earth if there are to be even the bare essentials for all. In learning about plants and animals, the moon and stars, the woods, and the weather, campers are conscious of a new kind of relativity, the interrelatedness of all living things. Learning to preserve and use wisely all God's gifts is a religious experience.

One other aspect of the camper's relation to the

Power Above needs to be taken into account: his preparation for facing difficulty, failure, pain, evil, even death. Abbie Graham tells searchingly of thinking deeply in pain of soul about the death of a friend, and then expressing her thoughts. As she discovered that through these thoughts she had brought a "bit of beauty" that had not existed before, she experienced a new release and sense of at-oneness with the universe and with a Plan. She writes,

I loved that spring. Never was the forsythia more luminous, nor the dogwood more breathless. I had a new stake in the earth. It was freshly mine. . . . It is strange how the attempt to create some new form of beauty will empower us to face the destruction wrought by death.¹⁷

And what finer way to "bring beauty" than for counselor, or even fellow camper, to help along a worried brother and together draw a bit closer to the Throne of Grace whence all love comes:

This afternoon I visited the Camp Infirmary to see ailing Tommy; found him "sick" but not physically, but greatly worried about a letter from his mother, that informed him his father had had to go to the hospital for a serious operation but for him not to come home. Tommy had kept the information to himself about a day, and had landed in the Infirmary as a result.

In talking with Tommy about his Dad, about great surgeons, about some simple spiritual implications of God's care for us, I watched the slow but sure "re-

covery" of Tommy as his mind's care eased and he sensed the hope and faith which he could have in his father's approaching experience. A little twelve-year-old boy grew immeasurably before my very eyes that afternoon as he tussled with a very "adult" problem and came through victorious.¹⁸

And so, like all Tommys, counselors too may seek that finding of self in relation with others and with a God above that will enable them to walk buoyantly on the earth, building a bit better because they have passed this way.

Spiritual Values Begin with Persons

WHERE MORE than in camp can the timid spark be fanned, the hidden talent called out of its hiding place?

Yes, in a *good* camp, the boy will be "exposed to stimuli and opportunities for the development of almost every trait exemplified in the great."¹ But the development does not necessarily take place. It all depends upon the persons, the setting, the planning. But *persons* first, last, and always, of course; spiritual values, if they are to come alive in the camp, must come alive first in those adults who envision the camp.

Let us not, at this point, specify whether we are thinking about the director, or the nurse, or a cabin counselor, or the waterfront man, or the nature-lore lady, or the cook. So far as spiritual values are concerned, what persons *are* will be communicated first; secondarily, what they *do*. Stir together a bunch of zestful personalities, throw in a dash of bird songs and a rainy day or two for contrast, and serve attractively minute by minute in camp days. But, a director sighs,

would that it were as simple as that! Considering what the director would like to have and what he can get for what he can pay, and the time involved and all other hazards, he usually acquires for his staff, on the average, a high level of human beings. And the associations with colleagues and with the campers, the many moods and facets of nature, and the tribulations as well as the delights of a normal camp season will, to say the least, do something to the staff. They, like the campers, will leave with "campfire dreams to prize" and "memories of mountains in their eyes."

Certain qualifications come to mind for all who would be camp counselors. Lists of desired qualifications are to be found in almost every piece of material on camping—lists such as:

Good health	Punctuality
Emotional poise	Intellectual powers above the average
Cleanliness and neatness	Some teaching ability
Ability to adjust to new conditions quickly and easily	A genuine interest in working with children
A friendly nature	Sincerity
Sympathy, ability to put oneself into another's place	Love of nature, music, etc.
Good breeding, courtesy	Confidence and wisdom in handling responsibility
A sense of humor	Some knowledge of child psychology
Initiative, resourcefulness	Willingness to subordinate personal opinions and habits for the good of the camp as a whole
Originality, imagination, versatility	Freedom from racial and religious prejudices
Some creative ability	
Good sense, sound judgment	
Freedom from mental and emotional complexes	
Restraint, self-discipline	

In addition, it is desirable that the candidate know how to handle boats and canoes; be a good swimmer; recognize different trees, flowers, birds, rocks, etc.; have attended a leadership training course.²

“But,” says a would-be counselor, “I could never measure up to such a standard.” Then, under his breath, perhaps, he adds, “Nor would I *want* to.” Of course, the achievement of such ideal qualities of personality is a journey, not a destination. That we all have the privilege of growing is one of the highest spiritual values a loving God has given.

What personal qualities are most needed, if the adults and campers are to move forward in realizing spiritual values? Which of these qualities would *not* apply? Rather than approach the counselor in terms of a constellation of traits, let us look at him in wholeness, for that is a key concept in spiritual values. In a nutshell, the counselor who will help along the experiencing of spiritual values must have the right spirit as well as the know-how.

“He has such a fine spirit,” one counselor observes of another. “Maybe he does make a few mistakes now and then (who doesn’t?), but he’s with us in spirit, and that’s what counts,” observes a director of a staff member. “Create in me a clean heart, O God,” prayed the Psalmist, “and renew a right spirit within me.”³

Some Evidences of Good Spirit in Candidates for Counselors

We are dealing here with the intangible. But it is what is back of other desirable qualifications, what

impels a person to throw himself wholeheartedly into a rainy day program to keep the campers' morale from sagging, what puts heartiness into his singing of the camp song, what enables him to cheer the tired hikers with jokes as they plod toward camp, what causes him to notice a drooping of the shoulders of a silent camper and makes him give up his own free time to help with the problem.

"Good spirit" is not so much a matter of exhibiting this trait here, another one there, like push-button virtues ready for a situation. It is rather the inner "set of the soul" of the person that makes him react as he does. For out of the heart are the issues of life. The Bible writers knew that. Too often we tend to forget it.

Some camp directors will search more earnestly than will others for the pearls of great price who have high qualities of spirit. It is difficult, to be sure, for a director to know how successful a prospective counselor will prove to be. Abbie Graham suggests that, following up the written applications, the candidate should participate in a cook-out or a testing of some kind. But it is more, this right spirit needful for achieving spiritual values, than a feeling for camp, important though that is; it is more than stick-to-it-iveness or other qualities. It is spiritual.

The person's relationship with God comes first and counts most. What we mean here is not at all a pious, hands-folded, serene-countenance sort of attitude. No, there may be little of the outward evidences often associated with religiosity. What we mean is a spiritual red-bloodedness, a sureness of step and clearness of

eye that come from an inner centering upon One who is all-wise, all-loving, from Whom radiate all the thoughts and actions of life. This is at-one-ment; for when one is in harmony inwardly with God, he is at one also with mankind and with the physical universe and with his own self. "At-one-ment" is a good word. At the very mainspring of life is sure faith in God, belief that His ways are good ways and His purposes abounding in all-encompassing love.

Some will have ventured further than others in defining their belief or putting it into action through prayer. But even timid beginners may make helpful counselors, for they will have the "set of the soul" Godward and toward others.

This is a deeper, more fundamental matter than doctrine or dogma. It is the experiencing of God-relationship, not words about it—fine as the words may be which different religious groups have forged into creeds, or which different counselors speak or sing. If the sense of God is there in the silent depths, it will show forth in myriads of ways as camp life goes along. The experiences of church camp leaders have caused some of them to be a bit wary of those who tend to talk too glibly about religion, lest this be a cloak pulled over the surface of an inner need on their part. Yet all of us, perhaps, need to let the deep springs come forth naturally in expression more often; for the thoughts of one person may answer the wistfulness of another.

Whatever one holds as central in his life, that he worships. That becomes his god, whether it be good looks, efficiency, science, nature, or whatever. But

whenever man puts at that central place anything less than the One God, his life becomes twisted, distorted, and human relationships fail to work out satisfyingly. Time was many ages ago when the astrologers and astronomers tried to postulate the earth as the center of the universe; but their calculations always went awry. Once it was suggested that the sun was the center of a solar system, with the earth a part; then they were on their way to truth. Modern man has many false gods these days and gets himself into what Fossdick so aptly describes as "a mess." Like St. Augustine,⁴ hearts everywhere seem to be restless, because they would fain trust self, sex, science, sensation, or other powers rather than admit their need for God and reverently draw near to that High Centering.

The prospective camp counselor who seeks to be Christian goes further in trying to follow the example of Jesus the Christ, and finds in His spirit of fearlessness particular motivation for striving to live daily at his best and highest. As he studies the record of this life so lovingly lived, and as he tries to pray ever in His spirit, he grows in sensitivity and courage and in awareness of a Companion on the trail.

Such a counselor need not worry about the example he presents to the campers; in fact, one might question whether preoccupation with example is ever wholesome. It is a by-product. It simply happens as one goes about the daily pursuits, willy-nilly. One cannot determine what others' reactions will be; and if one could, what matter? To care would be selfish.

Where a counselor has this God-centering, he will

be more at home in the world of nature, for it will be to him an ever surprising revelation of the wonders of a Creative Plan; he will be more at home in fellowship with others, for they will be to him marvelous creations in a vast drama, with "something of God" unfolding in each one—and challenge will be there, to achieve on earth (and not just in heaven) friendly understanding and helpfulness. Such a counselor will then be more at home with himself.

He will have moral courage to stand firm against unworthy tendencies, because he has a motive for being true. Like Joseph, he must say to the most alluring of temptations: "How can I do this thing and sin against God?" All surrender to lower levels of living is ultimately sin against God; until a person recognizes this to be true, he may not have sufficient courage in his spirit to say "No." Particularly in these days when moral codes seem less clear cut than formerly and when in a "sensate" culture⁵ we have become less "vertebrate"⁶ about our standards of right and wrong, it is urgent that impressionable young persons see in action some tough-fibered personalities. Life must be decisive.

In persons of such healthy God-centering there will be many of the other desirable qualifications—dependability, willingness to share the load, humor, and enthusiasm. The overtones of his personality (those which are expressed in his unguarded moments) will be such as to lead boys and girls into more abundant living. To be sure, some persons of deeply religious motivation are farther along than others in their quest;

while some may exhibit qualities not so desirable. But usually the spirit is one of humility before God and therefore of willingness to take suggestions and to try ever to grow.

In the upwinging of spirit thankfully to God for His gifts is the secret of buoyancy, of optimism, and of the radiation of good cheer that can become infectious in camp. A camp is not achieving its birthright unless there are such persons in its community.

In habits of honesty in facing himself before God, and in confessing his own failures and weaknesses, is found a counselor's secret for guiding campers in lean-cut thinking and honest facing of truth about themselves and their world—good mental therapy for all of life. There will be no subterfuge, no gossip about fellow staff members, no rationalizations of his own shortcomings. Probably in no one person are all these virtues fully found, but in the vigorous effort to be honest with God and self and others is spiritual muscle one developed.

This good spirit will be evidenced in the counselor's attitudes toward nature. An individual may be an expert in some phase of nature lore and yet be a tight, hut-in person, although this does not usually happen; or he who learns nature's inmost secrets soon finds her vastness creeping into his soul. In some camps, counselors who are just beginning to learn about nature but who have a deep appreciation of, and zest for, the out-of-doors can do more to inspire campers to learn than those to whom the facts have become dry tinder. And even the wisest woodsman finds ever

more to learn. As campers and counselors learn together, there is the zip of sheer fun; spirits unfold with new awarenesses; individuals feel themselves a part of the pulsing rhythms of the universe and strangely near to their Creator.

Does this mean that the candidate need be completely fearless? No! Then he would fail to warn campers sufficiently about hazards and dangers. Any foolish fears, such as squeamishness about lizards or swinging bridges, he can take himself by the scruff of the neck and overcome. But let all have a healthy respect for nature's ways, and willingness to cooperate wisely, rather than foolhardiness to run counter to them in the name of courage.

Good spirit will be evidenced, too, in the attitudes behind staff teamwork and loyalty, and in all relationships with the campers and with the "outside world." Where there is a centering of spirit in God, persons are seen with more of a God's-eye point of view, and when the heart is open and eager to find good ways of getting along and spreading kindness, there will be ways! Later, some definite, fundamental principles for achieving teamwork and community living will be considered. But mere techniques, no matter how foolproof or progressive, are but "sounding brass" and "tinkling cymbal" unless motivated first of all with love.

Later, too, the counselor's understanding of the camper and of methods of working with him will be considered. But no memorization of characteristics of various age levels, or desperate efforts to see into young hearts, will avail unless the counselor himself

be genuinely interested and basically loving. He loves because of his God-centering. He cannot help loving. He doesn't have to worry about what his reactions will be.

Another evidence of good spirit will be loyalty and teamwork in staff, with absence of the professional jealousies that can be utterly disastrous. The counselor will make suggestions for improvement freely, with no rancor, but firmly. It is up to the director and to all who work together in staff to see that suggestions are taken in this spirit, and that the atmosphere is always favorable for honest sharing in the best interests of the campers and the camp. He will have learned the first lesson of professional ethics: no one builds himself up by tearing another down, but rather vice versa. The particular director with his particular customs and plans will decide upon the machinery for sharing in staff. Here it is the attitude that counts. The director will contribute to camp morale rather than tear it down. He knows that camp work is a job, not a vacation. Because of his centering in God and his outgoing lovingness of spirit toward others, he will not be self-seeking for ease, for special favors, or for recognition. Because he takes it upon himself at times to go the "second mile" for someone, others do it too, and the level of spirit in a whole camp is lifted. Loyalty begets loyalty.

Perhaps the most important evidence of right spirit is growing sensitivity. One picks up impressions, but decides quickly whether to say or do a certain thing would help or hinder a young person. A counselor

feeling a heavy weight of superior knowledge about nature to impart to boys and girls was indifferent at first when one boy sang a little song that came to him:

I see grapevines.
They grow and grow,
Up tall as the trees.
They wind in and out
From one limb to another limb.
And all along the way
They have little fingers
To hold themselves up by.

"Those are tendrils," said the leader. The glow blinked from the boy's eyes. He looked at the ground, then looked up again the full length of the winding vines. Shaking his head sadly he said: "But they look like little fingers." Catching on quickly the leader looked and added: "They do look like fingers." ⁷

Sensitivity will help a counselor "feel along with" a camper as he approaches the threshold of spiritual awareness and prevent him from saying too much! For an avalanche of words at a precious moment may cause the glow "to blink out" from a young person's eyes. Some fourteen-year-old girls went out from camp to spend a night in the woods. They read directions about bedrolls and packing and did a slow but good job; they cut wood for their fire; their lanterns were cleaned and filled; they had their supplies. In the out-of-doors, how close to each other they felt. As one counselor related to her friends back in camp the next day how she had felt, she said: "We blew out the

lanterns and just listened to all the strange little noises in the woods. Some of them we had never heard before. After a while we got used to them and weren't afraid any more. I felt close to Something—closer than I have ever felt before. And I was glad that right then nobody was saying a word!"

This awareness of spirit on the part of the counselor is a part of his own attunement Godward. The campers will catch something of his own spirit of expectancy.

How can a person become more spiritually sensitive? By not trying! His wanting to be, becomes prayer enough; then he needs but to "let go . . . let God," to let wonder and worship stir his soul like breezes on the waters of a lake. Too many persons in the name of religion, and in utter sincerity, are tight, tense tryers. No wonder they cause campers to run the other way. But one who is simply humble and open and ready does not have to do it all alone—no one does—spiritually:

Who takes one step toward God through doubtings dim,
God comes a thousand miles in blazing light to him.⁸

These experiences come. And no counselor need worry about being ready to meet them if he himself is expectant in spirit to receive the good gifts God always has in store. (One parent wrote, "I want a camp with the spiritual touch. I mean a camp that puts emphasis on qualitative things—beauty in surroundings, eternal truth and sincerity in human relationships. I want no

sour skeptics, even though they be experts, near my boy at sunset.”)

Perhaps one of the subtlest temptations a counselor faces is that of telling a child too much, taking away a bit of the wonder of a luminous moment by clutching at the opportunity to offer what one thinks are choice nuggets from one's store of information. Maybe there would be an even higher spiritual value in a tactful silence, leading along the wondering a bit further. A young person cannot assimilate too many static answers even about something so fascinating as nature:

“Miss Dickie, how do you make worlds?” came from a very little fellow. . . . Well, how do you make worlds anyway? Maybe we should let that wonderment seep through us freshly, and then the thing that we shall share with him will be our own deep awe and he will have security in knowing that these wonderings are of common human experience and are of deep worth, not something peculiar to him, to be negated. He may be the potential scientist, artist, religious leader, sounding deeper and deeper these undercurrents.⁹

A counselor whose own spirit has been bathed richly in the spiritual expressions of others may be able to offer just the right bit of song or a pertinent thought from the Bible, giving it simply and naturally, not with a “this-is-the-lesson” tone:

“Stop pushing, Vera, this grass is wet!” shrieked Jane, as she regained her balance and stepped back into the path.

"But look!" she caught her breath and pulled Vera back. "It's like diamonds on the grass."

There were "Ohs" and "Ahs" as a group of campers overtook them.

"Look! That one's like a rainbow!"

Bill stepped back to get a better view. "Sure it is," he said with an air of wisdom. "It's like a prism. . . . Gee . . . it is pretty!"

Mr. Thomas, a counselor, was in the rear. "Want to see it through this?" he said, and took a magnifying glass from his pocket.

All gathered around eagerly and one by one gazed at the crystal balls on the grass.

John picked a mullein leaf close to the ground and lifted it steadily. "This is a big one on here." Under the glass it looked like a soap bubble, reflecting green trees and blue sky.

"This one is flat," said Mack. "Looks like it's been sliced in two."

"What makes the dew fall heavier here than on those leaves up there?" asked Jane.

"Dew doesn't fall," Jack looked scornfully at Jane, "Does it, Mr. Thomas?"

Others chimed in and one by one with the help of Mr. Thomas they pieced together the ever-wonderful story of the moisture cycle—evaporation, condensation, precipitation. They liked the sound of the words after they had been explained.

"It's like that circle at the base of the dewdrop, there, that Mack found," Mr. Thomas went on quietly. "Like a circle—unbroken—on and on—never ending. It's just as we are as we stand here. Everyone catch hands—if I drop Ned's hand, I break

the circle. When I catch hold again the circle is complete. There's no beginning, and no end. And so, a 'circle' suggests to us a 'cycle.' "

"We see it all about us," Mr. Thomas continued. "Nature's cycle. Now look at our 'Big Tree.' Somewhere, years ago, an oak dropped an acorn, maybe many miles away. A squirrel planted it and here it is."

"And look," said John, "acorns on the ground."

"Keep your eyes open today and see if you can find it—Nature's 'cycle'—right around you."

"There's the chicken and the egg," grinned John.

"Yes, you're right!" said Mr. Thomas, "And by the way, other people before us have known about this 'Nature cycle.' There's a verse in the Old Testament, written hundreds of years ago—it's in Ecclesiastes. I can't remember exactly. . ."

"We could read it in cabin devotions," volunteered Jane.

"See me sometime after lunch," said Mr. Thomas. "I'll look it up meantime."

That evening at least two cabin groups had much to talk about. And they listened eagerly as the verse was read [Ecclesiastes 1:7]: "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." ¹⁰

Musing about the dangers inherent in relationships of discovery with young lives, a counselor showed rare sensitivity:

At my touch doors may open into fuller light,
Thoughts may stretch out into ideals,

And vague desires become realities
If I truly lead.

And yet—
An unwise touch may lock forever
Avenues to fuller life;
Thoughts, struggling to be born, may die
And a personality fail to reach its highest goal
Because I led amiss.¹¹

When one takes too casually the opportunities of these camp days for spontaneous awareness (far more potent opportunities, probably, than can be found in the formal or planned worship services), then he may indeed be a door-closer and a fencer-in. One whose spirit is sensitive, who is ready for what comes, is probably one who has prayed as did one counselor, "Live out Thy love in me until Thy words shall ring through mine." ¹² Or, as another put it:

Lord, give me sympathy and sense,
And help me keep my courage high,
Lord, give me calm and confidence,
And—please—a twinkle in the eye! ¹³

To take life at camp too seriously may likewise close doors. Particularly should camp directors guard against allowing into their camp counselor family persons of such rigid doctrinal convictions that they will be dragging in pious clichés constantly, or attempting to squeeze some moral out of almost anything that happens. These people are doubly dangerous in that they tend unwittingly, by their dogmatic approaches and tension, to destroy moments of growing aware-

ness on the part of campers; and, by their reiterations, they may warp campers' ideas about God and about life. This does not suggest that persons of sincere religious depth would not be earnest, and willing when the occasion is right, to share their convictions with others—even evangelistic, in the finest sense, in their zeal. But persons of real religious depth have more of the qualities exemplified in the Master—tact and willingness to let the other person think and discover and decide for himself.

A spontaneity, a buoyancy that overflows at times into joking and laughter, that seems undaunted by difficulties—such is perhaps born into a person, like an ear for music, or the flair for creativity. But it often develops, too, as a natural outpouring of the right spirit in persons centered upon God. St. Francis, it is said, held an imaginary violin and pretended to play on the street corners, while his happy spirit overflowed into song. There is something effervescent about sure, spiritually “at home” people.

*Should There Be Special Personnel for the
“Spiritual” Aspects of Camping?*

Probably there should not be special personnel to care for the spiritual aspects of camping. The decision would depend, of course, upon the objectives of the camp and on how far it wanted to go in the overtly religious expressions such as daily worship services. Some private and agency camps have chaplains. There are considerations, to be sure, on both sides of the question as to whether persons should be brought to

camp and invested with special responsibilities for spiritual guidance.

From the point of view of "wholeness," which is the key throughout this study, it would appear more desirable for many if not for most of the members of the camp staff to be alert and sensitive to the opportunities that may arise at any time. Who is to tell when a "high moment" will come? It may be on a bird walk in the early dawn; it may be down on the waterfront; it may be while a counselor tells his hikers about some creature of the woods. To have one person invested with responsibility in an area that inevitably cannot be limited as to time or setting, would be to cause other staff members, perhaps, to "leave it up to him" and thus fail to meet the important moment when it comes to their groups.

On the other hand, the right kind of "special" person can be a spark plug for spiritual values among the camp staff: not forcing himself in, amidst what they are doing, but rather advising with them from time to time and guiding informal little conversations both with them and with the boys and girls; having attractive materials at hand, and being in general someone to whom others will feel free to come for advice, and—well, just to *come to*.

Where there is definite provision in the schedule for vespers, morning quiet time, or other types of observance for which committees of campers will need to plan, somebody must meet with them, have materials handy, know how to counsel with them. This person should have the point of view of "God in the daily

routine," should see camp in its wholeness in order to help the campers do likewise and to lift up, in these services, the inspiring moments that have been rich and real through the days, rather than use stereotyped and routine programs. (Suggestions regarding planning will be found in the chapter on growing in fellowship with God.) The worship counselor or chaplain will not attempt to do all this himself (and certainly he will not "preach" at boys and girls in a camp); rather he will help them identify the moments that have been full of meaning to them. And thus all will be bound into a deeper fellowship. If youngsters are encouraged to pause and thank God, all through the day, for times that have been especially enjoyable or rewarding, it is easier for them to express their thoughts naturally in a vesper service or at morning quiet time or day's end.

Some camp leaders question whether the term "chaplain" connotes too much of the military set-up and thus sets the camp apart from the church experiences of boys and girls. Perhaps a simpler term is preferable, such as "worship counselor," coordinate with "nature lore counselor," "cabin counselor," and the like, with no hierarchy implied.

Certainly the director's own spirit sets the tone for the entire camp; because of his unique position in relation to all the staff and campers he can do more than anyone else to establish the "consciousness of God in the daily routine."

And when a person who is not the one expected to discuss religion—a cabin counselor at siesta time,

a counselor in the craftshop, a counselor working alongside campers deep in the woods—spontaneously and naturally brings to the group a thought about God or our relations with one another or growing richly as selves, the campers are one step nearer to relating those spiritual values to all of life.

The maturity of the counselor counts in this area as perhaps in no other. While it is healthy to have persons from varying age levels in the camp community, too many very young staff members will make it difficult to achieve all that might be desired in spiritual values. (Camps have their considered policies as to the age of their personnel; factors involved in their decisions will be discussed in detail later.) In the spiritual guidance of campers, some depth and maturity of personal prayer life will count greatly. On the other hand, young persons often have a freshness and sensitivity to high moments that the more habit-bound will lack.

Careful orientation and training of counselors is needed, too, if the highest potential of spiritual values is to be realized. The director can help his staff, from the very first contacts, to understand his own ideals for the camp and to “catch the spirit.” Then through letters,¹⁴ coaching interviews and meetings,¹⁵ reading references and visual aids,¹⁶ he can help them develop their own thinking. For in the matter of fostering spiritual values, no one can tell another quite what to do or when to do it. But all can help one another; and opportunities to discuss spiritual values should be made possible, preferably before the opening of

camp as well as during camp in-service training period. Some pilot camp situations may be used for further experimentation; persons of unusual insight are brought in to counsel with the staff and to live in the camp as an integral part of it. In get-togethers of camp leaders during the winter, late fall, or early spring, at camp or in training sessions, discussion may proceed further. The preparation for realizing spiritual values cannot be handed down from an "expert" to the other counselors as can the techniques of, say, axmanship. It must be built up together, in an interweaving of thoughts and ideas and experiences, until a general feeling for the idea emerges and willingness to let themselves go in the spirit of all trying as best they can, each in his peculiar way, to help campers grow as selves, in friendly relations within the camp community, and in fellowship with God.

Where Spiritual Values May “Take Place”

ANY PROGRAM of guidance “takes place” before it can *take place*. Values can be achieved in a back yard, even in a crowded slum. Additional values can be experienced where there is sufficient grass to “see the world at the grass roots.” (One camp with limited space did just that, with aid of magnifying glasses, and what they found of nature’s wonder world was a source of astonishment to the youngsters.) Still further values can accrue where there are a few hills, the stars seemingly near to earth, and, for good measure, a body of water rippling close by. Sometimes the sudden push of a city-bred child into a frightening and overwhelming out-of-doors will create frustration; he may need to be introduced to nature gradually. Nor can interest in her secrets be created simply by thrusting young fry into their midst. There must be a hinting, a gradual promise of something farther on.

Certain states are rich in beautiful camp-site possibilities. Others have little of what is usually considered a desirable environment for camping. But all states

have the wide-open world, and something of nature that is indigenous. Camping, to be sure, is an experience inside the person, rather than a place with the person inside. But a really rustic setting, away from the haunts of business and busyness, offers vastness to delight the hemmed-in soul, leisure to invite the breathless mind, soothing sounds to restore dinned-upon ears, happy surprises to renew tired eyes.

The site becomes a part of the inner experience of the campers. It is "program content" in that from moment to moment it enters the awareness of boys and girls, and frames their experiences. Jim wrote: "I can still see in my mind that one straight pine tree standing all alone there where we had our quiet time in the mornings." And Betty wrote: "Whenever I want to pray now, I just close my eyes and I can remember just how the moon looked coming up over the water in camp." The rustic touches that man adds to the buildings, the ways in which he brings beauty to the site, affect campers' experiences too. Who does not recall, for example, sitting by some high stone fireplace and noting in a corner of one's mind the well-chosen stones displaying symmetry as well as giving strength? "Material things may indeed be the scaffolding of spiritual enterprises if those who direct the building be persons who see the value of the imaginative contribution." ¹

Again, the keynote of wholeness is expressed wordlessly to camper and counselor alike in the integration and symmetry of the camp itself.

Camp architecture should blend in with the native landscape, becoming a part of it, rather than being an elaborate superstructure. Tents and cabins should also fit into the landscape naturally instead of sticking out like sore thumbs. Special features, such as outdoor fireplaces, swimming pools, and council rings may be so designed as to be part and parcel of the land on which they are built, whether it be prairie, hillside, meadow, mountain, or woods.²

It cannot be stressed too urgently that real camping can be stifled and handicapped by importing extraneous materials and equipment into an environment of natural beauty and promise. Potential spiritual values, as well as other values, become lost when enmeshed in equipment that does not belong.

Every camper should have the chance to grapple with his surroundings, to change them, subdue them, improve upon them, or just to battle with them. . . . In camp he can dig ditches, put through new roads, fell trees, build a dam, construct a raft, level off a playfield, remove rock and timber obstructions, divert a stream, in short, if opportunity is afforded, to change, in a period of time, the face of the camp.³

Part of becoming one with one's environment, entering creatively into its rhythms, and adding one's own special bit, is this changing of things, working to improve the face of the earth. There is an exchange between the person and nature, as in the earliest days of man; one experiences soil and rock and storm and wind and water. Nature suffuses him, and his spirit suffuses it.

Campers may explore out around the camp community into the larger world of which they and the camp are a part. One camp discovered an Indian pottery near by, from which a new interest emerged and new friendships sprang up. Indian chants were used in worship, and Indian ceremonials took place around the campfire. Another camp located a coal mine in the neighborhood. Visits led to concern for the way people live with one another on God's resources; an interest group emerged on "inside the earth." Another camp was near a sugar-beet factory, which led to an interest in ways people cooperate with God in growing things and in making the resources of the good earth useful. There might be a bird sanctuary, a scenic picnic spot, a farm—who knows what?

A group of younger children had hiked with a husband and wife to a natural woodland park near their village. They asked if they could all come back the next day. One child said, "I'd bring some tools to fix us a fireplace." Another, "I'll bring a tree book to learn more about the trees." Another, "I would bring a blanket so I could rest under the trees and watch the birds." And thus, with minimum park equipment (merely a lodge for shelter from rain), and with the help of the boys and girls, a day camp was born.⁴

What about miscellaneous equipment? There should be only those things that belong in an out-of-doors location and add to the camping experience: a magnifying glass or microscope; a prism; mounting boards and the like; magnet and compass and weather ob-

ervation materials. Basic tools for woods work and for cooking are necessities.

What about extras? Books—yes! There should be reference books in which campers can look up a bird or a flower, a leaf, a snake, a mushroom. There should be books of star lore, of Indian lore, stories and legends to send the imagination soaring or to deepen a sense of friendly identification with peoples of other lands and cultures. (These books in particular would be helpful in engaging campers' interest on a rainy day.)

Some camp leaders shy away from the use of such equipment as record-players (where there is no electricity, the old-time wind-up kind would be used, of course). But bird-song records and classical music can generate sparks of interest and provide a soothing background, welding experiences into a mellow whole. There cannot be too much music of the right kind at camp. Music that is especially fitting and beautiful may touch off more spontaneous singing on the part of campers rather than cause it to be less. Waking up while a beautiful hymn is being played is far more pleasant than being catapulted out of bed with a wild blast of a bugle. (And, one might observe, there are spiritual values in beginning the day with the comforting thought, "This Is My Father's World," or "Holy, Holy, Holy," or "When Morning Gilds the Skies." Moreover, it might be better for campers to go to bed to the sounds of a softly played good-night song than to "Taps" with its unfortunate connotations.)

Special places around camp will invite the soul. Of

these, the campfire circle is the first essential. Boys and girls themselves, however, may help select the place where they want to build the fire (they should not necessarily have to use the same spot as that chosen by campers who have preceded them); they can clear the area and place logs on which to sit as they like. There may be several such campfire locations.

Places of retreat, for thinking, for being alone or with one's best buddy for talking over a problem, or for seeking a sense of the presence of God, may likewise be chosen by the campers.

But spots of compelling beauty should be left as they are! There is no need to fix a rustic cross or any other man-made addition in a woodsy dell; every tree is in itself an altar. "The groves were God's first temples." ⁵

No fire scars from a man-made campfire, no man-made chapel should ever desecrate a lookout point or a natural amphitheater. The most beautiful place on the campsite may appropriately be used as the setting for worship, or for Sunday gatherings of campers and staff, but without *any* man-made "improvements." The site and sight themselves will infuse the spiritual qualities of life. . . . No voice can speak louder than the captivating beauty of a spruce grove silhouetted against a starlit sky, or of a panoramic vista over woodlands and lake at the hour of sunset . . . ⁶

The fixing up of special places deep in the woods, or at quiet spots, for meditation can in itself be a spiritual growth experience. Bob was something of an isolate in the camp community until he noticed that

along Tryst Hill, the two signs indicating the trail to the top had fallen over during the winter. He hunted out the straightest trees so that the signs affixed to them would stand straight and look well; soon others caught his interest and were working with him, and he was on the fringes no longer. In another camp, the cabin that at first had held a cliquish spirit helped build a chapel in the woods and was soon drawn into the general spirit with the others.

A Texas camp director tells of a rock altar, cradled in one of the canyon's out-of-the-way draws:

And standing as one of nature's own chapels is the Green Cathedral, which is just as it implies, a natural cathedral in miniature. The stained-glass windows are furnished by the sun shining through cottonwood leaves, and the pews are the rich brown earth, the chancel and altar are of native stone, and a great mass of greenery surrounds and secludes the worshippers in its natural beauty.⁷

One group had taken a leisurely, absorbing hike after a full day indoors the previous day because of rain. Everyone seemed to note interesting new things; now and then a camper would break into song:

Finally, on the homeward trail, they took of their own accord the path that led to the rustic chapel where log seats were arranged on the wooded slope. Silence gradually came over the group as they took their places. The only sounds in that early autumn were scattered bird songs, a little stream trickling near by and the soft rustling of falling leaves. One at

length began singing; the soft rich harmony of the young voices joined together in true worship.⁸

Often a boy or girl feels the need, consciously or unconsciously, for being alone to think about some personal problem. Some leaders, particularly in church camps, feel, therefore, that there is a real need for shrines, set apart in spots of inspirational beauty, where boys and girls, young people and adults, may go to think something through and seal their commitment in a setting that adds meaning to the sacredness of such a moment. For at camp, as perhaps nowhere else in their busy world, can they contemplate the great realities of life and perhaps face the ultimate questions regarding their vocational choices and the central question of all: whether they will let their lives be guided by a Father-God and His master Plan.

A group of young people in California constructed a setting of manzanita wood on one of the hilltops as a "Shine of Consecration," where they could meditate on the meaning of Christ's life and on the significance of following Him. Another was built around the picture of "Christ in Gethsemane" so that those who wished to withdraw for a time of prayer might have pictured before them the example of the Master who willed with His whole self that not His will but God's be done. A challenging poem served as the theme for their "Shrine of Inspiration," and they made a plaque of three-ply wood as mounting for the poem. Each day other poems were mounted. A group of rocks formed a natural alcove which they chose for

their "Shrine of Meditation" where they could go in quietness and seclusion. Each day different books were placed at the shrine to enrich the experiences of those who wished to use it, through acquaintance with the thoughts of great spiritual leaders of the years. The "Shrine of Friendship" ministered to those seeking personal counsel, or those wishing to join their own friends for quiet conversation about deeper things.⁹

But there does not have to be an actual place; campers can find touchstones for wonder and awareness all about them if they have eyes to see. One leader used a display of shells from all parts of the world. Another let boys and girls break common stones with a heavy hammer, to see under a microscope the hidden beauty within. Another let a microscope reveal the wonders of growing cells at the taproots of simple plants. And the campers responded with awe that gradually began to be expressed, quite naturally, in sayings that seemed to fit: "This is the Lord's doing; it is marvelous in our eyes"; "The earth is full of the loving-kindness of the Lord"; "Lift up your hands to the sanctuary and bless ye Jehovah"; "The Lord is in His holy temple . . . even of this little stone."

Thus, strength and beauty are in the sanctuary; yes, but more, in young thoughts as boys and girls are touched to new awareness as harps in the wind are touched to music:

A counselor took fifteen boys and girls for a nature hike and cook-out. They were to name the things they saw of God's creation; and as different ones

shared, there was a mounting crescendo of thrill and wonder—some said they had not thought of many of those things in connection with God before. They were so awed and inspired and grateful for it all they just bubbled over with prayers of thankfulness. One boy came back to the director at camp, eyes sparkling, and said: "Oh, Ma, I found sixty things on the hike that I never saw before, and God made them. I'm going to write a letter and tell my Mother, 'This is God's World.' " ¹⁰

To be sure, all events on the little spot of God's green earth chosen for camp take place in the wider vastness of His universe, under the canopy of the skies. And in every camp, as healthy balance for the immediate problems of one's environment, let there be moments when eyes look up and minds grow wide with wonder. William Beebe tells of a ritual with Theodore Roosevelt on Sagamore Hill:

After an evening talk, perhaps about the fringes of knowledge, or some new possibility of climbing into the minds and senses of animals, we would go out on the lawn, where we took turns in an amusing little astronomical rite. We searched until we found, with or without glasses, the faint heavenly spot of light-mist beyond the lower left-hand corner of the great square of Pegasus, when one or the other of us would recite:

"That is the Spiral Galaxy of Andromeda.

It is as large as our Milky Way.

It is one of a hundred million galaxies.

It is 700 and 50,000 light-years away.

It consists of one hundred billion suns, each larger than our sun."

After an interval, Colonel Roosevelt would grin at me and say, "Now I think we are small enough. Let's go to bed."¹¹

The weather too becomes a part of camp program when it is experienced joyously and zestfully and acceptingly. The worst difficulties are met in hot, humid, sticky atmospheres which put tempers on edge and make it next to impossible to have any kind of schedule for daily activities; perhaps in the stalwart facing of the realities and a dogged keeping-on and biting-of-tongues to keep from saying snarling words, there is spiritual value. Fortunately, many camps are located in spots a bit cooler at least than city streets; and usually there is shade. A succession of rainy days may cause mounting disappointment and frustration as some of the delightfully pictured activities of the out-of-doors have to be curtailed. To be sure, real wilderness campers move ahead as though it were not raining, but in most camps there has to be a change of schedule when it rains. Abbie Graham once solved the problem by suggesting that if the rain continued through a certain number of days, there would be a Christmas party! (Yes, right in the middle of the summer, with tree, presents, Santa Claus, and who knows what.) With what eagerness the campers would peer out the windows on first awakening, now with the eager hope it might be still pouring!

A cabin leader may have ready to read some morn-

ing as campers are getting up feeling gloomy because of the rain, William L. Stidger's poem:

I saw God wash the world last night
With His sweet showers on high;
And then when morning came
I saw Him hang it out to dry.

He washed each slender blade of grass
And every trembling tree;
He flung His showers against the hills
And swept the rolling sea.

The white rose is a deeper white;
The red a richer red,
Since God washed every fragrant face
And put them all to bed.

There's not a bird, there's not a bee
That wings along the way,
But is a cleaner bird and bee
Than it was yesterday.

I saw God wash the world last night;
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree!¹²

Foundational Planning

SPIRITUAL VALUES are experienced, if experienced at all, always in vital organic relationship with one another, no part discrete: enhanced selfhood growing in increasing relatedness with God and with others.

Herein are implications for each detail of camp life, from the earliest planning to the midnight-oil evaluations; and from the camper's first glimpse of the lake through the trees to that last, long, lingering look as his family's car turns the bend, taking him home. Spiritual values in camp take planning!

What director has not wished, near the end of the second day when the raw edges begin to emerge through the newness, that he had not dared to venture after all? But a few evenings later after that campfire under the mellow moon, with echoes of singing lingering on the air, he has the realization that these, too, have become one family. He has seen it happen before. But always when a new group comes together, there is uncertainty, fear lest this be the time when the

miracle will not happen. And when it does, he is thankful. To be sure, he has tried to do his part, and others have done their part. He knows the cohesion comes not by chance, or by guess or by gosh, but through planning. But somehow there seems to be a Plus at work in it all, a Hand not his own helping along.

A private camp, individually owned, may be planned first by the owner or by the director to whom it is leased. Agency camps are planned by several, perhaps by a committee or by trustees of grounds or by a planning board, who visualize the camp and set up its purposes before selecting a director. A church, for example, may decide that for the adolescents of its constituency there should be a camp within a certain geographical radius; the committee responsible surveys possibilities as to site and personnel in line with the year-round objectives of that church program for that age level. Similarly, character-building agencies project camps as a part of their plan of desirable activities. These groups must decide specifically what kind of camp life they wish to promote, in harmony with the larger goals of their agency or church. Then they search for a director with matching qualifications.

Whether a continuous group selects its director annually, or the director or owner selects the planning committee annually, the ideal at the center of their thinking is determinative. Spiritual values or disvalues begin in the mind of the first person who projects the camp, in the first discussions of camp purposes. If the major objective, expressed or unexpressed, is to make

a profit, then some other areas may be minimized. The central commitment of the owners or directors is germinative in ways that are not even apparent on the surface but which affect every detail of camp life.

A camp-planning commission, board, trustees, or committee should be composed of mature adults who represent worthy living in their varied vocations and interests. These persons should understand educational principles, and be abreast of good methods in group work and guidance. They should know something of camping, and appreciate the unique opportunities and hazards of camp life. It is desirable that at least some of this group have had experience in camping. They should be growing personalities; for in dealing with a growing movement, they need open minds. They should be dedicated to the realization of the highest possible values for themselves and for the young fry whom the camp is to serve. They should be willing, even eager, to give of their time, their concern, and their creative energies in helping the director and his colleagues plan.

The director and all who share in camp planning from the beginning need both imagination—to envision possibilities not yet tried—and engineering—to work out into blueprints and specifications the way to achieve some of these glowing possibilities. A group process of planning is always more productive (provided there is friendly give-and-take) than individual planning; from the mosaic of different ideas, a larger picture emerges than one could produce alone. The very sharing is in itself symbolic of the fact that the

Creator made persons with varied insights to be members of an organic fellowship. Some in a group may be creators, fired with all sorts of ideas, but ready, possibly, to rush off the deep end if they are not watched. Others are the “now-mmm-let’s-see-how-much-that-will-cost” type, who must have more than a foothold of security before attempting the new. Without some creators to give spark, these would likely follow the same patterns year after year, saving a bit here or there. All are needed by each one. Together, they plan with balance; for if the camp is to grow, there must be both security and adventuring.

Planning in Terms of Basic Securities and the Well-Being of All

The committee and the owner plan—always in the light of accepted purposes—duration; size of camp; age levels to be admitted; number and type of leaders; budget; safety factors. What geographical area is to be served? Should they rent or build or buy? What improvements should be made?

For the publicity to promise, or even to hint, something that is not borne out in actual camp life is unethical and undermines the beginnings of spiritual values. “Playing fair” with campers, counselors, and the general public is good sense, good business, a good foundation for spiritual values. Paying bills with dispatch and dealing always in an open, friendly manner with tradespeople are natural ways of showing that the camp has ideals and is operated by gracious people.

It is recommended, wherever possible, that a business

manager be provided in addition to the program director. General expenses would include, in addition to the usual items, such categories as: library books on nature lore, worship, etc.; books, visuals, and other equipment for leaders; stationery, song books, medical supplies, and special program equipment; travel and telephone costs for interviewing prospective leadership; leadership-training expenses for seminars, regional gatherings, coaching conferences, etc.; travel and other expenses incurred in bringing personnel together for planning and precamp preparation.

Utmost provision must be made for all safety factors, such as safeguarding the campers' health, protecting the waterfront, and so on. Experienced camp directors know how great are the hazards when they allow even one youngster to slip through for even one week of camping without his medical certificate or needed inoculations; or when a waterfront man grows careless. To assure parents that every safeguard will surround the lives of their boys and girls is a grave responsibility; no leaders who are not willing to live up to the letter of the ethics involved should be allowed to take youngsters away from home. (This applies to short-term camps as well as to full-season camps.)

In certain other ways, the well-being of the camper can be enhanced or thwarted. There should be a sufficient number of qualified counselors. Yet some camps have been known to cut down on expenses by reducing the number of counselors, or by doubling up on their responsibilities. With younger boys and girls,

many leaders recommend at least one counselor for every five campers; with early adolescents, at least one counselor for every six or eight; with senior-age youth, at least one counselor for nine or ten. Better to cut down on high-priced games or other equipment than to imperil the program by understaffing the camp.

Crowding too many campers into too little space is a negation of health values, and of the camp's ethical debt to the parents as well as to the campers themselves. There is a "saturation point" for various age levels, in terms of the social relationships they can assimilate and enjoy: with younger boys and girls, there should be not more than thirty to fifty in a camp; with early adolescents, not more than sixty to seventy-five; with senior high school young people, not more than a hundred. In unit camps, the total number may exceed these figures if the major part of the campers' experiences takes place in their small family groups. Where the total number is large, the camp can become overstimulating and frightening; the individual may withdraw into his shell or cling to a small clique, which negates many of the hoped-for values.

Will living conditions be reasonably comfortable (though, of course, not luxurious)? Will there be sufficient time scheduled for sleep and for free hours, and for rest periods following lunch and after fatiguing events? Will the program move at a rhythm natural for that age level? Will nourishing body-building and energy-giving foods be provided? (Some camps have been known to "fill them up" largely on starches that

are relatively inexpensive, but which fail to provide necessary proteins and fats.)

Will drinking water be adequate, analyzed under direction of the state board of health, and certified as safe? Does the milk supply meet requirements both as to purity and quantity? Will provision be made for abundant supply of fresh vegetables and fruit? Will sanitary conditions be maintained in preparing and cooking food and in washing dishes and utensils? Are there screens where food is prepared and eaten? Do all latrines meet health standards? Is a medical certificate or a physical examination on entrance required for each camper, including adults? Will each food handler have had the Wassermann test and furnish, in addition to his health certificate, a statement that he is not a typhoid carrier? Is there a nurse living in the camp and a physician on quick call? Does water for swimming meet all state health standards? Will waterfront practices meet safety rules?

What about Schedule?

Some advocate the free-as-a-bird philosophy. Others prepare a "where-to-go-when" chart by which they plot their course. Probably the answer is that there should be both, and neither in extreme; we should maintain that healthy balance of security and adventure. We have been considering it within growing persons. Now, we see it in the large in the "swarming" of persons—sufficient footholds of security as to *when* and *where* and *what* so that they will not be at loose ends and wonder what to do with themselves; enough

flexibility for real adventuring. And what fun the campers themselves have in changing plans!

A camp needs some discipline, else it will lapse into a frightening pandemonium which is not conducive to creativity. Children, the child guidance experts are saying these days, need some fences else they will be always under the compulsion to see how far they can go. They must find the boundaries. But they and the adults working with them can extend the fences gradually, or build gates, and that is fun.

But, a leader demurs, "Shouldn't we let the campers themselves plan when to do what from the beginning?" That depends, answers common sense, on the age and abilities of the campers; actually, upon what footholds of securities they now have. Bringing juniors or early adolescents into a bewildering new camp situation and plopping the mountainous job of planning into their laps is not fair to them or to those who will work with them. With young adults, such group planning from the very outset is necessary to insure that each one feel fully identified with the process. Consideration of the stage of growth of campers is the norm, then, rather than some vague, abstract concept of "democratic method." As a matter of fact, the only way of putting the democratic ideal into action is through this sensitive alertness to the abilities and security needs and adventure urges of campers.

For all younger campers, a certain amount of schedule not only seems necessary, but provides the framework for their adventuring further. But there must be some fixed points first. Sleep time is one of

these fixed points; not fixed, of course, in a ruthlessly mechanical sort of way, but regular and definite and expected. When there is a sleep-out, the schedule may vary. Growing boys and girls need plenty of time for rest and rebuilding of the bodily forces they expend with such gusto all the day long. The most serious problem is faced with some church short-term camps for early and middle adolescents, where leaders are concerned to encompass a multitude of good things in the course of the day. They tend to cut the sleeping hours to the barest minimum. In such situations, likely to be more overstimulating than the longer term, natural-rhythm camps, the campers will sleep approximately one hour less than scheduled; yet sometimes the actual schedule provides for one hour less than is needed, say the doctors, for that age level. The jaded nerves, the crying or hysterical laughing near the end of the week, even the discipline problems may be rooted in the fact that well-meaning but ill-advised adults have crammed the schedule too full. The campers will get more and get it more deeply when the whole process moves along as nearly in accord with their own natural tempo as possible.

Too strenuous activities, even too highly emotional worship services, should not immediately precede the sleep time. The evening should move quietly without excessive excitement, although there may be plenty of physical action. Those camp leaders who proceed on the theory of "wearing them out so that they will sleep" discover that the overstimulation staves off sleep for some time to come. A gradual tapering down of

activities is the wiser measure, with a "good night" that is heart-warming and assuring.

Off-your-feet times during the day are advisable, particularly in sticky, hot weather. In many camps there is a siesta or "horizontal" period following the noonday meal; it not only provides for physical change of pace, but punctuates the day's activities nicely and gets campers ready psychologically for the new experiences of the afternoon and evening. If the quiet time is approached by the leaders in a negative way ("You can't talk or run about camp"), the reaction will likely be rebellion, even mutiny, or at least sulks. But if it is simply taken for granted by all the adults and made an energy-gathering time ("so that we'll have more zip and zing for the rest of the day"), it can be welcome. Cabin leaders can provide for the telling of quiet stories, or riddles; and gradually, after the first days, one after another of the campers will be dropping off for a bit of a nap. (Let not the senior, young adult, and adult campers think themselves beyond the need of such a refresher).

Mealtimes should be regular, whether the meals are to be served in the large dining hall or cooked by the campers in their own units. One of the arguments against the unit plan is the lateness and irregularity of the meals, which put everyone's nerves on edge, perhaps, and negate spiritual values almost before they can be achieved. If camper committees are the meal-preparers for a certain time, let a part of their planning be in terms of time, not just money.

Meals served in the larger group can be gracious.

At first, the meal hours in camps were considered open sesame for long announcements by the director, or raucous songs ("We are table number 1," *ad nauseam*). But most camps have grown beyond those crude days. At table, the counselor and campers become a family; sometimes they consider special subjects (the "Camp Beautiful" committee may have placed on each table a newly discovered fern or flower with a typed slip telling a bit about it, to start conversation). They seek to practice good manners, for consideration of others at the intimate hour of partaking of food is the very root of brotherhood. Achievement of the spiritual value of brotherhood is not accomplished in a vacuum; it becomes a part of their responses when it is lived. They learn after they live! Occasionally, the song leader may guide a few quietly sung songs to top off the meal with a good happy feeling.

In some camps a mid-morning assembly or fellowship time may punctuate the day; or such an hour may come just preceding lunch when the various activity groups are back in camp. There need to be large blocks of unhurried time for pursuing the interests that become real to the campers. One group's project may be the building of a dam; another may be felling some trees; another may be planting seeds on an eroded hill; another may be classifying discoveries; still another may be pausing by the way for a heart-to-heart "bull session" about a problem or concern that is so real that they must face it before they do another thing. The last-mentioned type of quest, though it be

in the realm of mind and heart rather than exploration of nature, may be just as real a struggle as that undertaken by those who fell trees in the wilderness . . . even more real.

The old philosophy that said campers had to be moved by the clock from swimming to nature-lore class to crafts to music to boating to whatnot constantly frustrated campers who were just getting into the one activity when the time was up. The newer philosophy suggests letting them help plan ahead what they will attempt and how to divide the labor, and then do a few things unhurriedly over goodly blocks of time.

Campers need some completely free time with no strings attached to it. After the first day or so, they know whether the scheduled "free time" is labeled honestly. (It is better not to schedule it, just to have it.) They need time to do *nothing*, to feel no compulsions even to be creative—just to let go and let nature and sun and quietness and good fellowship penetrate their depths. "Let go . . . let God" is the way one great spiritual leader puts it, and God works through all His universe in restoring the souls of His restless children who have become caught in too much hurry, too much strain. Only when one is sitting placidly with a fishing line or simply gazing from a hilltop to the horizon can one think the "long, long thoughts" of secret dreams.

The very camp sounds become woven into the memories that last for years: the croak of the bullfrog close by, the hoot of the owl in the distance, the

whippoorwill's song as night falls. "Just sitting on the bank as the sun goes down, watching the silhouette of trees against the sky, watching the stars come out, becoming aware of God's plan and presence in his life and in all the world"—this is camping, too!

A simple schedule may include such items as:

Wake up, wash up! (The cabin leader sets both pace and tone.)

Morning praise. (See specific suggestions and materials later.)

Breakfast, then cabin clean-up and chores

Discovery period or work period

Gathering together before lunch for exchanging signals, etc.

In some camps, a swim time before lunch; in others, this is not possible

Lunch

Siesta or free time for letters, etc.; all quiet

Further time for doing what needs doing: completing what was begun in the morning, or other activities as planned

Swimming and boating

Supper

Angelus hour or quiet sunset time

Evening doings or campfire

Day's end time in cabins

Good night!

In some camps, the charting of the schedule by the clock begins with the hour of sunset; everything else is built around this, for it is thought meaningful to "pause in the day's occupation" and sit together quietly where the beauty of the sunset may best be viewed.

Many campers say that these have been the most unforgettable moments.

The first day and the last day in camp present unique problems and opportunities. The friendliness of the counselors in helping new, raw campers become at home is the key on the first day, regardless of schedule. A get-acquainted mixer may be planned. Certainly there should be something that is "fun" near the beginning; and in church camps and those wishing to achieve spiritual values, some ceremonial that lifts all campers emotionally and sets the tone for the whole time. The campers' tiredness and maybe loneliness or homesickness on the first night will be taken into account, and counselors will direct their thoughts to the days ahead. In this very step from one's old securities into something new is a potential spiritual value of the highest order.

The last day of camp presents an emotional strain; parents and strangers arriving on the grounds (sometimes from the first break of dawn) make it harder, in a way, and yet easier, too. Campers may show them exhibits of what they have discovered or done. All should hold steady in the necessary jobs of closing camp efficiently; the teamwork spirit should last to the very end.

Extremists who favor the "open" schedule would suggest that nothing so rigid and formal as an actual religious service or meeting be planned. Rather, all through the day, counselors and campers should keep an open attitude, for a thought of God and His good gifts might come at any moment; only then, the ex-

tremists say, should an overt expression of worship be made.

This can mean a healthy return to the principle of naturalness in worship and prayer. The trouble is, however, that unless both counselors and campers have had some definite times when they have turned consciously to God—even perhaps some specific services where their own spirits have been lifted by the group contagion—they are likely not to reach such high levels, to experience the fleeting moments. Georgia Harkness suggests that advocates of free prayer (“I can pray at any moment—I don’t need set times”) are likely to awaken and find themselves free of prayer. Brother Lawrence had to practice twenty years until he achieved that constant sense of Presence his letters tell about.

Hence, for most if not all camps, some stated hours for lifting hearts Upward are needed in the schedule. These may be used informally, but they should be there. The very regularity of recurrence of “time for morning quiet” tends to create readiness of spirit; when one misses it at the appointed time, one feels a loss. Then, all the more will such moments come at unbidden occasions.

Achieving Fellowship in the Camp Community

MUCH HAS BEEN SPOKEN and written about the “democratic ideal,” about the “camp community,” about “good group work,” about “fellowship.” Granted that the desired qualities are present in most of the counselors, through what steps can a camp become a fellowship, a community?

All adults who are to share in the process must be clear at the outset about their goals; it is not enough to bring campers and counselors and nature together and stir them around a bit, hoping vaguely that social values will accrue. They may—and they may not. What is the ideal as translated into camp terms? How should we look at camp “groupwise”?

Camps have come a long way from the ruggedly individualistic type of approach stressing athletics and feats of daring, strength, and endurance. An intermediate stage has probably been the breakdown into many groups, possibly too many, with what may be an undue amount of faith in the power of group life to exert beneficent influence over the individual. There

is need for experimentation in relationships: adult-camper, camper-camper, camper-parents, etc. In the quality of group life is the making or breaking of spiritual values in a camp:

Group work in camp may be said to be a conscious, directive force, generated by the interactions of leader, camper, and group, aiming at the creation of a dynamic environment which will provide opportunities for the constructive release of the powers of the individual and the group. It is oriented to educationally sound objectives which include the maturation of the individual on all fronts—physical, mental, emotional, social. It relies for its effect on a creative combination of *all* the forces in camp residing not only in the leader, who is most important, but also in the camper, the group, the social process, the camp environment, and the program of activity as well.¹

On the importance of striving to achieve this ideal to the very maximum degree possible, few will seek argument. Surely, if camping is to play its key role in keeping alive and rendering functional the democratic values in society, it must look well to the way it does the job within its small groups. For what it does or fails to do will be writ large tomorrow.

But how? Some keys have been forged through the experience of many camp leaders over many years:

1. The democratic or fellowship ideal is not something to be imposed from without; in fact, it cannot be. It must grow from the inside out. Structure, such as a camp council of duly elected officers and representatives, is no guarantee that democratic principles

will be followed. Even if there is actual following of the principles, still the essence may not be there. Letting campers participate in the planning of some minor aspects of the program may be wise, from the standpoint of conserving their interests and circumventing rebellious discipline problems later. But if it is little more than a gesture, this procedure will be "seen through" by most campers. Camp brings young lives to bedrock realities in contact with the good earth and with buoyant, wholesome personalities and with sources of food and clothing and shelter: let it bring them to bedrock realities in human relationships, not merely to an *ersatz* structure in the name of democracy.

2. The center of gravity in the camp is neither the individual in isolation nor the group as an entity in itself; it is the person-in-relations. Books used to be written about the "needs and interests" or "characteristics" of growing boys and girls as if they were discrete beings viewed like chloroformed butterflies on a museum shelf; but of late years, an all-dimension view of living, moving, growing beings suggests that they be seen now with this one, now with that, always interacting and being acted upon by associates and always providing some unique influence themselves. To borrow a term from chemistry, persons seem to have an innate "valence" for others.

Some appear to have more of it than do others. Sociograms² reveal in almost every natural group a pattern of some moving into close relationships (the "in-group"); a few skirting the fringes, trying to get

in (the "fringers"); and a few lonely (or are they?) "isolates." To be sure, often the ones who have fewest social contacts are most in need of them; those who appear to make large numbers of friends easily, the extroverts, also appear to be most self-sufficient inwardly and less needful of the support of others.

Individuals are not static. Each day brings a different pattern. One who had been something of a bully back home found not many days after he arrived in camp that there were other ways of making his presence felt in a group, ways that did not turn others against him. Boys and girls, youth, even older adults, are in the process of finding themselves in relation to others. The challenge is to lead them along in desirable directions, and by those firm yet gentle pressures that camp can exert, to guide them away from anti-social practices.

The camp leader must at all times, then, hold in his mind's eye and in his heart's affection a mental picture of this or that boy or girl, not so much as he now is, but in terms of what he may become. He must avoid pigeonholing him into a stereotype: "Johnny is uncooperative." Maybe Johnny wants like everything to be thought cooperative, but somehow his former habit patterns have hobbled him, and he keeps striking out defensively, little realizing himself why he does it. Camp, then, is a dynamic environment, one that is not set, mechanical. It is evolving, each second. And the individuals-in-relation are evolving too.

3. Camp offers a naturalness of living which enables

an individual to relax his feverish efforts to get attention, and simply be himself. In fact, camp almost picks him up, as it were, on a tide of fascinating activities in which he can lose himself, let go, get going, shoulder to shoulder with the others. And soon, perhaps to his surprise, he finds himself liking the others, and little evidences multiply that they like him. Camp is life in a microcosm. And although perhaps occasionally and no doubt unwittingly the factor of persons may be subordinated to other factors, for the most part, certainly in most camps, *persons* come first. To be sure, some directors may strive to secure conformity by a compulsive appeal to camp tradition: "Good campers do this," etc. Sometimes an activity becomes an end in itself, subordinating needs of persons to the production. Awards for proficiency may distort values and cause exploitation of personalities. All phases of camp need to be examined constantly and rigorously. But generally, camp is a natural, living laboratory for democratic fellowship, second perhaps only to the family and the primary pal group in social influence.

All camp leaders are committed to the goal of meeting all situations in such a way as to bring the greatest good to the greatest number. Such a spirit is caught by the younger campers, and they too become more conscious of others.

Naturalness is conserved by bringing together persons of similar age levels and ability levels; or, within the total camp community, little family groups whose members are near of an age may be set up. Where young persons of wide age range are together, the

tendency is to form cliques that, unless welded into the whole soon, may create wide chasms in the camp fellowship. The more like a chosen group of play friends the camp peers are, the greater the chances for them to form wider associations.

Should both boys and girls be together in the same camp? Many camps are turning in that direction, as representing a natural living situation. Where the membership of agencies sponsoring camps are all boy or all girl, sometimes two groups can camp near one another, as brother and sister camps. For some directors, the values of having a one-sex situation—swimming “in the skin”; heart-to-heart talks—seem to outweigh the values of coeducational camping.

But again, if camp is to offer bedrock realities instead of *ersatz* values, the more nearly normal the living situation, perhaps the more deeply can values be experienced. Certainly camping can divest boys and girls of frilly artificialities (dependence on dances, orchestras, movies, television), take their relationships with one another out of the realm of films and fiction, and restore wholesomeness of outlook as both wear old clothes and pull on the oars together. In coeducational camps, the boys usually tend to be somewhat less boisterous and the girls tend to have fewer crushes on women counselors. They are simply real people in a real world. Camp provides sturdy foundations of mutual respect and understanding—plus the embellishments of nature-craft skills and songs enjoyed together—for the day when they will be going with one another more seriously.

One camp director told of trips that brought out the best in both the boys and the girls:

Because they were on their own and had not only to plan together but to work together, these boys and girls saw each other in every situation. They were availed the opportunity to develop a realistic attitude toward their own and the opposite sex.

Working together on projects and work details, and on trips, they discovered the joys of natural comradeship. They found that those of opposite sex are also people; not just fixtures or peculiar creatures.

The boys found, to their surprise, that a girl could swing as mighty an axe as they. They found that good looks were no indication of character. "She's not pretty but gee she's the best in the bunch!"

The girls, surprised at first by the lack of attention their flirting received, dropped their female armor with a clatter when they discovered that, as Linda put it, "Those guys are really swell!"

They saw each other the first thing in the morning, after several hours of hard work on the wood pile, in time of strain and discouragement, in times of giddy happiness. And they grew to accept each other on a more mature level.⁸

Camp affords an environment, then, in which the fundamental drives of the growing young person (and of older adults, too) can be expressed with satisfaction: needs for friendship, for approval, for group association, for adventure, for satisfaction of curiosity, for new experiences, are met happily; and in the security of finding that one's own needs are met, there is enhanced understanding of others' needs and of the

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way they are met. Naturalness affords securities in abundance, with zestful adventure to prod one on.

4. In this naturalness, with fundamental problems to be met and solved together, campers experience the meaning of freedom with responsibility. Freedom alone is not enough. One's actual freedom stops where the other fellow's nose begins. Surrounding campers of younger years with more freedom than they know what to do with emotionally results, not in democratic practices, but in pandemonium. But clamping down too tightly in a rigid, authoritarian chain of command destroys spontaneous response even more quickly in persons of any age level. The formula is for all adult camp leaders to study the abilities of the particular age level with which they are dealing, and to offer just enough—plus a little bit more—freedom, but not too much for handling at that age, and not too little so that campers feel cramped.

With younger campers, then, basic decisions are made by the staff, thoughtfully, and then the opportunity to make all sorts of decisions within the scope of their awareness and thought forms is offered the campers. Sometimes, offering little folk a choice between two or three (not too many) alternatives trains them in thinking for themselves and then taking the consequences of what they choose. With youth who are older, a wider area for decision-making is offered.

Oversheltered individuals may hesitate to make decisions. Perhaps they are victims of protective parents. Or they may have found that simply drifting with the current is the course of least resistance, and they pre-

fer having someone else decide the direction of the current. America, and perhaps other nations as well, is suffering from lethargy on the part of many and from their unwillingness to stand on their own feet and face problems unflinchingly and decisively. It becomes easier to wait for the voice of a commentator to suggest what attitude one should take than to find out facts and make up one's own mind how one will think and speak and vote. Camp is faced with tremendous challenge at this point, to guide each individual to become more sure-footed and decisive, in all his living, and at the same time to attain a togetherness in which the rough edges of individuals do not hurt others. The decentralized camp unit or family group, with meals to be prepared and basic problems to be faced together, offers a small living group wherein both freedom and responsibility can be experienced. Individuals are deprived of the conveniences of ready-made plans, ready-cooked meals, and someone to direct their activities. They are dependent upon themselves. They are responsible:

One morning early in the season, we had oatmeal and cocoa for breakfast. The cereal was dry and sticky. The cocoa was bitter.

"Gee whiz, do we have to eat this stuff?" complained Jack, 12-year-old newcomer to Wilderness.

"No," replied a 13-year-old girl whose shorts were stained with cocoa and whose hands were black with charcoal, "you sure don't. Go hungry. But you're on cook tomorrow so just see if you can do better!" There were no more complaints. . .

They found that in their planning they had to consider not only a balanced diet but also what food was on hand and what fresh foods were in season. They gained a new respect for the dietitian and the cooks at the main dining hall. . .

They are not told, today we do this or that. Instead they find that they must ask themselves, what shall I do today, or, what would we like to do today.

They find that their likes and dislikes must be conditioned to a certain extent by the needs of the whole camp.⁴

It is a process of motivating boys so that they *feel* that the things of greatest significance in life are tied up with the happiness and welfare of persons, and *want* to act in all situations in a way that the interests of all persons affected are furthered.⁵

In a private camp on an island in one of the Great Lakes, the director let the children find out for themselves the natural results of a lack of discipline in their group activities. Camp was three miles from the mainland. One morning the group that was to get the milk overslept. There was no milk. When the responsible cabin group failed to chop the wood one night for the breakfast fire, there was no breakfast the next morning. Boys were allowed to face the results of lack of co-operation. Protecting them from consequences is a dubious form of "love."

Such actions put the responsibility for discipline on the group, where it belonged, and was in no way punitive. These same boys, working cooperatively, succeeded in constructing a twelve-oared Viking ship

which was seaworthy enough to take them on a week's cruise on Lake Michigan. Even now, almost ten years later, it is still in use. Did these boys need lectures on the value of cooperation after such experiences in living? ⁶

Dimock and Hendry analyze certain problem situations that are likely to arise in a camp: situations involving specific habit formation, such as punctuality at meals, care of canoes; problems involving health considerations, such as request by intermediates for a bedtime dip, the problem of tent feeds; problems involving safety considerations, such as risk-taking in canoes, swimming in different sections of the camp; situations relating to program, such as providing better hikes and maintaining camp cleanliness.⁷ In facing these immediate, fundamental problems together, campers and leaders can ask themselves where their own individual desires might run counter to the best interests of others, and even of themselves; and decisions may be made accordingly. A group of campers usually "comes through" with sportsmanlike thinking and deciding.

Just as campers learn to face realistically, then, the ways of wind and wave and to cooperate with nature, so also they learn to face together problems in human relationships—which are ever the harder to deal with, calling forth intrepid wills and the pioneer spirit. J. L. Moreno and others, in studying children in mental and social difficulties, evolved the idea of dramatizing problem situations; out of this have grown the psychodrama, sociodrama, and other forms. In

camp, likewise, the playing out of tense situations, even caricaturing them, may prove a safety valve and may so free the persons suffering from tensions that they can begin to work constructively on their problems. Some counselors will know how to utilize these forms, keeping them subordinate all the while to the human values, and keeping love in the heart always while using any such techniques.

5. In camp, a "contagion" is created which helps along the community feeling and, like the law of spirality in all the physical universe, once there is a we-feeling, it grows and grows. The leaders create a mood,

. . . perhaps best suggested by the warm emotional tone generated in camp community singing, with its glow of group feeling, its sense of unity and high morale. . . . It must act against the resistance sometimes created when children like to be told what to do; when they do not know how or care to make choices; when leaders become lost without a fixed program. . . . It develops the camp personality, open, out-reaching, expansive, full of life and fun, tolerant, sympathetic.⁸

Thus a camp becomes not an assembly line with persons going through motions at commands from above, but rather an orchestra. Each has his special instrument, his part to play; all are needed by each one.

It is a truism that the quality of relationships permeating camp are determined by the mental attitude of the director. If he is of uncertain ego and must re-

member every minute that he is the director, the chances are that his staff will be festering with resentments, there will be fawning for his approval; and the campers in turn will wonder what is wrong, knowing that something is, and strike back. If he is so neurotic as to depend upon barked commands for his own satisfaction in manipulating persons, he should never be allowed around a camp. In a study of indices of camp morale made at George Williams College, the interviewers were told: "You can tell the kind of morale in a camp the minute you step on the site of that camp."⁹ The contagion is there, for better or for worse.

This contagion begins with the first contacts the director makes with his staff members: his spirit whether of mutual respect or the lack of it; his zest for the purposes of camp; the way he describes the tasks:

The camp director is primarily a person who facilitates human relationships. Administration is primarily the art of releasing people with respect to things to be done so that when the energies and creative impulses of the total group of people are released the entire thing adds up to a vital, functioning camp community. . . . Some camps are director-dominated. There are some camps where the director is a consumer, especially of his own energy. But it seems to me a camp where there is poise and maturity on the part of the director is a camp where there is such a decentralization of responsibility that people do accept and express their responsibility in ways that actually are secure enough for the camp director to have consistency.¹⁰

It should be crystal clear what the director expects of his staff, what they expect of him. But most important of all is the attitude of genial kindness, respect, even joy in everyone's unique contributions, and all meshing their efforts together with the common purpose pulling them into oneness. It is up to the director to infuse this sense of purpose, this inspirational quality. It is a matter of spirit. And like all things of the spirit, it is most contagious—that is, the presence or the lack of it. Staff meetings have been known to be "sour." The campers then feel and express sourness. Counselors become respectful of, and sensitive to, one another as they catch the spirit of respect and sensitivity from the director, and in turn transmute it until, as Kenneth and Susan Webb say, the Biblical idea of brotherhood is translated back again to life, from whence it originally sprang.¹¹

Merely holding staff meetings is not enough; merely having motions passed through proper parliamentary procedure is not enough. These may be as the words without the music. There may be small group meetings among the leaders to question: "How are we doing?" and "How can we do it better?"¹² Meetings may be called on need. But if no worker is loaded beyond his capacity and if there are no sick egos to be nursed, the staff fellowship can grow from day to day. The ensuing atmosphere of tolerance, good will, sensitivity, and geniality is a religious atmosphere in the best sense of the word.¹³

The staff may experiment among themselves in their meetings with helpful techniques evolved in group

work as aids in a dynamic environment: small buzz groups to analyze a knotty problem before taking it up for decision in the group as a whole; group observers; role playing; the Friends' "sense of the meeting" way of arriving at conclusions instead of bothering with parliamentary red tape. Each camp worker then becomes, in the deepest sense, a guidance person, responsible for his share in achieving first of all a good group spirit in the staff, and, secondly, in helping each camper in his care along the highway of his own potential development in the larger camp family. Each counselor is caught up in the thrill of "having a part in something grand." He grows as he seeks to integrate his efforts with the whole—he is a part of the orchestra.

The contagion created in the camp family extends to the little courtesies, to good manners: "Camp does not undertake to teach manners, but these common courtesies, based on a genuine respect for the needs of others, should be used by the counselor at all times, especially in such social situations as meals and meetings and in the cabin group, which is the campers' home." ¹⁴

Most contagious of all is humor. Campers come hoping first of all that they will enjoy camp; and they will tell their parents whether or not they did. Fun is the camp's greatest reservoir and resource. Daily tasks become a game when campers sing through them. All the activities can be presented in such a way that campers enter in through interest and enjoyment rather than coercion and formal discipline. Counselors lead

through example tinged with zest, they eat their greens heartily, they swim happily, they fish contentedly—and the campers emulate them. “Counselors, campers, do not desire so much to be good as to be merry and alive.”¹⁵

And not far from real religion is the buoyant spirit. If one is truly thankful for all of God’s good gifts, if one’s spirit is poised like a sensitive antenna to catch meanings in the daily round, if one enjoys the spontaneous laughter and plays wholeheartedly with the campers, one is betokening a faith that God is, that He is in His heaven, and that things may just possibly be made right with the world.

6. Subgroupings allow for campers to have experience in smaller “family” units, and to explore interests together, purposefully. In decentralized unit camping, the individual finds special satisfaction in the response, recognition, and security provided by his home group or shelter group. There is the free impact of personalities. They can be themselves. They can belong, knowing they are accepted. They share alike the upkeep of the tent or shelter, and the maintenance of worthy standards in intergroup and all-camp activities. They create for themselves a tent name, songs, cheers, signals. They are “we,” and they love it.

Here is a laboratory for utilizing the good qualities of gang life, without its bad qualities. As one camper said the first thing when he returned home, “The thing I liked best at camp was the people I met, and in my tent were five fine boys including Mr. White [the counselor].”

Purpose, in turn, motivates the further spontaneous clusterings into groups: nature-exploration groups, work groups, and the like. In many camps the tent or shelter group becomes the work group; the members have come to know one another well, and they discuss and plan what to do. In some camps there is freedom also, especially during the day, for other clusterings to take place, around special interests. Otherwise, a camper might be tied down to his family group too rigidly. The pioneer cabin in a certain camp started work on what seemed an impossible task, the making of a Norse sailing ship. But they did it, each individual working with a will, following out designs carefully made. They were brought together by more than the mere assignment to live in the same shelter; they had a common purpose, and as the days wore on and work became drudgery and they were tempted to give up, they were held by a common dogged determination. Facing obstacles together generates a high quality of fellowship that lasts a lifetime. The counselor often plays a role, and he must play it unobtrusively, in helping supply just the needed fillip when enthusiasm begins to wane.

The necessity of work to be done around the camp also fuses scattered individuals into a purposeful, functioning unit. Different representatives from the tent groups may share cleaning duty in the wash houses. Books on camping procedures list a wide variety of "jobs needing doing," but how much better for campers to find them and do them of their own accord. For

thus "accord" grows in a camp. "Work is love made visible." ¹⁶

7. Counselor-camper relations are based on love, and on the counselor's thoughtful understanding of the age level of the camper and his own individual needs. It may help the counselor, in his striving to achieve this understanding, to note that all individuals are at each moment of their lives at some point in the balance between security (holding to the familiar, resting on the past) and adventure (pushing toward the new, exploring, trying).

A child who has missed the comfortable warmth of abundant family love is not yet ready for adventures. He needs first to experience acceptance from one or two trusted adult individuals close to him in familiar everyday situations. Workers with young children stress this need for securities. Where children from broken homes are brought to camp, the need is urgent for mature counselors who can supply—but not to an unwholesome degree—the affectional needs of the individuals.

Some children will have developed at an early age a surprising amount of independence; yet these too may need securities. To plunge insecure ones into frightening problems such as they have never faced before—building a lean-to in the woods, for example—may be to drive them into new depths of inward insecurity that later may erupt in problems. "Lead them *gently*," admonishes Kenneth Foreman. Camping may overstimulate by offering too many things to do, too much adventure, too little familiarity and security. It

may have too many physical hazards to which a city-bred youngster is not accustomed. It may present too great a contrast with his normal life, devolving upon the individual an adjustment too great. The perceptive counselor will strive to understand and adapt all practices according to the security-adventure needs. A basic principle for all camp planning and for all guidance of persons of any age level is this: from a foothold of experienced security, the next step of adventuring proceeds. The security must be there first; and then the desire, for the adventuring must spring from within, never be forced from without.

The counselor must be sure, however, that camp does not merely echo the old securities of activities familiar and easy. There must be newness, challenge, difficulty with a bite to it. On the other hand, let there not be too abrupt a plunge into insecurities lest campers flounder unhappily and take out their tensions on others. In the awkward process of becoming independent, young persons may tend at times to thrust off any aid from the adult world; yet at other times they fly for support to some adult shoulder, parental or otherwise. There needs to be enough freedom, but not so much as to frighten them and make all freedom meaningless. They need a small society of close friends and leaders in which they can achieve security and from which they can venture a step at a time.

The wise, understanding counselor will suit his steps to the camper's tempo, never pushing faster than the camper is willing to go, never urging a response according to the counselor's previous mind-set, but let-

ting go and letting the camper find his own thought paths. Then will come the surprise and sparkle of creativity, once the spirit is "free to grow."¹⁷

The counselor must learn to be gently firm. Kenneth and Susan Webb cite instances where "kindness was less effective than firmness."¹⁸

Children and young people who have been conditioned from early years to the mass in large schools and churches, where the individual is rarely singled out from the herd, may be on a shallow level in human relationships. Those from small rural communities may have advanced much farther in deep-rooted fellowship with others. Counselors should not expect individuals whose background has been limited and one-dimensional to respond overnight to the "camp-community" ideal. It may take a while. It may not even happen noticeably during a summer.

The faith the counselor has in the camper helps draw out his best. Counselors must never lose faith in the campers.¹⁹ Faith is not an autocratic attitude, nor yet is it *laissez faire*. It is charged with energy. Tone conveys the attitude to the camper's mind even more than words. Commendation is close akin and is therapeutic in its effect. The counselor who has a "set of soul" Godward will be a better teamworker with his fellow leaders and with the boys and girls. He has a motive for respecting the personalities for each one. He is not obsessed with inner compulsions to make a name for himself or to impress his prowess on those younger than he. He can relax, enjoy living, and find ever new and delightful glints of surprising depths in

boys and girls. He will find that it is infinitely more fun to draw out something from another and watch him "bloom" in the process than to impress himself and his powers upon the other. Because he practices honesty he can help campers face themselves and others in a clear light and find ways to solve their problems in relationships; in short, he becomes a catalytic agent for good camaraderie.

8. In such an atmosphere, the spontaneous good will and joy in fellowship that arise from the hearts of campers and counselors alike minimize the importance of any structure such as a council. To be sure, some skeleton framework for achieving all-group representation should be set up; but never should personal values be subordinated to it. In the more free and flowing spirit of camp life, the checks and structures of ordinary living should not be so needed. Perhaps representatives from shelter groups or interest groups could come together from time to time, not merely to make suggestions or discuss problems but to encourage new and intriguing ideas, and make fresh contributions to the general camp plans. Rather than a "policing" psychology, there should be geniality, humor, yet firmness, in dealing wisely and briskly with all questions. Where counselors are on their job twenty-four hours a day, awake or asleep, at work or at play, in the chapel or on the hike, when things go well or poorly,²⁰ there should arise no serious problems. In camp interchange, in the honest facing of problems, in the struggle to overcome tensions between individuals or groups, is the stuff of growth.

One camp director came to a tent the evening before camp was to end and found a plot in full swing to "get even" with some fellows in another tent who had captured a chipmunk and turtle and were not "treating them right." Some of the youngsters had even gathered rocks. A conversation ensued, with the director biting his tongue to keep from speaking judgmentally or authoritatively, to allow time for the boys to think through the situation for themselves. At least they decided to wait until morning:

Imagine my surprise when, just before breakfast, the two ringleaders came running up to me with a lovely radiance on their faces and almost whispered, "Look—just forget all about it, will yuh?" I had no time to question why, and have talked with neither one since. But some real Christian growth had taken place—not only in those two boys (who had decided, apparently, that sometimes might does not make right) but also in the lives of all the other boys of our tent.²¹

One group found that forgiveness is like a magic key that opens doors to happy friendships that otherwise might remain closed. They discussed St. Francis and his followers who sang in the midst of a bitter quarrel among some of the chief people of Assisi: "Praised be my Lord for all those who pardon one another for his Love's sake." The quarrel ended. The campers prayed:

Lord, help us to have a forgiving spirit, remembering that there is much in us that others have to forgive. When it is hard to forgive those who have been

unkind to us, help us by Thy love and strength to overcome our angry thoughts so that we may be ready to be friendly.

One group had used the slogan "Each for All" in achieving brotherly relations in the camp community. One morning, a certain boy who was most enthusiastic about swimming was seen sitting under a tree at swim time although he had continually pestered the counselors with, "When can we swim?" A counselor could not understand why he was not in the water. His question, "Aren't you feeling well?" brought a noncommittal answer.

Finally the counselor saw another boy, a very poor swimmer, diving awkwardly in a pair of bright trunks that looked familiar. "That's So-and-so in swimming, isn't it?" he asked. "He's doing pretty well for a beginner." "Yes!" said the boy. "He's got a pair of trunks like yours." "Aw," said the boy, "they are mine. He didn't have any and he wasn't having any fun. I didn't want to go in today and I told him to take mine." Then, with a twinkle, "Each for all, you know." ²²

Spontaneously, too, campers and counselors include the kitchen staff and other helpers as well as those officially designated as counselors. There is no hierarchy within the staff itself, with some considered on a higher level because of what they do. All are needed by each one. Any labels or designations should give evidence of democracy, not of feudal hangovers.

Camps that have pioneered beyond existing racial or national or socioeconomic lines testify to the near

miracles of fellowship that take place—a fellowship richer, more mellow, and more exciting than is possible where like meets like:

Individuals from different social, racial, religious and economic groups have much to contribute to one another. Their free association makes for much needed inter-group understanding and an appreciation of the cultural values of groups other than their own. Cultural diversity enriches, while cultural uniformity impoverishes mind and spirit.²³

The important thing is to be casual, natural; for thus camp offers simply bedrock realities in human relationships and deserves no special credit. No doubt further pioneering along these lines will be done in the future. In a speech before the American Camping Association,²⁴ Stewart G. Cole told of one camp development. Camp Max Straus in the Los Angeles area, a Jewish agency camp, was started for Jews only, then opened its doors to non-Jews, then included Mexican-Americans, and later Negroes. This camp has on its staff Protestants and Catholics as well as Jews who, in the ordinary course of the day, dramatize the entire cultural and interfaith and intercultural issue, and rise:

To the level of consciousness where youth is taught to accept differences, to believe in differences, to honor them with a will to associate in the freest and happiest manner, to advance the common front of the American way of life . . . to accept in deed as in creed every person in our midst, regardless of race, color or creed in a common camping experience.²⁵

Dr. Dimock tells of a Japanese boy who had been at Camp Ahmek only a few days, and who spoke English brokenly. One evening there was a musicale, a simple, spontaneous affair where someone went to the piano and began playing and others gathered around. The counselor, noticing how keenly Akira seemed to enjoy the music, stood up and spoke to the little group around the fire about how much he enjoyed it. Catching the mood of the moment, the pianist drifted into Schumann's "Nachtstück," very softly:

Here was a language universal! Akira understood it even though he had difficulty understanding ordinary conversation. Music for that group that night acquired a new dimension. And later a number of the boys who remained to chat by emberglow decided that friendliness and kindness shared the same universal quality. They could not all be musicians but they could all be friendly. Music and friendliness took on new value in the eyes of that group. Theirs had been an experience of worship. Like a ship in a lock they had entered an experience to emerge at a higher level.²⁶

Fun and Spiritual Values

THE WHOLE OF CAMP LIFE is recreative fun. "A camp or conference," says Edward L. Schlingman, "is recreation from the word 'go'!"¹ Who can dissect the fine points of a day so minutely as to say, "This is recreation; this is not"? A bunch of boys bridging a stream may be sweating and straining, but what fun when at last someone can traipse proudly across! Ronnie Blake says:

I wasn't so sure I wanted to go to camp. . . . I didn't see anything on the program about recreation. Gosh, they ought to give a guy a chance to play ball sometimes.

So the day arrived. . . . I met my counselor, Harry Rogers . . . but he wouldn't let Mom help me make my bed. Instead, when they left Harry asked me to try his way. . . . He helped me. . . . Boy, did we have square corners! . . . *Fun* making a bed!

Our whole gang took a visit to other kids' cabins and here and there stopped long enough to play some . . . games. You know we got to learn kids' names quickly when it was only our five and another

five. When we visited First Aid Cottage, the nurse (she was a good-looker) played a game of Corpuscles with us. Felt like I'd had an operation by the time it was over, but we sure had fun and we liked her.

When we got to the kitchen, the cook had some lemonade and some cookies for us. They tasted swell. The cook was our friend. Before we left the kitchen, Harry said he would pick up the stuff for our evening meal because we were going to eat out with the gang of girls who were going to work with us during camp. "What is this?" I said to myself; "the first night and we have to make our own meal—and with girls too!" I didn't like the idea.

Who'd like to cut wood? Who'd like to make the fire? Who'd like to help with cooking? Who wants to clean up? That Harry! He sure doesn't let you sit around and mope. Before I knew it, I was helping Alice Brown and Barbara Kent fix the hamburger for meal-on-a-stick. That Alice was a big help; she knew just how to do it. I liked her. She didn't make me feel like a dope because I had never cooked out like this before. It was a swell meal.

Anne, who was the girls' counselor, sure had the girls at the wood cutting (they chose to do it) and just as it got dark, we were all finished and sitting around the fire. We began to talk about the meal we had eaten. Never thought much about a meal before. But we sat there and talked about what we did and what was fun and what wasn't. After a bit, I didn't say much 'cause I got to thinking—"I wonder if the reason Mom makes such good meals is because she gets fun out of it, rather than just because it's her job?"

You know, it was hard for me to realize, when it was time to go to bed and we had our Family Hour, that I had known this bunch only about seven hours. With all we had done together in that time, it seemed more like seven years, and when we had a period of silent prayer, I found it kinda easy to say, "Thanks, Father, for letting me come." ²

Work became fun for this bunch, too. Signs were made marking the two entrances to the site; storm gutters were cleaned; painting was done. Marking a nature trail took time and painstaking looking up in books, woodburning the markers, and double-checking. Who is to say when "fun" left off and "spiritual values" began, or if both were wings lifting whole selves to new levels of awareness and being? Ronnie picks up his story:

That tree business was a dilly, too. Never did like science in school. . . . But gee, in camp . . . before you knew it, you knew about everything there was to know about a tree. I think I liked the tulip tree the best. Makes you feel kinda funny to know that God did such special planning for each tree, that regardless of what happens to its leaves this year, there'll be some next year. Harry cut open a tulip leaf bud, and there folded up like a little baby was a perfect little leaf, not big enough to cover half my finger nail. Anne didn't let us forget either that this wasn't something a man could do. God seemed awful near those nights when we went to bed. . .

The day I learned to use a compass—that was a red-letter day . . . that night we played some compass games in the dark with flashlights. Don't know

when I've laughed so much . . . before dropping off I could hear Harry saying, "The compass helps us to realize how regular God has made everything, and how much we can depend on that regularity."

There were so many other things—the night our gang and another planned a vesper and invited the whole camp; the time we had an all-camp campfire party; the star party when Jim, one of the other counselors, told us so many legends about the stars, and I wondered how they all stayed where they belonged . . .³

"Days that make us happy make us wise." The utter surrender of self to the fun of the moment restores jaded nerves and muscles and enlivens the whole self. A bowstring stretched taut at all times loses resilience and strength. The principle of alternation is the heartbeat of all of life. How delicate the turning, some night after rollicking games and songs under a mellow moon, to moments of quiet and worship. The God who gave fun as well as challenge bends very near at such moments. And as in wholeness of heart one has played and laughed and sung, one turns in similar wholeness to God.

Sheer fun and plenty of it not only creates the climate for spiritual values, it itself is of value and it is spiritual. The happiest occasions, the ones most often chuckled over for years afterward, are the ones concocted spontaneously. A circus may be decided upon, on the spur of the moment, or some preposterous idea is suggested by the name of a familiar brand of soap or toothpaste; ramifications grow; people are caught

up in the swing; creativity generates creativity; suspense mounts.

Provision for recreation as a spiritual value in camp may be made on four levels, and books abound with specific suggestions and means of carrying them out (see bibliographies); (1) recreation which the camp planners make available—swimming, hiking, fun in the woods, cook-outs, sleep-outs, and the like; (2) special shindigs which color the evenings with variety—boat rides, hobby lobby, folk festival, Indian ceremonials, living pictures, scavenger hunts, lantern serenades, storytellers' conventions, star gazes, night water carnivals, treasure hunts; (3) pursuits such as individuals or small groups might find of interest during the day, where with the help of materials and an enthusiastic counselor they develop hobbies and latent talents—crafts, drama, dancing, creative writing, all sorts of noncompetitive pursuits; (4) the kind of fun that is the most fun of all where an individual or group simply strikes out (after due discussion with the counselor), on some new project, even one that may take all summer; but the doing is for the fun of it and in response to their own creative urge.

It is this attitude—"Please, could we?"—that focuses a person's powers with the utmost concentration and zest. John Dewey speaks of "higher plane of perception and judgment" and "enlarged and deepened consciousness and increased control of powers of action."⁴ Such marks, he observed, the dividing line between play as educative growth and play as mere amusement.

What is more fun or more fraught with possibilities of growth than drama? "Little girls pretending to be housewives as they sweep the cabin floor, boys war-whooping around a broomstick . . . campers acting out animals of the forest without using voices" ⁵ for the ones on the side lines to guess; pantomimes, plays, shadow puppets—the range of possible variations is as endless as the real-life episodes for drama.

Much informal drama, observes Abbie Graham, goes on without any curtain:

That camper who hikes to an overnight camping place, cooks supper on a fire without utensils, makes her bed in sand or on hemlock bough, is not only having actual fun but is also enjoying playing a part, the part of primitive man. Girls who ride in a covered wagon to a camp site for the night are dramatizing the pioneer days of America . . . ⁶

Special camp affairs—rodeos, vagabond days, circuses, "Christmasses"—inspire *all*, including cooks and bottlewashers, to add their special creative bits, and how they respond! Surprises are endless. There are not only formal plays, but plenty of charades, tableaux, acting out of proverbs and famous episodes, mock trials, Punch and Judy shows, shadowgraphs, what not. Costumes? Scenery? The more imagination, the better. And not the least of drama's values is the togetherness of meshing imaginations, hard work, and mutual appreciation.

Younger children play-act their impressions of their world anyway; often, they act out meanings through

natural rhythmic movements without words. Older ones need the freeing therapy of being trees swaying in a storm, or filings drawn by a magnet. Many of the more popular folk games of the nations are in reality an acting-out of episodes from life: "Looby-lou" (a Saturday night bath); "Cotton Needs Pickin' So Bad"; "Picking up Paw-Paws"; etc. Some younger campers evolved a "world and comet" game, a "moon and clouds" game; these are variations, to be sure, of tag, but they are new and interesting. Bertha Stevens⁷ describes little children making up stories and plays about sunlight, themselves taking the parts of sun, sun ray, prism, and colors; they act out the story of sunlight's effect on plants and the pleasure that the sun gives people; dramatizing the day-and-night experiences of two groups of children whose homes are on opposite sides of the globe imparts a concept of world-mindedness the while. A "pretend" game lets the children be molecules of salt; they mass in orderly ranks in a square figure, the cubic crystal. The game starts with the children scattered. "Molecules, to your places," they cry, and form their "crystals." Children (and older young people, too) are fascinated with the orderly sequence of events in nature. Little folks have dramatized the growth of a bean seedling.⁸ One group in camp played in three acts the growth of a tree (with a story bringing in people woven around the plot). Surely they learn thus that mystic self-identification with nature and with others that develops the vicariousness of spirit which is the root of all sympathetic awareness.

Some camps will be so fortunate as to have a drama counselor, and some may be so fortunate as to have a person who has that rare quality of seeing dramatic situations in everyday experience:

A line of overall-clad girls comes singing from the river, fishing poles over shoulders, buckets in hands. She sees in it a fishermen's chorus. A girl is able to recount a camp trip in such a way as to accentuate the pleasure of it—here is an Odysseus who perhaps should have a stage. A local legend has dramatic power—a group may turn it into dramatic form. . . . Wherever her skill will give pleasure she puts it at the command of the group, to give scope to their latent dramatic abilities.⁹

Campfires, and cosy evenings indoors while the rain falls outside, call for stories as well as theater. The talent of storytelling is one that, ideally, all counselors should possess, for who knows just the right minute for a story? The art of telling a story so that listeners "live" it may be acquired. It is a matter of one's own surge of interest, one's "seeing" and "feeling" it with one's whole self; then one's patient rereading and rethinking until the scenes flash sharp and clear; and then the sheer enjoyment as one tells the tale. Reading aloud is an all-but-lost art; it too, like storytelling, depends upon visualization, feeling.

Music and dancing follow close; in fact, all the arts are intertwined. All are ways in which human beings communicate that which is inside them to see if by chance it echoes that which is inside others. Music at camp is the most potent socializer; a "singing" camp

is an integrated one with high morale. In a real singing camp, songs burst forth spontaneously; campers sing because they want to, not merely because they are told to. They sing from the heart.

Many camps are teaching the delightful melodic folk songs of the nations, and thus a one-world-mindedness is growing like the leaven. Occasionally, a bit of insight as to how to catch the "feel" of a song, how to interpret it, how the originators must have felt it, will help campers move from a mechanical rendition to creative singing. Happy music wells through hikes, cook-outs, through dish washing, and all the other necessary humdrum chores; and many a mother finds a more willing worker in the former camper who sings through work on his return home.

Usually there are special camp songs. Many camps have their own. The newcomers are initiated into the camp songs in fitting ceremonial on the first evening; and with what gusto they, next year, will initiate others. Songs bind traditions and customs into the memories of camp. One feels bound together with all the others in the closing fellowship circle song each evening.¹⁰ Years later these songs, resung, will bring that emotion of unity.

Time was, in early camp days, when songs were raucous; sometimes, in the dining room, the objective was to see which table could outsing (or outyell) the other. But with skilled musical leadership brought into camps and with good records to listen to occasionally, the level has been rising. The teaching of many new fellowship and folk songs has created a taste for better

music; some camp directors testify that they have observed, season after season, a lifting of the level of songs requested, in the course of even a few days at camp. Emotional attachments to the mediocre cannot be dislodged immediately; they must be supplanted with attachments to the better.

There is place, too, for listening to good music. A camper will not forget how the sun was shining on the grass when he first heard the strains of Smetana's "Moldau."

Bob, a twelve-year-old camper, was an exceptional pianist for one of his age. On the last night of his stay at camp that year, some of us asked him to play for us and we went into the great stone lodge, unlighted except for the flickering of embers in the fireplace and moonlight through the window panes casting a pattern on the floor. Bob began with a few warm-up chords, continued with the Grieg, "March of the Dwarfs," Debussy's "Second Arabesque," and then began the beautiful and flowing arpeggios of the first movement of Beethoven's "Moonlight Sonata." Boys who came up to the lodge from their campfires to get a drink stayed to drink in the beauty of this scene and every one of them remained until the very end. On the following morning, one of the older boys brought to me a copy of a few lines of verse that he had written after going to his tent that night:

"The night has been filled with music,
Let me drain the last drop from its cup;
In the magical spell of moonlight and music,
I have been lifted up."¹¹

An occasional musicale may be planned, combining discussion of music with the performance; sometimes it may turn into a songfest. Casually, as one friend to another, a player may tell the listeners what he likes about Chopin. "It becomes a personally conducted adventure and binds the group together in love of the beautiful." ¹²

Folk dancing and rhythmic and singing games are closely associated with folk songs. As with new songs, the learning is easier and the fun is more spirited if the "idea" in the game is introduced first, the "feel" of it. Then, campers can join in play-acting it, feeling it "from the inside out," not striving mechanically and with two left feet to follow directions "from the outside in."

With younger campers, the simple dramatic games are best, and with early adolescents the coupling games are to be used only sparingly. In these games emphasis should always be upon the group and the joining in of as many campers as possible. (Younger adolescents tend to be unduly self-conscious about playing the part of the other sex, when the couples do not come out even.) Senior and older campers can try ever harder and more intricate steps. In the poignant, sometimes rollicking, ever melodious songs and games of the peasant folk of all lands is the "one touch of nature that makes the whole world kin." Young persons letting the music flow through and lift and tingle and express itself in their steps and in patterns of the dance may—who knows?—be experiencing one more little

bond of identification that some day may be a strong cable in binding the nations together.¹⁸

From the sheer exultant joy of music they make, music they dance to, music they listen to, boys and girls may want, from deep somewhere in their hearts, to say "Thank You!" to Someone who made all this possible, Who made nature in all her music-sounds, Who made hearers, too. Some ten-year-olds put their thoughts this way:

From our little earth
We look out to the whole universe.
With our five senses,
We look down into the sea and earth,
Up to the sun, out to the stars.
With our thoughts,
We look down into our own spirits,
We look out toward God.

Oh, God, Maker of Air,
For sounds we hear,
We thank Thee.

For all the little noises all together:
Rain falling lightly through the leaves,
Water trickling over rocks in a quiet stream,
A bird singing in the sunlight,
The hissing of a snake,
All little sounds.

Maker of Air,
For sounds we hear,
We thank Thee.

For big solemn sounds,
A mighty river dashing over a giant waterfall,
The wind rushing through the whole world,
The great, big seas.

Maker of Air,
For sounds we hear,
We thank Thee.

For music:
Somebody humming a tune,
Piano and violin playing at home,
Quiet music about flowers,
Beautiful music, slow and sad,
Music that makes a picture for a dance,
Bells that are always ringing,
People singing.

Maker of Air,
For sounds we hear,
We thank Thee.¹⁴

Who knows but that all the experiences of harmony, whether long or fleeting, somehow penetrate the soul stuff of a life, and prepare one to live more harmoniously, bathe one's spirit so in beauty that beauty of living must express itself through one?

Mary S. Edgar's prayer thought,

God Who touchest earth with beauty,
Make me lovely, too,¹⁵

seems to become a noticeable reality in individuals, as camp days move along.

Making things to add beauty and harmony, making things to contribute to comfort around the camp—thus, too, we bow to the Maker and take our places at His workbench. Crafts in camps have traversed the gamut, actually, from making only one tiny motion to complete inexpensive bric-a-brac that came direct from the manufacturers (campers were merely the last link in a manufacturing chain) to starting from “scratch,” literally: finding pine needles or ash logs around the grounds and devising one’s own tools as well as deciding on appropriate processes. Some kinds of hand-work seem to belong in camp more than others—making shepherd’s pipes, for example, that later become an orchestra and add surprise in some vesper hour. Pottery is an art through which one not only establishes “communication” with the clay of the creek bed but also begins to sense a closer kinship with ancient Indian craftsmen, even with craftsmen before Bible times. And the more one feels a kinship with past and present, with the whole living earth, the greater one’s foothold of personal security amidst troublous times. It is a spiritual experience to turn a potter’s wheel; that is, if one turns it not because this is “craft period” and one must “get it finished in a hurry,” but because an inner urgency is prodding for expression and the wheel becomes one with the hand in making that expression. The vase or bowl is then a part of one’s very own self.

In the same spirit, campers can help fix up the camp. Kenneth and Susan Webb suggest that, with so many campers like busy beavers finding ways to re-

pair and build, "a camp may get to the point finally where it will have to hire workmen in the off season to go around surreptitiously and take things down so that campers can have the fun and the benefit of rebuilding them." ¹⁶ Camp-operated farms give city boys and girls a chance to become aware of the sources of their food and clothing, and to become participants in the regular processes. They learn responsibility as they feed and care for animals. They learn dogged persistence as they labor in heat of noonday as well as cool of evening, and thus they come to know in the very fiber of their beings something of what the farmer knows. Learning to prognosticate the weather becomes more than an intriguing pastime, a nice luxury item of knowledge; weather becomes a live participant in one's processes; one learns weather signals and age-old proverbs out of need.

Canoe trips through wildernesses call forth, too, one's utmost of nature craft and arts of living as well as one's ability to get along with others. Always when the struggle is real, when everyone's mettle is put to the utmost test, those who do their share are evident. Such trips not only tighten one's muscles and firm one's decisiveness, they may be the means whereby, without a word being said by the counselor, some youngster turns from being a parasite to a puller, from being a leaner to a learner.

Work is fun, someone has said, "when you'd rather be there doing that job than anywhere else you know." Campers do not need the artificial forms of amusement to which they often become overaccustomed back

home. They do need the thrill of "real work in a real world": something that needs doing, tools for doing, and enough wise counsel to help them build or fix something that will be a credit to the camp as well as to themselves. How impatient they get with fabricated tasks, little, nonchallenging "things to do" they half suspect some counselor has thought up for their benefit! If campers suspect that their characters are being "built," they will put on all their armor. But if they are confronted with (1) a problem or a need; (2) tools; (3) a chance to work—blocks of time they can spend on their own; and (4) enthusiastic leaders who know plenty but tell *just enough* about how to do a particular thing, with what zest they will fall to! And how proudly they will hail the product. It may be a shelf repaired in someone's cabin. Or a bridge built at a certain spot. The possibilities are as varied as the camp sites, and as campers' imaginations.

Pitting one's wits against a problem and winning—what keener outlet for one's need for testing one's selfhood? And when individuals plan and strive together in a group, joining their varied insights and creative energies, what a glorious by-product of "*We did it!*" Pursuing the arts, finding media for creative expression in forms congenial to one's needs and abilities, is delightful, yes, even when one works alone, but when the group works together, it is "bound together by its companioning with the muses into a spiritual unity. Such is the integrative power. . .¹⁷

Early in the study, the question was asked, "Why should we manufacture struggle?" So long as campers

are doing unneeded tasks, lashing leantos that they do not have to use, doing things they see no particular point in doing, the whole thing takes on an aura of make-believe, like children building playhouses in the back yard. But when the wilderness living is real, when unless they cook carefully on the hike they will not have food; when counselors ask for no more comfort than the campers; when the living is honestly frugal, then here is grass-roots, bedrock reality. When one hikes for the sheer joy of the climb, darts through cool water for the sheer tingle of swimming well, the very spirit inside, as well as the body that houses it, "firms up."

Fair-weather Climate for Spiritual Values

THE OLD SCOTTISH GREETING has it, "I hope you live all your life!" That is what camp is for, to help each individual in his own wholeness live to the full the rich joyousness of each tingling second, in glad responsiveness with other campers and with nature.

The camper clambers out of the family car on that first day and looks around (maybe with a pang of bewilderment he would not want his parents or a counselor to see) at a strange new environment with strange new people milling about. Will he like it? Will "they" like him? Where is the swimming area? When is chow?

This sylvan retreat is far from the dust of the highway and the noise of trucks. But into it each camper brings a complex of influences from the world outside: tensions from the world of radio, TV, jet planes, comics, movies, and other influences moving past him too fast to be assimilated. To him this world is normal, for it is the only world he knows. Unlike his older

comepeers, he has no other norms. It is his world; the one he must live in.

To help the individual camper pull the scattered pieces of his own selfhood and his world together, to "see life steadily and see it whole," camp planning must be integrated. Planning must not only take into account the more or less predictable activities of the day; it must set the stage so that unplanned moments of worth may happen, moments that may lead to deepened awareness and heightened values on the part of some camper someday. This is a far cry from thrusting a bunch of active youngsters and nature together, crossing one's fingers and hoping. It is a far cry, too, from mechanical measures such as scheduling a vesper talk each day, appointing a worship leader, and letting it go at that. It is a matter of camp "weather."

Nowadays, people are doing something about the weather, even about the weather that comes down from the skies, weather that people all through past centuries have thought they had to take or leave. Camp "weather" has to do with the total environment: the leaders and their imaginations, energies, love for campers, livability, team spirit, background, training, nature skills; the site and equipment and all other physical things; the schedule or lack of it; the work tasks (or lack of them); the other elements of camp life, such as the fun of having marshmallows to roast some night, or the bird that sang out at the right instant during vespers, or the time Jerry forgot to bring the weinies on the mountain climb. Incidentals? Perhaps; or perhaps the things the camper remembers the

longest. And whether the accumulation of them adds up to hindrances or grace notes may trace back to planning.

Camp is, to be sure, a complex of variables. First is nature herself. What is more variable than her ever changing, never-twice-the-same moods? Then what next is so variable as a young person? No second minute is he as he was the minute before. And no two are alike. Some variables, like the camp site, health and safety precautions, schedule, food, equipment, and so on can be manipulated, at least to some extent, beforehand. But the human equation, the counselors, the campers, and that subtle intangible something that pulses through and around them called "camp spirit"—what of that?

Now a camp is made up equally of nature and human nature; in a group, however, it is usually human nature that is the determining factor of enjoyment. Nature is not disorganized; it seems to have come to some understanding with itself. By some inheritance, or acquired skill, a tree has learned, out of the primeval chaos, how to be a tree, keeping its appointments in due season. What it is, it is; it neither boasts nor apologizes. A wood of one hundred trees never gets beside itself, never on edge. . . . But a camp . . . or one hundred . . . personalities still in process of change, all acting and reacting on each other, all with desires which they wish to fulfill, all with resources to contribute—here lies complexity. To seek to minimize the liabilities inherent in such a situation and to make use of its assets is a somewhat daring adventure.¹

Camp curriculum (meaning the wholeness, the "weather"), then, is not merely a representation of, or talking about, life. It *is* life. And increasingly, those who pause by life's rushing stream to observe its currents cry out that life cannot be seen whole without attention to its religious or spiritual aspects. Otherwise, there is fragmentation, "a tale of sound and fury" signifying little.

To understand the living whole
They start by driving out the soul;
They count each part and when all's done,
Alas! The spirit-bond is gone.²

Man is more than body, in the vast ecology on this planet. He is spirit. Stultifying or neglecting spirit, he loses his sense of identity that gives plot and meaning to daily experiences. Some camp leaders, in earnest determination to free camp life from the "hold over" ³ of older religious or theological conceptions that tended to "cage and confine" have perhaps unwittingly succeeded in avoiding mention of God, or speaking openly of worship or prayer.⁴ Quite easily they find they can speak of the "Great Spirit," or "Spirit of ——— Camp, Maker of Men," etc. But is this not offering a pale substitution for the real? In a camp priding itself on being emancipated from the older and admittedly outworn theological clichés, no hymn was actually addressed to the Judaeo-Christian God; and yet in an impressive closing ceremony, the Omaha tribal prayer was central: "Wa-kon-da dhe-dhu, Wapa-dhin, a-ton-he" (Father, a needy one stands before

thee, I that sing am he). But in the larger world in which they live today, have not campers had enough substitutions for the real? Enough *ersatz* in religion, in human relationships? As camp takes them back to the good earth to restore their sense of values, and as it ushers them into wholesome community relationships to restore social balance, should not camp offer the real also in the realm of religion?

Only when there is a straightforward facing of the problem and an appraisal of the substitutions in clear light, only when there is a frank and unapologetic admission that "man does not live by bread alone" and needs spiritual guidance as he needs physical food, only when there is an unabashed mention of "God" in the natural daily round, can life become one and the scattered fragments fuse into meanings of worth. Only when the camper sees not just the marvels of nature and develops skills not just as ends in themselves, but *God* through His patterns does he begin to

. . . see meaning in the elements which bind humanity together . . . relationship of different forms of life to one another, of organic and inorganic matter, of the different parts of the solar system, of the other systems in the stellar realm, and, in the narrower circle of the child's immediate experiences, the relationships between the various elements of his world . . .⁵

He grows able to respond. Thus:

We have the process of the cumulative integration of the meanings of work, family, play, and the rest of

living in this stupendous universe in which "even the stars wander," a point of view, a philosophy of life, a *Weltanschauung*, a sense of what the whole business is all about, religion—call it what you will . . . the infinite potentialities of the free human spirit. . . . Such a religion does not come off to order at 9:15 Sunday morning or in a high school "chapel." It interpenetrates every moment of vital sensitive living . . .⁶

But there must be something to accomplish this "interpenetration": some definiteness of focus, some concept of spiritual values, else there is diffusion like the fog. One small step is the conscious lifting up for focused thought of events while they are happening or afterward "intensifying into occasions of earnestness and social importance the normal, everyday experiences and incidents within or directly impinging upon the life of the camp, and rendering explicit and operative in conduct meanings and values hitherto implicit and without functional bearing upon present behavior."⁷

This step is significant. It may represent the distance that some camps wish to go in the direction of spiritual values. But ethical discussions are scarcely enough to motivate better conduct. Humanity through the ages has found worth in experiencing: (1) the reality of God; (2) conscious relationship with Him in a personal way; and (3) a sense of harmony with His purposes when striving to do better. Otherwise, campers are left to "lift themselves by their own bootstraps," ethically. There is lacking the "tug from out

Yonder," the sense of being linked with Him who is all-powerful. Why not in camp, when nature and human relationships are being faced in sheer honesty, look upward also, unabashed? Why not let the camper think not alone about Indian legends of deities but about *God*? Granted, he will use the thought forms furnished in his home and church, but perhaps he can at camp put fresh new meaning into these thought forms. As he thinks about God, he will learn to respond to God. And just as at camp he learns the skills of canoeing and swimming and weather observing, may he not learn skills for praying and worshipping and living at his best?

This, then, is what is meant by *wholeness* of curriculum, helping the camper see life steadily and whole. Every moment of the daily round is potentially an open door to learning, feeling, deciding, sympathizing, doing, worshipping. Nature is utilized to the fullest possible extent, in order to return to the camper what has been cut off from him by urbanized living. But he does these things not merely as ends in themselves. While doing these things with others he feels close in fellowship. And he looks through and beyond the created world to a Planner and considers his own unique place in the Plan.

Religion, then, is not apart but permeating as perfume on the breeze. It provides inner urgency for striving to do the courageous right in difficult situations. It makes apology and forgiveness possible. It adds that extra edge of zest in times of fun. It beckons to ever new adventuring in prayer-thinking, as well

as in nature lore. It leads mind and heart out of cramped, dark hiding places, and sets them on the highway of loving living, in companionship with One who was a living picture of the lovingheartedness of God.

Camp days should be happy days, and from them should grow happy, whole persons:

Happy is he who is self-controlled, for to him belongs the whole earth.

Happy is he who is truly sorry for wrong-doing, for he shall have strength to overcome.

Happy is he who is sympathetic, for sympathy and love will come back to him.

Happy is he who makes it his aim to know God, for to him the Father can reveal Himself.

Happy is he whose dominating motive is unselfish love, for that is the mark of a follower of Jesus Christ.

Happy is he who is willing to be laughed at for what he knows is right, for he is worthy of the fullest life.

Happy is he who discovers that the way is hard, for hardship borne bravely unites him with all who have ever achieved.⁸

Becoming Less Fearful, More Willing to Tackle Problems

One of the maladies of the "invertebrate" generation⁹ is a tendency to evade harsh problems, a shrinking of ambition rather than a dauntless faring forth "to strive, to seek, to find, and not to yield."¹⁰

One way in which camp can help young growing personalities is to inspire them to be surer of them-

selves; not only in their contacts with nature, but in their contacts with other human beings (which is much more difficult). Camp directors can cite many stories about young persons using nature lore as a kind of escape from the more trying, more baffling problems of making friends.

Sometimes, therefore, counselors need to help campers face the problem head-on and seek consciously to get over their fears of persons. At other times an indirect approach is more wise, setting the stage until some timid individuals, who may have succeeded well in overcoming their fears of nature, are helped to have happier, more satisfying experiences with others and gradually to feel a new warmth and sureness as they go about their daily contacts. One camp morning meditation sought to guide campers' thinking:

MAKE ME UNAFRAID

Sometimes I become a little afraid when I get with other people. They seem so quick and smart and I seem so slow. I do not want them to know how slow I am.

Sometimes when I am afraid and a little embarrassed I get loud and cocky. It is then that I do not like myself. When I get this way it makes my fear worse.

Sometimes I become so quiet inside I do not open my mouth or even share when we plan something together.

I do not want to be afraid. I know that sometimes all campers are afraid with other people and do not

want to be. Some of them are trying to stop being afraid.

When I try to find out what others are interested in, I do not have so much trouble with being afraid. When I learn to work with others I forget myself.

Prayer: Dear God, I know that I cannot overcome my fear by thinking about it or even working on it. I can overcome it only by learning to love others and growing out of it into something bigger. But I cannot do this alone. I need the strength of Your spirit and the guidance of Your love. May I learn to see other people as You see them and love them as You love them. Amen.¹¹

Self-conscious young teens often tend to take themselves too seriously, that is, their bodily changes, their moods, their awkwardness. As they lose themselves in a variety of wholesome, brisk, fascinating activities shoulder to shoulder with others, this shell drops off, and the real personalities of the youngsters burst forth and are joyous to behold. No longer need there be pre-occupation with little aches and pains, little resentments, but now zest!

Again, the key of all realization of spiritual values is in the spirit of the counselor. In the kind of camp schedule and curriculum suggested here where worthy purposes can be followed through, all counselors must be ready to do almost anything and everything. Versatility, and particularly flexibility of spirit, enables a counselor to move along with campers at their tempo, thinking along with them, singing or being silent along with them. Such adult personalities, themselves ever

growing, ever discovering, provide "fair-weather climate" for wondering, reaching, striving boys and girls. John E. Burchard, in "A Credo for Youth," expresses his sense of responsibility:

I believe I must see to it in my contacts with youth that I do everything I can to whet his curiosity and to encourage him to pursue that curiosity wheresoever it takes him, and above all I shall do nothing to discourage that curiosity.

I believe in my contacts with youth I must encourage him to follow his own path of thinking, to conform only after careful examination of what conformity means . . .

I believe in my own contact with youth that I must pay particular attention in these days to keep alive the special non-conformity associated with dissent. I must encourage freedom of speech and freedom of discussion and I must not permit myself even in my small actions in my small sphere with my small children to suppress rebellious ideas which they may wish to voice, challenging their argument but not their right to argue.

I believe I must show by my own actions that security is not the dominating force in all my thinking and does not govern my every action . . .

I believe I must myself act as a man of faith. I cannot wander through this world without faith. I have it, but I am often perhaps embarrassed to speak of it. The time has ceased when we can be neutral in these matters and I shall so behave that my faith will show through to those around me. Then they may have faith without my having to exhort them to have it.¹²

*From Fun to Fellowship to Faith in God*¹⁸

And so the whole curriculum of the camp day is one living, pulsing whole. Who can say now they laugh, now they worship? For they may be doing the one and the other all the while. Life is of a piece, whole, holy.

To be sure, special periods, as we have said, may be set aside for morning quiet time, for day's end or family hour in cabin or shelter groups, for angelus hour. These will be all the more meaningful if they are simply a lifting to an explicit worship level of the multitudinous moments of awareness that come all through the day. At the special times there may come moments of fun, just as during moments of fun there may come that fleeting glimpse of the mystery wherein is God.

No plans or schedule, therefore, will be so rigid as to cage or hold back the "breath of the spirit." The Nevada camp that spent a whole day and a sleepless night helping the forest rangers quell a fire missed the regular cabin quiet time and morning watch and vespers. But the poem they composed when at last, dirty, tired, even scarred, they came triumphantly into camp again was an upwelling thankfulness such as no mere service formerly had ever expressed:

Smoke and flames leaped in the air,
It was like unto a sky dark with clouds.
Fear entered many hearts,
Tears came into some.
But the fire-fighters valiantly labored.

The flames were almost upon us.
Let us fear no evil for Thou, Lord, art with us.

.

We came again to the camp.
Behold fire had passed our tents,
But no smell of smoke was in our dwellings.
Oh, thank our God for his keep . . .
Praise the Lord, all ye campers.¹⁴

The customary vesper service of a West Virginia camp was interrupted by the discovery of a sparrow's nest. Next day the camp considered moving its worship place or carefully circling the scrub pine in order to protect the bird and her eggs. They moved, but a small group did not let it go at that. They looked up sparrows in a camp bird book and found that the nest was that of a chipping sparrow. Its diet, they discovered, consists of 42 percent insects—caterpillars, beetles, and weevils—and 58 percent vegetable matter, especially yellow sorrel which is hard on corn, and crab grass. They reported to the camp that the estimated annual loss to the country attributed to insects and noxious weeds is at least \$800,000,000. "Now," they concluded, "this bird is part of God's plan to take care of the farmer's food, and so by protecting it we are helping God carry out his plan."¹⁵

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One group's interest in rocks led to their finding out that strata for a hundred or so miles had no fossils because they had been formed before life was created on the earth and were a part of one of the oldest ranges in the world. They invited the camp out to see the rock formation, gave something of its

history and age, then closed with a worship in which one camper estimating the age of the rocks added: "But God is older. He was here when they were being formed." They used part of Psalm 90 and sang "O God Our Help in Ages Past." ¹⁶

A small group of day-campers was exploring for a possible camp-site. As the eight fourteen year olds, four boys and four girls, and their adult counselors, a man and a woman, climbed a hillside, a camper asked, "Why do the trees lean?" Everyone looked toward the young saplings. To be sure they were leaning. As the counselors began to dig into the earth among the saplings, others joined, to find the earth's floor covered by a shallow layer of soil! A camper said, "This reminds me of a story in the Bible."

"What story?" a counselor asked.

"About the sower," replied the camper. "There isn't much depth of soil here, so the trees lean."

"Will the saplings grow into trees?" another asked.

"Of course not! They can't. Soon they'll wither and die," another camper observed.

The group sat down and one of them read the parable of the sower. Then they talked about the seed and the soil and considered these in relation to their own lives.

The next morning they read a psalm together, "When I consider. . . . What is man that thou art mindful of him?" Then each camper wrote of the things about him, the things he saw, heard, touched, smelled and tasted. Each began with "When I consider" and ended with "What is man that thou art

mindful of him?" Each must have thought, "Who am I that thou art mindful of me?" As they sat thinking and writing, a scarlet tanager rested on a limb near by. In the tree tops other red throats were bursting with the melodious joy of living.

The campers rose and joined the morning chorus singing "Praise God from whom all blessings flow." ¹⁷

Archibald Rutledge has a story that symbolizes what camp "weather" should do for boys and girls, in the wholeness of their living; not just sunny weather, for that might make them soft and flabby, but enough of storms and struggle to build brain and brawn and to put stalwartness into the backbone:

I remember going up a mountain path one day when I met a mountaineer with an ax in his hand. We were so high that there were few large trees above us; only rocks, a sparse growth of craggy and gnarled bushes and stunted trees, and the immensity of the blue sky above. As we were going the same way I walked with him, and eventually asked him what he was going to cut.

"I need a piece of timber to fix my timber wagon," he said. "You know that does the heaviest and most rackingest kind of work, and the tree that grows on the top, where the storms hit it hardest, is the tree that has the toughest wood. If ever you want to get a piece of timber to stand all the jolts and strains, cut it from a place where all its life it has been obliged to stand the same kind of roughness. A tree that ain't shielded," he said, "is the last one to fall. It has stood so much in the way of storms, little by little, that when the big gale comes, it can weather it." ¹⁸

Here is the strength of inner fiber, of spirit that can weather other than physical gales with the same confidence, even in the teeth of the storm, with which it has met rain and wind and the "struggle" of camp life.

Lifting Experiences to the Worship Level

Going to camp meant that I understood God's purpose better when I got home. One of the things that made God feel closer to me was the period called Chart and Compass. This was a daily morning devotion period when each camper went away by himself, to some quiet spot, and talked with God. The place where I went was beautiful. I sat on an old oak tree which was bent over the water. I could see the river flowing while up above the sun was peering through the clouds. A record was played to end the period and everyone returned to his cabin quiet and thoughtful. Chart and Compass started the day right, and made the whole week a thing to remember. God's purpose was made clearer in the little stories and Bible passages and in our prayers during Chart and Compass.¹

Evanescent moments—or are they the most lasting and deep rooted of all? Fleeting moments—or the most deeply influencing?

It is the moments of intense emotion, those with spiritual overtones, which remain with us for life, seldom

recalled perhaps, but nevertheless enriching our whole personality, becoming a vital part of our deeper selves. From a seat far back in the inner recesses of the soul these vivid experiences control our response to the crowded stress of events which make up life.²

Sometimes adults look at a group that apparently is paying only half attention, let us say, to a speaker at a vesper or campfire service, and they conjecture, "Is there a serious thought in their heads?" Yet that very service may be one spoken of gratefully in a closing evaluative sharing. Parents tell directors that what made the deepest impression upon their children was the morning meditation, the vespers, the angelus.

It will not always be the impressive ceremony, not the service rated by adults as most significant; not even the meeting prepared with greatest care or the speaker who came with most acclaim or who spoke with greatest eloquence, that means most to the camper. What means most (it may be learned from his conversation weeks, or even years, later) may be the moment of quiet during a simple closing friendship circle some evening, or the way the moon was shining on the water during the boat ride, or the closeness to one another and to God felt in the cabin one night. The most the leaders can do is to "set the stage."

A counselor for a junior age group of boys at Ross Point in northern Idaho tells of a cool evening when all were lying flat on their backs studying the bright stars:

It seemed a natural thing for me to recite "The heavens declare the glory of God, and the firmament showeth His handiwork." The boys appeared to be in a worshipful mood, so I suggested that we pray around the circle before going to bed. There was nothing compulsory about the suggestion. The next day, one of the boys came to me and said, "You're the first person who made me pray in public." ³

What if the counselor had said nothing? Or, having repeated the words of the Scripture, failed to move along with the boys in their moment of readiness for prayer? Sometimes, in anxiety lest too much be said, there is a blankness when the campers are wistful, yearning to be guided all the way into actual contact with God. Suppose a group on a nature hike stopped just short of finding the looked-for flower. From the vestibule of Creation's beauty, it is not a long step to thinking about the Creator and to opening one's heart for such communication as is according to His will.

In an Episcopal diocesan camp in South Carolina, the young people who remained after the regular camp (when worship services were held at stated times during the schedule) came to their counselor and said that they felt that something was "missing." They felt the need for something to express their spiritual thoughts. It was decided that they would meet and read together a little book on prayer life. "Later in the evening of that same day, a tired crew gathered in the dining hall to scrub the floor—and when finished just knelt on the wetness and had a Compline Service together." ⁴

Some creative writing from a group of Methodist junior high youngsters camping in Arizona reveals that their thoughts had moved from mere awareness and appreciation of the beauty in God's world all around them, to actual joyous thanksgiving from their hearts to the Maker of it all:

For the joy and closeness of Thee in camp this week,
We thank Thee, O God on high.

For the beauty of the woods and for Thy creatures
in the forest

We thank Thee, O God on high.

For the life-giving rains and the warmth of the sun-
shine,

We thank Thee, O God on high.

For the murmuring of winds through the trees,

We thank Thee, O God on high.

For the fellowship of the blazing camp fire,

We thank Thee, O God on high.

For parents who made it possible for us to attend
camp,

We lift our voice in grateful praise.

For thy church around the world,

We lift our voice in grateful praise.

For freedom of religion and speech, and for all who
are giving their lives that all people everywhere
might be free,

We lift our voice in grateful praise.

For a mind and soul that appreciates Thy creation,

We lift our voice in grateful praise.

All together: We thank and praise Thee, Our Father,
for all these things. Amen.⁵

Parents have told directors that their children are

“more reverent,” “seem to notice God’s hand in nature more,” says a Texas leader. Several children, says this director, “have reported learning to pray, and feeling very near to God” in the small group conferences in the cabins.⁶

What if there were no such times? What if, in zeal to leave all experiences of a religious nature to chance, nothing whatever were said or done but each camper were left to his own inner devices and responses, with no help in interpreting his spiritual feelings? Would he not perhaps conclude that his own awareness of a Presence was, well, queer, different, not to be mentioned to others, not to be valued? Never seeing his counselors bowing their heads in sincerity and humility before a greater Power, might he not conclude that these adults whom he has come to love and even hero-worship counted themselves self-sufficient, had no need to pray? Surely there is a place for lifting experiences unabashedly to a worship level, just as one’s hunger for food must be satisfied by actual edibles.

Much space has been given here to the “fair-weather” provision for spontaneous moments to happen all through the camping day. But these are not enough. Their relation, however, to actual services such as morning quiet, angelus, day’s end, and the like is integral. The unplanned vital moments feed into the services, and perhaps eventually come to furnish most of the content; in turn, the services enrich the thought life of campers young and old and tend to sharpen sensitivities so that the fleeting moments will be the more apt to come at various times through the

day. Just as an individual who has opened his heart to God as the day began will be the more apt to think of God and offer prayers all through the day, so will the camper who has worshiped betimes.

A famous editor was reviewing early experiences that had profoundly shaped his personality. He thought particularly of an all-night vigil when he was fifteen, in a camp in New England. He had, through utmost effort, won a coveted award of merit, earned only by a few. And now he was being initiated into this group:

Part of the ceremonial of acceptance into this small group was that of building one's own campfire in an isolated part of the camp property and there sitting silently through long hours of the night. The depth and vividness of his meditation at this climactic moment of early life have conditioned his thinking ever since. That experience of searching his own soul, of reflecting for the first time with full seriousness on the purpose of life, marked the dawn of adulthood, the threshold of maturity.⁷

A thirteen-year-old boy from a camp in Oklahoma went the further step, from meditation and soul searching to actual awareness of God as a Presence, majestic yet immanent:

As the stars fade out of the sky
And the sun comes into view,
I seem to see you, O God,
Which takes away the blue;

I seem to see you, O God,
In all your heavenly beauty.
It's the same happiness each morning.
You are always there on duty;

As the sun glides higher into the sky
And the pink melts into the blue,
I know what this really is, dear God,
I know that it's really You.⁸

A junior high school girl in Connecticut wrote her prayer thoughts as she walked quietly and unhurriedly through the tall trees one morning:

Trees towering majestically overhead, reaching up
their arms to God;
Clouds floating lazily along in the blue sky;
The forest floor carpeted with ferns and wild flowers;
Birds singing joyous songs of praise;
Butterflies flitting through the air;
And me, standing all alone with an awed feeling,
Before all the works of God.⁹

Another made a prayer for "new things" seen:

Thank You, God, for the beautiful things I see every day—blue sky, tall trees, sunsets and twinkling stars. But today I want especially to thank You for the new things I've seen. Help me to know You a little better because I've seen more of Your world. And because I know You better make me more loving and helpful. Amen.¹⁰

From these high moments will be woven the tapestry of beliefs. A person's religious beliefs are more than cold intellectual analysis; they pulse with reality as

experienced even before they are fully interpreted. The more boys and girls can be helped to "feel God" in happy camp times, the richer will be their beliefs:

God is my Friend.
I met him long ago.
I cannot quite remember where.

At first I did not know him well
Although I spoke to him each day
And sang to him each Sunday.
The words were copied from a book
And he seemed far away.

Then came a summer and I went to camp.
Each night we climbed a hill
To sit and talk with God.
Not for the usual drowsy minute before bedtime,
But a long, thinking silence.

The sunset sky, the curving hills, the grass and trees
Opened my heart a little wider than before,
In thankfulness for beauty everywhere.
And through that opening came God.
Not rushing in, but moving quietly
To talk with me.

Each night we talked a little longer,
God and I,
About the thoughts we found there in my heart.

The days passed, and homeward turned,
I left the hillside far behind,
Fearing that God would once again
Be far away.

But I had not realized that my heart
Had learned to welcome him
In friendliness I had not shown before.

And now I find that God, my Friend,
Comes in to talk with me at any time,
Just as he did at evening on the hillside,
About the things we find there in my heart.¹¹

What Is Worship?

For counselors as for campers, it may be helpful to exchange definitions from our own experiences of the meaning of "worship" and "prayer." Each has his own content of thought, woven from the thread of his past experiences; but probably in any group of camp leaders or of campers there will be common discoveries; when one cites a special high moment of his life, another may say, "Why, how similar to what I have felt!" People everywhere, in all lands, echo one another's consciousness of a Power beyond our little human selves. Those of the Christian tradition speak of this Power as Father-God, offering in His limitless love even His very own Son to be living example and ever present Companion.

But how shall we describe this strange trafficking between the little human selves and the great Power over all? Is it not arrogant of little man to imagine that He who made all worlds, Who holds in His hand the galaxies and universes beyond man's puny telescopes, could bend an ear to hear a wistful prayer from some one of the millions on this earth? But it is not arrogant of man so to imagine, for the testimony of multiplied

millions throughout history is that there comes into the waiting heart consciousness of communion, and with Tennyson man can but answer all arguments with the simple, "I have felt."

A young person summed up his inmost experiences in this way:

At times in the silence of the night and in rare lonely moments I experience a sort of communion of myself with Something Great that is not myself. Then the Universal Scheme of things has on me the effect of a Sympathetic Person, and my communion therewith takes on a quality of fearless worship. These moments happen and they are to me the supreme fact of my religious life.¹²

A young senior camper took time quietly and meditatively to list some times when she had "felt God near":

TIMES WHEN GOD SEEMED NEAR

When I led vespers Sunday night.

Walking home from church alone one winter night as

I looked up at the stars.

In a group as we prayed for boys in the Service.

On Sunday night as we looked at pictures of Christ and talked about Him.

In a near accident when driving a truck.

As I looked into the face of my newborn baby.

As I lighted my candle on the closing night of conference.

When I sat quietly and alone, reading my Bible, and thought about God.

As my family and I stood with my brother when he was baptized.

At conference vespers as we were silent and watched the changing patterns made by the shadows on the different mountain ranges.

In the quiet as I watched the snow falling I had a feeling of peace and security. It gave me the feeling that prayer was being said, and I added, Amen.

Following an accident far from home in a strange town and in a strange hospital.

When the picture "King of Kings" was shown, and a rededication service followed.

At the Communion table when a Negro man was kneeling at the altar right next to me.

In the library, reading about the struggle of the Negro race, when God told me that perhaps I could do something to help them.¹³

Letting one's heart go out in God-inspired concern for others and willingness to be moved to feel their needs and to serve and help—here is the pathway to deeper worship. For although awareness of God through beauty is one pathway, it is not enough. One must meanwhile be made sharply aware of ugliness and want, of suffering and starvation, of war and pestilence, until one burns with concern and love and until one moves to give hands as well as heart to the prayer for others:

The meaning of worship does not come around full circle until we have experienced that utter self-forgetfulness in concern for others' needs, and have given our efforts toward helping. Awareness of God through beauty can bid us *want* to worship. But there

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The meaning of worship does not come around full circle until we have experienced that utter self-forgetfulness in concern for others' needs, and have given our efforts toward helping. Awareness of God through beauty can bid us *want* to worship. But there

is a difference between a mere aesthetic experience—sensing beauty—and worship—sensing God through the beauty of His handiwork . . .

One young man testified to an earnest search for God through many years and many meetings; then one day suddenly he found God, and a tremendous conversion experience shook his life to the foundations. The place? A crowded intersection in Chicago's Loop. The occasion? A simple but urgent human need that he tried to meet as best he could. And suddenly *God* was there. Unmistakably. The young man cites this as the most profound worship experience of his life. *Laborare est orare*.¹⁴

A prominent church leader shares his own insights about high moments of his life:

I stood on a hillside at evening. Across the valley a dark fringe of trees marked the horizon line. Above it blazed the glory of the sunset. In a riot of blood scarlet and living pink, in richest gold and deep-dyed purple it glowed, ever changing, ever in perfect blend and harmony, dimming, dimming, until it yielded to the mellow dreamlight of the stars.

I heard the trusting note of the vesper sparrow mingled with the organ tones of wood thrushes as they sang a choral which the angels taught them. In my nostrils breathed the incense of the flowers. And I said, "This is worship. Surely I have communed with Almighty God, my Heavenly Father."

. . . I was one of a company, gathered in an upper room in a great city.

We were wrestling with the sins and misfortunes of our fellow creatures. Patiently, and with a skill

born of study and experience, we sought to bring health where disease had laid foul hold, prosperity to relieve the pinch of poverty, happiness in homes where misery had ruled, spiritual help to meet the sorest needs of human kind.

Convenience, hunger, thirst, fatigue, were forgotten in the earnestness of utter devotion.

And I said, "This is worship. Surely I have communed with Almighty God, my Heavenly Father." ¹⁵

Even so at camp, moments of worship will come unbidden, yes. And services may be planned, or provided for, through which campers may draw near the throne of the Most High God, each with his own peculiar thought patterns woven from the thread of all his previous experiences; and in camps with different types of groups mingling together, each with something special to share with the others. But the services may have content, not only regarding the beauty of God's world but also regarding the need of persons and the challenge to greater living and serving. Only thus will the worship relate the worshiper vitally to opportunities for greater living and serving in all of life's relationships.

The authentic emotion of joy or praise at the awareness of the greatness and love of God is not treated as an end in itself; and the emotion is not exploited through sickly sentimental hymns or pious clichés. Rather, let the emotion be linked to the challenge to do one's good part in helping God make the world more beautiful, to shape it more according to His dream. Thus emotion, having a healthy, vital and

necessary place, is not drained off into mere emotionalism. Thus is avoided the pitfall of which educators were warned forty years ago: "to substitute a certain luxury of emotion for the organization of life."¹⁶ Rather than being a "retreat from life," true worship should issue in the "remaking of life at the points where it is not now adequate."¹⁷ True worship, then, is not for the sissies, the escapists from the harsh winds of life. True worship is for the valiant. It is for those willing to face in stark honesty their own shortcomings; for those humble enough to make confession and to mean it when they repent. True worship is for the climbers, willing to venture "where foot of man has not yet trod" up the spiritual hilltops with the ever adventurous living Christ. True worship rests upon lovingness in the heart, according to the first and great commandment, and the second like unto it. He who holds resentment and unforgiveness must first make things right with his brother, else he cannot worship in spirit and in truth.

True worship in this spirit, then, provides the essential motivation for a higher range of ethical acts. It is true, as Dr. Dimock remarks, that "aspirations all too frequently exist in isolation from corresponding habits."¹⁸ But where other than in camp is there such a healthy laboratory "for building up, through practices, habits which are consonant with the desires" enkindled through worship?¹⁹ In camp, one comes to see life more truly whole, which means "holy." In camp, as perhaps nowhere else, the worship of God and its expression in immediate kindness and forgive-

ness and service are "of a piece." What finer preparation can there be for the larger life beyond camp?

All this, then, is what is meant by "worship" at camp: a "consciousness of God in the daily routine," and a living by the finest ideals one knows, in joyful sensitivity with others and with nature all around.

Worship at camp is natural—not a pious arrangement of artifices, not a going through the motions of a formal service with hymn-scripture-prayer, without actual expectation of meeting with God. Worship springs normally all through the camp day. And something of this very naturalness of camp, as evidenced in the comfortable old clothes and the human fellowship, carries over into the actual services. One comes to put into words his prayer thoughts for the first time in his whole life. One may not get "Thee's" and "Thou's" straight, but one feels that God bends near and that He understands and hears and answers. And when a committee of campers is preparing for an angelus just at sunset, the concern will be simply to help the group feel God near, not to impress them with an elaborate program. Like as not, they can think of some little happenings during the day that might be mentioned again, with thankfulness. The growth of plans and services will be simple, from the heart, natural. Books of programs may be left at home. And perhaps after the naturalness of expression at camp, there will never again be a tendency to fall back on artificial materials for building programs. Perhaps camp has a contribution, not only to the citizenry in making democracy function but also to the churches

in making religious expressions more natural. He who has felt in the very depths of his being what real worship is and who has learned to express his thoughts naturally, can never again lapse into substituting the artificial for the real.

Campers Discover More about Worship Meanings

Some campers may have been virtually poverty-stricken in their conceptions of the meaning of worship and prayer. Thus far their experiences may have been niggardly, and they will be almost totally unaware of the possibilities. These will need to be led gradually, just as city-bred children are led gradually into nature lore and woods skills.

With younger campers, let the counselors guide the special times for worship and prayer. There is no need to sacrifice the worship experiences of the many just to let some unfledged camper take part. The goal is not merely to encourage outward participation; it is rather to help the largest number of campers worship the Father-God in the fullest possible way. The plans may be kept very simple. Let the counselor always think and feel as through the eyes and ears and heart of the camper himself. That will enable him to choose words and music and other aids that will be of meaning to the camper.

The same naturalness should pervade the morning quiet, vespers, day's end. There is no need to make any service formal. To guide campers to worship means to help them put their hands into the Hand of God.²⁰

For a leader of worship it is not a question of trying to lead a group to her God and to accept her insights, but of opening the way for each child to enter into communion with his or her own Source and to receive the inspiration peculiarly his or her own.²¹

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If we went into every service of worship and every hour of meditation with the thought, *God expects great things of me: I expect great things from God*, what power we should have! ²²

Conversation about the meaning of worship and prayer helps clear up misconceptions and opens new windows of awareness and even sets young feet on the paths of personal discovery. Particularly meaningful will be the little nightly conversations called day's end or cabin or shelter time, when a small group of campers who have come to know one another well and who feel at ease with each other and with the counselor open up their hearts and say what they wish. Plans may be made also for some interpretation of the meaning of worship in the group as a whole, particularly if there are to be times like vespers for all-group worship.

There might be discussion about grace at meals, and some sharing of several kinds of graces among which camper committees may choose. If there is a tendency to be noisy or inattentive during the grace, campers themselves may suggest ways of overcoming the difficulties.

Rarely, even in churches, is there provided oppor-

tunity for discussion about worship and prayer; rather, everyone is expected by some miracle to know sufficiently how to become reverent at the time for worship, how to pray, etc. The truth is that persons often do not know. In camp discussions, the responsibility of each participant-worshiper may be emphasized. He is like a conductor of electric current, to share the spirit of worship and reverence with all; he can make or break the atmosphere of worship in his group by his own attitude, and particularly by inattentiveness. Moreover, by failure to focus his own wandering thoughts and to look Godward he may miss some special meaning that God may be seeking, even then, to "get through" to him. Let the adventure spirit that is native to young campers be linked to this significant area of worship, as it is to nature and other areas of living.

Regarding worship as a vast drama, the worshipers are often confused as to who are the chief actors and who are participants. Often the audience considers the speaker and choir the chief actors, and looks and listens as if at a performance. This is passive; they are merely spectators. One may not then expect much to happen in one's heart. One is on the outside looking on, as it were. That picture is wrong. The real picture of the drama of worship is that each worshipping spirit is the "chief actor" on the stage of his own individual life, even though he is among many worshipping together in a group. The speaker and the choir are merely prompters from the wings, cueing one in as to what his thoughts may be. The audience is Almighty

God. The crux of the worship-drama is how well one plays one's own special part before Him.

In discussing prayer with campers, the following exercises may prove meaningful, picturing the possibility of "going in training" for spiritual resiliency and poise and strength of nerve and will:

1. The first exercise, as for all good athletes, is that of utter relaxing, as does a runner before the starting gun. In preparing to pray or worship, we strive to "let go, let God." We release our minds from their frantic, feverish preoccupation with many concerns; we simply look up, letting all our muscles become limber as if we were floating on top of a quiet body of water, knowing that the water will bear us up. "Underneath are the everlasting arms." We trust. We know that God will do far more in this communion of worship than we.

2. The next exercise, as all good athletes must learn, is that of breathing deeply. As the runner breathes in good air, so we breathe in God's goodness and loving-kindness. If we are reading our Scriptures or good devotional thoughts, or hearing a speaker, or looking at something beautiful in God's handiwork, we breathe it in, fully, deeply, and it becomes oxygen for our spiritual selves, building red blood corpuscles for strength and white blood corpuscles for fighting evil.

3. The next important exercise is to breathe out. This is not easy, for it means a terrific act of will to acknowledge the sins and failures of our lives, and to make confession to God, purposing in the depth of our hearts not to do those things again if He will help us.

Here is where worship is for the valiant, for those who are stalwart enough to face problems even within themselves, and for those honest enough to come to grips with failure. Only through actual confession can God's forgiveness become functional in a life. It is there all along, but until the heart is opened through confession and through a willingness to forgive all others, God's own love is withheld. Only when one confesses in honesty and sincerity does one experience the depth and the height and the riches and the marvel of God's unfailing grace!

4. One is ready then for the signal. Stretch—look clearly, keenly, far—on your mark, ready, go! Go to serve, to help, to be more kindly, to show more thoughtfulness, to make apology, to bring joy. True worship and prayer stretch the mind to take in more of the fineness of others, and to overcome jealousies; they stretch the heart to love more.²³

Campers come to sense, and to experience through the practices of the camp day, the important fact that worship and service are but two phases, the one necessary to the other. Worship and prayer are not for a cloister apart. Rather, they are to "stab the soul awake," if need be, to make one uncomfortable, even agonizingly so, until one links one's hand with the Hand of an ever-creative God in service to one's brothers, His children in all the world.

Campers find moving experiences of the reality of worship as they face problems in their own camp community and inside themselves as individuals. One camp director tells of a growth experience:

Another wonderful discussion we had, which could only have come after various camp experiences, was on *fear*. They discussed openly and objectively what being afraid did to them in their relationship to others. They began on their own to find out why they were afraid. It was a confession because all of them admitted to being afraid at times to let others in the group know them as they really were. When they discovered that others were as willing to forgive them of their own weaknesses as they were willing to forgive others they became much freer in their group relationship.²⁴

Another group awakened to the cost of taking responsibility themselves for making their camp better, when they were tempted to follow the line of least resistance and be told what to do and when to do it. They realized that the freer type of camp was more difficult, but that through it they grew more:

We sought to set up purposes in our groups and let program grow out of that. They confessed that the new procedure was at first puzzling. Then as they came to see what it was all about they rebelled. "Because," as one of the girls put it, "we were on our own to help make decisions and we did not want to do it. It was much more fun to take our fun and not feel *responsible*. Then when we saw we were helping to make the camp what it is we began to try harder than we had ever tried before."²⁵

From Canada comes a story of a group of girls who discovered that worship could be experienced through braving a storm together:

Muskoka—the land you loved but couldn't quite trust; as on the evening when we'd planned to have our supper and vespers on the little island at the mouth of the bay, and when, without warning, the heavens opened and the most ferocious storm descended upon our frail little boats—screaming wind, and waves, and thunder, and driving, drenching rain. But we all reached shore in safety, and the sun shone, and a rainbow bent over the lake . . .

That night up in the comfort of the lodge, with dry clothes on our backs, we ate our "picnic" supper. And for our grace we sang:

We thank Thee, Father, for Thy care,
For Thy bounty everywhere;
For *this* and every other gift
Our grateful hearts to Thee we lift.²⁶

Preparing

Each camp will prefer its own customs as to the when and where and how of special religious observances. A committee of boys and girls may help plan with a counselor. If, for example, a leader or speaker is desired, he will be chosen by them. Probably it would be wise to select different persons from the camp community from time to time. Often speakers will not be needed but rather the choirs of birds may sing as campers listen, or silence may have its own eloquent message for young hearts. Or there may be a simple sharing, as with the group which extemporized its own meditation about trees—and this proved far more real than any elaborate meditation out of a book could have been:

The committee had suggested to the campers that as they came up the hill they bring a Bible verse or a thought about "trees." The informal comments, comparing trees to people and life examples gave a feeling of awe—as though God Himself were speaking. Observations included: a fallen tree, crumbling and decaying, giving its life so that new young trees and plants may live and grow into usefulness; a gnarled, old tree which had been through a fire or other injury, finally straightened and became beautiful as it "reached toward God"; a strong, larger tree was sapping the strength of a smaller one, causing it to die; a "husband and wife" pair of trees, "growing together"; a spot of tiny pine seedlings was observed and someone said, "they are all the same—but in a year or two some will die, some be bent or crushed and some will grow on." ²⁷

Some camps like to have a worship service once each day, in the early morning, at vesper hour, or just before campers go to their cabins for day's end. Some directors feel a responsibility to give the spiritual message at these hours. In other camps, committees of the campers help plan for the services.

Whatever is used should be simple, straight from the heart of the camp life, brief, and in simple language. No person should be brought into a camp as a "headline speaker" with attention to his eloquence and with an elaborate introduction. If a visitor comes, let him don his camp clothes and be one with the group before speaking; and let it be hoped that his inner attitude is one of "sharing the good news of the

faith" rather than calling attention to his abilities as a spiritual performer. Particularly should there not be outsiders to speak at the closing campfire or the closing ceremonials. Whatever happens at these times should have grown naturally out of the camp experiences, and not be extraneous. Here are some suggestions for those who are responsible for the planning of vespers, meditation, campfire, and the like:

1. *Plan with prayer.* Nurture plans with prayer, evaluate with prayer afterward. . . . Get spiritually attuned first. Get scared . . . for it is a fearsome task to lead persons to the threshold of the presence of the Most High, that each may worship for himself.

2. *Use aids in setting and music to inspire reverence.* If the service is to be out of doors, select some beautiful spot. Possibly observe the "silence trail" on the way. Where an instrument is not available, the group may hum (with choir helping, if possible). The sounds of many voices blend as if in a great organ. A small portable organ is useful for worship anywhere; its continuity of tone is more worshipful than that of a piano. A violin helps provide atmosphere for worship out of doors.

If the service is to be indoors, a setting may be prepared. Silence or humming may be used with "silence trails" beyond a certain specified threshold. A kodaslide service of a lovely nature scene or religious painting may help to bring indoors something of the atmosphere of silent listening and creative fellowship that obtains on the hillside.

3. *Center plans in high purposes.* Ask, "What do we hope will happen in the experiences of the campers because of this service?"

4. *Link worship plans with all else that happens.* Lift up high points from quests and other activities. Bring in everyday happenings. The committee should keep its fingers on the spiritual pulse of the group. Low points of the group's experience may be brought into worship through confession and the seeking of God's guidance. Challenge should gain momentum. As the camp time moves on, silence may be used in longer and longer periods, that campers may seek more deeply God's will for their lives.

5. *Plan simply.* Don't make services long. Don't confuse with a variety of ideas. Keep to one central idea at any one time. Make setting simple, chaste, unconfused.

6. *Let planning be campers' own and utterly sincere.* Instead of their feeling bound to follow a certain theme or order, let them ask from the deeps of their hearts, "What do we most need to worship about?"

7. *Choose and use materials as living helps to a living experience of worship.* Never build a service around materials. Most groups use too much material—too many poems, too many hymns, too many words. Use only that which lends wings to campers' upward movement of spirit. Regard any aids as more than black words on white paper. They are imprisoned *light* from out burning hearts who sought God and found Him! Let life speak to life, that in the young lives assembled may glow new sparks of aspiration and purpose, that the coals of fire from off

the altar may touch their lips as in young Isaiah's experience!

8. *Go beyond materials.* Let campers' hearts speak to other hearts through encouraging them to write their own thoughts in poems, meditations, stories, hymns, litanies, paraphrases of Scripture; the opportunities are unlimited. Let God find a new voice through young campers.

9. *Participate in a spirit of prayer.* Any who dare to participate in any way in a service of worship (whether younger or adult campers) should do so in a spirit of dedication and humility. Let them rehearse, and do their part well. Let all details be checked carefully. Above all, let there be in the hearts of those responsible, and in all the worshipers, a spirit of *expectancy*, an open-dooredness to God, as of a child on Christmas morning! ²⁸

At the Close of Day

As the campers look back over what the day has brought forth, happy things are lifted up for thanksgiving; strength is asked for solving puzzling problems. God is a part of the life of the group. Counselors should help keep the group thought and participation honest and wholesome. Boys and girls are often reticent about expressing their innermost feelings; this reticence should be respected. Some will learn for the first time what prayer is, if the adult himself is one who seeks reality in worship. One of the worst types of prayer for use with boys and girls is the "sentence prayer." Often the campers dread such moments. They

are afraid to speak and afraid not to speak; the focus of attention is on what others will think of what they say, rather than upon the loving God who knows anyway. Boys and girls can be helped to realize that they can pray truly, even when no spoken words fall upon listening ears. Sometimes a question such as, "For what are we most thankful today?" will bring a host of replies, all of which may be woven into a litany with the group giving a "Thank-You-God" refrain after each one is rementioned. Thus campers learn to pray gradually, become more at ease in the prayer time, and find natural, simple rhythms for expressing their thoughts.

This time is too sacred and intimate to be used for a program. The adult need not turn to a book. Rather, let the experiences of the day speak through the campers themselves. This is an appropriate time for intimate, easy-going, natural fellowship. It is a time for events of the day to spill forth spontaneously. That which has been exciting will be talked about quickly; that which has been funny will be retold and chuckled over; that which has been perplexing will need to be discussed. If a misunderstanding has arisen, all may face it even though it is the peculiar problem of one person; for the cabin or shelter group is one family and each one is the concern of all. Above all, it should be almost inevitable that campers express to the great loving Giver their thankfulness and joy.

As desired, groups may go out together for a fellowship circle around the dying embers of the campfire

and under the stars. Sometimes a candle is burned, symbolizing the giving of daily energies in working with God.

Ceremonials and Campfires

A camp without a campfire just would not seem like camp. In some few camps where the building of a fire is impossible because of winds or other problems, a make-believe fire is often rigged, so deep is the need for a glowing center symbolizing the heart of the camp life and the aspirations of the campers.

Campfire times may run the whole gamut from rollicking fun and stunts and silly songs to spirituals, to deeply moving dramas and stories, to messages, to meditation, to silence, to spiritual commitment and prayer.

The same kind of naturalness and sincerity that characterize real camps and real campers throughout the camp time should pervade any religious observances at campfires. Instead of high-pressure speakers, there should be simple stories told by regular counselors in a straightforward way, or brief meditations with enough silence before and after to allow for thinking and assimilating.

The campfire may be the center for traditions, and what camp does not have its special ceremonials, particularly for opening and closing?

In one camp, a lighted torch (as if from last year's camp) is rowed from around a bend in the lake to this year's camp, and as the bearer of the torch disembarks from the boat and runs to the ready-laid campfire,

there is a breathless expectancy, a thrill, and a burst of joyous song as the fire catches and this year's camp is now under way.

In another camp, hidden voices coming from a speaker system remind campers of those who have gone before and have helped to make camp what it is and of those who are looking to them, from the "outside" world. Thus from the start the camp community is rendered conscious of the larger world community.

In another camp, a strong box containing the tribal records from last year's camp is unearthed and the documents read and handed over to the new groups making up the new camp. Similarly, toward the close of camp, the new box is prepared and buried amid much ceremony for next year's group.

The very preparing of their own ceremonies is in itself a creative experience for campers, and decision as to what to have, what shall be said, and how to say it should rest with them. Traditions form a powerful force of social dynamics; campers themselves have a part in deciding what traditions shall be perpetuated, which are truly worthy, which should be added.

In one camp, a candlelighting ceremony closes the camp, in which each girl thinks of special new purposes formed and tries to frame in her own mind just what she wants to accomplish and become as she returns from camp. She is given a little candle, attached to a small float. At a point in the service, the candles, bearing the symbolism of these new purposes, are set adrift in the twilight with the lights glowing

upon the water as the lights of these purposes will glow in the world.²⁹

In another camp, there is a large fellowship circle facing inward, signifying the fellowship enjoyed at the camp. Then, at a certain moment, all drop hands and face outward but remain in the circle formation, symbolizing that each goes forth to live his own life, facing into the dark away from the glow of the fire but carrying in his heart an inward glow of new purposes formed. He is responsible to stand alone, if need be, for the convictions in his heart; yet he knows that all in the circle are really "with" him, even as they stand thus in the ceremonial.

In some camps, individual campfires are built where campers keep vigil for as long as they need. In others, there are fires of the camp family groups, and at a signal each brings a lighted torch from its fire to the total camp group fire which blazes strong. (Or this ceremonial may be reversed.) In some camps the tolling of the angelus bell, which throughout the camp has called campers to vespers, signifies the closing—calling them to take the vesper thoughts and high moments of camp out into all of life, and to be always "conscious of God in the daily routine."³⁰

Special days in camp may call for special services or ceremonials. At Ahmek, there is a memorable tradition:

The chief's talk reviews experiences of the week. Actual concrete successes and failures, aspirations and purposes within the camp are analyzed and in such a personal way that the talk resembles more an

intimate, face-to-face interview than anything else. The violinist plays: Handel's "Largo," Grainger's "Londonderry Air" and Schumann's "Nachtstuck."

While the music is being played, campers, counselors, and directors each in the solitude of his own thoughts, consider those deeper meanings and attitudes of the camp as symbolized in the Ahmek Spirit and the Ahmek Way and how they can adjust their attitudes and actions so as to help realize the highest hopes and purposes of the whole group.³¹

Another camp looks forward to Sunday when a special mountaintop service is held while they watch the sun go down over the beautiful Delaware Valley and the Poconos beyond:

This is a very simple service at which we may read the 121st Psalm, a bit of camp poetry, etc., and sing some old vesper hymns, closing with "Taps" sounding from a nearby summit. At such a service last summer, the boys were returning to camp down the darkening trail when we heard two of them talking about the experience and one said, "I'll never forget that as long as I live." ³²

Special suggestions are available from the National Council of Christians and Jews and from agency camp headquarters for observances, ceremonials, Sunday services, and the like for camps where there are representatives of differing faiths. The book *One God, the Ways We Worship Him* ³³ gives some common foundational understandings. Such intergroup experiences may be valuable in the spiritual growth of the

boys and girls, and in their deep-lying feeling of being children of the One God.

In a camp on the sea, a special ceremonial of awareness of God's over-all laws is held each year, with a meditation such as this:

Have you ever looked out across the water and wondered what was on the other side? People of long ago wondered too, but they had no way of finding out. Then they discovered that if a piece of wood was thrown into the water it came to the top. Every time the wood was thrown in, it came to the top, for this is one of God's laws. People learned more and more about the water until they could sail boats and go across the water in them. Many laws of the universe are used. Sailors can look through glass at the sun and tell exactly where they are when there is no land in sight. The compass always points to the north. When a ship is near land, an electric knock will tell the sailors exactly how deep the water is, for the water will carry this sound to them. Many laws are working at the same time and they can help us to sail the sea only when the ship builders and the sailors know how to work with them. God can care for people best when they learn to use His laws properly.

"O God, whose laws will never change,
We thank Thee for these things we know;
That after rain the sun will shine,
That after darkness light appears,
That winter always brings the spring.
That after sleep we wake again;
That life goes on, and love remains,
And life and love can never die." ⁸⁴

Thus campers can go back home, from any of the camps where spiritual values have become a part of fiber and sinew, confident in the sustaining power of a Mighty God, secure in a sense of His laws ever working and dependable, joyous in awareness of His loving-kindness. Thus, theirs is a new security amid the insecurities of their world. And bounding through their refreshed energies and their newly formed purposes is a sense of having a part with the Mighty God and with the heroic of all the ages, in building the world better.

Perhaps there would be no more fitting way to close a book on spiritual values than through the prayer used thousands of times by the late Ernest Dennen in the outdoor chapel in the woods at Camp O-Atka:

O God, may the lake, the trees, the wide spaces of the fields, and all the nature sights and sounds of earth and air be unto us as gates whereby we may enter into the vast Temple of Thy Presence, and think quiet and compelling thoughts of Thee. And grant that the friendships of the camp may deepen our purpose to serve Thee by giving upreach to every good impulse of heart, mind, and will. Amen.

Resources

OBVIOUSLY, it would be impossible to list here *all* references that would contribute, directly or indirectly, to realization of spiritual values. Such a list would include basic books on camping, books on understanding growing persons, books on methods and group work, books on theology and worship; and, since this book purports to deal with spiritual values for any and all age levels and for varying faiths, denominations, and agencies, there would be no limit.

The author and the publisher have chosen, therefore, to list here resource materials *only*: that is, books containing poems, meditations, seed-thoughts, stories, or discussion-guidance material about prayer or worship of such value as to have a place among aids to planning. Nor is this list exhaustive in that one area. Church workers will add many that contribute more directly to worship-planning. Leaders are urged to secure from headquarters of their agencies or denominations or faith additional bibliographies; lists of basic books on camping are available from Association Press and other publishers, from state universities offering courses on camping, and particularly from the American Camping Association, 343 South Dearborn Street, Chicago. For current suggestions, see

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issues of the *Camping Magazine*; for Protestant church leaders of the United States and Canada, the *International Journal of Religious Education*; for general youth leaders, *Youth Leaders Digest*; for persons interested in building world-mindedness, leaflets and books from Friendship Press, from the Commission on Religious Organizations of the American Brotherhood, National Conference of Christians and Jews, and from UNESCO; for those interested in games and music from other lands, the Cooperative Recreation Service, Delaware, Ohio.

Key: The following symbols are used in the Bibliography: P—primary; J—junior; JH—junior high; YP—senior and older youth; YA—young adult; A—adult and older adult; C—“curriculum,” that is, arranged in progressive unfolding talk-it-over materials including activities relating to all phases of the camp day (Protestant); D—discussion material, particularly in more mature groups; R—resource materials useful in planning ceremonies, campfires, angelus hours, and the like, or for individual or group reading or informal use. For lists of films suitable for camp use, for records of bird calls and songs, and the like, write denominational, faith, agency, or other film headquarters. Needless to point out, the Bible itself is a ready-at-hand resource.

- | | | |
|----|---|--|
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| A | | |
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| A | | |

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16. H. S. Sullivan, *Conceptions of Modern Psychiatry* (Washington, D.C.: William Alanson White Foundation, 1947), p. 9, col. 2, 11. 42-44. Permission for use granted by W. W. Norton and Company.

17. *Ibid.*, p. 7, col. 1, 11. 5-13.

18. A. V. Mitchell and I. B. Crawford, *Camp Counseling—an Illustrated Book of Know-how for the Camp Worker* (Philadelphia and London: W. B. Saunders Company, 1950), p. 25.

19. H. S. Dimock and Taylor Statten, *Talks to Counselors* (New York: Association Press, 1939), p. 19.

20. E. L. Vincent, "Camping's Contribution to Mental Health," *Camping Magazine*, June 1931 (not direct quotation).

21. N. M. Clark, "Teacher Takes to the Woods," *Saturday Evening Post*, March 8, 1952, p. 130.

22. Mitchell and Crawford, *op. cit.*, p. 25.

23. L. P. Jacks, *Education through Recreation* (New York: Harper and Brothers, 1932), p. 91.

24. Harold E. Wands, Director, Camp Kiamesha, Newark, N.J., Y.M.C.A., in materials prepared for this book.

25. Vincent, *op. cit.*

26. M. D. Bone, "The Camp Program," *International Journal of Religious Education*, January, 1953, pp. 9, 10.

27. Jacks, *op. cit.*

28. O. O. Arnold, The Evangelical United Brethren Church, Dayton, Ohio. Used by permission of the author.

29. Abbie Graham, "Camp as a Setting for the Good Life," in *Appraising the Summer Camp—Character Education in the Summer Camp* (New York: Association Press, 1937), V, 25.

30. *Ibid.*

31. Mass media, to be sure, are merely vehicles—for better or for worse. The reference is to programs considered questionable for the character growth of boys and girls and young people by adult leaders and experts who study growth, character, religious nurture, and delinquency.

32. L. B. Hazzard, "Spiritual Values in Camping," address before 1951 Convention of the American Camping Association.

CHAPTER 4

1. The American Camping Association, *Camping at Mid-century* (Chicago: American Camping Association, 1951), p. 1.

2. From an unknown camper, East Bay Camp, Bloomington, Ill.

3. Clark, "Teacher Takes to the Woods," *Saturday Evening Post*, March 8, 1952, p. 13.

4. National Association of Secondary School Principals, National Education Association *Bulletin*, No. 31, May, 1947, p. 12.

5. J. L. Hymes, Jr., "Group Living in a Community of People," *Camping Magazine*, February, 1942, p. 7 (gist, not direct quotation).

6. Lindhorst, "Camping Keyed to Spiritual Values."

7. See findings from such joint-discipline groups as those at the University of Michigan, Chicago University, Wayne University, the Research Center for Group Dynamics at Massachusetts Institute of Technology, the Commission on Community Interrelations of the American Jewish Congress, the Iowa Child Research Center, *et al.* Note such references as: A. J. Marrow, *Living without Hate: Scientific Approaches to Human Relations* (New York: Harper and Brothers, 1951); Bert and Frances Strauss, *New Ways to Better Meetings* (New York: Viking Press, 1952); K. D. Benne and Bozidar Muntyan, *Human Relations in Curriculum Change* (New York: Dryden Press, 1951); B. R. Sappenfield, *Personality Dynamics: an Integrative Psychology of Adjustment* (New York: Alfred A. Knopf, 1953); John Gillian, ed., *For a Science of Social Man: Convergences in Anthropology, Sociology and Psychology* (New York: Macmillan Company, 1954).

8. Baker Brownell, *The Human Community* (New York: Harper and Brothers, 1950).

9. See works of J. L. Moreno, tr. from the German *Das Stegreiftheater*, "Psychodrama Monographs" No. 3 (New York: Beacon House, Inc., 1947).

10. For examples and discussion of sociograms, see especially J. L. Moreno *Who Shall Survive?* (Washington, D.C.: Nervous and Mental Disease Publishing Company, 1934).

11. For discussion of problem-solving, see especially H. S. Elliott, *The Process of Group Thinking* (New York: Association Press, 1938). A more recent innovation is the "buzz-group" or "six-to-six" or "talk-it-out" method, dividing larger groups into small conversational units.

CHAPTER 5

1. Abbie Graham, *The Girls' Camp* (New York: National Board, Y.W.C.A., 1933), p. 130. Used by permission of the author and of the National Board, Y.W.C.A.

2. R. G. Aitken, in Frances Baker Mason, ed., *The Great Design: Order and Progress in Nature* (New York: Macmillan Company, 1934), p. 34.

3. *Religious Emphasis in Junior Camps: a Manual of Suggestions for Junior Camp Leaders Interested in Providing Religious Experiences as a Part of the Life of a Junior Camp* (Chicago: Division of Christian Education, National Council of the Churches of Christ in the U.S.A., 1939), p. 3. See also S. L. Fahs, *Today's Children and Yesterday's Heritage* (Boston: Beacon Press, 1952), p. 187.

4. J. E. Perkins, *As Children Worship* (Boston: Pilgrim Press, 1936), p. 76.

5. *Ibid.*, pp. 2, 3.

6. Edith Kent Battle, from Mary Alice Jones, ed., *My Own Book of Prayers* (New York: Rand McNally Co., 1938), p. 30.

7. Angelo Patri, quoted by H. W. Gibson, "The History of Organized Camping," *Camping Magazine*, April, 1936, p. 18. Statement of camper at close of quotation is from author's own notes, East Bay Camp, Bloomington, Ill.

8. Bertha Stevens, *How Miracles Abound* (Boston: Beacon Press, 1941).

9. *Ibid.*; see also Gerald Heard, *Gabriel and the Creatures* (New York: Harper and Brothers, 1951).

10. Mary S. Edgar. Used by permission of the author.

11. Herman F. Sweet, *Open the Door for God* (Philadelphia: Westminster Press, 1943); see also L. J. Sherrill, *The Opening Doors of Childhood* (New York: Macmillan Company, 1939).

12. Nelle Morton, *Living Together as Christians* (Philadelphia: Christian Education Press, 1951), p. 65.

13. *Ibid.*

14. From page 5 of mimeographed bulletin on camping by the staff of the Church of the Brethren, Philadelphia, 1951.

15. Nelle Morton, *My Camp Book* (Philadelphia: Christian Education Press, 1951), p. 8.

16. Graham, *op. cit.*, p. 28.

17. Abbie Graham, "Myself and the Good," in *Appraising the Summer Camp—Character Education in the Summer Camp*, V, 39.

18. Rev. Gilbert Tavener, Hyde Park Methodist Church, Hyde Park, Mass., in materials prepared for this book.

CHAPTER 6

1. W. H. Kilpatrick, "The Role of Camping in Education," *Camping Magazine*, February, 1942, p. 15.

2. Rubin, *The Book of Camping: Essentials for the Leader*, pp. 26, 27.

3. Psalm 51:10, King James Version.

4. *The Confessions of St. Augustine*, tr. by E. B. Pusey, D.D. (London: J. M. Dent & Sons Ltd., first published 1907), Book I, I. p. 1.

5. For full development of this idea, see Pitirim Sorokin, *Society, Culture, and Personality: Their Structure and Dynamics, a System of General Sociology* (New York: Harper and Brothers, 1947).

6. D. E. Trueblood, *Alternative to Futility* (New York: Harper and Brothers, 1948).

7. Morton, *Living Together as Christians*, p. 20.

8. Author and source unknown.

9. C. M. Dixon, *High, Wide, and Deep* (New York: John Day and Co., 1938).

10. Elizabeth Brown in noncopyrighted materials fur-

nished in mimeographed form in packets for camp leaders, Methodist Board of Education.

11. Myrtle Williamson. Used by permission of the author.

12. Unknown counselor in workshop of intermediate leaders.

13. Author and source unknown.

14. Agency camp leaders, denominational camp leaders, etc., may write their headquarters for appropriate materials, including samples of letters.

15. See Clarice M. Bowman, *Going Camping with Intermediate Boys and Girls* (Chicago: Division of Christian Education, National Council of the Churches of Christ in the U.S.A., 1942). For suggestions for coaching see Dimock and Statten, *Talks to Counselors*.

16. For up-to-date lists of visual and auditory aids and books, see announcements in *Camping Magazine*, denominational and agency promotional aids and bibliographies.

CHAPTER 7

1. Rubin, *The Book of Camping*, pp. 26, 27.

2. R. A. Drought, *A Camping Manual* (New York: A. S. Barnes, 1943), p. 26.

3. *Ibid.*, p. 28.

4. I. B. Hubbard, "Day Camping," *The Church School*, June, 1952, pp. 3, 4.

5. William Cullen Bryant.

6. Drought, *op. cit.*, p. 26.

7. T. E. Jordan, "A Camp with a Spirit," *Christian Advocate*, July 10, 1952, p. 5.

8. Rev. Alice Engelbretson, Cass Lake, Minn., in materials prepared for this book.

9. Ideas suggested by James McGiffin, Honolulu.

10. Edna L. Peterson (Mrs. Walter), Mill Lake Camp, Mich., in materials prepared for this book.

11. Adapted from C. W. Beebe, *The Book of Naturalists* (New York: A. A. Knopf, 1944).

12. W. L. Stidger, *I Saw God Wash the World* (Chicago and Philadelphia: Rodeheaver-Hall-Mack Company, c.1934), p. 1.

CHAPTER 9

1. H. S. Dimock, "Group Work in Camping," *Camping Magazine*, May, 1937, p. 15.
2. For guidance in preparing sociograms and other sociometric techniques, see Moreno, *Who Shall Survive?*; N. J. Elliott, "Pattern of Friends in the Classroom," *Progressive Education*, November, 1941, pp. 383-90; W. C. Olson, "The Improvement of Human Relations in the Classroom," *Childhood Education*, March, 1946, pp. 317-25.
3. M. L. Hoke, "19 Campers and How They Grew," *Camping Magazine*, May, 1953, p. 26.
4. *Ibid.*, pp. 25, 26.
5. H. S. Dimock and C. E. Hendry, *Camping and Character* (New York: Association Press, 1929), p. 128.
6. R. M. Wittenberg, *The Art of Group Discipline* (New York: Association Press, 1951), p. 92.
7. Dimock and Hendry, *op. cit.*, pp. 112, 113, 114.
8. Graham, *The Girls' Camp*, p. 126.
9. H. S. Dimock, from lectures.
10. H. S. Dimock, abstracted from speech presented at 1948 National Convention of the American Camping Association, *Camping Magazine*, May, 1948, p. 49.
11. Webb and Webb, *Summer Magic*, p. 16.
12. Variations of "buzz sessions," "talk-it-out" groups, etc., may be used. "Is-and-ought-to-be" lists may be made.
13. See R. A. Benson and J. A. Goldberg, *The Camp Counselor* (New York: McGraw-Hill Book Company, Inc., 1951).
14. M. L. Northway, *Charting the Counselor's Course: a Guide for Camp Leaders* (Toronto, London, New York: Longmans, Green and Company, 1940), p. 3.
15. Author and source unknown, but this sentence expresses the spirit found in most camp materials.
16. Kahlil Gibran, *The Prophet* (New York: Alfred A. Knopf, 1944), p. 33.
17. Blanche Carrier, *Free to Grow* (New York: Harper and Brothers, 1951).
18. Webb and Webb, *op. cit.*, p. 32.

19. See Elmer Ott, *So You Want to be a Camp Counselor* (New York: Association Press, 1946).
20. Developing resourcefulness and achieving mastery over daily frustrations mean increment of confidence.
21. Rev. David H. Weaver, Zion Methodist Church, Toledo, Ohio, in materials prepared for this book.
22. L. B. Hazzard, Westminster Theological Seminary, Westminster, Md., in materials prepared for this book.
23. S. G. Cole, "Camping and Intercultural Unity," address given at 1948 National Convention of the American Camping Association, *Camping Magazine*, May, 1948, p. 16.
24. *Ibid.*
25. *Ibid.*
26. Dimock and Hendry, *op. cit.*, pp. 134-35.

CHAPTER 10

1. E. L. Schlingman, "It's Fun around the Clock!" *International Journal of Religious Education*, January, 1953, p. 15.
2. *Ibid.*, p. 16.
3. *Ibid.*
4. John Dewey, *School and Society* (Chicago: University of Chicago Press, 1915), p. 123.
5. Graham, *The Girls' Camp*, p. 114.
6. *Ibid.*
7. Bertha Stevens, *Child and Universe* (New York: John Day Co., 1931), p. 31.
8. *Ibid.*, pp. 22, 48, 66, 103.
9. Graham, *op. cit.*, p. 120.
10. Many groups form a simple circle as the closing event around the campfire. Some use the custom "left-hand-over," bringing the circle into compact unity. Others leave an open space, symbolizing friends all over the larger circle of the world. In some camps, as the closing ceremonial, a fellowship circle is formed with members all facing inward, symbolizing the warmth of the friendships enjoyed when seeing one another's faces; and then turned outward, symbolizing reaching from camp back to homes and new friends and another year.
11. E. M. Hoffman, "Adventures in Music at Camp,"

Camping Magazine, January, 1939, p. 11. See also discussion in Ruth Perkins, *Magic Casements* (New York: Woman's Press, 1927), pp. 40-46.

12. Harold E. Wands, in materials prepared for this book.

13. Rabbi Lazaron has said: "These strands of friendship, when there are enough of them, may someday help to form the fabric of a better world."

14. Created by Fourth Grade Class, Riverside Church School, Mrs. Alice Owsley, Teacher.

15. Mary S. Edgar. Used by permission of the author.

16. Webb and Webb, *Summer Magic*, pp. 51-52.

17. Graham, *op. cit.*, p. 126.

CHAPTER 11

1. Graham, *The Girls' Camp*, p. 1.

2. Johann Wolfgang von Goethe.

3. Phrase of H. S. Dimock.

4. See Dimock and Hendry, *Camping and Character*, pp. 139-40.

5. R. S. Lynd, "Education and Some Realities of American Life," *Progressive Education*, VII (1930), 170.

6. *Ibid.*

7. Dimock and Hendry, *op. cit.*, p. 128. See also M. R. Hall, *Children Can See Life Whole* (New York: Association Press, 1940), p. 3, for expression of same basic idea, applying to all educative experiences.

8. Author and source unknown. The author is under the impression this came from group creativity of campers, paraphrasing the Sermon on the Mount.

9. Phrase by Trueblood, *Alternative to Futility*.

10. From Alfred Lord Tennyson, "Ulysses" (first published in 1842).

11. Morton, *My Camp Book*, p. 13.

12. J. E. Burchard, "A Credo for Youth," *Camping Magazine*, May, 1953, p. 19.

14. Reported from creative writing of campers following experience fighting forest fire near Ely, Nev. Used by permission of Nelle Wright, counselor.

15. Morton, *Living Together as Christians*, pp. 22, 23.

16. *Ibid.*, p. 63.
17. La Donna Bogardus and Argyle Knight, "Campers Who Go Home at Night," *International Journal of Religious Education*, February, 1953, pp. 10-12.
18. Archibald Rutledge, *Peace in the Heart* (Garden City, N.Y.: Doubleday and Company, Inc., 1949), p. 85.

CHAPTER 12

1. Eleanor A. Close, "What Youth Camp Meant to Me" (written at age of 12 years), *International Journal of Religious Education*, October, 1947, pp. 13, 14.
2. Author and source unknown.
3. Gordon D. Forbes, Washington Baptist Convention, Seattle, in materials prepared for this book.
4. Mary Harper, Diocese of South Carolina, Charleston, S.C., in materials prepared for this book.
5. Rev. J. Wilbur Hadley, Central Methodist Church, Phoenix, Ariz., in materials prepared for this book.
6. Nellie Lee Cole (Mrs. W. H.), Waco, Texas, in materials prepared for this book.
7. Reported in workshop of New England group of camp leaders brought together for consultation on this book, Boston, winter, 1951-52.
8. J. L. Ballinger, Associate Director of Youth Work, United Christian Missionary Society, Indianapolis, in materials prepared for this book.
9. By an unknown intermediate.
10. By an unknown intermediate.
11. Jeanne D. Birrell, "God Is My Friend." Used by permission of the author and of the Methodist Publishing House, Nashville, Tenn.
12. A. H. Brown, *Worship: a Program for Young People on the Christian Quest* (Chicago: Department of Epworth League and Young People's Work, 1931), p. 7. Used by permission of Abingdon Press.
13. Orene McIlwain, *Worship God* (Richmond, Va.: John Knox Press, 1947), p. 115.
14. Clarice M. Bowman, *Restoring Worship* (New York: Abingdon Press, 1951), p. 102.

15. P. R. Hayward, quoted in McIlwain, *op. cit.*, pp. 115-16. Used by permission of the author, of the *International Journal of Religious Education*, and of John Knox Press.

16. T. G. Soares, *Religious Education Forty Years Ago* (Chicago: University of Chicago Press, Circa 1928), p. 293.

17. For elaboration of this point see Clarice M. Bowman, *Ways Youth Learn* (New York: Harper and Brothers, 1952), pp. 121-29.

18. H. S. Dimock, in lectures.

19. This point that action belongs with worship, as two phases of one heart-beat, is reiterated in Bowman, *op. cit.*, and Clarice M. Bowman and George Harper, *Power through Prayer* (Nashville, Tenn.: Source Press, 1948).

20. From Henry Sloane Coffin's definition of preaching, applied here to the worship experience as a whole.

21. Perkins, *As Children Worship*, p. 27.

22. *Ibid.*, p. 27.

23. Clarice M. Bowman, in Introduction to *Power* (quarterly devotional booklet for youth), January-March, 1947, pp. 1, 2. Used by permission, National Conference of Methodist Youth.

24. Nelle Morton, in materials prepared for this book.

25. *Ibid.*

26. Heather Spears, Vancouver, B.C., and the Canadian Council of Churches, Toronto, Ont.

27. Mrs. Esther Crouse, Queen Anne, Md., and Camp Mardela, Denton, Md., in materials prepared for this book.

28. Clarice M. Bowman, adapted from *Worship in Institutes, Camps, Assemblies* (rev. ed.; Nashville, Tenn.: Methodist Board of Education, 1950), pp. 5-10.

29. Harold E. Wands, in materials prepared for this book.

30. See W. E. Hocking, *The Meaning of God in Human Experience* (New Haven: Yale University Press, 1912).

31. Dimock and Hendry, *Camping and Character*, p. 133.

32. T. R. Alexander, Pittsburgh Y.M.C.A., in material prepared for this book.

33. F. M. Fitch, *One God: the Ways We Worship Him* (New York: Lothrop and Stoddard, 1944).

34. Jeanette P. Brown, *op. cit.*

