ORGANIZED CAMPING AND PROGRESSIVE EDUCATION

By

CARLOS EDGAR WARD, PH.D.

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PREFACE

"Please tell me what book to read in order to get a clear understanding of the origins and background of the Summer Camp," requested a graduate student, who looked forward to becoming a counselor. Despite the fact that much camp experience has been written and published, bibliographies did not seem to reveal just the kind of book desired.

The author's purpose has been to write a book which might prove useful for the orientation of students in this free and experimental field of progressive education; to provide a source book of helpful practices and processes for counselors, prospective counselors and camp directors; and to bring to parents a more understanding interest in the possibilities and limitations of organized camping. It is hoped that as we come to see organized camping in perspective, to view its strength and weaknesses, its successes and failures, to understand its experimental status and point of view, those for whom camping relationships are new may be able to avoid the practices which have proved unsound and that an attitude of continuous critical inquiry may be inspired.

The book has been written in three parts, each of which is intended to serve a distinct purpose: Part I, to sketch a picture of the movement in the setting of American civilized life; Part II, to bring the reader a "close-up" of actual camping experiences as lived by campers, counselors, and directors; and, Part III, to evaluate the organized camp in the light of modern social science and educational theory so that readers may be aided in finding their desired relationship to the movement and thus be ready to share in guiding its course toward an increasing measure of service to our changing social order.

With a wide range of readers in mind, the language of the book has been kept as free from technical terms as possible. It is hoped that it may bring to camp directors a new sense of the importance of their profession and that they may be stimulated to keep free from unthinking grooves of practice—that they may not become "Fundamentalists" for some pet theory, but that they may determine to continuously re-think their camp procedures with the guidance of their individual campers in mind. It is hoped that counselors may find a new sense of loyalty to their directors and a greater appreciation of the opportunities which their positions provide. It is hoped that parents may be led to thoroughly investigate the camps they patronize and that they may be aided in selecting progressive and creative camps rather than backward and academic types.

For six years the author was a participant in the experiences described in Part II of this book, first as counselor and finally as camp director. Having kept in touch by visits and correspondence during the next four years he had an opportunity to understand thoroughly the setting from which this data was derived.

It is a privilege to acknowledge indebtedness to a large number of camp directors and counselors, for their interest and co-operation in sending materials and for helpful suggestions. Acknowledgment is also made to the agencies which conduct camps; such as, Y. M. C. A., Y. W. C. A., Boy Scouts, Girl Scouts, Boys' Clubs, Camp Fire Girls, Churches, City Recreational Departments, and other societies and agencies, for co-operation in collecting materials.

But for the friendly interest and encouragement of members of the faculty of the Y. M. C. A. Graduate School of Nashville, Tennessee, the work would never have been undertaken, and to them much credit is due for helpful suggestions and consultation. Especial acknowledgment is made to Dr. Walter L. Stone, Dr. Dagnall F. Folger, Mr. J. J. Ray, who read and criticized the manuscript. They are in no sense responsible, however, for the views presented.

During the decade during which this study was in progress, several other studies in the field of camping were made. Some of these were published and have greatly influenced the camping movement. Mention should be made of "Camping and Character," by Dimock and Hendry; "The Summer Camp: A New Factor in Education," by Elwell; "Camping and Education," by Mason; "Education and the Summer Camp," by Sharp, and "Creative Camping," by Lieberman. These works have been very helpful and inspiring to the author in preparing this book and presenting it to the public.

C. E. WARD.

TABLE OF CONTENTS

Part I

Historical Analysis of Organized Camping

Part II

A Decade of Experimental Camping—A Case Study

Part III

The Modern Camping Movement

PART I

HISTORICAL ANALYSIS OF ORGANIZED CAMPING

Part I

HISTORICAL ANALYSIS OF ORGANIZED CAMPING

CHAPTER I

THE PERIOD OF BEGINNINGS

The complete history of the beginnings of the Summer Camp Movement has not been written and the cultural background from which it sprang is little understood. Supporters of organized camping quote a statement by the late Dr. Elliot of Harvard that the summer camp is America's distinctive contribution to education without questioning why this movement should have grown up in America rather than Europe. When we trace a movement into its cultural background we find it like a tree, with its roots spreading and connecting with wider and wider reaches of culture; we may hope to trace out only the more important cultural roots from which grew the organized camp movement.

We may say with Mr. Lehman that "camping is as old as the human race" and think of how primitive men "for thousands of years, slept, ate, worked and carried on practically all functions of life under the free heavens."

> The American Indian was most successful in making this adaptation. He cherished a fraternal understanding of the elements and mingled in a fanciful, brotherly fellowship with the birds and animals, with the trees and flowers, with water and winds. He acquired a practical physical skill, hunting, fishing, riding, paddling, and fighting; a practical mental acuteness in knowing how to live in the woods or find his way through the forests where others might perish. Camping in the early sense was begun in America by these Indians hundreds of years before the landing of Columbus.[1]

Much of this mode of life was from necessity learned by the white men who came to America and had to live amid the wilderness conditions; it continued to be used by those pioneers who moved on westward across the continent for almost a century after the founding of the republic.

While pioneering continued on the frontiers, centers of population were growing in the eastern part of the country. The old Puritan heritage of New England on the one hand or the Victorian Era of English Civilization on the other tended more and more to conventionalize life and few seemed to break away from the customary ways of living.

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[1]Lehman, E. H., Camping, Encyclopedia Brittanica, Vol. 4, page 682.

Causes of Renewed Interest in Outdoor Life

After the "Civil War" a comparatively rapid change took place: cities grew; the country turned more and more from an agricultural to an industrial and a commercial nation; by 1880 a quarter of the population was living in cities. We may well trace the idea of a return to nature and the simple life back to the Transcendentalists, especially to Henry David Thoreau of whom it was said that as a boy Henry drove his mother's cows to the pastures and thus early became enamored of certain aspects of nature and of certain delights of solitude. When this boy was but twelve years old he had made collections for Agassiz, who had just arrived in America.

In 1845 this young man, considered an eccentric by the people of his own town, went out into the woods on Walden Pond, built a hut, and lived for two years amid the natural surroundings he loved so much. Marvelous stories of his understanding and friendly fellowship with birds and animals have come down to us. His written account of these experiences published in 1854 stirred the imagination, and made interesting and delightful reading.[2] Certain series of books for boys were inspired by the interest created by the writings of George W. Sears as "Nesmuk" and of the Rev. W. H. H. Murray.[3] Such books picturing the joys and adventures of the wild free life became numerous and stimulated desire for adventure—to get away from the city and to enjoy outdoor life.

The Mexican war with its hundreds of volunteers going on military campaigns tended in the same direction; then came the War between the States and for four years young men lived in the open or in Army camps. As soldiers, always held in high esteem in war time, described their experiences or were seen to train for service or to parade on their return, boys imitated them by marching and by sleeping out in the open rolled in blankets or by putting up tents and living in them. After the war, veterans began to hold reunions and on these occasions usually spent a few days in tented encampments.

Early School "Camp Outs"

Mr. and Mrs. Frederick William Gunn, who ran the Gunnery School at Washington, Connecticut, found their schoolboys so eager for marching and outdoor life in 1861 that they took the whole school on a forty-mile gypsy trip that summer, and camped for two weeks on the Sound at Milford, near New Haven. This proved to be such a delightful experience that it was repeated again in 1863 and in 1865. This school then divided the school year into two terms, a winter and a summer term of equal length, after the fashion of the schools of Europe. When they changed to the American school calendar Mr. Gunn thought the

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[2]Thoreau, Henry David, Walden, 1854.

[3]Sears, Geo. W., Woodcraft, by "Nesmuk." This book described camping for pleasure and recreation. "Adventures in the Wilderness," by Rev. W. H. H. Murray, was quite popular.

summer vacation too long so in 1872 he called his pupils for a period of camping; and for 12 years two weeks of camping was a part of the school regime. Judge A. S. Clarke, who founded the Kewaydin Camps in 1893, was one of the former Gunnery Schoolboys.[4]

In 1876 Dr. Joseph Trimble Rothrock, a practicing physician much interested in conservation and forestry, gathered a group of "weakly" boys and ran what he called a "School of Physical Culture," a name which he coined. They lived in large tents on a large plot of ground adjacent to the summer hotel—The North Mountain House near Wilkes-Barre, Pennsylvania. This "School of Physical Culture" was one of the forerunners of the organized camp.

A subscriber's letter published in the editorial column of the *Wilkes-Barre Times* on Tuesday, July 18, 1876, described the new educational venture at length and commended the effort Dr. Rothrock was making. The writer said: "We all are or should be interested in the education of the young; but too often we are inclined to press the mental education at the expense of the physical, and as a legitimate result many of our boys are rendered useless to the country because we force development in one direction and fail to assist nature in another.[5]

He stated that eighteen boys were in camp and more were expected. The school was operated all summer and boys could enter for six weeks or more. The forenoon was usually taken up with drawing, gymnastic exercises, surveying, and barometric observations, while the afternoons were devoted to recreation, such as swimming, rowing, target practice, and other sports. The regular routine was often broken by trips and overnight hikes into the woods and by two-or-three-day fishing trips. These early campers discovered the annoyance of gnats and mosquitoes. They seemed surprised and pleased that while living this way in the open with much exposure to the weather no illness had resulted. In October, however, an epidemic of typhoid brought illness to three-fourths of those still in camp.

This early experiment at camping was typical of many later efforts in the fact that it closed with a deficit. The second year Dr. Rothrock went on an exploring expedition to Alaska and his camp had small attendance. In 1878 two young men assumed control and by advertising in the *Wilkes-Barre Times* and the *Philadelphia Bulletin* they increased the camp enrollment to twenty boys. This time they paid the bills and the counselors, but produced no profit; this was the last year of the effort.[6]

Pioneer Church Camping Trips

But Dr. Rothrock's "school" was not the only forerunner of organized camping. Others were working on similar ideas at the same time,

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[4]Much research on the early history of the Summer Camp has been done by Porter Sargent and his annual handbooks, "Summer Camps," (1924-1933) provide the sources for many of these facts.

[5]Editorial Page—*Wilkes-Barre Times*, July 18, 1876.

[6]Keiser, David S., "An 1876 Summer Camp," Summer Camps, 1929, pages 14 to 18.

each believing himself to be a pioneer or a discoverer. Another of these pioneer campers was Rev. G. W. Hinckley, who established his camps for boys as a part of his church program, with a serious religious purpose. Reminiscently describing his camp experiences a few years ago he told how in the time of his boyhood all New England stayed indoors and feared the "night air." Even after he was filled with the desire for camping by reading Rev. W. H. H. Murray's books, his father would not allow him to try it until he was 21 years of age.

He started with personal camping trips for pleasure; then as a school teacher he often camped out with his schoolboys for a few days at a time. He found that by this means he came closer to the boys than in usual school relationships and that discipline was not broken down thereby as people had predicted.

In 1880 during his first year in the ministry he took some boys from his parish out camping in tents on Gardiner's Island, near Wakefield, Rhode Island. Included in his party of seven boys were three Chinese high school youths who were being educated in America. Quoting him: "We had a regular daily program, such religious observances as seemed adapted to the group, story-telling, swimming, boating, fishing, and an evening service."[7] This camp-minded minister continued his efforts until he had established the Good Will Farms and the Good Will Encampments. For fourteen years these encampments were open to boys other than those of the Good Will Farms, but when private boys' camps were opened the Good Will Camps discontinued accepting boys outside their own membership.

As we have seen, Mr. Hinckley gave large credit to Rev. Murray for the inspiration of the summer camp. He wrote:

> I have looked upon "Adirondack Murray" not as the Father of the Boys' Summer Camp, but father of the great outdoor movement out of which they sprang. His own camping was for personal recreation only, but without his brilliant descriptions of the glories of the open, I am not sure the camp movement would have been born when it was, but it was bound to come sometime.[8]

The period from 1880 to 1900 was marked by reaction against city life and a turn toward imitation of the pioneers.[9] Vacations had been spent almost entirely in summer hotels, but now return to the primitive —living in tents here and there in the woods—came to hold an appeal. "Roughing-it" in some fashion became almost as popular as "touring" has been the past decade. Families and larger camping parties went camping for short periods of time. Outdoor life magazines flourished and their writings described the experiences of these camping trips.

Boys' camps sprang up as a part of this movement for outdoor recreation —a reaction against the city's conventional monotony. There were neither definite educational philosophies nor definitely worked out ob-

[7] Hinckley, G. W., "An 1880 Camp in Rhode Island," Summer Camps, 1929, pages 17-23.

[8] *Ibid.*, p. 22.

[9] Files of old magazines; such as, "Outing," "St. Nicholas," etc., show this transition.

jectives, just vague purposes to better the lives of the boys through association in action, free and voluntarily entered into.

American Background

Probably the most distinctive reason why the summer camp should have originated in America may be found in the American school calendar. In pioneer America children were educated as they lived on farms and learned to help adults with necessary farm work. Schools were introduced for three months in the winter to supplement with "book-learning" the education which went on daily in farm and village life. Gradually school terms were lengthened. Then people moved into cities where children no longer had occasion to help their parents during the summer, but the school calendar had become fixed in custom and schools continued to close in the summer.

Early schools needed no study of nature lore, manual training, handicraft, or other extra-curricular activities. All they needed to round out the education of farm boys and girls was the "three R's". With little critical thinking educators took this same traditional school into the city and "standardized" it. The School with its emphasis on fundamental academic skills, at first merely a supplement to education, gradually came to assume that it was the whole of education, but no provision was made for the summer months. In Europe, where the school calendar did not grow out of pioneer traditions, many schools operate throughout the year except for brief holiday periods.

Rapid urbanization of population brought us face to face with the problem of how to give back to the city child what the city has taken from him—an educational heritage. Mr. Sargent has suggested the summer camp to fill this gap in modern education. He has said of our educators that

> they have lost sight of the fact that all the training in crafts, nature, resourcefulness, initiative and executive capacity, that belonged to three and four generations ago has passed, that home and community life is no longer what it was, that a void has been left in the life of the growing boy and girl.
>
> In education the elaboration of book learning, of formal school methods removed from life, gave us something that looked well from the point of view of the pedagogue, but lacked the life-giving elements of the earlier education. So into the neglected period of the summer months has come the summer camp with its opportunities to restore something of the essential elements of what made our grandfathers and grandmothers what they were.[10]. . . The ideas and practices inherent in the summer camp may be the means of rectifying the evils of our civilization. All that the summer camp stands for carries us back to the primitive—what is fundamental in human nature, what is biologically sound.[11]

We hold then that factors which prepared the way for organized camping include: (1) breaking away from conventional life by Thoreau and other lovers of the outdoors who popularized their experiences through writing; (2) influences toward adventure and outdoor living that came from the Mexican and Civil Wars; (3) rapid urbanization

[10]Sargent, Porter, Summer Camps, 1931, pp. 22-23.

and industrialization which caused people to seek relief from cramped living and working conditions; (4) increase of wealth and improved means of transportation, which made it possible to escape to the open; and (5) the school calendar which made no provision for the summer months.

It has been difficult to secure historical material on the early beginnings of the summer camp movement. A few articles in periodicals described the first camps and played a great part in spreading the idea. Sargent thus describes his own efforts to learn this early history and the discovery he made when he first became interested in camps in 1914.

> At that time the summer camp was little in the public mind and had only vaguely presented itself to me. I had heard, it is true, of boys and teachers who had a part in such summer adventures and it seemed appropriate that the Private School Handbook should tell something about this new educational development, and so I began to correspond and to collect material. It was this that led me to the discovery of the summer camp.
>
> I became interested. I wanted to know who started it, how many camps there were and where they were located. There was nothing in print about it except a few furtive magazine articles. A few camp men were able to give me clues as to where they got their ideas.
>
> Tracing these back I discovered, not only once but several times, the man who thought he had originated the summer camp. But always something seemed to lie beyond, and eventually I found the man who conceived the whole movement, and brought the summer camp to perfection in a few years, and then discouraged by the coldness of its reception, threw the whole thing up and had been spending some years in the wilds of Yucatan.[12]

The Origin of the Camping Program

After definite and prolonged research Mr. Sargent turned to Ernest Balch as the real founder of the summer camp movement.

> Ernest Balch started his camp in 1881 as the result of deliberate planning to meet a particular need. All the essential features of the organized camps as we have them today were worked out by him at Camp Chocorua. Moreover his camp was maintained continuously on the same site for nine years and as a result of its influence other camps were established which followed his practices and many of his old campers later established camps of their own.[13]

When finally located and asked about the camp, Mr. Balch wrote a history of it as he remembered it. He said: "I first thought of the boys' camp as an institution in 1880. The miserable condition of boys belonging to well-to-do families in summer hotels, considered from the point of view of their right development, set me to looking for a substitute."[14]

In July, 1880, with his brother, another friend, and two boys he hiked from their home near Plymouth to Asquam Lake, Holderness, New Hampshire, and on that trip he "began to think out a plan for an organized boys' camp open to admission as a school but on camp lines of a severe character." Through the following winter as a Sophomore at Dartmouth he continued to think out his plans and in June,

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[12]Sargent, Porter, Summer Camps, 1924, Foreword.
[13]Sargent, Porter, Summer Camps, 1931, page 36.
[14]Balch, E. B., The First Camp Chocorua, Summer Camps, 1924, pp. 30-41.

1881, he again set out for the lake to put his plans into execution. He bought an island in the lake and with a camp "faculty" of himself, his brother, and two other college men, started to build the camp which they named Chocorua after the mountain which brings special charm to the scenery of Asquam Lake.

Very little advertising had been done; first because they had little money, and second, because this was such a new idea. The wise ones consulted had all been of one mind—that such a venture could not succeed; that people would hesitate more about sending their boys out into the woods to a camp with a man they did not know than in sending them to a school whose headmaster was new to them. So Mr. Balch and his friends worked busily on the island while, as he says, they "waited for a rush of boys to appear." Some of his own description of this camp venture written many years later shows not only the simple beginnings, but the definite ideas of this pioneer in a new scheme of educational endeavor.

"In July Charlie Benjamin from Washington arrived, a boy whose relatives none of us ever met. . . . He was followed by his cousin and then three boys from Boston and we had a camp, the first organized camp for boys."[15] Some of the salient paragraphs which indicate the ideas held and the methods used are given below in Mr. Balch's words:

> The first theory was that there should be no servants in the camp; that camp work must all be done by the boys and faculty. Another was that the boys must be trained to master the lake. . . . A systematic and complex plan was thought out to provide safety for the boys and teach them swimming, diving, boatwork, canoeing, and sailing.
>
> A third idea which began the second year was to teach the boys the use of money. Practically all of them were sons of well-to-do people. A few of them were sons of wealthy parents and had a vague conception of money and somewhat snobbish tendencies. I designed the camp to be of a really democratic spirit. . . . We began with clothes—as soon as possible a uniform was prescribed for full dress and a standard set for camp accessories.
>
> . . . The best method of teaching the value of money to a boy is to have him earn what he needs for his pleasures. Very early the rule was made that each boy had an allowance of twenty-five cents a week, with a total of two dollars and a half for the summer. . . . If he wished he could draw it weekly and throw it into the lake. It was his. . . . Except for his allowance he could not receive a cent as a gift during the summer nor use any money at camp saved or owned by him unless he had earned it at regular working rates."[16]

Unearned money was all taken from boys on arrival and returned to them on departure from camp. The boys soon found they needed more money than their allowance; for Mr. Balch's brother was a good canoe builder, and each boy desired to own a canoe as soon as possible. This desire was used as "an incentive to boy development." The materials for a canoe cost from three to six dollars; old ones might be bought even cheaper by boys not able to build. There were always ways to earn money about camp by "contracting" to build some camp improvement or by hiring to some boy to wash his set of dishes. By the

[15] *Ibid.*, pp. 30-41.
[16] *Op. cit.*, p. 30-41.

second summer a boy would have some money he had earned at regular working rates at home during the winter—it might be by shining shoes, sometimes his own, or for other members of the family or for others—at five cents per pair.

Miss Elizabeth Balch, who visited the camp in its fifth year, gave the number of campers as twenty-five with a faculty of five men. She found camp life attractive and pleasant despite the seeming severity of which her brother wrote.

"Freedom without license" might almost be the camp motto, so careless, happy and untrammeled were the lads, yet so perfect is the discipline. One of the first principles of the camp system is that in every way the faculty shall live the same lives as the boys themselves, sharing their work as well as their pleasures; the sspirit existing between the two is therefore far less that of master and pupil than that of good comrades who are at the same time helpful friends.[17]

That "sharing" must have been the keynote of the camp's happy experiences.

When we realize that these campers did all the work of caring for themselves; prepared their food, washed their dishes and clothes, built canoes and boats, did camp construction jobs, kept their camp clean and in order, there is an evident contrast with the situation in many modern camps where too much is done for them.

The GOLDEN ROD is the camp newspaper. It is edited and entirely conducted by the boys. In its columns appears a notice to the effect that the "Good Will Contracting Company washes clothes, irons clothes, cleans and tidies beaches, builds piers, stone walls, steps., etc., carries dirt and publishes newspapers." From this announcement idleness would seem to stand but a poor chance at Camp Chocorua. These boys are divided into four crews, and these crews undertake in turn the different kinds of work: One day the cooking; the next, dishwashing; the third, police duty, which includes the tidying of the beaches, and all work assigned to no other crew. The fourth day is "Off Duty." This changes the kind of work done daily, and yet gives each boy the chance of learning all the tasks. One of the faculty works with each crew of boys.[18]

There appears to have been little that was academic about this pioneer camp. Many of these simple tasks have been crowded out of the larger modern camps by employment of servants to do much of the work. While with larger groups, health and safety may demand an employed set of workers for the cooking and some other work, have not many camps lifted so much of the responsibility for the work of the camp community from the shoulders of the boys and girls as to decrease the degree of independence and self-reliance developed by those early campers who most completely cared for themselves?

Despite the changes that have come about in a half century, there are many things in the description of the first camp which still have a familiar ring, such as the way of sleeping on bunks in open-sided cabins; the rules for swimming, morning dips, camp uniforms; an outdoor chapel for Sunday services, scheduled time for writing letters to the home-folk, for field and water sports, for visiting by members of the

[17] Balch, Elizabeth, A Boy's Paradise, A Summer visitor's Account of Camp Chocorua—*St. Nicholas*, June, 1886, pp. 604-607.

[18] *Ibid.*, pp. 604-607.

campers' families and their friends; dramatics, camp fires, camp bank and rules about spending money; and "a week's tramp over the hills."

A large canvas-topped wagon, drawn by oxen, carries blankets and provisions, and any boys who grow tired and footsore can have a lift when they feel like it. They camp at night and have many amusing adventures by day; and at different farmhouses to which they come in their wanderings, milk is willingly furnished to the jolly, brown-faced, red-capped lads who make the hills ring cheerily with their songs and laughter.[19]

Mr. Balch stated that among objections raised to camp were that with no professional cook "food would not be sufficient"; that it was not necessary for the men and boys to do all the work; and that some wanted the boy to "make up some of the bookwork he had been too lazy or too ill to do during the winter." He wrote:

It was the "Faultleroy Period" and endless were the objections to this new idea and many a good boy we lost for these and other reasons and some fine boys because neither the boy nor the camp had the necessary funds, but enough came, and the camp grew and ninety per cent of the boys were good stuff and throve in the new environment so that there came at last to be parents who thought the camp training a valuable part of the boy's education.[20]

Camp directors will find the above paragraph brings up familiar experiences.

As might have been expected the old experienced school men of Balch's day were either negative or indifferent. This young man tried hard to interest them and was greatly disappointed in the way his new venture was received; he grew discouraged and gave it up. Later he could rationalize the experience and understand it. He said of the school men:

They could not see it. That such an affair could be called a "school" was absurd. Their most favorable comment was, "a good place to send a boy who has nowhere else to go—to learn to swim." . . . Camps as I saw them during the active period of Camp Chocorua were the work of men not yet imbedded in formal school life. . . . Men who conduct schools have a clear understanding of the strength of tradition and no desire to fight it for the sake of a new form which you have reached by a train of reasoning that escapes them.

. . . The question of who thought out the camp idea did not arise in the 80's. Camps were as yet too insignificant a part of boys' lives and the camp public very small. Camp Harvard started in our second year. . . . In our third year Mr. Talbot took over Camp Harvard, changing the name to Camp Asquam, and settling across the lake two miles from us. Our relations were cordial from the first, that is officially. Naturally, Mr. Talbot followed out his own interpretation of the camp idea, but we did not believe the methods of Camp Asquam were as good as our own. They were up on a high hill, which of itself cut them off from the intimate life of the lake and made accidents more probable. They had a professional cook which we believed to be unseemly and useless in a boys' camp, considering there should be no servant caste, a creed to which I still subscribe. They did some of their own work and they had a fine set of boys and a fine faculty. We went to their sports and they came to ours.[21]

From this description we see why Mr. Sargent spoke of Mr. Balch's ideas of establishing a camp as more or less along the lines of a

[19] *Op. cit.*, 604-607.
[20] Balch, E. B., The first Camp Chocorua, Summer Camps, 1924, pages 30-41.
[21] *Ibid.*, pages 30-41.

"monastic order." The founder of camping later expressed his belief that the reason most camps departed from the severity of Camp Chocorua was more for economical reasons than because of lack of character or understanding on the part of directors. He considered a higher type of faculty necessary and the food more expensive in a camp of the type of Chocorua. While he may have been a bit extreme we know that in the competition for campers today the economic factor has its weight and some camps doubtless might leave more responsibility for their campers, but for the fact that they are afraid they might fail to please and so turn them toward another camp where more is done for them. At any rate this first nine-year experiment closed with a deficit, but with the belief on the part of its founder that he had really conducted "an experiment in the education of the 12 to 16 year old boy."

Except for the few points of difference mentioned by Mr. Balch, Camp Harvard must have been run on a very similar plan. An interesting description of its program in 1885 by one of the older boys appeared in *St. Nicholas* in June, 1886. Practically all the same features of camp life as were found at Camp Chocorua were described. The description of their athletic meet first introduces us to the awarding of prizes in camp—a practice which increased and has aroused much discussion in recent years.

> On August 13th and 14th came the annual athletic meeting. There were all sorts of exercises with first and second prizes in each, and entries closed on the 12th. Crowds of visitors came each day. The tennis tournament was hotly contested in both singles and doubles, but the boat races and tug-of-war were the most exciting events. . . . On the night of the 14th we entertained a large company of visitors at supper and a lady very gracefully presented the prizes. I had won either first or second prizes in several events, and experienced the proud distinction of having my name telegraphed to a Boston paper, whose editor was rusticating near by. Some of the records were very good, considering that the boys, with the single exception of myself, were only from ten to fourteen years old.[22]

There are not so many things in this paragraph to show that it was written nearly half a century ago, rather than in one of our more recent camp papers. But another of these early campers writing reminiscently of his experience in 1907 noted a great many changes that had taken place even at that time since as a twelve-year-old boy he had attended Camp Asquam in 1891.

He seemed to think especially of the adventure and of the "roughing it" experiences of the early camps and to deplore the softening and formalizing influences which he felt were gaining control of camping. He said of the "good old days":

> We did not go to camp as we went to boarding school. School was only the next block on the calendar of boyhood, a region mapped and explored, firmly traditioned by older boys and parents even, with Mede-and-Persian rules for facing each new venture, and "Gallia est omnis" blighting all. School gave no key to the fiords of a new planet; camp did. Camp lay at the back of beyond

[22] "A Boys' Camp, by One of the Campers, *St. Nicholas*, June, 1886, pp. 607-612.

and the boy going there was viewed with the timid envy of whomever saw John Cabot's sailors start for Labrador three hundred years ago.[23]

He said that in those days camp was not described as "the revolt from the growing tension of city life," nor as an "opportunity for nature study." He described how the boys lived: "sleeping in plasterless shanties on woven wire cots without sheets or mattresses. One 'soak' a day till we swam a mile and could sail alone; very plain food and no studies." He reported that the boys did all the work except cook and told how they were organized into groups for these duties each morning.

> Then at ten o'clock most of this manual seriousness was over and we soaked in the lake which was the climax of the day. . . . That was unless you had forfeited your soak, perhaps for days on end, for sweeping dirt under the beds while police, or throwing food at the table. This was the only form of discipline, except "meditating," which meant sitting on the dining shanty steps, if you were late to meals and being guyed by everyone. . . Authorized seconds "soaks" were as rare as peaches in February for some hygienic reason which we never understood, until one year the whole camp was afflicted with deafness from swimming on the sly too much. The all-out bugle was loiteringly obeyed till several next days' soaks were lost; then scattered in the hot sand on our stomachs we talked of all a kid's cabbages and kings, acquiring that healthy sunned weariness, and such burns that for weeks a hand pressed on any shoulder was greeted with a howl. Sometimes we had scabs four inches long across our backs.[24]

He stated that the athletic records were kept and individual winners' names were painted on varnished boards under proper year date and put up in the dining lodge. He mentions slipping out and taking the water, hikes, trips, and mountain climbs as the real experiences of camp. His ideas, of how camp life developed a boy, continued long after his day, such as the sketch below indicates: "Have you ever noticed the half-naked lope of a ten-year-old along a burning sandy road? That set smile, the rough determination of the man on his face, manhood will never make intenser. For then the bolt of self-reliance springs with initial violence . . . and you first do hit the world."[25] Some of the things so gloried in as hardships endured by the old campers as in after years they describe their experiences are recognized as some of the practices so much condemned by modern health and safety authorities.

But the old camper did not like the changes. He closed his article with some paragraphs which while humorous indicate his attitude.

> Boys' camps have changed they tell me. . . . Now, two cycle engines flush the camp wash room from the lake, and that handpump, and that well, blasted out with gunpowder so it tasted like a potash gargle—when it wasn't sheltering a skunk—alas! is no more. Camps seem to be run by more elderly men . . . and counselors are athletes from colleges no more, but grinds. "Educators," whatever they may be—in our day a kind of cracker—are getting busy with boys' camps, and Y. M. C. A.'s too! Mercy on us![26]

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[23]Dunn, Robert; The Real Boys' Camp; Outing, Vol. 50, July, 1907, p. 415.

[24]*Ibid.*, p. 416.

[25]*Op. cit.*

[26]*Op. cit.*, p. 416.

In the descriptions of both Camp Chocorua and Camp Asquam are strikingly beautiful pictures of the outdoor chapels and the services held in them. The leaders in these early camps seem to have been of the Episcopal Church and the offshoots of these camps in the vicinity of Asquam Lake carried on their achievements in beauty in outdoor worship services. The writer recently received a letter from Mr. Edwin DeMeriette, who founded Camp Algonquin, another of these pioneer camps in 1886, and conducted it successfully for over forty years. He says of Camp Chocorua that "it was for Episcopalian boys and the island is now consecrated ground and Episcopalian services are held there on pleasant Sundays from June to September." This seems to be a fitting way for the preservation of the place where the first boys' camp was founded.

Mr. DeMeriette seems not to have known about Camp Harvard, for he writes of Camp Algonquin:

> In 1886 I established the second boys' camp, with the one idea of teaching the boys to care for themselves in the open, enjoy nature, love the trees, shrubs, flowers, birds and animals and to make a study of the same. For over twenty years I did this work myself and taught the boys that every trip was the more enjoyable if they used their eyes and noted what they saw in animal and vegetable life. . . . The boys learned to respect the rights of others, to become self-reliant, and that character, honesty, will power, the ability to see something to do and do it, and that a thing worth doing was worth doing well, were the things necessary to the highest type of manhood. They also learned to compel recognition by the value of their work.[27]

Fine ideals were characteristics of these pioneer camp directors, but this fine and intelligent emphasis on teaching a knowledge and appreciation of nature was the distinctive characteristic of Camp Algonquin. After Mr. DeMeriette was no longer able to lead the nature lore work he secured excellent naturalists each year. He developed an unusual nature library, provided microscopes, materials for collections, herbariums, and whatever the nature lover might wish. He said, "the camp should be educational, not only in the development of character, but also in a close study of all that God created for our enjoyment; I used to require an hour per day to be given to Nature Study." Although he closed his camp in 1927, in 1932 at the age of 87 he wrote: "I'm back in the old camp reveling in the beauties of Nature."

Whether we agree with Mr. Dunn in any of his criticisms of the changes in camps, we have to admit that in some ways these pioneer camp directors set high standards for later directors to consider. With modern advantages, educational methods and philosophies camping should be better adapted to our changing civilization, but much camping is still inferior to the efforts of these pioneer camp directors.

Beginning of Organization Camps

Perhaps Mr. Dunn would not have been so surprised to find Y. M. C. A.'s conducting boys' camps in 1907 had he known that at the time

[27]Document No. 1.

he as a boy was spending his summer at Camp Asquam the pioneer Y. M. C. A. Camp was already in its sixth year. In fact, Camp Dudley on Lake Champlain is the oldest camp with a continuous existence, antedating by one year, Camp Algonquin. Mr. Sumner F. Dudley, a manufacturer and a member of the New York State Committee of the Y. M. C. A., had been taking boys on camping trips for three years, when in 1885 he took seven boys of the Newburg Young Men's Christian Association and established a camp at Orange Lake. The following year a better site was found at Lake Wawayanda for a camp of 23 boys; by 1891 the number of boys had increased to 83 and the camp was removed to a site on Lake Champlain that could accommodate the larger number. During his last illness in 1897 Mr. Dudley arranged for the continuance of the camp by deeding the equipment to the New York State Committee of the Y. M. C. A. and by selecting Mr. George G. Peck, an intimate associate, a member of his committee and one of the charter campers, to direct it. After Mr. Dudley's death, the camp was named Camp Dudley in honor of its founder.

The following quotation is taken from the first published account of a Y. M. C. A. Boys' Camp:

I have just returned from an eight days in camp, conscious of having had one of the most delightful and profitable times of my life. With me have been seven of the leading members of the Boys' Branch of Newburgh. . . . We have spent from one to two hours each day in Bible Study. Sunday was a sweet experience. Although in the woods the bars were not down, but we were all in the Spirit. More time than usual was spent in Bible Study.

In the evening a little prayer and praise service was held in a boat in the middle of the lake. The boys had a burden on their minds which found expression in repeated earnest prayers for an unconverted companion providentially with them. I write of this to you because I think it may be made a valuable feature of summer work with boys. Two results may be thereby obtained or at least promoted: A very intimate acquaintance on the part of the leader with the dispositions of the boys with whom he is to work. The boys themselves will be taught that pleasure seeking does not necessitate any relaxation of Christian Study and work, and that a full enjoyment of a vacation Sabbath does not imply any license, or forgetfulness of God's claim.[28]

How quickly and widely the camping out idea spread through the Young Men's Christian Associations is revealed by a search for accounts of them in *The Watchman*, a Y. M. C. A. publication of that time. Here is one from the South as early as 1887:

A number of the Junior members of the Knoxville, Tennessee, Association, chaperoned by Dr. J. W. Stewart, spent July 11-22 camping in the mountains of Eastern Tennessee and Western North Carolina.

On the morning of the 11th, bright and early, a hack with four horses was drawn up in front of the door. Tents, cooking utensils, food, etc., were quickly packed in, and then came the passengers, twelve in number. In a few minutes, everything was ready, goodbyes were said, and amid shouting and laughter and blowing of trumpets they started on down Gay Street. Traveling all day, at night they had reached a point in Tuckabluchee Cove, thirty-five miles from the city. Here they camped for two days before renewing the journey.

[28]Dudley, Sumner F., "Boys' Branch Newburgh, N. Y., in Camp," The Watchman: Y. M. C. A. Semi-Monthly, August 1, 1885, Vol. XI, p. 177.

Thursday night found them encamped on Laurel Creek in the very heart of the Smokies, and only seven miles from Thunderhead, the highest peak. Here they remained the balance of the time making various expeditions into the surrounding country, and spending the time by hunting, fishing, and sight-seeing.[29]

While this was more in the nature of a camping trip than an organized camp, there were some of the same elements in the experience.

Mr. Dudley probably did not know of the existence of the camps on Asquam Lake. Many people long considered Camp Dudley the first boys' camp. As Camp Chocorua set the pattern for the group of private camps in New Hampshire, so did Camp Dudley become the model for many camps organized by the workers of the Young Men's Christian Association. At first Camp Dudley served all the Associations in New York and New Jersey, but very soon it was filled to capacity and other camps had to be established. City Associations began to establish their own camps. Other State committees started Y. M. C. A. camps. Thus the movement grew. An official report of Y. M. C. A. camps published in "Association Boys" in 1901 listed 167 Camps and 4,327 campers.[30]

Writing of Camp Dudley in its 21st year, R. P. Kaighn described its plan of management:

An advance party of half a dozen older campers erect the tents and put things in order during the week previous to the opening of the camp season. It is considered an especial privilege to go with the advance party and some applications are made a year in advance for a place in the selected band. The specific management of the camp centers in the leader in charge. A group of men, some Association Secretaries, members of the camp board, or experienced older campers, are associated with him. These men are known as leaders, assistant leaders and aides, each having a certain relative rank. When on an excursion or at a ball game or whenever the leader is absent from the camp or group, the next highest ranking leader present is in charge. This system is carried out among all campers whether in camp or not. Each tent group is under the care of a leader or assistant leader. The aides are campers too young to be given the full duties of leadership, but sufficiently old, experienced and trustworthy, to assume some responsibility. One is assigned to each tent and acts as assistant to the tent leader.[31]

In the June issue of "Association Boys" of 1902, E. M. Robinson, Boys' Work Secretary for the International Committee of the Y. M. C. A., wrote, "no single feature of Association boys' work has produced more satisfactory results in proportion to the expenditure of time, money, and energy than the summer camp."[32] He quoted several Association leaders as to their purposes in running a camp: "The object of the camp is healthful recreation without temptation," said one; "not only to gratify the natural desire for a free and easy life out of doors, but its fundamental principle is to cultivate manly Christian character among boys," said another; "four weeks of outdoor life full to the brim with fun, sport and benefit to health, under the leadership of a

[29]Davis, Mack, Camping Out, The Watchman: Y. M. C. A. Semi-Monthly, Vol. XIII, Sept. 1, 1887, p. 255.

[30]Association Boys, Vol. 1, 1901, Camp Report.

[31]Kaighn, R. P., Association Boys, Vol. 4, 1904, p. 109.

[32]Robinson, E. M., Association Boys, Vol. 2, 1902.

corps of earnest Christian men," stated a third. "A leader," one Secretary wrote, "should first of all be a strong manly Christian. If he is an athlete . . . so much the better . . . but a man who has the interests of each individual boy at heart."

On the topic of discipline: "All camp leaders agree that the fewer and simpler the rules the better; . . . not treat them like children; place them on their honor; . . . if any rule comes it will be brought upon them by the recklessness and unruliness of a few boys; . . . the camp can easily be made self-regulating when the leader takes the attitude of comradeship."[33]

The idea of "roughing it" was held by the Y. M. C. A. camps to an equal if not greater extent than it was by the other pioneer camps, one leader stating that "when the spirit of 'roughing it' has been extracted from the camp, the juice of the thing is pretty well gone." Another said, "It is a pity we do not have more of the spirit of the old Highland Chief, who finding his son sleeping in the snow with a block of ice for a pillow, kicked the block away in a rage, exclaiming: 'I will have no son of mine brought up on such luxuries.'" Still another thought that, "boys like leadership but hate to be nagged or driven."

The Association Camps were thought of by Y. M. C. A. Leaders primarily as opportunities to further the strong evangelical purpose of the organization; camp was the very best place for a boy to be led to Christian decision and to public confession of it. Tent and private devotions were encouraged; Bible Study was a part of each day's program and camp activities were planned with the idea of showing the boys that men and boys who were pledged to the Christian way of life could have plenty of fun. Religion was to be spread by the contagion of personal influence and through the intimate relationship of camp life. Distinction was made between Christian boys and those who had not "decided," and boys were encouraged to influence their friends to make decisions.

One leader said: "It is frequently the case that the last four or five days in camp witness the decisions of nearly every camper to begin an earnest Christian life. An opportunity is generally given at the evening service for the boys to express this determination." Another leader from Cleveland, Ohio, wrote: "Our plan while in camp and on our trips is to make the Christian life the natural thing and to rob it of all superfluities." He described their camp day:

> There were few rules. The day opened with flag-raising. Just before breakfast we gathered around the flag-pole, and as the flag was raised, sang some patriotic or sacred song, then someone offered the morning prayer. The days were spent in rowing, fishing, swimming, rambling over the country for miles around, and playing baseball with teams of nearby villages. In the evening we had indoor games in a large barn which served as a gymnasium. Occasionally we had an entertainment furnished by some party of boys. . . . The day closed with a very simple evening devotional exercise.[34]

[33] *Ibid.*

[34] Association Boys, Vol. 3, 1903, p. 106.

A leader of Camp Tuxis described the discussion groups or "Round Tables" they held just after breakfast, but he emphasized most the camp fires in the evening. He gave three classes of them: The hilarious, which was all fun and humor, stunts and games; the combination which started with fun and stunts, but shifted to singing and closed devotionally; and the serious which was purely devotional. Here is his description of one of this latter type:

> The boys have been away from home for some time. They are unusually thoughtful and tender. The stars twinkling overhead, the sighing of the breeze in the treetops, the breaking of the waves on the rocks, all tend towards turning the mind of the boy toward the God of nature. Somehow heaven seems nearer and the boy instinctively wants to be better. The words of the gospel songs acquire a new and more personal significance. The speaker finds it easy to strike the chord that vibrates in the listener's soul. A few of the older and more manly boys give their personal testimony and now and then a tear falls unheeded down some cheek. It is the critical hour that settles a boy's destiny and many a spot on old Camp Tuxis has witnessed the surrender of a boy's life. Catholics, Jews, and Protestants alike have been wonderfully moved by the power of God as manifested at these camp fires.[35]

Just a little bit later and perhaps with more experience and observation, a leader of Camp Dudley gave a warning concerning these emotional settings for boys' decisions:

> It is very easy to overstimulate a boy's feelings at camp, and this too often is followed by a reaction after he gets home. While opportunities are given boys to express their religious convictions, and 61 last year stated for the first time their purpose to lead Christian lives, yet it is felt that the best and most enduring effect is provided rather by the indirect than the direct appeal.[36]

The early organization camps appear to have differed from the pioneer private camps less in the types of activity engaged in by the boys and men, than in the purposes and the phases of life that were given the major emphases. While Mr. Balch tried hard to teach self-reliance, the dignity of labor and the value of money through a rigid regime of doing for themselves in primitive fashion, the Camp Dudley followers sought, as one of them expressed it, "not only to have a happy, jolly time, but also to teach practically that to have such a time it was not necessary to break out of wholesome restraints, nor to forget the Sabbath and religious habits, but to continue, under circumstances that would make it always remembered, the study of God's Word, which has come to be a characteristic of Association work." For the next two decades these ideals continued to be the guiding principles of camp workers. Both groups of camp Directors contemplated in some fashion a method for controlling boys, and for fitting them into existing social life with the least friction and with the greatest conformity to the approved ways of living. Change in the social order was neither expected nor considered desirable.

Some were led to start summer camps by hearing or reading of the early camps. Doubtless other camps grew out of the situation where the purpose originated in the desire for outdoor life. Some camps de-

[35] Association Boys, Vol. 3, 1903, p. 108.
[36] Association Boys, Vol. 4, 1904, p. 109.

veloped out of situations which were originally set up for other purposes. Dr. C. Hanford Henderson described such a case. "When my own boys' camp was established in 1896 in the valley of the upper Delaware, I did not know of any similar experiment elsewhere and fancied myself a veritable pioneer. . . . My own camp was from the start a study camp—we worked in the morning, we played in the afternoon, we essayed sociability in the evening." He had a group of College men as "teachers and leaders for the boys."

> Quite unexpectedly we stood face to face with an immense opportunity—the chance to weave the days into a larger pattern, and to draw the outline of a new and more self-reliant type of boy. As a result of this realization the daily program transformed itself. The emphasis slipped away from the more formal studies of the curriculum over to the directed occupations—to music, drawing, manual training, nature expeditions, gymnastics.
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> . . . It was not simply what a boy knew—it was what he was and what he would do. And the moral test became equally practical and intimate—was a boy a good comrade; did he do his share willingly and thoroughly; could he be depended upon day by day as well as in an emergency; was he a gracious and welcome member of the group?[37]

Activities of camps in this period of beginnings—1880 to 1900—were rather free and grew out of natural situations more or less spontaneously. Given a group of men and boys with certain experiences, ideas and ideals, some beautiful site with woods, lake and mountains, and the necessity of living life to the full and of taking care of themselves, no set up procedures or curricula were necessary. It was a way to spend vacation time far more pleasantly and interestingly than in the city or at a summer hotel. The adventure of it was sufficient attraction; it grew and became more and more desired as participants related experiences to their friends.

A summary of the camp situation in 1900 was written by Louis Rouillon:

> How to provide boys from nine to nineteen with the conditions that make an ideal summer outing is a problem deserving as careful study as any other problem of modern education. . . . The requirements are that he should have the constant comradeship of other boys, the sympathetic companionship of strong men, the freest opportunity to wander over field and mountain—to swim, to fish, to row; to exercise every true impulse of his nature freely and without restraint.[38]

He classified camps into three types. First, there were the "Natural Science" camps which were under the direction of educators and specialist teachers, but the classes in the various sciences are not conducted on the textbook and recitation plan, "as are those of an ordinary school, but are perhaps best described as walks and talks with the instructors." These camps were run through July and August at cost of about nine dollars per week per boy.

The second group of camps were those conducted by state and local committees of the Young Men's Christian Association. These camps

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[37]Henderson, C. Hanford, The Boy's Summer, A Handbook of Summer Camps, 1924, pp. 44-47.

[38]Rouillon, Louis; Summer Camps for Boys, Review of Reviews, Vol. 21, June, 1900.

are described as having a distinctly religious tone. Bible Study, camp duties, outdoor sports, occupied the mornings; "a general good time" filled the afternoons; swimming and canoeing played a big part; then at night a campfire with songs, hymns, and a talk on a religious topic closed the day. Counselors were usually college men, and generally specialists in some kind of activity. These camps ran from one to four weeks and at an expense of about fifty cents a day to each boy. Many such camps were found in New York and New England, but they were also scattered throughout the South and West.

The third group of camps he described as the private camps for the sons of well-to-do families. In these the expenses for eight or nine weeks averaged about $150.00 per camper. Trips of from one to ten days were taken and more equipment was available.

From the brief sketches that have been given it must be seen that the summer camp has not sprung from any one source. Here a man with an idea of physical culture, there another with a pastoral affection, then one with thrift and self-reliance, another with a great love of nature, others with strong desires for evangelism, another who unknowingly longed to break the bonds of formalized schooling—all with a powerful sympathy and understanding of the needs of boyhood; from these varied ideas, impulses and efforts there came into being the movement for organized camping.

CHAPTER II

THE PERIOD OF EXPANSION

Although the last two decades of the nineteenth century saw the beginnings and foundation work of the summer camp movement, the first quarter of the twentieth century saw its truly remarkable expansion and growth. By 1900 the summer camp for boys had proven so successful and so interesting that people were beginning to question if some such experience might not also be suitable for the sisters of these boys. As early as 1892 Camp Arey, Pioneer Private Camp of New York State, ran a four weeks' period for girls in addition to its regular season for boys. Mr. and Mrs. Luther Gulick had pioneered in a small way as early as 1888 with their own family camp, inviting other girls to join them. In 1902 Miss Laura Mattoon established Camp Kehonka for girls at Wolfboro, New Hampshire, and the girls' camp movement was launched. While Miss Mattoon's camp is the oldest existing camp for girls, other pioneer camps were: Camp Pineland, 1902; Camp Barnard, 1903; Camp Quansit, 1905; Camp Aloha, 1905; Ma-Mo-Da-Yo, 1907; and Camp Oneka, 1907. Still others followed during the next decade, although little was published about girls' camps for several years.

Concerning boys' camps, Dr. Talbot wrote as early as 1905:

> The ever growing revolt against the tyranny of modern city life has found expression for boys in summer camping. Where twenty years ago there were three camps for boys and ten years ago there were three score, there are now several hundred. Even in 1901 the Boys Department of the Y. M. C. A. reported 167 camps with 4,327 campers. Last year there were more than three hundred camps and more than eight thousand campers. Besides these there are mission camps, city settlement camps, charity camps, school camps and organized private camps, at least two hundred of them. . . . Their increase is so constant and normal and democratic that it has become a general movement in education, and not a "fad."[1]

Dr. Talbot described the camps as having a daily schedule of activities, offering opportunities for water sports, athletics, fishing, dramatics, camp chores, nature lore, long tramps for "roughing it," and such handicraft as making boat paddles. Sunday was a day of "Talks and teaching to constitute a clearing house of mental and moral doubts and hesitations." Health was emphasized and the social training from living intimately with the adult directors and leaders was highly valued. Camps were considered democratic in that rich and poor look very much alike dressed "with trunks." Discipline was not considered a problem because "Boys behave better when they have beautiful views to look at." Dr. Talbot also said that while "boys of 18 to 20 may be good leaders in sports" they were not good counselors. "Counselors

[1]Talbot, W. T.; Summer Camps for Boys; Worlds Work, Vol. 10, May, 1905.

should all be grown men, preferably college graduates," he said. From this we see that some Camp Directors were even then setting up standards regarding counselors and purposes of camp activity along lines which the movement has since progressed.

Camping Recognized as Educational

Two movements, which have served to make the schools more truly educational in the sense of training the whole child, had their beginning just as the summer camp movement started rapid growth. They were physical education and manual training classes. Whether organized camping led to the beginning of these activities or whether both grew out of a common background of influence would be hard to determine; probably they exerted a mutual influence upon each other. At any rate Luther Gulick, who introduced the system of physical education into Public schools of New York about 1902 was a pioneer of the camping movement. Calvin Lewis of the Brooklyn Manual Training High School wrote in 1905 that "Educators seem recently to have learned that the body as well as the brain must be trained and that not all knowledge emanates from books."[2] He described Dr. Gulick's three years of Physical Education work, mentioning gymnasiums, athletic fields, forms of exercise, tracks, and physical culture—"even in elementary schools." All this, however, he considered but "a substitute for natural conditions."

He wrote:

> Summer camps for boys constitute a new but rapidly growing feature of American Education. A generation ago they were rare. Few if any date back twenty years and not many are ten years old. During the past decade camps have sprung up all over the country, and aside from being a mere convenience they are coming to be regarded as a valuable part of a city boy's education.
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> This recent rapid growth seems to be the result of two things in the modern city educational scheme: One the strong set toward better physical development; the other the awakened interest in Nature Study. It is here that the summer camp steps in and offers the opportunity that every boy longs for—to be in the open air, to tramp and swim and angle and sleep out of doors; no artificial restrictions of dress or society to hamper him. No needlessly severe or demoralizing lax discipline menaces his respect for authority. No late hours or unsubstantial diet retards his growth. Here is a boy's paradise where he can get every good thing out of life and where he is removed from most of its evils. He is given the means of enjoying every wholesome sport; he grows big and brown and strong; he is with a lot of carefully chosen associates, who like to do and do and do, what he wants to do; he eats regularly plenty of wholesome food and gets a full quota of open air sleep; he learns a hundred secrets of nature that books could never reveal; his mind kept constantly alert by his new surroundings and experiences grows stronger and more active; he is under the influence of supervisors and friends who do what is right and abjure what is wrong and he learns to love the one and despise the other.[3]

Does not the above quotation present quite an idealistic picture of the summer camp? We catch not a glimpse of the critical study of the

[2] Lewis, Calvin, Camps; Outlook, Vol. 80, June, 1905, p. 378.
[3] *Ibid.*

results of camp life that is making camp leaders today more modest and more careful in their claims. But Mr. Lewis was writing in a popular magazine article so he made it a sales talk for camping. Further on he pointed out certain advantages to parents, saying, "The nerve-racking responsibility of caring for the youngsters may be shifted to safe shoulders, the parents relieved, and the boy delighted." He thought that the lesson of camping had come slow as all things do in education, but that "enterprising teachers and lovers of boys have found camps to be a source of help, health, and profit," and that, "undoubtedly they have come to stay and they deserve to." Here we see reasons set forth for camp life as not only a release from city environment, but for physical development, relief of parental responsibility, and nature study.

It may be said that the pioneers in camping responded to some felt need in their situation without being conscious of its implications, but as experience in this type of life increased, many reasons for it were formulated. Its benefits were more and more analyzed and described.

Genetic Psychology and the Camping Idea

The next suggestion that summer camp experiences were desirable came from the field of psychology. In 1904 Dr. G. Stanley Hall's monumental work "Adolescence" was published. He set forth in much detail the theory that the individual recapitulates the experience of the race in its various stages of evolution, and undertook to show how necessary it is for the individual to live out and give some expression to the instincts that were natural to each period of his existence. This theory implies that the period of childhood corresponds somewhat to that of savagery in the race and hence the child needs to be brought up in a more or less primitive environment where he can live and give expression to his savage instincts and thus get them out of his system.

In his introduction to "Adolescence" Dr. Hall stated the theory thus:

> The child revels in savagery, and if its tribal, predatory, hunting, fishing, fighting, roving, idle, playing proclivities could be indulged in the country, and under conditions that now, alas! seem hopelessly ideal, they could conceivably be so organized and directed as to be far more humanistic and liberal, than all that the best modern school can provide.
>
> These nativistic and more or less feral instincts can and should be fed and formed. The deep and strong cravings in the individual to revive the ancestral experiences and occupations of the race can and must be met, at least in a secondary and vicarious way, by tales of the heroic virtues the child can appreciate, and these proxy experiences should make up by variety and extent what they lack in intensity. . . . So, too, in our urbanized hothouse life, that tends to ripen everything before its time, we must teach nature. . . . But we must not in so doing wean still more from, but perpetually incite to visit field, forest, hill, shore, the water, flowers, animals, the true homes of childhood in this wild undomesticated stage from which modern conditions have kidnaped and transported him. These two staples, stories and nature, by these informal methods of home and the environment constitute fundamental education.[4]

[4] Hall, G. Stanley, Adolescence; Introduction, p. xi.

This recapitulation theory, widely studied and acted upon by boys' workers during the next two decades, had a marked influence on the leaders of camps. Dr. Hall was frequently quoted by Camp Directors who were urging the values of the summer camp for boys and girls. This gave still further impetus to the motivation of campers toward plenty of "roughing-it." This trend was in evidence very soon after publication of the psychologist's two big volumes. We find it running through an article by Dr. W. H. Kinnicutt, a physical director of the Y. M. C. A. in Cleveland, Ohio, published just two years later.

This writer said: "Great Men came from the country. . . . Nothing can compensate for the loss of acquaintance and experience with out of doors. It involves more than health; it comprehends that intuitive sense of nature's purpose in the world, that of which school training is but the supplement."[5] He held that travel was too expensive; that gymnasiums and playgrounds were just fair substitutes and the school was to instruct the mind; "but for the inspiration, the breadth of vision, the refinement of eye and ear which contact with nature brings there is no substitute."

He accepted Dr. Hall's theory of recapitulation.

> No other form of recreation is so attractive to the natural boy as "camping out"; he loves to enjoy nature at first hand by "roughing it." . . . He does not know or care that he is proving the law of natural reversion and recalling racial experience—he just wants to break loose from his cultured environment and throw himself into the arms of Mother Nature. . . . Fortunate the parent whose child proves that the racial instinct is not all bred out of him.
>
> The great fundamental lessons of life are to be gained by experience, by absorption rather than by precept. The modern system of education of the city suffers because of the pupil's lack of foundation in physical experience. . . . The wisely conducted summer camp is the invaluable opportunity for the city-reared boy to establish himself in the knowledge which only nature can reveal. In the very fact that the education is unconsciously gained lies its power. . . . Nature's method is that of least resistance—gaining knowledge as the snowball gains bulk by rolling.
>
> The principles of primitive society pervade the camp. "What is my share of the work?" is the cordial question. Procuring firewood, carrying water, cooking meals, airing bedding, washing dishes, ditching tents, burying refuse, all furnish ample answer. . . . The shirker soon finds himself on the outside of the fun, for the fun of camp is active—it is in doing things. He with the selfish taint soon finds that the more he gets the less he enjoys. . . . The levelling and regulating influences of a boys camp upon personality is often only short of miraculous. . . . A principle not to be overlooked is this: The morale of the camp depends on the work being done by the boys themselves—not by hired help.[6]

As a further evidence of this man's belief in the value to campers of difficult experiences we quote: "Several for self-discipline inured themselves to sleeping on the floor rolled in their blankets. Sunburn was endured with fortitude, and every conceivable discomfort was sought which would test the individual's endurance of hardship."

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[5] Kinnicutt, W. H., M. D. The School in the Camp, Outlook, Vol. 83, 1906, p. 706.

[6] *Ibid.*

But in contrast to Dr. Kinnicutt, who criticized the school system, we find at the same time there were school minded men conducting camps. These men did not feel that camp was more educational than the school, but that its main function was to make the school term more productive. They too quoted Dr. Hall's theory of instincts and thought they had found in camping a way to meet the needs of boys in play and recreation. Tutoring in summer camps, they did not approve, but rather rest and recreation "to fit the boys for the winter's schooling; everything else is subsidiary." "A chief object of camp," they said, "is to keep the boys out of doors and engaged in some clean healthful occupation, whether athletics, walking, fishing, tramping in the woods and meadows"—with a long trip of 50 to 75 miles for a week of "roughing it," or a minstrel show or sometimes a play. These men summed up their views of camping by saying that "A summer camp is in many ways like a boarding school without any lessons," but "the counselors must rule by example and constant watchfulness and care rather than dignified strictness. . . . The good and comfort of all must prevail. . . . The great thing in camp life for a boy is the knowledge of other boys and the knowledge of nature."[7]

Certainly there was much variation in camps; some of the tutoring camps were practically outdoor summer schools. Yet even the school men quoted above were aware that a different type of discipline from the regimentation of school was necessary if camping was to be a worthwhile experience. The adult must not stand on his "dignity" if he would be a camp counselor. It appears that nearly all the camps had at least one principle in common for handling boys in camp: to "keep them full and keep them tired."

Here is the way Carlyle Ellis stated it in 1913:

> Let them have all the wholesome food they can consume and keep them so interestingly and actively occupied every minute of every day that there will be room for nothing but healthy growth and the zest for clean keen things.
>
> This camp life is the nearest thing imaginable to an ideal epitome of after life out in the world, with its demands and struggles and rewards, its need for self-discipline and self-improvement. If that is true, surely it is the nearest thing to a perfect system of education in existence, and so, being immeasurably different from virtually all the accepted and practiced systems of education, it is a very significant matter indeed.[8]

Summarizing somewhat, it may be said that the growth of camps which was quite slow at first became more rapid as results became evident in lives of boys. In earlier camps boys learned much through experience from the work of operating and constructing the camp equipment and desired furniture for every-day living. Few camps built equipment of a permanent nature, and many of them changed sites from year to year so that much of the idea of the camping trip remained. Organization was very loosely arranged to suit the daily needs.

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[7] Mulford, W. M. and R. J.; The Call of the Camp; Outlook, Vol. 95, May, 1910, p. 179.

[8] Ellis, Carlyle; Young America in Camp; Everybody's, Vol. 28, June, 1913, p. 723.

By 1900 there were a few camp directors with several years of experience, who had come to select from the variety of ways of doing things certain ones which seemed to them "best ways." More organization, more permanent locations, more equipment, larger numbers of campers, more durable buildings and a larger variety of activities resulted.

The first magazine articles about camps were chiefly description;[9] but the next step seemed to be to rationalize camping and to create in the public mind some sort of idea of what camp life should do for boys and girls. A sort of "sales-talk" was evident in magazine articles. They were no longer merely telling what was done, but assigned purposes and values for the various experiences of camp life. The early purposes of adventure and recreation had been modified by the ideas of physical education, manual training and nature study. For many, the camp did not exist for its own sake, but as a means of making the child fit for getting most from his school year. The influence of Stanley Hall was strongly in favor of the summer camp and influenced it toward a rugged primitive expression. Nowhere else could boys so well be little savages, work out their savage instincts, and develop the savage virtues as in camp.

In 1910 the Camp Directors Association was organized and from that time we have some real organization of the movement, although at no time has this organization had a sufficiently high percentage of the camp people in its membership to really speak for the entire camping movement. The Association did begin to hold conferences for sharing of experiences and from this beginning has developed a continuous study of camping—purposes, objectives, and activities.

In a magazine article in 1912 camp was presented for the first time, not in generalized rationalizations of purpose, nor in descriptions of group activity, but in actual descriptions of what had happened in the lives of individual campers; such as, changes in attitudes and in personality traits. It pictures a girl who had been to camp and had learned how to enjoy doing the work of caring for herself as part of the camp community, coming back taking the place of a maid in her wealthy home to find the happiness of "being needed." Likewise a boy who had been "hard to manage," after his summer in camp served notice on his parents that he wanted his week-ends off so he could go to the woods and teach other boys how to have a good time and invited his tutor to accompany him. "This boy and this girl," said the writers, "are typical children. The boy, needing with all a boy's being, the joy that comes from experiment and plans initiated by himself, 'broke out' periodically in ways that made him the despair of private schools, tutors, and parents."[10] But in camp life he found what he longed for and became a different person. The change in method also stated in this article is especially noticeable in the emphasis it places upon craftwork and things for one to plan and do with his hands.

[9]See Chapter I.

[10]Gulick, L. H. and Patton, Grace; The "Why" of Summer Camps for Boys and Girls; Good Housekeeping, Vol. 54, 1912, p. 825.

"It is in providing this craft work," declared the writers, "that the modern camp differs from the old-fashioned camp. But bathing, boating, all water sports, tramping and outdoor activities of every kind are really on a new basis and all of them under the supervision of someone competent to teach"[11]

Although most camps have broadened the lines of activity and some of them are becoming careful to select counselors who are trained and mature, much camping has always been done on the "old-fashioned" basis. In 1931 the writer met a young man who had previously been a camper with him, but who at the time was serving as a counselor in a large boys' camp operated by a denominational Assembly. This camp was advertised as modern in its program, but the young man was disappointed to find practically no attempt to offer boys anything but sports and hiking. No attempt at crafts, or other means for providing new interests and skills, was being made.

In searching the periodical literature of the period, another article was noted which valued camping because of its correction of objectionable personal traits. This article said of a boy who had always run from his difficulties that in camp,

he stays to face everything. His fellows come to know exactly what manner of boy he is. Best of all he comes to know what he is himself. . . . First his campmates will compel him to observe the tenets of democracy; next he will see that it is one of the first laws of a normal life and there will be no more of the snob in him. The individuality of the boy is given large expression. There are innumerable things he can do, each of which has in it an opportunity for the exercise of inventiveness and the play of imagination. No day's program is laid down so rigidly that there is not a place for the unexpected.[12]

Although some observation of the changes in individuals is indicated by such an article, there is no recognition of the fact that not all individuals will react toward these groups and situations thus constructively; that individual study and guidance is needed for many boys and girls in order to aid them in making proper adjustments.

Woodcraft and Pioneering Organizations for Youth

Before going further it is necessary to give consideration to another set of movements which emphasized primitive and outdoor life. History of these movements has developed about the names of four men: Ernest Thompson Seton, Sir Robert Baden-Powell, Daniel Carter Beard, and James E. West. Woodcraft originated in America out of the experience of Mr. Seton. Scouting was suggested to General Baden-Powell by his experiences in South Africa during the Boer War and was later worked out in England. For a time in America both movements were united around the personality of Mr. Seton. He described the origin of the Woodcraft idea in the 20th edition of the "Birch Bark Roll":

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[11] *Ibid.*

[12] Macfarlane, Peter; Schools of Fun and Fellowship; Good Housekeeping, Vol. 58, 1914, p. 584.

The Woodcraft idea has possessed me all my life. In 1875 when I was a boy of 14, I founded in Toronto a "Robin Hood Club" whose object was to practice outdoor life, combining the woodcraft of Robin Hood and of Leather Stocking. Among other things its rangers were to use only bows as weapons and abstain from use of matches in fire lighting. The club did not last long but the dream never left me and from time to time I made attempts to realize it.[13]

In 1902 Mr. Seton began to write and publish in magazines his outlines for the organization of the Woodcraft Indians and several tribes were organized. The same year the first edition of the Birch Bark Roll was published. When the Scout Movement began to take form in England a few years later Mr. Seton visited England and made his contribution to Scouting. He became head of a committee to organize the Boy Scout work in America in 1910.

But before the founding of the national movement in 1910 Scouting had been widely introduced into America through the work and organization of the Young Men's Christian Association. In 1908 and 1909 it was introduced into some of the Y. M. C. A. Camps and troops of Scouts were being organized in several city Associations. In "Association Boys" for December, 1909, appeared a notice containing this paragraph:

Scouting For Boys, by Lieutenant-General Baden-Powell, C. B., furnishes three hundred pages of suggestive hints, many of which can be appropriated by almost any kind of organization for boys in their teens. It is reported that over three hundred thousand boys in England are already enlisted in "The Boy Scouts." Our Association Press has sent to England for a shipment of these books (forty cents each) with the hope that not only Boys Work Secretaries but teachers in Boys' Bible Classes and leaders of groups of boys both in the Association and out, may take advantage of as much of the scouting idea as may appeal to them.[14]

The Y. M. C. A. Camps had already been using much of the material of the Woodcraft Indians for in 1905 the June issue of Association Boys carried the "Laws of the Seton Indians" with this introductory paragraph:

The Seton Indians have been organized to give young people the advantages of camp life without its dangers. The Indian form was adopted because its picturesqueness gives such a hold on boys; it makes them self-governing; it is appropriate to outdoor life; it gives definite things to do in the woods, and it is so plastic that it may be engrafted on any other organized mode of camping, to any desired extent, in whole or in part.[15]

We find pictures and written accounts of the introduction of Scouting into Y. M. C. A. Camps in the June, 1910, issue of Association Boys. H. W. Gibson writing of "Scouting at Camps Becket and Durrell," where Scouting had been a part of the program for two years previous, said:

We have found the scoutcraft to be a most excellent thing for our camps and expect to do more of it this year than last. There were thirty boys at Camp Durrell and twenty-three at Camp Becket who won the emblems for their sweaters (Swastikas) for proficiency in Scouting. . . . I am very enthusiastic over the Scout

[13]Seton, E. T.; Birch Bark Roll, 20th Edition, p. ix.
[14]Association Boys; December, 1909, Vol. 8, p. 325.
[15]Association Boys, June, 1905; Vol. 4, p. 99.

idea, and believe that patrols and troops should be organized in all our Associations.[16]

We find that it was the avowed purpose of the Y. M. C. A. Boys' Workers to promote the Scout Movement as much as possible. In the same issue of their magazine several of these men described the experiences they have had in organizing and introducing Scouting to boys. Taylor Statten, then Boys' Secretary of the Toronto Association, said:

> While racking our brains for some scheme which would divide our membership into small groups under adult leadership and also furnish an honor system of character development with sufficient incentive to induce boys to take a live interest, we came across a copy of *Scouting For Boys*. Here was a scheme which not only embodied the group plan and honor system, but was so simple and elastic that it might easily be adapted to our work. However, when it was first presented to our boys' cabinet, it was received with much ridicule and finally voted down. These older boys thought it savored too much of the "tin soldier" idea. . . . The cabinet was unanimous on the decision that we should introduce what would be known as the group plan of the honor system of character development. . . . During the season thirty-two groups were organized. The most successful have been the three which voted that they would become Boy Scouts and followed the book. Bible Study was made one of the prominent features, and the fifth Toronto Troop of Y. M. C. A. Boy Scouts captured our local Bible Study Cup for the past season.[17]

Since hiking and camping trips were a part of the program of Boy Scout Troops, as the Scouting movement grew and spread it became the means of introducing more and more people to the idea of camping and gave a real impetus to the summer camp movement—so much so that any group of boys out hiking or camping are apt to be spoken of as "Boy Scouts." Boy Scout camps were at first very primitive, and usually quite temporary both as to sites and equipment. More recently some of the larger city councils have established camps on permanent sites and with good buildings and excellent equipment for all kinds of camping activities.

Rise of Girls' Organizations

Dr. and Mrs. Luther Gulick founded the Camp-Fire Girls in 1911. This organization placed large emphasis on home-making activities, physical development and outdoor life. Their Watchwords are: Work, Health, Love. The Girls Guides, modelled after the Boy Scout organization, had already been organized in England, when in 1912 the first troop of Girl Scouts was organized in Savannah, Georgia. These organizations, together with the Girl Reserves, the adolescent division of the Young Women's Christian Association, have been the chief means of extending the opportunities of camping and outdoor life to large numbers of girls.

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[16]Association Boys; June, 1910, Vol. 9, p. 89.

[17]*Ibid.*

Camping Adopted by Leisure Time Agencies

Settlements and Boys' Clubs also became interested in providing the advantages of camping for children of the poor, but this type of camp was not widespread before the World War. A few projects have been described in periodical literature. One article tells the story of a Boys' Club in San Francisco where a group of boys were organized for a six weeks' trip to the country each summer from 1903 to 1906. They worked part time for fruit-growers and earned enough to pay the expenses of their camp and trip.[18] There were other self-support projects like this. Miss Woods, Headworker at South-End House, Boston, describes two such projects conducted by that House and one by Hale House.[19] One was carried on for several years by organizing the boys as caddies for a summer resort golf club; the boys camped and earned their own expenses. Camp Hale was more on the order of what came to be called the "Fresh Air Camp." It was considered a social experiment at that time. Located on Asquam Lake it was said that it neither emphasized awards nor a fixed program of activity at a time (1911) when these were coming into considerable practice.

By 1915 the summer camp movement seems to have pretty well compassed America and gone out with our missionaries to other lands. In "American Youth" for October, 1913, we find J. C. Clark, a Boys' Work Secretary of the Y. M. C. A., describing the first boys' camp to be held in China.

While the summer camp was becoming an organized movement in America, in Europe where the school calendar comprised the entire year with rather brief holiday vacations now and then, the outdoor movement took the form of camping out on week-ends or holiday hiking trips. Dr. Joaquin Miller of the World's Alliance of Young Men's Christian Associations, Geneva, Switzerland, in 1931 translated a statement from Pfarrer Udo Smidt, General Secretary of the German Hi-Y Movement, as follows:

> The 14th Report of the National Committee of Hi-Y Work, published in 1910, says on page 22: "Hiking and camping have from the very beginning been intimately related to our Hi-Y life. As early as 1883 some ten Hi-Y boys undertook a hike to Freimersheim on the Rhine. At Easter, 1884, the first real five days holiday-camp took place in Freimersheim again, at which nearly twenty Hi-Y boys from Berlin, Eberfeld, Gutersloh, Bonn, Duisburg and Krefeld participated. Those days were so much enjoyed that in the same year during the autumn holidays another trip with about an equal number of participants . . . was undertaken to the same place. The year 1885 shows a similar picture. In 1886 a hiking trip to Bethel near Bielefeld was undertaken, where the famous Sanatoriums of Pastor Bodelschwingh offered hospitality. A wonderful trip was made from there through the Teutoburger Wald (Teutoberg Forest) to the Hermannsdenkmal."

Dr. Miller's comment is:

> You will see from this statement that in German youth circles, hiking was from the beginning combined with camping, though not in the sense of having regular

[18] Charities, Vol. 17, 1906, p. 131.
[19] Survey, Vol. 27, October 7, 1911, p. 969.

summer camps. This latter type of camping became a real factor of Y. M. C. A. work only after the war, at the time when the German Youth Movement was at its height. In 1920 the Y. M. C. A. started in Saarow, near Berlin, the first great summer camp, and since then camps are regularly held in all parts of Germany and in all branches of the work, so that it is now quite a common feature of German Association Programme.[20]

These statements make clear the difference in the development of camping in Europe and America.

Influence of the World War on Camping

The World War was another factor influencing the camping movement in America; it brought more Americans under military training than ever before and turned the thought of many people in that direction. Truly, there was not much in the life of the big cantonments that resembled life in a summer camp, but there came to be a trend toward military training and drill which distinctly affected camp programs. This influence grew in strength after the war with the development of the Citizens' Military Training Camps which were open to youth. There had long been some military camps established by military schools. Culver established its Indiana Summer Schools as early as 1902. The War tended to popularize this type of camp for the next decade.

One of the men who threw his influence against the militarization of boys in camps was a psychologist who for many years conducted a camp which he started for experimental purposes studying the development of boy life through the camp. His early experimentation is interesting for its own sake as well as for a background for his later conclusions. According to a description published in 1916,[21] Chas. K. Taylor, as an experiment in applied psychology with especial interest in the relation of educational methods to character development, founded Camp Penn in 1907 on Vulcan Island in Lake Champlain. He selected his campers from families of the rich, and placed them in camp to do most of the work for themselves after the fashion of Ernest Balch. Although he hired dishwashers and cooks, the boys served tables and were required to wash towels and stockings at least. The motto of the camp was said to be, "Do it yourself."

Some of the description may well be quoted: "The first day the boy arrives he is confronted with the necessity of putting up his own tent, flooring it, making his own cot, and any other camp furniture that is desired or needed. His amusements and occupations are largely of his own choice and devising—though under competent instruction and unobtrusive suggestion." Such a scheme is made possible by location of the camp on a five hundred acre island, rocky and wooded in such fashion that the camp is readily divided into small groups, each with a distinct camp site.

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[20]Document No. 2.

[21]Foster, Thomas; Making Men; Outing, Vol. 67, January, 1916, p. 389.

The article continues:

There are a large number of possible recreations . . . and each boy chooses his own recreation and follows it in his own way, subject to the necessary advice from his counselor and receiving as little help as possible. So far as possible Mr. Taylor avoids the appearance of a set program for the day's work. A set routine too often destroys initiative and self-reliance. In the morning the boys follow their own bent, botanizing and such like, but the counselor is responsible for his group. . . . Many activities in the camp have come through the initiative and vote of the boys themselves.

Individual tents are probably the most comfortable and tastefully equipped of any in the country, despite the fact that all this is left entirely to the judgment and constructive ability of the group themselves—or perhaps for that very reason. . . . The washing of stockings may not be the key to success in life, but it is an excellent corrective of the spirit of helpless indifference. Also you cannot wash your stockings and still be conceited. . . . Few boys learn to do a mean job gracefully.

Concerning the discipline we are told:

Each boy knows from the outset that downright disobedience means instant dismissal. The discipline, while for the most part unseen, is very definite. Forty boys busy at work and play exercise a compelling influence upon each other which is far superior to that of any orders from higher up.[22]

In this camp there seems to have been so much of freedom and initiative for the individual camper, that one begins to wonder if this camp director was not ahead of his day, and then he comes upon a few paragraphs where he finds that this so-called initiative and self-reliance must be stimulated by a series of awards to be given at the end of the camp season.

Mr. Taylor gave his own views that camping is for all-round development, particularly to develop "self-reliance, resourcefulness, initiative, a pride in self-help, and an ability to construct and do things with one's own hands." He criticized the average camp for "The average camp encourages baseball, swimming, boating, and even 'hikes.' All that it expects to do is to keep the boys well fed, out of mischief, and sufficiently amused, and to send the boys home at the end of the summer in good physical condition." This he said is worth while, but is far from realizing the finest possibilities of the experience.[23]

Although he was willing to use a short period of military drill each day—in this period when military drill was popular—for disciplinary purposes, Mr. Taylor wrote: "Folks who apply the machine like army idea to the younger generation do not understand the younger generation and they also miss very great opportunities for developing independence, resourcefulness and initiative."[24]

Immediately after the War, however, we find military training being forced upon the boys of many of our city high schools and being adopted by a number of summer camps. The first Public School Camp, Camp Roosevelt, was founded by Capt. F. L. Beale, U. S. A., who was

[22] *Ibid.*

[23] Taylor, C. K.; When Boys Go Camping; Independent, Vol. 90, April, 1917, p. 68.

[24] Taylor, C. K.; Training Young America; Outlook, Vol. 119, May, 1918, p. 107.

Supervisor of Military Training and Physical Education for Chicago High Schools. Military training was proposed and defended largely on the ground that it was a form of physical education, but Capt. Beale went further. "He believes that the only sure way of making good citizens of our boys is to imbue in them at an early age, a love of country and respect for American Institutions and constituted authority."[25]

Camp Roosevelt, planned by Capt. Beale, who secured most of the equipment from the War Department, was held under the auspices of the city board of education and was backed by an association of business men. It carried a combination of three sections for different age groups: a scouteraft section for younger boys; a summer school section for those who desired school work or tutoring; and an R. O. T. C. section for older boys. The program consisted of military drills, sports, entertainments, lectures, and camp fires. The War Department was reported by the same writer to have adopted the plan of the R. O. T. C. section of this camp for its summer citizens' training camps open to men as well as older boys.

Strongly opposing the government's policy of thus militarizing boys along with men in the Citizens' Military Training Camps, Mr. Taylor set forth in 1922 as a description of an imaginary camp, his idea of a substitute which he believed far more suitable for older boys. In this camp for boys 16 to 18 years of age he proposed to reduce the military drill to about thirty minutes a day and to devote more time to physical training and real camp projects of building things, of sports, map-making, first aid, signalling, and with individual instruction in sex hygiene. He suggested that as a general rule nothing should be done for a boy that he could do for himself—nothing provided that he could readily make. The game would be to do as little teaching as possible, but to show the boys models, sketches, or even photographs, and then leave them to carry out their ideas in their own way. Certainly no one would "stand over these youngsters and merely order them to do this and that and so do all the work mechanically" as is the custom in military fashion. Profanity would disappear from the camp because the officers would be teachers or scoutmasters (who knew some military skills) who did not use profanity and the boys admiring these men would not wish to use it either. He drew a strong contrast with the regular military camp: "We wish to develop resourcefulness and initiative. The usual military machine applied to boys at the formative age tends to destroy both. The most militaristic nations of Europe knew better than to make automata of adolescent boys."[26]

Still many adolescent boys manage to attend these War Department camps each summer. There are also many private camps operated on a military plan, and patronized by a large group of parents. While these are probably less objectionable, they are using a mass type of

[25]Camp Roosevelt; Playground, Vol. 14, p. 685.

[26]Taylor, Charles K.; A Boys Camp of Tomorrow: The Outlook, Vol. 130, January 18, 1922, p. 105.

educational procedure, which is contrary to progressive educational principles.

Special Types of Camps

Three other types of camps have had most of their growth since the War—the Charity Fresh Air Camps, the Municipal Health and Recreation Camps, and the 4-H Club or Agricultural Training Camps. These types are still increasing in number and in the size of the groups accommodated. The "Fresh-Air Camp," so different from the "Fresh-Air Homes" which charity organizations established as forerunners of these camps as early as 1872 is the type of outing which is distinctly camping. Some of these older organizations; "Life's Fresh-Air Fund," for example, have turned to this type of work.[27] In many cities newspapers have sponsored Fresh-Air Camps for needy children and solicited money from their subscribers and the general public to provide for one or more weeks of camping for underprivileged boys and girls. An interesting study has been made of the change from the former "country outing" to the Fresh-Air Camp plan. Not only health and recreation are now provided for needy children, but these outings are often organized as progressive educational experiences. Several charitable agencies of the Metropolitan area of New York City are cooperating in their support and administration.[28]

The health and recreation camps established and conducted by municipal departments of recreation are part of their playground and park program, but outside the city itself. Los Angeles, California, was a pioneer in this field. From their early demonstrations of value, these camps are also tending to become widespread. They are usually conducted so that boys and girls may stay for longer or shorter periods depending upon their means or convenience. These camps are conducted and supervised by a staff which is selected and paid by the Recreation Departments.

We may wonder why rural boys and girls go camping when their lives are spent in the country and quite close to nature. According to Miss Gertrude Warren, there are good educational reasons for the camps—even for farm boys and girls:

> The farm boy or girl enjoys great natural advantages in country surroundings; and one kind of work, after all, is as satisfactory as another if you are suited to it; but between the length of time required each day for farm work, the distance from one farm to another, and the fact that both field work and the housekeeping tasks often tire the muscles, the habit of playing together is not formed as readily by the country boys and girls as by those who are thrown more frequently together.[29]

While the programs of these camps are organized primarily about a sharing of experiences of farm work and learning from demonstra-

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[27] Sharp, L. B.; Education and the Summer Camp, 1930, Chapter I.

[28] *Ibid.*

[29] Warren, Gertrude; Summer Camps for 4-H Clubs; St. Nicholas, Vol. 52, July, 1925, p. 918.

tions by experts, the chance for play and fellowship doubtless brings the greatest of value to the lives of rural campers.

Another type of so-called camp has sprung up, the "Auto-Tourist Camp," but since it seems to be most frequently a kind of business in competition with the hotel, we shall not discuss it at length. Whether or not it is wielding an influence upon progressive education, this kind of camp is widely distributed and advertised along the highways and is an indication of the high degree of mobility of the American population and of their penchant for travel. Economy and freedom from the crowded, noisy streets which surround city hotels may also account for its popularity.

Camping and Public Schools

While Mr. Sargent and others are predicting that summer camps will eventually be taken over by the schools and be tax-supported,[30] it may be of interest to know that such a plan was proposed for boys' camps as early as 1917. Much attention was then being given to developing manhood and citizenship because our nation was looking to her man power while preparing to take her place upon European battlefields. That may have suggested that if we could find so much to spend upon training in case of war that we should be able to make a much larger expenditure on training our youth for peaceful citizenship. The man who made the proposal was J. Madison Taylor of Temple University. He said: "My proposition is that each state shall provide, as part of its educational system, vacation camps for boys."[31]

Explaining his proposal in detail, he held the ages of 13, 14, and 15 to be the desirable years since these were the best years for "moulding plastic youth." He wanted nothing military, but vacation camps of two months each for three years for all boys, replacing the military training found in so many European countries. He aimed at health, growth, character, and patriotic citizenship, through competitions, sports, games, team work, group spirit, nature study, leadership, knowledge and skills, and the turning of surplus energy toward constructive channels. He was most enthusiastic about his plan:

> The vacation camp proposition has been endorsed as the best means in sight of providing for each and every boy at the critical period for making use of his powers—of bringing his plastic structures to full fruition. Thereby should eventuate a nation-wide supply of super-men. . . . To become a masterful man the boy must have encountered and overcome difficulties closely allied to those prevalent in pioneer days. . . . It is by and through the play instinct, the primal impulse to do, which long precedes (biologically) the reasoning on why or wherefore we do, that the best, cleanest, most accurate and most acceptable teaching can be impressed.[32]

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[30]Sargent, Porter; Summer Camps, 1931, p. 58.

[31]Taylor, J. Madison; Vacation Camps for all Boys; School and Society, Vol. 5, June 9, 1917, p. 680.

[32]*Ibid.*

Although he was thinking in terms of the old academic philosophy of "moulding" boys into super-men for a nation of doers rather than critical reasoners, his plan had merit in it. We have seen no attempt to put any such plan into operation in any state, but it represents vision of a need which some educators have recognized, but which few are now attempting to meet.

Nor can we be sure that it would have been a good thing to have adopted even a decade ago the proposal of making camping a part of state educational systems. Camping might have become so regimented and hedged about with standardized procedures that it would have been as far from the purposes of the man who suggested it as the school system it was intended to supplement, and probably almost as futile.

At any rate Mr. Taylor's proposal to expand camping was but little more visionary than that of a leading Young Men's Christian Association boys' worker who wrote of the Silver Bay Experimental Woodcraft Camp for training Camp Directors and Counselors in June, 1910:

> May we not look for the time when, instead of having one boys camp (for each Y. M. C. A.), we shall have twenty, thirty, or forty boys camps in a single city conducted by men trained for the purpose in our Associations? May we not even go further and predict the time when we shall have not scores but hundreds of camps for the boys of each of our larger cities? It is evident at a glance this can only come as men who are not camp experts, "professional camp leaders," if you will, turn their attention to training volunteer leaders who at first will take but small groups of boys in simple forms of camping until they demonstrate their ability to handle larger groups in more complicated camps. Someone has said that the best feature about some of our larger camps has been the small group parties which go off on side trips to rough it in the real old fashioned way.[33]

Whether this writer was visionary or over-enthusiastic or whether there has been undue educational lag among the boys' workers and volunteers, after three decades, that ideal is still far from being attained. It is still rather intriguing to think of the possibilities of the movement if a sufficient number of volunteer leaders could be enlisted and trained for the undertaking. Perhaps the Scouting organizations have made the greatest progress in that direction. The fact is that as our civilization has grown increasingly complex, the tendency has been away from volunteer work and toward a leadership of specialists in all kinds of social and educational work.

The Camp Movement Today

The best recent summary of the point to which the summer camp movement has grown seems to have been given in an address at Teachers College, Columbia University, March 17, 1930, and published in Camp Life of that month. I shall quote several paragraphs from Mr. Solomon's address without an attempt to verify the figures used:[34]

> The variety of types of camps is almost as great as the list of purposes that gave these camps birth. Some camps are operated solely for vacations, purely

[33]Robinson, E. M.; Association Boys, Vol. 9, June, 1910, p. 122.

[34]Solomon, Ben; Camping As A National Movement; Camp Life, Vol. 2, March, 1930, p. 14.

recreational, others are decidedly educative. There are camps for the teaching of one or more languages, for crippled children, for the very wealthy, for the very poor, for the underprivileged child. Some camps specialize in teaching music and dancing, while others known as fresh air camps are particularly operated to build up undernourished children and to improve their health.

In a general way we can chart and classify the various types of camps in America today. We have first the Junior Private Camps—generally owned by individuals and operated for profit. Twenty-one hundred of these camps care for approximately 100,000 campers and have staffs totalling 30,000 specially trained counselors. You are quite well acquainted with this type of camp. The largest number are boys' camps; then there are, of course, girls' camps, and also about 150 co-educational camps, mostly for very young children.

The next big division we might call the semi-public camps: Public insofar as they are financed by voluntary contributions from the public, from Community Chests, or public funds in general, but otherwise operated by private agencies. This type of organization operates 2,500 camps, cares for 750,000 children, and is staffed by 40,000 counselors. Included in this class would be Boy Scouts, Girl Scouts, Camp Fire Girls, Y. M. C. A., Y. W. C. A., Y. M. H. A., Y. W. H. A., fraternal orders, churches, social service organizations and the like. Although the number of these camps is only 400 in excess of the private, they contact nearly eight times as many children, first because the camps are generally larger, their per-camper weekly average is larger, and mostly because they take campers for short terms, one or two weeks, and therefore contact many new children every changing week.

Then we have what we might call the government or truly public camps; camps run by some division of the government, like the city, the county, the state, or Federal Government. These camps are largely supported by public funds and sometimes by taxes. They are staffed and operated by tax-paid public officials. We have about 300 municipal camps run by nearly 100 cities. Twenty-five hundred 4-H camps are part of an extension program of the Federal Department of Agriculture, county camps, state camps, state and national park camps, up to the sum total of 3,000 government camps, caring for 250,000 children and 30,000 staff.

Next we have the long list of private and organization camps for special purposes and there seem to be camps for quite a variety of purposes. . . . There are over 300 such camps for 30,000 children with staffs of specialists totalling 4,500.[35]

Mr. Solomon went on to list in addition to the above classifications, the student, industrial, adult camps with a total of over 400,000 persons, boys' clubs with 127 camps, and more than 80,000 campers. After mentioning 15,000 registered tourist camps with an estimated 3,000,000 camping motorists, he completed his figures at a total of 24,000 summer camps and about five million people who through them get some experience of outdoor life and some contact with nature each summer in America.

This movement has become so extensive that some have raised the question if America is not becoming "camp-crazy." It may be true that some of this trend toward camping is an expression of restlessness alone, but there must be real and satisfying values in the experiences themselves else camping would have passed as a fad and never lived on for such a period of expansion. Mr. Solomon would classify

[35] *Ibid.*

these values quite broadly as: "The recreational, the physical upbuilding, the character building, the educative and the spiritual." He believes that "in some way or other, everyone of these camps stresses or at least touches upon most of these values," and that "very often you can find the daily program so organized as to include all these values."[36]

While generalizations such as these tend to become mere abstractions, we shall in later chapters attempt to translate them into actual cases of the experiences of camps, camp directors, counselors and campers in actual situations. Enough to say here that through all its expansion the summer camp movement has been increasingly recognized as an educational force.

[36] *Ibid.*

CHAPTER III

THE SUMMER CAMP BECOMES ACADEMIC

Educationally the camp can be virgin soil. But something more is needed. To be free to move is one thing, to see where to go is quite another. Mere absence of academic restraint does not suffice. Society which surrounds and pervades the school can go also to the woods. A camp can be as conventional as a preparatory school. Most camps too much reflect the conventional outlook.[1]

Although camping started unfettered by schools, conventions and traditions, and was "virgin soil" as Dr. Kilpatrick has said, camps were run by members of society, and it was but natural that social conventions should creep in and become traditions, even in the natural primitive settings chosen for summer camps. Almost from the beginning we notice a struggle between ideas of primitive simplicity and those of stimulated competition and regimentation along lines formally fixed in advance of the camper's experience. In this chapter we shall trace this tendency through the statements of directors and leaders of camping, and in the first chapter of Part III it can be seen in operation in a camp which the writer observed for a decade.

Throughout the expansion period there was great emphasis on keeping the camper's time occupied to the limit and all kinds of competitive activities were introduced with the greatest variety of rewards and awards to stimulate and maintain interest in them at high pitch. Camp curricula often became so fixed that the summer program was written up in camp booklets and camp prospectuses; parents became interested in selecting the trophies and other awards they expected their boys to win; emotional upsets, bitterness, and disappointment sometimes resulted from failure to secure the coveted tokens.

There was, of course, great variety and at no time did all camps become extreme, either in rigidity of program and schedule nor in artificial stimulants to activity. Most camps were greatly enjoyed by the campers; for even if they did not afford the greatest freedom and simplicity of living possible, the worst of them were appreciated for what they omitted—hated books and lessons of the schoolroom; they simply could not be so strictly conventionalized as schools.

In fact the climax of the summer in camp could be quite thrilling and leave the camper with very pleasant memories, as some of the accounts indicate: "When it comes to the last week everyone remains in camp. Those are the big days of field and water sports, with a banquet at the end which is the climax of the summer. It is then that the trophies and prizes are awarded, including loving cups for tennis, walking, physical improvement, nature work, fishing, carpentry, the all-round good fellow, and others."[2]

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[1]Kilpatrick, W. H.; Foreword to Creative Camping by Joshua Lieberman, 1931, p. vi.

[2]Graham, Ralph; Camp Life for Boys; St. Nicholas, Vol. 44, May, 1917, p. 614.

This account definitely pictures the awarding of trophies as the climax of the summer. Another stresses definiteness of schedule with plenty of planning worked out well in advance of the time for execution. The program is definitely spoken of as "training" and one wonders whether it may have been recognized that such regimentation was a copy of military training: "You don't do things when you happen to, because they occur to you and you feel like doing them, and leave them out when you don't. From the minute the first bugle blows until you drop asleep to the sound of 'taps' your day is planned. . . . There were things we meant to do, and the day was planned so as to get them all in."[3]

The very growth in size of camps tended toward more formal methods. This was recognized by Dr. Geo. L. Meylan, professor of Physical Education at Columbia University, and first president of The Camp Directors' Association of America after the consolidation of that organization with the Directors of Girls' Camps, in 1924. He also felt that learning by doing was the educational feature of the summer camp; that the camp "deserves a permanent place in American education because of the large contribution it is making in the development of stalwart, upright and loyal citizens" and that it should be extended to all boys and girls as a part of their education. He made no allowance in his camp plans for any unoccupied leisure time. "The ideal situation," he said, "is where the mode of life is reduced to the simplest plan compatible with hygiene and comfort and where all work is done by campers, each contributing his share." He thought the pioneer camps achieved this, but that as they grew in size and as the program of activities expanded there was not time for such routine work, and that only the trips out of camp kept up this principle.

Dr. Meylan further pointed out that "The summer camp has more possibilities for social and moral training than the home, church or school because it combines all the advantages of these three agencies and other advantages which are characteristic of camp life; . . . great variety of interesting and wholesome activities which keep campers occupied and under supervision every moment of the day."[4]

Another camp director who maintained a fairly liberal point of view amid the more academic and intellectualistic philosophies of the period was Mrs. Gulick, Director of Camp Aloha, who in addressing the Recreation Congress at Atlantic City, New Jersey, October 17, 1924, set forth as basic standards of camp life: Attainment of health and health habits, character and good citizenship, joy and happiness or education for the use of leisure, a revaluing of the ways which people employ to secure leisure. For this purpose she suggested a program rigid enough to save time, yet flexible enough not to be irksome. She suggested that although the day must be planned the camper must learn to choose activities, and so the camper must ride the program and not

[3]Lansing, Marion Florence; Going Into Summer Training; St. Nicholas, Vol. 45, 1918, p. 829.

[4]Meylan, George L.; Playground, Vol. 18, 1924, p. 237.

feel herself a slave to it. Among things to be planned for, she gave organized sports and horsemanship place of secondary importance compared with food, sleep, rest hour, swimming, woodcraft, music, dramatics, Indian Lore, nature lore, and handicraft; but she would balance the day's program if possible. She said, "Self-expression is emphasized in craft-work in camps as against team expression in organized sports, and I believe each is entitled to a part of each day's program."

She also mentioned "many happy contests" and described "the camp chart of achievement." But she saw a relationship between education and living: "This delightful form of education must bring to every camp director satisfaction far beyond any possible material reward. The camp girl may hardly see why her glorious camp summer is called a period of education. Isn't this because living and education are one in camp life, while the average school girl finds it hard to connect her daily school work with practical everyday living? May not the camp movement in some degree help to connect the education in schools with everyday living for the practical youthful mind?"[5] Mrs. Gulick's address showed that she held a very liberal point of view; while adhering to contests, awards, and definitely planned programs, she realized that room must be left for girls to make choices, and that adventure and self-expression must be provided for in the planning.

Speaking before the same session of the Recreation Congress which Mrs. Gulick addressed, L. L. McDonald, director of the Department of Camping of the Boy Scouts of America, said:

> The rapid growth in camping for boys has been made possible because camp directors have had the courage to make their own programs to suit the desires as well as the needs of the boys. There is no compulsory law which requires boys to go camping. Enrollment depends entirely upon satisfied customers. For this reason camps of the early days when the principal appeal was that "they keep boys off the streets," and that the extraordinary hardships offered by these poorly manned and poorly equipped camps helped to work off "surplus energy" of boys, are forever things of the past. In the light of present day experience in camps carefully planned to produce positive rather than negative results, such camps have no place. . . . Program-making in its main essentials must be done far in advance of the opening dates of the camp, since selection of leadership, supplies and means of advertising are based on what campers are expected to do. Daily routine may be announced to the boys on the day of arrival.[6]

It would seem that this calls for a much more rigidly formulated program than was contemplated by Mrs. Gulick. An editorial paragraph in School Life, Oct., 1926, also presupposes some definiteness of schedule, yet with careful balancing of the elements in the camping curriculum:

> From the very beginning, the summer camp proved an excellent means not only for furnishing wholesome recreation, but also for providing educational work for children. The success of this work is largely attributed to the fact that the method of organization or management includes a well balanced schedule of work

[5]Gulick, Mrs. E. L.; Program Making for Girls' Camps; Playground, Vol. 19, p. 85.

[6]McDonald, L. L.; Program Making in Camps for Boys; Playground, Vol. 19, p. 89.

and play. Each camper must assume some responsibility and contribute something toward maintaining the camp.[7]

These latter statements, however, represent the thinking of leaders in the camp and educational movements after the tide was already beginning to turn; after the period of research and critical analysis of camp procedures was on its way, and after experiments were beginning to show that stereotyped procedures were probably destructive of the highest values of camping.

It may be of interest to trace the beginnings and growth of the use of artificial and extrinsic incentives to camp activities as well as conventionalized regulations for camp life. We have previously noted[8] that prizes were given in even the earliest of the pioneer camps. They seem to have been common to the schools of that day, and to have been taken along to camp as a matter of fact. But there were not whole systems worked out whereby all of camp life was subject to control by this means. They were more or less incidental to certain contests and competitions.

One of the early systems came in with the Woodcraft Indians. Certain ranks were to be attained and recognitions given when a certain number of achievements were completed. The scheme was planned in imitation of the ways of recognizing achievement in primitive tribes. While in primitive tribes no list of achievements for recognition was printed and kept before the group for selection, boys learned readily by what means status could be attained. With definite measures of achievement printed it became possible to treat them not so much as a way to recognize achievement in the ordinary course of living, as in the primitive tribe, but as tests to be passed by anyone ambitious to rise in rank. They might also easily be used to stimulate activity which would not otherwise be desired or undertaken.

When the Boy Scout Movement took over such a scheme and combined it with an honor plan suggested in part by the founder's military experience, a system was developed which, while not military, had many elements which were capable of being treated almost as rigidly. It was in some ways comparable to the graded school system in that one must memorize the materials, perhaps demonstrate a practical knowledge of them, and at any rate, pass the tests or examinations before being promoted to a higher rank. The philosophy underlying it was largely that of turning boys into citizens by a form of training, just as young men are turned into soldiers by military training. In either case stereotyped individuals may result.

Scouting received this mould from the conventionalized society of the day, and in turn through its spread, publicity, and popularity, became one of the chief agencies for formalizing camping and work with boys. There was, of course, some room to adapt the program to the growing boy. He was expected to "learn by doing," but most of what he was to do was prescribed for him. Uniform, insignia, badges of

[7]School Life, Vol. 12, October, 1926, p. 24.
[8]See Chapter I.

rank, and of achievement were means of recognizing growth, but misused and overemphasized they became a standardized award system. Intending to stimulate a boy to compete with his own record, they seemed different from cups and prizes where only one boy in a group could win, but by counting the number of merit badges each boy held, a way was found for competition with each other. The real assumption was that a set of activities had been found which would be good for all boys, and carrying on these activities became the goal with the belief that if a boy did all these things the results in his life must be good citizenship and character.

The following paragraph, written as a compliment to the system showed the way certain features were often overemphasized and made it ridiculous:

> Promptly at twelve, Assembly sounded and the camp officers went the rounds of the tents, where Scouts stood rigid at attention beside their cots. If their mothers could only have seen them! Talk about neat housekeeping! We didn't see a thing that could be criticized, but the Camp Master pointed out uneven blanket rolls, frayed tent ropes, bits of string on the ground, and other offensive items.
>
> "Tent F wins the flag today," he announced. A wild yell from the inhabitants of Tent F and groans from the rest. "What's the matter with F?" inquired a tent leader. "There were three grains of sand on one of your cots," was the prompt reply, and the tent leader was silenced.[9]

We have already noted how Y. M. C. A. Workers welcomed, promoted and spread the Woodcraft and Boy Scout programs.[10] These came at a time when Boys' Departments were being flooded and the Boys' Secretaries were looking for some way to organize the masses into smaller groups and to train them under volunteer group leaders. Scouting seemed to fill the need, so was seized upon, promoted widely, taken to Y. M. C. A. Boys' Department camps, and made the basis of camp program and organization. Mr. H. W. Gibson described in 1909 how this plan worked out at Camps Durell and Becket. Using a modified form of English Scouting—for the American movement was not then organized—he had scout tests worked out on a point system; each part counting so many points toward the camp honor emblem. The subjects included in scoutcraft were: discipline, observation, woodcraft, health, chivalry, lifesaving, and patriotism. The Scout code adapted for use in the camp included eight laws; seven of them were similar to the present Scout Laws which declare a Scout to be trustworthy, loyal, helpful, courteous, kind, obedient, cheerful, and the eighth one was as follows: "A Scout's chief business is character making"; which is explained to mean that "A Scout believes that Bible Study and attendance upon religious services will help him to develop a manly, sturdy and unselfish character. He will be clean in his thoughts and actions. He will make an honest effort to try hard to do what he thinks God

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[9]Boy Scouts in Camp; American Youth, Vol. XIX, No. 4, April, 1920.

[10]Chapter II.

would have him do."[11] The only way to make clear how complete a system this was for regulating a boy's life in camp—provided he desired an honor emblem—is to give below the set of "Tests for winning the Honor Emblem."

DISCIPLINE:

1. Doing camp duty promptly, efficiently and cheerfully. (5 points.)
2. Participating promptly in preparing tents, baggage and beds for inspection. (4 points.)
3. Loyalty to captain in all games. (5 points.)

OBSERVATION:

1. Observe the ways of birds, animals and people and jot down a sketch of them in a notebook. (3 points.)
2. Take a walk and upon return to camp write upon the following six subjects: (3 points.)
   a. Nature of by-ways or paths.
   b. Different kind of trees you noticed.
   c. People you met.
   d. Peculiar smells of plants.
   e. Kind of fences you saw.
   f. Sounds you heard.
3. Observe sanitary and hygienic disorder and correct same. (5 points.)
4. After reading aloud a story write an account of it. (3 points.)

WOODCRAFT:

1. Observe the tracks of birds and animals and distinguish them. (2 points.)
2. Identify fifteen birds, or fifteen trees, or fifteen flowers, or fifteen minerals. (2 points.)
3. Tie a square knot, a weaver's knot, a slip knot, a flemish coop, a bowline, half, clove, boom and timber hitches, stevedore and wall end knots, blackwall and catspaw turn hitch and hood hitches. (2 points.)
4. Make a "star" fire and cook a meal upon it for the boys of your tent. (3 points.)
5. Find the South at any time of day with the aid of a watch. (1 point.)
6. Estimate the distance across water. (1 point.)
7. Judge the time of day by the sun. (1 point.)
8. Read the signs of the weather by the sun, wind and clouds. (2 points.)
9. Make something useful for camp. (5 points.)

HEALTH:

1. Promptness, erect carriage and earnestness in setting up drill. (3 points.)
2. Gain made in physical development during time in camp. (2 points.)
3. Essay upon the campfire talks on "Personal Hygiene." (3 points.)
4. Care of tent, clothing and baggage, in dry and wet weather. (3 points.)
5. Cleanliness of person. (3 points.)
6. Proper eating at meals. (5 points.)
7. Win first place in athletic or aquatic events. (2 points.)

CHIVALRY:

1. Do a good turn to somebody everyday. (3 points.)
2. Control tongue and temper. (5 points.)
3. Participate in some entertainment. (2 points.)
4. Secure the approval of the leaders. (2 points.)
5. Promptness in attending chapel services. (2 points.)

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[11]Gibson, H. W.: Scoutcraft at Camps Durell and Becket. Association Boys, Vol. VII, December, 1909, p. 315.

SAVING LIFE:

1. Be able to swim fifty yards and return without stopping. (1 point.)
2. Pass the examinations in Life Saving and First Aid Work, by written and demonstration work. (5 points.)
3. Row from wharf to a given point and back in a given time. (1 point.)

PATRIOTISM:

1. Respect for the United States Flag at raising and colors. (5 points.)
2. Memorize "America" and "Star Spangled Banner." (1 point.)
3. Write an essay explaining the plan of governing your own town or city. (2 points.)
4. Write in your own words what you think citizenship means. (2 points.)
5. Describe upon paper some historic spot or building near your home and its connection with the making of America. (1 point.)

Note: Each boy must win 90 points out of a possible 100 to secure the Honor Emblem. Leaders (Counselors) will be appointed to take charge of the different tests, to whom the boys will report when they qualify in the tests and receive their points. The final decision in the giving of the Honor Emblem is made at a full meeting of the Camp Council.[12]

Here we have an intellectualized curriculum which allows only ten per cent of electives if a boy would attain the goal set up for him. Certainly a boy was not compelled to get an honor emblem, but his feeling of success and approval must have largely depended upon such attainment. This program was worked out and used by one of the very best and most active camp directors of the period, so the practice was doubtless quite widespread. Honor emblem systems were not new at this time, but that one may see how much Emblem Requirements increased in detail with the advent of scouting we quote below the comparatively simple requirements for the honor emblem at Camp Dudley in 1905:

The big "D" can only be won by fulfilling certain requirements that prove the camper a full-fledged Dudleyite. The requirements are as follows: (1) Ability to swim fifty yards; (2) winning a place in an athletic contest; (3) rowing to the Vermont shore and back; (4) climbing a mountain and sleeping out all night; (5) ability to make a shelter and fireplace and cook a simple meal; (6) making something worthwhile; (7) doing something of value that will contribute to the efficient equipment of the camp; (8) catching and taming a chipmunk, or taking a good picture of a wild animal, or identifying twenty birds and twenty trees; (9) singing a song, telling a story, or dancing a jig; and (10) meeting the approval of the leaders as a worthy representative of the camp.[13]

Most of the above requirements could naturally be done in a camping situation and are less academic since they would normally be attained in the process of living in camp. Taking walks for the purpose of writing essays on them, at least, was not expected. Once this method of organizing a boy's time in camp by emblem requirements was started it became more and more elaborate until in many camps his whole course in camp was mapped and charted for him—every hour of every day—long before he came to camp, little consideration being given to individual differences of boys in background, capacities, experience or personality adjustment.

[12] *Ibid.*

[13] Kaighn, R. P.; Camp Dudley; Association Boys, Vol. V, p. 121.

There were several reasons why this formalization took place. It was a time when mass education was being urged and when laws were rapidly being passed by State Legislatures. Directors of Y. M. C. A. and Boy Scout Camps had to deal with large numbers of boys in short periods of time. They could scarcely hope to know well individual boys or to recognize, but superficially, individual needs. In ten days or two weeks at most the boys now in camp would be gone and they would have another group on their hands. It is little wonder that they welcomed ready-made programs to make it easier to carry on the great enterprise.

The test of the plan in those days was very simple: It works. Here is the report of one of these directors who said definitely that it simplified and made easier the administration of camp to have this formalized program and a point system of discipline and control, so he wanted to pass it on.

The following plan has worked so splendidly in two sections of our camp that it is passed on with the hope that it may help some poor duffer who is struggling with his first camp and save him hours of worry and bales of bald hairs.

We have four tribes, each limited to ten in number. These would correspond to tent groups in the ordinary camp. Each tribe has a leader who does not enter into competition except in special events. Each tribe has a chief. The four chiefs are selected before the tribes are chosen and care is used in seeing that the groups are evenly divided. Then we introduce the plan of winning camp honors. The award is a ribbon similar to those used in athletic meets. The way in which a camper wins honors is as follows:

He must have 225 points to his credit. He may earn twenty points daily as follows: Five points for punctuality at breakfast, dinner, supper, flag raising and evening devotion; five points for neatness in keeping the tents; ten points for deportment, general behavior and observance of all camp rules. In addition to the two hundred points which he may win in ten days, he must win twenty-five points in open competition. This is the individual part of the plan.

In the tribal or group part of the plan each tribe is credited each day with all the points won by the individual members of it. A perfect or clean record for every member of the tribe means 200 points daily. Of course, if any boy loses points, his tribe must lose also, and right here is where the thing is self-operative. Each member of the tribe is on his good behavior and he sees that the others keep up the records also. Each boy watches himself and has nine others of his tribe to help him watch. It works as well as you please.

Aside from the honors there is a treat in store for the winning tribe; usually watermelons for first and second place and peanuts for third and fourth. In the competition, we have fifteen events, such as relay races by members of the respective tribes, relay jumps and obstacle races similarly arranged. Tree climbing is individual. Swimming relay is also by teams chosen from the tribes, and boat races, quoits, fishing, throwing the stone, the shoot the chutes, baseball, potato races, each arranged for the entire tribe or teams chosen from the tribes.

To win first honors means fifty points for the tribe and five points to each of the individual winners; similarly second place awards thirty points to the team and three points to the winners; third place twenty and two; fourth place ten and one. The camper works not only for individual and tribal honors at the same time, but he is constantly spurred on by the other members of his tribe. It has proven the most self-operative plan I have ever used.

At the evening "pow-wow," the daily score is announced, or rather, the points lost are announced and every man given a chance to defend himself. Often a vote is taken to decide if "extenuating circumstances" frequently brought up are suf-

ficient to excuse the boy for the offense. It is surprising to find with what jealousy a brave defends his "clean record." Real tears have been shed several times when points were lost.

I wanted to give the thing a test, so marked up all the points the day before closing the first section of our camp, only telling the boys that the same rules would hold good for the day. I was delighted to find *we had more disorder in that day than we had in the nine days previous.* (Italics ours.)

It is interesting to stand off and watch the thing work. I heard one fellow say, "well, when a fellow forgets, he can't help it." The other was arguing that "forgets" were no excuse and would not go. The fellows arranged the time for all events and decided all rules regarding care of boats, and such things. It is interesting to see them "get busy" when a member is about to be late or looks as if he is about to break over any of the restrictions. "Everybody works but father."[14]

We may readily agree that "It works"; it is a good "Machine"—you can even "stand off and watch it work," so automatic is it when once started going. But what is it doing to the boys? The best thing we can say for it is that it did provide for some teamwork—for some group spirit and solidarity, but even this was not on a natural basis but forced by the artificial situation set up. Even if it did work and save the camp staff from being worried with "disorder" we can see that campers had not really learned to be orderly during their nine days of restraint, for when the pressure was relieved there was plenty of disorder. Mr. Crackel proved too much with that statement, which the author has italicized.

Here was a camp director who felt that he had discovered something which he wished to pass on to his fellow workers; many of them were glad to get it and proceeded to put much of it into practice at once. Whether they knew any psychology or not, most boys' workers had accepted the dictum that "Boys learn by doing." What a blow was to fall when they began to hear from educators that a boy can develop character only as "he chooses what he does."

Camp directors seem to have accepted this plan of points and awards because it served as an easy means of control and of keeping the campers busily occupied. It had not occurred to them that there might be some better way to do it. Although this procedure was, probably, not so universally practiced by private camps as by organization camps, most of them had a rather completely worked out system for competitions and honors.

In "Camping and Character" we see how the award system grew at Camp Ahmek:

During the first three seasons of camp a system of daily tent competition was in vogue. Groups were scored on promptness in getting up in the morning, morning dip, punctuality at meals, attendance at instructions, attendance at general swim, tent tidiness, table etiquette, posture, camp spirit and contributions to the life of the camp. Small leather "medals" bearing the Ahmek crest, and later, wild geese feathers provided specially by Jack Miner were distributed each day to the winning group. A tradition gradually built up and soon the daily tent competition became a recognized institution within the camp.

[14]Crackel, M. D.; Self-Operative Discipline; Association Boys, Vol. VIII, June, 1909, p. 119.

Many feathers were lost. The use of leather awards was continually extended. Points began to be given for almost anything and everything. The bookkeeping alone became an enormous task and the inevitable occurred. The original value attached to these symbols of recognition slowly wore off, and the daily tent competition suffered a marked set-back. The following year cups were introduced. Before many weeks had passed it seemed that every parent who visited the camp wanted to donate a cup or shield or medal to the cause. It became totally absurd. There were mornings when fully twenty minutes were taken up in distributing the silverware. A table that did not display at least one cup for proficiency in something was counted as singularly hopeless or strangely indifferent.

When the camp ran out of ideas for group competitions about the only move left was to award trophies to individual campers. This led to prizes for winning entrants in regattas, field meets, the Council Ring Contests, for the best sailor, for the boy who won the greatest number of bars during the season, for the camper showing the greatest amount of camp spirit, and so on. Awarding had become a habit.

A particularly attractive feature introduced the second season as a part of the formal activity curriculum was the beautiful Ahmek shield and bars for proficiency in the various instructional activities. At Christmas each year new campers receive their shield bearing their name under the Ahmek Crest. Bars which they have won during their first season in camp are mounted on the shield. Bars won subsequently can be added. This system had a tremendous vogue the first year it was introduced. Literally thousands of bars were awarded. Boys talked about the Ahmek Shield and Bars long before they ever came to camp. A tradition of considerable consequence was developed. In fact so enthusiastic were many campers to win bars that they would actually cancel canoe trips, hikes and other major camp activities in order to stay working uninterrupted on their bar requirements.[15]

Even though this statement was written after the tide was already beginning to turn away from formalization of program and search was being made for a better way and for that reason it may seem to hold the system up for a bit of ridicule, it is on the whole fair and a good picture of what went on in many of the best camps. In fact, the story of control by extrinsic incentives could be duplicated in hundreds of cases in more or less extreme and elaborate degree. Competition between camps for enrollment was being felt by 1915 to 1920 and the things a camper had won to show for his summer in camp tended to create a desire in other boys to go and to acquire some of these trophies of achievement. They proved a means of publicity to the camp and in the midst of the competition seemed necessary to the directors.

The definiteness of program developed by the Boy Scouts, with their ranks, badges, tests, and honor system has been mentioned. When this movement was nationalized and much of their material no longer open to use by groups who were not registered as Scouts, Y. M. C. A. Boys' Workers were faced with the necessity of developing a boys' program which would be adaptable to the many uses of their organization dealing with a wide variety of boy life. They were influenced by Scouting and the trend of the times, so adopted an honor emblem award system with a wide variety of choices of things to be done in order to win the points. This was changed and modified by different groups for a few

[15]Dimock and Hendry; Camping and Character; Association Press, N. Y., 1929. p. 96.

years and was then published in the form of handbooks for boys and manuals for leaders. The material thus made available to any group desiring to use it or to adapt it for use with their groups and was not only used by the Y. M. C. A., but by many churches for their boys' Sunday School classes. The Christian Citizenship Training Program, as it came to be called, was divided into two sections: One for older boys was called "Comrades," and that for the younger boys, the "Pioneer" program. Forms of this "C. C. T. P." were soon adapted for use in most all Y. M. C. A. camps and had a wide influence in the whole camping movement. A big part of the work of formalizing camps came to a climax with this program material from 1920 to 1925.

A camp director described the program as used in camp in 1921:

For three years all the activities of this camp have centered about a four-fold "Efficiency Test," based upon the American Standard Program for Boys (now the C. C. T. P.). When a boy finished the required number of credits he was awarded a Nissokone Emblem for his sweater, and should he be able to win more points than any of his fellow campers, he received the "Efficiency Test" cup which he held for a year. In spite of the fact that the program was revised from season to season, there was generally some ambitious boy who was able to work through the entire test before the close of camp. Should two boys accomplish this, as was the case in 1919, the camp director faced the task of either furnishing additional tests or deciding the cup winner in some other manner. The director felt the need for a program of such magnitude that no one camper could complete it in a season and so comprehensive that a boy would have the widest range in his choices. Then came the C. C. T. P.

The Christian Citizenship Training Program is a graded program for both older and younger boys, representing the work of many skilled workers with boys through the years. The requirements of the program are divided into intellectual, physical, devotional and service. Games, practical talks, athletics, Bible Study, life work discussion and opportunities for service all challenge the boy to a well rounded boyhood and preparation for a wholesome four-square manhood.

Perhaps here was the answer. The C. C. T. P. was thoroughly analyzed; the eight headings under each of the four sections were retained as the skeleton outline of the new camp program; every activity suggested in the "Handbook" was carefully assayed as to its value in camp and if suitable was placed under its proper heading; the Required Tests of the C. C. T. P. after slight revision became the test for the short term camper and the Elective Tests made up the program of the boy who was privileged to remain longer. Of course the "Efficiency Tests" of former years included many time-tested activities indigenous to Camp Nissokone which could not well be omitted.

Furthermore to accentuate the outdoor features, additional suggestions for the woodcraft and nature study work were taken from the manual of the Woodcraft League. . . .

In appearance the final draft of the new "Efficiency Test" was very similar to the C. C. T. P. There were thirty-two headings: . . . The tests for the older boys' and younger boys' sections were typewritten, bound separately in manilla covers, and issued to the campers.

When the boy arrived in camp he was immediately interviewed by the leader. He was given a blank Credit Card and instructed to copy the Test headings and to report later for "Charting." Writing in the headings for himself necessarily acquainted him with the requirements of the Test, gave him a bird's eye view of the varied activities at camp, made him realize that Nissokone was to mean something more than mere hiking, baseball and swimming. Then came the charting: the personal talk with the boy regarding his standing with reference to the program; the drawing of his "picture" upon the regular C. C. T. P. charting

card; the awarding of such credits as he could win (from past achievement) without further preparation; and advice to begin at once to bring up his deficiencies, to get in the game and to play it hard.

. . . For the benefit of short term campers, certain "required" activities such as athletic and aquatic meets, hikes and practical talks were repeated each period of two weeks, many of the electives being worked out at campfires, on the field, or on trips. There was never a lack of activities for the campfire program; indeed, there were so many requests for opportunity to tell stories, recite poems, perform stunts, and entertain in numerous ways, that the directors always found it difficult to close the program before "tattoo." When a lodge group went down the lake for an "overnight," even the smaller fire offered possibilities for bringing the boy nearer the coveted emblem. Credits were offered for the doing well of practically everything that a live boy can attempt and every credit meant more progress toward the four-fold ideal of manhood. . . .

No attempt was made to compel a boy to enter the "Efficiency Test." Every effort was made on the part of the directors and leaders to enthuse the campers "to take their measure" and practically all the boys who remained for the longer periods tried to win an emblem.[16]

Thus was transferred to out-of-school time and to activities not contemplated in school curricula much of the same method of control and of stimulation to activity which we find in the grades and examination system of the public schools. It is true the course was broader and there were more electives, but the underlying philosophy and the principles of education were practically the same. One thing saved the Young Men's Christian Association from becoming so fixed on this Program of Boys' Work as to be held back by it for two or three decades at least: There was no national centralized organization with authority to enforce any rules or regulations upon any local Association. Therefore although the C. C. T. P. was widely offered and accepted—the effort even being made by some regional groups of Boys' Work Secretaries to force a "Standardization" upon this program—the men in the field were left to use it or to change it as might seem to meet the needs of their groups. Much experimentation went on, and revisions began to take place immediately. Various state groups worked out revised programs for use within the Association groups of their states. The most widely used of these revisions was the "California Plan," which was worked out with a lot of insignia, ritual and elements approaching in some details the National plan of the Boy Scouts. At one time it appeared that the Boys' Program of the Y. M. C. A. and of the Boy Scouts were about to become competitive; some workers in each organization evidently considered this probable, and in a few communities enough rivalry did develop to cause distrust and even bitterness between the professional workers of the two organizations.

Had this trend toward intellectualistic programs for boys continued without modification, a very unworthy spectacle might have developed. But a few of the boys' workers and camp directors came in contact with educators and psychologists who fired them with new ideas of the

[16]Hileman, W. R.; Associate Director Camp Nissokone, Detroit, Michigan, Using the C. C. T. P. in the Summer Camp; American Youth, Vol. XX, No. 3, April, 1921, p. 88.

possibilities of changed and less mechanized methods of dealing with boys and girls. They became critical minded and began to study to experiment, and to evaluate the results. They found renewed satisfactions in their revolutionized enterprise, and reported their experiences with enthusiasm. Others caught this spirit of investigation and inquiry and began searching for ways for transforming the regimented academic camp curricula. A movement of free and unhampered progressive education may result. This transformation will be traced in the chapters of Part II through the case history of an experimental camp within the movement itself. It is not intended here to suggest that the transformation has more than begun. Enough progress has been made to warrant a study of the processes through which many camps have found increased satisfactions and greater usefulness.

PART II

A DECADE OF EXPERIMENTAL CAMPING

A Case Study

CHAPTER IV

A FIXED PROGRAM

The plan and purpose of the Southern College of Young Men's Christian Associations (later changed to The Y. M. C. A. Graduate School) called for supervised experience in the various lines of work covered by the courses of the college. Students in the field of Boys' Work during the three quarters of the year spent in Nashville had opportunity to work with various types of clubs, agencies, and organizations under the supervision and direction of the College Faculty. Since camping held so large a place in Boys' Work a complete project experience required supervised training in camp leadership and administration. Scy Camp (Pronounced as if spelled s-k-y, a name formed from the initials of the College) was founded for the primary purpose of providing the laboratory for training students for camp direction and leadership.

A second purpose of the camp was to serve as a demonstration and testing center whereby new methods and programs could be tried, studied, improved, and made available to camps throughout the region. This camp located on a part of the grounds of the Blue Ridge Association where the College held its summer quarter was easily accessible to the Southern Y. M. C. A. Summer School which brought large numbers of Secretaries to Blue Ridge each summer for two weeks of intensive training. It was hoped that observation in this camp might bring concrete examples of method to their discussions and thereby tend to raise the standards of camping.

Still another idea in establishing the camp was to show how the religious emphasis of the best Young Men's Christian Association Program could be used in a long term camp operating under conditions similar to those found in many private camps. The camp was established definitely within the economic field of the private camp, because it was necessary for it to be self-supporting and to avoid competition with local organization camps. There was some idea that private camps were destined to be money makers; if that proved to be true, then Scy Camp might help to endow the School of Boys' Work in the college.

While not definitely formulated, perhaps, the whole underlying purpose of the executive head of the Blue Ridge Association was to leave nothing undone that might serve boyhood and young manhood. It was sincerely hoped that this camp would provide boys with training for finer personal character and for leadership in churches and Young Men's Christian Associations of their own communities.

The camp was never self-suporting financially, never having enrolled more than 45 boys in any one season. During the early years of the camp the Student counselors also took graduate courses in the College,

their counselorship paying for their expenses. This arrangement never proved quite satisfactory; a student was likely either to neglect his camp duties or his studies. It worked well when only the regular camp-craft courses were taken in the summer by men who served as camp counselors.

Camp Site and Equipment

The camp site was located on a small cleared area between two mountain streams; although less than half a mile from Robert E. Lee Hall, the main building on the Blue Ridge grounds, it was so well surrounded by forest trees and thick laurel and rhododendron that it seemed quite secluded. The original equipment consisted of the Main Lodge, the Dining Lodge, and five rustic sleeping cabins. Each cabin was furnished with iron cots and provided for seven boys and a counselor. Three more of these cabins were built for the second year. The cabins were set back in the edge of the woods fronting on two sides of the campus. They were a bit too close together and in too much of a military line, although not so extreme as in many modern camps.

The first floor of the Main Lodge contained a porch, a recreation room and a general assembly room, while the second provided four rooms for office, conference, or discussion. The Dining Lodge comprised dining room, kitchen, pantry, serving room, matron's rest room. This building was provided with hot and cold running water; a shower room was located underneath the dining room, taking advantage of the slope of the land. These two framed structures although left rustic inside were finished in colonial style on the outside and although they matched the other buildings on the Blue Ridge grounds they were often criticized as not fitting into the camp picture. Lodges and cabins were lighted with electricity.

A five-acre lake built the second year provided for water sports. A Council Ring on the lower slopes of High Top mountain, which towered directly above the camp, was the center of much camp activity. There was a volleyball court on the campus, but the tennis courts, gymnasium, baseball and track fields of the Blue Ridge grounds were regularly used for sports and athletics. The entire equipment and 1,600 acres of the grounds of the Blue Ridge Association were at the service of the camp as needed. Directly across the Swannanoa River to the North, Greybeard Mt. and the Seven Sisters which form the Walkertown Ridge with their varying cloud effects made ever changing scenery for the campers and they looked down upon the Town of Black Mountain in the valley three miles away.

Camp Staff

The original plan of administration for the camp in this setting included a camp director, an assistant camp director, and an advisory Board composed of the faculty of the College and the Boys' Work Secretary of the Southern Region. Students of the College who were training for Boys' Work were the counselors (called Leaders in this

camp as in most Y Camps). It was planned to set aside very definitely each morning two hours or more when each boy should pursue certain studies in regular school work; hence as camp director a man who had had more than twenty years' experience as headmaster of preparatory schools for boys was selected and given charge of the executive and administrative duties of the camp. His especial responsibility was to organize and carry on the school period in the mornings in such fashion that schools would accept the credits made on the school courses pursued. The writer's first connection with summer camping was to serve as an instructor in Latin and Algebra during this morning period the year the camp opened.

The Program Director, who was the Professor of Boys' Work in the College, was charged with the responsibility for leadership training and program building. Members of the Advisory Board were called upon as needed for talks, sermons, vocational guidance discussions, addresses and general counselling. An important service was that of the Physical Education Department in making thorough physical examinations of the boys and directing corrective exercises. Direct responsibility for the boys' activities was in the hands of the teachers and cabin counselors. While the teachers had charge of the boys in the mornings, the cabin counselors had their classes in the college; then they took the boys and the teachers became the college students in their turn. Two college men served tables and washed dishes the first year, but after that older campers always did that in part payment of fees. The Nurse and infirmary of Blue Ridge served the camp's medical needs. Camp Mother and Dietician and a Negro chef completed the staff.

Policy and Program

The camp director administered the camp much as he would his preparatory school. He made talks to the boys and moralized to them frequently; he constantly requested attention when he spoke, and insisted on instant obedience. He liked boys and he acted from a sense of doing his duty by them in the very best way, and they responded to his sincerity even when antagonized by his method.

Scy Camp opened in 1923 with twenty-one boys aged 11 to 18. There were three cabin groups, formed by leaving each boy to enter either cabin he selected. The largest number of campers came from the private school where the camp director was headmaster. Most Southern States were represented. The three cabin counselors and another student who served as director of games and athletics were responsible for the general program activities of the boy, although the men who coached studies or washed dishes often hiked or played with the boys or took part in camp-fire and other programs.

The program worked out in advance by the Program Director and the advisory council was an adaptation of the Christian Citizenship Training Program which has already been described.[1] The first task

[1]See Chapter III.

for group leaders was "Charting," a new experience for both boys and counselors. In preparation for this the Program Director explained to the whole assembly how the charting plan worked and then demonstrated it with a few examples, *i. e.*, by charting some well known man, and drawing his character "picture" on the blackboard. The idea of the well-filled-out "square" was seen. Following this the counselors who had previously been given a list of questions to aid them, charted each boy. They found some whose development was four-square, but many more were strong on one side and weak on another, thus creating figures that were far from square on their charts. Boys who were thus lopsided were advised what sort of activities they needed most to bring up their weak points.

When the charting was completed the charts were collected, averages were computed for the four sides of the square, and a composite chart for the camp was made. It was felt that this would indicate the places where the camp as a whole was lowest and so indicate where the strongest emphases in program were needed. Counselors and directors seemed to feel that this challenge to a boy to build up his weak points and consider whether he was growing four-square or lopsided was a wholesome thing. Counselors who had never had much experience in interviewing of any kind were much pleased with the responses many boys made to their initial charting interviews. A few changes in the "prepared" program were made to meet particular needs revealed in the charting interviews and then the program was mimeographed, bound, and a copy given to each camper.

This program was made up by selecting from the Handbooks of the C. C. T. P. such tasks as could be achieved in eight weeks in camp. It touched but lightly certain phases of the complete C. C. T. P. Given below is a copy of the program booklet of 1924, which is but little changed from the one used in 1923.

Scy Camp—Honor Emblem Tests, 1924

1. Each boy in camp will at the close of the camping period receive the Christian Citizenship Emblem which indicates the approximate number of points he has received in each of the four groups of tests.

2. To each boy who earns 500 or more points in each of the four groups of tests will be awarded the "SCY Emblem," the Christian Citizenship emblem surrounded by the RED TRIANGLE enclosing the letters S C Y.

3. The ORDER of the SILVER STAR will be conferred upon each boy who earns 750 or more points in each side of the four groups of tests.

4. Upon ONE boy who has earned admission to the ORDER OF THE SILVER STAR, who in the judgment of the campers and leaders is the best all-round boy in camp, will be conferred the ORDER OF THE GOLD STAR, the highest honor that can be awarded by SCY CAMP.

All page references in the following tests are to the "Comrade Test" pamphlet of the Christian Citizenship Program.

INTELLECTUAL TESTS

1. *Education* ..... Total Credits 300
   Required Test—Page 11 200
   c. Participate in debate on "Why Go to College?" 50
   Elective Test 100
   a. Contribute regularly to "SCY ROCKET" 50
   b. Participate in camp play 50

2. *Supplementary Training* 100
   Develop a "hobby" to the satisfaction of the tent leader and devote at least two hours per week to it.

3. *Health Education* 100
   a. Attend two tent group meetings where "From Youth Into Manhood" is read and discussed 75
   b. View thoroughly the U. S. Public Health Service Physical Fitness Charts 25

4. *Reading and Public Speaking* 100
   a. Make a six-minute speech before the camp on an assigned topic 50
   b. Read two books from any two groups of fiction, biography, science or character development (25 points each) 50

5. *Current History, Trips and Lectures* 100
   a. Give evidence to leader that you are well informed on current events of note in the past sixty days 50
   b. Write or give orally to the camp a report of trip you have made 50

6. *Arts, Crafts and Hobbies* 100
   Make some useful article for camp—amount of time, usefulness of article and quality of work to be taken into consideration.

7. *Woodcraft and Nature Study* 100
   Tests to be announced from time to time.
   The announced tests were: First Year men take two and Second Year take four of the tests listed below:
   a. Know and name fifty wildflowers; preserve and press a specimen of each, making a book of them.
   b. Know and give interesting facts about twenty-five trees; make a book containing leaf prints one page and the description and interesting facts on the opposite.
   c. Identify twenty-five mushrooms, and help prepare an exhibit of them on August first, afternoon.
   d. Collect, mount and identify fifteen moths.
   e. Dry, mount and name fifteen ferns.
   f. Make blue prints of fifteen choice wild flowers.
   g. Make a fairly accurate sundial.
   h. Make a set of rubbing sticks and make a fire with it at council ring.
   i. Pass a designated test on Stars.

8. *Personality Analysis* 100
   Required test on page 33.

1000

PHYSICAL TESTS

1. *Health Habits* 200
   Required test on page 37.

2. *Campcraft* 100
   Required test on page 39 50
   Second Year Choices on page 40, Nos. 6, 8, 9, 10, 11..... 50

3. *Team Games* 100
   a. Required test on page 43 (only one rule book) 50
   b. Any two electives on page 43 or write 300 words on good sportsmanship 50
4. *Group Games* 100
   a. Required test on page 44 60
   b. Any two electives on page 44 40
5. *Aquatics* 100
   a. Required test on page 46 60
   b. Any five electives on page 46 40
6. *Athletics* 200
   To be announced. See pages 46-50.
7. *Physical Examination* 100
   Required test on page 51.
8. *Personality Analysis* 100
   Required test on page 52.

1000

SERVICE TESTS

1. *Home (Tent) Relationships* 300
   Give evidence that your camp spirit and relationships are of high grade so far as it is within your power to make them so. Accept cheerfully responsibilities for camp duties to the extent of several hours per week.
2. *Friendship and Social Life* 100
   a. Participate in an approved stunt, story-telling evening, camp play or entertainment 50
   b. Discuss in your tent group two of the following: 50
      " What should be a fellow's standard of relationship to girls?" .. 25
      "What qualities do I want in the girl I marry?" 25
      "What social activities may boys and girls have together?" 25
3. *Community Relationships* 100
   Render some specific camp service suggested or approved by your leader, and contribute to some worthy cause.
4. *Citizenship* 100
   Read Chapter 20 of Comrades Handbook 50
   Two of the following three electives: (25 each) 50
   a. Second year choices Nos. 1 and 2, page 81.
   b. Membership on Camp Council.
   c. Third year choices No. 2, page 81.
5. *Training for Service* 100
   a. Read "Starting to Teach," Foster, and pass examination 50
   b. Pass life saving test or teach a boy to swim 50
   c. Read Chapters 18 and 19, Comrades Handbook 50
6. *Choosing A Life Work* 100
   a. Make a list of ten vocations and describe to the group two that interest you most 25
   b. Attend a series of talks on "Principles of Choosing a Life Work" 50
   c. Fill out a Self-Analysis Blank and have talk with leader or assigned adviser 25
7. *World Brotherhood* 100
   Talk on World Brotherhood, or Elective No. 2, page 88 60
   Attend two discussions on "Race Relationships" 40
8. *Personality Analysis* 100
   Required test page 89.

1000

DEVOTIONAL TESTS

1. *Public Worship*		200
Attend regular Sunday Church Worship, participating in the service (participation in Camp Vespers accepted together with church attendance).		
2. *God In Nature and Art*		100
a. Any four electives on pages 59-60, taking one from each of the four groups	50	
b. Indian Test—Spend at least three hours alone at night away from camp in thoughtful meditation. Camp Director will give further instructions	50	
3. *Church School Loyalty*		200
a. Attend daily Bible Study regularly	100	
b. Show right attitude toward Bible Class work by a study of the lesson and co-operative spirit	100	
4. *Knowledge of the Bible*		100
a. Write in your own words the two Great Commandments given by Jesus in Luke 10:27.	25	
b. Tell your tent group the story of an impressive incident in the life of an Old Testament character and tell why it impressed you	50	
c. In your own language write the Ten Commandments for a boy of today	25	
5. *Story of Christianity*		100
Required test, page 64 or read Book of Acts in Modern Translation.		
6. *My Church and I*		100
Discuss in at least four tent devotion periods, "Why Have A Church?"; "The Place of the Church in a Boy's Life"; "A Boy's Right Attitude Toward the Church"; "What Being a Christian Really Means."		
7. *Personal Devotions*		100
Required test on page 67.		
8. *Personality Analysis*		100
Required test on page 68.		
		1000

Every detail of this program was worked out before camp opened and all through the summer the events were "set up" by the directors and counselors, the boys being told when and where each event would take place. Boys had nothing to say either in formation of the program or the method of its execution. With two hours of real school work in the mornings, one wonders how the boys ever thought of this as a camp. None of them had ever been in a progressive camp or school, however, and so had never had more freedom of choice than this. Although they expressed some disappointment at times that camp was more like school than they had expected, they made the best of it, and in the main seemed contented and happy.

Administrative Method

This autocratic method was not due to any inherent disposition to dominate on the part of either directors or counselors, but was a part of the educational psychology of the time and of the conventions of society; they simply did not know how to operate a program on any

other basis. The philosophy of the time was that children could not be expected to know what was best for them; therefore why consult them about such things. It was held to be the responsibility of educators to know just what youth needed and to make sure they got as much of it as could possibly be given in the time at hand. This program appealed to people on the ground that it was an efficient way to get boys to do a lot of things that would be good for their developing character and with a minimum of resistance.

In the effort to make sure boys got into activities listed on the program, the C. C. T. P. point system was followed. This meant that boy and counselor together measured the boy's achievements and set down their judgment of his grade on these values on a point or percentage basis in order that the boy might know when he was succeeding and when losing opportunity. With the honor emblem system, whatever the philosophy of the counselors and directors, there existed a set of extrinsic incentives which centered whatever interest they stimulated in the emblem itself. Like most curricula of the period, the program was built to furnish information and skills the boy might need when adulthood was reached—what his present interests might demand was considered only incidentally. Awards were used to get him to do things that would be good for him later although he often saw little reason for doing them. Many speeches and talks were given by prominent men, some of them enjoyed by the boys, others endured; credit was received for both.

Discipline was in the hands of the camp director. He called and set penalties for infractions of order in "school," dining room or elsewhere. The campers had a "Kangaroo Court" which took up some petty infractions, tried them more or less in fun and meted out a penalty—usually one that would mean more fun in carrying out the sentence. Late in the first summer a camp council was established with a representative camper from each cabin group sitting with the counselors; this was mostly for the purpose of enlisting more effort and enthusiasm for carrying out the prepared program.

Sunday School was set up by the camp director who acted as Superintendent and Song Leader, and appointed the officers and teachers. Boys were divided into three classes according to age and each boy must be on hand for Sunday School unless excused by the director. Each boy must likewise attend Church Services at Blue Ridge where each Sunday some noted speaker addressed adult conferences. Great messages were delivered, but rarely on the boys' level and they often failed to keep awake.

Hikes were set up in about the same fashion; the directors in consultation with the counselors selected the hike and announced it to the boys with details about making their packs, time of leaving and other details. All boys must go unless excused by the doctor or nurse. Starting with short hikes, the distances were increased each week. Many interesting beauty spots around Blue Ridge were visited. During most of the first season hikes the predominant idea was "roughing

it," displaying and "developing" hardihood in the out-of-doors. To get there and back, even with some hardship, was considered worthwhile although the beauty of the places themselves could not be ignored. Such hiking was then common but more recently has been severely criticized for its unnecessary fatigue and its lack of definiteness of purpose. The camp director led these hikes in person and by keeping the whole camp group in one body he kept a watchful eye upon all. Older boys and seasoned hikers had to wait for the slow and inexperienced despite their protests.

It must not be imagined from the plain statement of fact about the methods used that the boys were necessarily unhappy. They took it as a matter of course, grumbled some now and then as in school, endured things they did not enjoy and entered with zest and enthusiasm into those things which touched their own interests. The friendly intimate relationships with their counselors who sincerely wished to give them as good a time as possible, and who wanted most of all to see them develop strong Christian Character—the friendships and experiences with these men and the other boys made their influence felt despite the academic surroundings and for the most part the boys enjoyed camp life and declared it a great summer.

They did the things laid out for them with varying degrees of success; were awarded the points; and at the close of the season emblems were given to show just how much each boy had attained on each side of his "square." The most intimate features of the program centered in the Bible discussions which were not memoriter affairs like many Sunday School classes once were, but were conducted as group discussions for thirty minutes each morning. Another devotional feature which the boys learned to enjoy was the tent devotional period in the evenings when each cabin group had scripture reading, some discussion perhaps, then engaged in prayer—each boy soon learning to lead his sentence of prayer.

Sunday evening vesper services were conducted by the camp director who led the songs and made a talk to the boys. He spoke of qualities of manhood and the experiences by which they were developed, and to the extent that character growth comes from precept, these vespers should have been very fruitful. Boys were listeners except for participation in the singing. During the second year Vesper Services were turned over to the boys to plan and conduct, counselors freely helping to plan the program when requested, but not attending unless specially invited.

Second Year Changes

For the most part the second year program was like the first except that second year activities were added for "old campers" who returned. The same emblem tests and point system were used. A shorter questionnaire for charting was developed. There were four cabin groups. School work was continued. A volley ball court had been completed on the campus and the lake had been created since the first year.

The principal project finished during the first season was the council ring. During that summer Philip Fagans of the Woodcraft League was on the grounds as a member of the faculty of the Southern Y. M. C. A. Summer School. Camp directors and counselors joined his classes and became enthusiastic woodcrafters. Mr. Fagans himself helped them locate the site for the camp council ring and the campers built it. During the second summer the campers were divided into three Woodcraft Bands and two council ring programs per week were held. These bands were not cabin groups, each band having some members in each cabin—a rather inconvenient arrangement.

This marks the beginning of group activity in the camp in any organized fashion, the program having been laid out almost entirely on an individual basis. Eight boys qualified for membership in the Woodcraft League during the summer and the Scy Camp Tribe was chartered. The Woodcraft League work was always found to fit readily into the fourfold C. C. T. P. which was being used as a basis of camp program, so no emphasis was made on the new organization as such, but it was used for its emphases on handicraft and nature study, which seemed to have been somewhat neglected the first year.

The point system with its competition and credit for activities was extended to the council ring. The following plan posted for a few days on the bulletin board was adopted and used during the remainder of the summer:

For the good of the tribe it is proposed that the Tally Keeper be provided with a special record book in which to keep a record of credits allowed each band for games, scout reports and other contests designated by the Chief, allowed in council or as set forth below; the records of the individual members of each band to be kept by the Tally Keeper of each band.

ALLOWANCE OF CREDITS

1. Bands having acceptable Totem finished and at council ring at next meeting will be allowed 50 points; one week later, 25 points, and two weeks later 10 points.
2. For each scout report of something of natural interest with specimen at council for display, five points.
3. For band having most men able to repeat the Woodcraft Laws at next council, fifty points; one week later, 25 points.
4. For band having all members ready to repeat Watchwords and Laws first, 25 points.
5. For each woodcraft article accepted as initiation of member, 10 credits at next council and two less for each later council.
6. For band having all initiations completed first, 25 points. Caution—work must be of good quality before the Chief will accept it, so do not make waste by haste.
7. Credits on games, contests and such program features will be announced when the contests and games are announced.
8. For each campfire story (5-15 minutes) approved by a counselor and told well, a credit to the band of 10 points.
9. For any member who wins a coup, 100 points go to the band; 250 points for a grand coup. Especial attention is called to the fact that in nature study a coup may be won by knowing and naming correctly fifty wild flowers; a grand

coup for a hundred; similar coups for moths, butterflies, trees, ferns and other things.[2]

Here we note at once the beginning of group competition as an additional stimulant to activity. Bands had been slow to complete some of these features of woodcraft life and so these points and the band competitions were set up to get these things done as rapidly as possible.

An enlarged period of school work crowded out the half hour of Bible discussion groups in the mornings during the second year and no other place was found for it in the schedule. To make up for this counselors planned a system of directed cabin devotion periods; a topic with scripture readings for each day in the week was posted together with a boy named to lead each evening. Then on Sunday afternoons cabin groups discussed the topic considered during the week. Some of these discussions were worthwhile, but after a big Sunday dinner the boys were often listless, and the plan served largely to give the boys *"credit"* on Bible Study.

Three of the counselors had been in the camp the first year so asked to be given a larger share with the director in the direction of the program. Disciplinary and administrative details were not placed in their hands but they were allowed to see that the planned program was properly set up and carried out. This duty consisted largely in looking up and reminding speakers (previously selected) of their appointments—rarely in making appointments with speakers. Following is a counselor's copy of the things worked out by counselors and directors as the events for which special set-up and promotion by the men designated would be needed.

SCY CAMP PROMOTIONAL PROGRAM

Second Week—"C. E." in charge:

Monday, July 14—Reading of Hall—2 to 3 P. M.
Tuesday, July 15—Life Work Discussion—7:45; Mr. C.
Council Ring program—"C. L." and "A. S."
Wednesday, July 16—Life Work again—7:00 P. M.; Mr. C.
Movies at 8:00 P. M.
Thursday, July 17—Council Ring—"C. E." and Howard.
Friday, July 18—Cabin Groups Debate—2 to 3 P. M.; Why Go to College?
Current Events Evening—7:45.
Saturday, July 19—Hike and movie in evening.
Sunday, July 20—Vesper Services by boys—7:30.[3]

The above is typical of the way things were listed for each week so that the man who had charge of the programs would know just what his responsibilities were. The program called for ten or more talks and speeches by prominent men in addition to those heard in the Sunday morning Church Services. Counselors began to question how many items on the promotional program carried the full interest of the boys and filled an immediately felt need and how much practice in camp administration each counselor was getting from his week of duty.

[2]Document No. 4.
[3]Document No. 5.

Still, improvement over the previous year was recognized; equipment had been added, experiences proved helpful; a happy group of boys enjoyed the summer and the camp was considered quite successful. At the close a program was conducted much like the commencement of a school. All recognitions were read out, and camp emblems, made up according to the number of points each boy had made on each side of the square, were awarded. A special prize offered in story-telling by the writer was awarded with due ceremony to the boy whom the judges considered the best. From the seven boys who attained the "Order of the Silver Star," one was elected by vote of boys and counselors as the Gold Star man or best all round camper.

During the first year the complicated program-point award system was so little understood that many boys proceeded to camp as best they could and ignored it more or less until near the end of the year, when the counselors began to check up and stir the boys to get busy winning their points. Much cramming ensued. During the second year the old boys who came back to camp talked about what a boy must do if he hoped to attain the Order of the Silver Star. The influence of the extrinsic motivation was more noticeable than the year before and fewer boys carried on projects from real interest. Still there was postponement of many things so that again the last two weeks turned into a rush for points. Boys would slip out at night and read a book by flashlight to get credit on the book; sometimes a handicraft article was hurriedly put together with poor workmanship because a certain number of points depended upon "making something" and the time was short.

At the closing boys, parents and counselors seemed well pleased with their experience; said they had had a great camp season. The counselors talked things over more critically and set out to discover a way to get more satisfaction for campers. They, too, felt that there was too much of the atmosphere of a school about the camp and its program.

New Ideas Enter

When the members of the camp staff assembled in 1925 they were ready to make changes in camp policy and program. Counselors who had been studying social sciences during the year had gained a new viewpoint of personality growth and were eager to apply their new theories. The leader in the planning was a member of the advisory board who had just returned from the Third North American Assembly of Workers with Boys at Estes Park, Colorado. There he had encountered such educational leaders as Dewey, Kilpatrick, and Elliott. This assembly had driven home two points: More situations must be provided for boys to work together cooperatively in groups, and boys must be allowed much more freedom to practice choosing their activities on the basis of their own interests. Dr. Kilpatrick had questioned the value of awards and extrinsic motivation in camps and education. He held that awards might be used like scaffolding for erecting a

building but that it was temporary and must be removed without injury to the permanent structure.

The Group Project Plan

The decision of the staff was to discard the fixed program and to allow campers to select their own group and individual projects. This required more definite group organization. Boys upon arriving were assigned to cabins temporarily and told that organization of permanent groups would come later. When "old campers" protested that they had always been allowed to choose their cabin groups they were told that they would have that privilege, but that it must be done with the good of the whole camp group in mind.

Then, when camp had been running about three days and boys were somewhat less strange to each other, they were assembled for the purpose of effecting a permanent organization. The staff had previously decided that the best method of grouping was to form bands of the Woodcraft League, each band to occupy one cabin and to have a "Guide" as counselor. The boys agreed to this suggestion. Four boys were then nominated and elected as Band-Chiefs. They drew for order of choice and picked the boys for their bands in rotation. Then they selected their counselors and cabins. This method of grouping made the bands fairly equal in strength and provided for lively group competition in sports, games, council ring and other activities. Boys who had wanted to pick out their own locations felt that this method was just and fair and accepted their places with good grace.

Boys were charted for the purpose of locating interests more than to measure four-fold development. Each band was expected to work out at least one group project on each of the four sides of the Christian Citizenship Square—Intellectual, Physical, Devotional, and Social—every two weeks. Each boy was also expected to complete an equal number of individual projects. This plan was aimed to balance group and individual work, and to forestall the postponement of the projects until the last of camp when many would otherwise rush to do them.

This plan was explained to the boys in assembly and was accepted without discussion. The staff had high hopes for this new experiment, not realizing how artificial a situation was being created when the number of projects was arbitrarily set, and when each was graded in the light of emblem requirements. Although the plan was more flexible and less objectionable in that it left the selection of the projects to the campers, it was quite imperfect. Boys had not been used to the privilege of selecting activities and lacked initiative. Leaders were even more unskilled in guiding the boys toward activities in which they might find an interest. Both boys and counselors depended largely upon selecting projects from books. Had nothing been said about projects and had natural ways of living been followed, then interests could have grown naturally and projects would have arisen out of these interests, but, with the requirement having been passed like a sentence, to perform

or accomplish so many projects in a given time, they were at a loss to know how to select them.

Anticipating somewhat this lag in selecting projects, the staff, still largely academic minded despite their efforts to become critically scientific, had given each boy a copy of the Comrades Test pamphlet (of the C. C. T. P.) and placed in each cabin copies of the Comrade, Pioneer and Boy Scout handbooks, and the Birch Bark Roll of the Woodcraft League. The boys were urged to look through these for suggestions. Here we see an attempt to get activity according to interest with a forced choice of something to do. A boy's choice was still more hampered with the necessity of keeping his personality well balanced by choosing activities from each of the four areas (Intellectual, Devotional, Physical, Social).

A period was set aside in the daily schedule for group meetings so that projects might be planned, reported and evaluated. Individual projects were to be done by each boy in his own free time, but they were reported to the whole band and graded for point evaluation. The old Four-Sided point system remained as the basis of grading the various projects. A boy's individual rating and the grades of his group on their group projects were averaged to find his rating for the emblem. Thus each member of a group received the same grade on a group project regardless of the measure of interest and work he had put forth. This was an attempted measure of socialization, a sort of self-operative discipline, to make each boy realize his responsibility to the group and his dependence upon the group.

There were some definite results from this plan. "It worked"—at least in certain instances. For example, one of the older boys objected violently to the waste of time and effort on the first nature study hike; protested that it was all foolishness to waste so much time looking for flowers, birds, and trees. He was finally persuaded to go along because his band had voted to make that trip as one of their group projects and it would be ruined if he did not go. He became interested and before the camp closed this same boy spent a large part of his time in collecting specimens of flowers and trees. He has since served as a nature lore counselor in boys' camps.

Under the old prepared program the grading of activities was done by the cabin counselors. With this group project plan each group graded its own members with the counselor taking part as a member. The aim was to have boys learn to evaluate their own efforts and those of their fellows; and to make group opinion felt by those members who were not doing as well as they should. It was planned at first to have the group projects graded in assembly by the whole camp, but this was not practical.

School work for the morning hours was continued on the same basis and camp administration was still largely determined by the director without consultation with the boys and with counselors assuming responsibility only for program and activity. The Camp Council—now composed of counselors and Band-Chiefs—became a real group and

often discussed matters of program. Counselors were given more responsibility for direction of certain activity periods; although no counselor was ever completely enough in charge of camp to feel that he was carrying full responsibility for the day and that he alone must meet any emergency.

We have already noted how slow the boys were to choose and carry out the projects. Despite the effort to forestall postponement little was done toward the honor emblem during the first two weeks. Not a single group and few individuals completed their full number of projects during this period. When grading was done for the first two weeks and the campers saw that if no project was done a zero was the grade, thereby cutting down the average of the projects that might be done later, they became more eager to do the full number. Some of the most alert boys soon checked up and saw that because of the failure to complete group projects in the first period none of them would make the 750 points (75%) necessary for the emblem of the Order of the Silver Star. They began to lag, saying it was little use to try further. Here is evidence that with extrinsic motivation, interest dies when the incentive fails.

In order to avoid a lull in activities and a slump in camp spirit and morale, the camp council voted that each band should be allowed to make up two group projects omitted during the first two weeks. Then routine activities carried on through the whole camp season, such as Sunday School Attendance, Vespers, and School Work, were classified as group projects in order to get points, and incidentally, emblems.

The grading itself demonstrated the difficulty of measuring all achievements on a numerical scale. Sometimes a small project was done very well and received a high mark while a very hard task failed and received a much lower mark even though requiring far greater effort. At first, groups were inclined to really measure efforts carefully and conservatively, giving a low grade for a poor piece of work, but soon they began to count up their points and they saw that each of these low marks lessened the chances that their members would receive an emblem of high rank. Thus they tended to grade higher and higher with decreasing attention to true evaluation until they finally reached the point where they clearly wished to set the percentage as high as their counselor would pass without protest.

Another difficulty was the rivalry between the different bands. For example, one band carried through a very difficult project from which they derived real benefit. They were proud of their achievement and graded it high. Other bands who did not know the effort required looked upon the grade as an attempt of this band to raise the standing of its members, so the next time they had a project to grade they raised it in order to keep up with their rival. Perhaps a board of counselors could have graded these projects fairer and more efficiently, but no one could have measured such intangible values numerically in a satisfactory manner. The following reproduction of a Band Record Sheet shows

the rising grades on both group and individual projects toward the close of the season:

SCY CAMP RECORD SHEET[1]

———————— Band Bob, *Leader* Thomas, *Band-Chief*

First Period

NAME	Physical		Intellectual		Devotional		Service		
	Indv.	Group	Indv.	Group*	Indv.	Group*	Indv.	Group	Ave.
Thomas	75	80	85	80	80	85	75		70
Marvin	75	80		80		85			40
Tom	75	80	75	80	80	85	75		59
John		80		80		85			30
Vick		80		80		85			30
Bill		80		80		85			30

*These projects were done the third and fourth periods to make up for projects missed the first period.

Second Period

Thomas		85	75	75	85		60	75	75
Marvin	50	85		75	75			75	45
Tom	75	85		75				75	39
John	75	85		75				75	39
Vick		85	25	75				75	33
Bill		85	75	75	55			75	46

Third Period

NAME	Physical		Intellectual		Devotional		Service		
	Indv.	Group	Indv.	Group	Indv.	Group	Indv.	Group	Ave.
Thomas	88	30	93	95	85	85	85	40	75
Marvin	85	30	75	95	80	85	75	40	70
Tom	20	30	82	95	65	85	78	40	62
John	20	30	65	95	75	85	90	40	62
Vick		30	60	95	60	85	70	40	55
Bill	82	30	50	95	70	85	70	40	65
Lee		30		95		85	70	40	30

Fourth Period

Thomas	90	90	92	90	95	90	90	95	91
Marvin	80	90	95	90	85	90	85	95	89
Tom	90	90	83	90	90	90	93	95	90
John	75	90	70	90	50	90		95	70
Vick	80	90	82	90	90	90		95	77
Bill	90	90	78	90	85	90	85	95	88
Lee	85	90	90	90	25	90	85	95	81

Final Averages

Thomas 79% which entitles him to Order of Silver Star Emblem.
Marvin 61% which entitles him to "SCY" Emblem.
Tom 62% which entitles him to "SCY" Emblem.
John 50% which entitles him to "SCY" Emblem.
Vick 48% which entitles him to the Red C. C. T. P. Emblem.
Bill 57% which entitles him to "SCY" Emblem.
Lee 55% which entitles him to "SCY" Emblem.

[1]Document No. 6.

It will be noted that only one boy in this band won the Silver Star emblem. He was a third year camper and had been a Silver Star man the year before. This was one of the best graded groups in camp. In order to keep up with the projects selected for a period they posted them in their cabin so that they would be constant reminders. Below is a copy of such a reminder sheet for the fourth period:

SELECTED PROJECTS—4th Period[5]

INDIVIDUAL PROJECTS

GROUP PROJECTS SELECTED

NAME	PHYSICAL	DEVOTIONAL	SERVICE	INTELLECTUAL
Thomas	Make a talk on Health Habits.	Learn the Books of the Bible.	Read Uganda's "White Man of Work."	Examination on School Work for season.
Marvin	Be graded as a hiker for camp season.	Read book of Matthew.	Water fern-boxes every day.	Examination (asabove)
Tom	Participate in Tennis Tournament.	Lead cabin devotions for week.	Mop out the cabin.	Examinations, etc.
John	Take Life-Saving Tests.	Daily Personal Devotional periods.	Label our collection of Birds' Nests.	Examinations.
Vick	Take swimming Tests.	Read the Book of John.	Make a plaque naming members of band on it.	Examinations.
Bill	Grade on my hiking record for season.	Read Book of John.	Care for the Nature Lodge a week.	Examinations.
Lee	Read "Truths."	Personal Devotions Daily.	Clean trail back of the Cabin.	Examination.

GROUP PROJECTS SELECTED

	Conduct a Track meet for the whole camp.	Grade on Group Devotions and Discussions for Whole Camp season.	Build a Bridge over creek at new trail.	Provide for Songs for Grand Council.

The counselors and directors often said that the boys were lacking in initiative, but they certainly found a number of ways to conform to the schemes worked out for them by the adults and at the same time to do a lot of real camping very much to their own satisfaction. Since some boys wanted the emblems, something had to be done to get the necessary points—even if they had to grade a boy on his personal devotions, on what he got out of reading the book of Matthew, or on the kind of hiker he proved himself.

[5]Document No. 7.

Counselors felt that the grading had been unsatisfactory and that the selection of the projects had been artificial. They had lacked skill in helping the boys find real projects. Counselors, constantly asked by the boys for ideas, turned to books and some of them worked out lists of suggested projects and posted them on the cabin bulletin boards. It will be easier to picture the nature of the group projects by listing the projects on which one of the bands graded itself for the summer:

PHYSICAL

1. Conducting a series of swimming meets for the camp in which each member of the band takes part.
2. Active participation in Camp Volley Ball League promoted by another band; teaching all members of the band to play and keeping them in the game although some had never played before and played very poorly.
3. Training for and participation in a Track Meet promoted by another band; every member taking part.

INTELLECTUAL

1. Planning, selecting, purchasing and making up a Camp Kodak Album for future use of the camp. Money was collected by fining each boy for each time he failed to make his bed and get ready for sweeping the cabin before breakfast.
2. Study Trees of the Campus and Woods. The goal was to learn twenty-five trees by bark and leaves and to make up a display of leaf prints and twigs.
3. Group discussions of three talks on Foreign Work of the Y. M. C. A. given to the entire camp.
4. Promotion of Health Education Day in camp with poster exhibit, lists of helpful books and a forum led by the camp doctor.

SERVICE

1. Cleaning up and beautifying the cabin at the beginning of camp. Fern boxes were made and filled and shrubs set out.
2. Planning and putting on an evening of games, each boy in the band leading some of the games.
3. Clearing the creek of debris and building a bridge leading to the baseball field over a new and shorter trail.
4. Locating, clearing and smoothing a new trail to the Council Ring in order to avoid some barbwire fencing around a cow range.

DEVOTIONAL

1. Planning and conducting a Sunday Evening Vesper Service for the whole camp, each boy in the band taking part.
2. Group discussion on the place of the Ten Commandments in life on Sunday afternoon after movie was shown.
3. An evaluation discussion of the band's part in Sunday School, the attitude of members toward church attendance, and the values of the evening cabin devotions.
4. A truth meeting in which boys and counselor tell each boy the impressions he makes on others and advises him where he is strong and where he is weak; habits, good and bad.*

*Document No. 8.

Despite the imperfections found in the working of the 1925 program it was considered a decided improvement over the previous year. A happy group of campers rating it a good camp.

Some lines along which boys grew may be gleaned from their statements made at the close of camp.[7]

"Before I came to camp I did not care for the study of nature; I thought it was just a waste of time. Now I have learned to love wild-life and the beauty of trees and flowers.

"I have learned that it is always worthwhile to try to help someone, even though at first your help is not appreciated and seems to show no results; also to think before expressing yourself in word or deed; to control your feelings.

"The hikes have meant most to me for they bring us close to each other and we come to know other boys and ourselves better. They also bring you into the out-of-doors and close to God. I am trying harder to control my own temper and I have quit trying to make someone else 'fly off the handle' just for fun.

"My ideas on religion have changed greatly since coming to camp; I have learned to look on life more broadly and to think more seriously. I have learned more of the realities of life and religion, and especially have I learned better how to treat younger boys.

"I have learned to be sociable; also to go to church, but I have learned that boys do not act according to what they pray to God for.

"I have learned that my attitude toward my brothers and sisters is not right and when I go back home I am going to be more unselfish toward them. I think that the sportsmanship and friendship of the campers has been of most value to me. I plan to be more loyal and obedient to my parents at home.

"I have resolved to control my temper and to study better; in our discussions I discovered that I was a shirker at home and I am going to try to do my share of the duties in the right spirit hereafter. Our cabin devotions helped me more than anything else in camp this summer and I am hoping that we can have family devotions in our home.

"I have changed my attitude toward nature; I am going to study harder; I hope to have a family prayer at home every night.

"When I get home I intend to start a friendlier and more brotherly feeling among my boy friends; I plan to do the work around home with gladness and cheerfulness instead of acting grouchy when asked to do something. I think the best feature of the camp is the way the boys are allowed to pick out the things they want to do."

Judging from these statements it would seem that some real values grew out of these camping experiences. The counselors were pleased with it, yet at the same time they were critical of the plan, feeling that camp life was capable of something much better. Real problems for them had been, to determine how far a counselor should go in pushing a boy into activity, whether there was any value in awards or emblems, and if so, to determine right standards of work, and a satisfactory grading plan. In their closing discussions the staff made the following definite suggestions: (1) campers should have their own Sunday Services in camp; (2) a good handicraft shop should be established; (3) that nature study and handicraft should be given in the morning hours in the place of the school subjects for those boys who did not have to make up school work.

[7]Document No. 9.

In order to give proper emphases to various lines of activity and to provide many suggestions for projects with a maximum of boy participation in the planning, the staff undertook to work out a possible scheme of committees. Eight committees with their responsibilities and duties were planned for a—most elaborate organization. Each committee was to be composed of one counselor who was especially interested in that activity, and one boy from each of the cabin groups. The plan contemplated having every boy on some committee. It looked well on paper but was scarcely practical since some boys were not ready for such responsibility. The idea of more boy participation in planning and conducting the program was the important thing which came out of the discussions. In a camp of fifty or less this could be brought about without so much organization.

In closing the 1925 season there was a sense of satisfaction that progress had been made, but there was keen realization that greater reward would result from renewed study and experimentation.

CHAPTER V

A SELF-GOVERNING CAMP WITHOUT AWARDS

In the summer of 1926 a three-hour course in Campcraft was offered at Blue Ridge by the Y. M. C. A. Graduate School where the counselors of Scy Camp were enrolled. Study was made of the various types of camping, of the specific needs of local Y. M. C. A. and inter-church camps, but the particular project of the class was Scy Camp. This class met for about ten days before the opening of camp, formulated the policy, and discussed problems of administration. The man who had led the planning in 1925 taught this course and replaced the "Head Master" as Camp Director.

Each counselor was to be given full responsibility as Camp Director for one week, the other members of the class were to discuss and criticize his administration.

A New Policy

The general policy was that the democratic idea should be followed just as far as possible; that the only absolute "requirements" were eating, sleeping, and the school work requested by parents. Planning the program and formulating it were to be done in Camp Conferences, in which the boys, counselors, and directors could take part on an equal basis, the counselor in charge for the week serving as chairman. This enabled the counselors to offer suggestions and to put their experiences before the group, but they could not out-vote the boys. Final decisions were left to the boys, but they were guided decisions.

In determining this policy the counselors considered philosophy and principles of education. They studied especially Dewey, Thorndike, Gregg, Kilpatrick, and Collings.[1] These studies seemed to warrant a wide departure from the academic procedure of camping, where the director and counselors set up the program and wrote out all the details. None of the counselors were experienced or skilled in the technique of leading a group on the democratic plan, a fact which would necessarily limit the success of the enterprise.

The following report made by a committee and adopted by the counselor group expresses their accepted theory for motivating activity:

HOW TO GET MOTIVATION AND INITIATIVE IN A PROGRAM

1. The only real motivation is by suggestive situations to lead the boy to purpose the thing to be done. This means that the boy himself must be interested in it

[1]Dewey, John; Democracy and Education; Thorndike, E. L.; Educational Psychology; Gregg, A. J.; Group Leaders and Boy Character; Kilpatrick, W. H.; Foundation of Method; Collings, Ellsworth; An Experiment With A Project Curriculum.

because it will fill an immediately felt need. Not only must the activity be of immediate value but it must be adapted to the boy's powers and experience, then its achievement will bring satisfaction; while an effort at a more difficult activity may bring failure and annoyance.

2. The activity or project, in order to develop initiative must be such as to stimulate interest in other and varied experiences and cause the boy to desire them. Freedom to carry out the suggested desirable activities after careful consideration is necessary. The leader or teacher may very readily stifle initiative of the boys by not allowing this freedom—assuming that he knows what is best and making the decisions for them.
   The leader's part is to lead the boys to see the proposed activity in all its details and to face the task sensibly—to make a plan before jumping in, and thus to avoid failure and disappointment later. The leader can do this through suggestions or questions in the discussions as a member of the group, or in conference with individual boys.
3. Rewards, prizes, etc., have little if any place in real motivation, or in developing initiative. The fact that they are necessary to get boys to undertake an activity means that the boy does not see where that activity fills an immediate need in his life, and goes into it only when artificially stimulated by hope of reward. The reward and not the activity is central.[2]

The counselors committed themselves to oppose the use of any emblem award system. They realized, however, that since an emblem award system had been used for the first three years of the camp, the boys would probably expect and demand it again. They planned, therefore, to give each boy who came to camp a small sweater emblem at the beginning to indicate that he was enrolled in Scy Camp and then to await developments. If the question of honor emblems came up later, there would be a chance for discussion in conference, with the final decision resting on the boys.

Camp Conferences

Camp opened on Friday evening with a program of games, stunts, songs, introductions and nicknames. At the close of this program various ways of running a camp were discussed and the boys expressed a preference for the democratic idea as explained by the Student Camp Director. At the first Camp Conference on Saturday evening after a period of fun, the question of schedule was raised, and each item was discussed and settled by vote of the entire camp. The schedule with a few significant changes from previous years was adopted with provision that it might be changed by the vote of a camp conference

This first real camp conference was entered into with seriousness by most of the boys. Some of them wanted to see how free they were, really to decide things for themselves. One boy moved that they have reveille at 9 o'clock. The Camp Director seconded his motion with the remark that it would save the camp one meal a day. The motion was duly discussed, voted upon and lost.

The second conference was held on Sunday evening for the purpose of group organization. The procedure followed the previous summer was used. Band-Chiefs were elected and the bands (cabin groups)

[2]Document No. 10.

were chosen by them. At the first group conference period Monday afternoon each band organized, and selected a totem and a name.

Many of the boys were slow to take an active part in camp conferences, and counselors made many suggestions. There were so many things to be planned, and the boys so little accustomed to the responsibility of planning their own activities, that the camp program seemed to move slowly. A morning camp conference sometimes adjourned with no plans made for afternoon or evening activities. When the boys asked the counselors what they were going to do at one of these unplanned periods it was pointed out to them that there were several things that could have been done, if they had planned for them at conference.

A thing that brought them to the realization of their responsibility for the program more definitely than just a lack of a planned program for some evening was the question of movies. It had been a custom to provide movies for each Saturday evening. Counselors, although conceding it might be well to have movies another year, wished to substitute dramatics. If the boys demanded them, however, movies were to be furnished. At the end of the first week movies had not been mentioned in conferences. The boys had taken it for granted that the movies would be provided without consulting them, but no movies were put on. They had made no plans for them. At the next camp conference a motion was carried to have a committee appointed to make arrangements for movies. This was done and thereafter a picture was shown each Saturday evening.

Some boys made motions "that we have" so and so or "that we do" so and so, but they soon learned that someone had to be made responsible for everything if it was to be done. Their motions changed to, "I move that a committee be appointed to," and their definite learnings on how to carry on business was rapid.

Minutes for two typical camp conferences, those of July 1 and 2, are given below to indicate planning done:

Camp conference called to order by C. E., counselor directing for the week. Minutes were read and approved. The committee on finding a supply of rhododendron to cut was not ready to complete its report.

Joe had no report ready on proposed trip to Catawba Falls. (It had been reported that the grounds were closed to visitors.) Motion made to go on an overnight hike to Webb's Tower. Carried.

Motion made and carried that the chairman appoint a committee to arrange details for hike. Guy, West and Perry were appointed on this committee.

Motion made and carried that the chairman appoint a committee of two to bring in a report on how to take care of oneself on an overnight hike. George and Booth appointed. Joe elected to lead the hike.

Motion made and carried to have a committee appointed to make arrangements for securing the moving picture machine and for getting films. Camp Director, Tom and Bill were appointed.

Motion made and carried to have a committee appointed as a standing committee on hikes, to look out for new ones and to report back to the conference as to suitable dates for each hike. Bob, Laurence, John, Shorty and Ted.

Motion was made and carried to ask committee on details for Webb Tower hike to report at Council Ring the same evening.

Authority to elect a captain and manager for baseball given to those who go out to make the team. Motion made and carried to have a committee appointed to make a general athletic program for camp. (Standing committee) Stuart, Chairman; Tom, Bax, John and "Chief" appointed.

Motion carried to adjourn.

July 2, 1926.

Meeting called to order by C. E. Minutes read and approved. Motion made and carried that the hike should be carried out as planned unless the rain continued until after four o'clock. Committee on how to care for oneself on hike needed more time. Committee on how to celebrate the Fourth of July not ready to report. Motion passed to extend their time to July 3.

Moving picture show committee reported that arrangements were being made and that the first show would probably be given Saturday evening. No report ready from the committee on securing a supply of rhododendron.

Motion made and carried that bands sit together in the conference in the same relative positions which they occupy in the council ring.

Committee on how to care for oneself on hike reported. Their report approved and commended.

Motion made that the camp approve the establishment of a rifle range failed to pass. Motion made and carried that a committee be appointed to work out an archery range, equipment and details. Herbert, Jimmie and Sam were appointed.

Moved and passed to adjourn.[3]

All these motions came up for discussion and were frequently spoken to by both boys and leaders. On a busy day it was not so easy for a secretary to keep up with the business. A fifteen-year-old boy who had not had previous experience was selected as Camp Conference Secretary. After the first three or four meetings he offered his resignation, declaring he could not keep up. The conference refused to accept his resignation but voted to give him an assistant. One of the counselors was elected assistant secretary.

The way in which things grew out of the camp conferences may well be illustrated by the development of the interest in archery. Some boys brought up in camp conference the subject of a rifle range. In the discussion of the motion archery was mentioned, and was so popular that the rifle range motion was defeated and archery approved. The committee appointed on archery read archery books, wrote to companies about supplies, reported back to the conference the different kinds of wood available and the prices of sets. In fact, they organized a group of boys who were especially interested in archery, collected the money, and ordered supplies. Members of this group helped each other in making the bows and arrows, made the targets and conducted regular practice. The only time counselors were actually called upon for more than suggestions was when they were asked to serve as officials at the archery tournament. The bows were fine and the boys were proud of their work. Their satisfaction came from the thing done—the achievement; no prizes had been offered and there was no point system to transform their interest into academic credits.

Among the important things that came up in the early conferences were: provision and rules for daily inspection of lodges and grounds;

[3]Document No. 11.

council ring; rules for court procedure, a set of camp rules; hours for visiting the store; and a limit to the amount that might be spent per week for sweets.

Group Conferences

The bands also held their own meetings and made plans for their own group activities. Some bands wrote up their minutes rather carefully, while others rarely did so. The boys of one band took turns by the week in writing up these minutes.

This band also made certain rules for the conduct of its own cabin members, which supplemented the general camp rules. Some of these concerned duties to the band.

Things for which members of this band were fined were: (1) carelessness that resulted in a low mark for their cabin on inspection; (2) for leaving drawers open in the clothes closet, and (3) for throwing shoes. For certain other offenses they threw a member "into the creek." After a while some money was accumulated in the treasury. The following discussion was entered in their minutes:

7-21-26.

Group called to order in Lincoln cabin. Question raised on going to Black Mountain to a movie, using the money from the treasury Discussed what would come of it and decided not to go because it would start an unwanted thing in camp, that of going away to a show. It was also shown that since we have movies in camp every Saturday, we do not need to go during the week. Group decided not to spend the money at present but to wait until some future time.[4]

The Camp Government In Operation

The wide range of ages, 11 to 18, made it difficult to work the group conference plan.

Younger boys did not take so much interest in discussions and sometimes thought the conferences long and tiresome. For two weeks all campers took for granted that everyone had to attend the camp conferences. When this belief was discovered it was made clear to them that the conferences, unless specially called for all, were voluntary. Only officers and the band-chief, or a representative from each band had to attend. After this explanation camp conferences ceased to be endured as necessary, but there was enough interest to keep a good attendance.

Organization was completed during the first two weeks, so a camp conference every day became unnecessary. Three a week were found to be sufficient. The counselors and band-chiefs met on other days to prepare recommendations for the conferences. This representative council did much preliminary planning and avoided waste of time in camp conferences. This camp council later came to assume the function of an executive committee, handling especially the matters of discipline or enforcement of camp rules and conference decisions.

[4]Document No. 12.

One evening at "Taps" one of the counselors stepped into a certain cabin to return a knife he had borrowed. Three of the larger boys were not there and the others did not know where they were. Since the cabin counselor was out of camp that evening report was made to the counselor-director for the week that he might investigate and learn what had happened to the boys.

About a half-hour later the boys came in. When the counselor-director stepped into their cabin one of them jumped into bed with his clothes on. The counselor-director turned the light on and inquired where they had been. They said that they had gone to Black Mountain to a picture show. This was in violation of a regulation passed in camp conference stating that no one should leave the grounds without registering out with the counselor-director and giving destination and purpose of the trip. The boy who jumped into bed with his clothes on had had two summers in a military camp, and had stated before that he did not believe "a fellow could get shipped from Scy Camp."

Below is the procedure followed in this case. First, the Camp Director called the three boys and talked it over with them. They agreed that the rule was valuable and necessary and that they had been very thoughtless to violate it—that if a call or telegram had come in for them it would have embarrassed the camp not to have been able to locate them.

It was explained to them that it was the purpose of this camp to help fellows gain self-control and become men—not "to ship them"—that to ship them was the easiest thing to do, but this meant that the camp had admitted failure.

A day or two later the case was brought before the council. The case was stated without calling any names and the opinion of each member was called for. All agreed that it was a serious breach of camp rules and deserved a severe penalty. One of the guilty ones was a member of the council and thus had to judge his own case, but nevertheless voted for a heavy penalty. Several suggestions were made regarding a proper penalty. The plan adopted was to explain to these boys that by violating camp regulations, they had forfeited whatever honors the camp might have bestowed upon them. This meant that these boys would give up their letters in athletics. This was the one form of emblem award the camp conference had voted to have. They would be allowed to participate in meets and tournaments in order to win honors for their bands but no personal recognition could be given to them.

The three boys declared the penalty was severe, but just. When the council had made its decision, another member of the council, who had been voted the "Gold Star" man of camp the year before, stated that he, too, had on one occasion left camp without permission and accepted the same penalty. Still another older boy took the same stand the next day.

After the decision was made, these five boys gave their best to win for their bands. They worked as hard as they could have done for

personal honors. Their acceptance of the penalty came to stand out in the experience of the campers, for discipline, honesty, and real sportsmanship.

The Woodcraft Program

Council Ring programs which the boys voted for Monday and Thursday evenings of each week furnished occasion for new and interesting projects. But few boys failed to respond to the spirit of woodcraft. The following Tally written by a thirteen-Year-Old boy of the Light Heart Band will indicate the procedure of Councils:

TALLY

On the 23d Sun of the Thunder Moon the Sey Camp Tribe of the Woodcraft League of America met in council with "Chief" at the Council Rock. "Cheeky" of the Blazing Star Band was appointed fire keeper and "Pistol Pete" of the Light Heart Band was appointed Tally-Keeper for the evening.

Some birds were heard in the distance and Chief gave some facts about them. Then the roll was called.

The Tally for last meeting was then read by Harry; was corrected and approved. There was no business arising out of the Tally and Scout reports were given as follows: Joe reported on the ten-petaled Sunflower; John found a bug and passed it around to see if it could be identified; Harry reported on the Hoary Mountain Mint; Laurence, the Brown Thrasher; "Shorty," the Buzzard; other boys gave information about the buzzard; Sam reported on the Blue Bird; Booth, on caterpillars and cocoons.

Chief passed around some seeds with a challenge to identify them. Edd. finally named them as the seed of the Sweet Shrub. "Papa" told about the museums in Washington. seen on his recent trip. Bill told about the Bee Balm or Oswego Tea and Chief told us how an old lady used it to catch humming birds. Herbert's brother was then introduced to the council as a visitor.

Reports of initiations were made and the following articles of handicraft were approved and passed by the council: Herbert, the Flaming Arrow Totem; Edd., Bark Bird House; Perry, a lamp, on condition he put in his electric fixtures: Joe, a lamp complete with fixtures; Harry, a log cabin Bird House; he explained how the log cabin was made.

Herbert led some games, the first of which was a Talk-Fest in which Jimmie won over Harry. Tom won over Richard in a game of Clap Hands. In Chinese Get-up, "Pistol Pete" won over Less and Bill won over Tommie. Stick Pull-up was then played by Henry and Sam, and Sam won.

Quincy found a Devil's Horse going across the Council Ring about this time and passed it around for all to see. Will and Gordon then played Pull Stick and Gordon won.

Tom led several songs and then the Council closed with a short prayer from each band.[6]

While all campers were considered members of the tribe, it was understood that to become real Woodcrafters the woodcraft initiation tests must be completed. One of these was a silence test which required that the camper keep silent for six hours during the daytime while taking part in the various activities of camp. To pass the handicraft test a boy had to complete an article which showed some skill of workmanship with his hands and present it to the council for approval.

[6]Document No. 13.

All candidates for Wayseeker rank were required to learn well how to build a fire with twigs from the woods and to know the Woodcraft Laws. "Good natured" tests requiring that a person go through the day with unruffled temper and give a smiling answer to all no matter what happened, were sometimes prescribed by a band for a member who seemed to be "tempery." For the boy with an overdeveloped "sweet tooth," a sweets test which required foregoing all candy for two weeks was often invoked.

When tests had been passed the camper was duly installed as a Wayseeker at a Grand Council and then he might purchase and wear the Woodcraft pin. Grand Councils were more elaborate than regular councils. Visitors were invited and Indian dances and plays were given.

Problems

At the very mid-point of the summer when everything seemed set for a splendid closing month, there came a full week of rain allowing practically no outdoor activity except swimming. The lethargy and inertia developed during that week carried over into the next. The boys finally began to realize that the closing of camp was near. For two weeks they had voted to postpone previously scheduled events when they decided that they really wanted to do many planned projects. Completing all of the activities planned for the last month during the last two weeks made the usual rush toward the close. Counselors learned from this to use a large blackboard on which to post events when planned and scheduled by the conference. They could not then be consciously forgotten, postponed, or crowded out.

Two events of the week of rain seem worthy of especial mention—the "Apple Fight" and the "Chimney Rock Hike." The Grand Council which had been planned for a Monday evening had to be called off at supper because of the downpour of rain leaving no other activity planned for the evening, nor did the boys seem to want to plan anything. A little before dark two or three boys passing near an apple tree that grew on the campus picked up some apples and tossed them across the campus at some other boys. They returned the fire and soon there were six or seven boys on each side. One group went into a cabin, pulled the curtains and the battle continued until the group outside finally got up courage to make a raid on the cabin. They thought it good fun and none of them were injured. From the boys' viewpoint a bigger battle seemed desirable the following evening. All day, quietly and more or less secretly, preparations were made. Ammunition (apples) was collected and stored. By evening the two groups had each enlisted more boys and were fairly well organized. When the time came for planning activities for the evening they wanted to have an apple-fight.

Here was a real problem for the staff and especially for the man in charge as counselor-director-for-the-week. Should he allow the group to determine the question, or should he tell them it would not be

allowed? The latter course would be an autocratic suppression and would injure the whole morale of the group unless there was sufficiently convincing reasons for it. How far could the group be allowed to go in making a mistake if they could learn by it in the end? In the usual full and free discussion the counselors pointed out the dangers involved, and suggested other games of a similar nature but less dangerous.

In the end the decision was to have the apple-fight but to have a committee appointed to draw up rules to see that it was carried on fairly and without anger, with good sportsmanship, and to make such rules as would safeguard against serious injuries. This committee elected by the camp conference was composed of the five band-chiefs and one counselor. The rules were made and adopted giving each party its turn in defending a vacant cabin for 45 minutes. It grew dark and the rain poured down, but the boys went into the fray. Both groups had grown tired long before the first 45 minutes were up. They quit by mutual agreement and no more suggestions of apple-fights were heard. Of course there were a few bruises and sore spots, but no injuries of consequence.

For the close of that week a hike to Chimney Rock had been planned, to leave Thursday afternoon and to return on Saturday morning, spending both Thursday and Friday nights at Flat Creek Falls. The rain continued to pour through Thursday morning, and before eleven o'clock, the Camp Director and two of the counselors acting as a committee sent word around camp calling off the hike. Immediately a committee of boys formed to see the Director. He had no right to call off the hike without consulting them, they argued. Despite the protest of some of the parents summering nearby, the counselors' decision was to let seasoned hikers go. Eighteen boys and two counselors set out in the rain, made the hike and returned, still in the rain, being sheltered only while they slept Thursday and Friday nights. Some mothers who were on the Blue Ridge grounds at the time were very much worried, but the boys declared they had enjoyed it immensly. They had met and overcome obstacles, and they returned to camp with a satisfaction that comes with the sense of victory. Who can say that the "superior judgment" of the counselors should have been exercised to deprive them of this opportunity? What would they really have learned if their plans had been suppressed by authoritative direction of the Camp Director? Were the hazards to health too great to permit such a hike?

New Interests In Camp

Certainly one of the inspiring and beautiful things about the activities boys entered into during the summer was the fact that when something was suggested one never heard the boy saying, "What'll I get if I do this?" Few boys seemed to miss the emblem award system. Two or three boys who had won high recognition the previous year mentioned emblems once or twice in camp conference during the first two weeks but they never got sufficient attention to bring a discussion to the

floor of the conference. Activities were entered into for personal interest or for the good of the group. The old question of "What will I get?" and the attitudes that went with it largely disappeared.

This made for a spontaniety of interest which showed in Handicraft and Nature Study more markedly than anywhere else. The workshop was occupied at all free periods and the tools were always busy. Hundreds of articles were made, mostly from such rustic woods as rhododendron and mountain laurel.

A plentiful supply of this wood was obtained by the camp from a neighboring lady who wished a natural park cleaned out and thinned. The boys planned and did both of these services.

The most popular articles made from rhododendron and laurel roots and trunks were table and reading lamps, fitted with electric fixtures. Other articles were: bud vases, ink wells, blotter blocks, candle stands or holders of various types, calendar holders, bird houses, paddle wheels, log cabins, bows and arrows, book ends, settings for clocks, napkin rings, picture frames of various types, paper knives, letter files, tie holders, hall trees, totem poles, rustic sign boards, rustic tables and benches, rustic hammocks and fruit bowls.

Among the outstanding group projects were: (1) the building of a rock-pile cross incinerator for camp by the White Mountain Band; (2) the building of a second row of seats for visitors at the council ring by the same band, and (3) the erection of a large rustic arch gateway over the entrance to camp, by the Light Heart band.

One unattached counselor, cleared the ground, and built a beautiful outdoor chapel facing the setting sun and the Great Craggy Mountains.

In previous years no regular period had been found for Nature Study, but this year boys who were not behind their class in any school subject might elect nature study for the regular school period. Ten boys carried this through and most of them developed a keen interest in it. It was impossible during eight weeks of camp to take up many of the phases of nature study, but the attitudes toward it were most favorable.

A twelve-year-old boy who had been voted the fattest and laziest boy in camp the year before, completely overcame his lethargy as he entered into archery, woodcraft and nature study. He learned 45 wild flowers and 21 trees during the summer. Here is what he wrote about his new interest:

> I have never taken nature study before and I have learned a great deal about flowers, trees, birds, mushrooms and other things. I think it is a fine study and the boy that takes it is wise; for he will have an interesting time for the summer or whenever he takes it. A few suggestions for the class next year would be to collect flowers, ferns, twigs, name and tag them and see how many different things they could learn.[6]

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[6]Document No. 14.

Democracy Or Self-Government

Despite all the new and useful interests developed during the summer, it must not be supposed that all the boys grasped at once the idea of democracy. Like many of our citizens, some thought it meant, "do as you please," rather than participation in the responsibility of government. Toward the last of camp when it was found that about 15 boys had not signed up for either of the three hikes which the camp conference had adopted for that particular week-end, a camp conference was called to consider the problem. The conference held it impossible to provide leadership for the hikes and at the same time to keep a program going in camp for so large a number.

In the discussion of the question, the conference set up two alternatives: The group might call off the hike altogether or determine who had real reasons for staying in camp. The latter course was adopted and each fellow who did not plan to go was required to stand up and give his reasons. These were discussed and his excuses acccepted or rejected by majority vote of the conference. If he offered physical disability he was sent to the doctor and nurse.

One boy who had pleaded injuries on several former occasions in order to stay at camp, was required to go to the nurse for a special examination of a cut on his leg, now well healed. She found it no hindrance to hiking, so he was required to go amid the laughing and "kidding" of the fellows. The doctor kept five out of the fifteen in camp and the others were required to go on one of the hikes. Three of these boys who had pled disability, later sought permission to extend their hike and take an extra 20 miles before they returned. Here was a majority enforcing its decisions upon a minority group. Was this camp conference democratic after all?

While the experiment in self-government had demonstrated its superiority over the old autocratic plan of operating the camp, the counselors realized there had been too much talk about democracy. Freedom for participation allowed the boys was markedly increased, but parents judging from the boys' letters were sometimes alarmed lest all discipline had been dispensed with.

The most marked change was the entire elimination of the point award system. The camp life had been so much happier, and the activities so much more interesting and worthwhile than they had been when controlled and stimulated artificially, that no one connected with Scy Camp had any desire to return to the former plan. It was a pioneer effort for the staff of Scy Camp for they knew of no similar experiment or example in summer camps.

Counselor Training Emphasized

With the same Director, program director and head counselor in 1927 the same policies and principles were continued but with a major emphasis on counselor-training. Counselors' meetings were held regularly as part of the College Campcraft course. Not only did each

counselor take the responsibilities of Director for a week at a time but was also given the experience of presiding at Council Ring programs. The plan of camp organization worked out the previous year was followed with few changes.

In the college campcraft course a general view of the camping movement was presented; experiences in camping, and the applications of educational theory to camping situations were discussed. These studies were all applied to the questions and problems which came up in the daily life of the camp. This not only made a practical course in Campcraft, but was a distinct advantage to the camp program. It provided for a wide-awake and trained leadership. For example, when a group of the "old campers" desired some sort of initiation for the new campers, this question, like many others was anticipated and discussed in the counselor group before it ever reached the planning stage, and the counselors were thus able to give it more thoughtful and unified guidance. The old campers planned to take charge of the first council ring program. They wanted to blindfold the new boys and lead them along the trail to the council ring. The plan was adopted and used. The initiation gave a demonstration of the woodcraft program in addition to the usual fun. New counselors were initiated along with new campers.

The Camp Council Functions

The first question tackled by the new camp council was that of inspection. They decided to recommend that each Band-Chief with the aid of his counselor should inspect his own cabin.

Two cabin groups asked to exchange cabins and counselors. Since no member of either group objected the council voted them permission. The camp conference approved these recommendations and appointed "Butch," a counselor, to collect and post the daily Inspection Reports.

The next meeting of this council set visiting hours at Lee Hall and recommended fifty cents per week as a maximum a boy might spend for such things as candies, cakes, and drinks.

The camp conference, held on June 30, passed the council recommendations, elected a Board of Editors for the "Scy Rocket"—camp weekly magazine—adopted a Sunday schedule, and made plans for a Fourth of July celebration. The main feature of the celebration was a patriotic ceremonial and pageant, each band presenting a part. This was followed by a baseball game, a swimming meet, a treasure hunt and in the evening a bonfire.

Below are given the minutes of the meeting of the camp council on July 3:

The Camp Director acted as temporary chairman. First business was the election of a permanent chairman. Tom was unanimously elected.

It was suggested that we should get busy planning ahead the things we want to do and so get these things placed upon the schedule. It will be left up to the boys to decide what program events, hikes, trips, meets, etc., are to be scheduled.

A motion was made to arrange a trip to the Asheville Recreational Park on Tuesday, but without a second it was lost. This was because several objected that

such a trip was not in keeping with camping, and that many would not wish to spend their money or time in that way. The council must plan for the whole camp. Motion was made, seconded and carried that July 9 should be set as a time when those who wished might arrange for a trip to the Recreational Park.

Next business was election of permanent council Secretary, and Charlie was elected. Motion was made, discussed and carried that when on long hikes, rides might be accepted wherever the entire group could be accommodated, or with the counselor's permission. Friday was scheduled as the time in the week for overnight hikes.

Plans were made for the boys to hold their own vesper services on Sunday evenings. Each band should be responsible for the program in turn beginning with the Silver Fox Band. The question of a Sunday School or Sunday morning program was taken up. A motion was made for each band to hold its own S. S. class in its cabins, but this was voted down, and it was suggested that each band discuss tonight the idea of having a S. S. for the whole camp and report at the next Council meeting. It was planned to have worship service at the camp outdoor chapel at eleven o'clock, and it was voted to invite Dr. Kessler to be the camp pastor during the summer.

Next discussion was as to what Scy Camp stands for and it was stated finally in two ways:

1. A more Christ-like life.
2. A life in accord with the "Jesus Way of Living."

It was then moved and carried that we arrange to have daily discussion groups on the "Jesus Way of Living."

To provide a place for this required a reworking of the morning schedule. It was moved and carried to call a camp conference at 7:30 to consider these recommendations. Moved to adjourn.[7]

While the camp council could call a camp conference to consider their recommendations, the conference could consider and pass upon matters which had not been discussed in the council. The minutes below for camp conference on July 17, show how questions could be raised and disposed of in conference:

The roll was called by bands. Motion was made and carried to schedule a night treasure hunt for next Wednesday.

Tom suggested that the "campus-clean-up project" be kept cleaner. John apologized for leaving camp without permission from the director in charge. A motion was passed that a towel placed on the door of a cabin be understood as a signal that the band is holding a band meeting and desires everyone else to stay out.

Motion passed that the bugler blow call to quarters at 9 o'clock. Motion also passed that first call be blown five minutes before meals and mess call be the signal to enter the dining room, and that when grace is said and all seated the door shall be hooked and anyone coming late be require to give their excuse to a committee composed of "Cash," "Mouse" and "Skeet" who will decide whether admission shall be granted.

Motion passed that anybody who breaks or tears up any of the equipment be required to fix it up or make it good. Question was raised concerning use of profanity or "smut" in camp, and the following method of dealing with it was suggested and accepted by the conference: If it occurs outside the cabin three boys selected by a counselor shall each give the guilty one a lick with a paddle or belt, but if inside the cabin two boys only give licks.

Conference adjourned.[8]

While many suggestions continued to come from the counselors in the conferences and council meetings, the boys came to do a great deal

[7]Document No. 15.
[8]Document No. 16.

of thinking and planning for themselves and came to feel that they were a real part of the administration and responsible for the plans and program. The tendency was for the council to do more and more of the planning and for the camp conferences to accept recommendations brought by the council. Fewer things originated in the conferences, and this cut down the time spent in them. Boys made their suggestions to their cabin group representatives. Often they were discussed first in group meetings.

Discussion Groups

Among the special phases of the program emphasized in 1927 was the Discussion Group plan. We have seen how the council recommended and the conference passed the motion for three discussion groups on "The Jesus Way of Life." This was the keynote in the minds of the counselor group during the summer and each one was striving to embody that way of life as best he could, so when discussion groups were suggested to the boys they seemed desirable because they were natural in an atmosphere created by that leadership. No pressure was needed to get them adopted and started, other than the suggestion of the counselors, the faith the boys had in them, and their desire to please.

The boys were divided into three groups according to age, and discussion leaders were selected. The groups started as scheduled by the conference on July 7.

The following excerpts from the record book kept by the secretary of the middle group (13 and 14-year-old boys) indicates what went on in that group:

Thursday, 7-7-27.

We opened our discussion group with the following boys present (voluntarily): Lamar, Bob, James, Robert, "Sleepy," "Skeet" and "Buck" as our leader. Two were nominated for secretary. "Sleepy" and "Skeet"; the latter was elected. Our main subject was the whole life of Christ.

We discussed four points of the main subject, the first being how Christ received wisdom. The following are some of the suggestions from the boys: Study, manual training, going to the synagogue, the Old Testament Scriptures, talking with men, attending the festivals, and nature study. Next was how he increased in stature, as follows: Exercise in daily work, living in the open, hiking, games and sports, eating wholesome food. Next was how Christ grew in favor with God, as follows: Cooperation, study of God's Word, study of nature, standing for the right and worship—"as was his custom." Next was how Jesus grew in favor with men, as follows: Kind deeds, friendliness, good sportsmanship and service.

Thursday, 7-21-27.

We opened the meeting with the following present: Allan, Bob, Robert, "Sleepy," "Skeet," James, "H-P" and "Buck." When is a boy a good sport? Following are some suggestions the boys made: (a) Controls his temper; (b) is good-natured; (c) keeps up team spirit when losing; (d) is fair at all times; (e) is good loser ;(f) standing up for right at all times; (g) is able to stand hard knocks; (h) has self-control; (i) is truthful; (j) has faith in himself. The meeting was closed by prayers by Allan, "Skeet" and "Sleepy."

Friday, 7-22-27.

We opened the meeting with the following boys present: "H-P," "Sleepy," Bob, Robert, Allan, "Skeet," James and "Buck." We then decided to discuss who were the three best sports in camp. Tom was first selected (one of the older group, in camp for his third year) and the following are some of the things the boys said about him: (a) Plays fair; (b) controls his temper; (c) takes part in a large number of camp activities; (d) does a lot for the camp; (e) doesn't pick fights; (f) is not "stuck-up"; (g) is kind to smaller boys; (h) keeps up team spirit; (i) is good friend to everyone; (j) is willing to cooperate in every task; (k) is good natured; (l) is good loser; (m) stands for right; (n) is clean of speech. We then discussed some of these things said about Tom. The meeting was closed with a prayer by "Buck."

Sunday, 7-31-27.

We opened the meeting with the following boys present: "H-P," Robert, James, Allan, "Sleepy," Yandall, George, Bob, "Skeet" and "Buck." We opened the meeting with prayers by Robert and Bob. We first discussed Allan as follows: (a) is selfish; (b) is high tempered; (c) gripes; (d) is not a good leader; (e) boasts too much; (f) is egotistic; (g) shirks some duties; (h) is too dependent; (i) is careless; (j) is revengeful; (k) is babyish; (l) takes part in many activities; (m) plays fair; (n) is not a good loser; (o) can't stand hard knocks; (p) is argumentative; (q) lacks confidence in himself.

We next discussed Yandall as follows: (a) gripes; (b) is revengeful; (c) is good-natured; (d) plays fair; (e) is book-worm; (f) does not take part in enough activity; (g) is good sport; (h) is ladies man; (i) does his share of the work; (j) controls his temper.

Thursday, 8-12-27.

We opened the meeting with the following boys present: James, George, Allan, Ralph, Bob, Gerald, "Sleepy," "Skeet" and "Buck."

We discussed "Buck" (the counselor member of the group): (a) is too slow; (b) is careless; (c) neglects duties; (d) is good leader; (e) does his part of the work; (f) is good sport; (g) helps others; (h) has team spirit; (i) is good camper; (j) controls his temper; (k) is religious; (l) is honest; (m) is ambitious; (n) is good hearted; (o) is considerate of others; (p) is not too egotistical; (q) is unselfish.[9]

It may be seen from these notes that this discussion group took up the "Jesus Way of Life" from the study of how Jesus lived and taught and then attempted to apply it to their own group by discussing how well each boy seemed to be living it. This emphasis upon trying to live in that fashion as a very practical thing came even more into the picture the latter part of the camp, when the counselor meetings also took up the discussion of the personality traits of the older boys. They took one boy at a time, made a list of all the fine things or "strong qualities" observed about him, and then listed his weaknesses. A set of suggestions for this boy to think about were made up in the light of the listed observations. Each boy who desired it was sent out to some place away up in the mountains out of sight or hearing of camp to spend an all-night vigil. He was given a set of messages in sealed envelopes, one to be opened each hour, as the night went on, and the suggestions for meditation, prepared by the counselor group, were thus brought before him a few at a time.

Some of the boys said little about this experience; others spoke of it as a thrilling adventure; some said no other experience had touched

[9]Document No. 17.

them so deeply. One said, "It seemed like God was talking with me up there and I shall never forget it."

All this developed from the discussion groups. It was kept as objective as possible, and personal clashes were the rarest exception. There was a very large measure of sharing of experiences between counselors and boys.

A Nature Lore Emphasis

Another outstanding feature of the camp in 1927 was the emphasis on Nature Lore and the interest aroused in it throughout almost the entire camp group. For the first time the camp made this emphasis the chief responsibility of one counselor. Since this man was born and reared in the mountains and had been a group counselor in the camp for the four years previous, he knew both the camp and the natural surroundings. Besides the nature lore groups that he led another counselor led a Bird Club, and another, an Astronomy Club. All other counselors tried to learn as much as possible and their interest stimulated the boys.

Soon after the beginning of camp the Nature Lore counselor displayed a large number of wild flower pictures on the walls of the Nature Room and announced that as soon as every member of any band was able to identify and name at sight ten wild flowers he would take the band by auto to Lake Eden and the Northfork Valley where beautiful wild flowers were plentiful. Several bands started out to do it. The Cardinal Band, which had shown little interest in wild flowers before, spurred on by a band chief who was just taking his first interest in flowers, was the first to win the trip. They increased their knowledge of flowers and their appreciation of nature lore, too. This type of reward connected closely with its project and merely incidental to it was thus used to real advantage by a skillful counselor.

Two logs set upon legs, like benches, and with three dozen test tubes set in holes along the top of each, provided two bands with an ongoing project in flower study as they tried to keep fresh displays of wild flowers neatly labelled, all through the summer. One of these logs was kept at Robert E. Lee Hall for the visitors there and the other at camp for the campers. Later blue print paper was procured and a number of flowers' silhouettes were made.

Fern books containing pressed ferns were made and each specimen labelled to show the variety. Trees about the grounds and along a trail used by many visitors to the Blue Ridge Grounds were tagged. Boys acquired knowledge and interest in nature while trying to help others to do the same thing. Much was done on hikes to show the interesting things of natural beauty; and leaf prints were made and used to make an attractive border all around the nature room. Spore prints of mushrooms were made and many of them classified.

Perhaps one of the most outstanding pieces of work was performed by the group who spent a month studying, collecting and identifying

moths and butterflies. Several private collections were made by different boys and a large collection was made and encased for the camp. This collection numbered seventy-five species of moths, sixty-four of which were definitely identified and the names posted with the collection.

One of the three divisions of the Certificate which had been worked out by the counselor group during the summer to show the participation of boys in camp programs, provided for listing the number of various kinds of nature materials the boy could identify. The Nature Lore man invented a plan to get this information; he held a "Nature Meet" during the last week of camp in which each boy entering would check his list of birds, flowers, trees and other natural objects with the Nature Man or some counselor who knew that particular type of natural object. When these lists were all checked, each different natural class (flowers, trees, ferns, etc.) in the nature meet would constitute an event. The boy who knew the largest number in a class took first place and was given eight points, just as in a track meet; second place scored five points; third place, three. Then the number of points won by the members of a band were totalled to see which band won the "meet."

Attempts To Evaluate

The Director and counselor group in 1927 felt strongly the need of finding some means of evaluating what was taking place. Several devices were tried. One which was worked out early in the camp year and mimeographed for use by each camper was the "Weekly Evaluation Chart" on which each boy listed the activities he had entered into and he evaluated them for courage, honesty, cheerfulness, and helpfulness, along a scale extending from zero to one hundred. The counselor was to give his rating of the activity also. This replaced a daily diary sheet used in 1925.

This form served to keep the campers from drifting and prevented loss of time, for it caused them to check up on the progress they were making, but it did not work well as a means of evaluation. It was particularly helpful to some campers but was of little use to many who took no interest in writing the record from day to day, and week to week.

Health and physical development was checked by the health director at the beginning and closing of camp. He used a record sheet on which were recorded different measurements of the body and a statement of the defects that might readily be corrected. Physical ability tests were given and the health director, in an interview with each boy, advised him in ways and means of making most improvement. At the close of camp the health director sent a letter to each parent stating the findings of his examinations, the improvement made, and giving advice for continuation of the health program throughout the remainder of the year. Of 27 boys for which records were completed, 21 gained weight and six lost weight. Only one boy lost weight who was not a fat boy,

and he lost less than two pounds. This boy was often sick from overeating, especially "sweets and soft drinks." The problem with him was to help him attain self-control. One of the losers was a very fat boy, who was helped by losing six pounds. The average gain in weight was three pounds per boy. The highest, a gain of 12 pounds, was made by a tall thin boy 16 years of age. An average gain of 9 c.c. in lung capacity was also registered. Those who did the most hiking showed the greatest increase in lung capacity.

The Summer Camp Tests published by the National Council of the Y. M. C. A. were used. The 1927 test, Form E, was given at the beginning of camp, and Form F at the close. These tests covered attitudes in a large number of situations in school, camp, church, on the playground, on hikes, about home and many other situations. One weakness of the tests was that a boy could misinterpret the directions and mark some questions quite opposite from his real intention.

These blanks were sent to the Y. M. C. A. National Council office in New York to be scored. The results returned on these tests, while not necessarily discouraging, were not particularly flattering. While 19 of the boys showed a total increase in score (or improvement) of 135 points, nine boys showed a total decrease of score of 59 points and two others showed an unchanged score. Probably the greatest value derived from these tests was that the Camp Director and counselors were led to take a more objective view of camping. They began to realize that camping per se was not working miracles with all the boys who had the experience.

Another method of evaluation and reporting the participation of boys in the camp life was the Camp Certificate which was filled out and sent to the boy's parents at the end of camp. This certificate, worked out by the counselors, had three columns. The first listed the names of interest groups in which a boy had participated. The second furnished a place for rating (excellent, good, fair, poor) the citizenship attitudes shown; such as, personal appearance, acceptance of responsibility, band loyalty, camp spirit, consideration of others, promptness and efficiency of routine duties, deportment in dining lodge and assemblies, helpfulness in band projects, and sportsmanship. The third column was for the identification of nature materials.

The middle column was filled out largely according to the judgment of the boy's cabin counselor, but was checked by the entire counselor group. One of the purposes the counselor group expected this certificate to serve was to increase the satisfaction of the boy who had done well and to bring some annoyance to the boy who had not done his best. It probably did this but not at all according to the personal needs of the individual campers. If these Certificates had been talked over with the boy before he left camp the result might have been better. When the certificate went home, if it were poor, the parent was apt to receive it so emotionally that although annoyance for the boy was there, it was in an entirely different setting and was likely to become attached, not so much to the poor quality of his work as to the counselors who signed

it or to the camp which sent it out. Some cases given later in the chapter illustrate this point. The plan had some value for evaluation of a boy but it was not a good report for use with parents. It was likely to be taken too seriously unless given a personal interpretation. Another defect was that where the cabin counselor had failed to understand the boy he may have unconsciously done him a further injustice by marking him low on his certificate. This might become an actual hindrance in overcoming existing personality problems.

Below are given the citizenship ratings on the certificates of the boys in one band: (E means excellent; G means good; F means fair; P means poor.)[10]

Attitudes Shown	Bob	"H-P"	Edd	Chas.	"Trib"	"Mars"	Ernest
Personal Appearance	E	E	E	E	E	G	E
Acceptance of responsibility	G	E	E	G	E	E	Very Poor
Band Loyalty	G	E	E	E	E	E	P
Camp Spirit	G	E	G	G	E	E	VP
Deportment in Dining room and Assemblies	G	E	E	G	E	E	F
Consideration of others	F	E	E	G	E	E	P
Routine Duties	E	E	E	G	E	E	F
Band Projects	E	E	E	G	E	E	VP
Sportsmanship	G	E	E	G	E	E	P
As Waiters				P			P

This record for one of the best bands in camp makes Ernest's rating contrast unfavorably with other members of his band. The results of this will be seen below.

Evaluation By Parents

Early in 1928 after the author had been asked to direct Scy Camp in the following summer, he wrote to a number of parents and boys and asked for a frank criticism of the camp and for suggestions for improvement. Both favorable and adverse criticisms were received, reflecting both the successes and failures of the previous years. One out-

[10]Document No. 18.

standing failure seems to have been in the case of Ernest, as indicated by a letter from his mother:

You have given me the hardest job I ever had—but since you ask for a frank statement of what Scy Camp did for my boy I shall try to tell you. Ernest is very much overweight and is very sensitive about it. He is a quiet child and has never been interested in active sports, preferring to read. He is slow to make outside contacts. My chief reason for sending him to camp was to get him to develop a love for outdoor sports—a sense of cooperation and fellowship with other boys. Having no natural inclination in this direction it was necessary that he be tactfully persuaded to develop this interest. He was not. He was allowed to do very much as he pleased about sports.

I believe it is natural to dislike doing those things which we are forced to do against our wills, but I believe we often learn to like things that we are led into kindly by someone who has a sympathetic understanding of the situation. The long hikes were very bad for him; being overweight and having very tender skin he chafed so that it was torture for him to walk. After one of these hikes he did not go again. This earned for him the reputation of being lazy which made him more miserable.

He loved his camp counselor; he was interested in his work in the dining room, was always on time, always willing to do his share and to help the other fellow. I know because I was there to see. Yet on his report card his dining room service was marked "Very Poor."

Ernest loved Scy Camp until he received his report card. I don't think I have ever seen a boy hurt more than he was. I was heart-broken over it. The dining room service grade hurt him more than the others. He asked me, "Mother, you know what kind of work I did. What would you have given me?" I could only truthfully answer, "Son, I would have given you 'Good'."

To make a long story short, I think his report card did him more harm than anything that ever happened to him. A sense of failure is the most crushing thing in the world. I am glad to say that everyone here gives him an excellent name for his work and for his interest in it.

I do not want to criticize any one for what was done to my boy for I am sure they did what they thought best and gave him marks they thought he deserved. However, I am not willing for him to go to Scy Camp again.

I realize that my opinion is rather unfavorable, but I have tried to give you a candid statement, knowing that you will appreciate adverse criticism as well as the favorable. I wish you a very successful summer.[11]

While a few of these frank statements of failure to understand the individual personalities of boys in camp have doubtless come to camp directors, many more dissatisfactions have remained unexpressed. The few, however, have done much to cause the camping movement to criticize itself and to study the science of personality growth and adjustment. There were distinct advantages in the democratic method, whereby boys were allowed much freedom of choice of activity and sharing in the general planning, but they also needed individual understanding, treatment and guidance. Nothing else could hope to succeed. Here was the demand for the next great step in the advance of the camping movement.

It is true that Ernest did go on one fairly good hike, showed good spirit and real grit by finishing it without delaying the party, made little complaint when he chafed and suffered pain. He rarely went out to take part in activities despite suggestions of his band mates and his

[11]Document No. 19.

counselor. He lay in his bunk and read a great part of the time. His physical record blank shows that this 15-year-old boy weighed 180 when he came to camp and at the end of the summer he weighed 189.9 and his waist measurement at the beginning was 38.5 inches and at the close was 41.5 inches, indicating very definitely that he did little physical activity and that he probably ate quite heavily, having had work in the dining room and access to the food supply. Is it not probable that the counselors recognized the fact that they had failed to interest him in the activities and then unconsciously defended themselves by putting the blame all upon him and giving him a very low score? Could more scientific procedures have prevented it?

Not all letters received were as discouraging, but probably most was learned from the unfavorable ones. The letter below indicates a weighing of the camp before decision to send the boy for a second year.

For a while I was uncertain as to the wisdom of having K—— return to Scy Camp as he will be sixteen in April, and as he expressed it, "objected to playing 'Fox in the Wall' and 'Tap Rabbit' with those *little* boys."

We talked it over and finally decided that Scy Camp had so many other advantages that it could not be beaten, so we are planning for his return. It is impossible to estimate the value which a boy receives from his eight weeks in such a camp; and because of its wholesome influence for character building and the best chance for physical development I am anxious for K—— to have one more summer there.

I must confess we both were disappointed in K——'s report card which came after the close of camp and I was somewhat disappointed that he did not enjoy and appreciate more of the activities. However, he is returning to get a great deal more out of camp his second summer.[12]

This letter indicates that while the camp had not been considered a huge success the first summer there were benefits which made it seem worth while to try it again. This boy growing rapidly, very tall and thin, had not been urged into activities because he did not seem to have any great reserve of energy. He had gained 12 pounds of weight during the first summer, and since this was much needed, his mother might well have been pleased with his physical development.

Another mother writes more encouragingly:

I think Edwin was benefited a lot by his period in camp last summer and I wouldn't hesitate to send him back there again. It was an experience he will never forget and I have heard him say any number of times he would like to go back next summer. I think that Scy Camp stands for character building and with its fine leadership is an ideal place for a boy of Edwin's age.[13]

Evaluation By Counselors

In a final evaluation meeting the counselor group discussed the year's experience and came to the conclusion that they had talked too much about "the democratic method"; that it would have been better if they had said little about it, but had practiced it. Most counselors agreed that too much reliance was placed upon boys' abilities to plan for themselves and that more guidance was needed. The group thought that the

[12]Document No. 20.
[13]Document No. 21.

plan of having the counselors serve as Camp Director for a week, while a good experience for the counselor, was not so good for the camp, and that the Camp Director should perform his functions continuously. The counselors agreed that the weakest point of all was their own lack of skill in helping boys to evaluate their experiences, and in interesting boys in new activities. No necessity had been found for any sort of artificial stimuli to activity such as awards, letters, emblems, or honor systems. The emphasis was upon a "Way of Living." The counselors had begun to understand what was involved in the educational processes which should function in a camp which allows for boy initiative and sharing in responsibility.

Few Changes In 1928

The author, who started in Scy Camp as Tutor in the first year, 1923, served in turn as counselor, naturalist and program director, became the Camp Director in 1928. While the general policy was much the same as in 1926 and 1927, some changes were made.

The "school" period in the morning was completely eliminated, providing time for voluntary interest groups in crafts, nature lore, Indian Lore, archery, and other activities. Tutoring was still provided for the few students whose parents required it.

The counselor-director-for-the-week plan was abandoned and the Camp Director functioned as such continuously. The Head-Guide also presided as "Chief" at all council ring programs. These changes made for unity of plan and better understanding of the procedures.

The introduction of horseback riding as an activity was interesting and popular, but proved to be too expensive. Riding was arranged by bands so that one or two cabin groups went together. This made the trips more interesting since the boys could plan them in band meetings and talk them over together afterward. It furnished another focus of common experience, and developed group spirit and loyalty—another socializing force.

No campcraft course was offered in 1928, the regularity of counselor meetings required by the course was also allowed to lapse. Counselors engaged for the summer were most alumni—men who had formerly been counselors in Scy Camp, but had now been serving as Y. M. C. A. Secretaries for one or more years. Two of them secured new positions almost as the camp opened, and had to be released. In their places were substituted two students just entering the Graduate School, with neither training for, nor experience in the counselorship. They had the further disadvantages of carrying two college courses each, to divide their time and attention.

The Camp Newspaper

Probably the most outstanding project of the 1928 camp was the "Scy Rocket," a camper's weekly paper. Although not new the camp

paper had not before succeeded in holding enough interest to continue throughout the summer. The "Scy Rocket" staff in 1928 wrote and mimeographed seven weekly issues averaging 11 pages each. The boys did all the work except cutting the stencils. At the end of the summer the copies were bound in two volumes and given to each camper as a "Memory Book." Much of this success was due to the son of a newspaper editor, a boy who had had some experience on his high school publication and who aroused other boys by his enthusiasm. Counselors gave it their commendation and freely wrote articles when requested.

This third year of the self-governing plan was marked by greater participation of the boys in planning and by greater range of interests. Photography, Indian Lore, beadwork, leathercraft, and first aid were added to the list of informal interest groups which flourished. Many informal play periods were enjoyed in the college gymnasium as well. Treasure hunts were described enthusiastically in the "Scy Rocket." Athletic sports, while not stressed, furnished fun and recreation with so much changing of teams as to furnish a large percentage of participation with no prolonged competition.

Several standing committees appointed by the camp conference carried responsibility for many phases of camp program. Sunday worship services were held in the camp outdoor chapel, the boys choosing their own camp pastor from the men available about Blue Ridge.

Nor was there any lagging in interest in the older activities of the Woodcraft Council Ring programs, archery, woodworking, Nature Lore. The program of hikes and trips was even more extensive. The discussion groups were continued but centered about everyday problems of camp life. The older group elected to make a study of the place of sex in human life.

Besides describing all these activities of the campers, the "Scy Rocket" contained jokes, cartoons, short stories, and brief character sketches of counselors and campers written after the style of "Interviews With Famous People."

A 1928 Summary

No camp-craft course was offered by the college, and counselors' meetings were not held on any regular schedule. Several evaluation devices were tried but they furnished little useful data. The most interesting was a camp summary sheet on which each boy recorded what he had "learned," "improved in," "enjoyed most," and what he considered "of most real value" to him.

The total number of activities listed by the boys numbered 56. The items mentioned most frequently as "learned" were in order: Nature Lore, leathercraft, and woodwork. Those "improved in" were swimming, track, and woodwork. The activities "enjoyed most" by the largest number were swimming, hiking, riding. Those held to be of most real value were discussion groups, hiking, worship services, nature lore, and swimming.

One of the counselors summarized his evaluation of the 1928 season in the paragraph below:

The organization by bands was good, the inspection system needed more guidance, and the camp conference more regularity. The Council worked well, but the committee system needed a lot more follow-up. Frequent regular counselors' meetings were needed for analyzing individual campers—should have been on a regular schedule as was the Campcraft class the year before. The hike schedule was good but should have been planned so as to develop more fellowship. The projects accepted by bands were neglected and needed to be geared in with general camp program; so did interest groups and athletics. The discussion groups were good, but really turned into classes on special topics. There was missing a strong central authority and the respect for it. The Council Ring programs was a strong point.[14]

An Academic Director In A Self-Governing Camp

The most complete change in camp staff came in 1929, when the only member of the staff who had been in the camp before was the Camp Mother and dietician. Seven campers of 1928 returned, however, and since among them were some of the oldest and most active campers, they carried over much camp tradition.

The Supervising and Personnel Director was the new Director of Boys Work courses in the Y. M. C. A. Graduate School, while the resident Camp Director was a man who had formerly been a State Boys' Secretary of the Y. M. C. A., where much of his experience had been in organizing and supervising Hi-Y clubs. Effort was made to organize and run the camp on much the same plan as the Hi-Y club, which is usually a voluntary purpose group of older boys in a high school with a faculty or adult adviser. To provide for the cabin life the old woodcraft forms were retained. This tended toward a double headed program, council ring being one center and the Hi-Y club the other, both including the same boys and counselors.

The policy of the Supervising and Personnel Director was to develop a camp of cooperative living groups; but the resident director's experience had been on a more academic basis. Like the first director[15] he had found it difficult to change his philosophy and even more difficult to change his practice. Late selection of untrained counselors added to the difficulty. The struggle toward a cooperative plan, and the number of points at which the resident director assumed the authority to make and enforce decisions was shown clearly in a "History," written by one of the counselors.[16] In fact, 1929 shows a mixture of three different methods of camp government: (1) the autocratic, represented by the resident director; (2) self-government, represented by the old campers, and (3) cooperative, represented by the supervising director. The history shows that the resident director was not able to get the new viewpoint of a self-governing camp and that the boys and counselors felt that he dominated the situation more than he suspected. There was

[14]Document No. 22.
[15]See Chapter 4.
[16]Document No. 23.

a certain strictness regarding inspections, taking hikes, and attending meetings. Some of the most loyal campers said he was "a little too bossy."

Each boy was given a numerical grade on each of the hikes he took, just as he might have been on an algebra lesson in school, although it is not evident what use was made of these grades or ratings. Perhaps they were kept to see what improvement was made by each boy.

While considering this matter of hiking it may be well to note that it had always been considered a real test of a good camper at Sey Camp. It was made compulsory by the first camp director in 1923 and although it had later become voluntary in theory, there was almost always an undertone of feeling (whether fostered actively by directors and counselors or carried over as a tradition by old campers) that a fellow who chose to remain in camp when a hike was going out was a bit lazy, "yellow" or lacking in some of the qualities of manliness. There was probably less of this attitude in 1928 than any previous year, and it has been noted how high the hiking rated among the activities as "Enjoyed" and as "Valuable." The attitude of the 1929 group must have undergone another change. Here is a counselor's editorial in the camp paper:

WHY HIKE?

"I don't see what we have to go on these old hikes for anyway." "I don't get enough sleep as it is."

Such expressions as these may be heard from nearly every shack just before a hike and just after they get back the same fellows are the first to say what a good time they had. Is it because there is a rule that they have to go on these hikes or is it that they just remember the price they have to pay for this outdoor experience? Our young heroes who gripe so much about these hikes sit back and read stories of outdoor life and wish that they too might have lived in the "wild and wooly" days when each man was his own infantry and cavalry. Practically everyone of our boys here have lived over and over the life of a cowboy or perhaps the extreme case of "Tarzan" and yet when the camp calls on them to go on a little outing they offer excuses and express their displeasure at the fact that the leaders just want to take them out and make them carry an old pack just to wear them out. Yet when they go back to their less fortunate boy friends who could not camp they will brag about having "slept under the stars" and having cooked their own meals.

It is the opinion of the writer that if these hikes were taken off the compulsory list and made more honorary that in a few weeks instead of griping about having to go they would fuss if they could not go. The hike could be planned for only the deserving ones and the competition would be keen to get to go. After all is this not human nature? We never appreciate what we have and it is only when things are hard to get that we work for them. No rose is quite so pretty as the one just out of reach and so no hike would be quite so good as the one we were not allowed to make.[17]

Although the camp paper was not so extensive as in 1928 it was edited by the same boy and reflected an interesting variety of activities and a good camp spirit.

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[17]Document No. 24.

The four years of experimentation covered by this chapter show certain advantages of a self-governing plan over the more academic procedures of the first three years. The elimination of the award system was a complete success.

Whether the camp was really "democratic" or not may be a matter of opinion. The experimentation in self-government suggested that the extent of democracy in a camp depended more upon the attitudes of the directors and counselors toward the campers and upon their educational philosophies than upon activities and governmental machinery.

CHAPTER VI

AN EXPERIMENT IN COOPERATIVE LIVING

For the season of 1930 the Director of Boys' Work Courses in the Y. M. C. A. Graduate School took a more active part in the direction of the camp. He was assisted by a Program Director who had been a counselor in the camp in 1928 and had completed his courses at the Y. M. C. A. Graduate School in 1929. The counselors came fresh from a year's training in boys' work at the Y. M. C. A. Graduate School.

Articles from the Scy Rocket reflect the change in camp spirit which came with the working out of the cooperative policy.

SCY ROCKET BEGINS ON NEW BASIS

With this as its first issue of the year, the Scy Rocket inaugurates its third summer of publication on an entirely different basis from that which it has employed in former years. Formerly, the "Rocket" was written by a very few of the campers, with the body of the camp having nothing to do with its composition.

This season, contributions will be received from any boy or counselor in the camp. The editors will correct copy and arrange the material, writing only when the campers fall down on their job. Under this new system assignments will be posted on the bulletin board in front of the main lodge. Any camper who wants to write up any of the events listed on the bulletin board needs only to sign his name opposite it to get a "scoop." If the article, when turned in, is acceptable, it will be published; if it is not, it will be returned with suggested corrections.

In this way the "Scy Rocket" will mean more than just a camp paper. It will be a chronicle of camp life written by those who take part in it, a paper, of the campers, by the campers, and for the campers.[1]

The cabin group and Camp Council organization was similar to that of 1928. The variety of activities and projects was also continued.

Probably the most important change noted in a reading of the 1930 Scy Rocket is the almost total absence of any references to organization schemes or plans of government. The camp had gone from academic program and autocratic organization to the more or less democratic way of organizing achieved in 1927 and 1928. Then in 1929, elements of both the old types and a new were mixed in the philosophies of the Directors, counselors and campers. A new unity of purpose was achieved in 1930 in a form of government which was neither autocratic nor yet democratic, but cooperative.

This plan did not measure the degree of control or authority campers and counselors wielded, but treated them as persons who differed in experience, but who could live and work together cooperatively to accomplish purposes that were individual yet social. There seemed to be a free, happy, creative spirit about the writers in the 1930 camp paper. There was nowhere an impression of being cramped and thwarted.

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[1]Document No. 25.

Scy Camp in 1931

While the same general policies and methods as in 1930 were carried out by the same Director and Program Director there were several changes in the 1931 camp. The name was changed to Camp Blue Ridge for Boys and the camp was planned for three age groups, each with much separate planning for program. Up to this time the camp had advertised 12 as its lower age limit, although a few 10 and 11-year-old boys were admitted.

In 1931 one age group was organized for the 9 to 11 year olds. The enrollment with this arrangement was larger than for any previous year, running about 14 or 15 to each of the three divisions.

The Camp Counselors were a group of young men, most of whom had come from a year's training in Boys' Work courses in the Y. M. C. A. Graduate School. Their general qualifications are listed below:

"Casey"—25 years, M. A., 3½ years teaching; no camping. (2 years C.M.T.C.)
"Jesse"—22 years, B. A., no camping.
"Charlie"—22 years, B. A. and 1 year graduate study. Three years camp leadership.
"Deke"—24 years, M. A.
"Pat"—38 years, 2 years college work; Y. M. C. A. Boys' Work, including camp work 10 years. Scy Camp 1927.
"Mac"—22 years, 1 year graduate study; five summers in camp work.
Geo.—22 years, 1 year graduate study; one summer in camp work.

This made up what was probably the best trained counselor group the camp ever had. Listed as Junior Counselors were experienced older campers who could lead in some interest group.

The organization by cabin groups and by Bands of the Woodcraft League continued without any great emphasis being put upon the type of organization or government. There were councils and committees for controlling and planning the programs of activities and for regulating the lives of the campers where necessary, but this machinery was little in evidence. The campers entered into the program as they became interested and wished to participate, and the counselors studying the individuals, tried to enlarge the boys' interests and to enrich their living through example and suggestion—personal guidance.

A regular schedule was worked out for instruction in any activities in which a group desired it. This provided for a wider range of interest groups than ever before. It was worked out by the committee on Interest Groups and published in an early issue of the camp paper, renamed "The Blue Ridge Camper." Certain groups met on one day and others another, so each day's schedule was different. New groups were, clay modeling, soap carving, model airplanes, basketry, boxing, wrestling, and dramatics.

Without the cooperative attitude in camp government could you have had such an editorial paragraph by one of the boys as the one below?

Do you keep your cabin clean, inside and out? Why not take some pride in it? Health officers visited our camp Thursday and were not pleased with the condition of the cabins. Everyone knows that our good health depends a great deal on

our living conditions. Let's get behind the movement to keep clean and boost it every day.[2]

This seems to mark a point in the process where there was lack of the coercion, or extrinsic stimulation which centers around the competitive inspection, but where the suggestions of counselors and public opinion had not yet brought the boys to accept the responsibility on their own initiative in a satisfactory manner.

The following twelve statements presented on a page of the camp paper probably are suggestions from some director or counselor to help mold public opinion and bring about changes in behavior through group approval or disapproval.

WHEN IS A BOY A GOOD CAMPER AT CAMP BLUE RIDGE?

When:

1. He gets up promptly at reveille.
2. He comes to breakfast and all other meals clean in person and dress with hair combed.
3. He is busily engaged and happy in the activities of camp, (movies and radio are not camp activities) such as arts and crafts, nature study, woodcraft, baseball, riding, athletics and games, camp paper, dramatics, discussions, hikes, and swimming.
4. He reports and takes care of cuts, sprains and illness promptly.
5. He thinks of the other fellow first in all activities, in cabins and at meals.
6. He gets sufficient sleep.
7. He contributes thoughtful suggestions to the thinking of his cabin group and his committee.
8. He is careful of his belongings and is unselfish in their use.
9. He assumes leadership in the things worthwhile and when he assumes responsibility for the camp and its good name the same as any counselor or staff member.
10. He cooperates and serves willingly and smiles rather than sulks.
11. He has ambition and has initiative and does not have to be prodded constantly.
12. He is prompt and courteous at all times.[3]

Another little editorial paragraph indicates the freedom of the cooperative plan and seems the natural way to conduct a group of this kind.

Attend the discussion groups; they are not stiff nor formal; everyone gets a chance to express his views. The topic for discussion is based on the wishes of the group. You will miss something valuable if you stay away.[4]

Athletics and sports seem to have been organized not for strong competitions, but to enlist the participation of every camper in more active sport. The following paragraph from the paper gives the plan:

This past week the camp has been divided into four equal parts for leagues, tournaments and contests in several sports. Some of the schedules are now made out and posted on the bulletin board. Go there and sign for the different tournaments. A feature will be a counselor-camper diamond ball game every Sunday morning just after chapel.[5]

These divisions were not organized for strong competition like the plans of having "Reds" and "Blues." There was no point system and

[2]Document No. 26.
[3]*Ibid.*
[4]Op cit.
[5]Op cit.

each game or contest was played for the fun of it; and no system or carrying forward points or credits to determine some championship or cup-winner. Some parents criticized the counselor-camper diamond-ball game on Sunday morning, but the boys themselves never seemed to question it or to feel that it was at all out of place.

It indicated that the camp group was not afraid to set its own standards and to make changes where their thinking opposed tradition. This is indicated again in the following paragraph by the Program Editor:

Sunday night the camp tried out a new form of Vesper service. Four of the boys from the Explorers and Pioneer groups gave talks in the outdoor chapel. Pewee spoke on the "Evils of Bad Language"; "Tarzan" spoke on "Missionary Work in Africa"; Howard spoke on "American Patriotism" and Willie discussed "Campers' Problems." Each of these fellows chose his own subject. It was worthwhile to hear them. Let us have more of it.[6]

Health Emphasis

Probably the outstanding emphasis of the camp in 1931 was that upon a health program. The boys were made aware of their standing in physical development to a greater degree than in previous years, and the whole program was studied and tested to determine whether it served the purpose of building up the health and physique of the boys. This emphasis on the health program is reflected in an editorial in the camp paper about the middle of the camp season.

Foremost in the lives of successful men comes health. It is the basis of happy existence. Camp Blue Ridge aims to give to its boys those things that count for success and happiness in the future. Thus it has thought through and outlined for us a good health program. This program is not forced upon the camper, but it is for his own benefit to try to be healthy. It is merely suggested and it is up to him.

There are, perhaps, many things essential to good health, which we neglect. One should remember that the lake does not serve the purpose of a shower and soap. Then, too, a tooth brush is necessary for a clean mouth. Meals are much better when one has rested before them and the rest period after meals aids greatly in digestion. Try to rest, take care of yourself in every way. Observe the health program and be rewarded with the priceless possession of good health for your labor.[7]

In this health program not only were the ordinary rules emphasized, but each boy's weight was watched carefully and those that were greatly underweight were given extra food in the middle of the mornings and afternoons and were helped to plan their activities and rest. All campers were urged to be quiet and rest for fifteen to thirty minutes ahead of the meals and the quiet hour after dinner was especially stressed. When boys went on hikes they were observed to see how much fatigue they showed, and especially to see how much weight they lost. If an underweight boy lost weight which he did not gain back in a day or two he was not encouraged to hike again until he built up more. The records were carefully kept and they justified the careful procedure

[6]Op cit.
[7]Op cit.

and special attention given to the building of health and physique.

Appearing as a news article in the camp paper of August 8 is a resume of results in weight gained during the first month of camp.

After a period of one month a check on the efforts of the boys who have tried to gain and those who wished to lose shows by the record a decided advantage in favor of the health policy. The following deserve honorable mention for the progress made: our dietition, our doctor and "Deke," who has directed the program and done the weighing. First mention goes to the boys who have helped by following instructions. The weight results follow:

Group A—14% or more underweight—12 boys gained 3.3 lbs. per boy; one held his own.
Group B—10% to 14% underweight—8 boys gained 3.9 lbs. per boy.
Group C—7% to 10% underweight—4 boys gained 5.87 lbs. per boy, one lost .1 lb.
Group D—Normal to 7% underweight—3 boys gained 2.4 lbs. each.
Group E—Normal or above—7 boys gained 3.1 lbs. each.[8]

Individual Guidance

The comment below from a counselor points out places where the camp could have carried out its cooperative purpose of giving individual guidance to the boys in better fashion.

The program has been diversified, interesting and every camper has profited by it, but there have been too many conflicts in the schedule of instruction. Scheduling for age-groups rather than for the camp as a whole might give better results.

It seems sometimes that we have been entertaining campers too much rather than motivating them to do things for themselves and to develop certain skills. The counselor in charge of certain sports, for instance, did not seem concerned enough with technical instructions. This may or may not have been due to lack of time.

I think that the program director should attend and participate more in the activities that he plans, if for no other reason than to sense the reaction of the campers to these activities. I think that there had been too much scheduling, especially since the camp is attempting to build up the weight and strength of many boys. As it is the day is entirely too full for many of these boys who are underweight.

My observation of the camp committees we have had for chapel, campfire, dramatics, etc., is that they accomplish little. I do not wish to criticize the idea of committees but rather the way those committees are chosen. The members are picked too soon (before they show any interest) and a counselor is pretty lucky if he gets much help from the committee assigned to assist him on a certain task. Too many of the committees are misfits.

Most important of all, if we are really going to help boys make adjustments to life situations and center our program around the individual, we should make a careful and constant study of the cumulative records of every boy in camp. Each counselor should study each of his campers and understand as much of his background as possible.

We fall short here, because the records we keep are not studied carefully enough until camp is over. Of course such records are valuable in helping counselors understand boy life, but this later study is not of enough value to the boy of whom the study is made.

Things more or less ideal:

The fellowship between counselors, directors, and campers is splendid; the meals are above reproach, the best I've ever had in any camp and as good as I

[8]Op cit.

expect to find anywhere. I like the spirit of the camp and the idea of non-compulsion, the amount of leisure time a camper might enjoy during the day. Of course the attempt to create self-directing, purposeful, creative individuals is interesting and thoroughly worthwhile, and the educational processes involved are valuable to anyone working with youth.[9]

These criticisms indicate that the degree of success in accomplishment did not nearly come up to the possibilities thought to lie in the policy adopted. The experiment pointed a direction which the counselors wished to see pursued until larger success could be attained. The ideal of individual study and guidance of campers was being envisaged, but even with cumulative individual records kept, it had not been worked out completely. Could camp Directors and Counselors be provided with the skills, techniques and time to do an effective piece of work in this field?

Studying Personality Change in Camp

Efforts were made in preceding years to study the program of camp and to evaluate it by tests which aimed to show changes in attitudes and to indicate by the number and kind of these changes whether the camp program was making the desired contribution to the lives of the campers. In 1930 and 1931 a shift was begun from mass to individual study of campers. Instead of tabulating general changes for the mass, each boy's personality was to be studied; he was to be aided in growth and development as he was better understood and his needs for adjustment observed. This was not primarily an evaluation of the camp program: it was the means for organizing the camp program for a happy adjustment of individual campers. It required intelligent cooperation of parents, campers, counselors and Directors. The Camp Director described the methods and hypotheses of the experiment in an article for the Camping Magazine.

Modern camping, if efficient and intelligent, rests fundamentally upon a knowledge of the processes underlying personality development. The study of personality has taken a variety of directions. We have had the instinct emphasis and the insistance of those who hold this view that personality developed through supplying a favorable intellectual atmosphere for the unfolding of innate or inborn qualities of the child. This intellectual atmosphere was supplied by organized systems of education in school and camp. There was little realization that youth is educated outside of systems for education even more than inside.[10]

Mr. Stone discussed not only the instinct theory, but also behaviorism and psychoanalysis; then said:

After examining all these, the directors and counselors of Scy Camp decided to test out the sociological approach. This approach deals with an objective world reflected in the behavior of persons. It begins with the hypothesis that personality is the cumulative result of adjustments to the varying conditions of life. Personality is therefore a variable and is developed in the interaction of the individual in a social situation. This interaction or response, or behavior varies from group to group and situation to situation, and is in reality interaction of attitude. A boy learns to play the roles expected of him in the various groups forming his world.

[9]Document No. 27.

[10]Stone, Walter L.; Parents Cooperate with Camp in Study of Personality Development; The Camping Magazine, Vol. 3, February, 1931, p. 31.

Behavior will never be wholly understood for training or control purposes until we understand the attitudes or roles the child plays.

. . . . We would know the total response to the total situation if we could have a moving talking picture of each boy during his stay in camp. Our task was to work out a case study technique for each boy, including the home situation he came from and the camp situation he was in, that would give us as near as possible this total picture.

. . . . The following factors were included in our case study of each boy in the camp situation:

I. Physique, including both physical and medical examinations. The camper brought with him the medical examination of the C. D. A. and with this as a background a complete examination was made.

Physique and health were noted in reference to the role a boy played in the various camp situations. What difference, for example, did height have in a boy being chosen for certain athletic contests? What expectancy was there on the part of other boys because of his height? What attitude did the boy exhibit? If he lived up to what was expected of him what was the result? If he failed what was the result?

II. Intelligence: From the parents of the boy we secured the results of any intelligence tests that had been taken. At camp the Otis-Self Administering Test was given.

III. Aptitude and Interest were obtained from the Vocational Analysis outline and the Leyman Play Quiz published by Association Press. The latter was given at the beginning and end of camp and indicated social participation, change in interests and with the vocational analysis the general direction and aptitude of the boy or as the Germans would say, his "aufgabe."

IV. Temperament we tried to understand as a factor in personality development through weekly reports of observation by the cabin counselor and by the director of general temperament traits such as quick reaction or slow, in laughter, anger, fear, good will. These observations were put alongside the boy's own rating of all the other campers in reference to certain temperamental factors.

V. The Life Organization of each boy we attempted to understand through personal conference, observation of his "on his own time" activity and the information sheet from his parents regarding his physical and scholastic history, character and disposition, wishes and aspirations and fears and inhibitions of the boy, plus the hopes of the parents for him. We were interested in trying to discover the relation of parents' wishes for the boy to the pattern that he seemed to be trying to organize his life by.

VI. Personal Attitudes were considered as the sixth factor and were ascertained through the use of the Personal Attitudes Test, published by Association Press and given at the beginning and close of camp.

VII. The Personal Behavior Pattern of the camper was secured from the ratings of the parents of a Behavior Frequency form the week before the boy came to camp, two weeks after he returned, and the weekly ratings by the counselors of the same form while the boy was in camp.

VIII. Conception of Self was the last factor included in our study and was secured from personal interviews, life histories, and pertinent data on the vocational analysis blanks.

Twice during the camp period of eight weeks, the parents were written concerning these eight factors in personality development and their criticism, suggestion and counsel invited. The letters of the parents in return were filed with all the other data in the personal accumulative file for each boy.

A daily running account of the activities, tone, spirit and atmosphere of the camp including the state of the weather and the temperature, and the menus was also kept by the director as well as a record of the problems and situations that arose in the counselors' meetings and the meetings of the Boys' Cabinet.

At the end of camp, a diagnosis of the total responses of the boy as revealed by the records of these factors in personality development in the various camp situations was made; and certain procedure in home and school stations that would be necessary if certain personality traits were to be either developed or eliminated were suggested.[11]

Cumulative Records of Campers

The cumulative records of the 1930 and 1931 campers at Camp Blue Ridge included a number of forms and devices, such as behavior frequency ratings, "play qiiz," intelligence tests, self-analysis blanks, interest analysis blanks, personal attitudes tests, questionnaires to parents, general Y. M. C. A. Questionnaires for older and for younger boys (including a variety of topics), medical certificates, physical examination blanks, application forms, correspondence, and the written observations of the boys' cabin counselors. Not every device was used with each boy, but they were adapted to the use of the particular cases.

Behavior Frequency Rating Scales

Among the devices used for the individual study of campers was a form of behavior frequency rating scale listing 26 different types of behavior. These were sent to parents before the boy came to camp; the boy's counselor gave him the next rating at the end of the first week and again during the last week; blanks were sent to parents for a final rating within three weeks after the boy returned home. In 1931 the ratings are fairly complete for 15 out of 45 boys. The similarity of contour of the four independent ratings by two different individuals is seen when they are graphed in different colors on the same form. (See graph of a 16 year old boy on next page.)

Does this device then fairly accurately picture the impression a boy's behavior makes upon those who have him under observation? If so, it should be a fairly safe indicator as to what the boy's traits are and a fair guide to his counselor and the director in individual guidance. Of course no one indicator is enough.

In using this device to measure behavior changes during camp at Ahmek, Dimock and Hendry took especial pains to have the ratings based upon actual recorded occurrences as much as possible. The counselors were encouraged (if not required) to keep an observation record of behavior and then to go over each boy's records carefully before making his behavior frequency rating.[12] When this was done the behavior frequency rating scale seemed to have a value in measuring change, but where used without reference by the rater to written records of observed behavior, the device is scarcely valuable for measurement. It is then just based on impressions of the rater and is less reliable.

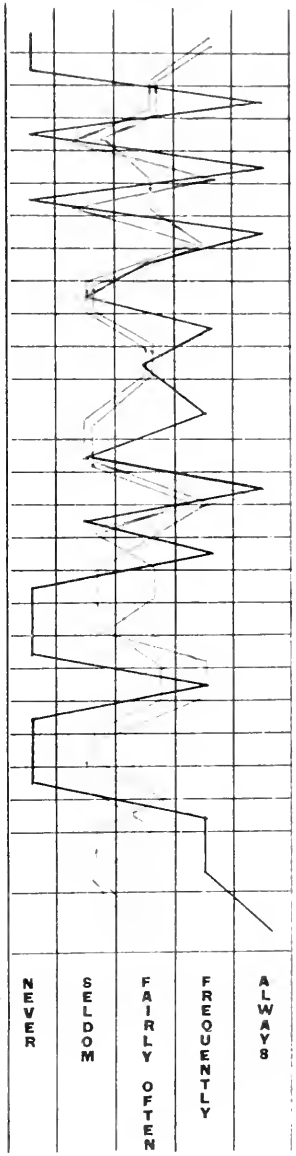
Parents tend to rate their boys' behavior slightly higher than do the counselors. A possible reason for this is that certain types of behavior

[11] Ibid.

[12] Camping and Character, Dimock and Hendry, pp. 148 ff and pp. 237 ft.

Behavior Rating Scale of _____

Forms of Behavior	Frequency
1. Is timid, prefers to be alone	
2. Blushes easily, is bashful	
3. Carries out responsibilities	
4. Bullies, hurts feelings of others	
5. Courteous and considerate of others	
6. Domineers, acts superior	
7. Truthful and aboveboard	
8. Grouches and finds fault	
9. Acts sullen and sulky	
10. Is neat in appearance	
11. Cooperates willingly, serves	
12. Becomes angry easily, loses control of temper	
13. Fights	
14. Observes rules and regulations	
15. Is imaginative and dreamy	
16. Lacks ambition and interest	
17. Is lazy	
18. Assumes leadership in group	
19. Is punctual	
20. Is unselfish in use of belongings	
21. Shows off, boasts, seeks limelight	
22. Bluffs or tries to get by	
23. Is careful of belongings	
24. Fidgets, twitches, shows nervousness	
25. Turns to others for help in things he should do himself	
26. Contributes good suggestions to the thinking of the group	



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may be kept hidden from parents by boys who are not so careful about their actions before counselors. When each form of behavior was given a positive or negative value and then each column of the rating scale was given a numerical value (for example "Never" was rated "1" and so on up to "5" for column "Always"). The ratings for the fifteen cases studied showed the following algebraic sums:

Parents' First rating	plus 104
Parents' Second rating	plus 174
Counselors' First rating	plus 107
Counselors' Second rating	plus 73

Thus on the whole the parents indicated improvement in behavior while the counselors indicated loss. This bears out the fact that although this "scale" is a valuable individual diagnostic device it is not reliable for measuring changes under ordinary conditions.

The Information Sheet for Parents

It is difficult to provide a questionnaire for parents which will bring helpful information and not seem too long and tedious for the parent to fill out. In 1931 a mimeographed questionnaire was sent out containing topical headings.

The kind of information sent in on each of these topics by parents may be seen from the lists given below. To save space only a few answers are given under each section.

I. *Physical History*: (Mention here anything unusual about delivery at birth, sicknesses, eating habits, any physical disabilities or handicaps, sleeping habits, nervous disorders, physical habits, etc.)

Some answers given to Section I:

1. Inclines toward nervousness; eats sparingly, sleeps little for a boy of his age (13 years).

2. Measles, whooping cough, chicken pox. Moderate degree of flat foot. Always rather small for his age. Requires abundant sleep at night—rarely able to sleep by day. Eats well. Never overweight.

3. Very weak stomach, lack of appetite except for starches or sugars. Eyes twitching, restless, unhappy, nagged by an older brother. Please try to teach him to eat green vegetables.

4. Pneumonia last fall—subject to colds; eats little; walks and talks in sleep; had ear trouble when young.

5. Apt to eat too rapidly; very intense with anything he is interested in; his interests are apt to make him go beyond his physical endurance.

II. *Scholastic History*: (Give here results of any intelligence and aptitude tests, he may have had in school; grade in school at present, his main interests, hobbies, studies he likes best.)

1. Stood high in intelligence tests but did not make enviable record in first year high school. Does not take the world seriously.

2. Will be a freshman in high school; learns easily but does not apply himself; likes "tinkering" with tools.

3. Seventh grade; school subjects show average ability by tests, except that he is a slow reader and poor speller. Excels in less orthodox school subjects, such as art, drawing, music, dramatics, public speaking. Main hobby at present is "Magic"—shows ability in legerdemain.

4. He is a complete failure in school due to unavoidable difficulties. Seventh grade pupil; likes to read. Likes history best.

5. He ranked age eighteen in last year's intelligence test (11 years old) due I think to the fact that he is an enormous reader and a very rapid thinker. He is crazy about guns—an interest we do not enjoy. Rocks fascinate him; likes all nature and Indian Lore.

III. *Character and Disposition*: (Describe here his temperament and attitude as they have been revealed in his duties and responsibilities at home, school, church, boys organizations.)

1. Has keen sense of justice. Is president of his literary society; has not been keen to assume responsibility around the home.

2. Very faithful in Church and Sunday School attendance and in Boy Scout work. Takes responsibilities readily and fulfills them satisfactorily. Works well and independently in his handwork, seeing things through to a finish.

3. Sweet disposition, reasonable and kind, with occasional flares of temper; irresponsible.

4. Usually takes everything he does seriously; I think he is too serious-minded. In pursuing any duty he follows it through completely to exclusion of everything else. It seems to me he should change from one thing to another more readily.

5. He is an extreme individualist, yet enjoys the gang. His determination to do what he is interested in or get what he wants is inexhaustible. As a little boy he was extremely timid. He will not be bored; if he is not interested he leaves, regardless.

IV. *Wishes and Aspirations*: (What wishes and hopes has the boy revealed to you about himself and his future?)

1. Has occasionally spoken of being a surgeon; I think he should be a lawyer: have not pressed him.

2. Nothing especially definite as yet; now especially interested in reading the life of Houdini and other magicians.

3. Consistently desirous of being an aviator and soldier with apparently no mechanical ingenuity.

4. Very ambitious and at present more interested in mechanical things; in fact he can do most anything with electrical motors and machinery of any type; however, I think this is a temporary fancy.

5. Since entering school has expressed a desire to become a lawyer and has never wavered from this ambition.

V. *Fears and Inhibitions*: (What fears and inhibitions do you think the boy has and how are they shown? What weaknesses has he?)

1. Cannot take criticism or correction—gets sulky.

2. No particular fears or inhibitions evident. His chief weakness is a constantly evidenced jealousy of his youngest (8-year-old) brother, to whom many things (such as music, art, etc.) come more easily than to himself. This is constantly evidenced by unkind remarks and actual overt acts. Very loving and gentle with two-year-old sister.

3. He is careless and inattentive and wants to be rather domineering at times.

4. Fears snakes and dogs—even bugs. Tires easily; cannot seem to understand playing. Seems to think it is a game to take from him only.

5. He is very much afraid of disapproval—not of punishment. He will tell a lie at times if he is afraid of the person. He has a terrible temper, but rarely loses it.

VI. *Your Hopes for Him*: (In what ways would you like to have him develop most?)

1. In his attitude towards his parents and teachers, and that he should contribute his share of small home duties—he is one of five children; all help willingly but him. He seems to feel that we impose on him, but the fact is it takes much talk to get him to do any task.

2. Self-control under all circumstances; initiative and leadership. Would also like for him to drop any duty or subject when finished and make decisions quickly. I believe he is too serious-minded and should cultivate more cheerfulness when in difficulty. I think, too, he should learn to turn off work more quickly and not

have a hangover in his mind when he has done his best to do a good job of it. When he becomes deeply interested in anything, I think he tries to do it too good and allows his attention to remain gripped on it too long without change. I also think that he probably observes rules and regulations too closely. It might be better if he broke a few rules and kicked up a little mischief. He also is very careful of his health. For instance, he won't drink iced tea, thinking it might injure his health.

3. Cooperation with other children—and learn to take real interest in work. Is a poor runner; teach him how to run.

4. He is too stout; would like him to have proper exercise and diet.

5. He is the most interesting, contains more possibilities for good and bad than any other of my children (5). I am most anxious that he get the right ideals of life; I know he will succeed in any work he may undertake.

VII. ADDITIONAL INFORMATION (What has not been covered that we ought to know about the boy in order to understand him and help him most?)

1. Insist on fulfillment of all duties entrusted to him—no matter how trivial.

2. Has rather unboylike love of saying "Cattish" things about others, to wound or irritate—especially in his own family. Perhaps this over critical attitude is due to an inferiority reaction. Looks down on those he considers socially beneath him—perhaps to irritate parents who are rather extreme in the opposite direction.

3. At times he is kind and lovable and when crossed at all seems to change to a cruel, stubborn type which is pitiful.

4. Wish him to learn kindness toward his brother in camp and at home. He does not seem to understand him, which makes home unpleasant.

5. At present too much like a baby; has been petted at home; careless in his home habits; needs to assume more responsibility for himself.[13]

Some replies from parents are fragmentary and useless, but many of them give important insights into the character and personality traits of the boys; especially valuable are the indications of the attitudes of their parents toward them and their development. The number of expressed hopes and requests spread throughout the entire list of answers furnishes abundant material for a full-time personnel man to work on. Unfortunately in Camp Blue Ridge no one could give enough time to this study. Wherever possible parents were interviewed by the camp director and notes were taken on the interview as quickly as possible afterward. The material collected on these blanks served as a good beginning for each boy's cumulative record file and together with the behavior frequency rating scales served to steer the director and counselors in their first ventures in counseling the boys.

Case Studies

Space does not allow detailed study of the other devices such as Interest Analysis Blanks, Lehman's Play Quiz, Self-Analysis Blanks, and the "Y. M. C. A. General Questions." Their value consists only in their contribution toward a good personality portrait of the camper.

It would be interesting to follow some of these Case Records, but space will not permit. There is a rather voluminous folder on one of the most serious problem boys who came from a disorganized home. The way the boy responded to the friendly and calm environment of the camp, once he got adjusted to it, is most interesting. Even in their

[13]Document No. 28.

limited time the counselors did study, understand, and counsel with their boys. The following final "Scriptograph" by one of the cabin counselors of a thirteen-year-old in his group illustrates this fact:

JACK—FINAL SCRIPTOGRAPH

Appearance—fair, but as a rule he did not look neat. He had to be reminded quite often about washing his face and combing his hair before coming to the dining lodge. This attitude seemed to be entirely unintentional and just like any other boy thirteen years of age he didn't see much use in being so careful about one's appearance.

Disposition—very good; he seldom got mad or lost patience with his fellow campers. In fact, during the first six weeks of camp he was inclined to take too much from other boys and didn't take up for his rights enough. Jack was always willing to do his share of the work and what he did he usually did well.

Jack thought none too rapidly, but he reasoned logically and in all decisions he seemed conscious of the rights of others. Day dreaming was one of his main faults; it hindered him in his study and sometimes made him appear lazy. Jack was very deliberate in everything he did, and somewhat awkward in many things he attempted. This fact did not add to his self-confidence. But in finishing craftwork and the few things he did excel in he usually took the leadership.

Being thrown with an older group constantly (and such was his wish) I did not get to observe Jack in many roles of leadership. The other boys who were all two and three years his senior took most of the responsibility. However, he was independent in that he could and would do things without help. He wanted recognition or rather approval for what he had done, and would often come and tell me of what he had been doing including some of the most trivial things. Rather than take leadership, he could often be led too easily by others. I know of no bad habits the boy had other than those mentioned—day dreaming and being careless of his appearance.

Jack did not express himself well either orally or in writing and I had occasion to note that he read poorly. Here is the place for some real development. He needs quite a bit of physical development also; he has a splendid height and body-frame for a thirteen-year-old boy, but appears weak. I did my best to get him to feel some pride in his body and determination to develop it fully. Learning that he lost both his parents from tuberculosis it is all the more important that he have good health.

He was always clean in speech. His ambition is to enter the field of aviation.[11]

There may be objection to collecting data through the use of so many instruments lest it make the boys hypersensitive and introspective. This was frankly experimental; effort was made to determine which devices were useful for furnishing the clues from which to trace the points of pressure, tension, or need. While it would not seem advisable to use so many of a similar type as are to be found in some of the folders, these were administered over a two year period, so they did not come very close together.

With this data at his fingertips and much of it well in mind could not a well-trained director or personnel man make real progress in aiding adjustment through a guidance program? It would seem possible for a well prepared director to make his annual visits to campers' homes mean far more. Instead of being a means of keeping contact and

[11]Document No. 29.

recruiting merely, might visitation become a part of a year round personal counseling and guidance service?

Such an opportunity demands a thoroughly and broadly trained man for camp directing. As one gets a vision of this wider service in the field of personality growth he may well agree with Dr. Elwell that "Camp directing has become one of the most difficult and complicated vocations, and there are unquestionably many persons operating camps today for commercial purposes primarily, who are quite unfitted, either by training or temperament to do it."[15] Many other directors actuated by the more altruistic motives are still incapable either of the vision or the skills which the opportunities of modern organized camping demand. Can a camp be progressive without some system for cumulative records and a well planned program for individual counseling and guidance for its campers?

Portraits

Besides the various questionnaires and the pencil and paper tests that have been mentioned each boy's folder carried at least two brief sketches written by the cabin counselor; one of the first impressions and another toward the close of camp giving the counselor's later judgments of the boy's characteristics. The plan was to get so much data on the daily life of each boy into the folder that it would almost present "A moving-talking picture of the boy," from which it would be possible to study personality change quite definitely. This plan was only partially successful. Counselors lacked experience in the techniques necessary for such observation and recording; they did not have time to record and study the data they could observe; and the Camp Director's load was too heavy for him to follow through, study, plan, and guide the process.

In an effort to see to what extent personality was portrayed in the data of the record folders these were turned over to a graduate student to study and then to describe the boys as he would expect them to act. This student, somewhat familiar with the camp routine, and with its equipment and counselor staff, did not know the boys concerned. He selected six boys from the list and taking these as a group he studied their cumulative records and described their reactions in certain camp situations. While some details did not exactly match, the Director and the counselors who knew the boys, expressed their surprise that he had been able to portray the boys so true to life. Below is a short section of his article on "portraits"[16]:

EARLY MORNING

Paul frowned and pulled the blanket up over his ear so that the song of the cardinal nearby sounded farther away. He wished the bird had not waked him up, even if he did feel happy, as Mr. Fitzgerald had remarked only the day before

[15]Elwell, A. F.; The Summer Camp: A New Factor in Education; Doctor's Dissertation, Cambridge; Harvard University, 1925.

[16]Document No. 30.

on the seeming joy of life of this particular bird. Paul blamed his waking early on the bird; its song was the first sound his ears caught. And he wanted to sleep just as much as he could, for the doctor had said he needed more sleep. He had heard that much back at Nashville in a conversation between his mother and the doctor. The fact that he woke about five-thirty every morning to toss and roll until seven, by no means excused Mr. Cardinal.

A cot creaked slightly on the other side of the cabin a few moments later, as George quietly sat up to dress. He, too, always woke early, but not to toss and roll. He always had a book or magazine by the side of his bed. This morning it happened to be the magazine, "Boy Life," which had an article on radio which was very interesting. George had started it just before supper the afternoon before and he wanted to finish it. Maybe it would tell him how to improve his plan for making a radio when he went back home. Very quietly, in order not to disturb the others, whose deep breathing testified to sound slumber, George drew himself up to the edge of the half-wall of the cabin, established himself so the light of the rising sun fell on his back yet not on his magazine, leaned back against the corner post and began to read, while Paul, who at most other times might be found reading, closed his eyes in a vain effort to get back to sleep.

A little more than a half-hour later the whole cabin began to come to life. Almost simultaneously four or five fellows woke, stretched, and started dressing, calling sleepy greetings and bantering each other about anything they happened to think of. Bart, the Junior counselor, was the first to make his bed and put his belongings in order. Bill a moment behind him, went to the corner where the broom stood, as soon as he had finished with his own belongings. He gave Joe's foot a punch as he went by.

"Hey, wake up," he called. "We hafta clean up before breakfast."

Joe bounced out at once. He had only a little to straighten, aside from his bed, for practically everything else was in order already.

"Hey, Tuffy, want me to help you?" he inquired of a fat boy on the bunk next to his, who was a bit later in rising and much slower in dressing than Joe

"Sure Mike!" Tuffy yawned back, and they jumped into action to finish before Bill got that far with the broom.

Meanwhile, George, finishing the article he was reading, quietly slid down and arranged his corner, taking the other broom which belonged to the cabin and helped Bill. Paul was having trouble with his bed. It was rarely so neat as most of the others. Paul was a tenderfoot in more ways than one, and he was a little fellow, anyway.

"Come on, there, Gilly, we'll get there on time," a lazy voice behind made Paul turn. It was Willie, taking his own sweet time.

"Smitty, how 'bout a littla help?" Willie addressed a small boy who had already finished his own bed. The little fellow lent a willing hand, so that Willie finished before Paul, athough he had started later. The counselor looked at Willie and wondered if he even had to make beds at home. One of his parents' hopes for him at camp was that he would learn to take his part of the work at home in better spirit. Probably he palmed work off on his brothers and sisters at home in precisely the way he had put it on Smitty this morning, mused Charlie, the counselor.

Breakfast call sounded, and the bunch chased up to the hall. Bart, walking along behind with Charlie, remarked that the space back of the cabin would look better cleared.

"Sure would," agreed Charlie. "We'll start today if the boys want to do it."

As they went up the steps to the dining hall, after sousing face and hands into cold water down below, little Paul came dashing in. He had been late and hurried, so that he left some of his belongings near the foot of his bed, where someone might stumble on them. And he neglected the customary before-breakfast ablutions, which really is much less of a crime than many people think.

Space does not permit us to complete the pictures here by following these boys through other camp situations, such as vespers, crafts, "Flag-raising," volley ball, baseball, golf, archery, hiking, tennis and water sports. Enough has been given to indicate the nature of the experiment. The cumulative record folders *did* carry personality portraits.

The philosophy growing out of the 1930-1931 experiment in cooperative living in camp was set forth in the 1932 camp booklet:

Freedom, spontaneity, happiness, teamwork, characterizes the boy world during camp. Every activity is entered into because of the interest and desire of the participant to engage in what he is doing, and every camper is coached in how to do it right by trained supervision always on duty.

Camp Blue Ridge specializes first in helping each boy attain physical health. The health director through physical and medical examination, daily health checks, and counsel as to the health program of each boy, sees to it that every camper is "free to gain" physical health.

In the second place, Camp Blue Ridge is making possible an experience in cooperative and creative social living for each boy in camp. To live at Camp Blue Ridge is to acquire a liberal education in the fine art of living with others, which is probably the most important thing that the members of the human family must learn.

No activities are compulsory, but all are made as interesting as possible, and the very best instruction is provided. What a boy chooses to do or engage in, however, is not determined arbitrarily, but cooperatively by the counselor and camper working out their program together. . . . Sharing with comradely friends, old and young, the happy experiences of each day gives zest to camp life.

. . . Regularity, freedom of choice or individual purpose and plans, and consideration of the needs of the entire camp are all provided for in the process, so that every experience in camp may help each camper to have practice, in purposing, planning, executing, and judging his daily living in relation to all others concerned.

The goal desired is that each person in camp may have a creative experience—that is, increase in outlook and insight, attitudes and appreciation, and in means of controlling and handling each situation as it occurs in the daily round of living.

Creative Living: Every camper has an experience in creative living at camp in a variety of ways. First of all he goes through an adjustment process in relation to the other boys in the cabin group. We learn to live together just as we learn to swim by swimming. The everyday ongoing experiences of living is our curriculum and we give and take in the spirit of the "other fellow first."

In the second place, and in addition to the group process, every camper has an opportunity to better understand himself as an individual and his possibilities. Vocational guidance, personal counseling, social adjustment, are part of the personality development program of the camp.

There are three things learned in every camp activity: first, how to engage in the activity—the skill of the good worker; second, something about the activity itself, its history and composition; and third, an attitude toward the objects and persons with whom one is associated. The way the activity is conducted determines whether these learnings are constructive or destructive.[17]

A Topical Evaluation

The three periods of camping have been definitely described already. Below under a series of topical headings each period is evaluated:

[17]Document No. 31.

Government

I

This was a period wherein the Camp Director was a benevolent despot, making and enforcing the rules of the camp and holding authority and responsibility for whatever went on in the camp. The counselors were his assistants, and were expected to see that the boys had a good time, according to the limitations and the rules laid down for them.

II

The idea of government was that camp is a democratic community ready to organize and control its own actions through bringing everything to discussion and vote, the decision of the majority being followed. While the Camp Director and counselors had one vote each, just as any camper, they did wield a large influence and very rarely was a decision made that they did not favor. The forms and machinery of government were emphasized.

III

Here the plan was that of a group living together cooperatively, the directors and counselors striving to be "Foremost Companions." Forms of government and control were made as natural and inconspicuous as possible. Opportunity for free participation in the camp government was afforded. The naturalness of it was its best reason for success.

Grouping

I

Groups were formed arbitrarily by the camp director as he saw fit. No attempt was made at any kind of system, except that the camp director seemed to have a rule to separate brothers or close chums into separate cabin groups. Some cliques from the same town or school, however, were allowed to choose their places and to remain in cabins together.

II

Cabin groups were formed like dividing the camp into teams for some athletic league; the choosers were first elected and they in turn chose the members for their cabin groups. This was considered a fair and democratic basis for later competitions. It was about as arbitrary as the "autocratic" so far as an individual boy's wishes were concerned, but he grumbled less about it because to do so would mark him as a "poor sport." The age range in each cabin group was usually wide.

III

Cabin groups were formed as much as possible in accord with the wishes of the individual campers and not for any kind of competition. An age group basis was encouraged as being the way boys would most

naturally associate together. Permission to change during camp was granted by the Camp Council.

Program Policy

I

The program was activity-centered. Adults determined it in advance by selecting the activities they considered good for boys. This selection was largely based upon the idea of bringing them experiences which would be valuable to them in adult life. Some of these activities had a natural appeal to the boys while others were done from some kind of compulsion.

II

The program was interest-centered and much choice of activity was left to the campers; certain interest groups, however, were provided, and were often carried on in a fairly formal manner. It was somewhat like giving a pupil in school a choice of which formal class he would join, but once in, he was obliged to follow the directions of the course and the instructor. Some interest group leaders really provided for individual interests. Group-experience and group competition was emphasized—socialization became an important word.

III

The program was not merely interest-centered but "person-in-situation" centered; it grew out of the everyday needs of the persons associated and from the stimuli presented by living together in the camp environment. The emphasis was upon creative experience for each individual as well as for the group, and happy personal adjustment was necessarily very important since without it there could be little creative experience. Hence counseling and guidance for each camper according to his personality needs became a demand of the program policy.

Function of Counselor

I

The adult's part in the camp was to explain the program and keep the boys going ahead on it; and to live with the boys, control and supervise their conduct and administer activities. Successful counselors achieved most by their example and friendship. What they were as they lived with their boys was the thing which meant most in the growth of the boys. This give and take could not be formalized in the camp environment. When campers were asked to check what meant most to them in camp, "Friendship with the Counselors" received the highest vote.

II

Counselors were expected to see that boys understood their privileges and responsibilities for taking part in forming the program and in the government and administration of the camp life; they were to develop

the qualities of good citizenship by the way in which their groups were conducted. Their place for friendly counseling was greatly increased, as the boys were allowed more freedom of choice, and so looked to their counselors for more guidance. They were primarily coaches in citizenship.

III

A counselor needed to so understand each boy in his group as he lived with them that he could aid in bringing about situations favorable to best personality growth and most creative experience for each. He not only participated in the activities of camp, but in such a way that he could see what they meant to each boy in his group and by counseling and guidance could be able to make them most meaningful. His role became much more positive. He must live abundantly, share this living with the boys, and work to control situations for their development—"Be a Foremost Companion."

Attitude Toward the Boy

I

While it was not stated thus, a boy was looked upon very much as if divided into compartments such as Physical, Intellectual, Social, Religious, each of which was to be properly filled or else he would have a defective personality. He was to be instructed by adults as to "what" to think, believe, or do. He was looked upon as preparing to live in a static world where truths were fixed and he must accept it as he found it. Emphasis was on "what" he learned, "what" he did.

II

A boy learns what he practices with satisfaction, so it is necessary to provide for him to practice and experience the things we want him to learn. It was still assumed that adults knew best what he ought to learn, but they must bring him to experience it with some degree of satisfaction or they could not succeed. The boy at least became a more active agent in his education and the compartmented scheme was cast aside, he was still to be "trained up in the way he should go."

III

The boy is a person capable of creative thinking and of adjustment to life situations. He is to be trusted as a person; in fact the whole emphasis was on the personality of the camper or the person whose conduct was concerned in any situation or activity. The goal was not "what to think," but "how to think."

Awards and Honors

I

Honors and awards (emblems) on a point-system basis were the means of recognition for carrying out certain activities—in fact most of those in camp had something to do with the honor emblem system.

It was all prescribed in advance and a boy could look over the printed program and decide whether he would try for a certain type of emblem or not. He was expected to win one if he was to be considered a good camper. Whether he liked the activity or not, he might go through with it in some fashion in order to be awarded the emblem and so win the needed recognition and social approval.

This plan of awards worked very nearly on the same principle as the system of grades in schools; each person was rated according to the tests he passed, his grades were recorded and his standing was announced accordingly. There was no provision made for individual differences; superiority and inferiority feelings were built up according to success or failure with the tests. There was rarely a proper recognition for effort.

II

Point systems were discontinued and all artificial bases for recognition, honors and emblems were avoided. No awards were given. Although emblems were continued, their meaning was changed, so that they were merely insignia given on enrollment. This plan avoided many of the abuses of the point system, left the campers free to choose what they liked to do; it needed more careful watching by counselors and directors to see that actual recognition was given where and when it was really due. It was no longer mechanical, but personal and for that very reason it was often neglected. Counselors and directors who were more sensitive to persons and personality needs were required.

III

Here no extensive honors or awards were practiced—certainly no formalized ones. Care was taken to see that each individual received proper recognition and encouragement for the effort he made as well as for the achievement. This plan put the burden of watchfulness and thoughtfulness on the counselors and directors rather than on some device, and also made these recognitions a real part of the counseling and guidance program for personality adjustment. It was no longer a mechanical and mass proposition disinterestedly dealing with the individual, but a means for expression of personal worth in a personal way. Activity was pursued purely from personal interest, or the desire to please one's friends—from the camper's own purpose.

Educational Philosophy

I

The philosophy of this period was intellectualistic-academic; it was assumed that there are things which are good for boys to learn and that the camp authorities know what these are and have made a selection of them in advance. Camp is considered a good place to get some of these across to the boys. Recreation and fun is one thing and education is another, and camp life must keep a balance between the two so that the boy will get enough of the former to make him feel good and

enjoy it, without wasting so much of his time on it as to fail to advance as much as he ought on the latter. Education is mostly acquiring knowledge from study of books and is selected (on the basis of future adult needs) from a great storehouse of knowledge which has already been filled by scholars of the past.

II

The educational philosophy of this period was not very clearly defined—transitional. There remained some feeling that there was something to be gotten over to boys from the adult's point of view, but that it could be done much more successfully by arousing the boys' interests and guiding them than by more formal procedures. Method changed more than philosophy. Effort was made to get boys to "choose what they do." Closer connection between program and life was sought.

III

The educational philosophy was now approaching the voluntaristic; that society develops persons by all the factors that enter into their life-situations, and thinking takes place where life presents crises to be met and problems to be solved. The important thing was not subject matter to be gotten across to boys, but guiding them in finding ways to meet the crises in their lives as they occurred. They were to live creatively by finding new ways to solve their problems. Not what is committed to memory, but what is experienced enters into the education of the person. He is not educated by compartments of personality but through his responses to total situations. He is most vitally affected through the roles he is expected to play in the different groups that make up his world.

PART III

THE MODERN CAMPING MOVEMENT

CHAPTER VII

EDUCATIONAL CHANGES IN MODERN CAMPS

The experimentation and change which took place in the camp at Blue Ridge was but a part and type of what went on in many places in the camping movement during this same decade. Y. M. C. A. Camp Directors after using the Woodcraft and Boy Scout programs had developed programs for boys quite as standardized and academic as either of the others, together with an elaborate system of emblem awards. Private camps were not as uniformly standardized in program, but some of them were even more extreme in their academic programs and artificial stimulation through awards than the organization camps.

Association Boys workers had played a large part in standardizing programs for boys in camps; they were among the first to find the defects and to change the direction of the movement. The third assembly of Y. M. C. A. Workers with Boys of North America at Estes Park in 1925, invited leading educators, psychologists and philosophers. Boys workers came back from this assembly talking about the ideas of Kilpatrick, Colilngs, Dewey and Elliott, and determined to experiment and find out if these men were right. Camps offered the best place to try out these ideas about following the boy's own interests in program building, and in giving the boys a chance to share in camp management in a democratic fashion.

Many of these ideas were not clearly grasped and some of the experiments were slow and blundering. Frequently, the counselors and directors who undertook to make changes from the academic program, were almost as confused as the boys were. Here's a bit of description of one camp's efforts to "break into 'democracy'," taken from a counselor's letter:

Adult leaders decided to attempt to install in the place of the traditional system of cabin competition for points and awards with a fixed program, a new program based on interest of the campers and to advance each step as the campers in their cabins discussed and suggested it.

The campers arrived late on Friday, June 21, just in time for a meal and bed. On Saturday no semblance of a program was attempted, meals even being served somewhat irregularly. The counselors met and the aims of the men in charge were presented to them so that they might indirectly stimulate the discussions necessary to formulate a program.

The adults feeling that the four primary rules of any camp (no firearms, no tobacco, no leaving camp grounds, no swimming except under supervision) could not be neglected or left until the need for them arose in an imperative form made it a point to raise a discussion at the noon meal on Saturday. The Camp Director made a talk to the campers in which he brought up the question as to which way a camp should be conducted and why some rules and regulations were necessary. He went on to bring out the necessities for these rules, saying that the campers were being faced with the questions as to whether they would adopt the rules or not. Numerous illustrations were used in order to make the need clear. Then the campers were allowed to make comments and to discuss the

proposition. At the end of this the campers were all ready to adopt these rules and to help enforce them.

The adults had been watching anxiously for some sign to guide them in finding an opening to present the "interest groups" idea. The only sign exhibited was one of extreme restlessness. The situation was further complicated because of four rather vital factors: the small size of the group, the great variety of ages, the previous experiences of the boys in camp, and the inexperience of most of the counselors—all these tended to this spirit of restlessness and tension.

As a result it was deemed wise to make a compromise which would be flexible enough to switch in either direction as the situation seemed to demand. The adult leaders outlined a program which gave time and place for everything as the former "oiled machinery" type used to do except that there is no point system or system of awards either to individuals or to cabins. Moreover there is allowed on this program three hours a day for interest groups. The counselors and directors met and listed everything which they felt they were competent of giving instruction in and the boys chose the things which they most wished to take up. As the process goes on and the boys are better able to assimilate the idea more elacticity will be injected into the program so that they may better pursue their interest.[1]

Despite the blunders and mistakes Camp Directors who were out of the academic rut continued to study their work critically, with a new point of view and progress was made. Through the columns of their professional journals and magazines, came sharings of experience and the ideas spread rapidly throughout Association circles. There came to be two alignments among the Y. M. C. A. Boys Workers, those who believed the new ideas would work and those conservatives who were for holding on to the old standardized procedures and program materials. Gradually the conservatives lost out and the camp movement was headed for "Changes."

Forms of Democracy Not Enough

By 1928 some of the camp directors had made considerable advance with the experimentation and study of the so-called democratic processes in camping. That a large number of problems had been located and wrestled with is evident in the report of the director of a camp conducted by one of the metropolitan Y. M. C. A.'s. The finest point made in the report is in the conclusion that democracy in a camp is more a matter of setting up processes by which each camper may participate in the things that make up the experiences and issues of life, than by over-organization and machinery.

In using the Democratic approach, there are two procedures, in general: One is to transfer authority from the adult leaders to a group, or to groups of boys; the other is to leave the question of authority alone, but to set up processes by which the thinking of every boy in camp can be mobilized in program building, discipline matters, and the facing of all the other issues that camp life raises. The one emphasizes *thinking;* the other emphasizes *machinery.* The mechanical side of democracy is of course necessary. It is always a problem to manage it in such a way as to escape the criticism that it is merely a device. Our experience at camp with a rather complicated machine did not prove satisfying either to the boys or to the leaders, and we came soon to feel that it needed simplifica-

[1] Document No. 32.

tion and supplementing. Probably among the most worthwhile things we did were several experiments in the direction of directed consideration *by every boy* of several important problems, and then the integration of the thinking of all into a line of action, which by common consent, quite apart from any legislation, became the camp standard.

To illustrate: The question of cabin inspection arose. Who should set the requirements? Who should enforce them? The director might have made the decision and enforced it. Or the senior leaders might have done it. Or the camp council might have taken action. We followed none of these courses. Instead, a carefully prepared discussion outline was given each senior leader, on the basis of which he talked the matter over with his boys for an hour. Then the entire camp came together and the program Director called for reports. There were many suggestions, and some vigorous conflicts. In the end six cabins wished "overhead inspection," eight cabins wanted "self-inspection."

The nice point arose: In a democracy does not the majority rule? Should not the six cabins be compelled to try self-inspection? The rights of the minorities were considered and at last it was agreed that eight cabins should have the sort of housekeeping they wanted and get it as they could. The remaining six were to work out a plan for overhead inspection. It actually resulted, however, that self-inspection prevailed among all the cabins, and, save for an occasional check-up, there was no attempt on the part of the camp management to regulate the thing at all. At first the prevailing housekeeping was sorry enough. Little by little, example, the discomfort of living in one's own dirt, suggestions from the directors, and the guidance of the cabin leaders, led to a change. In the end, most of the cabins were fairly well cared for—and at no time had there been a rule of any sort.

Another illustration: One day three boys went swimming out of bounds and out of hours. Of course in the matter of water sports, the element of danger makes rigid rules obligatory, and the enforcement of them cannot be avoided by the director by any possibility. Even in this case, however, we had the choice of taking action, then explaining it, or of first getting every boy in the camp to see the problem for just what it was, considering the alternatives, weighing them, and actually sharing in the thinking preliminary to the decision. The latter course was followed; once more a discussion outline gave every leader a chance to help his group of seven boys think the matter over. Then a representative from each group met with the director. The director made his decision in the light of the thinking, not of *one* person, but of 150. And the decision was accepted by every boy *as his own.*

This procedure was used several times and could be extended, I believe, to every phase of camp life. It minimizes machinery, and stimulates *general* participation. It need not do away with the camp council, but I would strongly recommend that the camp council consist of one boy *chosen* from each cabin by vote of the boys in the cabin, plus one or two senior leaders, including the director.

I would urge that there be no other machinery of camp government. Let the program, and all matters of legislative action grow out of concerted thinking.[2]

This discovery that real democracy emphasizes shared thinking rather than governmental machinery marked the beginning of the transition to the cooperative camp. Those who had accepted the democratic approach but retained their critical and experimental attitude were led to the cooperative stage of camping experience in a short time.

The author, after directing Scy Camp in 1928, directed a city Y. M. C. A. camp in 1929 and 1930. He found in this camp an academic program divided into two-week periods with an elaborate

[2]Document No. 33.

ribbon award system. His efforts to transplant his machinery of democratic government developed at Scy Camp proved futile. This forced him to find other means of making the democratic process effectual and the cooperative plan was learned from necessity. The following paragraphs from the Camp Director's report describe this experience:

That the camp council was planning things to suit the older boys without due consideration for the camp as a whole became more evident each day. One morning the president called the council for a special meeting at which it was proposed that the "baseball players" go to the diamond in town for a practice that morning. This would have taken out of camp the counselors and older boy project and interest group leaders. It would have left the morning swim unsupervised with no activities planned for the younger boys.

Activities like baseball had their own scheduled periods in the afternoon. The camp director urged that it would not be possible to make such sudden changes in the adopted schedule and ruled that the counselors could not leave the camp that morning. Some members of the council had planned to "railroad their motion" through the council no matter what was said, and were surprised to find it "vetoed". The president framed a letter which was signed by about six of the members of the council, stating that they saw no reason for a council meeting unless the decision or vote of the council was final. The president never called another meeting of the council. Although the "Machinery of democracy" appeared to have broken down it only placed on the directors the responsibility for setting up processes that would give each boy a maximum participation in the planning and controlling of the affairs of the camp. The conferences of the whole camp were continued, discussion groups were held, and committees used to work out special projects and to report recommendations to the camp conference.

No awards of any kind were given, but recognition was given in council ring and through personal commendation for deserving effort and achievement. The camp paper was quite a success and served to give recognition in a very fine way. The boys noticed the difference and commented that they had had a better time than when there was such keen competition for ribbons each week.[3]

The above report shows the mistake made by a large number of camp directors in thinking that "democracy" was a form of government, until through experience it was learned that it was more an attitude and could only be carried out by keeping an alert mind seeking the processes to make it effective. One might have all the forms and still have none of the spirit of a democratic camp. The most democratic camp would probably be found where least was said about it.

Changes In Private Camps

Several years of experimenting and study among the Y. M. C. A. Boys Workers caused them to shift from the use of fixed program materials, point and honor award systems. Some features of the academic camp have clung tenaciously among private camps. Nor have these camps experimented so much with methods and machinery of self-government.

The author had the pleasure of spending the summers of 1932 and 1933 in a private boys' camp with a capacity of about 100 boys. This camp was democratic in spirit and liberal in educational philosophy, but practice tended to lag.

[3]Document No. 34.

In an article written in 1932 to give the director constructive criticism, some of the author's evaluation of camping processes at the end of his ten years experimentation was expressed and contrasted with the practice of the camp. Some excerpts are given below:

The next topic for consideration is that of the method of organization of the camp. Here again there are two outstanding types being used. One of these emphasizes activities and the camp organization is such as to facilitate getting all boys as individuals into as many of the activities as possible. Each boy has his own individual program of activities, with little relationship to the cabin group; and with most concern and loyalty to his activity group. The other type of organization is where the emphasis is placed upon group life rather than individualized activity and the cabin groups, so selected as to be as congenial and similar in interests as possible, plan and enter into many activities and projects together. The purpose behind this idea is to bring out as much social adjustment and cooperative practice as possible; to provide for the development of initiative and creativeness, through placing much responsibility for planning and executing on the group.

Camp ————'s organization while using to some degree both of these plans, seems to lean strongest on the former; it could be improved and camping experience could hold greater creativity and satisfaction for the boys if it were organized so as to center a much larger part of its program around the cabin group. Evening devotions and cabin suppers once a week are now the main features that tend to hold a group together. While they are both fine, more common experience is needed between members of a group before real friendship and *cooperative living* occurs. In a country where rugged individualism seems to have created such difficult situations we need to be educating far more for cooperation and that can only be done through the group process, with careful guidance of the individuals in the groups. This does not mean turning out individuals all alike—just the opposite; it does aim to stimulate each individual to develop his own creative powers and abilities not so much for himself but for the good or for the service of the group. Creativity and cooperative spirit are among the things the Director of Camp ———— covets most for his campers and I am sure he is constantly searching for new and better ways to bring about a larger degree of them.

. . . . Another advantage of this plan is that it would quickly bring to the attention of the counselors and camp director lack of adjustment on the part of a boy and thus start the processes of readjustment much earlier than at present. In fact it is now quite possible to overlook some of the real needs of a boy which can only be met in a sympathetic group.

. . . . Camp life as the curriculum was rarely brought out by the group discussion or staff conference where there could be a pooling of resources for planning and enriching the program. I sometimes felt much as one does in a school where the curriculum has been prescribed and problems are only those of execution and administration; that any contribution to planning must needs have gotten in before the catalogue went to press.

Heads of departments were called together for frequent conferences but there was a lack of the processes necessary for campers to share in thinking through camp problms. It would be a great help to the staff and the camp if greater flexibility of program planning could be felt by each counselor and camper and occasional conferences be held where those who desired could express themselves, and where after discussion changes could be made. This would doubtless take away some of the smoothness of administration, but perhaps it might develop a finer responsibility and more creativity on the part of counselors and campers. It would give an emotional tone of greater freedom, a more expansive horizon.

A place where this method of cooperative planning in councils, and conferences could contribute much is in scheduling activities. So many activities were going on at once, that boys who wanted to go to two or more activities scheduled

at the same time felt a sense of rush and tension. This tension was increased in some cases because two or more announcements were emphasized with a "threat" that this particular activity was a decisive factor in obtaining an honor emblem. Group planning might have helped to have improved the situation, and avoided some of the seeming conflicts. With instruction groups meeting in the mornings the cabin groups might well plan their activities for the afternoon, as a group, their own counselors taking part with them as much as possible.

The next point for discussion is the award or recognition system. Many educators and psychologists hold that extrinsic awards are justifiable only when used as scaffolding to a building—as a means of aiding construction, but to be removed as soon as possible—not to become a part of the structure. While Camp ——— has evolved a very attractive honor emblem system—one that is free from many of the objectionable features to be found in many camps—the time has come when Camp ——— has a staff that no longer needs the aid of this scaffolding and it is in danger of getting in the way. A distinct advance was made this year, however, when it was decided to abolish the medals for "bests"; in a short time the remainder of the scaffolding can be removed.[1]

In 1932 this camp still gave a letter in each activity group to the boy in each age group who was held most worthy of it by the Supervisors of that activity. In addition to this all boys were urged constantly to work for the Camp Honor Emblems. The Honor Emblems were based upon the completion of a set of tests prescribed for each year. Below are given the requirements for a boy who was spending his first summer in this camp. They were more extensive and more difficult for the second, third and fourth year boys:

REQUIREMENTS FOR THE FIRST YEAR CAMP HONOR EMBLEM

Keynote: All-Round Development

Physical Training

1. Demonstrate ability to play eight group games and three team games.
2. Participate five days each week for six weeks in some physical activity, including two track meets, two regular hikes, one tennis tournament.
3. Pass rowboat test—prescribed by counselor in charge.
4. Pass canoe test—prescribed by counselor in charge.
5. Swim 25 yards—prescribed by counselor in charge.
6. In boxing, demonstrate in three two-minute rounds fair proficiency in leading, guarding, and footwork.
7. In track, demonstrate fair form in the dash, high jump, broad jump, and know rules for these events.
8. In tennis, demonstrate fair form in the forehand and backhand strokes, serving, and knowledge of scoring.
9. Attend at least eight horseback periods and show reasonably good form in riding.
10. Know parts of bow and arrow and shoot with reasonably good form.

Mental Training

1. Read a prescribed book and pass verbal test on same.
2. Name and identify 10 trees, 15 flowers, 5 birds, 5 minerals, and 4 constellations.

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[1]Document No. 35.

3. Entertain in lobby or council ring with story, stunt, or music.
4. Contribute one acceptable article to the *Warhoop.*
5. Make a five-minute talk on your hobby.

DEVOTIONAL TRAINING

1. Faithful participation in cabin devotions, Bible Study and Sunday services.
2. Read the Gospel of Mark or the book of I Samuel (Old Testament.) (Optional.)
3. Self-control (control of temper, speech, and actions).
4. Keep the Morning Watch three times a week. (Optional.)
5. Show by your good turns that you are thoughtful of others and have a real desire to be of service.

(Select one of the two optionals in Devotional Training.)

CAMPCRAFT AND WOODCRAFT

1. Know how to tie eight knots.
2. Camp out overnight at least once during the camp season.
3. Make an accepted improvement to camp grounds or to camp equipment.
4. Lay a campfire properly, using fuzz sticks and light it with one match.
5. Own and know how to use a pocket-knife and make one acceptable article in knifecraft.

SPECIAL

1. Remain in camp eight weeks.
2. Good camp spirit.
3. Do full part in cabin inspection and camp duties.
4. Neatness in personal appearance and personal property.
5. Qualify for pro-marksman medal in riflery.
6. Make one acceptable article in the crafts department.
7. Know by name every boy in camp.
8. Attend First Aid class regularly and pass test.
9. Be charted by camp director.
10. Pass mystic point and make a satisfactory record in obedience, cheerfulness, helpfulness, unselfishness, promptness, and loyalty.[5]

Below are more excerpts from the author's article:

This emblem award system was the one point about the camp this summer that tended most to irritate me. Some counselors and many of the boys also felt irritation. I was probably more sensitive toward any sort of award system than anyone else in camp because my studies in psychology and education had brought me to the conclusion that it is unsound educationally and that forms of special recognition fitted to the individual at the particular time is a better plan than a mass approach which is supposed to apply to all persons who attain a certain standing even when the quality of their work cannot possibly be comparable. Mass approach whether in recognitions and awards or in other matters is contrary to principles of individual guidance.

The next reason why I do not enjoy working with the honor emblem system comes from my own experience in two different camps. In one we had an honor emblem system for three years and then abandoned it; in the other camp a ribbon award system was in vogue for six or seven years before it was dropped. In each case there was so much improvement in camp spirit, friendship, fellowship, and creativity that I was convinced the disadvantages of extrinsic regulation of camp life were far greater than the advantages. For a month or so of the first year after the special recognition systems were dropped there was difficulty of adjustment and some dissatisfaction on the part of the "stars" who had been getting the

[5]Document No. 36.

awards and fattening their ego, but there was satisfaction on the part of those who were not "stars" and who had been receiving little commendation for their efforts, because they were rarely winners, but who now were recognized. Without recognition systems there is less of the odious comparison between boys of unlike abilities, less of jealous rivalries, and more of cooperative helpfulness, and sympathetic understanding.

Although Camp ——— has rid its recognition systems of about as many objectional features as possible, I would still prefer to see the camp drop the remaining awards except those that come from national organizations such as riflery, life saving, first aid, Boy Scouts, and such agencies, and fill the place with personalized commendation and recognition given when the occasion for it arises in the most natural fashion.

Should it prove too difficult to drop the entire system at one time, I would recommend dropping the honor emblem for next year, retaining the letters in the different activities. The honor emblem system, if retained, should be greatly revised and a great many options put in the place of the specific requirements, so that no one item could be the determining factor as to whether a boy succeeded in getting the emblem. At present although things to be done are probably good, if done by a boy's own choice the fact that they are required fills some with the feeling of a fellow in college who has decided to get a certain degree, but finds that his courses are prescribed and that he has few electives. There is irritation and bad educational practice.

This summer I heard boys say that they hated certain activities but had to do them to get their emblems. Boys have gone out with me to learn ten trees so they could pass the emblem tests, and as soon as they had their number, even if it was in the middle of an afternoon nature stroll, they heaved a big sigh of relief and headed back for camp as quickly as possible, while other boys who were not working for an emblem went on and learned much more. The 11-year-old boy who learned more than a hundred wild flowers this summer was not working for an honor emblem. Sometimes a boy is led to try something he does not like because of an honor emblem test, and then learns to like that activity, but if a counselor is skillful he can find better ways to broaden a boy's interests.

There are several assumptions underneath the usual emblem system with which I disagree. One is that as camp people we are not skillful enough to help a boy find and develop creatively his own everyday life program; the second is that some activities are better for boys than others and that we are best fitted to choose these for any boy or every boy, rather than believe that every boy has a program of living which we may enrich by guiding his choices and decisions; third, we tend to assume that a boy does not carry enough motive power within himself and so we try to supply it from the outside, missing the great opportunity to stir the latent abilities within.

There is another way in which the honor emblem system seems to defeat its purpose. We believe that boys should develop hobbies and a large number of interests are considered desirable. While a boy may be introduced to a number of activities in working for his emblem, he has little time to devote to either one of them. May we not be immunizing boys to some activities by giving them small doses of them as requirements for emblem work, and not furnishing sufficient time to go far enough into them to appreciate and enjoy them? I have seen boys start out on an activity with enough interest to have gone far in it in a summer, but by the time they were well started in it they had passed the emblem tests and felt they must devote their time to passing tests in some other activity, hence could not follow this one further. Would it not have been preferable for them to have continued along a few lines, rather than attempted all? Some boys did that this summer to their entire satisfaction, although they did not get the honor emblems.

The most difficult part of the question of emblems probably is tied up with promotion and the expectations of parents. Summer camps started free from these types of recognitions but have built up through their advertising and talking a belief on the part of parents that these systems are marks of worth. A boy

may go through a summer in camp and be as interested and do just as good work as another boy who complies with the test requirements and gets an emblem, but the parent assumes that he has not done good work because he does not get the emblem and so the parent desiring the boy to succeed puts him under pressure to comply and get the emblem. The boy in many cases feels he is almost back in school. Boys would be ready to dispense with the emblem system if the matter was properly presented for their consideration; the resale of camping to their parents on a different basis is a little more difficult, but not as much so as may be expected. In fact a change in the letters and literature relative to the purposes of camping brought an unexpectedly fine response from patrons in one camp. They were pleased with the change in the camp's philosophy.

The following is a conversation overheard in cabin 8 by the counselor in cabin 7 during the first week of camp:

"Yes, this cabin is a good one, we're going to be 100% on everything."

"Say, you guys who want a first year emblem better get started on the Morning Watch."

"What sort of thing is that?"

"Oh, you go down in the Council Ring and read your Bible every morning—no not every morning—just three times a week."

"Why do that?"

"It's one of the requirements for the emblem. You could go every day, but the requirement is just three days a week."

"Do they assign what you read?"

"No, just read anywhere you want to."

"Do you have to report on it?"

"No, you don't have to report on it."

"Then you could just sit there with the Bible open whether you read or not?"

"Sure, but you might as well read, it won't hurt you to read the Bible. It'll probably be good for you."

"Well, it don't interest me."

"You don't know how to pick it—some of it's interesting. The Book of Ruth is."

"Well, most of it I don't understand."

Boys were heard to make such expressions this summer as: "Gee! I'll be glad when I get this emblem work off; then I can enjoy camp"; "I wouldn't work at this emblem thing, but Mama will be so disappointed if I don't get an emblem"; "I'll be glad when emblem work is complete, and I'll be glad to get the emblem, but I wish they didn't have them"; "You'd better work for that emblem, 'Hank,' for a fellow feels awful bad that last night if he don't get one, when all the fellows are getting theirs and 'Chief' talks about what fine campers they are to get them"; "I'd like awfully to go on that canoe trip but I can't do anything else now until I get this emblem work off."

These expressions could be multiplied many times and to one who hears them, it gives much the same impression as high school students cramming for an examination. The real development of self-reliance, initiative, and creativeness may be greatly impaired and endangered for some boys.

Fortunately, there were many things to do which have not been connected with the emblem system, and the camp has a most wholesome and inspiring influence on the boys. The things about Camp ——— that have been most helpful and have contributed most to the fine spirit of the campers has been the cultural and spirit-enriching elements, found in the Music, the Devotional Services, the "retreats," Sunday services, the daily living and fellowship of the staff, the singing of grace at meals and many other features of the kind. The hikes and trips have made a great contribution and have probably brought more real valuable experiences than most of the activities within the base camp. These could be increased if more trips were taken in a careful leisurely way, with adequate training and

preparation for them. The campcraft feature sets this camp ahead of most camps in this area.[6]

The Director received the article of criticism from which these quotations were taken with an open mind, commented that it was an excellent paper not only on his camp but on camping, and took steps to change procedures for the following year. In fact in 1933 the honor emblem award system was completely eliminated. Every camper was given freedom to choose his activities but was encouraged and guided by his cabin counselor in making his selection. With these changes campers showed marked relief from tensions and worked busily at the activities of their choice. Even the camp bookkeeper and business manager whose duties kept him in the office most of the time noticed and commented upon how much happier the boys were than in previous years.

This result was made possible because a number of the counselors had been trained for more individual guidance of their campers in the Institutes at Blue Ridge, and the new plan gave them opportunity to practice it effectively.

Discussions at the Sectional and National meetings of the Camp Directors' Association of America indicate that the above report is typical of the changes that are taking place in many camps. To what extent is this just a new style in camping and to what extent is it based upon a significant and understanding shift in the underlying philosophy? Are Camp Directors beginning to move from the fixities and absolutes of an intellectualistic philosophy which has envisaged a static world? And are they approaching a voluntaristic philosophy which expects constant change and adjustment to the situations of a dynamic universe? The answers to either of these questions cannot be made for all camp directors, but in the main the answer seems to be "Yes."

A Study of Modern Camps

In an attempt to determine the extent to which Camp Directors were approaching a voluntaristic educational philosophy, letters were mailed to five hundred camp directors—most of whom were members of the Camp Directors' Association of America—in all sections of the United States and Canada. These letters were not in the form of a questionnaire, but simply a request for copies of booklets, reports, forms, and printed materials that could readily be sent.

Out of this number 100 camp directors responded with a variety of material; some sent very excellent "camp logs" and camper-written publications in addition to booklets and reports. In a few cases scarcely enough material was given to judge accurately as to the philosophy underlying the camp program, but in most cases it was quite clear. Of course, all shades of philosophy from the most rigidly intellectualistic to the very free and voluntaristic were represented. Some directors had accepted the language of progressive educationists, but inconsistent academic procedures described in the same booklets indicated that they

[6]Document No. 35, pp. 6-9.

were parroting the language; at least the underlying principles had not been thought through to a point where they could put them into practice and give up their traditional methods.

In order to tabulate results on this mass of materials it was necessary to set up some sort of norms by which to classify these diverse camps into groups. Even though each camp was different from every other one, it was found practical to pick out certain types toward which each approached more nearly than any other. In order to make clear what these types represent, descriptions of them will be followed by short excerpts from camp booklets that fall in the various classes.

Type I

Type I is the designation for those camps which we may call "Free." They had no definite schedule for the day except for eating, sleeping and swimming, and with the guidance of counselors they allowed each camper free choice of activity. Recognitions came from group approval, and in the natural family or neighborhood way with no kinds of honors or awards offered. Attainment of such nationally recognized standards as those of riflery, swimming, scouting were allowed the nationally specified recognitions. Of the 100 camps reporting 22 (22%) were placed in this class, although a few retain some limitations upon this free approach. Excerpts from two camp booklets are given:

(a) One of the principles of Camp ————'s organization is that each camper follows the varied activities according to her own pace and strength and is not swept along by an insistent schedule of group activities. There is time for relaxation and music and poetry, time for a clearer understanding of the love of friend and God, all of which results in an *atmosphere of the normal life of a country home.* (A North Carolina Camp.)

(b) The system of marking with points the achievement in the various activities is not used, as the camp feels that individual interest and enthusiasm as a basis of entering these activities should be emphasized. . . The camp is interested in helping the campers use their free time wisely. . . . Twilight finds many of the counselors and girls in canoes and rowboats on the lake while the sun sets and the moon comes up. Others may be playing group games or strolling along the road or having a picnic across the lake—all of them happy in their own choice of what to do. (A Maine Camp.)

Type II

The second classification designated as Type II, may be described as the "50-50" group for although they were changing toward more freedom they were still about half academic in their practices. They scheduled the morning activities rather definitely and allowed much freedom of choice for the remainder of the day. They had some kinds of systems for honors and awards for individuals, but were not stressing competition with others. They were opposed to an athletic emphasis and aimed at a nature program suitable to the country and not a duplication of the city and school sports of the other seasons of the year.

The 35 camps in this group comprised 35% of those reporting. A camp booklet gives the following:

Social adjustment, leading to a new sense of social values, and to new social satisfactions; the acquirement of new skills, leading to useful and pleasant avocations; the discovery and development of latent abilities and talents, leading to a wider range of interests and capacities, and therefore to a richer, fuller life; the development of initiative, resourcefulness, and poise, leading to self-mastery and independence of action; a physical regimen that brings boys and girls to the end of their vacations with minds eager and alert, and bodies glowing with health; friendships that contribute, throughout the years to come, to social happiness and business success; the awakening of the deeper and finer impulses of the soul of youth, leading to an enrichment of the esthetic and spiritual life and a love of the finer things of life—these are some of the *higher values of camp training* which strengthen character and enrich personality.

This sentence indicates a transition in philosophy but it occurs in the same booklet with the following:

. . . . Under the recognition systems of camp a careful record is kept and the proper recognition is given all of a boy's achievements. The honor emblem will be awarded to those campers who complete tests required for same. This emblem carries with it a distinct honor and denotes all-round development and proficiency in camping. . . . The camp monogram (letter) will be awarded to boys who excel, according to their weight class, in track, swimming, boxing, and wrestling; and those who excel according to section, in woodcraft, scoutcraft, marksmanship, horsemanship, craftsmanship, archery, tennis, nature lore, astronomy, Indian Lore, canoeing, Bible Study, and first aid. (A North Carolina Camp.)

This camp formerly had silver medals for a lot of "bests" but dropped them in 1932 at request of the older campers. The inconsistencies of the two sections listed above indicate a camp in transition and the 1933 booklet of this camp makes no reference whatever to "all-round" program or to any type of emblems or awards.

Type III

A third group of camps might be called "athletic." While voluntaristic in some ways these camps used the half day schedule and a personal honor and award system, gave awards for "Bests" and high-point campers. They stressed athletics and instruction in athletic sports. Of the 100 camps reporting, 12, or 12%, fell in this classification. Statements published by one of them is given below:

X——— is not a school in the old sense of the term where fundamentals were taught by the rule of thumb and the rod, without consideration of the adaptability of the boy. X——— is more like the "dark room" of a photographer's establishment, where the film is dipped into the developing tank, carefully worked over, the obscured qualities brought into striking prominence, the rough spots smoothed over and a finished print of beauty returned to the owner.

Thus X——— is the developing tank of boyhood. Your boy comes to X———. He is analyzed sympathetically, first by the director, then by the counselors who watch his participation and reactions in various activities. He is encouraged to do things he likes and the things for which he is best fitted. . . .

X——— features a new type of athletic program which not only teaches the fine points of each game on the field, but also provides for a special study of each boy's physical status. It instructs him, by means of special lectures, blackboard talks and motion pictures, in the fundamentals of the separate sports. . . .

. . . . The weekly progress of the campers is recorded by means of an honor

chart system. This determines the winners of cups and medals in addition to showing the boy's final progress for the summer. Counselors hold daily meetings with the director to discuss the boy's daily work, accomplishments, and improvements, all of which are recorded on the honor chart. (A Maine Camp.)

Type IV

We may call the fourth group of camps the "academic" for they have the program arranged and scheduled very much as a school curriculum might be. They divide the camp into sides for every sort of competition (or else use the cabin groups as units for competition); they keep account of the points won by individuals and by tribes (or groups); and they award trophies, cups and emblems at the end of the summer on the basis of the point system. It seemed necessary to place 26, or 26%, of the camps reporting in this class although some were much more extreme than others. Habit formation, indoctrination conformity, are seen as emphases of these camps; regimentation of activity and mass discipline are methods. Awards are the necessary sugar-coatings and artificial stimulants. Ten years ago the vast majority of camps were of this type. Two illustrations are given:

(a) The girls are kept so busy and interested in wholesome amusements that they have neither the time nor the desire to engage in things objectionable. . . . Counselors are expected to see that they enter wholeheartedly into all camp activities, and to use every opportunity for instilling into them the highest ideals. . . . Through the season each tribe strives to excel in camp activities and in camp spirit. The tribe which has the greatest number of points at the close of the season is declared the winner and is presented with the "Winner's Banner."

Camp Letters are awarded to all campers who have measured up to the ideals of the camp, which include taking part in all camp activities, keeping camp regulations, and showing a spirit of helpfulness and cooperation. Honors are given for the best hiker, best diver, champion tennis player, for the best kept room, the best collection of camp photographs. The most coveted honors are "Best All-Round Camper" and "Spirit of Good Cheer." . . . Competition is keen and the judges find it difficult to determine who are the winners. (A North Caroilna Camp.)

(b) The campers are divided into four tribes ————, ————, ————, and ————. The contests which are carried on between these tribes are very spirited and close. Some teams winning in baseball, others excelling in water sports, or tennis, or field events. The results are doubtful right up to the end of the season. Every boy becomes active in a variety of sports, whether he plays the game well or not, for the sake of his team. At the same time each boy is adding points to his individual records, for which medals are awarded in the various events. . . .

Each boy is classified in the group in which at least two of his measurements (age, weight, height) fall, and according to his development. The standard for credits in each class is adapted to the degree of ability which may be expected from boys of that class. The scheme places all boys on an equal footing on the basis of age, size, and development. This will enable the boys to compete for the camp championship.

A banquet is held the last week of camp, at which there is a great spirit and good fellowship never to be forgotten, and the medals are awarded amid toasts and songs as the winners receive their medals. (A Maine Camp.)

Type V—Miscellaneous

The other five camps could not very well be classified among these types and so we group them together as a specialist type of camp (Type V). Most of them deal with such specialties as music, art, rhythm, drama and physical culture.

It had not been expected that definite conclusions could be drawn from this data. The study was an effort to discover present conditions and if possible to measure certain trends.

Of the 100 camps reporting 66 were private camps. The data did not contain definite figures on enrollment. Sometimes there was a statement as to the capacity of the camp, but in general the size of a camp was only to be judged by group pictures in the booklets. The 66 represent a pretty good cross section of camping; some of them had an enrollment of 300 or more; some were around 50, and most of them enrolled between 75 and 150. The Table below gives the statistics for this group:

TABLE NO. 1
Classification of Private Camps

Type	I		II		III		IV		V		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Boys	4	12.9	7	22.6	7	22.6	13	41.9	0	0	31	100
Girls	8	27.6	8	27.6	5	17.2	6	20.7	2	6.9	29	100
"Coed"	2	33.3	1	16.7	0	0	0	0	3	50.0	6	100
Totals	14	21.2	16	24.2	12	18.1	19	28.8	5	7.5	66	100

The sampling of the private camps may be a fair one, but most likely it is quite selective. In the first place, the inquiries were sent out largely to those camps that were members of the Camp Directors' Association. Are such camps more or less progressive than those that do not belong to this organization? Presumably they are more interested in camping as an educational movement and so may be less academic, but one cannot be sure. The question as to whether the 100 camp directors who did respond to the inquiry were more or less progressive than 400 who did not, might be answered in the same way.

Since not a large percentage of organizational camp directors are members of the Camp Directors' Association, not so many of them were reached by this study and presumably only the most actively interested. The sampling in this class is very inadequate. The figures are given in Table No. 2.

TABLE NO. 2
CLASSIFICATION OF ORGANIZATION CAMPS.

Type	I		II		III		IV		V		Totals	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Y.M.C.A.	4		6		0		6		0		16	
Boys Clubs	0		1		0		1		0		2	
Boy Scouts	0		2		0		0		0		2	
Total Boys Camps	4	20	9	45	0	0	7	35	0	0	20	100
Y.W.C.A.	3		1		0		0		0		4	
Girl Scouts	0		1		0		0		0		1	
Camp-Fire Girls	0		5		0		0		0		5	
Totals Girls	3	30	7	70	0	0	0	0	0	0	10	100
Fresh Air "Co-Ed"	0		3		0		0		0		3	
City Recreation "Co-Ed"	1		0		0		0		0		1	
Grand Totals	8	23.5	19	55.9	0	0	7	20.6	0	0	34	100

The percentages in these tables indicate no marked differences between organizational and private camps on this basis of classification. No organizational camps, however, fitted the athletic emphasis (Type III) or the specialty (Type V) types of camps. In table No. 3, below, all the camps studied are included:

TABLE NO. 3.
TOTALS FOR PRIVATE AND ORGANIZATION CAMPS
(Figures in Tables 1 and 2 Combined).

Type	I		II		III		IV		V		Totals	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Boys	8	15.7	16	31.4	7	13.7	20	39.2	0	0	51	100
Girls	11	28.2	15	38.5	5	12.8	6	15.4	2	5.1	39	100
'Co-Ed"	3	30.0	4	40.0	0	0	0	0	3	30.0	10	100
Totals	22	22.0	35	35.0	12	12.0	26	26.0	5	5.0	100	100

Of the 100 camps studied, 22, or 22% (see Table No. 3), were classified as of the "Free" program type. An additional 35% had made much advancement in that direction. Twelve more (12%) while specializing in Athletic Sports were breaking away from Academic program methods to some extent. Only 26 (26%) still held to the academic methods of fixed programs, with competitive divisions and point award systems for motivation.

One is tempted to call "Progressive" those camps (Type I) which are attaining a program which makes for freedom and individual guidance, because their underlying principles of philosophy often coincide with those of the progressive education movement. The term "progressive" has so many possible meanings that it is necessary to illustrate the sense in which it is used here. Below is described a "progressive" school by a progressive educator.

> The classrooms are in reality miniature laboratories where the children can carry on the many projects which are part of the whole method involved. I do not see a single room with the row after row of desks which one is accustomed to see in the average school room; instead there were tables large enough to accommodate all kinds of experiments, shelves to display the work, in fact all the equipment that such work would require. . . . The whole spirit of this school is that of enjoying what is being done and working from choice.
>
> He (i. e. the late Ovide Decroly) did not set out to teach children things that would be useful to them in later life; not to prepare them for some remote and distant destiny. Instead he took the child as he was, normal or abnormal, and enabled him through his five senses, his memory, reasoning power, native energy of his limbs, and creative energy of his mind and emotion, to realize the world about him and to prepare him through his own sense of life for all the demands that life would make upon him.[7]

Some camps of the "Free" type are very nearly working out this "progressive" philosophy. Camp Directors who have learned to work on the progressive basis have found their experiences so interesting that they are talking about them in their conventions and writing in the camping magazines. Conservatives criticize the progressive group and continue with their fixed programs and award schemes. Those large camps, which have not broken their numbers up into smaller program units, are continuing upon their semi-military basis with academic procedures. They have an established reputation and large numbers of loyal alumni, and are thus less influenced by changing methods.

It is not intended, however, to give the impression that any camp has developed a program, or a technique, which may be recommended to all other camps. Voluntaristic philosophy denies the attainment of a satisfactory perfection, but demands that all directors constantly and critically examine their ways of experiencing camp living, so that it may continuously bring about better adjustment and more wholesome experiences.

From the point of view of the Gestalt psychologists one questions whether camps are grasping the real opportunities for enriched living

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[7]Gilbert, Lois; A Visit to the Decroly School; Progressive Education, April, 1933, pp. 200-201.

which their camp environment offers. So much of the artificial enters into camps that campers may spend a whole summer without coming to feel the realities of camp. So many urban activities are imported into the country along with the campers and counselors, even the directors, that often there is very little of "the atmosphere of a country home." Campers see the hills as they have seen them in pictures, but without thinking of them as something to climb any more than they would think of climbing a pictured mountain. When directors and counselors study their job from the point of view of the Gestalt psychologist and then search to see how they may lead the camper to find the reality in the camp environment, they will enable many children to enjoy new and interesting experiences.

This means that things in the camping environment are to be seen in their relationships to everything else including the campers—in relationship to what may be done with them; in relationship to how one feels about them; in relation to their part in one's experience. The author's earliest recollections of certain roads near his country home were couched in terms of his experience. One road was the one that led to "Grandpa's" and another was the road to "Uncle Jack's," and it mattered not that each of them went to towns or cities beyond where those oft visited relatives lived. To many a city child the only experience with anything like a country road has been with some rough unfinished street in town or city—to him it is just a "poor street." How can you help him to appreciate the reality and the charm of a country road?

This point is illustrated from an incident related by a camp director. Some children from the tenements of the lower East Side of New York City were being taken to one of the camps in Interstate Park. One small boy stopped right where he got off the bus. When it was noticed that he did not go with the other children across the fields and woods toward the camp buildings, a counselor turned back and called him. He did not move, and when the counselor went back he said, "I want to go home." The surprised counselor asked what was wrong. His reply was, "There's no place to play here." How can we be sure that our camp environment becomes real to our campers through experienced relationships?

While the camping movement has not attained, it is reaching out toward new experience and more complete camp living for every camper, counselor and director. The era of standardization is rapidly passing in the things which should never have been standardized—choice of activities and human experience—and higher standards are being set in the realms where they belong; in the realms of health and safety.

Organizational Camping

Although the study tabulated in the table above warranted no conclusions concerning organization camping, because of the meager data, other literature studied does give an indication of the changes, within

the different organizations, regarding educational philosophy. The Y. W. C. A. seems to be leading in the practice of less academic procedures in camp. This may be due to the fact that they started most of their camps for dealing with business women and older girls, and they never did adopt so many of the standardized procedures that sprang up in some of the other organizations.

Something of the present attitude of this group may be illustrated by quoting from a letter from a Y. W. C. A. Camp Director to her newly appointed staff when inviting them to a staff conference before camp opening:

A staff can't sit in a shady spot and make out a program and then expect to have a progressive camp. . . . If we want to get anywhere we must begin with the child's interest where it is, take advantage of all unexpected happenings and develop them into a larger plan. . . .

. . . . A camper will only be happy if she has made the necessary adjustments to her tent mates and to the camp program. It is our job to see that she does this—to chat and find what she likes, what she is afraid of, what she most wants to do and then to work with her until when she leaves . . . she will go with a feeling that she has succeeded in making friends and learned some skill which she had not known before she came to camp.[8]

This indicates that an effort is being made to carry the staff through a process of training which should result in a progressive camp program.

The Y. M. C. A. had an era of standardization with a definitely worked out academic program for applying in mass fashion, but the past decade has seen that discarded and the Y leaders have been pioneers in learning how to put into practice the discoveries of modern educational leaders. Although there are still some Y camp people who know only the old and traditional approach, the new literature and training of the organization looks toward individual counseling and guidance rather than a mass approach in dealing with youth.[9]

Another organization making a definite contribution toward progressive camping is the Camp-Fire Girls. According to their national executive in his message to Camp Directors (1932)

Camps are friendly places; places where the girls may learn the meaning of the word "comrade"; places where the girls may discover the out-of-doors and each other; places for rest as well as activities; places where the spirit grows while the muscles harden. Camps should be reservoirs of health and joy.[10]

In the same bulletin quoted above may be found a plea for the experimental attitude, on the part of camp people:

Progressive camp leadership must be creative. We must not be held down by recorded camp activities or approaches or equipment layouts—we must realize that there are other and newer and unrecorded, perhaps yet unconceived, activities, approaches to be had for the finding. Nor can we wait for someone to record them for us. We must ourselves produce them.

We are too sure, it seems to me, that we have hit upon the ideal way of camp procedure. Camping is young and we must keep the experimental spirit of youth.

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[8]Document No. 37.

[9]Stone, Walter L.; A Camp Counselor's Manual, Y. M. C. A. Graduate School, Nashville, 1933.

[10]The Camp Directors Bulletin, Camp Fire Girls, Inc., 1932.

We must grow and learn as we grow. . . . Because it has always been done in camping is no criterion that it should always be so. With every passing year we find ourselves further in a rut in any field, the *stereotypes are more firmly fixed; we become fundamentalists defending the one and only grain of truth in the camping universe.* . . . We must strive constantly against the forces that are narrowing. Camping is too young to be in a rut. The business of youth is taking on new experience and camping is still in its youthful stage. Never settle down within the theory you have chosen, the course you have embraced; know that another theory, another course exists.[11]

On the whole the Camp-Fire Girls organization is advancing toward progressive ideals of camping. Some of their camps have abolished all types of honors and awards. The national executive thinks they are useful in only the larger camps where the camp directors seem unable to cope with the problem of numbers on the individual and small group basis. Is not this an admission that the large camp needs breaking up into smaller units where a mass approach would not be necessary, rather than any real justification for the honor award system? An excerpt from the report of the large camp of Cleveland, Ohio, where the camp is organized into small units is an example within this organization that large camps can get along with few honors to be awarded:

We have no system of honors at all. There is tent inspection every morning and if a tent does not pass, they are asked to leave their craft and complete their clean-up. We have girls who stay from two to ten weeks. My first summer I found girls saying, "I'm going to get a Yakewi Honor the first session and then do as I please the next two weeks." Since we abolished all honors except those earned in Camp Craft, Swimming, Nature, and Handicraft (the standard organization honors), we have had not only a happy camp—but a camp where every camper knows that she shares responsibility for a clean, attractive, helpful and happy camp with her tent mates.[12]

The Girl Scouts is another organization with a national set of standards for girl achievement, which works well when not emphasized too much or too rigidly adhered to. Here again there are various grades of progressive practices and still some very academic camp people organizing activities on the basis of competition, prescribed programs and awards. Many of the Girl Scout Directors have broken their camps up into smaller units and a large measure of freedom of program is allowed these units under the guidance of their counselors and directors. Their units of pioneer and primitive camping are among their later contributions. These indicate a transition to a progressive philosophy of camping and may be a good approach to that introduction of the campers to the reality of their camp environment which was indicated above as one of the goals rarely attained, but most desirable. In the Pioneer unit the girls do their own cooking and run their camp in pioneer fashion, while in a primitive camp the girls do even more—select the site, set up tents, build fireplaces, latrines, have no permanent equipment whatever.

Probably no other organization in the camping field has grown and expanded so rapidly as the Boy Scouts; their program was intended

[11]Mason, Bernard S.; What Are Your Objectives? Camp Director's Bulletin, 1932.

[12]The Camp Director's Bulletin, Camp Fire Girls, Inc., 1932, p. 56.

to be carried on largely out of doors, and they early took to camping. Their early camping consisted in camping trips. A troop would select a site and spend a week or so. Much of it was fatiguing and unsafe and for a time there was a reaction against it because of sickness or injury. As the supervisory council organization grew and council camps were established to set camping standards and to train camp leaders Scout Camps became popular. Many "scouters" are now carefully studying the later educational theories and are practicing camp life on progressive principles.

The following "Impressions of Camp Life" were written by a boy who changed from a city Council Camp run on the academic plan to a "Y" Camp which was attempting to work out a progressive "Boy-Centered" Program.

IMPRESSIONS OF CAMP LIFE

My first experiences were anything but pleasant. My knowledge of the practices and moronic practical jokes imposed upon the "neophytes" was nil, so I was an easy prey to all who wished to torment me. The camp government was in effect an aristocratic system with a benevolent but impersonal dictator. Each lodge had its lodge leader, a boy supposedly the natural leader of the group, but in reality the largest or most aggressive. He was not paid; the position of lodge leader was supposed to be sufficiently attractive (because of special privileges). In him the power of a king was vested; he was the keeper of discipline in his lodge and his judgment in the manner of punishment was final. If he wished to punish by paddling, confiscation of prized desserts, or deprivation of swimming privileges, he did so.

In many cases, probably due to the immaturity of the leader, favoritism was very noticeable. The very program of the camp was built for the larger boys and leaders. Very little, if any effort was made to develop the retiring boys. Since I was small and not particularly good at anything, I was left out. Not big enough or good enough to play baseball, not strong enough or self-reliant enough to play most of the games where individual winners were chosen, I was lost in the shuffle.

The next year started off in a similar inauspicious manner. Since I had made no imprint on the memories of those who were at camp the preceding year, I was taken as a "rookie" many a time, to my chagrin. It brought home the fact that I was insignificant. The program was nearly the same. Baseball games for those who could play, or who would boldly assert their ability to play; games requiring experience, stamina, and a self-confidence and assertiveness I did not have; a handicraft shop for those who knew handicraft and could argue or browbeat the smaller boys out of using tools.

The third year was similar except that now and then there was a person who remembered me and my spirits rose. In my own small way I enjoyed that year. My swimming had improved until I was proud of it, and in addition, I could now shoot the bow and arrow somewhat. I enjoyed camp because I felt that I was now an individual. Really, I think that I was about the same but my mental attitude had changed.

The next summer I was offered a chance to go to a rival camp as an adviser in archery. At first the idea of camping for eight weeks repelled me; for none of my other ventures had been for longer than three weeks.

I finally decided to accept the offer. Upon my arrival at the camp I found an entirely new system. At first I felt that I was more out of place than ever but gradually the realization came that instead of competition with others, competition with one's self for improvement was the spirit. Having very few responsibilities

and an assured place in the camp, my self-respect and proportionally my enjoyment increased. I think that before or since I have never so thoroughly enjoyed life and living as I did those short seven weeks.

Where the very basis of the program was aid to the weak rather than pleasure for the strong, I was in my element. This camp system was the antithesis of the other. The leadership had behind it what I believed to be the right idea. The cabin counselor's place was that of the helper and adviser of the boys, not a far removed autocrat.

The three succeeding years at camp were spent under this system of educational programs with the leaders trying to reach every individual. While my own part in the camp activities was small I enjoyed working with the boys and I'll continue as long as I can. My camping experiences have furnished me with the most enjoyable times of my life.[13]

Despite the fact that the Boy Scout Program has been conservative and academic, it has now an active research department and should become a progressive force. The leaders of the Boy Scout movement are aware that while making all effort possible to cover the territory properly with their program, there was failure to keep pace with changing educational practice. This is one of the signs looking toward progress and change in the camping movement.

The following excerpts from the 1931 annual report indicates that the Scout movement will not be satisfied with any program which they feel could be improved upon.

While scouting in America has a fuller, wider, and more definite knowledge of itself, statistically, than in any other country, the facts are largely those which relate to volume and registration and tenure and related factors. Investigations have been few concerning boy needs, boy interests, program content, program operation, results achieved. Perhaps this is natural and to be expected. The emphasis during these first two decades has been largely on expansion, covering the field or organization financial struggles—*the program was taken for granted*. . . .

So rapid has been the advancement in educational theory that it is important that we validate our whole approach to our work. *Education is now seen not as a formal training process imposed upon the individual from without, but rather as a process of inner growth in which the individual reacts to, interprets, discovers value in and selectively evaluates the experiences out of which he is learning.* The individual we now see is not a passive recipient of information or fixed training, but rather is a person, a personality adjusting himself to life, sharing personal and race experience with his leaders who are not commanders but companions. Education thus becomes not something done to the boy as much as something done by the boy. Our problem, then, is not to do things for or to boys, but rather to encourage and facilitate them to do things for themselves.

This is but one example of important modern principles with which the movement must be attuned in its practice. . . . If character can be formally indoctrinated, then we might do certain things; but if character is a growth, then our procedure is profoundly different. . . . The movement has a heavy responsibility to be certain that what it does or encourages shall not only be valid but that it

[13]Document No. 38. The above autobiographical sketch written by a University of Pennsylvania freshman, shows how the academic type of camp tended to overlook individual problems, and so miss its greatest opportunities for usefulness. The Directors of this same Scout Camp have since learned progressive camp philosophy and their camp has changed accordingly.

shall be the best of which we and our scientific advisers are capable. Anything less is unfair to boyhood.[14]

With the Boy Scout movement planning thus to shift its base from a formal and academic type of program into line with a set of progressive principles being worked out through modern research in the field of educational theory and practice, a new day for Scouting is on the way. There will be many of the old "fundamentalists" of the Scout movement, who will be unable to make the transition, but the leaders who are capable of change and learning and growth are ready to pull the movement out of its rut and progress will be made.

Not only are the various organization leaders learning from our modern educational philosophers and carrying on research to test their theories in regard to camping and other leisure time program possibilities, but the Camp Directors' Association is becoming active in research and exploring the opportunities of the profession. A committee from the New York section reporting to the National C. D. A. A. Convention in 1932 stated that Camp Directors were not ready to accept any conclusions as final[15]:

We have not had the advantage of the other professions of years of study focused directly upon our problems. We have, however, the opportunity of a fresh start, unhampered by the tradition of a bygone generation. . . .

We are aware that progress depends largely upon variation and experimentation and we wish camping to be forever free from the standardization which is the besetting disease of modern institutional life.

The concept of education which we accept as a basis for this report is of a continuing process whereby the individual is led on by interest from one experience to another in such a way that he acquires the knowledge, skills, habits and appreciations which will mean the greatest enrichment of his life. But more than that, education must so develop the individual that he shall be able to adjust to the social order in which he must live and operate. . . .

This camp (one that makes the largest contribution to the emotional integration of its campers) will be pervaded by a sense of serenity which is based on the general goodwill and confidence among the staff and campers.

Daily each camper will have freedom within broad limits to select activities and to do what he wants to do without explaining why or satisfying adult requirements with the execution of his project. In order that children should develop self-respect based on real worth to their community, each camper will have regular chores or otherwise participate in the necessary work of the camp. He will feel successful and be aware that his fellows appreciate his service.

This camp will have a simple program which does not urge campers to make showy articles, excel comrades, make records or defeat other camps. . . .

There is a form of organization commonly used in camp which divides the children into the "Reds" and the "Blues" and maintains a competition between these teams through much of the season, extending into many fields of activity. The subtle coercion of this plan is often far more compelling than the leaders realize. To a large degree it precludes the deepest self-expression gained by acting on the individual impulse and creative urge. It generates a false drive that leads to anxiety, a sense of failure and the division of attention between the apparent pursuit and the artificial reward. It prevents the camp and the camper

[14]Hurt, H. W.; Director Research Service, 22d annual report. B. S. A., 1931, p. 110.

[15]The place of the Organized Camp in the Field of Education; Report of N. Y. Sec. Committee to C. D. A. A. National Convention, 1932.

from finding out what the latter really wants to do. This imposition by camps of ready-made incentives raises the greatest barrier to sound emotional growth in the camper. . . .

In the hands of leaders whose underlying purpose is the guidance of children toward more effective living the camp will be a potent influence. Let these leaders be well balanced adults who find in the different phases of camp life something of intrinsic worth, people who will fire the campers with their own genuine enthusiasm, thus making unnecessary a stereotyped program and the false stimuli of tangible rewards.

In setting up such objectives this committee has rendered a real service to the camping movement. This is but another evidence that the progressive educational theories have attained an important place among camp directors and that growth in that direction may be confidently predicted.

The following paragraphs give in perspective a summary of the relation of camping to educational practice:

The fundamental principle involved at first in camping was that of recreation. . . . The first camps were started on a very informal basis. As camps became better known and understood they grew larger. When problems of organization arose the camp took on the aspect of a school in the open. Activity periods were set and campers signed up for certain activities. Team sports and athletics were taken over from the school program with little effort at adaptation to the camp situation; along with this came award and reward problem, one of the most mooted questions among groups of leaders today.

The present fundamental principle is education, but education in a broader and more inclusive sense than we ordinarily conceive it. It is education which is pleasurable, informal, wholesome, and a complement to the environment and breadth of activity possible in school.

. . . . The present-day tendency in camping is away from large groups, highly organized programs, a set and definite time schedule, much competition, and elaborate systems of awards and honors. The pendulum is swinging back to the early camps with their informal, natural "camp" methods.[16]

Yes, camps are regaining much of their informality and to this extent are finding some of the good qualities they lost as camping grew, but with this return to informal programs there will be so much better understanding of the purposes and objectives, as well as the methods that the future camps should be able to avoid many of the mistakes that were made in the earlier period.

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[16]Counselor's Handbook; Gold Hollow Camp by Verrel Weber. Published by Mills College, 1930.

CHAPTER VIII

PROBLEMS AND LAGS OF ORGANIZED CAMPING

Since the Camping Movement has been making a transition from recreational and physical educational types of program to the more comprehensive objectives of personality enrichment, serious-minded camp directors are faced with an ever widening range of problems. In addition to those questions of procedure and administration within their own camps some leaders are seeing the larger problems of the camping movement.

How Organize the Camping Movement

Perhaps the most baffling problem is that of providing this diversified movement, which has "just grown up" in independent units, with a central co-operative and co-ordinating organization. From the beginning camp directors have been independent individuals, and, like farmers, each has worked hard at his own particular place in the industry without finding a way to benefit through co-operative efforts.

Although one Camp Directors' Association dates back to 1910, no camping organization has secured participation and support from any large percentage of the camping people. The Camp Directors' Association seemed to some people to be organized as a sort of accrediting agency since membership was open only to those who met certain requirements—a sort of aristocracy of camping. Then, too, while the C. D. A. A. enrolled a fair percentage of the private and independent camp directors there were many organizational camp people who were satisfied with membership within their own organizations. Nor have members of the Camp Directors' Association of America been able to agree among themselves as to its proper place and function in relation to the camping movement.

A participant in the National C. D. A. A. Convention of 1932 writes of its significance as "potential rather than actual."

> Emphasis upon standards, public relations, securing prestige for the C. D. A. A., making it hard for members to get in, and in other ways using an organization of camping to boost the reputation and good name of camping for its marketing as well as professional status calls for one kind of structure, membership basis, activities, and conference.
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> Emphasis upon the growing points of camping, self-criticism, examination of each other's techniques, cooperative experimentation and research, in other words, using an organization of camping to accelerate its climb toward more effectiveness, calls for another kind of structure, basis of membership, activities, and conference.[1]

Mr. Sorensen seems to have sensed the real point at issue; whether the organization shall function narrowly for the benefit of its own mem-

[1]Sorenson, Roy; Association Boys Work Journal, May, 1932, p. 22.

bership like a trade union, or whether it shall function for the entire movement as a servant of society much as a research foundation. Why not try organizing the people who are vitally interested in camping both by special types of camping and by regions? For example, there could be a Southern Section of the Camping Association composed of all the people interested in camping in the area or region, even though each person might also be a member of some special group interested primarily in Y. M. C. A., Boy Scout, Four-H Club, Private, or some other type of camping. Could not such Co-operative regional Camping Associations form a representative National Camping Association capable of carrying on co-operatively the research and experimentation which are necessary to solve many problems of the camping movement?

The Southern Section of the C. D. A. although organized on a much less inclusive basis than that suggested has done much to aid its member camps in accelerating the climb toward more effectiveness through co-operative efforts. It has sponsored and underwritten an Annual Camp Counselors' Training Institute at Blue Ridge, North Carolina, for three years and it is sponsoring "The Behavior Change Inquiry in Southern Camps," a five year research project, both, in co-operation with members of the Faculty of the Y. M. C. A. Graduate School. These valuable co-operative projects point the way to solve many camping problems if the larger co-operative organizational scheme can be effected. Problems discussed below illustrate the lags of the movement without this co-operative organization.

Creative Supervision

As a group of Southern camp directors have entered upon The Behavior Change Inquiry and secured the services of a competent research man to direct it, why may not area camping associations provide for creative supervision of their various enterprises? A whole series of problems relating to standards and evaluation of camps could be solved by securing a creative supervisor, without any mechanical standardization but in a way to increase initiative, variation, and creative experience in each camp.

Whenever camp directors have proposed to work out standards for the evaluation of camps and camp programs they have confronted these puzzling questions: "Whose standards?" and "Who is to do the evaluating?" Instead of setting up evaluating boards to make inspections, accrediting this camp because it measures up, but refusing to "approve" that camp because of some deficiency, why not secure the services of a competent supervisor for the area whose function would be, not to inspect, judge, and criticize the camps, but to work with each of them to improve their techniques and to better accomplish their purposes. He could confer with the directors and personnel of the different camps in a way to lead them to continuously raise their standards of their own achievement. This kind of creative supervision would be passed

on by the directors in their supervision of counselors and campers, and would provide the best possible training for the counselors on their jobs.

Counselor Training

The next problem of camping would then be in line for solution—the selection and training of the camp counselor staff. When purposes were mainly recreation and physical activity, camp directors chose as counselors young athletes; then with increased diversification of activities specialists in the activities were sought as counselors, since accepting the broad implication of camping as development of the whole personality of the campers, counselors must become personality specialists as well. Too often the mind of the activity specialist is so centered upon the success of his activity that he loses sight of what is happening to the campers.

> Uncoordinated specialties are among the many reasons for educational failures. If everyone who is a specialist in one camp subject, is a good generalist in several more, and can turn his hand to almost anything in a pinch, you may be sure that everything is going to move along satisfactorily.[2]

Only definite training and experience under creative supervision can provide successful camp personnel. Colleges and Universities alone are not giving, and perhaps cannot fully give, this training. Camping must provide it for itself, or, better still, be prepared to enlist the help of the most camp-minded faculty people in institutions of higher learning to provide it co-operatively.

The present demand for counselors trained in handling problems of personality growth and adjustment has resulted from the application to camping of sociology, mental hygiene, gestalt psychology and a voluntaristic philosophy. Dr. J. Edward Sanders of Colgate University said in 1932:

> At present there is no source to which directors can turn for leaders already trained and few camps can hold leaders long enough to give them adequate training themselves. At present few camp directors would seem competent to do their own program of training. . . . The breadth of technical knowledge needed by a director exceeds that of almost any other person in the field of education or social work.
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> . . . . The difficulty here arises from the fact that every staff member should know something of the way personality grows, of the ways in which it becomes bent and twisted, of the process of social and emotional re-education.[3]

Most of the courses listed under camping in present college curricula are rather technical, with an academic method, conducted by physical education departments. Many institutions are offering good courses in their social science departments, but camp people need guidance in selecting them since one may not be able to judge the most helpful ones from their listings in the catalogues. Much of the most practical

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[2]Pulling, Albert Van Sicle; The Value of Trips in Camp Education; Camping Magazine, Vol. VI, No. 1, January, 1934, p. 14.

[3]Sanders, J. Edward; Camping Problems; Camp Director's Bulletin, 1932, Camp Fire Girls, Inc., p. 26.

help for both directors and counselors is probably being derived from such short seminars and institutes as the three-day Seminars for camp directors conducted since 1930 by the George Williams College of Chicago, and the annual ten-day Camp Counselors' Institutes conducted since 1932 at Blue Ridge, North Carolina, by the Y. M. C. A. Graduate School in co-operation with the Southern Section of the C. D. A. A.[4] Organization of such Institutes for Counselor Training could be a function of Area Camping Supervisors, suggested earlier in the chapter.

How Select Camp Counselors?

Business has learned that certain personality tests help to explain why certain employees failed to make good in one kind of job while succeeding admirably at another. Use of such tests to fill jobs with those who had a maximum chance to succeed has meant an increase in efficiency and a financial gain. Unfortunately in camping such a large number of qualities are involved it is most difficult to work out any series of tests adequate for determining the relative chances for success as camp counselors. Nevertheless it is most important to determine, in advance if possible, which applicants for camp counselorship will be successful; for greater values are at stake in these personal situations than in places of business where failure means only delay and financial loss.

This is in agreement with the conclusions from one of the earlier studies of camping made by Dr. Goodwin Watson:

> The camps which produce the best results are camps with a high degree of democratic participation on the part of the boys, an unusual amount of equipment, a thorough-going system for reaching each boy, and *unusually expert and well-trained leadership.*[5]

In 1930 the author as director of one of 20 co-operating camps participated in a study of the counselors employed. Of 260 counselors studied, 25% proved to be very poor leaders. It was found from a study of the behavior changes of the campers that as much negative change took place in the groups under the leadership of the weak counselors as positive change under the best grade of counselors. The tests which did not prove significant selectors of good counselors were discarded and the others were formed into a new device for aiding selection and for predicting the chances of successful performance.

This revised form was used as an application blank by eight camps which continued the study in 1931 and the selection based upon it raised the number of highest grade counselors from 20.5% in 1930 to 34% in 1931 and completely eliminated the lowest grade counselors from some camps. Real progress was made, but the research around this problem should be continued in order to learn better how to select camp leadership and how to release a counselor's best powers.

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[4]Described more fully in the next Chapter.

[5]Watson, Dr. Goodwin B.; Some Accomplishments in Summer Camps, 1928, p. 27.

Here is an interesting statement from one of the men who took a leading part in making this study:

It seems quite clear that leadership is a function of factors and forces operating in the total situation rather than something that can be isolated within the personality of the individual. Leadership has at least three dimensions—the individual, the group, and the social situation—each of which must be adequately taken into account. A particular counselor may have a very high grade of intelligence and yet prove a failure because his immediate supervisor, or the camp director, has an inferior intelligence. The success or failure of this particular counselor becomes a question determined by the interaction between the counselor and the supervisor. If this relationship is mutually helpful, success probably would result; if on the other hand the discrepancy in their abilities should result in a clash in personalities the success of the counselor would be definitely jeopardized.[6]

These experiments and studies have somewhat delimited the field by determining which approaches are unfruitful, but real achievement lies ahead. If such results can be obtained with so limited an adventure in co-operative effort, what might be accomplished with a full measure of continuous co-operative research upon the problems of camping?

Cost Accounting

Another series of problems causing camp people constant trouble relates to finance, recruiting, and public relations. Although not so recognized the real storm center of the group is finance. The question has well been raised: "Will it be possible for a summer camp to operate as a business undertaking, requiring a profit, and at the same time be conducted as a thoroughly educative enterprise?"[7] It does not look reasonable to expect camps to operate educationally upon tuition fees alone with a greater degree of success than schools have been able to do.

This question of finance has been complicated by the variety of camping experiences offered and by the wide range of fees charged. There is reason for the public to be confused. They see enough money charged by some camps for one week to pay the fees for four campers in some other camp. When asked to explain these differences camp people have answered somewhat incoherently to the general effect that some camps are better than others, or that some are more or less supported by the communities through their organizations. Very few camp directors have established cost accounting systems adequate to show just what it costs per camper-week to maintain and operate their camps, and to point out the items of expense which go to make up these amounts. Camp patrons would appreciate such an understanding of camp business administration, and a camp director who shares these facts with his patrons will dispel their doubts as to whether they are getting the worth of their money; they will know how it is spent.

For the same reason the general public in any community will more

[6] Hendry, C. E.; The Study of Counselors in the Summer Camp; Association Boys Work Journal, May, 1932, p. 12.

[7] Dimock and Hendry; Camping and Character, p. 332.

readily give financial support to its organizational camps if the facts gleaned from a definite cost accounting system are available to prove the necessity of the funds solicited. No particular cost accounting plan is offered, since there will be some variation for different types of camping; a co-operative organization can make them function most effectively for the movement.

Just as cost accounting statistics have led the public to expect a less valuable educational result in those school systems where the unit instruction cost per pupil is very low, so with camping; when the public can see that the per camper-week expenditure for leadership is very low their expectation of educational results will be modified accordingly. This should form an effective basis for appeal when organization camps find it necessary to solicit funds to supplement the meagre fees which their members are able to pay. In far too many cases these organizational camps have concealed the true facts and have continued to operate without the trained leadership they needed because it was more expensive.

This is not a question for competition between private and organizational camps. The advantages and limitations of each must be recognized. More money must be made available for the organizational camps if worthy educational results are to be obtained. Through cost accounting this can be made plain to the public, for although there are many other means of evaluation, cost accounting is one of the quickest, the most definite, and the least difficult to apply.

Public Relations

Dr. Sanders in discussing the problems of organized camping recognizes the difficulty the public has in "securing a fair, yet objective, evaluation of the work of individual camps":

> At present we have no such evaluations; parents have almost no way to secure it. Consequently we have the poor continuing year after year because of superior salesmanship of their owners and some of the better ones in difficulty because their directors spend time with problems of education rather than salesmanship.[8]

Members of the C. D. A. A. have sensed this problem of salesmanship as they came into competition with inferior camps posing as the very best. They have attempted to deal with it by setting up standards for "approved" camps and machinery for giving this approval. They have established codes of ethics for the profession of camp director in a further effort to raise the standards for "approved" camps. Of course they have refused to approve the inferior camps which do not come up to their standard, but their only means of bringing this fact to the attention of parents or the public has been through co-operative advertising for the "approved" camp group, ignoring the inferior camps by leaving them off their list.

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[8]Sanders, J. Edward; Camping Problems; Bulletin for Camp Directors, Camp Fire Girls, Inc., 1932, p. 9.

Despite such measures this problem will continue to exist until through research and creative supervision better criteria for judging camps are determined. As has been suggested above a quick first step in this direction might be found in the use of cost accounting systems. When the findings of research have determined how to evaluate the quality of a camp, those who wish to present camping to the public must still find ways to interest parents in learning how to apply the standards in selecting camps.

Principal methods of advertising camp and soliciting campers include personal solicitation by directors, counselors, campers, parents or other representatives; direct by mail materials, including camp booklets, letters, and printed matter; rotogravures and news stories in newspapers; Sargent's Handbooks of Summer Camps with the service offered to parents in aiding their investigation and selection; and the growing camp advertising sections of magazines. Apparently most camps spend much of their publicity budget in the "direct by mail" method. Organizational camp people have learned in a few cities that by using a plan of co-operative publicity camping came to be better understood; and each of them had larger enrollments than when they handled their publicity campaigns separately. Short letters with direct and to the point materials about camping to a selected mailing list was found effective. Posters carrying announcements and picture material for each of the organization camps were widely scattered about the city. Printed materials and lists of people qualified to discuss camping were prepared for P. T. A. groups and mothers' clubs.

Many private camps issue rather elaborate and expensive camp booklets. Apparently each of these camp directors feels that he is getting out a piece of publicity that is distinctive and unique. The author has experienced this feeling when as a camp director he had the responsibility for camp promotion. A recent experience in making a careful study of the booklets from a hundred camps has convinced him that much of this material is a waste of printing—an excessive expense. He has attended C. D. A. A. meetings and heard camp directors complain about how little parents have been found to have read their booklets; follow-up of a direct by mail campaign has strengthened this conviction.

If camp directors would attempt to read a hundred different camp booklets, many of them would change their advertising methods. These descriptions which bring pictures to the minds of the directors who write them do not carry over to prospective campers, and their parents. Parents who have been bombarded by mail by half a dozen camps have not had camping presented to them effectively.

Practically all these booklets describe the camps in detail: location, site, equipment, staff, age groupings (three groups), daily plan, counselor qualifications, camp organization, food, safety and health precautions, various activities, transportation, expenses, what to bring, references, visitors. Some of them describe honor and award systems and publish names of winners for the previous year; some put in a few

paragraphs on camping philosophy, and objectives; some list tutoring possibilities. Even in the range of activities offered there is seldom anything so distinctive that it is worth space in the camp booklet for a full description. The majority of camps offer nearly the same range of activities to choose from.

Not only is this big piece of printing a useless drain on the budget, but it may cause parents to postpone or neglect reading anything connected with camping. Interest must be aroused before informational material, however worth while, can get attention. Even boys or girls read this material only after they have become interested in camping. Much of the material is worded for parents, anyway.

Camp booklets in their present form have apparently been developed by a group of individualist camp directors, each of whom has tried to give a complete description of the camp which is so charming to him that he believes his booklet will win its way to the hearts of campers and parents and prove irresistible; each feels that he must issue a better booklet than other camps in order to win out in competition.

One of the booklets stood out from the other 99, which sent printed materials. It is a simple, dignified little booklet, seven by nine inches, containing thirty-two pages. Its opening paragraph sets forth the purpose of the directors in presenting it.

> Mr. and Mrs. ——— realize that parents, choosing ——— Camp for their daughters, use, as a deciding factor, not the text of its catalogue nor even its pictures but, instead, knowledge received first hand by a visit to ——— Camp or information given them by mothers and fathers whose daughters have attended ——— Camp. However, there is certain information which it is well to set forth and the following pictures will portray facts better than words.[9]

There is less than a page of printing and the remainder of the booklet is filled with beautiful well-selected pictures with brief captions. Such a booklet arouses interest without dulling it with unnecessary detail. An inquiry to the Director can bring any other material desired in letters, printed folders, inserts and references. A representative of the camp may be notified and personal solicitation carried on. This camp booklet serves as an introduction—not as a salesman nor as a teacher to educate the parent or camper. It has the added advantage of not committing the camp to definite program policies, thus leaving room for a much more flexible program, adjustable to new insights and changed situations without resentment or disappointment on the part of those who come expecting a too definite experience.

The camp from whose booklet I quoted certainly does not neglect giving the parents information; their patrons probably have as clear an understanding of what goes on in camp as do those of any camp in the country. During the summer the campers write about their experiences—events, feelings, songs, poems, thoughts—for the camp paper; these are preserved, edited, published in booklet form, and mailed to the campers as a Christmas greeting with a message from the Camp

[9]Document No. 39.

Directors. Campers' memories are refreshed and they again tell of their camp experiences. Such description, alive and with the spirit of camp moving through it, interests parents. Copies of this "camp log" are available for prospective campers.

There has been an abundance of direct-by-mail advertising by individual camps. It seems to have been assumed that the crop of campers is limited and that the merits of your camp must be strongly defended in order to get enough to fill your quota. Is it not much nearer the truth that the educational experience of camping needs to be made available to many more boys and girls than are now receiving it? If camps worked together to interest this larger group of people in the values of camp life, would they not all profit by the increased clientele without the deadly competition?

There are still many parents who look upon camping as either just an outdoor recreation place, or as a place for the correction of troublesome and problem children. As one father who admitted that he knew almost nothing about camps expressed it:

> I had presumed that they were not for me because I was having no particular difficulty with my children and we had in the family a very pleasant summer place which all the children loved. Therefore, summer presented no conscious problem; and I had supposed camps appealed to those parents who either had children whom they could not themselves control, or who lacked a suitable place to send them or take them for the summer.[10]

Accordingly when one summer the summer place was not available this man sent his boy to camp and was amazed at the abilities he gained, the lack of which he had not previously felt. He has been sending his boys and his girls to camps ever since, and enthusiastically wrote:

> Camps not only accustom them to their proper places in the company of others; camps are able to drill and accustom children to self-restraints and self-disciplines which are singularly difficult to teach in the home; the camp seems to me an almost necessary refuge for children from the everywhere-offered opportunities for machine-made and more or less deleterious recreation.[11]

Here is where camp directors need to make a united "push" toward enlightenment of parents to the positive opportunities which camping has to offer. Many try to convey the impression that their particular camp offers all these fine values, but hint rather darkly that many other camps do not—that parents had best be very wary about choosing any "substitute." Such writing is taken for what it is—not enlightening truth, but propaganda—but if the truth in it were stated positively in materials produced and distributed co-operatively with emphasis on how to judge camps, then each worthy camp could use the material and benefit from the progress of the whole camp movement.

Along with a co-operative plan for presenting camping values constructively to the public, must go an increase of dependence on personal and friendly solicitation of the campers. This too can be worked out with a fine spirit and without unnecessary duplication, when some of the present practices of competitive recruiting are corrected. One of

[10]Document No. 40.
[11]*Ibid.*

these is the practice of some camp directors of selecting part or all of their counselors on the basis of the numbers of campers they can secure for the camp. This does not insure the right kind of counselor, rarely provides for the training of counselors, and thus makes the camp less worthy of the confidence of the public, because the parties to the transaction have been more interested in the commercial or economic side of the question than the educational principles involved or the children concerned. In addition to lowering the standards of the counselorship, it tends toward the acceptance of representatives who are either ignorant of, or unwilling to follow the ethics of the profession.

The payment of large commissions increases the keenness of the competition in certain communities to the point where the human values may be lost sight of and camping suffers in consequence.

These practices can readily be banished when the organized camp directors set higher standards and co-operatively provide the literature which exposes the evils in these practices. A piece of literature setting forth high standards of camping published co-operatively has more weight with a prospective patron and is a far stronger answer to a low standard being held by another camp than any personal argument; the principle involved gets attention rather than personal competition.

A few of the problems which seem to be causing the camping movement to lag behind expected progress have been briefly presented to illustrate the difficulties which camp directors are facing in the present unorganized stage of the movement, together with a few suggestions for further experimentation to bring camping people and the general public to a better understanding of each other to their mutual advantage. If the method of continuous co-operative research can be adopted a more adequate adjustment of these and many other problems may be expected.

CHAPTER IX

TRENDS WITHIN THE CAMPING MOVEMENT

Three trends very significant for the camping movement are: (a) Many camp directors are tending to become progressive educationalists; that is, are more experimental and critical in their attitude toward their work and are ready to think things through in their own situations rather than follow time-worn traditions. (b) They are beginning to build up a clientele of understanding parents, whose knowledge of child life and training may enable the results of a child's camping experience to carry over into his everyday life situations; and (c) they are earnestly striving for a better qualified and more highly trained leadership among their counselors.

In the last chapter some of the evidences of these trends were mentioned, such as the Behavior Change Inquiry, through which the Southern Camp Directors have proposed over a five year period to study their own problems so that they may guide their camp procedures from their own researches—from an evaluation of what is taking place within their own camps. This well planned research project on which a preliminary report was made at the annual meeting at Montreat, North Carolina, March 2, 1933, is now in its third year and promises valuable findings for organized camping.

One of the problems mentioned in the last chapter was the difficulty camp directors had found in locating a means of training and study for themselves and their counselors. Determined groups of them have made alliances with certain institutions and are beginning to find ways to supply their needs. One of these is an annual three-day seminar for Camp Directors held since 1930 under the auspices of George Williams College of Chicago working especially upon the educational philosophy of camping, the applied sciences underlying it, and the social techniques necessary to make it effective. These Seminars like the Blue Ridge Institutes have published in Proceedings and Manuals materials which have served, as sources and guides for study, a far larger number of camp people.

Although many men and women who direct camps have not affiliated with any of these organized means of study and improvement such individualists miss the sharing of experience and their camps are gradually dropping behind those of directors who are more progressive.

The changes in educational philosophy among camp directors are especially noticeable in the papers they prepare for their annual conventions. Here are a few paragraphs to illustrate the point:

. . . . For a long time our educational practice indicated that we believed that desirable traits of personality and fine attitudes and superior moral character were to be acquired by means of drills, by memorizing, by doing of hard and unpleasant tasks. Now we know that no drill, no memorizing, no problem solving,

in fact no form of learning is productive of the best results except as it is possible for the learner to comprehend and appropriate the significance of the task in relation to his own needs, desires, ambitions, and motives.

. . . . If we agree, and I feel sure that we do, that mastery of self and enlargement of personality consist of the formation of new and worthwhile habits, the control of new and desirable skills, and the extension of experience beyond the home and school horizons, surely, in the summer camp we who lead can present an educational program of unique and significant value to boys and girls who have been more or less hedged about by formality in school, and unvarying and stereotyped home environment, completely imposed control and limited social contacts.

. . . . Why can we not come to see that children are more like adults than they are different. An adult excels in things he desires to do, hopes for, longs for, fights and struggles for. He is driven from within. An inventor excels because he gives himself voluntarily to an undertaking, because he has found a means with which to express his idea. A writer succeeds only when he drives himself. An artist, a teacher, a public servant can succeed only when driven from within. He excels in things he desires to do; hopes for, longs for, can be brought to fight and struggle for.

. . . . When will the child come to voluntarily display sportsmanship, unselfishness, and the spirit of helpfulness in the stresses of his home, school, and community life? Not when he has been told that he ought to be a good sport, to be unselfish, and to be helpful; not even when he knows that popularity and success depend upon it; not even if he were told that the salvation of his immortal soul depends upon it. When, then? When and after, he has had copious opportunities in enough varied occupations and tasks, when driven by his own hopes, longings and ambitions, to be a good sport, to be unselfish, to be helpful. Only when these desirable traits have become warp and woof of all of life's fabric, only when they are elements in the patterns that have been worked into his nervous system through the satisfactions of his daily life will they be certain to function voluntarily.[1]

Not only does this Camp Director's address show that camping is considered educational, but mass approach has been discarded for counseling and guiding individuals through activities, associations and friendships.

Camping and Parent Education

Another important work of the camping movement is in the direction of parent education. As camp directors have learned to practice a more progressive and voluntaristic educational philosophy, they have realized that parents and home environment play so large a part in the growth of the personalities of their campers that they must be working harmoniously if the camp is to succeed in making any real and permanent contribution. This has meant not only learning about the child, the home, and the parents, but has also required that the parents come to understand the camp; to think through the educational philosophy the camp is following so as to co-operate outside the camp season and outside the camping environment. This need of mutual understanding between director and parents is expressed by one of the directors in one big question:

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[1]Kephart, A. P.; Camp objectives and the new psychology; address before Southern Section of C. D. A. A. at Atlanta, Georgia, 1930. Document No. 41.

Shall the child return from a world of romance, where doing things for the happiness of the group has been understood as essential to the joy of living, and be plunged into a world where the same kind of things-to-be-done are merely matters of "ought-to" or "have-to?" Must the little fellows who come back proud in new knowledge gained by doing things on their own, find themselves almost immediately surrounded by grown-ups who find it easier to do things for the boy or girl than to exercise the wisdom and patience to lead on from where the camp left off into further self-mastery and self-reliance?[2]

Many camp directors are trying to get parents to think more about what camping means, to be more critical of the camping movement, and are setting their standards of what parents should expect from camps. A Southern Camp Director in 1932 revived an idea which originated much earlier with H. W. Gibson, at Camp Beckett, by setting aside a "Dads' Week" and inviting fathers to spend the week at the camp with their boys. The original idea was for a father to come to know his boy better by seeing him in the camp environment and by participation with him in camping activities. Much was added to this idea.

The camp director organized the week so that parents (for several mothers came along with the "Dads"), directors, and counselors held a seminar each morning. Leaders in Youth Education were secured to lead discussions on phases of boy-life.

Although the group attending and participating in the seminars was not large the first year, fathers who could not attend requested that it be made an annual affair so they could plan for it. Mothers wrote the director requesting that it be made a Parents' week, so they could come too. Here the camp director was in a quandary—would the presence of the mothers take away any of the father's time from really camping with the boys? At any rate the decision was to try again the "Dads' Week" program and it proved of increasing interest in its second and third seasons; mothers were not excluded.

The experiment resulted in a wider reach than the number attending; for those who were present were so pleased with the papers presented that they arranged to have them collected and mimeographed so they could get copies for further study and to pass on to their friends. The materials were thus made available to parents who were unable to attend the seminars.

In an address before the Southern Counselors' Institute, this camp director pointed out a number of things parents have a right to expect of a camp. Among these are (a) health and increased physical vigor, (b) adventure, (c) happy, creative activity, (d) new skills, knowledge and appreciations.

Parents have the right to expect that their boys and girls will acquire new skills and knowledge while at camp. The helplessness of the average city boy, on his first trip to the wilderness, is pathetic. His ignorance of the simplest things in woodcraft, such as fire building, the making of improvised beds and shelters and meeting the usual exigiencies of life in the wilds is apt to rob his first wilderness adventure of much of its thrill and fascination. His eyes are

[2]Hamilton, A. E.; Is America Camp Crazy? Parents Magazine, Vol. 6, May, 1931.

blind to the natural beauty all about him, and he is too much occupied with briars and brambles to glory in the beauty of the trees, flowers, sunsets, and the wild folk of the forest. After a few such experiences, however, the note of a bird never escapes his keen ear.

The camp child goes home with an appreciation of nature that enriches his personality and makes him feel akin to all the natural life about him.[3]

This camp director's belief in taking the parents into his confidence and acquainting them with camp life at first hand has been adopted with variations by other camps with real success.

Magazine articles are becoming very real aids in making parents more intelligent about camping objectives and values.

Leadership Training

The fact that the training of counselors has become a real problem of the camping movement shows that there is a real trend toward recognition of the importance of the counselor's position. Early training schools for counselors gave instruction mainly in specific skills for definite activity leadership. While these phases are not being neglected and the training being given by the Red Cross Institutes for life-saving and water-front service are especially valuable, it is now recognized that it is most important that counselors be trained in child psychology, in everyday guidance techniques, and in the principles of progressive education. They must be able to see beyond the mass of boys or girls engaging in activities and understand the relationship of an activity to each person engaging in it.

Fulfilling these needs the Blue Ridge Institutes for three years have demonstrated their excellence and have become a permanent part of the counselor training program of the Southern Camp Directors. College credit is allowed for the units completed in these ten-day intensive courses. Although major emphasis is placed upon the personality studies, educational philosophies and guidance techniques, happy periods of training in activity skills in the fashion of real campers furnish recreation and relaxation.

Some excerpts from one of the outlines prepared for an Institute course show how the seminars stimulate thought on educational philosophy:

. . . . Morals is a matter of living with other people in such a way as to bring the greatest happiness to all. Therefore, boys should have the opportunity to practice a rich and varied social life and they must be shown when they go right and be happy, and be shown when they go wrong and feel sorry.

. . . . Camp counselors need to be more concerned teaching children than teaching subjects. The method of creative education is just as applicable to activity groups as living groups. Camp activities are a means to an end, never ends in themselves.

. . . . Cooperative thinking, purposing and executing in the interest of what is mutually wanted is our need and must be practiced with satisfaction in youth if we want it practiced in adulthood.

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[3]Johnson, C. Walton; What Parents Have a Right to Expect of the Summer Camp; A Camp Counselor's Manual. Nashville, 1933, pp. 16-18.

This means not freedom from laws, but freedom through law and the making of law. We grow free only as we extend and deepen the bonds that unify us—only as we think, plan, act, judge, and enjoy together.

Youth must be allowed to weave their own cobweb of life in their own situations. We do not know what shape these cobwebs will take; we don't care as leaders about the shape; we are concerned about the strength and efficiency of the web and whether it makes the most of its situation. Heretofore, we have been interested in the shape of the character; now we are interested in its integrity.[4]

In such Institutes may be seen a beginning of a trend for training leadership, which may well be enormously extended to bring all camp workers a larger appreciation of the opportunities of camping as an educational experience.

Changes in Educational Philosophy and Practice

It is difficult to determine to what extent the trend toward a new philosophy of camping has become incorporated in actual practice. In times of transition there is a tendency for the phraseology and philosophy of a progressive movement to get acceptance and to run far ahead of the actual understanding and practice of the procedures. One of the outstanding experimenters in progressive camp work has pointed this out:

Progressive camping not only is respected (after years of ridicule as visionary and Utopian), but has in some quarters become fashionable; as a result we have a drove of converts. I am afraid, however, that the "victory" for the progressive education is being too easily won. We have many verbal converts whose progressiveness consists largely of a new phraseology.

. . . . Progressive camping is a difficult conception in our authoritarian, mechanized and tradition-bound world. Progressive schools have found on the whole, that traditionally trained teachers could not function in a newer educational procedure, and have had to train their own teachers. What reason then do we have to believe that camp directors are so gifted that they can turn formal, conventional camps, into progressive educational institutions without changing their staffs and without a basic reorganization of their entire plan and approach.[5]

After paying his respects to all these so-called tinkers with progressive education, this camp director sets out his own criteria for a progressive camp. Here are a few of his statements of the positive phase of progressive camping:

In a progressive educational camp the children find that they are free to enter any activity at any time during the active day. There may be a morning meeting of the campers in small groups to plan the day or there may be a few simple announcements early in the season of all available opportunities for activity. The children know that each counselor is ready and eager to join them in any activity they wish. They can plan a hike or a ball game and their group counselor will join them. They may plan to build a cabin or a boat, and the construction counselor will readily work with them if the job is too difficult for the group counselor. Or they may wander individually over the workshop, the nature cabin, or the boat dock, the garden plot, where they know the counselors are at work and at their

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[4]Stone, Walter L.: A Camp Counselor's Manual, Y. M. C. A. Graduate School, Nashville, pp. 54-60.

[5]Lieberman, Joshua: What is a Progressive Camp? Association Boys Work Journal, May, 1932, p. 9.

disposal. Or they may decide to occupy themselves with a counselor, to dig a cave, or play a game, or visit the pond.

Some children do not know what to do in these circumstances. They have grown accustomed to accepting adult-made decisions and do not know what to do when left to themselves. These need individual study and assistance. With a little patient observation, with exposure to stimulating situations and the utilization of signs of interest, most of these children soon feel at home in the new environment and utilize it to the full.

There are maladjusted children who need an unusual amount of effort but neither these nor the ones who cannot easily find activity are helped by being fitted into an adult-made situation. They can be helped only in a situation in which they are free to be themselves. Under such circumstances the adult directors can learn really to know the children and then help them meet and solve their problems. Any other procedure only puts off facing the child's difficulties until it is probably too late.[6]

While it must be admitted that not a large percentage of camps have the vision to attempt so complete an adjustment of camp life, staff and program to the needs of the individual child the trend is moving in that direction and we may expect a marked increase in this type of camping as soon as the institutes reach more camp directors and counselors with a sound program of training in the applied sciences and techniques. Those who have pioneered in this direction have found their experiments so fruitful and their experiences so worthwhile and joyous, that they are rapidly spreading this gospel of guiding the personality growth of campers.

Personality Enrichment an Objective

As the movement becomes increasingly critical of itself, research and experimentation are opening a field of scientific investigation in personal values, appreciations, and spiritual possibilities that may indeed bring about some understanding of how an individual achieves a satisfactory personality—not only becomes a person who has satisfactions within his own way of living but is a satisfactory member of a group or community. Dr. Dimock, who directed a research at Camp Ahmek, discusses the importance of the status of a boy in his group—a problem which camp directors and educators must take into account.

It is now generally recognized that the personality of an individual grows through interaction with other persons. If there is no social interaction, there is no personality. The sociologists have presented many striking illustrations of the effect of isolation on individuals and personality. How much isolation there exists in camp we do not know. We assume that because there is physical contact between campers there is also personal interaction. This may not be true. A camper may participate in the routine and the external activities of a group but he is not thereby a member in the genuine psychological sense. He must have the subjective, emotional acceptance and appreciation of the other members of the group really to be a member.[7]

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[6] *Ibid.*, p. 11.

[7] Dimock, Hedley S.; The Acceptability of the Camper in His Group; Association Boys Work Journal, May, 1932, p. 18.

Dr. Dimock reports from his study that it appears "that the factors of attitude and conduct are more significant in determining the status or acceptability of a boy with the other members of his group than any other factor observed or analyzed in our study." He feels that he has just opened up the problem and that there are still many avenues of study in connection with this matter of a boy's status in his camp group which may profitably be followed.

Safety, Health and Leisureliness

Probably few of the camp life studies have been quite so thought provoking as that of Dr. Sanders on the safety and health provisions of summer camps. Camps were becoming more critical of their safety and health programs, but the findings of Dr. Sanders came with quite a shock to most camp directors. He set up for them the problem of "How to provide for a maximum of safety with the least possible loss of adventure." He proposes to camps to remove the "needless physical hazards" about the camp and its equipment; to so introduce and prepare campers for new experiences that they may not take too great risks and to keep a record of all accidents and learn from them how to prevent their recurrence.[8]

Most surprise came with his statement that for the long term camps the illness frequency curve steadily rose throughout the summer, reaching a peak at about the seventh or eighth week. This called for stricter procedures as regards immunization before coming to camp and medical examinations that are complete and thorough and not perfunctory. Some allowance could be made for these cases, but when the findings showed that camps were not measuring up on food, rest, sleep, and freedom from worry—the things camp directors had always taken most pride in and advertised as their great resources—it seemed indeed time to take thought. The findings showed that, if the child specialists were correct as to what growing children needed, many camps were really draining their campers of sleep as long as they remained in camp. Food was found to be inadequate too—not so much in quantity as balance. There was frequently too much starch. To quote a striking paragraph:

> As to rest and exercise, I believe there has not been an impartial observer of camps in recent years who has not come back with the feeling that the average youngster is in sore need of a vacation after he finished one of our highly organized competitive camps. The one person who has the best chance to gain in health in the ordinary camp for boys, is in my opinion the person so lazy that the camp ingenuity breaks down at the task of getting him into all of the activities.[9]

Concerning the related problems of mental hygiene, Dr. Sanders states the conclusions from his study in equally forceful fashion:

> Camp programs are set up to force or invite campers into continuous and prolonged activity. There is a very strong element of compulsion, either direct or implied, in most camp programs, and the majority of camps have very objective and immediate methods of distributing praise or blame in the form of honor sys-

[8] Sanders, J. Edward; Camps Need Better Planning; Boys Club Round Table, Vol. VIII, No. 1, March, 1931, p. 133.

[9] *Ibid.*, p. 135 ff.

tems, tent competitions, and a host of similar competitive activities. The result is that most youngsters are dropped into an atmosphere of considerable pressure and tension and in this they remain until they leave camp. If there is any value in leisure, in freedom from compulsions of a variety of outward types, in a sort of happy, careless attitude toward one's surroundings, then certainly youngsters are missing something in our camps as they are conducted.[10]

Dr. Sanders' study, however, did not make him pessimistic so far as the camp movement is concerned; although he feels that many campers are harmed by their camp experiences, he also feels that many more gain from camping; that most all camps have some excellences and that if they would confer more and share in the study of their problems, camping could be so conducted that almost all the campers would gain; and still without standardizing the camp procedures.

The camp at Blue Ridge as described for 1931 was one of the camps that made a sincere effort to provide a program in accord with these principles. This emphasis on health, quiet, and leisureliness of programs, may be said to constitute one of the significant trends of camping at the present.[11]

While this trend toward leisureliness and a careful check on health is being brought to the camps with new force, it is also part of the progressive education movement. Camp people had assumed, that because they were out of doors all would go well; they are now realizing that special precautions must be taken to insure safety and health in any situation. Camps were rated high when measured by the formal schools, but now that they are to be measured against their possibilities, higher standards are demanded.

Health and the Free Program

Lest the impression be given that this trend has but lately been thought of it may be well to quote from an article published more than twenty years ago which takes the schools to task even more severely than the way in which Dr. Sanders stirred the camps:

> You can tell a child, in an hour, more than he can work out, or test to his satisfaction, in a day; and he can tell you all that is of importance about what he has done in the day before, and all the deductions he can draw from it, in another hour. So why confine him in the school room for longer than these two periods? He grows by living and he learns by doing; neither of these can be done as well in the schoolroom as elsewhere. . . . It is no longer sufficient that school shall not interfere with the health of the child; it must positively promote it. . . . The real purpose of education is not to pour into the child as if he were a bushel basket, or a milk-pail, so many quarts of information per month, so that his intellectual contents will reach a certain level at the end of each year until he is "full-up" on commencement day, but to develop the child's powers, so that he may be able to acquire information, draw correct conclusions from it, and utilize it for himself. The best way yet devised of doing this, is to give the child an interest in his work. . . . For the discipline and obedience of the old education the new would substitute enthusiasm and initiative.

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[10] *Ibid.*, p. 135 ff.

[11] See Chapter 6.

From the family physician comes the complaint that the school terms of the year are the times of headaches, of anaemias, of epidemics of infectious diseases, of malnutrition, of nervous irritability, of capricious temper, of general physical and mental deterioration. . . .

In the minds of the most careful and loving students of the child and his needs, nothing less is demanded than an absolute recasting of our entire educational system, molding it to fit the needs of the child, to promote, at every point, his interests, his growth, and his health, instead of antagonizing him two-thirds of the time, as it does now. If we deliberately took pains to unfit a child for real life, we could hardly improve upon our present school system. For investigation we substitute memory; for initiative, tame obedience to authority; for self-assertiveness, parrot-like imitation; for doing, talking; and for these things, words, words, words.[12]

These statements brought up from twenty years ago have something of a familiar ring to camp directors now hearing about the disadvantages of formalized and fixed programs, of award and point systems, of competitive activities, and of mental strain and physical drain. Dr. Hutchison's protest has borne fruit and now finds concise expression in one of the paragraphs of the "Platform for the Westchester Branch of the Progressive Education Association," recently adopted and published.

We believe that progressive education has made an invaluable contribution in the liberation of the child from meaningless routines and thus freed him for more creative living. It has focused attention upon the child's emotional as well as his mental growth. It has served as the vanguard in recognizing the necessity for developing the integrated child. It has viewed the child as a whole—being concerned not only with his mastery of techniques and acquisition of knowledge, but also with his relations to his fellows, his family, his community, and to society as a whole.[13]

Progressive camps have pioneered in this field and will continue to take their place alongside progressive schools for the complete and happy development of boys and girls.

One camp director has mentioned the regimented homes and schools from which some children come to camp, then said that too often camps are "regimented, more uniformed, more prize and punishment ridden than either homes or schools. Carefully worked out rules and programs make the exertion of will or mentality unnecessary." With this type of camp he contrasts one with a staff of progressive directors and counselors:

These people were not to lead the children but were expected rather to be enthusiastic and interested friends, respecting the child's individuality and ready to adjust their work to the growing interest of the children.

The children were not required to take part in activities. We found that a stimulating environment and good leadership were far more effectual than prizes and competitive effort in stimulating activity.

. . . . We create the environment but within that environment the children function as they desire.[14]

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[12]Hutchinson, Woods; M. A., M. D.; Brick Walls and Growing Children; Good Housekeeping, January, 1912, p. 31.

[13]Progressive Education, December, 1932.

[14]Lieberman, Joshua; Progressive Education, Vol. V, 1928, p. 171.

Another camp director emphasizes the camp's opportunity to free the camper from the tension and rush of ordinary city life.

Time for shopwork, science and art; time for hiking, boating, swimming, games, and for playing with the pets. *Time for enriched quietness.* Carefully planned time for quiet; quiet reverence before beauty, quiet before council meetings, quiet while watching the sunset, quiet while watching the cloud shadows roll over the mountain, meadow and river and quiet as we watch the stars. Learning to be alone and not be lonely, alone and then be ready to come out again with richer, deeper, finer adjustment for living with ourselves and our friends.[16]

Cultural Appreciations

Several of the leaders in the camp movement are daring to hope that along with this trend toward a more leisurely camp program is coming a trend toward a much greater use of the many cultural opportunities which camps have so often overlooked. In the same article from which we previously quoted Dr. Sanders complained that he found some good singing in only two camps out of 45; that ceremonials were largely misused; that in fifty evenings about campfires he heard four stories—two good and two bad.

The encouraging thing is that there are camps that are learning to enjoy the fine cultural things of music, dramatics, art, Nature and Indian Lore, and that these leaders are meeting with a fine response from their campers. We may confidently look for a trend in that direction as we have more sharing of experience, more training of counselors in good educational philosophy, and especially as we develop a group of camp directors who sense the importance of this cultural essence in their programs and learn to select their counselors accordingly. Camp Directing as a profession must necessarily continue to raise its cultural standards.

Appreciations of the fine cultural values are attitudes that must be caught from those who have them and who feel deeply concerning them. They are not garments that may be put on and taken off with a mood. An excellent music counselor in a Southern boys' camp after pointing out that camp music should be unique and of high standard says:

A third principle is that camp music should rank as creative activity rather than as passive entertainment. Where can one find a rarer field for developing music as a creative activity than in camp? Camp permits unique music—music peculiarly its very own. Out of a world blaring with radios in every home and shop, with an orchestra in every restaurant, music in every movie, and now in our cars, the boy and girl comes to camp. . . . Dare we try to break them off from this deluge of radio music? Dare we try to offer them "Swing Low Sweet Chariot" in place of "I'm Flying High When I'm Flying With You," or "Alouetta' 'instead of "Give Me Something to Remember You By?" Dare we suggest to our campers that there is a distinctive literature of Camp Music, traditional songs that breathe the good friendship of the council fire, the vagabond spirit of the gypsy, the lure of "Down in the Deep, Deep Woods," and the rollicking nonsense of good fellowship? Songs that make for camp spirit, songs that bind us to each other and happy summers of the past, songs that unlock hidden sources of joy in our deep souls that we did not know were there. Songs that call up new pictures in

[16]Garrett, Laura B.; Progressive Education, Vol. V, 1928, p. 176.

our minds out of the flickering fire, songs that blend in harmony with the wind in the hemlocks, the gentle splashing of the lake or the talking, singing waters of our mountain streams—songs that seem to belong to camp and that identify themselves with the very soul of camp as nothing else seems to do?

Such an ideal for the musical program of a summer camp, perchance, may not be accomplished in one short session, but into some camps, through a period of years, there has been woven as the very woof of its fabric that type of camp music that gives the color, the sweet and unforgettable beauty that only can be given by music that breaks off from the common run of music back home.[16]

The writer has been able to observe that during the past four summers, Mr. Hoffman with the help and co-operation of the director and camp staff of Camp Sequoyah has made remarkable progress toward achieving his goal. He has completely replaced jazz with music of finer and more lasting quality, and the campers have appreciated and enjoyed it. During the 1934 season the camp group wrote and produced their own camp musical comedy and their own camp plays. One of the campers writing in the final issue of the camp paper speaks of music thus:

Music in camp this summer has been on a very high plane. Those in charge have conscientiously tried to have only that music which is in harmony with the spirit of Sequoyah, in its setting of hemlocks and rock-ribbed hills. At any hour of the day one might hear strains of a Beethoven Sonata, a Chopin Prelude, Uncle Mike picking out themes from a Tschaikowsky or Franck symphony, a tenor air from the "Persian Garden," Don singing Pagliacci, the orchestra struggling with Suppe's "Poet and Peasant," or at odd moments some young virtuoso picking out Chopsticks.

. . . . After a strenuous day there is nothing more soothing for worn nerves or tired muscles than the sweet melodies from "Pop's" cornet after taps. His programs have contained many favorites from the masters.[17]

Not alone in music, but in many other special fields of cultural appreciations there are among camping people a large number of directors and counselors, who, like the one quoted, would take keen delight in leading youth through creative stages to a real enjoyment in their favorite fields. As camps come to realize that the day does not need to be crowded with activities in order to make boys and girls feel that they are having a good time, nor to convince parents that they are getting their money's worth, this trend toward enjoyment of things most helpful in education for leisure will become truly significant.

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[16]Hoffman, E. M.; The Place of Music in the Summer Camp; and address before the Southern Section C. D. A. A., Knoxville, Tenn., February 14, 1931 Document No., 42.

[17]Pickering, Woodrow; Music at Sequoyah; The Thunder Bird. Vol. I, No. 5, p. 2, August 23, 1934. Document No. 43.

CHAPTER X

THE FUTURE OF CAMPING

In looking toward the future of the camping movement, little can be done beyond raising questions which readers may help to answer. From his background of studies and experiences the writer may make certain suggestions and his wishes may tempt him to use his imagination and make occasional predictions. In fact, there have been instances where he has already succumbed to this temptation in connection with the problems and trends discussed in the two preceding chapters.

Camping and Progressive Schools

The Camp Directors' Association of America and the Progressive Education Association held their 1933 national conventions on the same dates but in widely separated parts of the country. Would it be surprising to find them holding their national meetings both at the same time and at the same place? Are they not destined to a realization that they have enough in common to make it worth while to form some bonds of affiliation for the sharing of certain types of experience? Both seem to be seeking similar goals for their patrons and to be finding common ground in educational methods, techniques, and philosophies.

Progressive education might have come, had the camping movement not prepared the way; for there are educational philosophers and experimental schools whose connection with organized camping would be difficult to trace. No other agency dealing with youth education, however, has offered so wide a field for experimentation and study as has organized camping. Is not the Country Day School, now rendering large service, a direct outgrowth of the popularity of camping experiences? It has been recognized that it is possible to so change a child's outlook on life that his personality will be continuously enriched. Mason named the five cardinal requirements of a camp as fun, health, social adjustment, knowledge and skills of the crafts, and appreciations of music, literature, art, nature and human personality. He then said:

> I would have my boys and girls live throughout the summer in a camp so filled with romance that it is in a delightful sense an escape from the materialism of the larger world, and so filled with picturesqueness and color that their imaginations are stirred, never to sleep again. This with the thought that imaginative creative minds are America's greatest need. To this end organized camping, as I see it, is dedicated.[1]

Statements of purpose of progressive schools sound quite similar:

An educator says that "encouragement of creative activity in chil-

[1]Mason, Bernard S.; Five Things to Require of a Camp; Parents Magazine, May, 1933, p. 52.

dren has been a characteristic principle of progressive schools."[2] He states as characteristics of the progressive school, "consideration for the physical, mental and emotional characteristics of the individual child" and "a procedure that will guarantee him a chance to learn with success and happiness." It must enable the pupil "to live and work co-operatively with his associates" and must provide teaching "that guides but does not dominate." It must provide "many opportunities for doing and creating in materials, music, writing human relationship." Parents must be kept close to the school through all the many ways to help them "to catch the spirit of the school, understand its philosophy and therefore develop a more sympathetic relationship with their own children."

> Then, too, we are coming more and more to the notion of primitive man that education and life are one. There is a tendency for barriers between school and the world to disappear. The school of the future will probably not be delimited by the walls of an institution.[3]

Another educator contrasts the progressive school with the formalized one in a way that could well be applied to progressive and academic camps.

> Look at the dull faces in the average classroom. School work, school learning is a bore. Most children are not actively opposed to it. They have been calloused to sitting and listening. Curiosity, activity, if they have survived at all, are found outside of school in some hobby.
>
> This is recognized by modern educators. They believe that these are the most valuable qualities you can cultivate in your boy or girl. All children's natural energy goes into learning about the world they live in by exploring it: learning to fit themselves into the world by active experience. So in progressive schools we harness these natural impulses to education and help the child educate himself in his own way. But the impulses are not left uncontrolled. They are stimulated and directed into constructive channels.
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> . . . . The discipline which comes of group living is far more real and nearer to what will be met in later life than is the discipline of the autocratic schoolmaster.
>
> . . . . In the formal school the teacher teaches, but the real life of the children themselves goes on outside the classroom. In the progressive school there is no sharp distinction between work and play. All the children's affairs are of concern to their teachers because they are not interested primarily in teaching something, but in the growth of the child's whole personality.[4]

Camp Directing A Full Time Occupation

Camping has been able to demonstrate fine qualities of progressive education because of the small number of campers that make up a counselor's group as well as because of the number of activity specialists provided. But this very fact has raised one of its keenest problems. How can a high standard be maintained for the counselorship without making the cost prohibitive for all but the children of well-to-

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[2]Fowler, Burton P.; Progressive Education Enters Second Phase; Progressive Education, Vol. 9, No. 1, June, 1932, p. 4.

[3]*Ibid.*, p. 5.

[4]Pollitzer, Margaret; New Schools for New Times; Parents Magazine, May, 1933, p. 28.

do homes? Those who would make the school progressive have to face the same difficulty.

> The new education requires smaller classes, better trained teachers, more equipment and a richer school environment. This necessitates a large per capita cost and since the public holds the purse strings, it is evident that little progress can be made except by public sanction and support. But here is the difficulty: The values of progressive education are subtle, not easily demonstrable to the mediocre and skeptical mentality. . . . The chief values of progressive education inhere in a certain vigor of spirit stimulated and sustained in youth by the constant opportunity and habit of expressiveness, of analysis, of research work on a more creative level than that which holds in the traditional type of school. These values cannot easily be measured.[5]

At present with the public holding the purse strings much tighter than for a generation, both camping and progressive education are being slowed up, and it is most difficult to predict possible outcomes.

It has been suggested that camping reduce the expense by simplification of the program—offering fewer of the more expensive activities—and by having the campers do most of the work connected with the operation and maintenance of the camp. There is merit in these suggestions and they should be followed as far as possible. They would, however, scarcely reduce the need for a highly trained counselorship. Although they might make possible some reduction in number of counselors, to carry this too far will rob camps of much of their superiority as educational agencies.

The majority of camp directors have had teaching experience, and many of them are now employed as teachers in schools or colleges for the major portion of the year. While it seems best for camping to have the directors giving their full time to that profession, it adds to the expensiveness—to provide an adequate annual salary for the director from camp alone.

The full time director can study camping, do research, give individual guidance to his campers far better than when spending most of the year on another job. Professional camp directors are becoming more concerned that their campers have a good year round experience to correspond with their ideals and activities in the camp. Only by consultation with parents and through progressive schools can this be provided. The full time camp director can spend more time visiting the homes of his patrons and counseling with them. Whether the trend toward a full time camp directorship will continue depends upon the direction our educational systems take. It is still an open question.

Camping and Public Education

Will education take over camping and thus make the school calendar extend all year? Can public education become sufficiently progressive? The new curricula materials which have been developed by the teachers and supervisors of the Virginia Education Association during the past four years and are now being released in full measure throughout the

[5]Cobb, Stanwood: Progressive Education Today; Progressive Education, Vol. IX, No. 3, March, 1932, p. 225.

state, carry an emphasis upon activity in its relation to the personality development of the pupil which is a long step toward the camping ideal. Perhaps we may imagine future public schools all located in parks, on farms, in forests, or wherever uncrowded natural conditions obtain; improved means of transportation would make this possible. Subsistence Homestead developments and decentralization of industry should make it still more likely. The year round program would have much in common with our most progressive camps, with numerous excursions to points of interest and especially those of wild natural beauty. Under such conditions camping might be largely absorbed into the school system; or, more correctly speaking, the camping ideal of education might capture the schools. Unless there is radical change, however, in raising and administering revenue for education, schools will change very slowly, and organized camping will continue for a long time to supply many boys and girls with their most satisfying and constructive experiences.

Organized camping with its six decades of history is just beginning to vision its possibilities. Its outlook has been too much isolated from community forces. Like some churches who look for the destruction of this world and all in it, its hope has been, out of all these multitudes to "save a few." Realization is coming that camping is close akin to all our other efforts to rebuild our society and to rehabilitate our civilization; all youth should be taught how to live the good life.

Will camping be truly creative or will it become a trailer of educational philosophy? If the camping movement can manage to support a large number of full time workers its chances are good to remain creative, but so long as it lacks creative supervision and most of its directors must spend the major part of their year in other occupations it will have to look to other fields to do its research and to formulate its philosophies.

How one should like to release his imagination and picture a great well-organized camping movement bringing suitable types of camping experiences to all the children in the land and conducting continuous research and experimentation upon its problems. If progressive schools and even public education enter the field of camping they should be welcomed as allies and not resented as competitors. The camping movement should be prepared to lead and guide the larger organizations who must necessarily move slowly along well tried paths. Public education tends to take set and stereotyped forms again after periods of change; perhaps the camping movement can do the creative experimentation which these public bodies have rarely been able to do. There is an assured place for a creative camping movement, but a static or selfishly narrow camping movement will be crushed by the educative forces it has released. As suggested in Chapter Eight, leaders of the camping movement dare not fail to find a way to organize cooperatively, and to work creatively.

Camping Has Broad Relationships

This study has traced camping from the small but courageous beginnings of pioneer camp directors through its periods of expansion and into the midst of an exceptional transformation. There was a time when some camp directors were influenced by the desires of commercial exploitation, but in the main camping people have been idealists as well as individualists. The movement has numbered among its participants physical educationists, physicians, educators, sociologists, and psychologists, all of whom have drawn freely upon their respective fields of thought in the service of the changing camping movement. In the future camping will wish to maintain these helpful contacts as well as discover some geniuses in financial and cooperative organization.

What sort of organization will the future of camping bring forth? Will it continue to be a brief phase of the programs of many organizations? Will it scatter its energies in multiple groupings sharing little and competing much? Or may there come a time when with united front an International Camping Association speaking for all the camping groups of the United States and Canada publishes magazines, advertising and other materials suitable to the various groups of camping people; supplies articles on camping research to social science magazines; fills sections in the leading educational journals; carries attractive camp advertising in important national magazines; keeps the public informed and interested in the progress through regular nationwide radio broadcasts? Many possible advancements in camping await such an organization representative of and responsive to the various organizational and regional groups of camping people.

Camping and the C. C. C.

Today every movement considers the effect upon it of the New Deal. What influence will the Civilian Conservation Corps and the unprecedented development of National and State Parks have upon the camping movement?

It seems probable that the work camps of the C. C. C. will give added impetus to camping and outdoor life, just as every mobile movement of large numbers of young men since the Civil War has done. Hundreds of thousands of young men have been afforded an opportunity (have even been compelled by necessity) to live away from home in rural settings for the first time. This organization is not only providing employment for reasonable working hours but is striving to aid the personality growth of the men through enrichment of their educational, vocational, and recreational experiences. Increasing emphasis is being placed upon what happens to the men in their free time; and on the jobs, much more is being done to train them than is the case with ordinary employed labor. Many are youths fresh from school, never having had a job. The educational opportunity has much in common with organized camping.

After planting millions of trees and fighting hundreds of forest fires to protect the life and growth of other millions these men will have learned the reality of forests in a new way. After working for months to protect and enhance the natural beauties of State and National Parks, will not these men understand better how to enjoy them with their families than they would if they had never been removed from the city's streets to spend a year in some beautiful mountain valley. Some have been heard to remark, "Why I never dreamed there were scenes like this" as they watched the autumn foliage change its coloring for the first time in their lives in a state park, in whose preparation for increased usefulness they were participating. Many a C. C. C. lad of today will in the future revisit with his children the scenes of his youthful labors—the place where he began to feel himself a participant in the nation's life.

Whether the camping movement is aware of it or prepared to guide it or not, the C. C. C. is presenting an opportunity to develop finer appreciations of camping experiences. What a contribution to the educational program of the C. C. C. might be made from the experience of organized camping if there were some organized group to prepare and offer it! What counsel on the organization and administration of these work camps for youth might yet come from the leaders of camping were they prepared and eager to give it!

Camping and the State and National Parks

The new developments and great expansion of the state and national park systems should serve not as a competitive enterprise, as a few camp directors seem to have feared, but as additional facilities and equipment through which the camping movement may benefit many more people. What new adaptations of the camping scheme may be required in order to wisely use the new resources no one can yet predict. That the parks will make possible and attractive a great increase of the family type of camping seems unquestionable. As public property they will doubtless facilitate the camping activities of public schools, 4-H clubs, and recreation departments; they may aid organizational camp people in securing and maintaining enough camp sites for their numerous clientele. While they may not especially benefit the private camping enterprise, there should be little conflict because the type of camping fostered in the parks will rarely be within the economic range of the private camp.

The increased park systems may prove very useful to those who conduct gypsy trips and camping tours as part of their summer camp programs, and an increase in this feature of camping is predicted. Camps based upon such specialties as music, dancing, physical culture and art are also expected to increase. Morgan says that:

> Summer camps furnish an excellent medium for teaching boys and girls the fundamentals of social adjustment. . . . We can at least say that camp life represents the sort of situation that all children should learn to face. They should

learn to enter readily into new social situations, make friends with the other members of the group, and cooperate in group activities.[6]

Thus from the point of view of the child psychologist the increased facilities offered by more state and national parks should be welcomed by camping people as aids in carrying out their important function.

Coeducation

While it is scarcely possible at present to speak of a trend toward an extension of coeducational camping, it is in line with progressive educational philosophy and some progressive camp directors strongly favor it. They believe it is a more natural and normal way of living. Other prominent camp people oppose it with the argument that each sex has sufficient to learn during the formative years without complicating their training with any conflicting relationships between the sexes. Elwell says that "persons who can successfully develop the best in either boys or girls are rare; anyone who can manage the two together must be a *genius*."[7] Some of those geniuses *do* exist and when the present economic strain is eased there will probably be more venturing in that direction. A director who conducts a progressive coeducational camp has described it very attractively:

> Just living together, working together, playing together, boys and girls, men and women—a very small section of the world. No prizes, no marks, no trying to be better than someone else, no trying to have the best camp; just trying to grow stronger, more alert, fairer to our campmates; not trying too hard, just naturally learning to live and grow.[8]

It is an attractive picture and as more camp people develop the qualities of "genius" and the courage to break with tradition we shall probably have much more of this type of camping even though there is not a marked trend toward it at present.

Camping and the Changing Social Order

The success of the few experiments of cooperation between camping and institutions of higher learning would lead to an expectation that there would be a marked increase of understanding between them resulting in better progress in research, supervision, and counselor training. Camp leaders have been taking their places as educators seriously while most other educators are still considering them as physical educationists.

Our changing social order demands a new type of camping. Will "pioneering" and "roughing-it" have any large place in it? An experienced camp man says:

> During my 14 years as a camp director the criticism that I find most often directed against the camp is that there is an over emphasis upon physical activity in camp life.

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[6]Morgan, John J. B., Ph. D.; Child Psychology, pp. 384-386, New York, 1931.

[7]Elwell, A. F.; The Summer Camp; a new factor in Education; Cambridge, Harvard University, 1925.

[8]From Booklet of Camp Housatonic. Document No. 44.

. . . . Our modern city-bred children are not fitted by reason of the life they lead the balance of the year for too abundant and indiscriminate exercise, with the result that instead of being built up and rendered physically more fit by their summer at camp, they are worn out, debilitated, and physically harmed.

. . . . Every phase of the camp program should be so coordinated that no one phase will be predominant. . . . Adapt physical education to the special needs of the individuals in your group. Be understanding and sympathetic with their other needs.[9]

This study has shown that while one of the early talking points of camp people was to the effect that it checked the city softening process by "roughing-it" and aimed to save boys from effemanizing influences; camping then expanded while telling people that it was good for building children up physically so they could do better work in school during the remainder of the year; gradually the social implications were seen to be quite as important as the physical; so it may now confidently be predicted that despite a few demands for a return to the rugged "pioneers," leisure and cultural phases will increase to round out the picture of happy wholesome camp life.

There is another rising movement with which the camping movement will doubtless maintain a close liason: The Parent Education movement. These two groups have a common interest in their devotion to the development of happy, healthy, wholesome childhood and youth and should be able to work together in close accord.

Many more questions could be raised about the future of camping. If this study has presented the past of the camping movement sufficiently clear to give its readers a true perspective upon present horizons, it may well leave the readers to enter into the shaping of the future of camping as their judgment dictates. It is in their hands.

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[9]Guggenheimer, Frederick L.; Balancing the Camp Program; The Camping Magazine, Vol. VI, No. 1, January, 1934, p. 4.

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INDEX