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And why do we have the mass type of camping and why does it predominate in the camping. I think you said there are over 12,000 camps. I really think there are a lot more than that. But most of those I really don't know what per cent but fully 90 per cent of those are on the centralized plan. Now what is a centralized plan and what is a decentralized plan? I'm glad I do not know about many individual camps here, therefore, I am going to ask for your cooperation and not accuse me of taking any potshots at any one individually. So I'm going to tear into it and tell you how I feel about it because I have no reservations about the value of the small group process and the plans of decentralization as compared to mass camping and the centralization. And I'll just be as kind as I can or I'll try to do it in a happy way, but let's try to reason it out. I made a study one time, a little book I published in 1929, on camping education. I did some research on that to find out why camps were run as they were and a general pattern predominates all through. And I found out one type of camp got their beginning from orphanages. And orphanages got their plan of organization in taking care of youngsters from the army with the military organization. Then you'll find another group that pattern their camp organizations after schools. And many have not changed but very little. We've come along with different emphases in camping and it has been working into and changing. Now there are a lot of noted changes that are taking place now. Terminology, for example, I

example, I don't know why we call a place where you eat, a mess hall. Maybe that is called with good intentions. If so, then continue to call it so. But then start right away to change it from a mess to a pleasant place in which to eat. So, I don't know how to do this in the shortest time, but I kind of want you to participate in this too. I'd like to back up and say that the camp that I operated began operating and I was in charge of in 1925 were named the Life Camps. I came to Life in 1925. You laugh now as it was intended, but it didn't go over very well. But I did start with camps in 1925. And in the beginning when I made this survey to put them on the basis of an educational program, thinking in terms of the individual and following the individual youngster or camper and he was the guidepost in our thinking. Making it a total educational program rather than one of charity or rather than of anything else. And it led us into the woods and open spaces. So as time went on I thought I knew a lot about it and we experimented and made a lot of changes and so forth. Well, time goes on and then I sort of had some doubts about some things and we had to conduct some more experiments and quite a bit of time has gone by so I've sort of mellowed down now and in so doing it broadens the base and kind of deepens down a bit. And I'm glad that I am now in a position that I don't know too much about it. And I think, I hope, that's a good sign because when you get to the point that you have all the answers on everything then that's a sure sign that mental rigor mortis has set in. And so if you never want to grow any more, change any more, well then you just say you have all the answers and you're finished. So, I don't think I have, but I'm going to speak with some convictions until you have, but I

tear it down and I'll be very kind on that. I don't know why we go around for example in camp organizing on departments, why we follow the whistle, the bugle, the bell, why we line up and march, and do things as we do, are totally horrified and you think these things happen these days. But they do, I visited a camp a short time ago and it was a nice size camp - 35 youngsters boys and girls, and I was there at 11:00 and in time for lunch. We walked around, saw some things, and we're standing outside of what they called the mess hall and it was well named in that situation. And I had my back to the dining hall and it was over this way so we were talking in a little circle and I noticed that the camp director had a whistle. With some very lovely craftwork with this red, white and blue stuff you buy and then you just twist it together you know, very colorful. And against the white shirt, this t-shirt, it looked very nice, this bright shiny whistle. Then a counselor came along, some girl who was very attractively dressed and she had her whistle. Another camp counselor came along and he had a whistle. Another came along and she had a whistle and the campers did not wear whistles. But every staff person had a whistle. And here we're standing in this circle and everybody had a whistle, but I. I felt neglected. Well, we're standing there and it was getting close to meal time and I was calm and camp, I think, undoubtedly, peaceful and quiet and you ought to get rid of your inhibitions, you ought to avoid getting frustrations, you ought to really calm down and be peaceful and quiet which I was sort of in that mood and whish nothing like being behind a whistle



to make one come to his senses and I said is something wrong and which there was another and and dear God now what's the matter. And five of those blasts, one right after the other. Who was it? It was the cook. The cook keeps standing out the back of the kitchen and standing there and she had a whistle. Five rings, why five? Because it was five minutes before we eat. Dear God, couldn't they just blow it once if they have to blow it and that means five minutes? Well, of course, it was so absurd that even the camp director Mr. Here got the point. That was pointed out. I stood there with my knife. Well, I wanted to cut some fibers so badly. When we go in what do you suppose happens? Thirty-five campers march in and stand at these tables and so forth. The director, now he didn't blow his whistle, now, don't get me wrong. He might just as well. Now he just stood there and he yelled "Seata!" So, by one, two, three, four, I sat down. I was duly squelched and put in a mood of \_\_\_\_\_. And I expected him to say "Grab forks, two, three." He didn't go that far, we were really on our own from that time. Well, then in the camp of 35 you know what they had? They had a crafts department. Mind you, having a crafts department. And you ought to know they had a department of riflery, they had a department of athletics. And so on through the thing. I can't comprehend it. What is c-a-m-p-i-n-g? I remember the first time I wrote a definition, it took 4 pages. But after four years I got it down to one page - a page a year. And then in another 2 years I got it down to a half a page and then another year until finally so not to keep you in such terrific suspense, I think camping in the shortest possible way as a means I'll explain it, but camping is merely loving to live in the woods

it says, "I'm against P.A. systems, I'm against P.A. systems." Five times. They got the point. Well, the next morning for breakfast I heard over this loud speaker - "Doctor Sharp, breakfast is being served, Doctor Sharp, breakfast is being served." Five times. You know this bugle and the P.A. system - the P.A. system was godsent to the bugler. Then they had the record you see and put it over the P.A. system and the bugler didn't have to do it but still somebody had to put the record on and turn on the switch. Then somebody got very ingenious and they now have an alarm clock that sets off a gadget that does something else that sets off something so nobody has to follow the thing. I visited a camp one time and I think I get my whole story across quickly this way. That's taking 13 minutes, 12 and a half. And this is actually true. So this was a centralized camp. Boys camp, has to be, it was a progressive program because you could have choice to chose. So many things were offered and then very progressive, very democratic that you could choose between this list after the first of the week or two because the things you did in the first part of the week were absolutely essential. They had to have some of those. Otherwise, you wouldn't have a basis to choose. So, after you'd had a sampling, all these things, then you could choose. So at 9:00 right on the button, they all assembled. Then you were to pick the activities in which they want to participate. And so at that particular morning some had gone to dramatics and some had gone to crafts and some had gone to this and the other N and some to music and so forth and one left was the athletic counselor. And he liked to play baseball and there

were differences of opinion among those boys that were left. See, and there're weren't enough for two teams so they could really play baseball, so he said boys what will we do. They were talking and arguing around about it and one boy had a glove and one boy had a ball and the counselor had his equipment. And the director was standing there and he was getting fidgetty because time was passing, and so forth. And so he said, make up your mind, what are you going to do. So one of the boys said, oh come on chief, let's take a hike. So they put their athletic equipment down and now they just as well park their little heads and take those off and give them a rest and left them on a bench someplace because going on a leg hike, they wouldn't need them. And that's all the staff counselor was interested in really. Let's just take a workout. Well, anyway, they had to take their heads along, naturally. But I just they could just as well left them for what was going to happen was causing them to think, causing them to reason and they started to go slowly and the director says hey, let's get going, we're seven minutes late now. Imagine being seven minutes late in the woods - that's pretty bad. And he said be back here at 10 o'clock in time for nature study class. Well, then the director said you can go around to any place you want to go and see what you want to see. I said if you don't mind I'll just poke around and see some of those activities. So I go over to I'm very curious about this nature study class. I want to see that. So I go to the craft shop. The person who was a head of the department of crafts was a teacher in high school, they don't call it class you



see, that would be too recreational, that would be too uneducational, it's not art, it's industrial arts. So the man who is trained for industrial arts, he goes to college and is trained for industrial arts to teach in the high school, see? So he ~~tries~~ tries to get these machines in the high school for standard equipment. And so he sits at this table and goes to these machines, and so forth and so on. So he goes to camp and he has been working with this director for a number of years and he finally gets a very good shop equipped at camp and it's almost as good as the one in high school - not every machine, some machines were smaller, but more or less. He is very happy when he can get in his craft shop that he has at school because that's what he knows. Now camping isn't involved you see, it is just carrying over from the industrial arts to the camp. Well, I came to see what was going on at any rate. So here were the boys that had chosen to go to crafts so some of them started work on something so he followed the classroom methods back in school. Same place only in a different location. A little more pleasant I suppose to look out and see the trees, woods and the mountains and what have you. So, he says what do you want to do? Study? What do you want to do? To get started on something. And I just got there as he was talking to one little boy and he said what do you want to do? "I don't ~~know~~ know." Well, what do you ~~want~~ want to make. "I don't know." Well, don't you want to make something to take home? ~~//I don't~~ "I don't know." Camping was terribly exciting at this moment to this boy.



Now here's something. Do you want to make a model? Here's the Queen Anne's carriage. Want to make a model and start on that? It's a simple one. "NO." Well, I don't blame you kid. I don't want to do that either. I don't know why you need a model of the Queen Anne's carriage in camp. Neither did the boy. He and I were together on that. I don't know whether I should go to this next one because my good friend Roy and I might not agree, but there are circumstances. Now, he said here's something we made last year - some bird cages. Maybe you'd like to make a bird cage. Would you like to make a bird cage or a bird house, excuse me. And well, he had a tiny little spark of interest. So the head of the craft department moved in on that. So he got him busy right away quick with some boards. . . now here's one that's already made. You can make one like this like a boy made last year. You see they had an over-supply because they had a shortage of bird spree this year. Well, he got started. Now, I still can't see the place and the need for bird houses. I know in 1950 we started to build 1,500,000 new home units for humans. There's a definite shortage for humans. But I didn't know there was a situation with the birds. At any rate, the boy starts to make his bird house. The humans can't make homes for themselves, they've lost the art. But birds, unless there's been a change that I don't know of, but the life that I knew, unless it's been changed today, the birds can pretty well, without much teaching, too, actually, they just are born and

hatched and they're fed and when they get ready to fall in love and start a home of their own, they just start building, like that. Well, at any rate, I can't see it. Well, the boy started to build this thing. Well, enough of that. I go over to the dramatic department and I see enough of that before I even get to it. And the music was rather interesting but I don't know why they had to be inside when they were doing. Well, I hurried over to this nature cabin or camp and thought that must be pretty exciting. And so the nature counselor, you see, was getting all ready for this great period at ten o'clock. There was a lot of commotion over there. Very busy and so I went in and her name was Sarah and I said Sarah Lee you're all set? She said Yep. They'll be coming pretty soon and so here in the center was this aquarium or what have you. What do you have when you have no water in it? (Response) All right half of you are still awake. So in that were a couple of frogs. One big one and one little one and in it was a pretty good sized garden snake. The lid was over it and of course there was a lot of activity in there and I think they tried to get this snake so it would be very hungry so they could see this great phenomenon of the snake swallowing the frog. Well, at least the girls could shudder about it and the boys make fun of the girls and watch this thing going on. But all I could see was that the frog was very unhappy. He was puffing his little nose against and they made him bring it back and they had him going this way so fast trying to get out. It looked clear enough but he got so far and then had to stop because he couldn't get through what we know as glass. He turns around and hops over to the other side. Back and forth, from side to side. And the other frog was doing the same without absolutely any fear of the snake whatsoever. Now, out



in the woods I suppose he could give a hop to get away but not in there. So here's the snake in the same frustration. He must have had a date some place and he couldn't get to it. So it went on like that. Well, I went around and I find some bird nests with a sign on each one - this is robins, this is an oven bird and this is and so forth. And there was a very interesting collection of wild flowers. And even by that time, as freshly picked as they were they were, oh, all fallen down. And the \_\_\_\_\_ had lost their alertness and even the wild flowers were all finished at the time the campers came. But believe me that was a very exciting period of nature study class. Have I gone far enough? Is there anyone else that has a pertinent feeling about any other department or want me to tear it apart?

What is camping anyway and how can you get it to the individuals: so why do they ring the bell, or blow the whistle or signal at 10:00 to announce the nature study and the one before and the one after? Why? If we'd ask the word why, w-h-y about a thousand times a day when everybody starts to do anything and answer just 1 per cent of them we'd make progress. But maybe we don't answer why they ring the bell. Well, I'll tell you why. They ring it because they were taught that way before. They come up under a regime where that was the only way you could control people. The only way you could run it. And where does that come from? The schools. Just like I said in this one type of camp followed a military organization but if you go back to the history to the start of the program you'll find that that's true in the scouting program. Quite definitely an influence of the military but it's wearing off. Gee, even a woman

can get into a scout camp now for at least a little while. One time it was thumbs down. One time it was thumbs down in the army. The Army say come on girls, this is a good idea. So things are changing in the army. Things are changing in the scouts. There are a lot of changes, but none the less, there's been a military influence. There's been a school influence on departments. Now is it possible to run a camp without signals? Yes. At least if you'll cut down 50 per cent next year. I think it would have been well worth my time coming down here. So you can reduce the amount of excitement of frustration of noises, of confusion. The P. A. systems. I don't know why you have to have them. I think camp . . . . I talked with a group one time at a convention and around this table there were 9 people and I didn't know what a hornets nest I'd gotten into. Because I had made some friendly crack about the P.A. system and so forth, and it ended up we were all laughing about it. And I said, by the way, there are 9 directors here. How many of you have P. A. systems and 7 out of 9 had them in their camps. And so I really . . . I said to this one. Tell me - some night in the dark and somebody would sneak into your camp and turn it all out, what would you do? He said, oh, really, I don't know how we'd get along without them. And a lot of people are that way. They can't get along without the things that we have. So we have carried over a type of organization from the schools, from the military, from the clubs and city, conceived city type of organization and here we go to the woods and we take terminology instead of. . . we'll not call it activity or subjects, so long as we take them to camp, we'll call it activities. We still use the word department, but



more or less, changing terminology means exactly the same thing, running the same way. I think there're two ways to do it. The one we've been talking about is the centralized type and the youngsters don't have a chance as you do by the decentralized. Now I'm thinking of a camp divided into little groups of eight and not over ten as a maximum. You might go to 12 under some circumstances. It could be 7, 8, 9, or ten possibly, but if you go over that, you begin to move over to the other side of the fence. I would have two counselors with that group. And then down over the way here, you could have another little one, another and another and another. As many as you want. But each one is a camp by itself. There are no departments. There are no set periods of time for doing anything except possibly eating and sleeping. And then as a basic thing and if it is possible, really possible, and right for everyone of this group of eight, to have a part in thinking through and being himself a member of the family that helps decide what is going to happen and how it is going to happen. In your centralized system of camping where it's done by departments and activity, then it's very difficult. Now, let's not kid ourselves and say we do whatever camper has a hand in. He can't have as much of a hand or a voice in that type of program as he can in this and we are trying to get at the individual, mainly. So, on that score, he has it. Now he has everything in here. I would say, depending on age, one meal a day, two meals a day, three meals a day, three and a half a day, three and three quarters, sometimes four. Eating is one of the most attractive things about camp. You can count on it without sale, I guarantee that everyone will

eat three times a day and want it and most of them three and a half. That means a little snack and four, meaning a snack in the morning and one in the evening. Very nice. So, especially if they have a hand in planning it. Now in this kind of a system, who plans the meals? The dietitian. Does anybody else have a hand in it? No. Maybe the director has to say you can or can't but the cook and just a few. And limited chiefly to the dietitian. that's what she's hired for. So, this system, when the bell sounds and they rush into this place, and say what are we gonna have today - oh? and They eat it if it's good and they like it and if they don't like it oh! But, over here, if they plan it and they go to the camp store to get it and bring it out here, and have to protect it. Gee, you know what happens when the raccoons and the ants and the flies and the mice and all of the woods campers out there. Hey boys and girls just get a whiff of this. That's really wonderful. Do you think they want to protect it? Well, sure, that makes sense. Anybody can understand that. Even Hids understand that and so what do they do? They protect it and build a cell and keep it cool. Will they work, no but they'll build something to protect their food. That's not work. Anytime you do something just for the sake of work, don't count on kids to much of a hand in it. This business of going into the work camp well, he has to learn what work is. That's why we're going to have a work camp. Well, don't count on American youth in vast numbers to follow that. But give them something that has a real purpose and meaning, then they'll do it. Okay, so in the question of food, they prepare it too. So that they get it and how are you going to cook it. You have to have pots, you have to have a

fireplace. You have to have wood. Well you want to get wood to cook? Why certainly. You can't eat raw food. A lot of people say well doesn't it make those kids sick to be living this way eating raw food, half cooked and not fully cooked. Well, that's foolish, nobody's gonna eat raw food, nobody's going to eat poorly cooked food. They may sometimes and that happens. You can't have it over here, because everybody would have to be blamed. It can't happen over here because if somebody has a little difficulty and lets things get to scorchy or something happens, they'll say, gee, he doesn't understand over there because in tomorrow or sometime the next one is going to do the cooking. That's okay, sonny, that's okay Tommy, don't you worry about it at all. He gets sympathy and understanding. You say well can they plan their menus? Well sure. The dietician is really a teacher. She's not planning their meals. She teaching them how to do it. She'll help. There's readiness for it. But they don't know and it's your responsibility and you want to eat and you don't know how to plan it and you say, well, here's Miss X or somebody she'd be glad to help you if you'd ask her. You think I ought to ask her? They're ready for help. She says here's some literature that tells you about it. This will help you too. I don't have time to tell you everything. You'll have to do some on your own. Hey look at this menu. According to that boys and girls eat the same thing. So that's learning about nutrition. Is there anything wrong in that? For boys? Anything wrong in it for girls? Is that good - to teach people to be on their own out in the woods and open spaces? Somehow I think that's a part of camping. I know they get it in this system. I don't think they get it in this. I visited a camp where they said, <sup>equestrian</sup> oh, this acquitation trip - I almost had to go to



the dictionary, but that means horseback riding. In a fancy way. But this is going on this trip and I wanted you to see this. And oh, they camp out and they take the horses along. Well, golly, I won't say every camp does this, this is just one. I can give you a better one. Like this one camp I know they do it wonderful, because there are 35-36 boys in this camp and there is a horse for every boy. And the first 10 days or a period of time, is spent in adjusting the horse, so that they get a good combination. The horse has nerves too. He knows a good boy when he sees him. So they have to kind of talk it over. Get together. When they get matched up then what do they do? Well, go camping. So who packed the food on this trip? The Campers? No, they didn't have a blasted thing to do with it. It was all done in the kitchen. All packed for them. With a slip on each package telling what was in it. And who took care of the horses when they went on that? Was it the girls? This was a girls camp. No, they took hustlers along. The guys took care of them. They sat up on the horses. Well, I can't see that. Now in this kind of a program instead of acting right down through the day, by the schedule, by the bugles, by the bells, by the activity, you go to camp to teach them something, you go to camp to teach them skills, they're going to need later in life. My heavens, folks, that's antiquated. The definition of education has changed a long time ago-that education is not preparation for the future - it's living in the fullest possible, right here and now and each and every day. That is education itself. I should say that's camping for itself. So, we're not teaching them skills., because someday they may need them. Good heavens, they need them right now. It makes sense to these campers if they're hungry to eat.



All right let's go on to some of the other things. Will they want to saw wood? They go to saw wood if they want to cook their food. Will they want to use an axe for it? Certainly, they have to. You don't have to learn to use an axe because someday you might need it. You have to cut wood right now, for the food, it makes them happy. Kids understand it, it makes sense. Well, are you going to cook down on the ground all of the time? Well, once in a while it's all right but why do it the hard way. Build a stove like that, Okay? So if they want to do that they certainly will. Well, why eat deep fried stuff all the time. Can't you bake out at camp. Why certainly. Is it difficult? Why do. All you gotta do is get a fire and it's got to get hot and it's got to bake. It's simple. There's nothing to it really. You can really get results. So then after you're all satisfied, you gonna leave these dishes? Why no. who's gonna clean them? And I'd just like to tell everyone that using the K.P. concept to improve campers - I just beg of you, please don't do that. Tell me what does K. P. mean? Kitchen Police. Gee, isn't that wonderful language to use in a camp? Is that what we want to do? Is that what we want them to say, that washing dishes is kitchen police? No. It's just as exciting and an essential part of the total thing of eating and cooking as any other part. It goes with it. We have activities and over here we have food and shelter spiritual uplifting, small group activity cooperation. These are the major areas of living in the woods and open spaces. Now look what we've done just with the food. Sitting down and planning it, thinking out what you want, going and doing the marketing, and figuring the cost, getting the wood, building the fire, getting the utensils for cooking, serving it attractively and have as nice

a meal, and singing grace or a spoken word of grace and good table manners out under the trees, and so forth, washing the dishes, putting away and so forth are a lot of skill involved in that. So we have something that involves a lot of skills relating to living comfortably and happily and joyously and part of the time daring in the woods and open spaces. We'll call that whole process a "campitivity". I coined that word. I had to have something that had a different connotation than activity. Act means one, so campitivity means a whole related of experiences that has to do with food. A type of captivity. I don't care if you use that name or not but it won't cost you anything if you want to use it. But the main thing is so we understand the difference of one type of experience as related to another. So, I don't know whether I've gone far enough with food. And I haven't gone the full distance with food. There is just one other step. I have heard this conversation in planning a meal, what will we have for breakfast, let's say. This is a typical conversation. And say, well, what do we usually have for breakfast to start out. Well, some kind of fruit. Well, what kind of fruit. Here's a mimeographed sheet we have of things that are available in camp. So they read those off. Somebody wants this and this and this. Well, how are we going to decide. We can all have the same thing or sometimes their choices. They finally decide on their fruit and then they talk about their cereals. Because there is some free prizes in some kind of packages and not in others. And the discussion I heard is between Cheerios and Winkies and one cost 2¢ less a



box than the other. But one had the Lone Ranger connected with it and the other had something else. So the group was divided between the Lone Ranger and now imagine that. Being split on cereals because of the radio character. Well then which is better the counselor said. Which is better for us out here. Cheerios or the Winkies. So they start reading what it says on the package. So the boys start reading what's on the package. It's a law, you have to have it. So the other boy looks on the Winkies and reads that. They got into a discussion of what was the contents of these and this boy said Hey what's this mean? The counselor said how many serving will this box of Cheerios make? That could make a difference too. How many will it serve. Does it say anything about that on the box? So he had to read all that stuff to find out what was on the box. Was his interest held up there? You bet it was. Not only his but the entire group including the counselor. Because the counselor was in no privileged place at all. He was just as much a part of that as all the others. He had to share, he had to do and so on. They went through that and said, well how did he find out how many servings. One of the boys were very smart about it. And he said we can open the box and then we can measure it out. That's a very good idea so he did that and they decided that one box would give ten people so much of Cheerios and how about the Winkies. What did ~~it~~ it say on that. And the other boy said well what's that mean? Well, he said what do you think it means. It says one part, what is a

part. And the counselor said well what do you think a part is? Well, it could be a cup. Is a cup a part. Well, if you don't have the water the cup is a part of the water. So one cup of water to one cup of Wheatina and when you mix the two together you have twice as much Wheatina as you had before there was water in it. And the boy said, hey, that doesn't make sense. And the counselor said, well, don't you believe it? Well, how could it be? Because you've got more water ~~than~~ than you've got Wheatina. Yeah, but after a while it's all Wheatina. How are you going to find out. Put some in and try it. And so one cup of Wheatina with two cups of water and you have two cups of ~~Wheatina~~ Wheatina. That's a fact. So who got the vote? Wheatina, and it was 2¢ cheaper. They had no use for the Lone Ranger out there in the woods anyway. Well, now, you see it goes tremendous into this thing and involves in it.

I've seen fish, when you go fishing, you talked about your public fishing there. It's nice to have it, but you lose an awful ~~big~~ big part of it when somebody else cleans it and cooks it and says when you're gonna eat it. Or buys it from the market and you have no connection with it. But when you cook and catch them and clean them you've got more meaning about fish than probably in just one part of the process. And so all the way through. Now if I've started this I can't finish it all, but I wanted to blow this up. I didn't want to just wantonly destroy this because I want to say this. I have visited a number of camps where they're on a centralized system and I have to admit and I'm ~~very~~ proud to say that it is the personnel, it is the director, it is the spirit, it is the approach, it is the concern for the individual that really



counts. And I have seen some camp programs on the centralized system that are so much concerned after all about the individual and do sort of decentralized in spirit to make up for some of the things that they carry through in an organizational way on a centralized plan. So I'm not condemning totally and I have no intention of doing that. Because I've seen a lot of good results. But it is harder to get the kind of results from this kind of system. I don't ~~know~~ know why we have to build up, why do we put on this, I'll tell you very quickly. I was visiting a camp and a convention and this director was talking to a mother. And he knew her, her daughter was going to this director's camp. And Mabel, let's call her Mabel. Do you have aesthetic dancing in your camp. And this ~~Mabel~~ Mabel said, you know I'm glad you asked me because we've been planning to put it in for a number of years and this year I can announce that we are going to have aesthetic dancing. Oh, I'm glad to hear that, then you can certainly count on Mary, because she's taking aesthetic dancing and we want very much for her to continue that for it's doing so much for her. For her dance, for her posture, for her bearing, and it's so wonderful. And she said I'm glad. Well, then she can come. And I heard that same director go out and say could you tell me where in heaven's name I can get an aesthetic dancing counselor. Now who is setting the program in camping, catering to parents, to be to them what they want for their children? What is the criteria for selection. These things that you put into the program - I think we should as directors and planners decide what is the content, what is your goal perhaps then to do the kinds of things that will get those results. In terms of improved personality growth and development by each individual. I wouldn't want to leave the parent

out of it but I would want to have the answer to say that I would have told her that I'm sorry Mrs. so and so that we don't have aesthetic dancing. If you want to coddle your child, you wouldn't have to say that but I'm telling you, but told it a little more politely, but it would add up to the same thing, But we don't teach aesthetic dancing in camp. Camping is not dancing. Unless you're going to jump for joy because of something. Well, then let's jump for joy and leave out the aesthetic part. Why go to camp to learn ~~golf~~ golf? Why go to camp to learn baseball? Why go to camp to learn riflery. Why go to camp to learn archery? Why go to camp to put some artificial junk together that you buy at some crafts place when all you've got to do is thread something through down this way and wham there it is? I raise the question what is the criteria for determining activity entertainment. Activity being motion and doing things. I think it ought to be related to the purposefulness in life and how to live comfortably and happily in a favorable camp environment. Now there are these five areas ~~for~~ for thinking: food, shelter, now there's a half hour we could spend on shelters. Now I've been in camps for a good many years and I've had all kinds of shelters and I've happily took some pictures and they'll be here tonight so that . . . . there are some kinds of shelters, but I don't have a cabin, I don't live in a cabin, I don't live in tents. Other kinds of shelters. And we know perfectly well what a thrill it is for a person to build his own shelter and get in it and be protected and to have it stand up under the pressure of the wind and turn off the rain and where you can be comfortable in it. The feeling of kids



or youngsters to help plan and design and build and be protected by results of their own handiwork in terms of a place in which to live. Where else in the world can that happen. It's the last vestage of opportunity for American youth to have an opportunity, a place, and to conceive and to build and to live in a house that he's built. And here again, we're taking that chance away from him. Most of the time I think we should let him have a hand in it. Like the little kid went out to Bear Mountain, had never been outside New York City, he got out of the bus and saw nothing but all this huge green forest and nothing but green, massive trees and he said, what a hell of a place this is, not a street to play in. And what happened? The parks and the camps and the places listened to the kid rather than taking him by the hand and leading him into the woods and what it means and how to live and enjoy it. They listened to him and said, well sonny, you're right. And they started to build. You go into Bear Mountain now and I turn ~~my~~ my head to shame. And here are the signs this way and one sign said skating rinks. Roller skating rinks. It doesn't make sense. Now don't start building skating rinks. Now that's what we're doing. The parents say I want this I want this I want this and so we fall all over ourselves. It's like going to the store and saying I want a piece of cloth like that. Well, I'm sorry Madam, we don't have one quite that shade. Now here is this and starts with the sales talk. But no, I want this. If not I can go down the street here. Oh yes, I'll give you sample. It makes me think of doing that kind of thing. That's a little harsh perhaps, but I think pleasantly harsh. I think we've got to get underneath this thing. But ~~golly~~ golly, I want to run the camp and hope we' LL

start one for the youngsters here of an entirely different set up. and it's going to be without structure. It's going to be the least capital investment possible, with a high premium on the thrill and joy, inspirations of adventuring and living in the woods and open spaces. I'll put my money in staff and staff that is well rounded. That can do some of all these things. I don't want a specialist in nature that if some youngsters says, hey, what's this and of course most people would give the answer. I do not believe in that. You know that you can answer people and youngsters too can answer 85 per cent of the questions that they ask. If they're given the opportunity to do so or made to do it. And what is modern teaching - well, if they're teaching I suppose you know the answers and if they don't know you tell them. Teaching is not telling, teaching is leading them to find out for themselves. Well, a nature person there are the exceptions and you heard one this afternoon, not really a nature person, he's I don't know the proper name, I wish you could get another classification for those who fall on this side and the ones on this side. And I could name quite a few others on this side. They're not going around pouring out fact, that doesn't do any good. But so many on this side won't give the answers and just love to talk and when you know something you want to tell it. That's a human weakness.

I see the time is slipping and <sup>if</sup> I don't stop pretty soon, I say about camp directors, they'll never die, they just keep talking. Have I made my point on shelters? Camping is the only place that's left. That's the only place where American youth can have a chance to fulfill that desire which is deep within us, everyone, Man has lived the most of his historic life out of doors, not indoors, as you have seen today.