

## HUMANITIES, RELIGION AND OUTDOOR EDUCATION

L. B. Sharp, Distinguished Professor at SIU

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? Was this George Gross?

~~Dr. Lloyd B. Sharp~~ As a member of the administrative staff, and a member of the same family to which most of you belong, here at Southern, I think we can say with justifiable pride that we're very pleased with the results of our visiting professors' program on this campus. We have with us tonight as our lecturer and as our very special guest speaker one of the distinguished visiting professors, Dr. Lloyd B. Sharp. I believe this is his fourth hitch as a visitor to this campus. As I recall, he did come here and visit on the campus back in 1952 first, completed an excellent and very valuable survey on outdoor education for us. And then came back to head up summer workshops in outdoor Education. In the summer of 1958, and again this past season in 1959. And is currently a member of the staff in Recreation and Outdoor Education, headed by Dr. William Freeberg. Now we're very pleased to have him here for the fall and winter terms. Our speaker tonight and lecturer, Dr. Lloyd B. Sharp, is a native of Kansas, Carbondale, Kansas, if you please and went on to receive his academic training and ~~finally~~ finally his doctorate at Columbia. He's also a member of the staff at New York University. Many of you in the audience know that he is the national director of The Outdoor Education Association, and is the founder of the National Camp program that trains professional leaders in camping and outdoor education. We're very pleased to have him here tonight in the Morris Library Auditorium to talk to us about the Humanities, Religion and Outdoor Education. Our guest speaker for the evening, Dr. Sharp, please.

L. B.: I had an experience one time in getting people to move up close. They were scattered all over the place, and I put on a little act, and I said, "If you don't mind, will you please move forward, I have laryngitis." And they just flocked right down. I compliment you on being your methods, but I had one I could have used. Now, this is an awfully big topic for a little person and a little audience, but I'm never disturbed about the size of an audience. At the proper time



and the proper place, it only takes one person to do something important. It could be that every person here is that important person. So, if you're not disturbed, I certainly am not. So, it's a little chilly outdoors, and I thought maybe I might bring a substitute in for tonight. But most of what I have to say and to imply is tied up in this picture. You can listen to me, but you can look at the picture. I won't be offended in the least. The picture may talk, too. If you find that it does, then you listen to what it says and pass me up entirely. Some of you were here the other time and have heard my message before. I guess a person in life only has one message, really and mine has to do with the out-of-doors, outdoor education. I had a good start in it because as a youngster, I spent an awful lot of time in the out-of-doors. In fact, during the four years in high school, I slept out on the porch - winter and summer. Not because I had to, but because I found I enjoyed it. But in farm life, you're up early and you work late. In contrast to a group of high school students that made a study with my help in New York many years ago. And they figured that from the time they were born until they finished high school, only 15 per cent of the time of their life, where they had ever touched the earth. Sort of a startling find. And they hadn't realized it. But, what I mean by touching the earth, that you get your feet on the ground. Well, even ~~with~~ with shoes. It was only 15 per cent of the time. So on wood, stone, and pavement, most of the time, an increasing number of American youth spend more time. Well, it's



important now, to face this topic for tonight, which is very broad and I must thin it down to my size. I will stay in the shallow waters of reality and keep away from the deeper philosophical, and waters of that are a little big academically treacherous. The principles would apply, however. So let's turn back to the basic thesis that we have. The main idea is that it has been proven without a doubt, without question, that we learn most through direct experience. I'll go further and to say I doubt that if we've ever really learned a thing until we have experienced it. You may learn about things, but you do not really learn things. I don't say that everything has to be experienced first, sometimes experience ~~is~~ follows the theory or the reading about, but I suspect that if we are to speed up our educational program in learning, and make it more efficient, that we will do so by increasing the amount of first-hand learning. If you stop to think about it, from the time the youngster enters school, till he is through high school, through college, that much of what he is getting under that heading of education is second- or ~~third-~~ third- or fourth-hand. Those who get the first-hand experience are those who are writing the materials for others to read about. In short, we are saying that as we look into the next decade and the future, and with the troublesome world and the concern of our place on this earth as a nation, we need to speed things up. Our learning must be made more efficient. I'm sure that we must drop a lot of things, I'm sure we must include a lot of things. So, briefly, that is what we're talking about. Now, knowledge, education,



has to do with facts, attitudes, appreciations and understandings. Now, perhaps, we should add the word skills, too. In one combination or another, I think that more or less wraps up the idea of what learning is or what education is. There may be enough for our purpose here at least. Now, it's a rather hopeless thing to try to learn about something that you can't see or touch or understand. I think there's a lot of waste motion. Some have heard the story about the group of college students we had at National Camp. There are some faculty people among them. And they'd been singing a song - "I Love Thy Rocks and Rills, Thy Woods and Templed Hills" and just out of the clear sky, when we got through singing, ready to do something else, I asked, ~~by~~ the way, what is a rill? And not a one knew. Not a one knew. That's of that group. I'm sure you all know, but they did not. So, I said, my goodness, here we've been singing that wonderful song, one of our national songs, "I Love Thy Rocks, and Rills, Thy Woods and Templed Hills." And you don't know what a rill is? Now, if you don't know a thing, then what is the method ~~of~~ for finding out? And of course, almost in one voice, and so it is in our schools and in our colleges, about the first thing you do is to look it up in the dictionary. That's what he said. So, I produced the dictionary. He started to read. And so I said, now you know what a rill is. He said, yep. I said, well, then, tell us. Well, I'd better read it again. So he read again. And studied it some more. It wasn't too long a definition. So, I closed the book and took it and put it back on the shelf. I said, now you please tell us what a rill is.



Well, he did it almost perfectly. Almost word for word as it said in the dictionary. Then I said, "That's interesting. I think, if you don't mind, I think we'll go around the circle and have different ones, now that you all know what a rill is, to tell. Well, that rill took quite a beating. It was twisted and pulled around and I think, perhaps, some twists to it that were not there. Some creative definition of a rill without ~~w~~ seeing one. So, it ended up by our deciding that we should go and find one. And the story of that experience you can understand as we go along. But we did go down to this little stream, this little brooklet that wove itself through the mosses, over the rocks, and found its ways in the nooks and corners of this little stream bed. At ~~places~~ places it disappeared and then came again. The total relationship of all the teeming life that depended upon the water and coolness, and sun, and shade, and the different seasons, were all brought out in our study of the rill. Well, I'm sure that they'll never forget what a rill is. You'll never forget the things that you experience first hand. They last. The things about which you read will hold up until the finals. And then the speed with which they are forgotten is remarkable. Then, if you might define and say outdoor education is not a subject, it's not a department, it should not be. It is a place, it is an environment. It's more than that, of course. The way we use it, it sounds like a subject. And it doesn't matter if we do give that inference for a time. The very thing of calling education implies that it is a subject. I would be willing to say that



when all other so-called subjects drop the word education, we should also drop it in this instance. And if you go far enough to see in the future the folly of piece mealing, compartmentalizing subject matter into capsules, and feeding them out at times according to the clock, and the bell and what have you, then we would drop a lot of the terminology. There will be no such thing as music education, as art education, as health education, as physical education, as outdoor education and so on around the circle. What a wonderful thing it would be if that could happen. It could be living at our best here each and every day at our best and fullest would comprise the learning process under the guidance of council, of people, of wisdom and leadership that would not have to follow the clock and the time schedule. This is an idea perhaps, and it may not be accomplished in our time, but more time needs to be made available for that kind of learning. Now so far as the total history of education is concerned, I find no philosophy that is at variance with the principle of learning through direct experience. And since we learn faster, retain it longer, and have a deeper appreciation and understanding of those things, then the basic philosophy is let us move in the direction of ~~of~~ applying that across the total curriculum in every field and at every level. If we think back ~~as~~ as to when school started, when we started, there was a need for knowing first the three "r's," and to read, and to write and to figure. And so it was logical that you went inside for that. No one was thinking of other phases of activity at the time. Education was living in those early days, in our country. Of course, before that



time, there were great philosophies, great artists, great creations in the fields of education had guided those people one way or another. But, their main business was of living and building a home and making their clothes and fending for themselves. So on up through the years the little red school house, and more and more subjects were added. And finally we got so many subjects that we couldn't get them in a day's curriculum. And so they began to group them. We have social studies, and other combinations. Don't know what the future will hold. I'd be for having all the subjects we can think of, which will force the integration and getting into larger blocks of experiences and will make it necessary for us in the field of education to combine and inter-relate. There are some examples of compartmentalization, and departmentalization that point very glaringly to the need for fusion and integration. If we take a look at the picture and so far as subject matter is concerned, and if you study it a while, there's hardly a subject in existence that is not in some way related. Where did all subject matter ~~come from~~ in the first place? There were no libraries. The first scrolls were written on stone in caves perhaps and left in other ways. All the things that are found in this magnificent library here and any other library originally came from another source. The original source of knowledge and facts. It takes man, the other part, to have attitudes, appreciations, and understandings. And that's where the humanities comes in. So in this music, art, literature, history, science, and religion in the turn of at least the part of the concept



of God and creation and the teeming life yet unknown and/<sup>un</sup>discovered  
 is waiting for research. And a large per cent of American youth in  
 elementary, high school, and college do not have the opportunity to go  
 and seek first hand as much as they should<sup>as</sup>have. And I hope not/<sup>as</sup>much  
 as they will have in the future. We need to step up the pace of  
 first-hand discovery and experience. The library contain a lot of  
 information that can be found. And you find it there. But, it takes  
 a lot of information discovery to find something to put in the library.  
 And how do you get new information and facts in a library for study?  
 We have almost, I think, creamed off the ~~quoting~~<sup>quoting</sup> somebody else. The  
 need in the future ~~is~~ is for original research, investigations, and  
 discoveries. We put a premium on second-hand and third-hand learning.  
 We need to increase the base and the number of people who are having  
 first hand. I gave the illustration in Tulare County, California, and  
 I suggested to them as a program for extending this education to the  
 out-of-doors. And I used the example of some books and it would be  
 true here or any place. The reference material that children are reading,  
 most of it written by somebody else, and the children are to get it  
 second hand. Now, it would help some if experience, the range of  
 experience were increased so that what they do read will take on in-  
 creased meaning. But you do not really learn a thing until you have  
 actually experienced it. And the preparation of teachers from the very  
 first you had the four walls of the school room. You had to have a  
 teacher. And the teacher was prepared to teach in that four walls of  
 the classroom. And the institut~~y~~ions preparing the teachers were doing



it inside. And this is about shifted or at least a dual track in education that we're laying. It is already in operation and expanding rapidly. So this dual track carries both thought and action - doing and studying. It's knowing and doing. So often we know, but don't do. And this is taking clasping hands that have been separated for so long, that is at least we hope. And now, if we think in ~~the~~ terms of humanities, somebody has written, I do ~~not~~ not know the author, but he puts it this way, "The Humanities are all that has moved man through the ages, excited him, inspired him, exalted/ him, teased him, lifted him into rapture, made plain to him his own ~~humanity~~ humanness, ~~and~~ humbled him before the universe. It is the best of man strained out through the sieve of the centuries." Now in one way or another that could all be the humanities. Well, let's look at home. I've got the list for informing myself, and I find that this university you include art, music, speech, theatre, literature, English, grammar, the language arts, foreign language, journalism, religion, and philosophy. And that's quite an imposing list. / Having been on the faculty of the University of Chicago for four years, I was interested to check up there to see and this ~~is~~ is the list that was handed to me from the University of Chicago in their division of humanities: art, classical languages and literature, English language and literature, dramatic languages and literature, history, linguistics, music, New Testament and early Christian literature, Oriental language and civilizations, philosophy, romance languages and literature, general studies, and the humanities, comparative studies in literature, history of culture, far eastern civilization,



archaeological studies. That's quite an imposing list. Much longer than we have here. But after all, this is a younger university. Just give them time. Now the important question here - does the thesis of outdoor education apply? Let me state it further that since we do learn first hand faster, retain longer, and have a deeper appreciation and understanding of those things, how then do we divide our subject matter in our courses, accepting the courses as they are all across the board. You divide them then on the basis of where things can best be learned, that ~~it~~ ought be learned. We can accept the total curriculum as is at any level in any area, but the division of it on the basis of where the learning can go on most efficiently is the question. Now, obviously a list of this kind, there are many things that ought be learned, and acquired, and understood, and appreciated in the humanities are best done inside. But the list of things that can be experienced first hand outside would be for each one in his area to attempt to work out. All we know is that the more expert the more scientific, the more advanced that one becomes in any field, he goes farther out and deeper down in travel and experience and back to original sources to expand his knowledge and understanding. That is ~~that's~~ true. Our expeditions going all over the world to find new facts, to investigate, to inquire, in practically every field that has been mentioned. If that be so, isn't it a good reasoning that we should have more of that direct experience fact-finding at ~~the~~ levels all across the board. And I would start it in the earliest of grades. And such a procedure of studying and dividing on the basis



of where things can best be learned will change the content. Some things are included in courses will be omitted because others are more important. I heard a lecture one time and kept note<sup>s</sup> at the time, this was not in Illinois, that the instructor made reference to something that somebody should see or do. Within an hour and 20 minutes, I got 62 suggestions. It occurred to me that it might be more meaningful for those students, if he had picked out and of those 62 as I recall, at least ~~say~~ should I say 50 per cent of them it was possible for the students right then and there in that community to go and ~~see~~ see an experience about what he was talking. Now it might have been as a method far more effective to, yes, present the field in some reading and then present some actual situations that ought to be studied and observed in some way. And let those students on their own go out and seek and find if they're serious about getting an ~~education~~ education then they could have done so. It would have been far more interesting and, but they sat through it until the bell saved the instructor. Many a good teacher has been spoiled by ringing a bell, and perhaps some have been saved at the bell. Well, in general, we want to broaden the base of first-hand experience and the total learning process is speeded up and more efficient learning will take place. I think probably, as we've said, we're wasting a good deal of time on matters not because we've chosen to do so, but because it's just been a habit and handed down, and we haven't begun to ask why, why do we do what we're doing? And is it ~~the~~ the most efficient? Let's turn to a few



examples in the humanities time will not permit me to cover all of them. And I certainly wouldn't feel that I'm qualified to discuss in some of the fields, but those of you who can ruddle in some of those areas can ~~add~~ make your own application, but here are a few. And I think the most common. Let's take English. If a first-hand experience is important, I found this poem the other day that makes meaning to me because last year for the first time, I saw the great red woods. This, in the National Forest Park of Sequoia National Forst. And there, the General Sherman, over 4,000 years old, took me 45 paces to walk around the trunk of that tree, you couldn't get it in this room. It is enormous, and I found this poem. No one could possibly write such a poem ~~why~~ without having stood there and pondered, perhaps a number of times. It was too massive and too much for anyone to capture in one time. But, Chrystal Hastings wrote in 1941, it was published in the American Forest Magazine, the "Sequoias" "Out of the morning mist, they lift their crowns against the skies," by the way, how many have seen the famous red woods? Only a few of you. Well, to you ~~xx~~ it will mean something, the others will catch the rhyming and the poetry and maybe the way I'm reading it. And your imaginations, by other trees that you may know, you'll catch something, but only those who have seen it can understand and fully appreciate it. "Out of the morning mists they lift their crowns against the sky, high, Where only the cool ~~xx~~ fog drift, and where the eagles fly. The secrets of centuries are locked secure in these ancient treeds. Only as the sun and the winds that chant their singing symphonies/ A forest fragrance ~~g~~ clings about



these pillars of the sky. Their giant trunks like mastadons, their branches green and high. . . . But, never the centuries that leave them but more beautiful. These monarchs of all trees." How simple, how powerful, how beautiful, and only those who can see can capture. Well, a great contrast. Some students were given an assignment to write a story about the  $\neq$  sunrise, in English. And the librarian, this wasn't in Illinois, and the librarian was puzzled to have so many requests for some material that had been written about the sunrise, so they could read and write a theme. Kind of ridiculous. I can't read this other note so I'll pass it up. I had an ~~XXX~~ English discussion with a faculty one time, with an English teacher, who did not accept this  $\neq$  theory and philosophy. And we had quite a discussion because it was all a mental process. This reading, and if you didn't know  $\neq$  a word you could look it up. She was very definitely on that side. We had quite an interesting discussion and so one of my methods was to sort of probe along a bit and finally ask her if she travelled any. We got off on summer vacations. And yes, she took a trip. She was down in the south, and where did you go? What did you do? Oh, explored. What did you explore? Well, I was always interested to go through the caves where Mark Twain had taken his Becky and Tom. I said, watch out, watch out. Why did you go there? You read about it first? And you wanted to go back to the place where the story was born? I said you're getting awfully close to this philosophy. I said, now be honest, when you did go through and you crawled, and you had to. If you haven't been in those caves, you would never know what Mark Twain felt in writing



of Becky and Tom and those explorations through, but now when you went back, did you reach back on the shelf and reread? I said, ~~g~~ come now. Yes, you did. And so she ~~g~~ began to see that if you want to increase the understanding, the ability to understand, you have to increase your experience. If you want to write creatively, you can't write about second-hand experiences. You write fervently on things that are first hand. And you'll write painfully about the things that you conjure up ~~ad~~ and about which you do not know. There were two men standing in the high mountains in Switzerland, a peasant passed by with his cattle. In the morning hour. And in the evening back. And each evening he ~~saw~~ saw two men. His curiosity got the better of him and he asked them "What are you men ~~doing~~ doing here?" "Nothing". "You must be doing something." "I see you standing in the same place every evening just as I bring my cattle in". "We're watching the sun ~~set~~ set." Hah! he said, watching the sun set. There's nothing in that. I ~~g~~ watch that same sun set in about the same place for 25 years. And he ~~went~~ went on. Then he got to thinking about it. Why were they looking at the sunset? The next ~~se~~ evening, then they were telling him things that he had never seen in a sunset. And so he realized then that he had never seen a sunset. And in contrast in that story I thought that maybe some of our - we had college students at National Camp this one summer and we had to push it a little bit, but we got the group to want to go on a sunrise hike. Though, getting up at a quarter to four. It was a little early. And walking up to the ridge and up to the hilltop which is about a mile and a quarter.



The whole trip turned out to be one of the highlights of their experience. Once you get started. And we found the whipp~~er~~will. The person who wrote the poem of the whipp~~er~~will, I do not believe ever got close enough to really know the whipp~~er~~will. He had <sup>the</sup> chuck in there that you don't get in the poem. Maybe he knew it, but didn't put it in. But the bird says "chuck-whipp~~er~~will, chuck-whipp~~er~~will, chuck-whipp~~er~~will". There's always a chuck if you get close enough, you can see the throat swell out as he chucks. Well, to ~~to~~ sit on top of the hill when there was only a faint light appearing on the eastern horizon. And to see that change of color and the difference of colo~~or~~ and ~~to/see~~ the almost brilliant pre-dawn green, and change from your greens to your blues to your pinks, and to glow and then the sun. Too bright for your eyes. Very few people have ever seen it. Very few have ever seen the sun set. I almost turned two pages at once. That would be a saving for you. In the field of philosophy, I think you listen to our eminent, one of them on the campus, who gave quite stirring lectures on John Dewey, Dr. Axtell. And to hear his philosophy and to hear him expound, I think you would see would fit right into this. Dewey did. I had a check up one time. I was asked by an important group, well, who would back you up in this. Well, I said, a lot of people. Well, for example, what would John Dewey say? I said, he'd be for it. I'd talked to him about it and so the March of Time people flew a plane through Nova Scotia and got John Dewey's voice to give approval of this. What more do I need to say concerning philosophy? I will add one brief story that we had on one of our trips which I call incidently, the



humanities with a lot of apology and humbleness. But, we had a vice president of a college on this ~~xxx~~ trip. And he had done his doctorate in philosophy. He was teaching some courses in philosophy. And so, the entire day was spent exploring in this terrain ~~xx~~ and ~~x~~ others. And then we'd spend an hour each one by himself, after touching and seeing and doing a lot of things to think~~x~~ through and to relate and inter-relate what they have seen and have thought. So, my friend, we called him Big John, sat during this quiet time on a chestnut log, a tree that had fallen and stretched his big arms out under his head and rested looking at the sky. I watched him. I was at a distance where I could see what he was doing. Suddenly he raised up and his feet hung down over the side of this huge tree, and he reached for his pocket and his notebook and he began to note, to write. Later we came together for exchange of views of those ~~x~~ who cared to. And he volunteered. He said, "I only made notes, but I'd like to share with what came to me. You see, he said, I did my doctorate in philosophy. I teach it, I can tell you pretty much if you name the ~~xxxxx~~ philosopher, I can tell you pretty much what his contribution has been, what he stands for, his viewpoints on a number of subjects and if you give the concepts I can do pretty well in telling you where they came from. But it wasn't until today, he said, that I understood where philosophy came from in the first place. Much of man's behavior is thought of and philosophized in terms of man's behavior in his environment one with the other. And of all things, the creatures and their habits. That famous poem that tells of the philosopher who observed the cocoon and he saw what emerged



and take off. So, he saw another. ~~And~~ and it was struggling. And he helped it. And with each help, it's motion was increased. And he felt good that he was helping doing right. The thing was finally emerged, slowly spread it's beautiful wings and died. He could then see that nature was not needed to be helped by man. There was a law and a way and a rule, and he had transgressed a great principle a great philosophy of strength through struggle. You've heard that many times. And there are many such coming in the realm of philosophy. Only to mention those. Now, art. All the great works of art. You've had some wonderful exhibits here. You can look in the books, in the pictures and those great works of art that have come through the ~~centuries~~ centuries and those that are ~~being~~ being created today. Possible with some notable exceptions, have all dealt primarily with two things. The out-of-doors, sky, water, clouds, stones, rain, and gold, snow, and a whole combination of life outside, plus man. We've gone a long way since, and I remember school, the art class was the copy book. Here was the animal, and on this side you copies was what it was. I talked with an art teacher in school one time if she'd ~~ever~~ ever tried to apply the thesis of outdoor education. Does it apply to art? Well, why not/ I don't, you can't paint the scene of the ocean ~~or~~ or the mountain inside. You have to go out there. You can take a person and do a portrait inside, but much of your great art is done on the outside. This teacher says, "Yeah, I've tried it, and I'll never do it again." What happened? "I took the children outside to do some painting outside. I'll never do it again." What happened? "They scattered," But I said, Just



remember that this is the first time. Teachers have been prepared to teach inside. We're not preparing teachers to teach outside. Some, beginning, but wait until we've had a number of years at it. And a number of the teachers who are teaching teachers will have had a number of years at it. Find devices and techniques that are used in the out-of-doors as well as these inside. I said, you have no trouble inside, do you? Well, no. I said, you get this, the part of your preparation for being an art teacher. Well, I remember this story of the teacher saying to the person who said, but I ~~can't~~ can't draw. And so, she said, well, why no one was told you you can't. You said you can't. So, she said, you need to see. You're trying to draw without seeing. You needed to understand in that way. I tried this out one time in another way, which illustrates another point of method. I was at a camp where we had a training program. I was one of their consultants there on the staff. And there was a naturalist there. And he and another person had captured a beaver the night before and brought him into camp. And the next morning we were to see this beaver ~~released~~ released. And it was quite a sight. So they brought the beaver out on the tennis court. And at least, I can say I've found one good reason for having a tennis court in a camp because it's a good place on which to release beavers. So, we all gathered around = 70 of us. And so the naturalist said, now you have your cameras, and your movies, and a great chance to see - how many out of the group have ever seen a wild beaver, one out of captivity. Only three or four out of the whole group. And so, the beaver - here was a hill over here and the beaver wanted to go this way. No one knew why, but he wanted to go out this way, well, we kept



him inside, until finally he said everybody through now? Well, we'll release him. So, he opened up and the beaver headed over the hill and down into the lake. I grabbed my watch and looked to count the number of seconds that he was under water. No one else did. And I said how far did you think it'll be out there? I said, where is his head is going to come up? So, everybody was watching. Well, then, after he did come up and started swimming on, the event was over. And so, people started to disperse, and I asked the leader, I said, may I have this group for a minute? Are you through? Oh yes, he assured me. He said, will you all come back. L. B. would like to do something. I said, are you all through now? Are you sure you're through? Okay, I said sit down.

Now I'd like to ask you a ~~whe~~ question. How many of you saw the  
beaver? Every hand went up. All 70 including mine. Well, if you all  
saw the beaver, then I'm sure you have a lot of information about the  
beaver. May I ask a few questions? And then you tell me what you saw.  
Now of course he had two eyes. But what color were they? Did they have  
pupils? Or were they all pupil? Was there a different color of  
pupil, and the rim around it? How big were his eyes? Were they button  
like? Were there any whites in the eyes? Did you, did he have eyelashes?  
How many hairs were on the eye lashes? Did he have eye brows? How  
many hairs were in the eye brows? Did he have chin whiskers? /~~hey~~/  
~~they~~/ ~~white~~ / ~~eye~~ / ~~brows~~? // ~~did~~ / ~~he~~ How many hairs in the chin  
whiskers? What was the shape of his nose? What was the color of his  
nose? I couldn't ask you whether it was hot or cold, but you could  
guess. How long was his nose? <sup>?</sup>  
What was the color of the hair on his



nose? What was the length of his ears, the width of his ears, the ~~the~~ shape of his ears? Was both ears pointing forward? Or were they like a horse's ears and can be moved forward and backward? What was the color on his neck and down his back? On his sides? On the belly? He had four legs, of course, but did he have webbed toes? How many toes did he have on the forefeet and on the back feet? And were the back feet webbed or were any of them webbed? Or partly webbed? How long was his tail? How wide was his tail? ~~W~~ How thick was his tail? What gave him the <sup>mottled</sup> modeled looking appearance like the waffle on his tail? And when it smacked down, why did he do it, do you think? Did you notice his teeth? How many teeth did he have in front? Did he have long, he had long ones, that's obvious. Were they from on the top jaw from the bottom jaw, or both? And when he brought his teeth together, did he take the top ones down to the lower ones, or did he bring the lower ones up to the top ones. Or did he bring them even? How about his tongue? Did he show his tongue? And so forth. And many other questions. Well, I say, I have one more question, how many of you saw the beaver? Not a hand went up. Nobody really saw the beaver. Now, that's observation, that's a knack. I tried this out with another group to show what this kind of observation would do to realistic thinking. And it shows that in much of our educational procedure we are passing up so very much. And I described a beaver in minute detail to a group who had not seen a beaver. And it's amazing what they can do. I'm almost tearing down some of my own argument in this. But I'd like to use it for its constrictive benefits. Well, I must rush along.



Music. And the same as in art, you think of all the great compositions in music that have lived through the times, and probably will live forever. Our themes of the out-of-doors. And the involved people and some of the ~~symphonies~~ symphonies, one of the most interesting is to portray color is quite a master piece. I had an old college professor who went on one of these humanities trips, and he had a hobby of music. And the first time in his life he had created music. Because of something that inspired him, ~~stirred~~ stirred him that nothing else had before. Well, a few words on religion. That's a pretty big topic. And I'd like to say that the most important aspect of it has to do with religious education or Christian education. Religion is something that wasn't in creation until man appeared. Perhaps God was there, and he was and brought man. But man did not know religion until he was created and evolved through experience and his way of communication till some concept appeared. And different faiths have different ways of explaining it. But more or less, all groups and faiths have their God. The Indians who inhabited our land here for 12 to 15 thousand years ago had their god, or gods. Very realistic, meaningful to them. And we only know part of their story of how significant that was in their life. But the more that research is done on it, the greater respect man has for his concept of his own God at that time. Well, at one time there was nothing. So we think. And out of nothing from nowhere came our Lord. But now we're finding out there's a lot more in space than we ever knew, and the composition of the elements from which creations are made, well then you say, ~~and~~



where did they come from? Well, then we're lost. We go back too far for our little minds to comprehend. But man was the last in the chain in creation. And that must have been according to plan, it is known now if that had not of been, he could not have survived. Because everything that man is, is a part of what has gone before and he that needs what has gone before. It's rather interesting - there are 14 known elements or chemicals in man, now there's some unknown, and they're in such minute parts of some of them that probably the techniques of research are not advanced enough to find out. One, two, perhaps the pressure is not great enough to find out. But when cancer is stopped, and some other deadening diseases, it may be necessary to make further investigation as to the make-up of man. Well, we know it's 65 per cent of oxygen, and don't laugh nor make a pun of that, but that's a lot of air ~~of~~ for any person to have. Though it's the other elements that are the most important. Now, how God is revealed to man is a personal matter, but if we understand enough about our environment, and see first hand, and examine the great mysteries, the great things that take place, time does not permit. But the inter-relationship of all things you see, hear and any place you go, are all the works of creation. Creation is going on there, it's a teasing, live, vigorous thing. It's not a dead thing. It's always on going. And there's not enough time left within this picture that would make us stop and ~~think~~ think a very great deal. Now, does outdoor education principle apply to Christian education? Yes, it does. And say hurriedly, that in Christian education, they've followed very much the pattern of our educational system.



Classes by the hour, by the schedule, names, titles, curriculum content, grades, Sunday School, and all along the line. And the same thing would apply. What is it that needs to be learned? Then, what part of that that needs to be learned can best be learned inside and what part outside? Now, if God is out ~~there~~ here, and came from the open to the reality of the world, then why look inside? The research has been found can be looked up, but the direct, first-hand experience is out there. I visited a camp that was a conference type program, and I saw on the program at 10 o'clock in the morning there was a class being held. It said God and Nature. And I thought that would be very interesting. So I hunted for classroom number 3. Went in the old auditorium and the janitor said "Can I help you?" I said, I'm looking for classroom number 3. He said it's back here to the right. I go back in this sort of an auditorium and back to the right it said classrooms 1-3, so I opened the door and I said excuse me. They had a podium like this and a blackboard and old park benches that had been donated and they were having a class. And I said, I'm looking for classroom number three. He said, well, that's on through. Excuse me. I had to go on through. So, the next room I said, I'm looking for classroom number 2. Well, this is number 2. So I thought well, I've almost got it. And I got this God cornered now, he can't get away. I go on to classroom number 3. But I had had all I wanted and I opened the door, and I said "I'm looking for classroom number one." They said, oh, that's back this way. So I said excuse me. I didn't want to stay, see, because they were having God and Nature in classroom number 3 - the lights one, and the sun was shining outside. It seemed a bit ridiculous. But



following a class system they were because they had been taught that way. It's high time that they begin to ask why. I don't think you have to hunt for God, I think that if we are part of creation, as we say, He's already ~~W~~ there. We're looking for a way for releasing. Well, I found a minister one time that was objecting to this line of thinking. And so we're going along and through the trail and climb a rather steep hill and just as I grabbed the root of a tree that was out like this in back, and ready to swing my left moccasin up on the ledge, he said, L. B. what is your concept of God? That was quite a question at that moment and I said, oh, look, look at that grasshopper. There was a grasshopper lying right there. So we talked about the grasshopper. I guess next to the oldest in the line ~~of~~ of insects. I could be slightly wrong, but he's quite old. Then the spear grass. I said, my, if we had the strength of a grasshopper, in proportion to ourselves, we would take one hop and we could be on top. I looked at the clouds, and the rocks, and here's two and a half million years of ~~W~~ history brought in right there. And we found even some fossils in that ledge of rock, / And so I went on and expanded this whole story of creation as we climbed on up to the hill. And when we got up to the top and sat down, it was nice little climb, wasn't it? He said, yes, now, he said, L. B. if you don't mind, before we started up, I asked you a question. I'd like to know what your concept of God is. Now, I said, listen brother, if you didn't get it on the way up, or part of it, I'm not going ~~down~~ down and climb that hill with you again. Then another fellow, then he changed, then he began to ~~catch~~ catch, and another



minister who had been quite academic in his training and he hadn't caught on to this bigger realm of reality and God, and he objected. And so, I was listening to a bird, and I said, Now that's an interesting little bird, do you hear that? Yeah, It is a bird isn't it. Well, he said, I suppose so. Well, I said, does it sound like a dog? No, it didn't sound like a dog. And it did sound like a bird. Well, that's pretty good. We'll call it a bird. And you wouldn't know the bird. No, he said, no, don't know anything about birds. Well, I said, that's too bad, but you don't need to know the name. I said, listen ~~o~~ to it. He's saying something. We have put words into his bill, but after I tell you, you'll think you hear them too. That's the way I learned about this bird. So, listen carefully. What's he saying? And he tried to say it. Now I'll tell you what I think he's saying, or what I was told, so I remembered it. He's saying, "hear me, see me, here I am. Right here, Here I Am, see me, hear me, come to me, see me, hear me." I said, he's saying the same thing over and over and over and over and over again. He keeps doing it incessantly. Could you guess what nickname that bird has? Could you think of people who talked and talked and talked incessantly and saying ~~practically~~ practically the same thing over and over and over again? Did you ever hear anybody accused of that? Would you be startled to know that he has a nickname of a "preacher bird"? And he does, and then when he's so mortified that people accuse him of talking so much, and ~~a~~ saying the same thing over and over, oh, it's important, of course that he cried and ever since you'll ~~see~~ see a red ring in his eye. So it's



the red-eyed <sup>Vireo</sup> ~~muriel~~. Well, he could see and make a transition ~~ffrom~~ God to Christ to the reality of an experience that meant something out here that he had never gotten in his seminary training. He said, you see, I spent, on all through seminary, and we read and read and studied and studied about. ~~this/that/the~~ This is the first time that reality of God has been revealed. Well, I thought it was worthwhile. That was just one person. But now the National Council of Churches has hundreds, really thousands of people who have been introduced to this method and procedure, and time will not permit to go further into this. I want to give a poem written by, I had one written by this minister, but time did not permit it. You get the idea. But a youngster wrote this one on night. No one motivated him to do so. I was up in the part of the camp and had come down the pass and I ~~say~~ saw this light up around the fire, camp fire. And I moccasined my way up there. And to look. And here was this boy, sitting on a log in front of a fire that was about out, just the embers. And he was ~~hunched~~ hunched over writing something. And so, I quietly entered and said, Joe, it's pretty late, shouldn't you be in bed? And he was 13 years of age. And he said, why I suppose.

See Joe Treu's Poem on night