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L. B. Sharp
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And all of the mysteries lead to a sort of an inquiry into the unknown which leads one on to seek other unanswerable things; and as for the counselors, they watched a lot of enthusiasm. They got deep in discussing their affairs and the philosophy was good. Why the camping is practical, it is practiced, realistic. I like that. The basic skills were stressed, knowing the difference between maple leaf and poison ivy. Too much emphasis on equipment was emphasized. Rather have a homesick camper than one loaded down with hardware and sporting goods from a sporting goods store on his back in bed. And something about the egoist and the point of fun. Perhaps sometimes we have too much just laughing kind of fun. It lasts only a moment but it doesn't last very long. It's that pure, sheer deep kind of satisfaction and joy that counts and their aims as they had stated them probably can only be explained with more participation in their kind of camping. I feel sure that it is the unknown, the unexplainable, the hidden secrets of the earth and its possessions, the awareness of time and space, the mysterious, the discovery of creation and all of those things which there is so much in camp. If we but could see and ponder that has the unexplainable pull that takes one back to camping.

Yes, including the snake's curiosity as to why we are here. All of these ideas and concepts were represented so beautifully in motion. And interpretation was graceful and smooth, and imaginative. I guess life is mostly made up of stillness and motion, and perhaps we like motion best. Camping is motion. I think the drama suggests to us three things that fit in with the remarks I have to make. There was the first part of anticipation. Then the camping and then the reminiscence. I wonder if we have given enough thought and attention to the first and the last. The anticipation part of planning for camp. It has more power and importance as you can see by this excellent drama tonight. And the reminiscence is a vital part of camping. As soon as the youngster or anyone knows they are headed for camp, their camping has begun. Those two parts are very important. Now let's look at the middle part and see what we can find there.

Creation is a tremendous thing; it's our earth. The long period without life and there was no topsoil at first. Rugged, clear, clean cut. Creation, the sun and the water, and some decay, slight vegetation and life and much erosion and after eons of time, what we now call topsoil began to appear - one inch in ten thousand years, it is estimated. Within our earth and its possessions, we have discovered over a hundred elements. And I guess there are about 19 of the same ones in man. And man is totally dependent upon that two to eighteen inches. And no wonder we have concern about that part. Man started his life in the hills and in the mountains. He was dependent upon it. I guess

that man came last in the chain for a very good reason. Otherwise, he might not have survived. And as time went on, civilization became advanced, a gradual swing away from that. And the recognition of this congestion that we are in industrialization has brought a kind of a life that is bringing a heavy toll. It is said that I guess over 50 per cent of the patients in hospitals are mental patients. And in another seventy years, perhaps at the same rate of speed of that kind of insanity goes on, then almost the whole world would be crazy. Then, as Dr. Noble said, "Well, who's gonna judge who?" By that time, if there are any left, perhaps the majority would decide that the few ones who are left are ~~not~~ crazy and the rest are normal. Well, be that as it may, it is a fact that we are about 85 per cent urbanized. The swing to the centralization of living and the impact upon that is being felt increasingly every year. Well, nowadays, from the baby carriage it is only a few crawls and a few steps and you are in an automobile. That wasn't funny at all, I thought it was when I wrote it down. You laughed, maybe I'll repeat it. That is the speed in the direction with which things seem to be going. I was startled by making a little survey of a group in New York City one time and we found that ~~of~~ of those who graduated from high school, only 15 per cent of their time had ever been spent on earth. Think it through, the baby crib, the rug, the linoleum, the wood, rock, the pavement, and from all that time only 15 per cent of it had they ever touched the earth. I didn't say that no earth had

touched them. It is a startling thing and think of how many youngsters grow up and that is too true. Now the current thing that is over the country and we're all around about is juvenile delinquency, and we have reason to be; but, let's take a look at that as we think about the camping relationships. Juvenile delinquency. You can have a meeting on juvenile delinquency any time. You can raise money and we all get concerned when a tragedy happens. Publicity is turned in that direction, but fortunately, so far as the American youth is concerned, it's only a small percentage, but it is an important item none the less. If we could think of the pre-delinquent, the pre-pre-delinquent and the pre-pre-pre- we could go back far enough and we would have the average. We have them all and I think that it is our consideration tonight. But I was thinking about this and asked this question: or maybe it was stated differently: it isn't the matter, really, of juvenile delinquency, it is a matter of juvenile insistency. So what is American youth insistent about? And I think that gives us some thought and some implications for the kinds of camps that we are running and the kind that we should run in the future. And now what are they insistent about? Let's try to catch up with them. They are probably way ahead of us, that's usually the case. Now, I have listed a few things. I will only mention a few under each one. Perhaps you have your own list or you will make a better one. But, as I see it, there are some matters about which American youth are very insistent. And I do not know that we have considered them sufficiently, whether we have done

enough about it. So here they are. The first one - American youth are insistent about being loved. I mean the serious kind, the real kind, the deep-seated understanding acquaintanceship, concern for the other person in terms of the kind of love that they need. They are insistent upon it. They don't say so and perhaps youth may not make such a list as I am making, but I think in one way or another they are saying that. They really want to be loved. Perhaps the first place and most important is the love in the home, and that is the hardest these days to get with the homes divided, one going one place, and one another. And the pressures and all, it is rather difficult to give the kind of home love that youth desire. And it ~~is~~ falls also the responsibility of wherever they go to have the understanding of other people to give them the kind of affection, no shallow kind, but the real kind of affection and concern which we might call real love. Second place they are insistent about is that they want to feel and to know that they are wanted, really wanted. There has been a lot of talk about the unwanted generation. They don't want to be unwanted. They want to be wanted. They want to have a place of importance in life, in the community, and wherever they are. They want to belong to something; something important, and have a part in that important matter. They want to belong to several things, just like adults. Adults seem so busy and important to them and the busier the adults are, the less important they feel and it gives them concern. They want to belong to a church, to their group, to their school and to the social life and most

of all they want to belong, really belong to the family. Now, what implications are in these points concerning camp? How much are we setting up our camp and operating it as a real family, and having the youngsters have a sense of really belonging to satisfy that deep want and one of the matters about which they are so insistent in such a large way, and mind you, all the time I'm speaking of all youth, not any particular small group of it. Now, I think in the third place, they are insistent upon a kind of recognition. They want to be noticed. They are here. They have a feeling that they are not noticed. And not enough of them are noticed. Maybe too few are noticed. They have a right to have some right kind of recognition. Just a little credit for something. All of them need it, not just a few. It is a part of the ~~growing~~ growing up of the life of every individual. He seems to have to have ~~some~~ some kind of recognition. It doesn't take a lot. Our society is so crowded, and so congested and regimented that the individual is easily lost. And in being lost, himself, he does not get recognition. Well, ~~do~~ do they? Some do. How do they get it? Very easy, they have an answer. They do queer things. And they do things when least expected. And when the easiest way to get recognition is to sort of get out of line, get out of line just far enough that they attract attention. The more fearless will go farther and try out and try out. Well, we wonder whether some of the efforts of artificial rewards and pins and buttons and chevrons and a lot of things that we think are real recognition. Yes, it is for the few who will get them, but do we

think enough about those who never get the material citations. I am greatly concerned about that inner need for a kind of recognition that every youngster must have and I think there are some things that every youngster does that's worthy of some recognition. Now, one sure way that they can get recognition is to be anti-social. To do something of which society does not approve. And we have many examples of that. Read the papers any day, and you will find some very, very bad things that are happening and we do not approve. And I suspect if you could really talk to these youths, that they would not approve either. They would say, well, so what and they did get recognition, they do get their pictures in the paper, they do attract a lot of attention. They get the most publicity. Those things that gain that kind of recognition, in pictures and so forth, and in newspapers, those things that are gunplay and those things that are vicious and the catastrophies and that's one sure way of getting it. You should see some of those that as they look over the papers to see, well, he 's in bad, but look at his picture. He got in - he got recognition. I think we should give more ~~xxxx~~ attention to kind or kinds of recognition for more youth and recognition for good things they do. I think we are very delinquent on the matter of giving American youth recognition for some little things they do that are good. They don't ask much. It doesn't take much for any of us to get ~~a~~just a little recognition for something that was done that was good and I think that should be a lesson to us in camp and are we taking account of that very important matter all along the line. Or

are we neglecting some on that basic thing. Or are we recognizing too few too much. In the fourth place, and I think this is one of the most ~~the~~ important matters upon which American youth are insistent and they get it in many ways, that is adventure. Real adventure. The spirit of daring. It runs high in American youth as we are glad/~~it~~ it does. They want to find things out for themselves. They want to discover things; they want to explore ~~and~~ and so too ~~often~~ I have ~~as~~ seen that we adults will spoil the whole business by starting out on a trip and telling them all about it before we get there. And when we arrive there is nothing new. We've spilled it all. Why do we do it? Well, because we know. We like to tell the things we know. It's hard for us to keep our traps shut, but to do it at times will give the opportunity for the camper, ~~the~~ the youngster to gain the kind of thrill that he really needs and wants. Let him make the discovery. I don't care how many times you have been to Mount Carmel or Look-Out Mountain or any particular place, but any youngster that goes there, if it is his first time, it's his first time. Be it your tenth time, you should let it be his first time. We must not destroy or curb in any way the spirit of adventure and we should give it more and more attention. And frankly, youth can take far more ~~and~~ adventure, I think, than we are giving them in our camping programs today by and large. They have boundless energy and they want to do and they have it, too. Well, we have it too, but we've had it much, much, much, longer. That was funny too, but it didn't go over. Well, it was very wonderful when we had - I don't know whether the lights are out back there, probably you're

all sleeping, but that's perfectly all right - ~~what/it/that/it~~ it was ~~it~~ wonderful when we had it and probably part of our inability to understand what is going on in American youth's minds is that maybe we remember too much about our own youth. Silence. I guess we're all guilty. How much real adventure do ~~y~~ you have or do we have in our camping program. Are we running it on the treadmill? Are we playing the records over and over? Are we putting increasingly the element of adventure and yes even danger? Have adventure dangerously and safely - it can be done. Youth are ready for it and they get tired waiting for it. And sometimes we oldsters do not have the courage to let them adventure more and more on their own. I don't know but I have a feeling that much of our camping is entirely too soft. Too much done for them. Go to camp and all that is necessary in many cases is to carry their suitcases and I know of a few places where they have somebody to carry their suitcases to them, put them in bunk #2 and if anything goes wrong with the screen door ~~it~~ or anything, we call the caretaker. We're cutting them short of an opportunity to do on their own some of the kinds of things that camp ought to be distinctive for and that is an adventurous kind of an experience. Maybe we bridle them too much. Hold them down for fear of one thing or another. Are we afraid to let them venture into new things? Well, I heard the other day, I know the other day, it came into our office, a person who was going to adventure. He was running a camp and he was going to add adventure this summer. It sounded very interesting. What is he going to do, we asked. Well, he is going to have overnight camping. He

called them overnight ~~hike~~ hikes. Even for vigorous youth, I think hiking overnight is just a little strenuous. I wouldn't recommend that. I would hike to a place and then I would bed down for the night and then pack up in the morning. Here's one, hold your seats. I can hardly believe it, but I heard it with my own ears and they weren't plugged. They're going on one of these overnight trips and they are going to be equipped with walkie-talkies. I can't see them now, going down the road, down the trail, turn in, crank in to the director, "Hey, Bill, Bill, Over, Over. We're at the corner by the red barn and the tree, which way did you say to go? Over." "I told you to get to the red barn and turn left. Go to the railroad twenty yards, then turn right, over." "Got it, over. Which railroad did you say to cross? Over, over." "How is Billy making out? Over." "He's tired, Over." Wonderful, what adventure. They get to their camp site and he calls back again and says "We found a pretty good place. How far apart did you say the campers ought to sleep from one another? Over."

I was talking with some camp directors not long ago and maybe there's a clue here as to why we are not more adventurous about these things. I kind of hate to say it but perhaps it applies to some of us who finding the canoe paddles are getting a little heavier and the oars on the boat are a little longer and the hill up from the lake is much steeper than it used to be, and the campers are much younger ~~and~~ and inexperienced than they ~~used~~ used to be, the print is finer,

but after all you know being odd as it may, you've heard this one, that camp directors never die, they just keep on talking. But this one camp director said to me, "L. B. I remember, let's see, there was an article, you ~~by~~ gave a talk one time on giving camping back to the campers. Remember that?" I said, "Yeah, yes I do." He said, "You know, I'm all for it. I just now figured out what you meant and I'm all ready to give it back to them." / A little faster on the reaction there.

Travel camping, I think, is one of the new things, I really think that we are going to have to change our camping a lot. We have become so patterned of a type that it is rather a routine matter, if you have to have a dining hall and a recreation hall, some cabins and this and you go through the same routine. And we haven't added very much new and adventurous to our camping. Some have. And we are thinking about it but I think we need to move rapidly in some direction. And I think the travel camping idea will add much to American youth. The older youth are hard to hold in camps so we are told/ That's / a problem. You can't blame them. They get tired in a tread mill and they are seeking more adventure but I think the travel camping program, and incidentally, it takes less equipment, less capital investment, you have a more vigorous and adventurous camping program, requires skill of course, then I want to add in here for fear I might forget it, and that is the family camping. I mean real camping with the family and I need not say more on that. That is the phase of camping I think

we need to push more and more on, to help hold American families together. In the fifth place, I think American youth are insistent upon though they don't say so directly, I think they ~~do~~ respond. And that is to the spiritual and religious experiences in a favorable camping environment. The out-of-doors is a natural for the realization and the full awareness of the powers of creation and the forces around us. You find out that you don't have to find God. It isn't a matter of finding God in the out-of-doors. It's the discovery that you can't lose Him in the woods. We are indeed an integral part of creation. Probably the last in the chain and rightly so. And that makes us a kin with the total cosmos in creation in a way that we may not have quite understood and probably never will. So, you don't have to find Him. The question of not losing Him. You can't lose Him. Now I want to take this opportunity to say that I am much impressed with the rapid growth in camping conducted by churches that has taken place in the last few years comparatively. And they ~~do~~ have something in their ways of camping. I wonder if you realize that from the churches in the country including all the Protestant, Catholic and Jewish churches have more youth going to camp than all other kinds of camps combined. It's an amazing figure and it's an important matter. Short-term camps, yes, but it's the numbers. I think that we can well say that American youth do respond to the kinds of spiritual and religious appeal that are present in the out-of-doors. Now I wonder if in camp that we flinch on the matter of religion and the spiritual influences. Do we

hold back on it or do we know how to do it. Now I might say perhaps that camps with inter-faith groups when you have many faiths represented may hold back or hesitate for fear of infringing upon the feelings of one denomination or another. It's easy to understand, but flinching it is to a certain extent. On the other hand, camps that have one faith in camp may go all out and bear down too hard, and really drive out some of the natural seeking, on realization of God and creation by using methods that seemingly have to be used in the city in order to call it to their attention. I think that it isn't necessary in camp nearly so much. Maybe many of you have heard this story, but some of you haven't. I think it illustrates my point. One night in camp, I was up with a group around the campfire and as I came back I saw the embers of a fire upon another small camp and I moccasined my way up the hill and to where I could look through the bush and I saw a boy sitting on a log by these dying embers of the fire. It was late so I tiptoed ~~back~~ ~~back~~ back the trail a ways and coughed and made a little noise so he wouldn't be frightened and I walked up and I knew him and I said, "Joe, it's pretty late. Shouldn't you be in bed". And he said, "Well, yes, I suppose, but I have to finish this first." He had a piece of paper and a pencil and he was writing something and I said, fortunately, "Joe is that something so important that it could not wait until tomorrow?" You see I might have said, well, run along son, whatever that is you can do it some other time. It's late now get to bed. But thank goodness I didn't. I said, "Is that something so important that it could not wait until tomorrow?" He said, "Well, it really is." I said, "Okay, good night Joe." and I left him. The

next day , he said, "Would you like to see what I wrote on the paper?" And I said "I certainly would." And on that paper he wrote this little poem. It was one of these ~~My~~ beautiful starlit nights - no moon - clear sky with stars sparkling brightly and brilliantly so the title of his little poem was ~~My~~ Night? with a question mark. He said, "What is the night? A dark and fearsome thing that causes man to tremble, to bend his knees and pray for light? Ah, no, tis beauty, tis beauty, born of peace and rest from daily strife. A part of eternity is the beauty of the night."

No folks, you can't get that sitting on "toidy-toid street and toid Avenue." And he was not prompted in any way. It wasn't a part of a plan. Now you write something. You go out and find God, you go out and do something. No pressures of any kind. Something happened in the spirit of the environment of camp. It was a natural. Or the boy under very similar circumstances, "four pounding limbs, a trip hammer heart, you ask the wind. Look sharply there among the trees a stately head, away it flees. Is it not wonderous that we may see God's work in patterns, princely ~~deer~~ deer, stalward tree. How can men call it sport to bleed his heart and leave a tiny fawn alone to ~~greet~~ greet each dawn."

Those things that come naturally without pressure is the discovery that you don't have to find God. You already have Him. And if they ~~release~~ release him of something that is already there, I'm not so sure but what and I sort of hesitate to say some of these things, but I do feel

them that we perhaps have not begun to release in people the real feeling and the real vital part of spirit. And the sixth thing, I have to move right along, I'm late, I think they are insistent upon is that they want to grow up. Youth just wants to grow up and they are growing fast, so fast that we have to keep pulling the tape measure out all of the time and looking at the scales very often. They are rapidly growing physically and they are ~~also~~ rapidly growing ~~also~~ mentally. They want to grow up, they want to amount to something. They want to do something worthwhile. And they are on the very edge of citizenship and if you don't remember how you felt at that point, or if you do, let's remember how young America feels just before they are not citizens. That period where they really think they are and they have a right to feel that they are just as worthy as some of those who behave the way they do. And maybe you think they don't notice that. But it's an important period in their life. And we should give cognizance to that. Can we strengthen that with our older campers in camp. I think we can. They see the adult attitude ~~of~~ toward them about growing up of holding their back and hesitating. Well, in that there was a period, when you think it doesn't make sense really. In babyhood, a new baby comes and believe me they get the care. They are washed and bathed and they're given certain things and sleep so long and controlled. The poor little infants/ don't have much to say about it. They are handled just so. Come childhood and then all of a sudden wham, okay, Johnnie, you do what you want to do. Well, you make up your ~~own~~ mind, you decide. and then he is overloaded with an opportunity of making all kinds of

decisions of which he is not capable of making. And it's too much, but they give no hesitancy. You can do anything you want, really, or make your decision. You decide, you decide, you decide, you decide.

YM Then, when he gets up to teenage where it is a little different and they are grown up and then so often they turn wham and then a different kind of control and then they backfire. It reminds me of this story of the Army ~~captain~~ captain who is married to a school teacher and it's said that when they had their youngsters he said, now honey, I don't know anything about this school business of proper bringing up of children. I'll turn all that over to you and so they had to have three sons and in the meantime he was called back to serve. Well, they had practiced this "don't you want to help mother, don't you want to help daddy? Y/A It'd be nice if you'd do that! and following that line all the way along, it's good, it works in the long run, it's painful at / times and ~~disturbs~~ disturbs other people sometimes, but at any rate, it was going on. Then the war came, so the captain went into service and after a couple or three years or so X/ he came back and here his sons were grown up. They were 4, 6 and 8. So he came home and he heard this sort of mamby pamby attitude toward the youngsters and they weren't responding and he said, son / you do this, you do that and nothing happened. And so finally he said, honey, look, we've got to go into consultation here. This shouldn't happen. I'm used to / ~~getting~~ getting response, having ~~courtesy~~ courtesy. I give a command and I expect to have it happen. Really, I think we're on the wrong track. He gave such a convincing argument / that she said, well, honey, okay, we had

my way for awhile now we'll do your way. So he had them trained and believe me when he said front and center they came. Beds were made and shoes were lined up in the proper place, everything was right and neat, 1, 2, 3, 4, just like that. Everything. Response obedience, courtesy, all at command. So, one day he came home, opened up the door and said, hello honey and kissed her and she looked worried. And he said, what's the trouble, something wrong? She said, well, we've had a little trouble today. And yeah? What's the trouble? Well, you see the front room window, you see that hole up there? Yeah, I see the hole, what happened? Well, you see the rock? The rock was still on the other side of the room. Well, who did that? Some neighbor boy come along and throw a rock through our window? She said, No, I don't think it was a neighbor boy. Do you think it was one of our boys? Well, I rather think so, yes. Well, which one was it? Well, honey, really, I'll leave that for you. You mean you don't know, you couldn't find out? That's simple enough. Boys, front and center. Teddy, Sammy and Tommy, the 4-year old. Teddy, the oldest, did you throw a / rock through the window and break that window? He straightened right up and said No sir, I did not throw a rock through the window and break the window, sir. Well, you may be dismissed. All right sir, and he went out. And he said to Sammy, the 6-year old, did you throw this rock through the window and break the window? He said, No sir, I did not throw the rock through the window and break the window, sir. All right you may be dismissed. Off he went. So Tommy, he looked pretty bad. He had teeth out in front, 4 years old. He said, Tommy, did you throw the % rock through the window and break the

window and Tommy said "Yeth I did, ther." Why did you do that Tommy? "Well, ther, I figured, ther, if I bussed the damn winna I might get transfered out of this outfit."

In the seventh place and lastly, that the American youth are looking forward to the time when they want to establish a home/ And I assure you that that feeling is far more sincere and deep-rooted than the most of us realize. And I think we should give attention to that. And if these points indicate to a measure the things about which youth are so insistent then what are we going to do about it in camping? Camping can do some. They can't do it all, but I think that if we take them to heart and think in terms of our program in relation to them, we will have changed considerably. And there is one other and I think in this is the vital thing about to re-examine is our program policy. Now it is so frequently heard that you say "You do what you want to do." It's very / easy. The camp director says to the staff, "You dod what you want to do. You set the program. It's your program," all right, the staff catches the cue. The campers come along and say, "It's your program,/ now do what you want to do." I don't think that is totally sound. It's got to be applied with leadership and guidance. Because actually, if we mean that, that you do what you want to do, then people will do what they know how to do and where do you get new program on that policy. In the second place, I think we are too prone to do what parents want us to do for the children and boys and girls and what people ~~want~~ to do and we call it a content of camp program. Now just what is camping and just what is

the content. What is our policy for establishing activity in a camping environment. Where do we get it. How do we get it. What kind of a school system or college system would we have if everybody would say, you do what you want to do. I expect some of them might be better but as a basic policy we look to people who know ~~that~~ what ought ~~to~~ be done in circumstances and then we take people under guidance and leadership with them. I leave that with you to ponder and I think we should give more thought to it if we want to have an educational content in program. We want to lead on some place we're going to have to change our policy of content and for ~~for~~ formulating our program, as to what camping is. I ~~think~~ think one of the hopeful things about school camping is that it has a chance of having a richer, broader, better-balanced content than much of our camping has today. Now in the next place, it's the small group process and I think it has been so beautifully emphasized tonight that I will leave much of that out except to say that the centralized type of program also was mentioned and I think much of that can be ~~is~~ definitely questioned. We have still camping as far too much whistle blown and bell rung. I visited a camp not long ago and it was a startling, nerve racking experience. There were 12 counselors and every single one had a ~~braided~~ braided something ~~around~~ around his neck with a whistle hanging on it. And it was quite a sight to see those people. Well, we were ~~standing~~ standing outside the dining hall which they called a mess hall probably well named, and I had my back to the dining hall. We ~~were~~ were standing quietly, peacefully in the big out-of-doors and all at once there came a shrill

whistle - ~~whish~~ whish, 2, 3, 4, - five times that whistle blew and each time I shuddered. Oh dear Lord, what is going to happen now. They said that ~~that~~ is the 5-minute warning before lunch. And I said, Now, couldn't we have just, if you had to have the ~~whistles~~ whistles, couldn't it be just one that meant five minutes. Why do we have to blow it five to mean five? Well, then I thought well, at least we have five minutes of peace. And apparently the cook was making faster ~~progress~~ progress than she thought. She didn't use up all her five minutes and the end of two minutes, she stepped out the back door, picked up a whistle and gave that final call to come to lunch. Then ~~of~~ of all things, they lined up, and they marched up to the dining hall. Into the dining room. They did say grace, but then the director gave the command, "Seats!" Well, that isn't the ~~sample~~ sample of all camps, but far too many. Well, we have not begun really to tap the resources of what I call the topsoil of the opportunity of eventful and adventurous living that the woods and open spaces are for. For exploration, resourcefulness in the woods and open spaces, the valleys and the streams and the mountains all are a part of the creation which was given to us to use for our heritage for a better camping life for more people.