

**a
century
of
sharing**

**The First Hundred Years
Of Trail Blazer Camps**

Calvin W. Stillman

A CENTURY OF SHARING

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Written at the request of Alan Bain

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FORWARD
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Cal Stillman completed this work in the mid-eighties -- several years ago. As Cal points out, a lot of water went under the bridge before he wrote it. And a lot of water has gone under the bridge since he completed it.

It is reproduced here with no update. The importance of this work is in its scholarship and its revelation. To know where we are going we must have some idea of where we came from.

An old Taoist proverb says:

A village moves around.
But the wells of the village
stay in the same place.

There was a reason for this. Digging a well took a lot of time. It represented a significant amount of commitment and labor on the part of the village. Because of natural calamity or growth, the village might need to shift but the wells stayed where they were.

In the introduction, Cal says, "In living our lives in the present we may ignore the persistence of certain values originating in antiquity, very much part of our culture in the present." These values are our wells. We may move around but we return to draw from these wells of our history.

Perhaps we are in danger of losing our wells. Daily, the diversity of life on earth is reduced. A place where one may sit and see no one is rare.

Cal's book calls on us to ponder our past and to plan our future. And to do this with a certain ethic and a set of values. It is also a story of a group of people who believed in living this way.

Thanks, Cal.

Jim Williams
New York City

INTRODUCTION

One hundred years is a very long time.

Very few of us were living a century ago. Even for those of us born a few decades later, it is hard to remember the character of the social environments in which we lived our early years.

We live now at the forefront of very rapid social change. We are concerned with fashion, with new models of automobiles, with the chic: with the "in". We adjust so completely to change that we ignore how much has changed, and how fast. In living our lives in the present we may ignore the persistence of certain values originating in antiquity, very much part of our culture in the present.

During the lifetimes of many of us have come about some of the great parameters of American life that now re taken for granted: control of most communicable diseases, social security, women's suffrage, the rights of labor to organize, integration of minorities, advances in decommercialization of medical care, and extension of educational opportunities to all. These are actions by our society. They have been performed in a setting of technical changes -- development of the internal-combustion engine, electronics, universal access to electric power and to mass communication, aviation, and the drama of space travel.

Our social changes did not follow directly from our technical changes. Technical change is available anywhere in the world. In a myriad of forms. Each society selects for itself what changes it chooses, and makes its own adjustment to the changes it adopts. What any society does with technical change is a function of its underlying values and cultural norms.

Values and cultural norms change very slowly. Ideals, ethics, and religious beliefs loom large over the millennia. The theology of the Hebrews, the philosophy of the Greeks, the administrative skills of the Romans and the Chinese, the values of Christians and of Muslims affect each of us every day of our lives as they permeate our culture in religious and ethical systems.

Social change in our culture was set in motion by the Industrial Revolution. This was rolling in western Europe in the Eighteenth Century, and lapping at our shores in the first quarter of the Nineteenth. The initial vector was steam power.

The first applications of steam were to supplement plants built originally to exploit the power generated by falling water. In these plants steam was used to turn long axles, each one holding many broad wheels, each connected by a belt to a machine at which worked an operative or two. Thus was born the factory. Factories grew into great red-brick structures, at first huddled near the waterfalls which spawned their parent plants. They needed hundreds of docile workers and to get them managers often were required to provide housing.

Steam was applied early to transportation. The first railroad opened in 1832. Railroads spread their nets as factories grew. They carried to industrial centers food, fibers, and industrial materials of all kinds.

Railroads sped agricultural settlement in the hinterlands by providing market opportunities for far-out farmers. They sped also the city-ward flow of farm-born people. They made possible the development of local industrial centers away from the East Coast. The United States hosted two great migrations of people looking for jobs and improved lives: one from farms, and starting later, one from Europe. All these processes were put into high gear by the industrialization demanded by the Civil War.

The end of the Civil War found the United States a wrenched society, breathing smoke from a coal-fired industry. Many people lived in cities, and most of these were very poor. Farm prices turned down relative to others, and stayed down for the rest of the century. This further encouraged farm youngsters to head for the city. Immigration from Europe grew, peaking a few decades later. Domestically, there was a revolution in social ranking.

In the relatively placid years before the Civil War, the United States could reasonably have been called an agricultural society. Although industry was growing significantly, farming was the typical respectable occupation. To be a farmer, everywhere except in the South, connoted respectability. Even families not supporting themselves directly from labor on the land kept saddle horses, and teams for carriages and wagons for domestic transportation. Except in central cities, families had garden plots. Many persons operated farms part-time, in connection with other work. Local gentry were merchants and professionals, members of their communities and willing to accept their responsibilities. The minister, the doctor, the lawyer, and the storekeeper were the social leaders. All farmers bathed in a glow of self-respect. Their status was described by Thomas Jefferson in 1780,

Those who labor in the earth are the chosen people of God, if he ever had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue. It is the focus in which he keeps alive that sacred fire, which otherwise might escape from the face of the earth. Corruption of morals in the mass of cultivators is a phenomenon of which no age nor nation has furnished an example. {1}

Jefferson first recorded what has become "the agrarian myth," a mainstay ever since of the argument of corn-belt politicians and a cloak for many a recently-arrived suburbanite anxious to define a new status.

After the Civil War a wholly new group of individuals rose to power in the United States. These were the newly rich associated with industrial development. They could influence politics. They could afford to buy at once symbols of prestige that had connoted years of scrupulous effort: mansions in cities and estates in the countryside. The older aristocrats recoiled with distaste, consoling themselves with tales of the bad manners and worse language of the newcomers. A common site for retreat from the ugly new class of wealthy people was the places where the former aristocrats felt most comfortable: their rural homes. (2)

The industrialists in turn were unseated by the financiers, by the end of the nineteenth century. An early financier established the first charitable foundation, at least partly in an effort to improve his reputation in the community. A minister denounced the funds offered for public betterment as "the tainted millions." "The only thing tainted about that money is that it ain't mine," said Booker T. Washington, thereby establishing himself as one of the nation's first grantsmen.

American society in the later nineteenth century, with its traditional values and norms, faced drastic changes in social organization. The two great migrations - one from rural areas, one from Europe, flooded the industrial cities. Housing was deplorable. For those who could find work, hours were long, pay low, and security scarce. Early attempts at organization to improve wages and conditions of labor were met with violent repression, both private and public. Cities became places to avoid if one could. Street crime was less a factor than the prevalence of communicable diseases.

Public health was in the earliest stages of development, though valiant efforts had been made to provide clean drinking water in the cities. Life expectancy at birth for all Americans reached forty-seven years only in 1900.

In New York City in 1900 the crude death rate was eighteen per thousand. Small children accounted for about one third of all deaths. New York City's infant mortality rate at the time was higher than it is today in Calcutta or Bombay. The city had a smallpox epidemic in 1902. Malaria was widespread in the boroughs of Richmond, Queens, and the Bronx. Annual death rates for children under five were 140 per 100,000 for measles and for diphtheria. Whooping cough and scarlet fever accounted for another 140 deaths per 100,000 children under five each year. Epidemics of summer diarrhea, exacerbated by adulterated milk, killed thousands of small children each year. (3)

The West was not a safety-valve for populations in East Coast cities. Many more people were coming from farms to cities than were moving out. Farm life, on the average, was just not all that wonderful, mythology to the contrary.

In most of the nation as the nineteenth century drew to a close, public provision for the unfortunate in the population was based still on the Poor Laws of Elizabethan England.

In all the boil of economic change and social adjustment in the United States, three values stand out as central to our story. One may be universal to all cultures: it is concern for the safety and the moral development of children. The other two are far from universal. One is the Samaritan ethic. The other is a personal feeling for nature.

The Samaritan Ethic

The notion that we have an obligation to help those in need is associated with a little story in the New Testament (Luke 10:33). Central to the story is the admonition to help those in need regardless of personal connection. We are required to help persons who may not be of our own family, our clan, or even known to us at all. Compliance with the admonition has been honored often in the breach, rather than in action indicated. In

the United States, compliance began generally after the Great Awakening, with the Romantic Movement, and with Methodist and Quaker emphasis on the worth, the obligations, and the rights of individuals.

An early manifestation of the new point of view was the reform movements of the late eighteenth century, for example the notion that confinement in a penitentiary would be a better way of dealing with felons than simple execution. Later came the idea that insanity is a medical problem, not just legal, and hence the use of hospitalization, and of attempts to achieve cures. This movement culminated in the middle of the nineteenth century with the work of Dorothea Dix.

Early in the nineteenth century clergymen led the Temperance Movement, preaching abstinence from alcohol. The movement for abolition of slavery started a little later. Middle-class families' concerns for their sons' growing up in a confusing world led to the importation of the YMCA from England to Boston in 1851. The movement spread so rapidly that a national conference was held three years later. (4)

Local groups organized in many places to deal with social problems perceived by their members. Public concern is evident in state Boards of Charities, established in several Eastern states in the Eighteen Sixties. In 1869 the Massachusetts Board of Health issued a landmark report on the public health. City life was marked at this time by summertime epidemics of yellow fever, cholera, and smallpox. Residents who were able, fled the cities for rural areas for the hot season. By the 1870's cities were planning parks to provide "breathing space," and family camping had been recognized as a proper recreation for the middle class.

The Salvation Army came to the United States in 1880, also from England. The first settlement house was established in 1886, based on an English model, using the English term for "settlement" of funds on a charitable purpose.

Clara Barton organized the Red Cross, inspired by her experiences in the Civil War. A movement began to get votes for women. The Women's Christian Temperance Union set out on its campaign to make illegal the sale of alcoholic beverages in the United States. The effort was to be crowned with victory by the passage of the Eighteenth Amendment to the federal constitution in 1919.

As movements for reform took hold, new professions arose to accomplish them. The professional ideal was that every person in need should be served. Among social workers, by the eighteen nineties interest centered on problems of children.

In 1897 Walter Shepard Ufford wrote a doctoral dissertation at Columbia University in New York City in which he reported that "One of the latest and richest fruits of modern philanthropy is that embraced under the comprehensive title, 'Fresh Air Charity.'" He wrote,

Contemporaneously with the massing population in the cities has come, like the memory of a departed blessing, a hunger for the sea, the country, and the mountains. The gospel of vacations and outdoor life has been proclaimed as the cure for the nervous exhaustion of urban conditions... Happily, those who regularly take themselves off to the

country or the seashore have not been able entirely to forget the less fortunate denizens of the city who are left behind...

The child is recognized as the salvable element in society...

Scarcely any appeals, except in behalf of those actually perishing, find so general and hearty response as do those for fresh air for the babies and children.(5)

Ufford reports conferences called by New York's Charity Organization Society in 1888 and in 1891. Serious questions were raised about "fresh air work." Was there duplication? Were some children going on vacations more than once, while others did not get to go at all? Even more important, would acceptance of free trips to the country promote pauperism?

Ufford collected statistics from thirty-seven agencies in twenty-four cities that reported fresh air work in 1895. He reported that "fresh air work" was started and named by the Reverend William H. Muhlenberg for his own Church of the Holy Communion in New York City in 1849. Reverend Muhlenberg recorded for a later year.

Two poor shirt sewers and consumptive brother, three weeks at Catskill.

Poor student in ill health, the same for over a month.

An unhappy wife and two young children and a widow and two young children, nearly two weeks.

An old man of eighty-five, his grandchildren and great-grandchildren, frequent trips to Staten Island.

The same, from time to time, to a poor old weaver, a sick and lonely widow, a lame boy, and some mothers with their sick infants.(6)

Reverend Muhlenberg reported a total outlay of about seventy dollars for the year. Ufford quotes an editorial from The New York Times of July 3, 1872, under the title, "Pity the poor children." Excerpts include,

The heat burst upon us before many families had time to leave the city, and for nearly a week we have been living in an atmosphere such as is experienced in July in the plains of Lower Bengal...From our office windows, we can see, any night, scores of poor, little waifs and strays, lying about in City Hall Park, where, perhaps, they have been brought by some elder sister or kindly neighbor in the hope of getting a breath of fresh air. It is enough to make the heart bleed to look at their white faces, and to listen to their sorrowful moans...If excursions to the country or seaside could be arranged for the poor children, it would be the best possible plan of enabling them to withstand the stress of the present season...(7)

The Times set out to practice what it preached. In 1872, 1873, and 1874 the Times provided free excursions for a total of 63,012 children and 2,408 adults, at a total cost of \$20,126.20, mostly raised by appeals printed in the newspaper. At the end of the 1874 season the Times reported, "It must be remembered that the charity has this year been largely supplemented by the efforts of private societies, which now arrange excursions on their own account."(8) The Times then withdrew from the excursion business.

An early supplement to the Times' work was that of the St. John's Guild, Ufford tells us. The Guild was founded in 1866 as a charitable relief society of St. John's chapel, Trinity Parish. In 1873 the Guild hired a barge and gave two excursions for sick children on its own account. In 1874, the Guild broke away from denominational control and provided eighteen excursions for a total of 15,202 sick children.

Ufford goes on,

Of all Fresh Air philanthropies, none is better or more favorably known than that which for so many years has gone under the name of the Tribune Fresh Air Fund. This charity is largely the creation of one man - Rev. Willard Parsons. Mr. Parsons was pastor of a church in Sherman, Pa., when he persuaded some of his parishioners to receive into their homes as guests for a fortnight's vacation, the children of city tenements. This was in 1887. Sixty were thus entertained. The New York Evening Post fostered the enterprise during the next four years. In 1882 the work came under the auspices of the Tribune, whose name it has since borne. (9)

New York's Charities Organization Society published a weekly journal, Charities. This appeared for many years, later under the name Survey, and later still, Survey Graphic. Early volumes of Charities included many references to Fresh Air activities. After 1905, however, the entries drop off. The same is true of other journals of the time. By the Nineteen Thirties, Fresh Air is mentioned only in connection with education.

In 1901 Charities carried an article titled "Summer Philanthropy," which included the comment, "existing fresh-air agencies which stand ready to carry women and children to the seashore or to the country for day excursions and for protracted visits actually have difficulty during a large part of the summers in finding sufficient patrons to use their resources to the full, notwithstanding the fact that their benefits are offered absolutely without money and without price."

Alternatives to fresh-air trips were cropping up. Among them were,

Opening school playgrounds in summer.

Providing kindergartens on roofs.

Providing recreation space on city piers.

Building playgrounds in public parks, and on private lots.

Providing free ice to needy families (notably through the New York Herald).

Providing sterilized milk, either free or for a penny a glass (this was pioneered by Nathan Strauss).

Establishment of "vacation schools," schools that had no books, but taught arts and crafts, drawing and design.

Throughout the early years of this century there was concern over stimulating pauperism by giving something for nothing. Walter Ufford had written that "The distinction between sentimental charity and scientific relief is not one of motive, but one of vision...Scientific charity seeks...to restore those who are dependent through no fault of their own, to a place of self-respect in the economic world."(10)

Ufford's is the voice of the professional.

Speaking for the simple Samaritan, Eugene T. Lies wrote in Charities in 1904 that "The mere contact with a form of existence that is peaceful, unrushing, undisturbed by the money-mad chase of city life is a tonic worth more than gold."

A Feeling For Nature

This is a characteristic of our culture often made evident, but seldom examined.

I see nature not as an object, but as a function.

I define nature as that segment of an individual's environment which is supportive, reliable, and rightfully there.

Environment is much easier to define; it is all that surrounds an organism.

What does a human organism find in its environment which is supportive, reliable, and rightfully there? In other words, what do humans find in their total surroundings which fulfills the function of equilibration; of making an individual feel grunted?

Humans are animals with a very long period of neoteny. It takes one of us much longer to grow up than it takes any other animal. About one quarter of our lives is devoted to preparation for independent, autonomous existence. For any growing human, the main segment of environment which meets the functional needs of support, reliability, and propriety must be other persons. From them come the essentials of food, shelter, clothing, and human companionship. Each growing human learns to select from the environment those things that are helpful, and to avoid those that are not helpful, and to avoid those that are not. Learning about the environment, and one's possible adjustments to it,

is facilitated by exploration, and by play. Early favorable experiences stay with us, sometimes at the margin of consciousness.

Some questions about environment are very hard to answer. Even the wisest adults cannot provide assurances in all cases. Unknowns and unknowables persist in all societies. To deal with these, societies have religions. Religions explain the big unknowable things. They often prescribe interpersonal behavior. In the case of monotheistic religions, each provides an interpersonal ethic for behavior.

Religious beliefs can provide an individual with equilibrative needs: support, reliability, and propriety. For a believer, religion becomes a very important part of what I have defined as nature.

Religion is a social institution, with important functions for the society which has adopted it. It answers the big questions; it has something to say about interpersonal relations, and in many cases it is the vector of a system of ethics. Nature by itself is a personal function, helping individuals. There is no interpersonal ethic in nature.

Religions give each believer a sense of belonging; a sense of identity and a sense of place in a scheme of things.

Persons in some cultures in the world, ours among them, have found in the non-human world about us just the same sense of belonging, sometimes even a sense of place in the world-wide biological continuum. Such persons find support, stability, and propriety in knowing about the major plants, the wild animals, and the landforms among which they live, and how they relate to them. All this fulfills my definition of nature. It also corresponds with our vernacular usage of the word "nature." From now on, I shall use the word nature, without quotation marks, in this vernacular sense. But my definition of the word remains the functional one.

Finding support from elements of nature seems to be characteristic of peoples originating in far northern latitudes. It is much less evident among peoples originating in tropical latitudes. These people, with undeniable logic, appear to find their support systems in other people; in such institutions as the extended family. The reasons for this distinction are not clear. LaBarre has pointed out the existence of a circumpolar culture in the far north, its traces still in evidence among the Montagnais of eastern Canada, the Finns, certain Siberian tribes, and the Ainu of northern Japan. His suggestion is that with the retreat of the last Pleistocene glacier, great grasslands extended at the foot of the ice, later occupied by woody plants. On the grasslands were great herds of ungulates, preyed upon by early bands of humans, both preyed upon by sabre-toothed tigers. In such an environment, human life would have depended upon knowledge of and respect for, at least, non-human mammalian life. LaBarre points out that two tribes originating in the far North, later moving to the Mediterranean, were the Hebrews and the Greeks.(11)

Natural forms figure in the earliest written records of our tradition, and even earlier in the bronzes of ancient China. The Greeks found beauty in living things. The Romans wrote pastoral poetry. This poetry depicted the pleasures of country life for members of a social class which did not have to herd the cattle, cultivate the soil, or shovel the manure. The pastoral poetry of eighteenth-century England served the same groups in that country at that time. In the later nineteenth century, it was the parallel groups in our

own society who implemented their pity for the suffering by making available their own amenities.

Interest in non-human living things - in nature - emerges in our society responding to the same influences which have been noted in reviving the Samaritan ethic: the Great Awakening and the Romantic Movement. The names are familiar: the Bartrams in Philadelphia, Audubon travelling up and down eastern North America, collecting for his paintings of birds and animals, Thomas Cole painting on the Hudson, and the Transcendentalists writing near Boston. Throughout the nineteenth century, Barbara Novak tells us, nature in the United States was wrapped up in the concept of God.(12) The status quo ante was God-given; living beings were God's little creatures.

Later in the nineteenth century, as railroads permitted commutation to rural homes, "the country" became an invention of the city. Peter Schmitt writes,

The pursuit of country happiness was a recognized part of the city dweller's dream life by the 1890's. Those who communed with nature at their writing desks flooded newspapers and magazines with Arcadian essays. Country life periodicals that had nothing to do with farming mushroomed overnight. Family magazines devoted regular columns and feature articles to the simple life between the city and the farm; the suburban migration was on its way to becoming a mass movement.(13)

More and more Americans convinced themselves that they were naturists, claiming closer friends among the woodchucks and the warblers than among their country neighbors, and taking as their standard the gospel of the holy earth.(14)

Bird books came in a flock after 1907, many written by Neltje Blanchan, wife of the publisher Nelson Doubleday. Peter Schmitt writes,

Nature writers developed a system of meaningful correlatives through which they could establish a descriptive rapport with their readers. The call of the Maryland Yellowthroat, the flash of the Yellow-breasted chat in a hazel thicket or the drumming of a Ruffed grouse established emotional and topographical allusions impossible a generation earlier.(15)

"Christian ornithology" gave moral interpretation to the habits of birds, Schmitt tells us. Geese stood for wanderlust, robins for domesticity, chickadees for cheerfulness, and hawks for cruelty.(16)

Nature writers supplied columns for daily papers and for many magazines. Ernest Thompson Seton accompanied his texts with beautiful art work. Charles G. D. Roberts and the Reverend William J. Long strayed a bit from objectivity in some of their tales. For this they were denounced by John Burroughs, the best-known of all the nature-writers, and excoriated by Theodore Roosevelt, who called them "nature-fakers."

At the peak of this wave of interest in natural phenomena appeared the Audubon Society, the Sierra Club, the American Forestry Association, and the American Ornithologists' Union. Garden clubs federated nationally. Most of these organizations began in the 1870's. The same years became known independently, incidentally, as the Golden Age of children's literature. Two of our subject concerns were moving in parallel.

Popular interest in nature went into decline in the 1920's, but all these national groups carried on, to be joined later by the Wilderness Society and much later, by The Nature Conservancy. The banner these groups flew up to 1920 was that of "nature-study." After 1920 it was "conservation." In the 1960's the banner proclaimed "environment."

Much of the organizational activity can be explained as a drawing-together of persons repelled by evidences of social change around them. These persons sought to preserve certain symbols of what they saw as a good life. They wanted to preserve familiar parts of their environments, parts that were supportive, friendly, and reassuring. That the process might at the same time prevent others from enjoying the same amenities was not a matter of concern. Their interest centered on objects: trees, forests, certain species of animals, uninhabited areas. It was commonplace to use the pejorative "destruction" to connote a threat of change. Many of these enthusiasts' arguments, couched in terms of economics, were soon demonstrated to be without foundation.(17)

Clarence Glacken tells us that "What is most striking in conceptions of nature, even mythological ones, is the yearning for purpose and order."(18) The sense of purpose and order in the nature-conservation-environment movement has given rise to a whole new area for evangelism. Some of this is honestly Samaritan in motive; some is merely self-serving activity. "Nature study" persists now largely outside school systems, and is represented only dimly in organized camps. Near affluent suburbs we find free-standing "nature centers," sometimes "environmental education centers," financed independently and often with only marginal connection with public education or with organized recreation. The environmental movement today has all the enthusiasm of the great reform movements of the late nineteenth century. Its banners are green, no longer lettered WCTU or VOTES FOR WOMEN. It claims allegiance to the Samaritan ethic, but its actions sometimes indicate other motives. It tends to use theology rather than the sorts of critical theory that underlie scientific advance. But the movement's existence, and the fierce loyalties it arouses, are indications of the viability, in our culture, of feelings for nature.

Three scholars, all mothers and all unfortunately recently deceased, have suggested dimensions of human response to the things of nature.

Margaret Mead wrote,

In all cultures, human beings - in order to be human - must understand the non-human. They must have some understanding of plants and animals, water and sunshine, earth, the stars, the moon, and the sun. People who have not appreciated the stars cannot really appreciate satellites: they are confused as to which is which. This need to know about

the non-human also affects what is necessary for a good neighborhood. There must be water, preferably water that moves, for moving water is one of the major experiences through which a child's experiences are amplified. There must also be earth, not merely a sandbox. There must be animals, although not necessarily large animals. A child can learn about animals as well from a fish in a pond as from buffalo on a prairie, and he can dig in a miniature garden as well as in a great field.(19)

Edith Cobb was convinced that early experience with nature is vital to the intellectual development of children. She studied the biographies of several hundred geniuses, and found that most depended for insights on very early experiences with nature. She set out her ideas in two publications, a book and an article, each titled "The ecology of imagination in childhood."(20)

Susanne Langer capped a long career in philosophy with a three-volume work, Mind: An essay on human feeling. Here she related all art to natural forms. She presented a theory of the operations of the human mind. In this natural forms express for us feelings held deeply within. She suggested that the roll of a wave, the flight of a bird, the shape of a leaf can be "forms of feeling;" things which we can see, and in which we can find expression of feelings held deeply below consciousness.(21)

We have much to learn of the proper uses of environment and of nature in education.

"Environmental education" is not a very useful tool, as it has been developed in recent years. This activity tends to deal with environment as objective fact, something whose elements are assumed to affect everyone in identical ways. It is hard to distinguish "environmental education" from science education, except in its importation of value judgements regarding public policy, and its selection of issues which reflect local environmentalists' concerns.

"Environmental education" does not use as its independent variable the setting, the needs, and the feelings of the individual learner. Rather its practitioners seek to imbue in learners certain facts mixed with values which have been selected quite independently of any academic process.

As has been noted already, any person's environment includes everything surrounding the person: other people, artifacts, ideas, and all the non-human world. By an unspoken assumption, science education and "environmental education" deal first with the non-human world, and only second, with this world's interactions with the human world.

The non-human world has a special place in the learning process of any individual. By definition, there are no human actors present. The non-human world is just there, neutral, caring not whether a person is around. This presents a special situation for the learner. Nothing in the non-human world will judge him, or make fun of him. The non-human world may frustrate an attempt to make use of some part of it, but it lies in wait for a renewed attempt, perhaps better thought through. The non-human world is deaf to begging, to assertions of status, and to claims of justice. It responds to actions by its own rules, many of which can be learned. It helps a lot to have had an experienced human

teacher before making one's own advance upon the non-human world, but many learners are reluctant to have any other human anywhere around.

Once its rules are learned, one can profit from the non-human world: one can find food, and water, and shelter. In fact, if one knows how, one often can be very comfortable in the non-human world, for a while, if nobody interferes, and until loneliness sets in. Achieving personal mastery of an impersonal world can provide a great boost to self-confidence. Learning what can follow an understanding of the rules may actually lead to an interest in the natural sciences. These fields seek an understanding of the operating principles of a world that is independent of humans.

Nature is that part of anyone's environment which is perceived to be non-human, supportive, reliable, and rightfully there. Nature then includes green grass and trees, birds and pets, clean running water and pleasant vistas. Nature does not include cockroaches, pneumococci, mosquitoes, green molds, or the herpes virus. Nature does not include any life-form that one sees as threatening, regardless of its frequency of occurrence in an outdoor setting. Thus grizzly bears, poisonous snakes, and rabid bats are beyond the pale for most people. These things exist in environment, not in a person's natural world. Nature in our vernacular is determined not by logical categories of things, but by positive feelings of individuals.

Nature offers individuals at least three areas of satisfaction.

Nature offers forms of life with which we can sympathize. By definition these are not human lives, and they are not threatening.

With most of these lives some form of reciprocity can be visualized. Houseplants, garden crops, and pets respond to our care. Less controllable lives require a bit more imagination.

Beautiful places make us feel good when we think about them; we try to preserve them in response. The same goes for whales, Lake Erie; for some persons the oceans. The more imaginative of us can say that the beloved segment of the natural world speaks to them, as an Oppenheimer said of the diamonds mined, cut, and marketed by his family business in the Union of South Africa.

Finally, the set of lives perceived in nature has an existence unlimited in time. They belong; they have been there for years and years, and if saved from depredations of humans, will go on indefinitely. Through identification with these lives in the non-human world one can feel in contact with infinity. (22)

Nature offers an avenue to self-assurance quite other than that of coping with non-human environment. Here we have left the realm of the sciences, and have entered the realm of the humanities.

Feelings for nature invite expression. The obvious channels are writing (prose or poetry), drawing and painting, sculpture and carving, music and the dance. Any form can be a means of recording one's finding of a positive resonance in nature.

The best teachers are those who provide a setting in which learners make their own discoveries. We cannot predict, ordinarily, which student will respond to what setting. We can try to expose every student to every setting - which was the rationale for the school-camping movement of recent memory.

For some students, inhibitions to learning will fall away in natural environments. Learning is essentially self-knowledge. Gains achieved in natural settings transfer readily to other settings. The self-confidence gained is personal, it does not stay behind in the woods with one's footprints.

Persons in the western world over the last couple of centuries have been influenced by the roughly coterminous idea-streams of the Samaritan ethic and a feeling for nature. At times these have merged, as in the Fresh Air movement. Concern with saving youth may be much less culture-bound in worldwide terms, but in our history it becomes apparent only after the Samaritan ethic has been established.

Saving The Youth

Throughout the nineteenth century in England propriety was in flower. Formality was everywhere; social distinctions were sharp, and were observed carefully. All these values we associate with the long reign of Queen Victoria. Proper behavior, status, and nature all marched to the same drummer. In the days of the Old Queen, said the pukka sahibs in India after the century had come to an end, the monsoon was never late.

Under this heavy crust of social formality, however, the evangelical values of religious reform were spreading among the middle classes. This class was slowly achieving a measure of wealth with the industrialization of the nation, and of power following the great Parliamentary reforms of the Eighteen Thirties.

Americans at this time took their cultural leads from the British. There was an upper crust which did what it could to act like British royalty, though subject always to the heavily moral influence of the American middle class. Fashions in hats for ladies and formal clothing for gentlemen swept across the Atlantic to be adopted quickly by the wealthy in East Coast American cities. New values, and institutions to implement them that flourished first in England, were transplanted quickly to members of the American middle class, largely in the same cities.

The American middle classes, however, feared urban living. They were concerned over the threats of diseases that were endemic in all urban areas, particularly in summertime. They were concerned over urban crime and violence, always handmaidens of rapid social change. They were concerned over preserving whatever status they had achieved for themselves.

Country life was seen as the model of moral and healthy stimuli. People who had always lived in the country saw the city as a den of vice. This view was shared by small-town dwellers, and by many in the urban middle classes. When members of the middle classes moved to the suburbs, however, they did not mingle freely with the neighbors who were the original residents. They sought to define the social differences they perceived. One of their inventions was the country club. The literature of the later nineteenth century is replete with the comments of middle-class settlers about the agrarians they found as neighbors. David Macleod writes,

The impression of contemporaries was that the native-stock middle class sought refuge by retreating to "little islands of propriety." The early YMCA's were just such islands, offering Protestant religiosity and sheltered sociability to young white-collar workers.(23)

The objective of saving middle-class youth was "character-building." Character was defined not as we might today: ego-strength in an autonomous and acculturated personality. Character was measured rather by conformity to standards of behavior. Macleod writes,

Social tensions fanned middle-class zeal to strengthen the ramparts. To nervous newspaper readers of that class, the 1870's, the 1880's and the 1890's were decades of unprecedented strife, as the new ethic of American life transformed the working class into a faceless, shadowy menace: sitting in one's parlor, one read of violent deeds a thousand miles away.(24)

Among the institutions that arose to satisfy the needs of a concerned middle class, out to remedy wrongs through mass action, were "temperance orders." The most famous of these was the Cold Water Army. This group marched in the early 1840's. After the Civil War appeared "Boys' Brigades." Of these Macleod writes,

An early recourse along those lines was military drill. Leaders in the 1890's used it to keep boys busy the way a later generation fell back on basketball; if such men ran out of ideas, they simply marched the boys around the hall. But boys' cadet corps were more than an easy expedient: they were both the stunted descendants of generations of volunteer drill companies and the immediate offspring of rising religious and political militancy among the middle classes.(25)

To the rescue of a threatened sanity came the YMCA, and later the Boy Scouts. These organizations effectively pre-empted the field of saving middle-class boys from their social environments. Each organization later developed camping as a subsidiary activity: the YMCA in the 1880's; the Boy Scouts after 1910.

By the nineteen twenties the idea of character development was being extended to young persons of all social backgrounds, led by the settlement houses and by the early camping projects for underprivileged children.(26)

The very first camp - for boys, of course - was inspired by the Civil War. Frederick William Gunn, founder of the Gunnery School in Washington, Connecticut, was responding to the enthusiasm of his students. His daughter wrote years later,

When the Civil War began, the boys were eager to be soldiers, to march and especially to sleep out in tents. They were given opportunity to roll up in blankets and sleep outdoors on the ground, and sometimes the

whole school would camp for a night or two in this way at a lovely lake nearby. In the summer of 1861, Mr. and Mrs. Gunn took the whole school on a hike, or gipsy trip, as it was called, about four miles to Milford, on the Sound, near New Haven...Camp was established at Welch's Point and named Camp Comfort. Here two happy weeks were spent boating, sailing, fishing and tramping. This proved such a helpful and delightful experience that Mr. Gunn repeated it in the years of 1863 and 1865...

Frederick William Gunn carried on a series of successful camps for boys from the summer of 1861 to that of 1879. The number of campers increased from sixty the first year to one hundred or more in the last years. This camping was part of the school regime, and not an organized camp for the purpose of money-making.(27)

School camping was in at the beginning. It has not had clear sailing since. In 1876, Dr. Joseph Trimble Rothrock, a practicing physician of Wilkes-Barre, Pennsylvania, started "The North Mountain School of Physical Culture." He wrote,

I had the happy idea of taking weakly boys in summer out into camp life in the woods and under competent instruction, mingling exercises and study, so that pursuit of health could be combined with acquisition of practical knowledge outside the usual academic lines.(28)

Camps were common by 1915.

In the early years, nature activities were important: woodcraft skills, and analogies with Indian and frontier living. Dan Beard entered camping in 1912 as Director of the School of Woodcraft at Culver. In 1916 he started his own "outdoor school" near Hawley, Pennsylvania. In the same years, Ernest Thompson Seton was teaching at Camp Ahmek, at Canoe Lake, Ontario, Canada. This camp is the centerpiece of the best statement of the philosophy of camping of the times: Dimock and Hendry's Camping and character, published in 1929.(29)

Beard and Seton each were taken on by the burgeoning Boy Scout camping program. Dan Beard designed the Scout uniform. The Scout Handbook was based on Seton's Birch bark roll. Each man was shunted aside by the administrative staff of the Scouts. Seton resigned; Beard stayed on in the nominal role of Chief Scout.

In 1911, Seton's wife helped Luther Gulick and his wife start the Camp Fire Girls.

In 1912, Juliette Low started the Girl Scouts, in Savannah, Georgia.(30)

Organized camps as a social institution developed not as charities, but as a device through which middle- and upper-class parents could protect their children from the temptations of their reasonably comfortable lives. It was a coincidence, perhaps, that camps developed at a time of great interest in nature. In any event, other objectives soon took precedence. Some of these were:

Health. First on the assumption that city air is a vector of disease, second that the country offers not only clean air and freedom from communicable disease but a clean moral climate.

Character-building. Early camp supporters feared freedom. Character was to be induced through unremitting control by reasonable adults. Boys were the first targets for this treatment; girls came later. Religious emphasis was taken for granted, this at first almost wholly Protestant. Catholic organized camping began in the 1920's.

Education is a word used by many persons for their own purposes. The definition which seems most useful is "enhancement of the realm of the possible." So defined, education can be the envelope objective for any camp. But educators have not rushed into the field. In the nineteen thirties there began a movement for using camps in education. The leaders included L.B. Sharp, of whom more later. "School camping" died out after a decade or two of desultory mention in the journals. This is unfortunate, because camping offered an alternative to the tight traditions of the schools of the times. William H. Kirkpatrick wrote in his introduction to the Dimock and Hendry volume,

In a former day, it was both heresy and treason to question the existing social outlook and arrangement.

Unquestionably authority supported the status quo. By a natural extension all existing customs and standards were ipso facto authoritative...

Everything about the school was authoritative, as befitted the prevailing attitude in church, state, and family. The curriculum, of course, was fixed in advance and handed down from above. The very act of learning was acceptance of authority. Obedience was the chief virtue, constitutive, in fact, of all others. Certainties alone made up the curriculum; no reference could be made to doubt, to doubtful situations, or to uncertain outcomes. The only uncertainty was whether the learner would acquire the results known in advance to the teachers.(31)

Kirkpatrick, Dimock, Hendry, and L.B. Sharp were all excited by the educationally revolutionary ideas of John Dewey.

Training is a function often misfiled under education. Training is the induction of a special skill, often a measurable one. A camp offers a low-cost setting for the processes involved in transmitting a skill. We have now camps for learning French, for programming computers, for football skills, and according to Michael Hinds in The New York Times, for astronomy, acting, ballet, oceanography, psychology, rocketry, "or taking expertly guided tours through the landscapes, cultures, and peoples of America."

Indoctrination is a function for which a camp setting has been found useful, most recently in eastern Asia for "political re-education." Persons may assemble voluntarily to share a common experience, as in the church-related "camp meetings" of the American

evangelical tradition, or they may be assembled for the purposes of persons in control. In either case a "camp" is an inexpensive installation, the real estate is cheap, life-support systems can be Spartan, and distractions kept minimal.

In its sole reference to organized camping as we know it, the Survey Graphic reported in 1936,

Approximately two million boys and girls attended organized camps last year. This vast industry which grew out of the scouting movement has assumed extraordinary proportions not only in size but in educational significance. The Army and pioneer tradition inherited by children's summer camps carried the regimentation of the public schools into the land of vacation. No two children being alike, the fresh air, plain food, and freedom from home would often accomplish what a regimented program of activities failed to do. What it did not always accomplish, however, was to develop the personality of the individual child by utilizing sound psychological principles. To do this requires a greater depth of maturity and knowledge than high-school counselors alone or college athletes usually possess.

The summer camp is not as rigid in its pattern as the public school. It is willing to change and move with our changing times. The depression has proven that smaller groups are more desirable than large numbers regimented through sheer necessity. The small camp has come into its own and large ones have divided their enrollments into small units. Here the problem becomes one of fitting the camp to the needs of the child, rather than the reverse.(33)

The final paragraph of this quotation could have credited L. B. Sharp with spearheading the change reported.

These were the influences that shaped what we know today as Trail Blazer Camps. Suffusing all is care for children, interest in nature, and the Samaritan ethic.

Chapter 1

In the beginning

In 1845 a genteel young man named John Ames Mitchell entered this world. He proceeded through Exeter and Harvard. He demonstrated skills in drawing. He studied architecture in Boston and at the Beaux Arts in Paris, then settled down as an illustrator in New York City in 1880.(34)

This young gentleman had some private means, which is helpful, and a lively sense of humor, which is priceless. He sought some device to enable artists he knew to get their work better known. A technique just perfected favored the printing of line drawings. On January 4, 1883, John Mitchell brought out the first issue of a new journal, Life, aided by a \$10,000 legacy and the editorial talents of Edward Martin. Life was a sixteen-page weekly of art and comment, light and humorous. Among the artists whose work Mitchell published was Charles Dana Gibson.

The line drawings that Life printed stand as a model of the art to this day. They were printed as cartoons, intended to be funny in themselves or to poke fun at someone or something. Usually a brief legend was printed under the drawing. Readers were expected to recognize likenesses of individuals being spoofed. The humor involved escapes many of us in the present, but no matter. The illustrations in Life were sitcoms of the day. Among the items that called for comment in early issues were the political posturings of retired Civil War generals, General Miles' campaign against Geronimo and his Apaches, and always, political corruption. Politicians were said to fear Life's cartoons more than its editorial content.

Mitchell was a strong, personal editor of Life. He kept his finger in until his death in 1918. Using humor as his weapon, he gave full rein to his opinions. He detested modern medicine, vivisection, and corrupt politicians. He loved dogs, and children. Near the end of his days he started a fund for French orphans of the first World War.

On August 11, 1887, the following notice appeared in Life:

Three dollars will send a child to
the country for a fortnight

The above fact is respectfully submitted to the readers of Life, who, we venture to hope will find therein a timely hint to place their spare dollars where they will do the most good. This summer has been barely endurable even to those who have been fortunate enough to reach cooler climes. Consider how much harder it has been in the city, where there is no shade, no breeze, no cooling stream, and where, after the sun has mercifully sunk in the heavens, the

pavements and stone walls of the houses remain hot through the night, literally carrying death to those who, because of their poverty, are compelled to remain in town the summer through. Three dollars is a small sum to many of our readers, but to the poor, sweltering, dying child it is more than all!

Subscriptions to any amount will be received at this office, 28 West 23rd Street, and will promptly be forwarded to the Committee in charge of that most noble and popular charity, the Fresh Air Fund.

A week later a donor list was printed. Seventy-five dollars had been collected, and twenty-five children were reported to have been sent off for two weeks in the country.

Weekly reports of the names of contributors, and of their contributions, became a fixture of Life for summer months. Frequently a nudging comment was added, such as "We beg to inform our readers that we are very much like Oliver Twist. We are asking for more."

In September, 1887, Mitchell reported that \$800.00 had been raised in six weeks, enabling two hundred sixty-six and two-thirds children to have a fortnight in the country. "We think a grand total in every sense of the term," Mitchell wrote.

In June, 1888, Mitchell wrote proudly in his magazine,

Last year the readers of Life enabled more than three hundred and twenty poor children to enjoy a two weeks' outing in the country. Our subscription did not begin until near the middle of August, and during the coming season we hope, by commencing earlier, to accomplish more.

There are portions of this city swarming with little beings to whom a breath of country air is of inestimable benefit, physically and morally. Three of your dollars, dear reader, will enable one of those children to spend a fortnight amid the trees and flowers of which they know so little.

To most of the children it is simply a revelation, it is an experience in a fresher, purer world of which they had no previous conception, and which for years to come, will remain a spot of sunshine in their lives of want and misery. The moral and mental benefits are by no means the least. Three dollars will do it!

In the earliest years administration was in the hands of The New York Tribune's Fresh Air Fund. Walter Shepard Ufford wrote in his 1895 study,

Life's Fresh Air Fund. - One of the striking illustrations of the debt of Fresh Air charity to the press is the persistent and successful efforts of Life. For almost a decade, this weekly has undertaken to secure the wherewithal to send poor children to the country for a fortnight's vacation. In number

of days' outings provided, it stands fourth in our list of the general Fresh Air societies of the city.

For two years, the Fund maintained what it called "Life's village" at Eatontown, N. J. The settlement consisted of cottages, each presided over by a housemother. In 1891, an estate of fourteen acres was leased at Branchville, in the town of Ridgefield, Conn. Here "Life's Farm" was established. About 1,150 children are entertained at Branchville in the season. Up to 1894, Life also boarded in the country hundreds of children whom it could not accommodate at its own Home.

The management of the Fund is in the same hands as that of the Tribune. In fact, Mr. Parsons provides free transportation for Life's beneficiaries, from the same Tribune Fresh Air Fund.(35)

Another report states that Mitchell sent two hundred fifty children to a ten-acre estate donated by Edwin Gilbert in Branchville.

Ufford tells us that Reverend Parsons had obtained a rail pass for himself, and half-fares for his clients. In 1895, Ufford tells us, Life's farm colony entertained 1,180 children at a total expense of \$3,935.79, or a per capita cost of \$4.33 for the two-weeks' stay, this excluding cost of transportation.

In the summer of 1893 Life published a photograph of children arriving at camp, walking from the railroad station, baggage in hand. A long double line of children extends into the distance. Later that same summer Life quoted the Danbury Evening News, "Life's home at Branchville is a most pleasant place..." Two hundred or more children were received every two weeks, the paper reported. H. A. Parsons was in charge, with eight caretakers and eight servants. The year before twelve hundred children had been cared for, from the last week in June to the second week of September.

Fattening up the children was a perennial goal. In 1893, Life reported, children were being encouraged to sit up straight at the table, so they could hold more.

1905 was a bad year. All Fresh Air homes suffered, Life reported. The summer was cold, and donors were not moved by pleas for sending children out of the hot city. The season had a deficit, of ten dollars, eleven cents. A Mr. Mohr was in charge. In 1906 Life commented that "The freshening up and fattening of two hundred poor children from the city every fortnight is not accomplished without some expense."

On March 12, 1906, "Life's Fresh Air Fund" was incorporated in New York City. Directors of the corporation were John A. Mitchell, Andrew Miller, and James S. Metcalfe. Samuel H. Ordway and Otto C. Weirum, Jr. signed also as incorporators. On April 11, 1906, the incorporation was approved by the New York State Board of Charities. Objectives of the new corporation were,

to promote the physical, mental, and moral improvement and welfare of children and other persons, to provide for them, free of charge, transportation to and from and care and maintenance in the country or out of their usual surroundings, and for these purposes to solicit and receive

contributions, gifts, bequests and devises, and to hold real and personal property, with the power to acquire, distribute and dispose of the same by purchase, lease, mortgage or otherwise for these and similar charitable, benevolent and philanthropic purposes.(36)

Operations were to be in the states of New York, New Jersey, and Connecticut. The principal offices were to be in New York City.

Through 1912, Life reported happily, in twenty-six years of operation Life's Fresh Air Fund spent \$139,304.44, and "has given a fortnight in the country to 34,748 poor city children." Support was entirely from bequests and voluntary contributions.

Chapter 2

From Fresh Air to Education

In 1923 Life's Fresh Air Farm in Branchville, Connecticut, was changed to a girls' camp. In that year Mr. and Mrs. Nicholas Brady gave the organization one hundred acres of land at Pottersville, New Jersey. This became Life's Camp Raritan, for boys.

In 1925 Lloyd Burgess Sharp was appointed Executive Director of Life Camps. Sharp appointed as Director of the Girls' Camp Hassie I. Sexson.

Miss Sexson apparently did social work in New York City while camp was not in session, and in the process had opportunities to interview other workers and some of the agencies in New York City that sent children to Life Camps. The inference can be drawn that Mr. Sharp and she had stepped into a situation in need of reform. On February 16, 1926, Miss Sexson reported,

On Feb 15 while making home calls in the Chelsea clinic district I happened to run across a Miss Viola Biaker who apparently was doing the same kind of work as I was. After seeing her three times we stopped to compare notes and I found she was working thru the public school on the coal strike. I told her what I was doing and she immediately proceeded to tell me her experience with "Life Farm." She had formerly been a nurse at the Chelsea clinic and her experience with the Farm had been thru this organization. It was in the summer of 1923 or 1924 I am not sure which that she said she sent 96 children to Branchville. The following are some quotations taken from our conference:

"I was sending there undernourished children and you can go to the clinic now and see that every one of that bunch but two or three came back having lost weight. No wonder for all they gave them was oatmeal for breakfast, soup for dinner and a glass of milk and some bread for supper.

"They came back filthy dirty. Those who wanted to go in the water had had that much of a bath but those who were afraid of the water, and that was a good number, had not seen water for washing while they were there or at least their looks did not show it. We saw to it that they all had new pajama suits to sleep in and not a one of them were used. You could not find a one of them that would go back to that place again. The teachers even treated them mean at times. When they returned to the station they looked so dreadful that a taxi driver out of pity stopped and asked me where I was taking that pitiful bunch of kiddies and he took their baggage and hauled it to the clinic for them."

After Miss Biaker had told the condition as was, I tried to tell her what we were trying to do. In the midst of my explanation she came back

at me with the following remark: "According to the columns of the Magazine they have always had that." At the end of the conversation she said, "Well, that all sounds wonderful but I would almost have to see the place to believe that such a change could come over the place in a year's time." I told her that I expected to be in camp next summer and gave her a cordial invitation to come see for herself."

Similar negative reports about the children's experiences at Life Camps came from staff members at Stuyvesant House, Lenox Hill House, and Metropolitan Hospital.

After a year of the new administration Lenox Hill House told Miss Sexson a different story,

They said their children came home last year so very happy, well, and enthusiastic that they wanted just as many places as they could get

The workers all commended very highly the work being done and the difference in the attitude of the children now and what it was in former years. Before they could scarcely get a child to go back a second summer but now they are most anxious.

A worker at Bellevue Hospital told Miss Sexson,

The other incident was in connection with a camp up in Maine that Madeline was sent to the year before. The camp is run by a millionaire and has everything one could desire. They send 25 girls there every summer. On talking to Madeline she told Mrs. Mason she would lots rather go back to Life Camp this summer than up there because she had more fun and the people were all nicer to her.

At Postgraduate Hospital a worker told Miss Sexson,

Well, you are giving these kiddies some ideas to carry back to the city and are treating them like they are human and not just slum children.

The Red Cross told Miss Sexson that

Our camp and the Tribune are the only (Fresh Air camps) they send to and (they) will not send to the Tribune any more. (The worker) on the other hand was delighted with our camp and felt that the kiddies got much that would help them in their homes.

At Beekman Street Hospital, Miss Sexson reported,

Miss Campbell could scarcely wait to tell me how very much they did appreciate the work of our camp last summer and how very anxious all their kiddies were to go back to camp this summer...She said their children are asking every day if they are going to get to go back to Life Camps. She is very anxious that they all be taken back.

And at New York Hospital,

Miss Josephi said we were really giving more than most pay camps and that she would lots rather send to us than (to) most camps she knew.

Data on sending agencies in 1925 are not at hand. In 1931, however, Life Camps took children from nine hospitals, eight settlement houses, eleven other private agencies, and two public agencies.

In her visits, Miss Sexson inquired of each agency how it selected the children it sent to camp, how much was known of each child, and whether there was follow-up. Settlement houses and social agencies came off rather well. Hospitals sent children known to them through their own or their parents' visits to clinics. Hospital social service was becoming established, but follow-ups lagged behind those of other agencies.

Life Camps were free for all children admitted. This was an issue for many of the social workers interviewed. Most believed that a child should pay something, even if the sending agency had to dig down into its own funds to meet the requirement. This was considered necessary for the child's "education." Years earlier, the justification of a charge, however nominal, had been to avoid "pauperization;" to avoid letting the child think something could be obtained free.

Life Camps had a requirement that each girl come with bloomers, middie, and sneakers, amounting to a uniform. This does not seem to have been an obstacle; the clothes could be worn in the city afterward.

Reference was made often to the two-week camp experience as a "vacation" for the child, though rather by the urban social worker than by Miss Sexson.

Miss Sexson referred in her conversations to "modern educational problems" and to "our new point of view." She did not spell these out in the records that have come down to us. She referred once to L. B. Sharp's efforts to rally organizations to act so "The Tribune will have to come around."

In the early years of celebration of the camp in the columns of Life, much was made of the good food provided the children in great quantity. Among other things emphasized were all the pork chops a youngster could stuff down. This caused trouble with sending agencies that were Jewish. A worker at United Hebrew Charities asked particularly about the use of pork. Miss Sexson reported that she "told her we did use it and she did not seem to like it but I made her thoroughly understand that we would continue and she admitted that they had no right not to."

In 1930 Martin J. Peeley became Director of Camp Raritan for boy in Pottersville, N. J. In 1931 Lois Goodrich was hired as "scouting counselor" at the girls' camp in Branchville, Conn. In 1933 she became Assistant Director, and in 1934 Director of the girls' camp. One of her early acts was to buy from a local farmer some old covered wagons, for five dollars apiece.

L. B. Sharp

A few individuals in Trail Blazers' history stand out as giants. They deserve particular treatment. The first is Lloyd Burgess Sharp.

Sharp was born in 1895. He graduated from high school in Carbondale, Kansas, and from Kansas State Teachers College in Emporia. He was commissioned an officer in the Navy in World War I. For several years he was a community organizer on the field staff of the National Recreation Association. After becoming Executive Director of Life Camps in 1925 he earned his master's degree (1927) and his Ph.D. (1929) from Teachers College, Columbia University, in New York City. He taught at Horace Mann School and at Teachers College, both at Columbia University, and for four years in the School of Education at the University of Chicago. He lectured in education at the School of Education of New York University, and served as a consultant in camping to the New York City schools, and to the United States Office of Education.

Sharp's doctoral dissertation, Education and the summer camp, published in 1930, was in his own words "the first dissertation in the field of Camping Education which has pointed the direction of camping as an integral part of the school curriculum program."

In a 1935 article (37) Sharp proudly quoted Goodwin Watson, who said

Many far-sighted Boards of Education will soon be acquiring camp sites on lakes, in mountains, and other beautiful spots, and some day a city without its camps will be considered as negligent as a city without public schools.

In the same article Sharp quoted Dr. Harold G. Campbell, Superintendent of Schools in New York City,

From the beginning it has been the dream of educators to conduct the training of youth amid natural surroundings. The way of nature is the way of life, and since the purpose of education is to teach children how to live, the ideal school is the school that is closest to nature.

Sharp went on, in the tradition of John Dewey,

Education is living, it is life itself, and not merely preparation for life, therefore, it is not sufficient in any phase of life to teach abstractions. It is not possible for one to grasp the full import of a fact or situation until he himself has experienced it...one has to see and feel, and become a part of a happening in order to understand its full significance. Where personality changes take place as a result of one or more desirable experiences, we call this education. Camping, therefore, represents more completely than anything I know, the Experience Method of learning.

The national value of appreciation of nature was being forced into place between the Samaritan ethic and concern for development of youth.

"A camper spends more time at camp in two months during his waking hours than he spends in the public school during an entire school year," Sharp pointed out in this article. "Because camps provide unbroken supervision, and children find their interest sustained in challenging activities at camp, camping can actually decrease crime," Sharp wrote.

The penultimate paragraph of this polemical article is

To acquire the love of the outdoors, the ability to live safely and happily in the open, the understanding of plant and animal life, and a profound appreciation of beauty and the phenomenon of natural surrounding is, basically, education.

Implicitly, Sharp thought of school camping organized as he had rearranged Life Camps in 1928. The key was decentralization: campers divided into small groups, each with its own two counselors, each group living apart in the woods. Activities for the whole camp at once were minimized. There were no pre-planned programs, no bugle calls, no whistles. Each group made its own adjustments to living, cooking, and keeping clean in its woodsy environment. The process of living in the outdoor environment was the program. Freedom, autonomy, and ever-present supportive supervision were the watchwords. Sharp sought to persuade educators across the nation to adopt camping according to his model, and to make it available to all students. He did his best; he became recognized as a national leader, but his dream was not to come true.

As war threatened in 1939, Sharp wrote of the manner in which camping promotes democracy.(38) He complained of the manner in which many camps still emulated the pattern of Frederick Gunn's camp during the Civil War: bugles, centralization, straight rows of tents, reveille, and organized sports. The city was exported to the country, he said. For the standard fare of camp activities Sharp urged "camptivities," those things that must be done to cope successfully with life in a natural environment. Deciding what must be done, and then carrying it out, can be fun, Sharp said.

Shortly after the United States entered World War II, Sharp was ready with advice to the American Camping Association on how best to help the war effort. He wrote,

War is awful, but if it takes bombs, or the threat of bombs, to drive people to the woods, there can be at least some value in the present emergency. Let us capitalize on it. Let us make sure that we do not drive or scare people to the woods to avoid danger, but let us present an adventurous and interesting program and have a reason for going, and not follow a program of huddling them together in the country waiting for the noise to cease.(39)

Earlier that year Sharp had prepared a plan for taking ten thousand city children to the country for the duration of the war, and to live according to his decentralized plan.

When victory appeared a possibility, Sharp was writing in Educational Forum of the postwar role of camping, which he said

emphasizes vigorously, and rightly so, man's relationship to earth and his dependence upon the products from the earth. Gardening , farming, and other actual work is now a patriotic service, and not thought of as mere work alone...We need not stretch our imagination far to see in this new direction of education a sensible and practical program for a new type of community education for American youth in a world of peace.(40)

L. B. Sharp provided underprivileged children with much more than fresh air and pork chops. He brought the middle-class objective of "character-building" to the camp setting, and drew heavily on his own feeling of enthusiasm for the non-human environment. He set out to use the non-human world as a tool in personality development, through education. This was the sea change that he set in motion in 1925. He wrote in 1934,

There are those of us who feel that the opportunity afforded by the camp to satisfy the wanderlust, the spirit of roaming and exploring, the spirit of discovery, the instinctive desire to be primitive, the need to get back to the soil, to know and appreciate nature in all her beauty and hazards, is as important and has in it far greater benefits than much of that which is now being taught in school and much of school time could well be given to it.(41)

Chapter 3

From Life to LIFE

L. B. Sharp had been Director of Life Camps for eleven years when in 1936 the old humor magazine Life came to an end. The assets were purchased by the publishers of the news weekly, Time. The purchasers planned a new weekly journal illustrated with photographs, and sought the name, the subscription list, and the goodwill of the older magazine. The new magazine would carry the old name in a new logo, LIFE.

Years later (May 13, 1948) Dorothy Burns, a Time, Inc. staffer, recounted what happened,

Soon after Time, Inc. purchased the old comic magazine Life in order to use its name for the new picture magazine, C. D. Jackson received a telephone call from our lawyers asking what Time, Inc. intended to do with the camps. When he said "What camps?" he was told that with the old Life, Time, Inc. had purchased two camps for underprivileged children. After many conferences with agencies, social workers, and the person who had been the largest contributor for many years, the officers of the company became so moved by the plight of underprivileged kids, they felt that they had no choice but that the camps must be continued.

My first job was to interview all the heads of the agencies who had been sending the children to the camps to really get the true opinion of the camps - and all I got was such praise for the wonderful work that it was decided to continue the camps and to greatly expand them.

Dr. L. B. Sharp who had been directing the camps in the summer and teaching in the winter was then asked to be on a year-round basis and it was planned to do camping throughout the winter. This idea was really C. D.'s pet baby and he still follows it with great interest.

L. B. Sharp submitted a budget request for 1937 to his new employers. The preface stated his principles of how the camps should be run.

1. Purpose of spending money

We should so spend our money that the most and best changed behavior will accrue to each individual child who comes to us. We are concerned with the quality of result and in building a well-rounded personality.

In working to develop leadership among these needy youngsters who do not have much of a chance, we can make a distinct contribution to

better citizenship and to a better technique and procedure for developing the same.

"Charity" may be a motive for giving money, but securing educational results should be our motive for spending it. If contributors can be shown this point of view, I believe their generosity will be increased.

We must have the conviction that the camping program at its best is a powerful force in bringing about these desired results.

2. Staff

Very often people do not realize that a carefully selected, well-trained staff professionally interested in their work, is a prime essential in securing the desired results...

3. Food

Our policy in feeding campers is based upon the best current scientific knowledge in nutrition...Concerning the cost of feeding, our policy is first to meet the nutritional needs of our campers, and then do it as economically as prices and conditions permit.

4. Care of property

Camp property should be that which is best suited for real camping and kept in the safest and best condition at all times...

5. Winter activities

It is clear that our program should be extended to year round effort. This item heretofore has not definitely been placed in the budget. Considerable activity has been carried on, however, for a good many years on a volunteer basis. The work has been supported in recent years chiefly by special gifts from Miss Paschal, and the volunteer help of many counselors.

Miss Paschal has this year given us \$1,000.00 to spend as we deem advisable. Most of this amount was intended for girls' work. Miss Paschal has also given a special scholarship to Miss Lois Goodrich, Director of our Girl's Camp, for graduate study this winter at Teachers College. This makes it possible for Miss Goodrich to give considerable time to the supervision of the girls' winter activities...

6. New Camp

If it is possible to secure the Palmer property, it would be a new camp for about thirty-six boys, and could be set up and operated this year, at a cost of about \$12,000.00.

7. Other Units

We have under consideration a new covered wagon unit for the boys' camp and a similar unit for the girls' camp.

There is also projected a unit in each camp devoted to the development of camp leadership of specially qualified campers and counselors in training. Obviously this plan is a practical step in future expansion of our efforts at the camps and in the city.

This preface contains the seeds of future developments: a year-round program, leadership training, and the development of Camp Pole Bridge. This was a site on a farm near Hill Road, Westfall Township, Pennsylvania, on the Delaware River just opposite the city of Port Jervis, New York. A boys' camp had been operated here for several years by members of the Palmer family who had grown up on the land.

Marion Paschal was secretary to Doris Duke.

Sharp's first budget submitted to the camps' new sponsors included data for the last years under the old sponsorship, 1935 and 1936. Total cash flow had been a bit over thirty thousand dollars for each year. Endowment income added five thousand, and for each year, a special gift listed as from Miss Paschal amounted to twelve thousand dollars. The budget estimate for 1937, the first under the new sponsors, was for forty-two thousand dollars. Sharp emphasized needs for improving the boys' infirmary, kitchen, and food storeroom. Food cost per person in 1936 was under forty-two cents per day.

LIFE announced its camps in its pages. The Circulation Department solicited contributions from subscribers by direct mail. Appeals were mailed also to the contributors on old Life magazine lists. LIFE paid all administrative expenses of these appeals; all money contributed was used for the camping program. The cost of two weeks in camp for a city child was fourteen dollars. 1,129 contributors responded in 1936, and 1,637 in 1937. The average contribution in 1937 was \$10.34. Life's Fresh Air Fund was formally renamed Life Camps, Inc. on February 21, 1937.

LIFE ran a picture story on its camps on June 21, 1937, and a feature on August 16, 1937, with photographs by Alfred Eisenstaedt. Two more features appeared in 1938. Eighty-one percent of the 1938 donors gave again in 1939; the average gift was over eleven dollars. Twenty-five family welfare agencies were sending campers to LIFE camps.

Time, Inc. contributed \$25,000 yearly through 1942, then \$30,000 yearly through 1950, when its support ceased.

In 1937 Life Camps took over operation of the Palmer Family's camp Pole Bridge. William Palmer was a member of the Life Camps board. The camp was used for older boys. Martin Feely moved over as Director, from Camp Raritan in Pottersville, N. J. W. L. Gunn succeeded Feely as director of Camp Raritan.

Through the summer of 1937 campers came for two weeks each, in the old Fresh Air pattern. Starting in 1938, the standard camping period became four weeks. Starting in 1939 Lois Goodrich and W. L. Gunn went on year-round appointments, and "winter camping really began," Dorothy Burns tells us.

L. B. Sharp presented his philosophy in a speech broadcast over Radio Station WEAJ (later WRCA and still later, WNBC) in June, 1937. The following is excerpted from his script,

You cannot determine a child's total character, by some sort of mental plugging as you would plug a watermelon to see if it is ripe. It requires a total knowledge of the camper, his physical being, his mental being, and the total relationships of his home, friends, and his community environment. You need to know so much about him that you can foretell with almost unerring certainty what his responses will be in almost any given situation. A camp counselor needs to be a most discerning student of campers and have a deep professional interest in his work if desired character outgrowths are to follow as a result of his efforts. The job of the counselor is to guide and direct camping situations that the behavior of each camper will be increasingly better and better...

The success of our camps depends to a very large extent upon the type of program and method of organization. After many years of organizational work with camps, I have come to feel that considerable change is needed in camp organization. There is too much artificiality in our camp programs. Too often we take leave from the city, bag and baggage including activities, games and various paraphernalia, place them out in the woods, continue using the city equipment more or less in the same city way and call it camping...

The method of camping it has been my pleasure to work out in Life Camps in recent years is known as the Camptivity Procedure. We have found that personality growth and development comes faster and more permanently with this procedure. This program is made up of small groups of seven campers and a counselor and his assistant living and exploring by themselves. The chief goals of the Camptivity Procedure are Adventure, Discovery, and Exploration.

Sharp is a long way beyond the original mission of fresh air and nourishing food for little waifs of timid immigrant parents. His aim is to develop potentials in young persons who otherwise would have little chance. He wants to do this using the resources of a natural setting. He recognizes that his clientele consists of streetwise kids accustomed to an urban environment. Finally, he recognizes that individuals capable of contributing as counselors in this setting must be capable of giving of themselves; often under very trying conditions, in the best tradition of the Samaritan ethic.

Fifty years ago L. B. Sharp laid the framework of what came to be known as Trail Blazer Camps.

Sharp's ambitions went beyond using outdoor resources in developing potentials in a few hundred underprivileged children each year. He wanted to make such services available to all children, across the nation, as an integral part of their education. He got his chance to move in this direction when in 1938 Marion Paschal obtained for LIFE's girls' camp in a new site, Great Lot No. 15, Sussex Allotments, in Montague Township, Sussex County, New Jersey. The property was a thousand-acre enclave between Stokes State Forest and High Point State Park, facing the gentle north slope of Kittatinny Ridge. The property included all of a beautiful fifty-five acre lake, Mashipacong.

An advance party visited the new site in October, 1938. Members camped on the land for a week, exploring, sometimes getting lost, getting to know the land. Members of the group were L. B. Sharp, his wife Alice, their daughter Francis, Lois Goodrich, and Nita Baumgardner. The old building that had been built as a stage-coach stop on the Deckertown-Milford Road (now the Lodge, headquarters of the girls' camp) was occupied by the Coykendall family. Their son became the camp's first watchman.

Marion Paschal's employer, Doris Duke, purchased the land and made it available to LIFE Camps without charge. She also contributed funds to build essential structures.

Chattels were moved from the girls' camp in Branchville, Connecticut, partly by a column of the horse-drawn covered wagons that Lois Goodrich had purchased years before. The column crossed the Hudson via Bear Mountain Bridge.

The thousand acres gave L. B. Sharp room to expand in the direction of his dreams. Across the lake from the girls' camp he established in 1940 a new institution, National Camp, for professional leadership in camping. This was to be a laboratory school for training leaders in outdoor education for the nation. Students would be able to observe goings-on at Girls' Camp right near by. Camp Pole Bridge for older boys was not far away, in Matamoras, Pennsylvania. Camp Raritan for younger boys was an hour's drive near in Pottersville, N. J.

Doris Duke paid for essential structures at National Camp also. Miss Duke invested roughly two hundred thousand dollars in buildings at the two camps. For several years she contributed maintenance costs for the camps, at about twenty thousand dollars a year.⁽⁵¹⁾ In addition to National Camp, Sharp remained Director of the three camps for children.

The student body at National Camp was limited to twenty-one in the first year. The six-weeks course carried a tuition of \$130.00. New York University gave six graduate credits for successful completion of the course. Later, a ten-day institute was established for students from the teachers colleges of New Jersey and New York.

World War II brought Life Camps particular problems. The directors of both boys' camps became unavailable. Staff for boys' camps became hard to find. Gasoline for buses and for staff travel was hard to get. A memorandum from L. B. Sharp to Lois Goodrich dated October 28, 1942, suggested sending staff members to cooperating social agencies in July and August

...to carry on day camping and recreational activities, partly for the Life Camps children and others that meet the needs according to their standards...

Also, Sharp suggested trips to camp for short periods, perhaps Monday to Saturday, twenty to twenty-five children in each group, to do farm and garden work at camp and to help local farmers. The camps at Pottersville and Mashipacong would be used; not Pole Bridge. Pole Bridge was too far from a rail line.

Girls' camp should continue as normally as possible, Sharp wrote in this memo,

It is important to have the Girls' Camp in operation due to the necessity of having a laboratory group for the National Camp and National Camp, after all, is our main show for our long-range program now.

Whatever Lois Goodrich thought of this emphasis is not recorded.

Actually Camp Raritan for boys, and the girls' camp at Lake Mashipacong, kept going right through the war. Camp Pole Bridge was a casualty.

L. B. Sharp had no small plans for extending education through camping. George Kent wrote in the Readers Digest in June, 1941,

In a report to the New York Board of Education, Dr. Sharp calculated that for \$3,500,000 -not much more than the cost of one city school building - he could establish and equip 285 camps, capable of serving 80,000 youngsters.

Time, Inc. loyally supported Camp Raritan for boys, the Lake Mashipacong camp for girls, and National Camp right through World War II. Winter contact with campers was maintained. At least one winter weekend at camp was offered each boy and each girl. Public contributions held up.

World War II wrought severe changes in the American body politic. The nation emerged from a great common effort in which many persons formerly outside were drawn into the mainstream. The United States assumed great new international responsibilities. The notion that individuals belonged where they happened to find themselves at birth was dissolved in a manner largely unrecognized, except by individuals who had experienced marked change in status. There were many of these.

The chief executive of Time, Inc. at the end of World War II was Roy E. Larson. There are indications that Roy Larson and L. B. Sharp did not hit it off. At any rate, in the autumn of 1945 Larson considered closing the Life Camps at Pottersville and at Lake Mashipacong. Pole Bridge was closed already, due to wartime travel difficulties. Pole Bridge reopened in 1946, closed again in 1947, and was abandoned in 1948.

A Life Camps Board memorandum written September 13, 1948 reports that the camps successfully weathered the war years, but

...during the war there was a growing feeling among the Time executives supervising this operation - Messrs. Larson, Brumbaugh, and Pratt - that two situations were developing, or at least were in the process of taking place.

First, the children's camps, although an extremely worthwhile thing, were nonetheless a small-scale localized project, and the question was raised whether Time, Inc. should continue year after year to conduct an operation so foreign to its other activities and so limited in national benefits. Would it not be better to turn this operation over to an organization - charitable or educational - which could more normally undertake it? Furthermore, although efforts had been made year after year, the editors of our magazines, particularly, LIFE, never seemed to be really interested in using the editorial material which could be derived from Life Camps - and needless to say, a LIFE story during the camping season would have made all the difference in the world not only as far as contributions were concerned, but also in providing a return to Time, Inc. for its very considerable investment of effort and money.

If this first situation can be considered a negative one, the second was very positive, but its very positiveness posed additional problems.

The second situation was that thanks to the indefatigable ability and activities of Dr. Sharp, the creator and director of the camps, and the growing national reputation of National Camp, the Life Camps formula was making a serious bid for national attention as an integral part of education, and Sharp's goal of gradually changing the concept, "There is education in camping" to "Camping is a necessary part of education," was getting very close, and there were pressures on all sides to loosen the brakes, promote the idea nationally, and let it roll.

This "second situation" welled up for Dr. Sharp in 1948 with the publication of a slim book, Extending education through camping(42). This reported on an experiment conducted by New York City's Board of Education in 1947. Two entire classes, one fifth grade and one seventh grade, were taken to Life Camps with their teachers for three weeks. School supervisors reported,

There seemed to be no regimentation in the situation nor was there an attempt to modify campers' behavior patterns through exhortation or command. The counselors set the example for the group and initiation seemed automatic. Each person had his contribution to make to the joint endeavor and neglect meant social disapproval.

Members of these classes in camp were paired carefully with children who did not go to camp, and educational achievements were compared. Students with the camping experience won hands down. The Camp Committee of the Board of Superintendents

recommended to the Board of Education that camp experience be expanded; that teachers be encouraged to take intensive training, and that the Superintendent enlarge the Camp Committee and allow it to continue its study of the extension of education through camping.

It may be significant that this volume was published by Life Camps, Inc.

Dr. Sharp's wave was rising.

The Board memorandum of 1948 went on,

The problem that success like this posed, repeated in various forms around the country, was whether Time, Inc. was willing and able to expand what had become a new educational trend on a national scale. Already, for instance, Dr. Sharp has been called in by city and state educational departments in more than twenty states as a specialist consultant in camping education, and the New York office of National Camp has become a clearing house for outdoor education information of all sorts. Would it not be better for such a rapidly expanding educational program to have a broader educational and institutional sponsorship than the little family affair between Time, Inc. and Doris Duke Rubirosa...

When C. D. Jackson returned to Time, Inc. in the fall of 1945 (as vice-president of Time-Life International), President Larson was seriously considering closing the operation but was persuaded to keep it alive for two reasons (1) probably harmful publicity for closing up such a well-known charitable enterprise; (2) an undertaking by Fran Pratt and Jackson to work out a solution which would keep the operation alive, expand it, and yet relieve Time, Inc. of sponsorship responsibility and eventually of financial responsibility...

After conferring with Mrs. Rubirosa (Doris Duke) and her financial and foundation representatives in order to get her general agreement to the above concept, a conference was called in Washington in January of this year to acquaint top level people in education and outdoor education with the problem and the opportunity.

C. D. Jackson and Francis Pratt were to become very busy indeed in Life Camps affairs. The conference in Washington D.C. was sponsored by Jackson, Pratt, L. B. Sharp, and Dr. Walter B. Cocking, then Chairman of the Board of Editors of the American School Publishing Corporation. Dr. Cocking chaired the occasion. The luncheon speaker was General Omar Bradley, about to become Chief of Staff. The Army sent its chief information officer. General Eisenhower sent an aide. The presence of these high military officers recalls Lord Baden-Powells's purposes in establishing his Boy Scouts in Great Britain at the turn of the century. His aim to improve Britain's military manpower is visible still, however vestigially, in the uniforms and some of the practices of the Boy Scouts of America.

Other conferees were prominent educators and foundation executives.
L. B. Sharp's wave was rising higher.
The 1948 memorandum went on,

Dean Melby of the School of Education, New York University, got in touch with us to ask how we would feel about the formation of an Institute of Outdoor Education under the direction of N.Y.U. School of Education and under the sponsorship of N.Y.U. and an expanded National Camp board. Although he had not consulted his superiors before asking us the question, he felt that the idea would be acceptable to them, and that a formula could be worked out satisfactory to both sides. . .

As do all waves that approach a shelving shore, eventually a crest forms and the wave breaks. This wave was still rising, however, carrying L. B. Sharp's hopes still higher. The memorandum goes on,

The general outline of the plan as it stands at present is that Life Camps and National Camp would be incorporated into an Institute of Outdoor Education, to include other organizations such as Youth Hostels, Boy Scouts, etc. and National Camp staff and facilities would be used to train leaders in outdoor education. This Institute would become one of the several special projects administered by the School of Education, N.Y.U. (The National Safety Council is one of their projects). The present Life Camps staff would be absorbed into the N.Y.U. faculty rolls. The Board of Life Camps would be expanded. The name would be changed in order not to identify it with LIFE or Time, Inc. The funds for the existing children's camps and present National Camp would for a specified period of years continue to be raised as at present, but N.Y.U. would undertake, with our assistance, to raise the additional funds necessary in the first place to expand the educational aspects, and in the second place to cover the operations of the actual camps.

The memorandum was signed by C. D. Jackson and Francis DeW. Pratt.

On May 3, 1948, Dean Melby sent Jackson a "Proposed agreement for Out-of-Doors Education". His list of clients for whom leaders would be trained had expanded, to include Boy Scouts, Girl Scouts, work camps, Camp Fire Girls, YMCA and YWCA camps, Future Farmers of America, private camps and recreation groups.

Parts of Dean Melby's proposed agreement sounded the old tocsin of the nature-lovers, by then known as conservationists,

Despite book courses in conservation and nature study, adequate appreciation of the realities in this area is often not achieved. Vital experiences in the out-of-doors - understanding of the natural resources of

our country, first-hand study of plant and animal life, learning to sustain and take care of one's self in the out-of-doors - are necessary in our mechanized and urbanized society. It is difficult to overemphasize the importance of a real appreciation of land, water, plant and animal life in the sustaining of our civilization. Unless leadership is trained and the work of such organizations as those listed above is guided, it is entirely possible that our natural and human resources will be squandered and under-developed.

This would appeal to sensitive middle-class Americans concerned about nature and about their children. It says nothing about underprivileged children in the cities. The Samaritan ethic is discernible, but only barely. Dean Melby's memo stated,

The Center for Out-of-Doors Education will continue to provide leadership training through National Camp...On whatever basis seems required, the Center will continue the children's camps for study and demonstration purposes.

Dean Melby's proposals for funding are important. Here are his terms:

1. Life Camps, Inc. guarantees for ten years the use of 100 acres of land on which Raritan Camp is now located. It also undertakes to secure from Independent Aid (Doris Duke's foundation) for the next ten years the use of the Mashipacong (sic) property of 1000 acres including buildings which for the past ten years have been used on a year-to-year basis...
2. For five years Time and LIFE agree to continue their present program of support. This includes solicitation of funds (\$65,000), interest on endowment (\$3,500), and gift (\$30,000). Including the original purchase of the Mashipacong property, the construction of the buildings and contributions, Independent Aid has already invested \$500,000 in this enterprise. Life Camps, Inc., undertakes to continue its annual average contribution of the last five years to the project for the next five years.
3. New York University agrees to undertake the securing of necessary funds to expand and carry on the present program. It is proposed to raise \$125,000 each year for five years. Among the methods of raising money proposed it to solicit the support of business concerns who have an interest in getting people out of doors for commercial reasons.

Dean Melby suggested an Out-of-Doors Education Foundation, whose board would comprise two representatives of Life Camps, Inc., two of New York University, and three members elected by these four. One of these, it was suggested, should be from Independent Aid. There was no question about location of educational control,

All educational activities will be under the direct and sole control of New York University School of Education. It shall collect all fees and tuition in connection with such courses, and pay all salaries and educational costs incurred by these activities.

The foundation would be left with responsibility for "other operating activities, fund-raising, property-holding, and promotional ventures." The Director of National Camp, and the directors of the boys' and girls' camps, would become adjunct professors at New York University.

An accompanying organization chart shows a central Center for Outdoor Education with these functions: Children's Camps, National Camp, and "Promotion of Outdoor Education". A note states that "For outdoor education operations and administration, line of authority and responsibility is from Sharp to Melby to NYU council." Supporting the Center for Outdoor Education, outside the line of command, is "Outdoor Education Foundation", designated as "property-holding, fund-raising, fund-allocating".

On May 29th, 1948, L. B. Sharp, C. D. Jackson, and Francis Pratt met with Dean Melby and Dr. Rosencrantz of the New York University School of Education. The meeting was chaired by Dr. Walter Cocking. Formal minutes were kept. C. D. Jackson expressed concern over selling the deal to Roy Larson, President of Time, Inc. Melby, when pressed for a guarantee that his school would raise the annual \$125,000 projected, waffled on the issue.

Dorothy Burns, then Treasurer of Life Camps, Inc., wrote in July, 1948,

National Camp which is the adult training camp was opened in the Spring of 1940 and is a fee camp. The fees do not cover the operating costs but the deficit is made up by using the overage in the administrative operations, the Trust income if necessary and any National Camp contributions. We made an appeal for them one year but it did not do so well. This summer we have 30 students registered to take the course - those who take the course for credit through NYU will pay \$250 and the others will pay \$200. For each student taking the credit there is a registration fee at NYU of \$84. Then NYU returns to us each fall a certain part of these registrations but they are sent in the form of salary checks to the instructors at camp. This, I understand, has to be handled in this manner because of regulations at NYU. We pay all salaries of the faculty at camp so when they receive their NYU checks they sign them over in the usual manner to Life Camps.

National Camp was not a self-sustaining entity. NYU began to take a harder look. L. B. Sharp's wave began to run up on a shore; it crested, curled, and began to break.

On April 1, 1949, a further memorandum was drawn up between Life Camps, Inc., and New York University. This generally followed the terms of the earlier memo, but said nothing about responsibility for raising \$125,000. There is no evidence that this memo was ever signed. There is evidence, in correspondence between C. D. Jackson and Walter Cocking, that NYU's attorneys had taken exception to the terms of the earlier agreement.

By June 1, 1949, positions were clarifying. Time, Inc. wanted out - and if NYU would not take over the camps, wanted them liquidated. NYU's Administrative Council and its lawyers, however, said that NYU could not operate outside New York State. The University could supply instructors and give academic credit, but it could not assume administrative responsibilities. F. M. Myers, Jr. wrote in a memorandum,

One difficulty with the new corporation's running the camps would be that, unless it were done with circumspection, it might make the new corporation an educational institution, which would be undesirable.

The collapse of the Life Camps - NYU dalliance; its failure to come to fruition in a happy marriage, must have been a crushing blow to L. B. Sharp. He had much to offer: his imaginative program for using camping in education, his years of experience, and his recognized national leadership. Dean Melby's initial encouragement of the liaison, then his failure to get the approval of other authorities in NYU, was an independent matter. The Dean's personal history is available to us in an obituary printed recently in The New York Times(43). But impersonal factors may be of greater importance in explaining what happened.

Schools of education have not had a stellar reputation in the universities which house them. Derek Bok in his The President's Report 1985-1986, Harvard University devoted his entire message to the problems of Harvard's School of Education. He mentioned the low status of education personnel among academics in general, related partly to social perceptions of schools and of teachers. In the post-war years, he reports, schools of education were wont to rush in any direction that grant funds seemed to be available. Research and innovation has never been a strong characteristic of such institutions. It is reasonable to assume that whatever was true of Harvard's school of education, would be true also of NYU's. L. B. Sharp's merger proposal came at a moment when popular enthusiasm over camping and outdoor education was moving into decline. The fad was waning.

On March 3, 1951, Life Camps, Inc. formally changed its name to Outdoor Education Association, Inc. The new association was a membership organization, operated out of the camp office in New York City. A journal was started, Extending education through camping.

Properly to discuss what happened next, it is necessary to go back and recount the story of the next great actor in the Trail Blazers story, Lois Goodrich.

Chapter 4

The Lois Goodrich Years

L. B. Sharp began decentralizing Life Camps in 1926. He hired Lois Goodrich as a counselor for the girls' camp in Branchville, Connecticut in 1931. He trained her in his principles of decentralized camping and year-round follow-up. He communicated his goals of using the non-human environment as a setting and as a tool in the development of personality.

Lois Goodrich learned well. In 1933 Sharp appointed her assistant director of the girls' camp, and director in 1934. These were summertime jobs only.

L. B. Sharp and Lois Goodrich each loved the outdoors, and sought to lead others to appreciate the pleasure and the excitements of coping with life in a non-human environment. Neither may have recognized that theirs is a very special enthusiasm; one not shared by all children, at least at first, and one not shared by most teachers, ever.

Sharp was an evangelist who sought to bring his ideas of camping to every public school system in the nation. To this mission he devoted increasingly more of his attention, and in this interest he established National Camp as a training-ground.

Lois Goodrich chose to center on the task at hand. She sought to do all she could for the children sent to her camp each year by the social agencies. To do the job as she defined it, Lois built and staffed what became a year-round social agency. She played a vital role in obtaining the Mashipacong site. She was to find that use of the girls' camp there as a demonstration area for students at National Camp across the lake interfered with her accomplishment of her task. Lois Goodrich's priorities were not those of L. B. Sharp.

A good way to understand Lois Goodrich's origins would be to read William Owens' This stubborn soil(44). When Lois was born, rural Texas was still suffering from the devastation of the Civil War, Reconstruction, and the subsequent discriminatory freight rates.

Lois Goodrich was born into a farm family August 8, 1908, near Jayton in Stonewall County, Texas, one of nine children.

Lois was five years old when the Goodrich family moved from East Texas to West Texas, with all their belongings packed into covered wagons, the livestock following. The experience made a very deep impression on Lois. On the trip she was given responsibility for caring for younger brothers and sisters.

Lois graduated from high school in Tahoka, Texas. She was valedictorian of her class. She received her bachelor's degree from West Texas University, apparently shortly after Lyndon Johnson had graduated there.

Lois taught school in Canyon, Texas, for ten years, first in grade school, then in high school where she became Dean of Girls. From 1931 to 1937 she spent her summers at Life Camps in Branchville, Connecticut. In 1937 she obtained a master's degree in

guidance and personnel at Teachers College of Columbia University with aid from Marion Paschal and Doris Duke. In 1938 she moved to New York City as year-round Director of Life's girls' camp. Effectively, Lois Goodrich ran the girls' camp from 1934 through 1980. As Director of Trail Blazer Camps in later years, she employed a head counselor to run the boys' camp across the lake, under her supervision.

Always a member of the American Camping Association, Lois never allowed herself to become involved in its national affairs as an officer. She served on the Board of Directors of the New York section for many years. She gave leadership-training courses for the organization for about six years. She was very much involved in the camping experiments of the New York City Board of Education, and made herself available as a consultant to private camps, organization camps, and federal youth camps. Her main focus always was on her own camping operation; she never sought a national platform as did L. B. Sharp.

Lois wrote for camping and other journals. Many of her writings come down to us in memoranda for her staff, or in her notes for talks to professional organizations. In 1959 Association Press published her book, Decentralized camping(45). This little volume is invaluable as documentation of what Lois did in the day-to-day administration of her camp. Reading the manuscript is a delightful experience. The printed versions are disappointing; economy apparently dictated small print and a cramped typography. The book designers failed the author. A revised version was published by the American Camping Association in 1982, the revision made possible by a generous grant from the Geraldine Rockefeller Dodge Foundation. The book designers again failed to contribute in the spirit of the text.

A few themes recur in all of Lois' writing. In the preface to the revised Decentralized camping Lois spoke of

... the child-centered camp instead of the activity-centered and the importance of developing the Whole Child as a person who places value on himself or herself and others, as well as upon the natural environment on which he or she, and all of us, depend.(46)

On the next page she wrote that she wanted to deal more with

... helping children sift through their experiences daily to develop values for their lives; to deal more with the creative, inspirational, and spiritual needs of children; to bring out more than ever the importance of and respect for the democratic process and the opportunities inherent in the decentralized group's daily grappling with it; and to relate every aspect of this work to the natural environment and camp's unique place, opportunity, and responsibility in this relationship.(47)

For Lois, nature was not just there; something inert to be dealt with. For her it was a linkage with her God; something delicate, misused by people, to be protected. In

this Lois carried on the nineteenth century values relating God and nature.(48) She loved nature in a deeply personal way. She loved children and took great pleasure in helping those who were disadvantaged.

In her report to the Trail Blazers Board for 1974, Lois wrote,

When the children arrive for their month in camp, they are divided into groups of eight with two counselors, and go into the woods to begin the rich experience of living together as a "family".

Each family group is isolated from the other, so the noises they hear at night are of the animals on the prowl, or birds on the wing, or the rustling of trees in the wind, and maybe the gurgling of a nearby brook. And the lights they see are the stars or the dying embers of their own group's campfire. There are no radios, record players, or electric lines. Drinking and cooking water is piped to each campsite; cooking and eating utensils are allotted to each group; cots and bedclothes provided, and stretch of canvas for shelter made available.

They sleep under the stars (or roll down the canvas if it rains) in tepees, covered wagons, Indian longhouses made of lashed saplings, or round-tos many of which they themselves construct.

Among those Lois treated as her children were her counselors, particularly in the girls' camp. She wanted "every counselor a nature counselor". She wrote in her book,

Contrary to the usual need for physical education majors to teach the various sports and playground activities, these in their trained capacity are perhaps the least needed in small group family living. Rather the emphasis is on homemaking - meal planning, cooking, building home conveniences; on the natural sciences - the thousands of wonders that surround people at camp, each a fascinating world of its own; in creative arts arising from life about them at camp - in writing, composing music, sketching from their own experiences, carving from the various woods, creating in clay found in camp, and axemanship.(49)

In completing a course at the Lorado Taft Field Campus of Northern Illinois University in 1977, a former staff member and close aide of Lois', Jane Kortz, wrote to a random selection of former counselors at Trail Blazer Camps and asked their reactions to working with Lois.

Sara Darby, a former counselor and later a staff member assisting Lois, wrote back,

She has the ability to inspire people and bring out the best of their creative potential - whether in music, poetry, or creative human

relationships. I have seen her turn children's fear of thunderstorms into curiosity and interest, and a desire to learn what causes them. During the week we planted the garden, I watched her lead a discussion at lunch with the teenagers about the science involved - by simply asking questions that would make them think, they were able to understand the connection between the land and themselves - that their vegetables and their bodies were made up of the same minerals, vitamins, etc., leading them to the understanding of man's dependence on the productivity of the land. In the same discussion they progressed from science to talking about the components of human personality and the soul, or spirit - from material to abstract things. Lois was the agent for their learning, but she never imposed her ideas on them - by asking the appropriate questions at the right times, she motivated them to explore all the issues and come up with their own answers and conclusions.

Another former counselor, Janet Owen, wrote,

I feel that Lois is the cornerstone of the entire camp operation. She is like the hub of a wheel reaching out like spokes in all directions to help and teach those around her at that "teachable moment". (Remember her saying that?) The camp and its philosophy is an extension of Lois herself. She is like a craftsman - devoting and putting all of herself into and throughout her work. She is interested in everyone's growth - the campers the counselors and herself. I have never met a more dedicated person and the results of the camp accomplishments show it.

She had an inherent ability to know people and to put them together so that they can work as fellow co-counselors with an amazing percentage of success. Very rarely have I heard of co-workers who couldn't get along. That's due to Lois' ability in working with people.

Claire Kircher replied,

(She) helped me become aware of and come to love birds. I now am a dedicated bird watcher. I started a garden of my own after learning about gardening at camp. (She) left me with a feeling of peace about the out of doors and myself. (She) helped me relate better to children. A lot of my present feelings, ideas, and philosophies were shaped and strengthened at TBC. That was two years ago. I still have vivid memories of that summer and the feelings I had then. I love that place and that woman. There is something special about her; her beautiful simpleness, her seasoned wisdom, her sense of wonder and excitement, her unfailing perseverance, her respect for all that is alive, her warm smile, her bright

eyes. These are the things I remember so clearly about her. I can never forget them because she has helped me to feel this way too.

Pamela Abernathy wrote,

I doubt that I would have kept returning to TBC if it hadn't been for Lois. In her talks with me at the end of each month she taught me a great deal about myself and was the major guiding force for me from age 20 to 24. Her main lessons to me were about relationships and humility. On the first she expressed her philosophy, "have no man too much". She said this was quoted to her at a young age (the story behind it I don't know). She felt that in deep involvement with another one tends to lose oneself. I found it difficult to follow her advice - figuring if you were someone's friend you should really be one. I think her oracularly to "love no man" was to have God instead...

She is, basically, a very shy person I think. Therefore I think she feels more at ease in front of a large group than one-to-one (where she tends to talk about herself).

At a conference of the American Camping Association in 1969, Lois said,

First let us define program as everything a child does, thinks, feels, sees, tastes, hears, smells while at camp, 24 hours a day - not a schedule we put on the bulletin board for him.

Later in the same meeting she said,

I think that you must know by now that I see primitive camping - not as cut, work, eat, dig, burn, hike programs but one filled with discovery: discovery in the natural world, and through that perhaps most of all - discovering one's self and one's interest and abilities, one's relations to others, one's relationship to God, one's purpose in life.

John Dewey would have applauded.

In a talk to the New York section of the ACA in January 1967, Lois tore into contemporary society. Urbanization has cut our roots to the soil, she said. Congestion and tensions in city living have led to all sorts of evils: materialism, emphasis on competition and winning, no joy in work, loss of family life, entertainment rather than personal creativity in leisure time, breakdowns in morality, racial and religious prejudice.

In a 1974 speech at the New England Center for Continuing Education Lois spoke on esthetics in camp. Her manuscript starts,

It's a child's way - a person's way - of making an experience his own.

By writing about it - poetry or prose - painting the scene, he crystallizes the experience of the moment. This, then, is the creative in him called to the surface.

To look with wonder at the stars.

To sit quietly alone watching mother Robin feed her babies, or a spider spin its web; - To meet breathlessly and suddenly a deer crossing one's path, - To stand quietly till one feels and thinks, and then move on, touched.

To hike with time to look and to ponder with reverence - this too, each one, is aesthetics, and is perhaps far more important than all else that happens to the child in camp.

Many of the ills of urban life were being transported to the country by sister camps, Lois said in her 1967 speech. Cabins with glass windows, electricity, and flush toilets led her list of anathemas. Some camps had sidewalks, she complained; some even covered walkways between buildings. Programs were largely indoors. TV's, radios, and record-players were on hand. Such camps obliterated nature, Lois complained,

Too little of the camp program is involved with doing happily and well the necessary routines of life and meeting the problems of family living...

Spiritual sensitivity and growth are fostered by a chance to see, absorb, and enjoy natural beauty.

Lois' writings all tell of the decentralized method, and of the essential of having on hand carefully-trained counselors. Her enthusiasm and freedom with examples drawn from the Mashipacong experience suggest often that every camp should be able to reproduce what was done there - with its thousand acres and its private fifty-five acre lake.

In an article in Camping Magazine in 1954, Lois spelled out the advantages of small-group living in a decentralized camp:

1. Quicker adjustment when there are only eight people to adjust to.
2. Small camps resemble a family.
3. Closer-knit groups result from group experiences of ups and downs.
4. Camper is forced to take responsibility.
5. No limits on activities.
6. Programs are relaxed.
7. Opportunities to grow leaders, encourage initiative, creativeness, independent thinking, and self-reliance.

8. There is no busy-work; everything that is done is part of the move toward further growth.
9. The small group is a living democracy.
10. Selfishness is not tolerated.
11. Work is play and not drudgery.
12. Varied backgrounds in the group help encourage interracial and cultural sharing.
13. The opportunity to get close to nature.

Many of Lois' writings are embellished with bits written by campers, counselors, and ex-campers. She quoted poetry when apposite, and folk-tales whenever relevant. Some of these items recur in her writings and speeches with remarkable frequency. The story of her travels in a covered wagon across Texas at the age of five was recounted to every group of incoming counselors for fifty-five years. She placed great emphasis on understanding the lives of the pioneers, and on recognizing evidence of these lives in artifacts at the Mashipacong site. These included the mile-post and the Lodge on the old Sussex-Milford Turnpike, the superannuated apple trees of the one-time farm that is now the girls' camp headquarters area, and over all the property, cellar holes and the stone walls of early farmers.

Lois Goodrich was one of the great teachers of our time. She made it her business to know every camper and every staff member. She kept Trail Blazers small enough to permit her to keep in touch with the counselors in each small camp on a personal, consultative level. Decentralized camping was limited in size, she implied, by the span of control of the Director. She insisted that all teaching be Socratic: questions were to be answered, when possible, by other questions. Matters of fact could be looked up in the reference books always at hand.

Decentralized camping had been extended by L. B. Sharp to include year-round contact with campers, and then contact indefinitely with ex-campers. Sharp started an alumni organization in 1925. This continues now as the "LL's", "Life Lifers", the organization of girls' alumni. Lois made much use of the LL organization; providing the group with a pay camp for members and their families after the close of the regular camping season. (Boys' alumni organization has been much more recent, and a smaller operation.) Lois kept in touch with as many ex-campers and staff as she could through regular newsletters, often supplemented with personal notes. Thus she filled in members of extended family with news of camp, news of who had moved, had married, had children, or had changed jobs. Lois was always there to offer private help with personal problems.

Continuity was gospel for Lois. She wanted things done the way they had always been done. She wanted the grounds to look the way they had always looked. This was important, she said, to returning campers and particularly to visiting alumni.

Lois' notes written in 1970 include the points,

- Challenge and diversity are necessary for life.
- We are somebody today because we met somebody yesterday.
- Ideals are better taught on a log around a fire than in any place in the world.

Lois' notes for pre-camp training of counselors in 1974 include the following:

- The biggest teaching and influencing tool is ourselves, the counselors and leaders; what we do, even if we never open our mouths.
- Your first job is endless and boundless, and so can be your growth, if you use yourself to the fullest.
- You have entered a special world where we live love; where we live as if to live and to love are one.

Lois profited from several long-time aides. Betty Faust was her close associate from 1939 on. Nita Baumgardner managed to come to Mashipacong every summer from her school in Bristol, Tennessee. Paula Fedderson played many vital roles over a long period. Debbie Willis and Tom Riddleberger did yeoman work in Lois' later years, and carried over into the succeeding administration.

Chapter 5

Operations at Lake Mashipacong

The first thirteen years at Lake Mashipacong were under the executive direction of L. B. Sharp. Lois Goodrich directed the girls' camp. Boys were at Camp Raritan in Pottersville, N.J., and briefly older boys were at Camp Pole Bridge near Matamoras, Pennsylvania.

At the time the Mashipacong girls' camp opened in the summer of 1939, the only buildings completed were Chimney Corner (the infirmary), Broad Axe (for storage), and Little Dipper (a latrine). A horde of men clambered over the girls' dining hall as campers arrived, and reportedly had it finished in time for the first meal. These buildings were built from stone taken from the property, and from logs and planks cut on the property. A sawmill stood in the area now occupied by the girls' garden. The one-time stage station became the Lodge, the girls' camp administration building.

The site had been planned by Ogden Sutro, a professional camp planner. Millard Van Dine, a local builder, did the construction. Lois Goodrich had much to do with the original planning, and practically everything to do with the maintenance of the buildings and of the site as a whole for the next forty-one years. It is impossible to think of one without the other.

For the first ten years at Mashipacong, Lois presided over Life's Girls' Camp. In July, 1949, as we have seen, the term "Life" was dropped, and all the camps became parts of the Outdoor Education Association. National Camp remained across the lake from the girls' camp.

From 1940 to 1952, due to the activities of National Camp, over five thousand visitors came to peer at operations at the girls' camp. 417 visitors came to take a look in 1951 alone. In Lois Goodrich's opinion, each one of these visitors disrupted operations at the girls' camp. In June, 1950, sixty camp directors arrived for a weekend demonstration requested by the Federation of Protestant Welfare Agencies. This was repeated in 1962; this time sixty-five camp directors were on hand.

During these years the girls' camp received hundreds of requests from other camps and from persons contemplating starting camps for routine forms and documents used in administration. These included,

- The bulletin on a camper's preparation for camp.
- Pre-camp training materials for staff.
- The staff handbook.
- Indoor and outdoor menus.
- Forms: for applications, registration, health, information need, food costs, etc.
- Aims and objectives of small-camp programs.
- Statements of Lois' personal philosophy.

Songs created at Life Camps.
Designs for shelters, latrines, dining halls, the store.
Equipment lists for small camps.
Reprints of Lois' article, "What decentralized camping can do for the child"
in The nervous child, a magazine.
Extending education through camping and Adventure in camping.

It is understandable that Lois Goodrich began to feel that the activities of National Camp were making more difficult her accomplishment of her own objectives with the girls under her charge.

L. B. Sharp and Lois Goodrich each gave all they had.

Work at camp requires a twenty-four hour commitment. It is not for married persons with strong nesting instincts. It does not fit the life-style of the school teacher who is on deck for a full academic day five times a week during the school session, and who treasures his homelife; his nights, weekends, and holidays. This fact, as much as any, may explain why Sharp's dream never became a reality. Few teachers, I was told on a visit to the Fresh Air Fund camps at Fishkill, New York, want to undress in the presence of their students. Most are not eager to share the intimate details of their personal life, as must anyone who lives closely with campers through day and night.

L. B. Sharp and Lois Goodrich loved camping, and each was an excellent leader of campers. But Sharp lost his wife to his love for the outdoors. Lois Goodrich never married; the Mashipacong campsite became her home in a profound way. For years she maintained an apartment with Betty Faust, her close friend and Associate Director, at 161 West Tenth Street in Manhattan's Greenwich Village. But at every opportunity both went to camp; taking up permanent residence there from May through September of each year; visiting for holidays and weekends during the winter, as often as possible bringing along some campers from the summer previous.

On March 7, 1950, L. B. Sharp reported to C. D. Jackson and Francis Pratt on a possible affiliation of the Outdoor Education Association with Ernest Osborne of Teachers College, part of Columbia University. One approach Sharp suggested would be through Columbia's president, known to be sympathetic with Teachers College, and hopefully also with outdoor education. This was a man named Dwight D. Eisenhower.

On May 15th C. D. Jackson outlined the camp situation to Roy E. Larson of Time, Inc. The NYU plan, he said, had

called for a five-year program during which Doris Duke and ourselves would make the real estate plant and facilities available to NYU. Time, Inc. would continue its annual contribution of \$30,000, Doris Duke would continue her annual maintenance of \$20,000, and NYU and Time, Inc. would join forces to find the additional money needed to carry on the expanded program, estimated to call for approximately an additional \$100,000 a year.

But, Jackson went on, these negotiations failed, because NYU wanted nothing to do with fund raising, and even asked Time, Inc. to underwrite a budget of \$150,000, "not to mention certain other commitments from Doris Duke with which it is not at all certain that she would agree."

Jackson listed the camps' assets of the time,

Land and facilities at Camp Raritan in New Jersey, given to Life Camps by the Brady Estate, suitable only for children's camping.

Land, buildings, and facilities at Lake Mashipacong in New Jersey, owned by Doris Duke, granted to Life Camps annually by her, maintained by her at an annual cost of \$20,000. This large property is not only suitable for children's camping but was designed and constructed at her expense (approximately \$250,000) as a campus for National Camp...

Cash and securities of approximately \$80,000, consisting mainly of surplus contributions as a result of our direct mail solicitations to the public...

A trust fund of approximately \$140,000 specifically set up for camping for underprivileged children.

Time, Inc.'s contribution, which not only includes the annual cash grant of \$30,000, but also all the work involved in creating the fund-raising letters, which is handled by Fran Pratt's department, plus the many other items that are included in being part of the Time, Inc. family.

On May 17th, 1950, a board memo reported the NYU deal officially dead. C. D. Jackson wrote the Chancellor of NYU on October 19th announcing withdrawal from negotiations.

Late in August, 1950, Lois Goodrich wrote C. D. Jackson. "I've decided to write you a purely confidential letter", she began, "I shall ask you to keep it confidential if you will."

In the letter Lois stated that Life Camps had pioneered all that National Camp had to teach. She wrote,

School camping is like a rolling snowball now which nothing can stop. This adds up to the point upon which L. B. will agree, I'm sure: he's done a job - a job which set out to do - but which is no longer a vital necessity.

Lois Goodrich, L. B. Sharp, and Dean Melby of NYU turned out to be wrong on this point. School camping had peaked already. Within a very few years school camps were scarce indeed. NYU closed its camp, near Holmes, New York, in the mid 1960's.

The great school camps set up by the Kellogg Foundation in the Battle Creek area of Michigan - led by a man recommended by L. B. Sharp himself - and the similar Dearborn Public School camps soon were in jeopardy.

Lois made her point in her letter to Jackson. She wrote,

I hate to think of this perfect campsite and the near 60 years of Life Camps' work with children coming to an end.

Lois added a postscript to this letter in her own hand. She wrote, "When you answer, please send the letter in a plain envelope marked Personal. Don't telephone..."

Jackson replied in a note two days later, inviting Lois to the city for lunch or a cocktail.

In November, Jackson wrote John J. McCloy, then U.S. High Commissioner in Germany, suggesting that L. B. Sharp would be an ideal employee to work with displaced persons and other confused people in the American-occupied zone. "We have just about decided that the camps will not reopen next summer," he wrote.

On November 15th, 1950, Lois Goodrich sent C. D. Jackson a memo. In it she wrote,

In my knowledge, Time's first wish to be divorced from Life Camps came from two reasons: (1) To a good camp for underprivileged children had been added an adult school for promoting a national new movement in education; (2) Roy Larson and L. B. Sharp personally clashed.

I would approach Time and Roy Larson with a proposition that does not include either of those original reasons for Time's abandonment of the camps, and have Time once again consider a camp for underprivileged children under the following plan.

Lois' plan was for one large girls' camp at Mashipacong with older girls across the lake at the National Camp site, all to use the dining hall and other facilities on the traditional girls' camp side. Time, Inc. would continue to sponsor the camps, and would continue all services related to fund-raising. Time would not contribute any cash of its own. With the annual fifty thousand dollars expectable from Time-organized appeals, and a continued twenty thousand a year from Doris Duke, the camp could succeed. Withdrawal of Time's sponsorship would cut returns from appeals in half, necessitating closing the girls' camp. Lois went on,

This leaves the question of L. B. But, it seems, he is not coming out of this with a job anyway by any other plan I know. And through this proposition, many lives are helped for years to come - as measured against giving further help to one.

In October, 1950, Lois wrote Doris Duke a long letter, soliciting her support for the girls' camp. This step she checked out first with C. D. Jackson. She also explored a possible merger with the camps of the Herald Tribune's Fresh Air Fund, lunching with their director, "Bud" Lewis.

On November 30, 1950, NYU formally terminated offering its credits for courses given at National Camp. The reasons given included their own expansion of outdoor education on campus, and their desire to keep all credit matters in-house. NYU had been offered a campsite at Bear Mountain Park, forty miles up the Hudson, within New York State, and at some time obtained its own campsite near Holmes, New York.

The 1951 season at camp was financed by Doris Duke. Time, Inc. bowed out.

Among the visitors that summer were Hollis Caswell and his wife. Caswell was dean of Teachers College at Columbia University. On February 14, 1952, Lois wrote Dean Caswell, urging a takeover of the camps by Teachers College. She explained the camps' deficit as attributable to National Camp, "Fund raising for education of adults, as you know, doesn't come as easy as for underprivileged children," she wrote. She went on to state the great number of adults who had been trained by having been counselors in the children's camps over the years; a number far larger than that of those trained at National Camp.

She alerted allies to write letters for her. The Reverend Harold S. Engel, Director of the Division of Youth Activities of the Catholic Charities of the Archdiocese of New York, wrote Mrs. Henry Luce, urging her to support continuation of the children's camps. Mrs. Luce was the wife of the chairman of Time, Inc. and a prominent lay Catholic.

Carmine Magnano, one of the great boys' counselors trained by Dr. Sharp, wrote C. D. Jackson and expressed his fears for the future of the camps. Jackson wrote back, addressing Magnano by his camp nickname, "Chief Lillie", that Doris Duke's gift to finance the 1951 season had been based on the assumption that the entire year's grace would permit Jackson and Pratt to get new funding organized.

Unfortunately, Jackson and Pratt found that the demands of their responsibilities to Time, Inc. gave them even less time in 1952 than they had before. The entire Life Camps board resigned, as Jackson said, "to clear the decks". A caretaker committee was appointed. Members were William Palmer, an owner of the land formerly used for Camp Pole Bridge near Matamoras, Pennsylvania; Stuart Hawkins, representing Doris Duke, and C. D. Jackson.

Jackson wrote Magnano,

I will not say that Bob Sharp has been easy to deal with. As you know, when he adopts an idea he is unshakable and frequently ruthless. However, there is a vast gap between his actual behavior under these trying circumstances, which from his standpoint is the shattering of a lifetime dream, and what I read between the lines and sometimes right on the line in your letter.

Jackson assured Magnano that the camps at Pottersville and at Lake Mashipacong would operate in 1952 on about the same scale as before.

1952 was a go-for-broke summer. Lois Goodrich wrote Doris Duke once again on June 12th.

We are budgeted now so that by the end of September we will have spent all our money, including our bonds which we are selling to make this season possible. We will have left only enough cash to give decent severance pay to the people who have been with us for years...

My plan does not include National Camp. It does not include Dr. Sharp. His interest for 12 years has been in National Camp, I often feel to the detriment of the Children's Camps. National Camp has been a very expensive program.

Lois offered herself as Director of what she proposed would be Doris Duke Camps.

As camp was ending in August of 1952, a memo went out from Mashipacong to the mailing-list of former counselors,

Dear Staff of Life Children's Camps form the present staff of Life Girls' Camp:

The childrens' camps are closing. Lois Goodrich is dismissed.

The only way to keep the camps going and Lois as director of the girls' camp is to find new interest and support. Therefore, we are taking the following action:

We are each appealing to C. D. Jackson of the Outdoor Education Association, Incorporated (Life Camp) Board of Directors.

Join us in making this appeal for the continuance of the children's camps with Lois as Director of Life Girls' camp.

Write and mail your letters to C. D. Jackson, Time, Incorporated, 14 West 49th Street, New York, New York. Time is of the essence. Act at once!

Our hope and faith lies with each one of you.

Two days later another memo went out to the same persons. With the same salutation, this memo read, in part,

While it is true that the services of Lois Goodrich are to be discontinued after September 30, the statement that the childrens' camps are closing, more accurately should read, "the childrens' camps are in dire financial straits and their future after September is uncertain."

Volunteers were solicited in this memo to meet with L. B. Sharp and the Outdoor Education Association Board. Help was asked in locating wealthy benefactors. Everyone was asked again to write C. D. Jackson.

In October, 1952, Francis Pratt entered into discussions with Whitelaw Reid of the New York Herald Tribune, and with "Bud" Lewis, Director of the Tribune's Fresh Air Fund. Among Pratt's notes on the meetings is this,

Lewis asked me what the chances would be of getting Lois Goodrich to continue as director of the camps, and I told him that I thought they would be pretty good. He, in the meantime, had turned to Reid and remarked that he didn't think he would take on the operation of the camps without her as he knew of no one else who would be capable of doing the quality of job that would justify the Herald Tribune getting into this very difficult type of operation.

The record does not indicate whether Lois was informed of this exploratory conversation. In any event, nothing seems to have come of it.

By October, 1952, all the camps were closed. Lois Goodrich, Director of the girls' camp, and W. L. Gunn, Director of the boys' camp, were off the payroll. L. B. Sharp moved the chattels of National Camp to the site of the former Camp Pole Bridge near Matamoras, Pennsylvania. Here National Camp reopened, with its equipment and its library. The site was owned still, at least in part, by Sharp's friend William Palmer, one of the three members of the caretaker committee appointed when the old camp board dissolved.

The Outdoor Education Association remained in existence, maintaining an office in New York City, later occupying space in the Trail Blazer Camps city office. Sharp travelled extensively.

The University of Southern Illinois in Carbondale, long known for its activities in outdoor education, appointed L. B. Sharp to a professorship in July, 1960. The Southern Illinois University Foundation purchased the Outdoor Education Association library and donated it to the University. National Camp had found its last home.

In December, 1963, Sharp was in Mayo, Florida, to help establish a camp according to his principles. He died there, at the age of 68.

Chapter 6

The Emergence of Trail Blazer Camps

There was a 1953 season at Mashipacong, with seventy-two girls in nine small camps and forty boys across the lake in five camps at the old National Camp site.

Lois Goodrich sent out the news on April 15, 1953, in a letter to all former counselors,

Dear Chiefs and Counselors:

Perhaps the news has reached you that the Children's Camps were closed as of last September, and Bill Gunn and I went off the payroll at that time. But maybe you haven't heard the most recent news that our board, after long deliberation over disposition of the Children's Camps, has turned them over to the sponsorship of St. John's Guild, a non-sectarian organization.

St. John's Guild plans to continue the camps with the same children, same sending agencies, and exactly the same philosophy and program. They would like as many of the same staff members to return as possible.

Raritan is to be moved to the former National Camp site on the Mashipacong property, across the lake from the girls. I am to have charge of both camps with a head counselor on the boys' side. All these decisions have come through so late that most of last summer's Chiefs have jobs elsewhere. I am, therefore, seeking your help in obtaining staff...

St. John's Guild was still providing one-day cruises in New York Harbor for needy children and their parents, as it had done since 1873. After eighty years, two of the early Fresh Air agencies had combined.

The Executive Director of St. John's Guild was Dr. E. Hoyt Palmer, a brother of the William Palmer who had provided L. B. Sharp with the Pole Bridge property on so many occasions. Dr. Palmer would have supervisory authority over the camps. Lois Goodrich became Director of Camping in St. John's Guild, with Betty Faust as Assistant Director. The Guild offered office space in New York City and secretarial services, but the camps were responsible for their share of the costs, and for their own fundraising.

A new corporation was formed: Trail Blazer Camps, Inc. The Outdoor Education Association was renamed Trail Blazer Camps on May 8, 1953. The Camp Raritan land in Pottersville, N. J., was transferred back to the Brady Foundation, at no cost, on July 13, 1953. A new era began.

Under the merger with St. John's Guild, Trail Blazer Camps had its own Board. Every member was also a member of the St. John's Guild Board. In 1954, for instance, the Trail Blazers Board consisted of:

Philip M. Stimson, M. D., Chairman
Francis DeW. Pratt, President
Alfred Jaretzki, Jr., Vice President
Arthur S. Harper, Secretary
J. Bernard Miller, Treasurer
Stuart L. Hawkins
Rutherford Hubbard
C. D. Jackson
Alexander Martin, M. D.

Dr. Stimson was President of the St. John's Guild Board (there was no Chairman). J. Bernard Miller was St. John's Second Vice President and Assistant Treasurer. The twenty other members of the St. John's Guild Board were listed as sponsors of Trail Blazer Camps.

The St. John's Guild sponsorship of Trail Blazers lasted five years.

Dr. Palmer's confidence in the camping function appears to have been limited. He wrote to several sending agencies early in 1953 and solicited evaluations of the camps' program. Enthusiastic replies came back from the New York City Board of Education, which suggested that more emphasis be placed on leadership training. Hosannas came from the Brooklyn Juvenile Guidance Center, from the Church of All Nations and Settlement House, from the Catholic Youth Organization, from the Chief Probation Officer of New York City's Court of General Sessions, from the Community Service Society, and from the Big Sisters.

The St. John's Guild Annual Report for 1954 mentions mutual benefits from the merger. Eight children from Floating Hospital families had been Trail Blazer campers that year, and a special post-season Floating Hospital day trip had carried 425 campers, ex-campers, and counselors.

In his report for the year 1955, the President of St. John's Guild wrote,

Whereas the major needs formerly were for food, clothing, housing, and areas for recreation, these needs now seem to be in the realm of better adjustment to family living, and the reduction of tensions and pressures that destroy wholesome child growth. In many homes the situations are aggravated by ignorance, alcoholism, and drug addiction which take their terrible toll in terms of distorted family life, and lead too often to juvenile delinquency.

The Samaritan spirit lived still among the well-to-do of the New York area. In March, 1954, Dr. Palmer in his role of Executive Director, requested the Greater New

York Fund to admit Trail Blazer Camps to the roster of its beneficiaries. Membership would bring the camps a share of the Fund's annual appeal in the metropolitan area. St. John's Guild had been a member for a long time. The application included the Camps' budget. Income expected was,

\$40,000 from Doris Duke (identified only as "D.D.")
\$2,000 from Life Lifers (LL's; the girls' alumni organization)
\$38,500 from appeals
\$4,800 from endowment
\$200 from interest on endowment

\$85,000 { incorrect figure } in total

It is clear that the continued existence of the camps was attributable to the great generosity of Doris Duke.

During the camping season of 1956 the Board commissioned a study of the Trail Blazers experience by a pair of psychologists, Charles and Muriel McElvaney. A fat report ensued, to many details of which Lois Goodrich took exception. The report as a whole praised with faint damns.

The authors criticized the role of nature in the camps' program,

Nature study was presented as an opportunity to teach moral lessons. There was a certain selectivity in the type of moral lessons that were stressed. Nature songs emphasized that nature is "peaceful" and serene". The interdependence of bees and flowers was used to illustrate that people need to work together. The use of nature study to illustrate the handiwork of God was stressed. Some songs and customs included elements of nature worship, emphasizing respect for natural elements such as fire, rain, the growth of plants and animals, and human use of these elements. The concept of nature as sometimes violent or destructive was generally not present. The general concept somewhat resembled that of Rousseau or Wordsworth.

For example, a whole code of behavior existed in relation to the attitudes toward fire which was quite complex. Songs such as "Kneel always when you light a Fire", and "Rise up, Oh Flame" are rituals at certain ceremonial fires.

The McElvaney's certainly missed the point. Their report might have taken a very different view of the role of nature had it been written ten years earlier, or ten or fifteen years later.

In the matter of domestic animals, Lois was eminently practical. For years the camp fattened and slaughtered its own hogs. Campers were encouraged to participate in the decapitation, plucking, and eviscerating of chickens. As a girl raised on farms in Texas, Lois brooked no nonsense about the proper use of domestic livestock. She emphasized that the concept of harvest extended from the world of plants to the world of animals. Camper and counselor participation in the harvesting of domestic animals was terminated in the Nineteen Sixties, a casualty of contemporary feelings. This use of domestic animals was not emphasized in the McElvaney report.

The report does emphasize the role of desired values urged on counselors, and through them, on the campers. "References to personal discomfort in outdoor living were almost taboo," the report reads,

Any expression of yearning for the comforts of civilization was not welcomed...(in bad weather) it was assumed that counselors and campers would take pride in continuing to live outdoors...An enthusiasm for the routine jobs of camp was also expected. The attitude that many camp chores were "necessary evils" was generally frowned upon. Counselors who lacked enthusiasm for these jobs, it was indicated, would convey lack of enthusiasm to their campers...

The point to be made is that the area in which individual expression of opinion is acceptable is limited...To an extent there is a lack of distinction between the obligation (of a counselor) to act in a certain way in order to do his work and an obligation to make real changes in his ways of thinking, feeling, and behaving. If a counselor merely "puts on an act" he is forced into insincerity.

The McElvaney missed the portent of nature, and of facing up to the non-human environment as well. They went on,

The latitude which the groups have in planning their own program has various limitations and restrictions. There are certain all-camp activities which are scheduled and to which the groups are required or expected to come and around which they must plan their own program. Community Day on Wednesdays is an all-camp day in which the camper participates jointly in some activity. Small camps are expected to participate in various instructional periods, church services, concerts, etc...

The degree of democratic planning depended a great deal on how much the counselors felt they had to have the campers do certain things. Depending on the pressure which the counselor felt, the choice of the groups varied from letting the group choose among activities at certain times and telling the group what to do. The emphasis in counselor training on information and training to be transmitted to the camper seemed to have the effect of making counselors feel that they had to "get in" certain

activities and sometimes perhaps they had a tendency to bypass the wishes of the campers...

Over a period of years such a cumulation of "right" methods has gradually made the program rather rigid and inflexible. As a result there is now less room for real planning and use of new ideas and more emphasis on training in what has been considered the most efficient and best ways of doing things. Now the zeal to teach the accumulated learning tends to result in a bypassing of democratic planning.

The McElvaney study put their joint finger on an aspect of Trail Blazers programming that was not changed as long as Lois Goodrich was in charge, or until the 1981 and later camping seasons.

Partly related to this characteristic of the Trail Blazer program, partly due to external factors such as improving alternative employment opportunities and a shift away from group work in social service work, a new problem began to develop for the camps: declining numbers of counselors willing to return after the first year.

Until World War II it was rare for an opening to exist for a new counselor. Individuals made summer careers of working for L. B. Sharp and Lois Goodrich. As return rates dropped, increasing efforts were required to recruit new candidates. The great source was colleges in the upper Midwest. Notices were sent for posting on bulletin-boards. Ex-counselors were asked to recruit their friends. Trail Blazer pay was never very high, and working conditions were difficult. At the end of her career, Lois Goodrich faced summers without a single returning counselor in the girls' camp, and with few in the boys' camp.

With the departure of L. B. Sharp and his National Camp, the children's camps dropped from the national scene. Inquiries, requests for help, and requests for copies of forms and documents continued, but on a much reduced scale. Life Camps had a national reputation thanks to L. B. Sharp; Trail Blazers became known mainly to interested persons in the New York metropolitan region.

At the time of the McElvaney study, Lois Goodrich was in mid-career. She had been with the camps for twenty-five years, and had kept them going through Herculean efforts. She was dubious always about boards of trustees and their members. She did not want ex-campers to join the board. She had difficulties with Dr. E. Hoyt Palmer, technically her superior. The children coming to camp were becoming more difficult to handle. Social change was becoming manifest both in counselor attitudes and in camper attitudes. Lois met each new problem with courage, determined to carry on in the manner of the past.

Dr. Palmer picked up the critical elements of the McElvaney report in his comments to the Camp Committee of the joint board of St. John's Guild and Trail Blazer Camps. He said,

It is my firm opinion, and I think that the report supports this view, that things at the camp are in a bad rut. The situation has become such as

to make it open to question that the Guild should continue to sponsor a program which has reached such a stage and which gives every indication of strengthening rather than loosening the strictures which limit it.

The McElvaney report was sent to two outside experts for comment. Each had visited the camps briefly. Dr. Joseph F. Okarski, Chief Psychologist of the Rochester Guidance Center, replied with rather harsh underlining of the McElvaney's criticisms. He wrote, in part,

The implications might be briefly summarized as follows. Life as structured at Trail Blazer Camps places many psychological burdens and even some harmful responsibilities on camper and counselor alike. The psychological dynamics of camp life at Trail Blazer are best described in terms of the stress situation characterized by a highly restrictive atmosphere which is, in general, detrimental to the social and emotional development of the participants. There are serious deficiencies in the opportunities provided for both individual and group experiences. The effect is to create unrealistic orientations in interpersonal relations and psychological conflicts likely to foster emotional disturbances of various kinds. Some individuals seem to derive emotional benefits but, even if real, these benefits may be of questionable value in terms of the kind of world for which they prepare the individual.

Dr. Okarski's comments on the McElvaney Report must be read as secondary. They are suspect as selective, and they are certainly too harsh.

William Hausman, a physician and a lieutenant-colonel at the hospital of the U. S. Military Academy at West Point, wrote comments with sympathy and understanding. He said,

I see Trail Blazer Camps in a more favorable light than that in which they are presented in the (McElvaney) report. I am impressed with the approach of this camp, and feel that the basic principles of its operation are sound, and should be encouraged. In fact, my chief objections would be to those places where the camp may have, over a period of years, veered away in practice from its intent. Although I have questioned certain aspects of the report on the camps, and the circumstances in which it was prepared, I do believe that this comprehensive document may be of great assistance in some respects to those responsible for the camps' continuing success.

Apparently still in doubt, the Chairman of the Board, Dr. Philip M. Stimson, wrote around to sending agencies soliciting their opinions of Trail Blazers. Msgr. Harold S. .

Engel, Director of the Division of Youth Activities of the Catholic Charities in the Archdiocese of New York, replied at once. He wrote,

According to our records and reports, all campers sent to Trail Blazers were appreciably benefited socially and physically, and in the cases of those in need of psychological help, they were given special attention and careful study. We felt that the emotional needs of this group were of primary concern to the camp directors who have built up such an excellent program and whose methods in dealing with these cases is unique. No other camp used by this agency serves a similar purpose.

Mildred E. Hill, Director of the Neighborhood House of the City of New York, wrote in reply to Dr. Stimson's letter,

Over a period of twenty years our settlement has been sending children to various free camps. During this period we have known that Trail Blazer Camps (formerly Life Camps) were foremost in good camping. We still feel that of all the camps we use this one rates the highest in the values to our children.

Mrs. Hill mentioned specifically:

The vital importance of the four-week stay.

The genuine, down-to-earth program "not to be matched in any other camp program".

The decentralization program is of vital importance. "Living in this small group with two councillors (sic) on the twenty-four hour a day basis makes it possible for each child to get a great deal of personal attention on their own needs and problems. They can also develop their own interests because as a group in planning their programs everyone can have a chance to do what he most likes.

We find that our children develop a sturdy self-reliance at Trail Blazer Camps.

The great majority of our children dearly love the camp...it is of the greatest possible value for the children to be in a camp where they learn to get pleasure and excitement from the fun that they make up for themselves and from the out-of-doors and nature."

Mabel R. Thomas, Executive Director of The Big Sisters, wrote,

We would say that 100% of our children were benefited socially, psychologically, and physically by Trail Blazer Camps. In evaluating this it is to be noted that our children are pre-delinquent, delinquent, and neglected children, and that they all have problems of some type. In spite

of this, Miss Goodrich and Miss Faust seem to be able to handle them through their patient, understanding approach.

The children return from camp enthusiastic about the experience, and many of them seem to gain a great deal of poise and self-assurance. This is usually reflected in their school reports which we obtain soon after school begins.

Almost all of our children gain weight at camp and they all rave over the good food.

In comparison with other camps, I would say that Trail Blazer Camp offers one of the most positive and beneficial camp experiences, and that it is a valuable resource of our Agency.

Thelma Burdick, Director of the Church of All Nations Settlement House, wrote to Dr. Stimson of Trail Blazers,

I wish that I could introduce you to some ex-campers who are now science teachers, camp directors, draftsmen, research chemists, secretaries and college students. I wish that you could meet some of the other ex-campers in our neighborhood - young mothers and fathers who are making wonderful parents and fine citizens.

In 1957 Trail Blazers added to its board some persons very important to the future of the camps. These were Charlotte Andress, longtime Director of Inwood House; Monsignor Harold S. Engel, known to us already through his efforts in support of the camps; Donald P. Hanson; E. Reginald Harding, M. D.; Jean E. Henley, M. D., a former counselor, and Julia E. Smith.

In 1957 also the tie with St. John's Guild was severed.

Many years later the Director of St. John's Guild, Dr. E. Hoyt Palmer, wrote in his autobiography,

For a time in the '50's the Guild took over Trail Blazer Camps, formerly Life Camps, with a beautiful site in New Jersey. This threw a heavy load on me to keep things straight there. I was glad when after five years the Guild Board felt that this was too much for them, too, and had a separate corporation set up for the camps.(50)

In breaking away, Trail Blazers took along several St. John's Guild board members. The St. John's Chairman became Trail Blazers' President (there was no Trail Blazers Chairman); this was Philip M. Stimson, M.D. Others coming over were Thomas D. Luckenbill, Alexander T. Martin, M.D. and Edward R. Wardwell. The new Trail Blazers board promptly elected to membership Vincent J. Loscalzo, a former camper, counselor, and at the time president of the Mens' Alumni. Mr. Loscalzo was one of many

ex-campers who had been taken on as employees by Time, Inc. during the years of its sponsorship of the camps. At the time he was a staff artist with Fortune.

At the end of the 1957 camping season Lois Goodrich was free at last of supervision by anyone but members of a friendly board.

For the next twenty-odd years Lois acted as her own fundraiser. She operated with minimal contact with the Board. Doris Duke continued to make available the Mashipacong land. For a number of years Miss Duke paid for fire insurance on the buildings. On July 13, 1960, she wrote Trail Blazers,

I have decided to drop the fire insurance which I have heretofore been carrying on the buildings on property at Lake Mashipacong, the use of which I have been donating to your Camps.

This letter is to advise you that in the event any loss is suffered during the time when you are using the property, I will pay the costs of repairing the same up to the amount of \$190,125., which is the amount of insurance I have been carrying, or to the extent that I am allowed such loss for the purpose of income tax deductions, whichever amount may be less.(51)

Lois' friendly board was not of much help in raising funds. Early on Lois obtained a significant grant from the Turrell Foundation, which was repeated annually. The record of contributions in cash from Doris Duke is unclear. The record shows that Miss Duke made several large contributions, but the record is almost certainly not complete. The record rarely indicates how the contribution was initiated. The presumption is that each followed a direct personal appeal from Lois Goodrich.

The record does make clear that Miss Duke was not carrying the camps all by herself. The camps were on their own; no sheltering magazine, no fashionable old charity with a boat. The fundraising environment had changed from a search for indulgent patrons, to methodical beating the bushes for like-minded foundations and sympathetic corporations. Funds would come in the future more from institutions than from wealthy individuals.

A committee led by Helen Haskell pushed up contributions from foundations to \$115,000 per year by 1985.

Lois was adept at raising money from former campers, counselors, and a list of names built up over the years that included the old LIFE contributors. She did this with a combination of her personalized newsletters, direct-mail appeals, and contacts with individuals. Two or three former counselors became heavy and regular contributors.

Back in the days of mailings designed and sent out by the LIFE staff, appeals were very professional. There were pictures of children at camp, and little stories about what Jane or Billy had done or said. This brought in mail from interested individuals, many of whom asked for Jane or Billy's full name and address. These sympathetic souls wanted to write the children directly; perhaps to help them in some way. Jane and Billy always were pseudonyms, sometimes purely fictional individuals. But the appeals brought in money.

Lois' appeals were similar in vein, but each individual mentioned was a real person. Her newsletters and Reports to the Board were filled with snatches of description of the natural environment at the time, reports on the donkeys, beloved by everyone, bits of poetry written by campers, comments by campers at the end of the experience, and many stories of individuals' accomplishments. Everything was charming, happy, and upbeat.

Lois handled her board in the same way. Meetings were devoted to Lois' reports on what had been going on at camp. Policy and program were seldom mentioned by a board member. Lois was admired, and unquestioned. The budget always seemed to get met, one way or another, year after year. Board members felt that there was little they could do for the organization except make what personal financial contribution they felt proper. This they could do without being present at meetings. Attendance consequently shrank.

The annual lease gave the camps a minimal property-right to the Lake Mashipacong land and buildings. The limitation made impossible applying to a foundation for a grant to repair or replace a structure. Accordingly, the Board sought a longer lease. In December, 1961, Doris Duke provided a ten-year lease. In the same year the Doris Duke Foundation gave Trail Blazers eighty thousand dollars.

Armed with the lease, Trail Blazers applied to the Hayden Foundation for fifteen thousand dollars for building repair. The grant was approved and paid. Other foundations provided forty-five thousand dollars more for the same purpose.

In June, 1963, Lois Goodrich wrote the Doris Duke Foundation expressing thanks for another gift.

Board minutes through the nineteen sixties do not reflect a great concern with financial matters. The question of obtaining college credit for counselors came up occasionally, reflecting difficulties in obtaining college students for the camping season. In 1963 the Program Committee took formal note of the problem of non-returning counselors. The staff was overworked as a result, the Committee reported. Need was expressed for a psychiatric consultant, and for a naturalist.

Thomas D. Luckenbill succeeded Dr. Stimson as President of the Board in 1959. In the same year Dr. Jean Henley began a long career as Secretary.

In 1967 Francis DeWitt Pratt became President, holding the position through 1973.

In 1974 Alan L. Bain became President. It was on his watch that Lois Goodrich's long tenure as Director came to an end, and the initial problems of succession were dealt with.

The years from 1958 to 1980 seem to have been unmarked by Board concern. There is almost nothing in the documentary record for these years except the Red and Green Books compiled each year for the Boys' and Girls' Camp. These never mention the name of a Board member.

These books are a phenomenon in their own right. Begun by L. B. Sharp in Branchville, Connecticut, they list in incredible detail what happened in each camp in each month of each summer. The format is always the same.

Each book lists the staff of the year, then reproduces the program and the materials used in the Pre-camp Conference. It reproduces all staff instructions on operations for the season. It lists in detail the responsibilities of staff nutritionists, health personnel, and waterfront personnel. Then the book includes the reports of the counselors assigned to each small camp: their written aims and objectives, and their evaluations at the end of each month's session. The Director's Report to the Board is included always, and then an extremely detailed inventory of every item of property in each small camp, in each office, in each closet.

The book for one camp for one year can run well over four hundred single-spaced typewritten pages. Green books (Girls' Camp) books run longer than Red Books (Boys' Camp).

The Green Book for 1927 reproduces the script of a fortieth-year pageant. The 1957 Green Book reproduces the script of a seventieth-year pageant.

Looking through these reports, certain inferences may be drawn about the quiet period in Trail Blazers existence under Lois Goodrich's sole control. The failure of the counselors to return already had been mentioned as a growing problem. This required greater emphasis on pre-camp training, and often last-minute searches for additional staff.

The camps' clientele changed. An estimate for representative years gives these results:

Campers grouped by racial origin in sample years						
Percentages						
	1958	1963	1968	1973	1978	1983
	<u>Girls' Camp</u>					
White	57	55	50	43	43	24
Black	31	32	33	32	37	46
Asian	1	0	1	0	3	11
Hispanic	11	13	16	25	17	19
	<u>Boys' Camp</u>					
White	51	61	42	51	42	24
Black	26	29	39	31	33	58
Asian	0	0	0	1	5	7
Hispanic	23	10	19	17	10	11

The rise in non-white campers is a reflection of the composition of underprivileged groups over the years concerned. The families migrating to the city from Europe and from farm areas, whose children had filled Life's Fresh Air Farm in earlier years, now had moved into higher earning categories. New immigrants to the city were of African descent, from the South; were from the West Indies; were of Hispanic origin, or were refugees from Asian wars. With the exception of the Asians, these new immigrants have had less success in moving into the American mainstream.

Immigrants from tropical cultures tend not to have had in their pasts the valuations of non-human environment (nature) which are so evident in the cultures of northern Europe and northern Asia. For many American blacks, "the country" is associated with the South of all-too-recent memory. "Farmer" is not a term of respect in the American South. The word implies dirt-farmer, share-cropper, white trash - certainly nothing like the term "planter". Children from any culture can learn the values of another, but it takes good teachers, trusted by the children. These Trail Blazers always had. Children of the newer immigrants showed less interest in camping than had children of earlier years. But once in camp, many were converted.

Over these years Lois Goodrich made a conscious effort to keep some balance in the racial components of the camping population. Effort was required to recruit white campers sufficient to prevent their total from being overwhelmed by others.

The full list of agencies sending children to Trail Blazers is included in the Book for each camp, each year. Apparently beginning in the nineteen sixties schools appear among the sending agencies. This is explained in part by the disappearance of group work, and by the shrinkage of settlement house operations for children. In the nineteen eighties schools were dropped from the sending-agency rolls, on the ground that being closed in summer, there was no social worker or other representative on hand to contact regarding a camper who might need special treatment.

Trail Blazers slipped from public consciousness. Without a magazine sponsor, without L. B. Sharp to trumpet the cause, with a Director who eschewed activity at the national level in the professional camping organization, the camps dropped from view. At the 1980 meeting of the American Camping Association it was hard to find anyone who had ever heard of Trail Blazers.

A little press attention was received in these years. Look magazine carried a celebratory article on September 12, 1961. The Christian Science Monitor carried another on November 24, 1964. The New Jersey Sunday Herald of October 2, 1966, carried an article. The Monitor reported elsewhere, apparently also in 1964, that

Social and private agencies in New York City alone send more than 230,000 children to 1,000 camps every summer, according to Prof. Frank S. Lloyd, Chairman of the City College Hygiene Department. Last year 80,890 of these children received vacations in subsidized camps, according to the Children's Welfare Federation.

An undated memo contains the transcript of tapes taken by Lucie Sampson "in her study of Trail Blazer Camps".(52) An unidentified man in the Probation Department of the New York Supreme Court states,

I think it has something to offer - a camp of this type, rather than the established organized camp where the child coming from a deprived neighborhood and a deprived home is usually thrown into a camp geared on a middle-class cultural level, and they have more difficulties in these camps than they have in a camp like Trail Blazer, where the child is given a certain amount of roughing it, a certain amount of doing it for themselves, and learning to live with others. Every time, in the camping service I worked in, every time we'd take our child, and this was a very deprived area that I worked in, and put them into a camp geared to middle-class standards they had a breakdown. The child was not able to move into the area. But it never happened at Trail Blazer, so it had to be something within the camp structure.

In the years since 1964, most of these camps offering subsidized places for city children have gone quietly out of the business of serving children recommended by social agencies. Some carry on as family camps. Some operate as conference centers, seeking to entice church groups, teachers' groups, special-interest groups, or Elderhostels. Reasons given for terminating services to children include difficulty in recruiting counselors, a new and unsettling obstreperousness among campers, and the perennial problem of finding financial support.

Lois Goodrich led Trail Blazers through all these changes with a philosophy and a camp program essentially unchanged from that which she had learned from Dr. Sharp a half-century earlier. At Mashipacong the total of children served with a month's experience in the woods climbed to over ten thousand. The data are summarized in a table on pages following.

In 1976, Trail Blazers was favored by a summer-long visit by Judith Myers, a person for whom Lois Goodrich held the highest respect. Miss Myers had a long and distinguished career as a camp director, a trainer of camp directors, and as an official in the American Camping Association. At the time of her visit she was collecting data for a doctoral dissertation on the effects of the camping experience on certain characteristics of children. Her purpose, she wrote in the dissertation, was

to study the leadership components of the resident camp experience and to identify those most closely associated with camper development in the areas of self-concept, interpersonal affect and environmental attitude.(53)

Miss Myers concluded that

. . . the resident camp, as a behavioral setting, facilitates human growth and development in the areas of self-concept and environmental attitude, but it does not appear to foster more positive interpersonal affect between campers; that campers bring individual differences to camp which affect their attitudes about themselves and the natural environment when they first arrive at camp, and that camp leadership is one of the elements in the resident camp experience which affects productivity in terms of camper development in the areas of self-concept, interpersonal affect, and environmental attitude, with the diverse components of camp leadership having varied relationships with the different areas of camper development.(54)

Miss Myers did her work at six camps in the northeastern United States. One was Trail Blazers boys' camp; one was the girls' camp. She worked by strictly quantitative sociological methods, using trained interviewers closely under her supervision. She found wanting the conventional wisdom concerning the impact of leadership on self-confidence and socialization. She wrote,

In the light of these findings, it would appear that leadership theories which call for rigid and/or strongly dichotomized application are inappropriate for goal achievement in the dynamic resident camp setting.(55)

In 1976 Trail Blazer Camps received the Eleanor P. Eells Award for Program Excellence by the Fund for the Advancement of Camping. In 1980, Lois Goodrich was honored by the University of Northern Illinois at a special ceremony at its Lorado Taft Field Campus in Oregon, Illinois. With the end of the 1980 season, Lois Goodrich handed over the reins of Trail Blazers to a successor.

Finding a new Director was the first real task faced by the Board of Directors since the incorporation of Trail Blazer Camps, Inc. The President, Alan Bain, had appointed a search committee chaired by Charlotte Andress. A national search was undertaken. Many candidates were interviewed. Lois' own choice as her successor was the newly-minted Dr. Judith L. Myers. But she was not available; she had just accepted a tenured position on the faculty of George Williams College, in Downers Grove, Illinois.

The search committee settled on a young professional camp director, Jane Brokaw, then Director of Camping for the Catholic Youth Organization in Seattle, Washington. Active in organized camping affairs, she was Chairman-select of the Western Region of the American Camping Association and President of the Evergreen Section. She had been camping administrator of the region's Camp Fire Girls. Ms. Brokaw accepted the Board's offer, and became the second Director of Trail Blazer Camps.

With the end of the 1980 season, Lois Goodrich and Betty Faust went into retirement. The Geraldine Rockefeller Dodge Foundation made a grant which enabled Lois to produce a revised version of her book, Decentralized camping. This was published by the American Camping Association in 1982.

Lois Goodrich and Betty Faust planned together a home on land they owned at Sussex View, a beautiful spot on the lip of Kittatinny Ridge. It was near a spot often visited by campers on overnight vagabonds over the years since 1939. As their house neared completion, the ladies drove out one lovely day, May 4, 1984, to pick up a load of furniture. On their way back, their car was struck by another. Betty was injured seriously; Lois fatally.

Chapter 7

On the shoulders of giants

Jani Brokaw assumed the responsibilities of Director of Trail Blazer Camps on November 1, 1980.

Her predecessor had spent the last fifty summers at the camps; the last forty-eight in a leadership role. The new executive director was faced with the problem of stepping into the sneakers of a very charismatic individual. There was no opportunity for a break-in period of familiarization.

Funding needed immediate attention. Staffing was a perennial problem that required action. The 1961 ten-year lease from Doris Duke had been extended once for another ten years, and was expiring. Approaches to Miss Duke soliciting another extension went unacknowledged. The camps faced the immediate possibility of a move.

The new director's first act was to appoint a director each for the girls' camp and the boys' camp.

The Board established a search committee for alternative campsites. The Committee learned quickly what logic suggested: that since the provision of the Mashipacong site, just on the eve of World War II in 1939, the spread of housing and industry led by new highways in the New York metropolitan area had pre-empted virtually all private land within reasonable travel distance. Finding a site on other than public land, large enough for decentralized camping, would be a stroke of fortune. To find a site with the requisite space and its own lake, as at Mashipacong, exceeded the wildest dreams. In effect, there was no alternative to Mashipacong.

The lease expired with the 1980 camping season. No word had come from Doris Duke. In 1981 Trail Blazer Camps, Inc. carried on at Mashipacong as if a lease was in effect. This was repeated for the 1982 season. In effect, the Camps used the land without any right to occupancy. Problems arose with insurers. Foundations could not be asked for funds to repair buildings to which the Camps had no property-right. Many attempts were made to reach Miss Duke. Eventually a letter arrived signed by Miss Duke's secretary. The letter granted the Camps the use of the land on a year-to-year basis, so long as the methods used were those established by Dr. L. B. Sharp.

The new Director faced a serious problem that was a defect of the virtues of Lois Goodrich's long tenure. Many individuals, nearly all women, had come to depend on Lois - and by extension on the Camps' site itself - for emotional support. These were chief among the individuals for whom Lois always had insisted that continuity was vital. With Lois gone, these individuals sought to substitute Jane Brokaw. They came to camp as individual visitors; they came in droves for "LL" (Alumni) Camp in September. They sought emotional support, and they criticized the new Director for any deviation they perceived in Lois' way of doing things. Jani Brokaw held up nobly.

Allocations of funds available, and of employee time in such matters as maintenance, needed rescheduling. Jani checked early into the Camps' insurance picture, and made the changes she thought required. She pruned the list of sending agencies, dropping those which did not cooperate in follow-up on campers. Having been active in professional camping circles, Jani Brokaw began to widen professional knowledge and appreciation of Trail Blazer camps, and what the camps meant to camping in general.

Jani Brokaw was extremely efficient in all business matters. She was open with the Board, and encouraged its expression of ideas. Most significant of all, counselors began coming back after their first year at camp.

In 1982 Jeanne Richardson, M.D., a former counselor, became Chairman of the Trail Blazers Board.

After four years as Director, Jani Brokaw decided to shift to another line of endeavor. Her tenure was short, but it was absolutely vital; she held the camps together after the trauma of Lois Goodrich's departure. She left the organization stronger, leaner, and more efficient than it had been when she came.

At the end of the camping season of 1984 Lois Goodrich's wish was fulfilled: Dr. Judith Myers became Executive Director.

Judy Myers was the best person possible for the task at hand. She had been training camp personnel for years. She was in charge of certification programs for the American Camping Association. She was a pioneer in applying to camping the cold analytical gaze of scientific research. Her own doctoral dissertation, awarded in 1978 by Pennsylvania State University, carried the title The association between leadership components of the resident camp experience and camper development in self-concept, interpersonal affect and environmental attitude. Under Judy Myers' administration, camp was graced each summer by one or more persons pursuing independent and original research projects.

Judy continued Jani Brokaw's appointment of Vi Martin as her associate director, and continued Jani Brokaw's system of a director each for the Girls' and Boys' camps.

Once again, Trail Blazer Camps was becoming what L. B. Sharp had always intended: the model for camping in the nation. In 1987 Trail Blazers received its second Eleanor P. Eells Award from the American Camping Association for program excellence. This time the award was for leadership training programs.

Trail Blazer Camps and its predecessors have discharged their responsibilities in many places: in Eatontown, New Jersey, in private homes, in Branchville, Connecticut, in Pottersville and in Montague Township, New Jersey, and in Westfall Township near Matamoras, Pennsylvania. No single site has been essential, though some have been better than others, and Mashipacong has been the best of all.

To assert that the Mashipacong site is essential is to miss the point. Without Mashipacong all the needs would still be there, and all the potentials of the Trail Blazers staff to meet a significant part of them. The skills and the ideals are not place-bound.

Lois Goodrich's personal attachment to the Mashipacong site lends an aura of sine qua non. Lois was a remarkable person, who had an immense effect on many individuals. We should try to understand her strengths. Among these were her great personal feeling

for the realities of the non-human world, and her intuitive ability to transmit these feelings in her contact with others.

Lois emulated always the great pioneer values of self-denial, in personal situations and in the use of equipment. She had learned in her early days in Texas to fix up, make do, use materials at hand, do without. These standards may have been of less relevance in the quarter-century after World War II. Daniel Yankelovich has pointed out the slow shift from a national value of self-denial to one of commitment.(56)

There is much that we do not yet know.

We do not even know that dealing with children in a setting that emphasizes nature has a positive effect on their development. William Burch surveyed all the research for the years up to 1975. He found their conclusions indeterminate. "The need is for a shared humility regarding our very limited understanding," he wrote.(57) Judy Myers' research came after Burch's pronouncement.

With Dr. Judith Myers in charge at Trail Blazers, we can look forward to the first truly valid research evaluations of what many persons feel deeply is a profoundly important experience. Trail Blazers' second century may turn out to be its most significant of all.

All the old values of nature are still there; nature is still a good thing to be close to. But nature, we know now is a personal and private thing. There is still no ethic in nature. We hear much about "quality of environment", but little about equality in access to its amenities.

The Samaritan ethic is with us still, healthy and vibrant. But it is not often connected to the values of nature, as it has always been in the Trail Blazers tradition.

The desire to mold and to shape our youth is strong with us, particularly now that the nineteen sixties are a fading memory. The youth values of that decade now permeate our entire society, Yankelovich tells us.

The essence of the Trail Blazers tradition is how best to capitalize on the first two national values to implement the third.

January 1987

APPENDIX 1

Different children served at camp from the Red and Green books

Year	Life's Girls' Camp Branchville	Life's Boys' Camp Raritan	Life's Boys' Camp Pole Bridge	Duration two weeks
1927	426			 ----- V four weeks -----
1928	409			
1929	357	483		
1930	365	473		
1931	347	463		
1932	351	459		
1933	349	489		
1934	209	285		
1935	223	302		
1936	255	308		
1937	203	247	68	
1938	155	189	75	
	Mashipacong			
	Girls Camp	Boys Camp		
1939	143	150	62	
1940	140	157	65	
1941	141	147	63	
1942	138	152	75	
1943	127	96		
1944	137	96		
1945	131	101		
1946	151	162	67	
1947	143	158		
1948	140	160		
	Outdoor Education Association			
1949	151	160		
1950	151	158		
1951	148	156		
1952	134	130		

Trail Blazers Camps at Mashipacong
 Girls Camp Boys Camp

Duration
 four weeks

1953	131	76
1954	163	92
1955	167	93
1956	163	100
1957	161	102
1958	160	103
1959	155	102
1960	172	98
1961	168	94
1962	170	98
1963	160	100
1964	163	95
1965	158	93
1966	149	92
1967	159	92
1968	157	94
1969	157	96
1970	149	96
1971	152	97
1972	156	94
1973	153	92
1974	146	93
1975	153	91
1976	155	100
1977	144	96
1978	155	97
1979	153	94
1980	153	97
1981	145	Records destroyed in fire at bindery
1982	126	91
1983	108	83
1984	130	92
1985	130	97
1986	122	111
1987	117	82
1988	114	105
1989	146	153
1990	136	136

v

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1938-1948	\$500,000
1949	20,000
1950	20,000
1951	75,000
1953	40,000
1954	40,000
1955	40,000
1956	40,000
1957	40,000
1961	80,000
1962	A substantial gift
Total known	\$895,000

In addition to the foregoing gifts, Doris Duke carried fire insurance on the buildings until 1960, when she agreed instead to reimburse the camps for any fire damage to the extent of her former policy: \$190,125. Following the 1986 season, a serious fire occurred in the caretaker's house. Attempts to contact Miss Duke to request compensation for the losses involved were not successful. By 1987, Trail Blazers was paying for five million dollars in liability insurance.

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