

3rd Edition

For the past 35 years, friends and those interested in Rising Sun have asked why I have not written the story of camp, how it started and what it is trying to do and how it is trying to do it. Perhaps what may interest the reader primarily is in learning what has been done and that may well be the most difficult question to answer.

Relations with the public has been one of my weakest characteristics partly because I had no need or desire for public assistance, partly because I feared our boys might interpret my motive for starting this venture as a desire for personal publicity, partly because I felt the telling of it required a skilled writer and partly because I felt each additional year of waiting might produce additional data. On looking backward I can also detect a certain cowardice on venturing into a field where words can mean one thing to an author and another thing to a reader. A frightening picture of a book filled with footnotes to explain what I really had meant to convey crossed my mind many times and, horrors, I visualized footnotes to the footnotes!

One evening in Paris twentyfive years ago I did make an attempt to put the story on paper and when I read on the following day what I had written I destroyed the evidence. It was so emotional that I felt shame and yet, how does one convey the meaning of a boy's shy glance of confidence and friendship for you or the manner in which he lightly brushes your arm? All those who have worked with youth for a lengthy period know that certain gestures, the manner in which a response is given or the way a face lights up tell far better than words the answer to the message you have sent out. I expect the above need not be limited to youth, but emotional response comes to the surface faster in young people.

Time raced by without the skilled writer making his appearance (perhaps this too was my fault for not searching for him) and ghost-written stories seemed odious. The argument that only I could tell what I was trying to do kept being thrown up to me and I was asked to at least start to keep some notes on my views and what had transpired. This I made a mental note of aspiring to do and started in Montana while on a continental tour, although getting myself to do this has been a dragged out affair quite similar to my reaction to eating spinach at the age of eight, which was so good for me, I was told.

A chance reading of a paragraph of Ernest John Hughes' The Ordeal of Eoway caught my eye and in its eloquence seemed to express my thoughts and inhibitions. It gave me the push to at least attempt to convey what for me has been an exciting adventure in living and my offering to God and to my fellow man.

December 12, 1963

For each and every written thing belongs, in the truest sense, not only to its author but equally to its reader. The intent of one, without the understanding of the other, means little and achieves nothing: it can only be a marriage of minds -- unconsummated and the fearful seeking of some truth -- which alone makes the act of writing or the act of reading worth the doing. It requires an honest union of the two.

The Ordeal of Power.

Emmet John Hughes (p. 14)

In the Beginning

Perhaps the roots of an action go back to one's earliest experiences in life and, perhaps, even far earlier than that. The hopes, ideas and experiences of an individual may sometimes only flower generations later and perhaps even then in some muted form. It will serve little purpose to delve beyond the year 1929, when the basic motives for starting Rising Sun came to the surface and, like a river fed by many streams, suddenly took shape seeking its path to the sea either there to be lost in vast depths or to offer what it had to offer.

There was no one single motive in its founding but rather a fusion of four driving urges and many lesser ones. I shall not attempt to grade them in the order^{of} their importance as each served a purpose in rounding out and strengthening the whole.

No doubt since the beginning of time, man has asked himself why he is on earth and to what he should devote his time, thought, love and energy. The problem for a married man is partially cleared for he has the care of his wife and children uppermost in mind. The unmarried man has more time to reflect on this and has a greater need for a sense of direction. After much painful and soul-searching thought, I came to the conclusion that for me, service to God and to my fellow man seemed to provide the answer to what I was seeking.

Success in industry, for I was a business man, could mean greater material wealth and with it more power, for these two goals are often interchangeable. Perhaps one could boast of producing more of some product than was the case of one's competitors. Perhaps one could be proud of producing a fine product or better yet, a new and useful product giving

at the same time additional work for men and women. Material success should not be looked down upon but the accumulation of wealth for the sake of wealth and beyond one's needs has little meaning. Money and power are like radium. Both can burn one if one does not know how they can be used. Either of them can do much for man if the key to its proper use can be found.

The desire to do something in memory of my father was a most powerful motive as our relationship was a quite wonderful one. My memory of the love he gave me and the values he set for himself still guide me and steady my path. I lost him in my seventeenth year.

The concept that a great source of the wealth of a country lies in its leadership is not a new one nor is the search for potential leaders at the teenage a novel one. It is, however, my belief that the concept of using a summer camp to find, guide and encourage potential leaders and to follow up with warm genuine interest as they mature should be examined as something new and, I trust, useful in the field of education. Contact with the alumnus should not be obligatory nor should anything be done to weaken the individual's desire to think and act with independence.

Who amongst us has not wondered, first as a young man, what he could do to work for a better world. The usual response one gives to oneself is "what can one man do or who am I to try and do something to better man's lot when so many other ordinary human beings have failed?" The mistake in this approach is often due to a desire to seek something big, on a national or perhaps international scale and often beyond one's ability. Perhaps lack of patience to carry through a plan or the desire

for quick results may end one's dreams. Tenacity and clear thinking as to where one wishes to go are necessary qualities for those who seek new paths through the jungle of life.

My goal would not be to aim for the highest star but to try and reach the lowest one. Were I to fail in that, my effort would still not have been in vain. Perhaps my lack of ability or the timing might be to blame. At least the challenge of a voyage on uncharted waters would be stimulating.

My goal was to find boys, of good character, possessing well above average intelligence and leadership potentiality in any field but coming from families in moderate circumstances or better yet, from my viewpoint, from families with no financial assets and, perhaps, even with no or little cultural background. The boys were to be chosen without regard for race, creed or color.

Why did this experiment or adventure take the form of a summer camp? If boys were to be chosen on a national or international basis then the summer vacation period would be the only time they could be gathered together. Even on a local basis, a school boy's waking hours are filled with duties.

Perhaps at this point I may insert what to me was a vital motive in the founding of the camp and without which the value of Rising Sun's existence is open to question. No doubt each of us, in life, has views which may be considered eccentric or emotional in some circles, but, to me, the following is basic to what we are doing and to my own philosophy of living. It is that one must clarify the difference between giving and trading. There is nothing wrong with trading as it is the way we live and adjust to living with other human beings. It is mildly amusing

that when we greet some one cordially and receive no response, or an inadequate one, we feel chagrined at being short changed. Even that is trading. Giving, to me, is being in a position to help someone who can

use help and ~~that the person~~ not requiring thanks for the act. One is already rewarded in feeling that in the act of helping others one is, perhaps, partially serving the purpose of one's existence and for the blessings of good health and other gifts already received. It is therefore important

that it be made clear that what we give materially or otherwise is a gift and certainly requires no gift in return. If love, kindness or interest

in another's welfare are given we are all wealthy, equally wealthy in those things money cannot buy and ^{which} are often needed far more than material aid.

A return feeling for such non-material gifts should not be unwelcome but should not be ~~expected~~, sought for and certainly not demanded. It is, however, to be hoped and prayed for that the recipient of aid will, some day, in a manner of his own choosing, pass on to others that which was given him in the way of kindness or help. We have made it a rule, never to ask an alumnus if he has passed on to others what was given to him, when he did it, how he did it or even if he did it at all. That, I fear, makes me a gambler and for high stakes, for I am gambling on human nature! Yes, there will be some who will forget to pass on to others what was given to them. There will be some so insecure that giving to others is too difficult. There will be some, so short-sighted or having the belief that one should take all one can and give as little if anything who will justify their attitude by misinterpreting or distorting the purpose of Rising Sun in order to justify their consciences. How much can I count on our boys becoming men who can regard what has been given to them as loans rather than gifts, for no one who can give wants charity? The personal wealth


of each individual is far greater than he realizes. If I were a pessimist on this score I would not have devoted as many years to Rising Sun. I feel sure that there have been many who have been strengthened by kindness or help in some form and who will in some other form and in their turn, find joy in helping others.

Perhaps we are also seeking to develop or aid future men of good will. How often are the hopes and dreams of youth crashed at an early age and before strength can be marshalled to justify such hopes. The world desperately needs men of good will, men with vision, men who will not be daunted by heavy odds against them. My efforts are, of course, on a small scale but perhaps they can demonstrate what could be done with many camps or schools. The argument that man will never accept peaceful solution of his problems can only lead to the utter destruction of mankind. The chances of success in the usefulness of my effort are slim but any odds are better than chaos.

Democracies need leaders as much as do dictatorships but in the former case, the leadership is shared by many and in widely varied fields. If we can help develop leaders who understand that leadership is a privilege and a responsibility and an opportunity then perhaps we have served our purpose. That is why the philosophy of Rising Sun is such a necessary factor for without it the boys who come to us might regard what has been given to them as a reward for good school marks or for some fancied superiority or talent and that would what we are doing into a fascist or super race concept. It is easy to twist good intentions into something advantageous to the individual and not to the welfare of mankind.

Some of the lesser purposes for this project will appear as the story develops but, and here a confession is in order, I as a business

man, have often wondered if a certain approach to the solution of problems would be basic to most problems. What would have happened if I had given up my position as president of a manufacturing corporation and taken a job as a streetcar conductor? Would I have progressed to motor man, traffic manager or some higher position? Had I obeyed this impulse, perhaps my family and friends would have been deeply troubled and perhaps the thought of quietly putting me away in some sanitarium might have arisen. Starting what seemed like a summer camp as an avocation was considered strange enough and even slightly mad by some, my having no experience in this field. Perhaps my lack of knowledge in this field permitted us to do things which could not be done, but at that time I did not know they could not be done. It was an exciting challenge and in an area quite new to me -- the challenge of youth, the challenge of whether a boys' camp must be solely a physical adventure. Why could it not also be an adventure above the neck in the areas of culture, intellect, internationalism and human relations? It was an adventure in direct philanthropy from which I was to learn much and gain far more than I gave.



Leaders

Perhaps, since the beginning of human life, man has warred between a desire to follow his own wishes or, either in a time of danger or confusion, sought a leader or, having leadership potentiality himself, sought followers.

Leadership at different periods of history has meant such varied things. In earlier times leadership came to those possessing physical prowess. Perhaps it was someone so skilled and accurate in the use of the bow and arrow that he was acclaimed as Pierce Eye, our leader, and his descendants bore the name of Percy. From there on, mental or spiritual strength became important in what man looked for in the qualification of a leader. There were lengthy periods when heredity in the form of kings, barons or famous family names provided us with good and bad leaders, but experience has shown us that heredity has not shown the consistency in providing the good leadership we want and need.

In time of war or danger, the demand for leadership is urgent and insistent with qualification narrow and the right to lead generous. The price for failure is, however, a high one. In a period of reaction, the public may choose or accept as a leader, someone who will maintain the status quo. He might serve a temporary need but can be of no long range value to his community or country. This book is solely interested in the peace time leader or leaders who can either verbalize the hopes and wishes of the people or can plant in them the desire to reach certain goals for the common good.

Omitting dictators and beyond the above, a leader is one who can explain or convince others of the purpose of an idea or course to pursue, of the justice or need for the course of action and that he possesses the energy and ability to translate theory into actuality. Our great and small leaders of lasting value have been those who have not betrayed the trust placed in their hands. The precise qualities of a desirable leader for an era, or even ^{of} an undesirable one, are not always easy to define and their ability or recognition may depend on many factors including timing.

Would Ghandi, a man of peace, have been able to accomplish his mission if he had been born twenty years earlier, or Napoleon, a man of war?

In a vague, at times blind, search or perhaps acceptance of leadership man has in various forms over the centuries accepted a ruling class, but has found it wanting in this era. A ruling class, based on even the most able people, would within a generation become stratified with little guarantee that ability would be bequeathed to succeeding children. Such a class might even quickly assume that theirs was not the privilege but rather the right to rule.

An economic or social upheaval will, in itself, bring to the surface new leaders, suitable, or thought to be suitable to the times and conditions. The self-made man, with all of his faults and ignorance can, having the ability to do so, grow in stature with time and experience if his basic qualification is sound and not solely based on being shrewd and aggressive. Cracker barrel America of the nineteenth century gave men time to sit around their wood stoves in the winter, to think, weigh arguments or viewpoints and to produce a Thoreau as well as courageous leaders. Such an approach to thinking is sorely needed and could be as a breath of fresh air in this TV-radio and mass production era. What assurance

can we gain from a photogenic TV performance or a processed public relations client leader that the direction we seek will be placed in safe hands? One hears much of speed, speed, speed in all fields including that of decisions and less of depth and maturity of thought. Mass production of things we can use has given us material wealth but in payment it demands automatic reactions in place of independent thinking. Machines produce quantity items faster if the operator attends to his job mechanically. Such an approach to daily activity can subtly seep over into one's personality and approach to all problems. I wonder too if this tends to make fascism more acceptable without our being conscious of it -- this willingness to let someone higher up decide what should be done.

Double talk is not a new factor in confusing the reason for good leadership. We had it as an amusing adjunct of vaudeville, we had it in ancient times with the oracle at Delphi, but it has now been harnessed up to the high speed of modern industry, the arts and even in philanthropy, not without profit for the performer. The ability to propose an idea or express an opinion in a manner permitting a quick reversal of judgment is essential to the individual primarily concerned with keeping his job.

Today decisions of importance are often made by committees rather than on the responsibility of the individual. Such decisions of importance must logically be watered down versions of the action which should have been followed, but if the action fails, it is not always easy to trace blame to the individual. I wonder if even ideas such as little Rising Sun could have been conceived and activated by a committee. Will the leadership of seasoned individuals willing to accept the challenges of the day find a place and need in our growing complex high speed society?

Should we not nurture and encourage willingness to take responsibility and the initiative of the individual?

Perfect systems or schemes to find and develop leaders will probably never be developed but opportunities for such individuals to emerge can be of use to society. There must be a constant stirring and ferment within the social structure of the modern state with new potential leaders thrown up to the surface of the pot for our examination and evaluation. Together with the rugged self-made man we need the product of generations of culture and the training to look at life calmly and with objectivity. The need for him and his views must be recognized as necessary to ward off hasty decisions or to propose long range planning, although these qualities too do not belong exclusively to one class. Leadership in peace-time democracies is composed of leaders in a thousand or more fields ranging from science, the arts, education, statesmanship, industry, labor as well as the less conspicuous fields such as philosophers, sociologists, naturalists, etc. Let us not overlook the leadership nor the need for leadership we are getting or should get from many fields of endeavor.

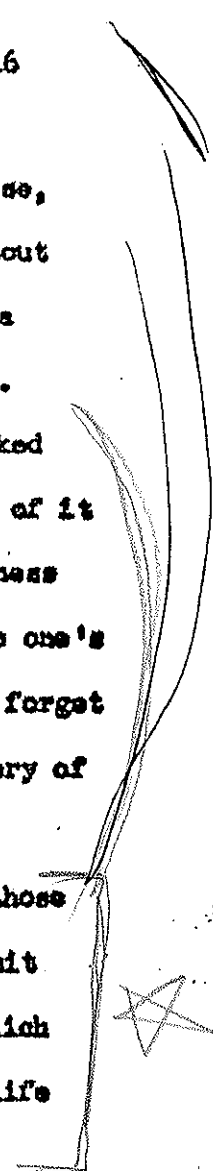
Granted to ^{some} the ability to make themselves heard in the struggle for recognition, have we done much to explore the means to find and develop less vocal or motivated potentially useful or creative young people? To what extent have we explored the influence of motivation on the process of thinking and its conclusions? It would be asking for the impossible if we expected all young people to be brought up without destructive or narrow experiences in living, but where these factors exist in levels of society or in racial oppressions then definite steps can be taken to lessen if not to eliminate such evils.

Much has been written and often quite smugly that you cannot keep a good man down, but that is open to argument. I am still occasionally haunted by at least two of many witnessed experiences. The first one took place one evening in Bandung when I went out for a walk and exercise before retiring. A fine intelligent young Indonesian, driving a bicycle-type pedicab followed me and persistently begged me to ride rather than walk. My explanation that I wanted exercise did not impress him and I could sense the desperation of someone losing a needed passenger. I compromised by offering to pay his fare if he would ride slowly next to me and permit us to exchange ideas. If ever I have seen college material he was it and yet driving a pedicab was probably to be his life's work. The other incident concerned two Chinese elevator boys in Hong Kong aged 20 and 22. They were both attractive bright boys and I was naive enough to think they were surely university students earning money for their tuition. When I was told separately that they were not students but grateful for work as elevator boys and hopeful they could keep their jobs I ceased asking young Chinese regarding their futures.

But need we go outside our own country to find that if one is born on the wrong side of the railroad tracks or belongs to the wrong religion or race or is lacking in cultural training or education that doors that might have been open suddenly close and welcome signs are not evident? Yes, many young men have crashed through such barriers and yet, percentage-wise, I suspect the numbers are few. Forgetting for the moment what we could do for so many promising young people, would it not be greatly to our advantage if we could eliminate the unnecessary factors, often superficial ones, which close these doors and bar them and us from the use of their talents and ability?

There lies great wealth, untapped, and it has been our purpose, these past 38 years, to search for financially deserving boys without regard for race, creed or color and to offer them what we hope is a broad cultural international and intellectually stimulating program. And with this we offer a philosophy of living which each boy is asked to examine and try out with the privilege of rejecting all or part of it should it prove wanting. And what is that philosophy? That happiness and a justification for existence may come from service to God or to one's fellow man, happily to both. With all of the above one should not forget that youth is a time for physical adventure, sports and the discovery of comradeship and the joy of being alive.

Our objective is not to produce leaders but rather to join those who feel there is a genuine need for society to put forward or permit an increasing number of potential leaders to face the challenges which will determine their acceptance or place in the current stream of life or in the search for future paths.



...but potential leaders.

Hardly a month goes by without some article or editorial appearing in a magazine, ^{or} newspaper, or ^a speech dealing with the search for leadership at the teenage level. Can it be found? Where is it? Can it be developed? For which qualities should we look? Would we always recognize it in youthful form?

If such a search is worthwhile, and we believe that to be the case, then it does not appear to us to be vital that the successful selection percentage be extremely high at this stage, as the investment in the boy will still be of value even if the results are not world-shaking.

If useful goals and standards are to be offered to humanity, then examples of individuals who stand out in various fields and at various age levels can act as milestones or guide posts and so lessen confusion on the part of those determined to lead productive lives.

By conventional adult standards, the search for potential teenage leaders is often based on scholastic standing, intelligence tests, and to a far lesser degree, athletic ability or student government status. Ability to secure high scholastic marks as a standard for judging intelligence appears to be a tempting medium in this age of speed and mass produced education. As for intelligence tests, this too has its present day "Quick Answer" addicts and yet there are many educational authorities who question the broad validity of judgment on such a base. The IQ test is surely of interest and reflects the individual's capacity in some areas. It appears not to allow for cultural or lack of cultural background. It does not, for one thing, appear to make allowance for common sense. Intelligence would not appear to be solely the ability to

conceive a brilliant idea but should also include its practicability.

An example coming to mind is something that happened one summer at camp. A sixteen year old boy with a fantastically high IQ and scholastic record was transporting sand from one spot to the place 50 yards away where the boys were to mix cement for a project which they were developing. To transport the sand the boy used an old dilapidated wooden nail keg. Weather had badly warped the barrel causing broad open spaces between the wooden staves. After watching several trips and the loss of almost fifty percent of the sand the boy was asked why he did not use a better method for moving the sand. On his reply/ ^{that} he could not find any other container, the suggestion was made that he line the barrel with a newspaper and, curiously enough, no further amount of sand was lost by means of this small change in thinking and procedure.

Entering industry from college I conceived several brilliant ideas, at least I thought them brilliant and, after reviewing them as carefully as possible, casually mentioned them to the head of our firm, a man with perhaps no more than eight years of schooling. Without hesitation he pronounced them sound or unsound for simple reasons I had completely overlooked. This did not please my ego but it did accentuate for me the gulf between theory and practice. Must the pressure for passing examinations be a barrier between them in our educational systems? Were I to be a high school principal (I doubt I would last six months), the football and basketball team players would be required to speak only French. Team practice of plays and strategy would only be discussed in French and that language used exclusively in games. Why would I be fired in six months? We would have lost all of our games, too high a price for learning to speak and think in French.



Having wandered a bit, at this point might one go a little further and wonder if a well-educated man is necessarily an intelligent one? Can intelligence be recognized as either the ability to conceive an idea or the ability to comprehend one? Success has many definitions but might one of them be the ability to translate theory into practice?

To an adult, the willingness of a boy to do his homework, in some cases devoting long hours of study, and the ability to give time-tested answers to time-tested questions can subconsciously be accepted as proof of intelligence when actually it may only indicate a subservient mind or a photographic memory. On a minor key it is rendering unto Caesar that which is Caesar's. I recall one nature counselor telling me on the second day of a season of the fantastic ability of one boy who had learned to identify the leaves of twenty trees in fifteen minutes. A few days later, while in the woods with the boy I pointed to a leaf and asked for the name of the tree from which it came. This the boy could not identify as unfortunately trees do not grow in the same order in a forest as do sample leaves located in the nature lodge.

Will a student, having a questioning mind, be regarded as someone who is slowing up the speed at which a subject must be covered or might it be subconsciously regarded by the teacher as a reflection on his own ability to conduct the course or to lecture with clarity? Of course this will not be a problem for excellent teachers but the urge to cover a subject with sufficient speed and still permit a student to pass examinations successfully is not always the atmosphere most conducive to penetrating thinking. Is there not also the possibility that the student may thus feel it unwise to ask too many questions or, having the normal insecurity of youth, feel it wrong to challenge the statements of older people, particularly in the field of their speciality.

As for young people judging their peers, this may have some validity and value if properly interpreted but should be accepted with reservations. That means the standard by which one human being judges another person. Has the young person's admiration for a contemporary been influenced by hero worship, athletic ability, less awkwardness, youth's concept of worldliness, to use the language of today "he is pretty cool," or possibly greater technical knowledge of some specific or group of subjects? One must probe to find the overriding source of admiration. Perhaps youth's opinion of kindness of heart, loyalty in time of crises, tenacity of purpose, and common sense may be more interesting guides to the emerging character, but who has not had the sad experience of meeting a childhood contemporary hero and wondering what on earth one had seen of great value in the other person? Perhaps it was merely that some people stop growing mentally and emotionally at an early age, and this must be something the search for potential leaders must be on guard to evaluate.

This leaves us hanging in mid-air as to what to look for in potential leaders, and that is probably where we should station ourselves.

Selection is, at best, an art and cannot ever become a perfect mechanical or scientific process. selection

The emerging adolescent rarely develops evenly and allowance must be made for motivation or lack of it, insecurity, sometimes confused with shyness, stage of physical development and the limited world from which he is being pressured to leave. Perhaps the opposite situation is emerging in the appeal and awareness of a new and expanding world with its exciting challenges, its glittering or drab goals. How can he recognize gold from dross? Can he discover it through reading,

advice, "bull" sessions with contemporaries or experiences and to what extent dare one reveal oneself to adults? A human being is, in one respect, like an iceberg. With only one eighth showing above the surface, one can only, at best, guess what is happening in the seven-eighths area. Empathy, common sense (with allowance for youth's concept of that), remembrance of one's own youth, patience and experience, if one ^{does not} lean too heavily on that, may lessen the danger of harmful mistakes, but one should never overlook the responsibility assumed in judging other people, particularly young people, or in entering their lives. Why should it be so difficult for us [to remember what it is] to recall the surge of emotions and thoughts of one's youth? One extremely intelligent alumnus, a fine person, expressed the wish to be able to talk with sixteen year olds but wondered what he could say to them, on being told that a certain sixteen year old had expressed the ardent wish to talk with older alumni. The expression used was "give my left arm to do that." The aged twenty-seven year old expressed not only his willingness but his desire to meet and talk with the sixteen year old. On his being told that he was that sixteen year old eleven years earlier the story ended in embarrassed silence. It left one wondering if most people seek to discard their own youths as well as the desire and ability to follow youth's way of thinking. Perhaps one of the most important qualities to acquire, if one does not already possess it, is the ability to visualize, as best one can, what goes on in the mind of the particular adolescent one happens to be interested in at the time. This must be done with sympathy, understanding, and patience. If it is done mechanically or scientifically, one can easily lose contact with the boy and earn his resentment.

In our own case, we look, first of all, for boys who are ambitious to make something useful of their lives and appear to have the ability to rise above the average in whichever field they may eventually follow. This may show itself in alertness to grasp or challenge ideas new to them. This alertness may be frankly obvious or guardedly concealed by the boy, only revealed in a flash of acceptance or rejection which the interviewer must be quick to evaluate. One does not always get a second chance at a brief first interview. Here again is an example of why one must keep one's judgment in mid-air, as we have, at times, taken boys who appeared to have the ability but lacked the ambition to rise above the average, or perhaps to rise at all. Can it not be an exciting challenge to light a fire in such a young person, keeping in mind that the nature of the fire must be different with each individual? The motivation of an individual may determine the degree of perseverance of his interests, talents or goals. If one can arouse worthy motivation potentiality is more likely to turn into realizations.

The second main quality we search for is sensitivity, that ability to sense a situation or the almost instinctive reaction of people to each other. Perhaps in another way it can manifest itself through the individual's interest in and desire to help others. This feeling may range from the problems of school mates to world affairs. Without wishing to be unfair to idealism one should attempt to discover the motive of the boy in wishing to help others. Does it originate from the desire to glorify himself? Part of this quality may be examined from his extracurricular record (one again must question its motive), his teachers or contemporaries' impression of the boy, if they know him well, but all of the above must be regarded with reservation if one is doubtful of intimate

knowledge or prejudiced evaluation. Much must depend on the skill of the interviewer. With due respect for a boy's integrity, training may easily cause him to answer the adult as he thinks the adult would like to be answered. An amusing example comes to mind of a candidate being asked what type of music he liked best and answering he only liked classical music. On being further questioned to name some specific composer or composition he liked he played it safe by his preference for Beethoven's Tchaikovsky Sonata. This did not stop us from taking the boy. Another example of the need to probe beneath the surface was the reply of a boy when asked what his father did for a living. He announced that his father was a zoologist, a most intriguing profession. On being further questioned as to whether this was in the field of zoology or perhaps biology he found himself cornered and confessed, "Oh well, he is a bartender." That certainly was no disgrace from our viewpoint. As we did not take the boy for other reasons it left us wondering if papa specialized in mixing zombic cocktails.

An interest in the hobbies and types of hobbies a boy can have often gives one an insight as to how he likes to use his free time, as collecting things or practicing an instrument, if not due to parental pressure, requires tenacity of purpose and concentration. Our experience has been that boys possessing lower degrees of intelligence appear to have fewer hobbies. On the other hand having many hobbies or certain specific ones can only be one of the factors in evaluating a boy. One boy claiming insects as a hobby was asked, on the spur of the moment, if he ever collected bedbugs. He replied with obvious annoyance that neither of his parents would permit this hobby. We never did discover if his scientific research in this interesting field produced multiple results but we certainly

learned a great deal regarding his feelings about adults and his parents. We did not take this boy for other reasons but it left us wondering had we taken him if, hopefully, we might have failed him in supplying further research material. (In asking how a boy spends his after school hours we may discover that he earns money at some form of work. At that point one must judge if this use of time and energy might not limit hobbies or extra-curricular interests.)

If one asks conventional questions one receives conventional replies and it is often profitable to ask off-beat questions.

Failure to answer such questions, as one would like them to be answered, certainly does not necessarily place a black mark against the candidate but it may reveal interesting glimpses of the boy's character. Perhaps the questions chosen may also reveal something in the character of the interviewer.

If one takes into consideration ambition, personal goals, common sense, scholastic standing and extra-curricular activities, personality, diction, appearance and equates these with a boy's background there is a chance one may see the shadow of the man to be. Perhaps at this point it might be wise to ask the interviewer to examine his own standards to see how unbiased and broad-minded he finds his own judgment to be.

interviewing

When, Where and How

Where does one search for boys ambitious to succeed in life?

The answer is obviously anywhere and everywhere, but will that answer be satisfactory and complete? It seems to us that assembling a group of boys from one environment or other, be it an urban or rural one, boys of one race, one culture, one religion, one type, would almost negate the plan to guide or broaden the horizon of each individual. A journey on a New York City subway, going in a certain direction, produced an increasing percentage of blond passengers as we approached a predominately Scandinavian area. In one part of the USA I heard Republicans described as "Dirty Republicans" once, in another part of the country, Democrats as "Dirty Democrats." Whether they were both right or both wrong is beside the point. The point at issue is, how important is it to bring divergent groups together so that they may examine each other's values?

The herd instinct in mankind is strong and often subconscious. Whether a neighborhood or area in a state attracts certain types of people or whether the people of one culture huddle together is not the issue but it is evident that thinking, values and customs are markedly varied in different parts of the USA, in different areas of a city and on different cultural or economic levels. We have sought to bring together the son of the postman and the son of the teacher, the small town or farm boy and the big city boy, the poet, the athlete, the musician, painter, engineer, bookworm, and extrovert, each consciously or subconsciously fearing or believing he has nothing in common with individuals possessing opposite or differing interests, background or training. C.P. Snow, among others, has tried to bring to our attention, in recent years, the

need for the scientist to understand the humanist and vice-versa. It is our hope that by having them live together and at a young age, it will lower the protective walls they subconsciously erect around themselves. They have much to give each other and it seems clear that both need what the other has to give. The tone and style of a social group may determine the favorable or unfavorable atmosphere in which creativity and originality can grow or be restricted. The removal of such barriers with its evident cross-fertilizations will logically increase exploration of favorable and stimulating ideas.

Journeys to other lands are always exciting adventures in some unexpected and often pleasant form, but one thread seemed to run through each and that was the ability to conjure up in thought and at times in conversation the good qualities or characteristics of one's own country and the blindness to one's faults. This in itself is not bad, but when coupled with seeing only the faults and not the virtues of other nations it argues against peace, understanding and sound judgment. Why did the English look down on the French as being irresponsible or the French speak of perfidious Albion, and why did they and the Germans, Italians, and others look down on the Yankee as being emotional, immature, uncultured and naive compared to Europeans? How many Americans of that era (is it over?) firmly believe themselves to be superior to all foreigners and certainly more trustworthy? Why have ^{we} quietly been willing to overlook that most of us come from the same stock?

We wondered what would happen if we decided to broaden the horizon of our American boys and possibly our visitors' from other lands, after we went a step further and added boys from abroad to join our group and share with us our and their customs and ideas. The idea was on all sides

COA
Thinking
other
nations

regarded as quite mad when we cautiously explored the idea of inviting a boy from England to spend the summer with us. Everyone we asked on this side of the Atlantic was convinced they would fight all the time. This must seem strange and incomprehensible in today's world, and yet it was the current feeling in the early thirties. The opposition to the idea was equally strong in England when the secretary of the most pro-Anglo-American friendship organization refused to arrange contacts with any English school headmasters and ended the discussion by saying that Americans came up with mad ideas but this was quite the maddest he had heard. A decision was made to defer action for a year or so but success did not meet our efforts until 1934. Did the boys fight? Of course not.

It could not have been a more successful venture. Perhaps patience and a dogged belief that the idea was not mad kept the objective alive despite discouraging and often unrequested negative advice being offered. In these days, when national boundaries are becoming fainter, it is difficult to realize the narrow vision of people only a third of a century ago. How fortunate it was that at that time we did not reveal our hope to invite representatives from Europe, Asia, Africa and Latin America to join us in getting to know each other. We hoped to make the same discovery that what we shared in common was fundamental and that our differences were superficial. It is still a little sad that each summer this discovery is made anew but, on the other hand, wonderfully rewarding to see lasting international friendships being formed. When a 16 year old white boy from the Deep South gives his wrist watch to a South East Asian, dark in color, that is no idle gesture.

Once we had established connosions in England, barriers fell and as more countries were added the problem became easier. It has been a great joy to see boys of many races, differing color and religions intensely interested in each other's views and showing respect for each other's cultures, political outlook and religion. Their patent and obvious desire to understand each other has been one of the many rewarding features of our program.

Perhaps the last step before inviting representation from other planets was the desire to make our group national as well as international in character. That this step came last is not surprising as in the USA the Boards of Education in cities or states are not set up to search for candidates on a state or area level. This required considerable travelling, going down to the school level or finding suitable agencies to preselect candidates. Curiously enough suspicion of our motives was never a factor in our efforts to have other countries send boys but it was a genuine time-consuming problem in the USA requiring much patience.

As for the size of the group this has always been a source of embarrassment for us. The group was originally planned for 25 to 30 boys. Then the outside limit was raised to 35 boys. Then the absolute outside limit became 40 boys following which we finally set the absolute outside limit beyond which we would never go at 45. Having strength of character we have adhered to this but a strict count of campers might find that somehow, through miscalculation, 15 more boys and some additional tents have appeared on tent hill to our partial surprise.

The battle between head and heart is always an annoying one. Reason suggests that we cannot give personal attention to each boy if the group is too large and that they will not get to know each other, that being one

of the prime reasons for having such a varied group. We have often wondered if in a group of 100 boys the individual will feel he cannot get to know everyone and as a result will confine himself to perhaps a dozen campers, and if it is not likely that the dozen will be boys of like interests or backgrounds. It appears to us that 60 boys is the approximate capacity for a unified group permitting all or almost all of them to get to know each other. Our hearts tell us there is always room for one more appealing youngster or another country interested in sending us a young delegate. Turning down challenges is new to us and perhaps we can develop new techniques to meet the problem -- or persuade someone else to start a similar joyous venture. *⇒ wants other ppl to start camps*

What should the percentage of American boys be in comparison to the boys from other lands? That can vary between 30 and 40% depending on the choice of the American boys, the atmosphere of the season, which means the camper or staff leadership, or the quality and character of our boys from abroad. Perhaps we fool ourselves in calling them "boys from abroad" but calling them foreigners seems to imply that they are strange or different. In one of our earlier seasons, wishing to gauge camper reaction to our jump from 15 to 25% of representative campers from outside the USA, the writer, curious to hear the reaction, asked an American camper if he did not feel it a mistake to give 25% of our scholarships to foreign boys when there were so many worthy American boys. Yes, the word "foreign" was used. The reply came quickly and with icy contempt that we did not have any foreign boys. We did have, however, some Rising Sons who spoke with one accent and some with other accents. The clarity of the rebuke was received with warm delight, and although the author has not risked asking the question again it is doubtful that the feeling has changed. There will of course be some who will urge that we have 50%

or a higher percentage from abroad but, kind reader, if you still think this is primarily an international camp either we have failed to sufficiently stress our main objectives, the desire to find and help financially deserving ambitious fine boys and to offer them a broad cultural, intellectual and moral set of values, or you have been unduly intrigued by the glamour of international living. Curiously enough the vast majority of our alumni from other lands want to keep camp as it is, partially boys from the USA, partially boys from abroad, partially boys from anywhere.

This leaves us with the question of from where our American boys should come. Quite obviously if the size of the group is to be kept within bounds we could not give one place to each state, were it even possible to set up the mechanics for such a selection. It seemed desirable that a certain percentage of returning campers should be expected to pass on the following season, traditions and values more easily conveyed and accepted if transmitted from boy to boy than from adult to boy. That this percentage should come from New York State and principally from New York City has ^{as} its basis the desire to keep contact with boys as they mature, to have the nucleus for an alumni association and to house incoming national and international campers both before and after the camp season. It was therefore felt that national scholarships should be given on a cultural area basis. For example, the thinking in Minnesota might logically have strong traces of Scandinavian culture. The thinking in Utah should reflect the influence of the Mormon Church, New England and the South, the Deep South, had much to offer, and in the latter case we were relieved to find that the color question was not a barrier. Of course it took time to convince Southerners that a Yankee was on the level in his intentions but once having earned their confidence cooperation was splendid.

Ever since the camp started we have always felt that the boy we are looking for may be around the corner. As he does not know we elect it as our duty to search for him. We hope we shall never lose this approach as it a healthy one and hopefully protection against smugness. As a result we are continually exploring new areas and schools likely to be deeply interested in their students and in what we have to offer. Having found good sources for boys does not necessarily mean we have found the teacher whose values and standard of judgment will coincide, at least broadly with our own. This is no reflection on the teacher, as the definition of a fine boy, an intelligent boy or a deserving boy is both a personal and relative judgment. It used to fascinate the writer that at one school where each of four grade advisors chose three candidates that it was not too difficult to identify the candidates of the advisors. Who amongst us has not subconsciously been drawn favorably to people having qualities we like in ourselves or qualities we wished we possessed?

That the cut-off point of 90% in scholastic standing (sometimes higher) should so often be used disappoints and saddens us but no amount of pleading or suggestion that a boy with an 85% average or lower may be more intelligent than one with 90% plus seems sufficiently convincing. Fortunately that is not true in all schools.

As for the age at which to start a boy coming to Rising Sun, this is a moot point. If the program we offer is too mature the boy will either miss its meaning or interpret it solely in emotional terms. The period when he is emerging or has emerged from childhood and before his curiosity about his expanding world has had a chance to become too set would appear to be the logical age. Lila Hollingsworth, a well-known psychiatrist in the 30's, asked at what age we started boys. On being

told that we wanted them after they had finished the "daisy picking" stage and before they were in the "now I am a man" stage, she laughed and said we call it the "big Injun" stage. Translating that into figures for those who wish to be more precise, we favor starting a boy at 15 although occasionally taking a boy one year older or one year younger. Boys do not come in specific sizes like shoes and we must weigh the needs of each candidate with flexibility and, hopefully, our ability to be of use to him. Sometimes the home or some other situation may influence our decisions.

Reducing the size of a group of twenty candidates to a group of four although recognizing that errors will be made is not too difficult. It is on the last four that we concentrate, hoping not to be wrong.

Although we spend as much care both orally and in written applications as our time permits, we stress the following with the sources submitting candidates:

1. That the candidate be, in the opinion of his sponsors and counselors, the type of boy who may, on maturing, rise above the average in the vocation he may choose.

2. That the candidate be, in the opinion of his sponsors and candidates, the type of boy who may on maturing be likely to wish to pass on to others any kindness or values shown to him.

Personality, character, and obvious quick comprehension of our goals can only be superficial guides in forming a preliminary evaluation of a candidate. This might eliminate the independent thinker, the boy with the questioning mind, the boy whose bitter background may cause him to be doubtful or suspicious of kindness or freely offered help — from strangers. Some boys are shy with strangers, others are awkward and many are good

actors in quickly projecting the type of boy they imagine the interviewer might like. This is part of the challenge of the interviewer. If he limits his questions to conventional ones, partially necessary, he will receive the conventional replies a young person is schooled in giving adults. The skill and challenge to peel away the obvious and conventional defenses with which humans guard their real selves makes interviewing an absorbing occupation. That the interviewer must be careful not to hurt the boy should be obvious. One of the most interesting interviews this writer experienced was with two Japanese brothers, perhaps the shyest boys he had ever met. The boys both whispered replies to questions, which intrigued, amused and confronted the interviewer with the problem of how to reach the real boys underneath their defenses. The interviewer decided if the boys were entitled to whisper replies then he too was entitled to whisper questions. The interview proceeded with giggles and finally laughter from all concerned.

Die Gedanken Sind Frei

Lunching one Saturday with two intelligent friends, I was asked by the wife if it would interest me to join them during the afternoon and their ten year old son. We were to visit a department store to purchase a suit for Junior, the choice of the suit to be made by the boy himself. My reward was to be sharing the experience of watching the boy make up his mind which suit he would choose. Being a friend of the family, I shared the parental feeling ^{that} this would be a good experience for Junior, but training does not always work out the way adults wish it, nor do they understand the possible consequences or mental processes of thinking of the trainees. To the obvious horror of Mother, Junior veered towards a gaudy bright checked suit. I sensed the danger and distress signals hoisted and I am certain they did not go unnoticed by the ten year old. "Don't you like this lovely dark blue suit?" Mother said enticingly, and to this Junior quickly agreed. On leaving the store I was asked by the pleased parents what I thought about the idea of letting Junior make decisions for himself. They were both astonished when I asked them what made them think Junior had made the decision. Privately, I wondered whether Junior cared which color suit he got, or if the thought of a new suit did not bring with it the risk of censure if not given special care. How many parents allow the proper amount of free choice to their offspring with due allowance for the maturity of the youngster? How many of them create the experience or feel they have evaluated the result correctly?

To what extent are we conscious of the degree to which we control the thinking of our youth? Granted that such guidance or control can be useful or necessary in certain areas such as cleanliness, morals, respon-

sibility, safety, manners, etc. and the normal family rules that make for a happy home life, is it not true that we tend towards limiting the subjects young people may discuss "in public" or "with adults." Is this not generally limited to school affairs, sports and girl or boy friends? What happens when the young desire to explore the arts, philosophy, international affairs or kindred subjects? Is this not often met with an air of condescension or obvious intimation that the young person is talking way beyond his comprehension? The adult judgment given verbally or equally critically by facial expressions may be fully justified but what has the adolescent learned from the lesson? Perhaps the intended lesson is that he should think before speaking and that is, of course, good and necessary. It may and generally also ^{does} imply that he is in for embarrassment when exploring new fields in which he is ill informed or only partly understands. As a result the gap between generations widens rather than lessens. To have the feeling that an adult regards one as being immature or silly (perhaps at the moment justified) can be acutely painful and mentally paralyzing for youth trying to grow up. It leaves one with the feeling that certain subjects are taboo. One can fully understand that in this fast-paced society parents often devote less time to their children than in previous generations. Perhaps they are also not always equipped to meet the greater challenge of this century's youth or ^{don't} have the energy to do so. Lucky is the student who can find the teacher in our production line form of education to explore such thinking during school hours. Was it not the American president who described the ideal form of education with President Hopkins of Dartmouth College at one end of a log and a student at the other end? Colleges and schools no longer have logs nor the time for them.

Camps do have the logs if they choose to utilize the time to use them.

Julian Huxley in his preface to Konrad Lorenz's King Solomon's Ring refers to his work with animals. In order to study birds, animals or insects Dr. Lorenz gave them as much freedom of action as possible. "Captivity cages minds as well as bodies," writes Huxley of this work. Is it not likely that in many cases this is equally true of human beings, particularly young ones? A cage or prison may stimulate or permit one's thoughts to turn inward but youth is a period of acquisition, exploration of ideas and knowledge, the adventure of and curiosity to learn what is on the other side of the moon.

Some theories of education stress the need for mental obedience, conformity and memorizing of so-called facts to be correctly repeated at examination time in order to move up another rung on the ladder of conventional normal procedure in the life cycle. Granted that one must "render unto Caesar that which is Caesar's" and accept many conventions in living and the expression of one's thoughts if one has the normal desire to be a part of society and enjoy the companionship of others.

Is it not of value to the individual and to society itself to permit young minds to burst through mental bonds and to soar up and in many directions to seek new knowledge or ^a fresh outlook on ^{the} old? [^] Should not our objective be to stimulate youth to think rather than to tell it what to think? This need not eliminate challenging the thinking of young

minds. Such challenging is both necessary and generally welcomed if not presented in a superior manner. There is a difference between suppressing or ridiculing a young person's ideas and stimulating him to think in greater depth and range. One cannot help but feel it more important to teach someone how to think or approach a problem than to give

the answers. There are so many problem areas in this ever-changing world that the answers of today may not fit the questions of tomorrow.

The intelligent adolescent does not want school/^{twelve} months in the year, but that does not mean during vacation time he wants to stop thinking. It has been our experience that many boys have said they have done more thinking in the two months of the camp season than in the ten months of school work. Does this not raise the question of whether school and college give one technical training rather than education for living? A summer camp can supply unhurried exploration of ideas, if it wishes to do so, in an unmechanized atmosphere. If its size can be kept within proper bounds and/^{it} is equipped with a stimulating staff it can foster the mental as well as the physical adventures of adolescents, permitting the individual to mingle camping, sports, good fellowship and responsibilities with adventure in the mind, shared with his contemporaries and with an adult staff freed of the schedule to limit instruction or the exploration of ideas to examination deadlines.

Youth will examine the values we set for them and if logical for the age and circumstances they will accept them. If we offer no values and suggest that youth is free to find its own values we only confuse young people, slow them up and rarely win their respect. Yes, youth will complain, sometimes vehemently, at all forms of restrictions but many young people have told us they wished their parents had told them what was right and what was wrong. Certainly this brings forth violent protests from the young but they generally know in their hearts it is an aid to the formation of their own set of values.

Youth is the period of rebellion which some French parents call "l'age d'ingratitude," but if adults, parents in particular, can adjust to

it and its often disguised form, they will find it is in reality the cutting of apron strings. Open admission and even admission to one's self that a parent is right is in the eyes and mind of an adolescent a step backward which he dare not take. The confusion this must create in the parents' minds in judging at which hour of the day the adolescent is thirty years old, twelve years old or a mid-teenager must cause grave although hopefully only momentary reflection on their qualification as parents or even the desire for parenthood. ^{As I} recall ~~the~~ the difficult year for the parents of a fine intelligent sixteen year old, they were frustrated. If they gave their son advice or expressed opinions these were regarded as worthless and if no opinions were expressed it was evident that they either did not understand him or were not interested in his problems. Shortly before Christmas I sent the parents a letter for which they were most grateful. The letter stated that they had won the parents' medal of the year which meant they had not done anything right but on the other hand had not made too many serious mistakes. It is a hard year for parents but an interesting one for us, not being related to the boy. It may also be a bridge to manhood to have non-related adults who have won the boy's respect and confidence and who like him.

The border line between control and freedom for youth is an ever shifting one, depending on circumstances, the particular age (that is, mental age) of the adolescent, the characters of both adults and adolescents involved in the immediate challenge and the nature or importance of the challenge. If adults are less insistent on border lines and more concerned with areas such concern ^{worry} and ruffled feathers will be held within bounds. This does not conflict with the belief that youth should possess a large area in which to find and experience the joys and sorrows and problems of

growing up in group living. Personal future goals may have more chance of realization if one examines past experiences ^{and} present ones, and ventures with some care into the world of one's dreams and hopes.

The first month of our first year I was only able to attend camp on weekends. Our director caught some boys playing strip poker and gave them both a scolding as well as punishment. On my weekend arrival he asked me to add my own scolding of the boys which I was glad to do. I added that if on the next time they played I was not invited to join then I would be very angry. The thrill of doing something supposedly wicked was no doubt present and the treatment caused it to lose value. Playing cards certainly does not shock me and is perhaps a pleasant way to waste time, but for us the two months are precious ones and I hope they will be well used, which may even include the related watching of cumulus clouds floating by or listening to the soothing sound of wind passing through pine tree forests.