

CAMP RISING SUN 1929-2013

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"The organized summer camp is the most important step in education that America has given to the world."

When Charles Eliot, President of Harvard, spoke these words at a meeting of the National Association of Directors of Girls' Camps in 1922, [see footnote 1] he was referring not to a few special camps but to the camping movement in general, which had begun with the appearance of Camp Chocorua on Asquam Lake in New Hampshire in 1881, and which by the 1920s was assuming a significant role in American education.

The new reality to which Eliot referred was also reflected in the titles of publications that appeared in the next few years: "*The Summer Camp -- A New Factor in Education*" (a 1925 doctoral dissertation at Harvard by Alcott Farrar Elwell), "*Camping and Character*" (a book by Hedley S. Dimock and Charles E. Hendry, published in 1929), "*Camping and Education*" (a 1930 book by Bernard S. Mason), and, most clearly, in the title of a June 1933 article in *True and False Education* by the famous educator William H. Kilpatrick of Columbia University's Teachers' College: "Camps Can Show Schools What Education Is."

Elwell's dissertation quotes Dr. C. H. Henderson as having written that "the summer camp, instead of supplementing education, may end by transforming it." (page 14).

In an Introduction to *Camping and Character* (a book whose co-author, Charles E. Hendry, visited Camp Rising Sun) Professor Kilpatrick wrote that "Apart from the negative demands to allow no harm to their charges there are...few or no insistent demands made on the camp, either by parents or by society, other than the very immediate one of making the youth happy. Not being counted 'educative' in the traditional sense, the camp is free...to be honestly and seriously educative in the true sense."

All of these comments about the educational significance of camps were intended to apply to camps in general, not merely to a few camps of a special sort. Elwell, however, made a distinction between "Schools of the Open," which were "organized camps in which the aim is distinctly educational," and other summer camps that are "primarily for amusement." And *Camping and Character* pointed out that "a shift in emphasis from a recreational to an educational function is one of the major current tendencies." (page 1)

At a time when the educational potentialities of summer camps were being described with such enthusiasm, a wealthy young businessman undertook to establish an educational camp different from any other. Here we will focus on the development of his ideas and on the way these ideas have been implemented and changed over more than eight decades.

The Original Idea

In fall 1929, George E. Jonas, who came to be known to hundreds of teenage boys as "Freddie," wrote to New York City schools, settlement houses, and various private individuals, in search of potential campers for the camp that he planned to open the following summer, the camp that later became Rising Sun. No one who remembers Freddie will be the slightest bit surprised to learn that he did not use mass-produced form letters but rather carefully crafted each letter taking into account the person or school to whom it was addressed. Thus in writing to the Lincoln School of Teachers College, an experimental school set up by Teachers College of Columbia University to test new ideas in education (and a school that I was to attend many years later in 1943-45 in eighth and ninth grades), he referred to his own plans for his camp as an "experiment," while this description is absent from some other letters that Freddie sent to other schools whose principals might perhaps be less interested in educational experimentation.

The original idea of Camp Rising Sun as reflected in Freddie's 1929 letters was this:

1) "My purpose is to take boys about thirteen years old, although if they are exceptionally qualified, they may be as young as eleven, or on the other hand as old as fourteen and one half, but I should like to keep to the first mentioned age as closely as possible" [letter of December

4, 1929, to the Principal of Lincoln School of Teachers College].

2) Campers were to be poor boys with outstanding character and leadership potential (broadly defined). "It has always seemed to me that the summer camps for poor children giving boys from ten days to two weeks vacation, while a very worthy effort, has not been able to differentiate between the boy who is going to be an iceman or taxi driver and the boy who has very unusual possibilities...My object is to take boys who have both excellent character and more than average intelligence and to assist them in getting started in their path through life" [letter of November 29, 1929, to Public School No. 10]. "Our purpose is to take boys of exceptional promise from families of very moderate or poorer financial conditions, but who show exceptional possibilities of developing into American citizens of real ability" [letter of November 20, 1929, to the Principal of Ethical Culture School]. "This whole idea is essentially an experiment to study the value of giving special treatment and special aid to those boys of exceedingly moderate or no means to develop as quickly as possible into leaders in those fields which they may choose" [letter of December 4, 1929, to Lincoln School of Teachers College]. "While I am not looking for boys who are purely mental geniuses, I am on the other hand avoiding boys whose sole qualifications are his good looks and obedience" [letter of November 20, 1929, to Professor Henry Crampton of Barnard College].

3) For reasons of practical convenience all campers were from New York City, selected from schools, settlement houses, and other youth-serving organizations.

4) "These boys will be taken back to camp every year until they are old enough to work, and through my connections as a business man, I have already secured the cooperation of leading concerns who will be glad to take our boys and give them positions. These concerns with which we will be affiliated will be leaders in the various industries calling for salesmanship, mechanical, accounting or financial ability, and I am planning to place those boys having the desire and qualifications, by the time they are of working age, in a position to make good as quickly as possible" [letter of November 20, 1929, to Ethical Culture School]. "My hope is to have the same boys back every year until they are old enough either to work or go to college, and in the event of the boy going into business, I am taking steps to secure as good an opportunity as possible

in that branch of industry which would seem to be best suited for him, although it would be quite optional with the boy to follow or reject any ideas" [letter of Dec. 4, 1929, to Lincoln School]. Going to college was not such a general expectation in 1929 as it has become since then, and this accounts for Freddie's much greater emphasis in these 1929 letters on employment than on college, an emphasis that was to shift only a few years later.

5) "The exact charges for the camp have not been determined as yet but they will in all probability be between \$3.00 and \$5.00 per week, and...I am underwriting the deficits" [letter of December 4, 1929, to Lincoln School].

6) In the first (1930) season, the camp was to be limited to 25 campers. (Assuming, as Freddie assumed, that the average camper would return for a total of about four summers, there would not be much room for new campers in the second, third or fourth summers if the camp in the first summer was filled up to its full capacity.)

Anyone familiar with Camp Rising Sun today will notice the striking absence from these 1929 letters of some themes that came to be emphasized only in later years. There is nothing here about bringing young people of diverse backgrounds together; nothing about contributing to inter-group understanding; nothing even about exposing campers to any particular philosophical ideas.

What Freddie in 1929 hoped to accomplish was to take boys who had the potential to be leaders in business or in various professions, but who because of poverty etc. would have otherwise been unable to achieve that potential. He wanted to help them to overcome the poverty-related obstacles to their business or professional careers. He obviously hoped that their careers would be socially useful even though he did not talk much about that in 1929. And he hoped to remain in contact with his former campers for years to come. Writing in 1942, when Camp Rising Sun was twelve years old, he said that "As I am not married, [I] have treated them [campers and alumni] as if they were my own children and have been repaid by many friendships."

In 1930 Freddie created the Louis August Jonas Foundation, named in memory of his father, who changed his first name from "Ludwig" to "Louis" after he came to the United States from Bavaria sometime in the late 1880s, and who became a US citizen in 1893. Freddie's camp first opened in that

summer, sponsored officially by the Foundation he created. Let us now look at how that happened, and at what has happened since then.

Getting a Campsite and Campers

Freddie was busy running his business, Pellissier Jonas and Rivet, which produced felt for men's hats -- too busy to go around looking at possible campsites. He hired Lee A. Juillerat, Vice President of the Association of Model Teachers, to do that for him. Juillerat inspected many possible campsites and he and Freddie exchanged many letters on this topic. Eventually Juillerat wrote to Freddie saying that an expert on camping whom he had consulted had suggested that "the Rheinbeck section is the best section near New York City for camp purposes" -- misspelling "Rhinebeck," and Freddie in a letter dated September 9, 1929 made an even worse misspelling ("Rheinbank") which tells us that he was probably not yet familiar with that area.

In 1686 several men from the Netherlands including Hendrick Kip acquired from the local native Americans considerable land around what is now Rhinebeck. In 1929, 243 years later, Freddie purchased Locust Hill Farm near Rhinebeck from Henry Kip. Freddie once told me that if he had not withdrawn the money to pay for that purchase from the stock market at the time that he did withdraw it, all of it would have been lost in the great stock market crash of 1929.

In those days Freddie sometimes called the land that he was acquiring "the Kip farm," and sometimes he called it "Locust Hill Farm," but he also sometimes called it "the Robert Livingston farm," saying that it had been built by a member of the famous Livingston family -- a family that later came to include a signer of the Declaration of Independence (Philip Livingston), the wife of an American President (Eleanor Roosevelt), and two Presidents, George H. W. Bush and George W. Bush.

The land that Freddie thus acquired contained a farmhouse of which the oldest portion dates back to about 1760, now called the "Old House," a red barn built around 1845 that was eventually torn down by Freddie and replaced by an "International Theatre," a hill covered with nothing but grass ("Locust Hill," later to be called "Tent Hill,"), and a stream, the Sawkill, with the ruins of an old mill, later

to become the wall of an outdoor theatre. In her book "A Brief History of Red Hook" (published by the Wise Family Trust in collaboration with The Egbert Benson Historical Society of Red Hook), Clare O'Neil Carr states that a mill was built along the Sawkill "near Camp Rising Sun" by 1769 -- one of "over half a dozen mills built along the Sawkill in the eighteenth and nineteenth centuries." A narrow road, now used as a wide footpath, leading from the lawn in front of the old farmhouse down to the Sawkill, was built to transport materials used to construct the mill, and to transport grains to be ground there.

Getting campers for the first summer was difficult because there were, of course, no alumni testimonials, and Freddie was largely unknown to the people whom he asked to nominate candidates, and his plans were necessarily vague. A letter from the Kip's Boys' Club dated November 18, 1929, stated that "until you can present a more detailed plan of what you plan to do with the boys after you get them to Camp I do not feel justified in recommending boys to you." A few days later, December 3, a letter from the Lenox Hill Neighborhood Association said that "...our Camp Director...feels that, inasmuch as we are operating under the same plan you propose to follow, he cannot afford to part with the boys you would require..." But eventually all slots at Camp in this first summer came to be filled. There were about 25 campers.

Campers Making Decisions

In Camp's earliest years beginning in 1930 the camp season encompassed the entire months of July and August, although not all campers remained for the entire season. When Locust Hill Farm Camp first opened July 1, 1930, a decision about a permanent camp name needed to be made. In a letter dated January 4, 1934, Freddie explained how that decision came to be reached: "When the camp first started, I told the boys that as it was their camp they would have to name it. It was not until the fifth week of the first year that they fully realized that the staff would not help in these matters which the boys could do themselves. They finally decided to set up all night if necessary to get that detail settled and Rising Sun is the name they chose."

Camp alumni with memories of that first summer have confirmed the basic accuracy of this account. One of them also added that the campers first chose the name Camp

Rising Moon, obtained Freddie's approval of that name, and then had second thoughts and called another urgent meeting at which they changed their minds.

But there is also very clear evidence that Freddie had some idea about the name that the campers would finally decide upon, by the time that that first camp season opened. Clark Wissler, an eminent anthropologist and Curator-in-Chief of Anthropology in the American Museum of Natural History wrote a letter to Freddie in response to a letter that Freddie had sent to the Museum. I have not seen Freddie's letter, but Wissler's reply makes it clear that Freddie had asked how "Camp of the Rising Sun" could be translated into some "Indian" language (and apparently Freddie did not care which Indian language it was). Wissler's reply to Freddie was dated July 9, 1930, only nine days after Camp's first season had begun, so Freddie's inquiry must have been mailed around the time of the camp season's beginnings at the very latest -- and that, according to Freddie, was about five weeks before the campers decided upon the Rising Sun name. Then on July 25, only three and a half weeks into the Camp season, in a letter to Mr. Carr at the Trailside Museum at Bear Mountain Park, Freddie wrote that "we are at present known as Locust Hill Farm, ...but will in all probability change the name to "Camp Rising Sun" within the next two weeks."

At the end of the sixth week, on August 9, there appeared the first copies of the camp newspaper, The Rising Son ("Son," not "Sun"), Volume One, Number One, followed on August 25 by Number Two.

On January 4, 1934, in a letter to the British Consul-General in New York (a letter focusing on arrangements for an English boy to come to Camp as Camp's first international camper) Freddie mentioned that the campers "elect their own editors and none of our staff see the paper until it is published." In the 1930s, when Freddie would send copies of camp papers to people not connected to Camp, he would apologize for spelling and grammatical errors and explain that campers prepared the papers without any staff involvement. On November 16, 1939, Freddie wrote to Joseph Murphy of the Columbia Scholastic Press Association enclosing some camp papers with the explanation that "The Rising Son is written by the campers without the slightest supervision by a counselor." He added that "Our editing and opinions are given after publication," and said that "We are interested in knowing whether you think the

experiment in permitting boys to write without supervision is sound."

Campers also named the tents, as described in the newspaper of August 9, 1930: "Instead of the uninteresting labels assigned to the various tents such as Tent No, 1, etc., the canvas houses have been stylishly renamed by their occupants. The boys in Bucking Ham Palace deserve the credit for starting this custom.... The other tent names are Kookoo Kitchen, The Igloo, The Lion Tamer's Club, and Noah's Ark." By the following summer, 1931, The Lion Tamer's Club became Wildcat's Den.

In telling campers to choose the name of the new camp, and in telling them to write and edit the camp newspaper without adult staff help or advice, and in encouraging them to name the tents, Freddie was communicating an idea which has remained part of Camp tradition to this day, although it has become modified and qualified in ways too complex to discuss here -- the idea that Camp was to be run by campers as much as possible. However, some other features of Camp in its first year came to be changed or abandoned in succeeding years and are totally unknown to alumni/ae of more recent generations, for example the division of campers into ranks on the basis of real or imagined "Indian" traditions, and the typical daily schedule, which in the first year of Camp did not bear much resemblance to the daily schedules that alumni/ae of more recent years will remember.

Some Staff and Visitors

In 1931 Freddie brought to Camp Rising Sun several people who had previously been at Camp Henry, a camp run by the Henry Street Settlement House in New York City. These included John Cornehlson, who became Camp Director at Rising Sun, a native American counselor, Roland B. Sundown, and a camper, Herbert Leeds.

Sundown became a decisively important person in the development of Rising Sun. He was a member of the Seneca tribe (one of the Iroquois tribes). There was also a report, mentioned in his obituary which appeared in the Dartmouth Alumni Magazine in March 1983, but which I cannot confirm, that he was a descendent of Mary Jemison. She was born in 1743 of Northern Irish parents on a ship in mid-ocean en route from Belfast to America, was captured by

French and Shawnee soldiers in what is now Pennsylvania during the French and Indian War, was adopted into the Seneca tribe after most of those who were captured with her had been killed, refused to leave the Senecas and return to white society in later years when she had the opportunity to do so, and told her life story which was published in what became an important document in early American history.

Sundown grew up speaking Seneca as his original native language. He also acquired a great education at Phillips Andover Academy and Dartmouth College.

Herbert Leeds has written about him as follows: "Sunny was one of the very few people in my lifetime who qualify as 'unforgettable.' His remarkable skills, natural talents, beautiful tenor singing voice, integrity and character were downplayed by his low-key, laid back behavior which was also very disciplined and structured. His extraordinary compassion attracted campers who aspired to greater achievement... He inspired all of us to try harder. He taught us the meaning of the totem pole he designed and encouraged many to help build with him. The weekly Council was shaped by Sunny. The Indian ritual songs he taught us, the principles of personal responsibility, the values of our individual 'ghost rocks,' were more than iconic symbols. He was an inspiration of such meaning that it is not an exaggeration to say that he was the then living definition of the purpose of CRS. His singing call of "O Ne Wah O Hent" brought us to Council in a spirit of contemplation that Freddie built upon in his weekly commentary..."

I will insert a personal note here. I met Roland Sundown once, when he returned for a visit to Camp in 1953, after an absence of 14 years. He had come by bus from far away, I am not sure from where, but I think from New Mexico (where he died in 1982). He was delighted to see Camp again but was also irritated because Freddie had refused to pay airfare for him, insisting that he come by bus. He was eager to walk up tent hill and we walked up together. He was astonished to see that tent hill, which he had known when it was covered only with grass, now had many small bushes growing on it. If he could return today, in 2013, he would be astonished again to see tent hill covered with a forest.

In the early years of Camp, two visitors aroused intense enthusiasm.

Mr. Carol Stryker, Assistant Curator of the Public Museum of the Staten Island Institute of Arts and Sciences, was a frequent visitor for several years beginning in 1930. He introduced native American traditions to Camp in 1930, which was a year before Roland Sundown arrived. He also thrilled the campers by bring live rattlesnakes and copperheads. I used to hear stories about his visits from old-timers but I had no idea, until I read some of Freddie's correspondence, that Freddie had specifically asked him to bring these snakes. "...If you do not think it would be dangerous, I think it would be of great value and great interest to the boys if you brought a rattlesnake... a Copperhead and any other snakes which might be of interest (July 28, 1932). "Any other snakes," on one occasion, according to the camp newspaper, included a 12-foot-long python.

On August 2, 1932, Freddie wrote to his friend Colonel Arthur F. Moran: "We have on our property right next to the main activities of the camp a large hay field which is 5/8 of a mile long and varies in width from 80 to 120 yards. It is just an ordinary hay field but the hay has already been taken off. There are no large stones on it but I am not an authority on aeroplane landings so hesitate to say whether it would be the safest place... If you think it safe to land on our field, we could put three sheets in a line in the ground weighted by stones so that you would know where we were. For further identification we are about three miles past the town of Rhinebeck and two miles inland." On August 16, after Colonel Moran's visit, Freddie wrote to thank him for "the risk you took in landing on our field," and said that "many of the boys told me that it was the biggest moment of their lives." Herbert Leeds told me that he was one of the boys who placed the three white sheets on the edge of the field.

I believe that Freddie wanted to provide thrilling, exciting experiences for his campers (poisonous snakes, airplane landings) in the belief that this would make them happier about being at Camp and more receptive to the more serious ideas that he sought to introduce to them. By the time I first came to know Freddie, in 1950, he no longer seemed to feel a need to provide experiences like these for campers any more.

Pathways Explored and Abandoned

In the early years of CRS several approaches were tried and then rejected including these:

TUITION: On May 9, 1934 Freddie wrote to the Department of Social Welfare in New York City requesting that the following advertisement be placed in a publication of that Department: "Poor boys possessing fine character and exceptional intelligence, 12 to 15 years of age. Capacity, 40. Length of stay, not less than one month July and or August. Examination by physician required. Clothing required. Camp primarily for education to develop character and leadership. Rates \$5- when possible. Fare \$3.20 round trip. Physician on call." As this ad suggests, a small tuition was charged in the early years, and campers were also expected to pay the cost of round trip travel from New York City to the campsite near Rhinebeck, New York.

Freddie was sometimes quite diligent in collecting the fees that he charged. Thus in 1939 the Brooklyn Bureau of Charities paid \$20 (\$5 per week) to support a camper for one month, and Freddie (Sep. 14, 1939) in acknowledging receipt of this money, reminded the Bureau that it had neglected to include the \$1.35 one-way railroad fare, and asked for that money. However, all family-paid fees were waived if a family could not afford it. But this involved a potential contradiction since only poor boys were supposed to be eligible to come to Camp so all selected boys would presumably have some reasonable grounds for requesting a waiver. Even when fees were paid they did not come close to covering the costs of a CRS summer, and Freddie took care of the deficit.

Eventually (I am not sure in what year) the fee requirement came to be abandoned. But during my summers as a counselor in the early 1950s I never heard Freddie say that a summer at Camp was "free" (a phrase that I have often heard more recently). Instead, he would say that "Each family pays whatever they think they can afford, and if a family feels that they cannot afford anything, then they don't pay anything."

FARMING: The land that Freddie purchased for his campsite had previously been Locust Hill Farm, and some farming activity continued in the early camp years. The original plan was to have the camp grow its own vegetables. In a

letter to one high school written after the first camp season, and dated October 15, 1930, Freddie wrote that "the staff of our camp consists of the cook and his wife, the farmer who raises the vegetables, the camp director and three counselors." In another letter to another school written after the second camp season, dated December 29, 1931, Freddie stated that "we have over a hundred apple trees and have raised all of our own vegetables," and he added that the camp staff "consists of a camp director, three counselors, the farmer, the cook and camp mother."

I do not know exactly when agriculture at Camp ended but in a letter to Count Folke Bernadotte of Sweden dated May 23, 1938 (a letter seeking help in getting a camper from Sweden even though "we realize that the distance between our countries is great"), Freddie discussed food served at Camp, saying among other things that "Parents will no doubt be interested to know that we only serve pasteurized milk"), but without a word about farming or food-growing at Camp.

COMPETING TEAMS: In the early years the campers were divided into two teams (or "tribes" as they were then called), Wildcats and Zunis. Competition between these teams came to dominate camp life and team loyalties became intense. In 1998 an alumnus from 1935 recorded his memories of Camp and his first sentence was, "I am a Zuni." One can still see, hanging high on opposite walls of the dining room in the Old House, where campers have taken their meals since 1930, two small plaques, one with the Zuni symbol and the other with the symbol of the Wildcats. But this division of campers into teams disappeared around 1936.

RANKS AND HONORS: From *The Rising Son*, volume 1, number 2, August 25, 1930: "How! How! Such are the exclamations of approval which fill the air when one of the Sunrise Tribe receives a feather. There are six feathers, each one representing achievement in one thing." There were differently-colored feathers for each rank (the ranks were Paleface-Papoose-Buck-Brave-Warrior), feathers for Camp Spirit, for Valor or Bravery, and for various achievements in Nature, Camping, and Athletics.

In February 2001, Herbert Leeds, a camper of 1931 and 1932, said that "Camp was quite competitive then in structure and activities. Earning the red feather required running 50 yards in a given minimal time, swimming a certain number of laps across the pond from and to the raft, and other

athletic accomplishments. Not getting through the course could be an embarrassment although...the athletic counselor,...encouraged those campers whose athletic ability was somewhat deficient. Not too many campers were athletically deficient."

The system of ranks and honors in the early CRS derived partly from the Boy Scouts, with its ranks and merit badges, and partly from a perhaps-not-completely-accurate conception of what an Indian tribe was like. In 1950 when I first went to Camp this entire system had disappeared except that Spirit Feathers continued to be awarded on very special occasions at least until 1958.

AGE-BASED LEADERSHIP: The age range of campers has never been as great at CRS as at many commercial camps (for example, many commercial camps take campers from 7 to 17 or something like that.) But CRS in its early years did have much more age diversification than it has today, for two reasons. First, CRS campers used to return for successive summers to a much greater extent than today, even though not nearly as much as Freddie originally planned. Of the 25 campers listed in the CRS Directory as attending Camp in the first (1930) season, 16 are listed as returning for a second summer, 10 for a third summer, 7 for a fourth, and 1 for a fifth. But there is a second reason why CRS in its early years had more age diversification than it has today: Freddie took boys at initially highly varied ages, contrary to his original plans. I happen to know about two CRS alumni who were born only about four months apart, and one of them was a camper in 1930 (at the age of 11) while the other did not come to Camp until 1935 (at the age of 16).

In the early years of Camp it was expected that the older campers would be the leaders. The fact that the age range of CRS campers today is very sharply narrowed (14 and 15) minimizes the link between leadership and age; CRS now encourages all campers to become leaders in a way that would not be possible with a much wider age range. Second year campers do have a leadership advantage over first-year campers, since they know the routines of camp life and the first-year campers do not, but that advantage is mostly lost after the first few days of the camp season. The significance of the change that has taken place in this respect is enormous. It is one thing for a sixteen-year-old to provide "leadership" to an eleven-year old. It is something fundamentally different for a teenager to provide leadership to others of his/her own age.

IMITATION OF NATIVE AMERICAN CUSTOMS: Carol Stryker and Roland Sundown, who have already been mentioned here, introduced various native American customs to Camp. But Freddie also reached out to other experts for advice about native American lore. I have already mentioned his inquiry about how "Camp of the Rising Sun" could be translated into any Indian language, an inquiry mailed probably in June 1930 to the American Museum of Natural History, and answered (with reference to the language of the Dakota Sioux) by Curator-in-Chief Clark Wissler on July 9, 1930. On August 12, 1930, Freddie wrote to the famous naturalist and youth leader Ernest Thompson Seton, inviting him "to visit our camp and aid in the development and study of the Indian rituals," an invitation that Seton declined while suggesting that CRS "organize as a tribe of the Woodcraft League." On July 7, 1932, Freddie wrote to Julian Harris Salomon, asking for a copy of Salomon's book on Indian lore, and inviting him to visit Camp (he got the book and a bill for \$3.60 but not the visit). Freddie also obtained a list of young Indian men skilled in Indian lore and available for employment as summer camp counselors, a list published by the American Indian League in 1932. A decade later, January 30, 1942, Freddie wrote to the craft counselor of a camp in Minnesota saying that "we are interested in finding a book of Indian legends which could be used at council fires either as illustrations of some problem which youth faces or just for the pleasure of the story."

But as the fascination with native American lore gradually faded away among American youth it also faded away at CRS, leaving only the use of the exclamation "how, how" to indicate approval (equivalent to applauding), a custom adapted from the Dakota Sioux, and use of the term "sachem" which is derived from the Algonquin word for "chief" (as noted by Captain John Smith in 1614), and a few other relatively minor remnants of what had earlier been a prominent element in the life of CRS.

Camp In Wartime

In summer 1940, as the Battle of Britain was getting under way, and English children were being evacuated to the countryside, and, in a few cases, to safer lands abroad, the headmaster of England's famous Rugby school received an unexpected telegram: HEADMASTER LYONS RUGBY SCHOOL RUGBY

ENGLAND MAY WE EXTEND SINCERE INVITATION FIVE RUGBY BOYS.
WILL ASSUME FULL RESPONSIBILITY DURATION WAR. KINDLY CABLE
IF FEASIBLE. CAMP RISING SUN.

The camp newspaper printed this report and later printed the reply that came: HOPE ACCEPT GENEROUS OFFER BUT CANNOT CONFIRM FOR SOME DAYS. LYONS, RUGBY. Soon another message came from Rugby, naming five boys (two of them brothers) who might come, pending parental consent.

But parental consent was not easy to obtain. One mother wrote that "I have decided to keep the boys in England...for many reasons, the chief being...the danger and difficulty of the journey." She also did not like the idea of having her sons travel across the dangerous ocean in an American ship: "I...would prefer to send my children in fast, armed British ships, bleached out and zig-zagging to escape submarine attack." I assume that she was thinking about the fate of the passenger liner Athenia, which had been torpedoed a year earlier, on September 3, 1939, by a German submarine, while en route from Britain to Canada, with a loss of 112 people, including one of my childhood playmates and his mother.

I could not find any of the five Rugby boys listed in any CRS directory so I suppose they never came. But the generosity of the offer is something that should be noted. Ordinarily a camper at CRS can be sent home in case of illness or misbehavior, but these Rugby boys, if they had come, could not have been sent home. Rising Sun was offering to assume full parental responsibility, not only for a summer but on a year-round basis, for five boys, for an unknown number of years (if they had come when invited in 1940 it would have been five years, although no one knew this at the time.)

Meanwhile the war made it impossible for campers to come to Camp from across either the Atlantic or the Pacific Oceans (unless they were to stay in America until the war ended, which is what the five Rugby boys would have done if they had come). On October 14, 1940, Freddie wrote to Nelson Rockefeller, future Governor of New York and future Vice-President of the United States, who had been appointed by President Roosevelt to a position involving Latin American affairs, saying "Because of your work in connection with South America, am writing to inquire if we can be of help if only in a small way..." The help which Freddie was offering involved accepting a South American boy at Camp if

Rockefeller could facilitate the arrangements for this. I do not know whether Rockefeller answered Freddie's letter. In any case, there were apparently no campers from Latin America until 1944 when one camper came from Mexico.

After the United States entered the war Freddie found it very difficult to obtain counselors because almost all suitable personnel were in the armed forces or doing war-related work. Several soldiers who were alumni came to serve as counselors for brief periods during leaves. All camp activities that did not require adult participation were taken over by campers, and camper instructions first began at CRS as an emergency wartime measure. Keeping Camp functioning every summer during the war was a most challenging and magnificent achievement.

And here is an incidental fact about some campers of 1943. Several decades later, an alumnus from that year showed me excerpts from letters that he had sent home from Camp. In that summer, with the United States at war with Germany and with all campers being selected from within the United States, this camper wrote that "about fifteen fellows at Camp speak German" and that he was going to begin learning it at Camp.

Diversification

While diversity with respect to age among campers has been considerably reduced since the earliest Camp years, as previously discussed, some other forms of diversification have emerged, although in certain respects this happened with remarkable slowness.

In the beginning, to the best of my knowledge, all campers were white boys from New York City.

The internationalization of Camp began in 1934 with an English boy. (Reports of internationals before then apparently involved boys originally from abroad but who were living in New York City when chosen for Camp.) The first boy from France came in 1936, the first from Italy in 1937, the first from Sweden in 1939. Then the war ruled out campers from Europe (other than refugees living in the United States) for several years. The large-scale internationalization of Camp was a postwar phenomenon. By 1950 (my first summer at Camp) we had campers from Norway, Sweden, Denmark, Finland, Netherlands, Italy, England,

Mexico, Bolivia, and two campers from Japan temporarily living in New York.

International participation was probably relatively uncommon in summer camps generally around the time when CRS became internationalized. However, CRS was not the first camp to have international campers. *Camping and Character*, published in 1929, referring to Camp Ahmek in Ontario which was founded in 1921, says that "campers are drawn from all over Canada and the United States" and that "some come from England, France and other parts of Europe. Several have attended...from South America and one from...Japan," and that "one or two [counselors] are engaged each season from English universities." (page 11)

At CRS for several years international campers were regarded as special one-summer guests; it was not until many years later that they came to be treated very much like American campers. Or, perhaps we should state this the other way around, and say that it was the American campers who came to be treated like the international guests, since most American campers today -- like the international guest-campers of Camp's early years and unlike most American campers of those years -- spend only one summer at CRS.

The system of "national" campers, from different parts of the US, did not develop until after Camp was already internationalized: in 1950 almost all American campers came from New York State [New York City or Delmar, a suburb of Albany].

The CRS experience was not made available to girls until 1989, long after Freddie had died. Freddie would have been delighted to have a CRS for girls, but did not want to create one himself, and not enough money was available to operate two campsites until the available endowment had grown considerably as a consequence of the rise in the stock market which began in 1982.

There were no black campers until 1947 even though, in a letter to Dr. E. Colligan of Boys High School written on October 15, 1930 (after Camp's first season), Freddie assured Dr. Colligan that "there is no discrimination with regard to religion or race," and even though on January 4, 1934 Freddie wrote to the British Consul-General that "we have no racial or religious discriminations." Some other letters written by Freddie in early days either say nothing

about this or mention religion only but not race: thus, "there is no discrimination as to religion, the only qualification being fine character and above average intelligence" [letter to Rev. F. H. Sill, Head Master of the Kent School, December 29, 1931].

In 1939, a major school nominated a black student, describing him as one of the top students in the school, and a problem arose that can only be described as outrageous but that was also characteristic of American society at the time. Exactly what happened can only be inferred from written documents that do not reveal everything, but it seems that Freddie sent a message to that school pointing out that the place where he was interviewing candidates would not permit a black student to enter. The school notified Freddie that it would contact the student "telling him that you will call to see him either at his home or here at school" rather than at the place where other candidates were being interviewed. What happened after that we do not know, except for the result, which was that this student did not come to Camp, and no black student was to come to Camp until eight years later.

After that 1939 camp season was over, on November 16, 1939 in a letter to the Columbia Scholastic Press Association, Freddie commented that "We want to help the potential musician, artist, scientist, engineer, teacher and businessman. We have aimed to keep our group a balanced one taking into consideration background, educational opportunities and all those factors needed so that the campers will profit from contact with each other." "All those factors" in those days apparently did not include race. Freddie eventually changed in this respect, but the change took a long time.

In the June 1947 issue of *The Sundial*, an alumni publication, Freddie wrote that "For many years I have been troubled by the fact that we have never had any colored boys at Camp. The reason for this has been that we do not think of a boy as a camper, but rather as a potential alumnus. The possibilities in CRSAA [Camp Rising Sun Alumni Association] are far greater than those in CRS, and we wanted your Alumni Association to acquire maturity and stability, believing that they would bring the matter up when the time was right. This season an alumnus presented the suggestion to the Executive Committee, that we have had no other barriers to Camp, and that as the barrier of race was in direct conflict with our stated philosophy, that it

should be recommended to Camp to welcome humans of any faith or race. I attended the meeting of the Executive Committee during the discussion, but did not enter into the talks or give the slightest indication of my own feelings. I know that you will join me in feeling pleased and proud of the ten to nothing vote of the committee in favor of welcoming all human beings to Camp."

That summer, Camp took its first two black campers. By the time of my first summer at Camp, 1950, there was no longer any racial discrimination in camper selection or staff hiring, and there have been many black campers and counselors since then, and Camp has had a black Camp Director in 1953, 2002, 2003, 2010, 2011, 2012, and 2013.

Only Poor Youngsters?

Diversity among campers with respect to economic status has been a complicated matter.

The requirement that all campers be poor was explained by Freddie in 1941 when Herbert W. Smith of the Francis W. Parker School in Chicago nominated an outstanding boy who did not meet the requirement of poverty, and Freddie replied as follows (April 22, 1941):

"The qualifications of [name deleted here] sound most interesting, but as you know for the eleven years during which we have run the camp, we have confined the selection to financially underprivileged boys and I am rather fearful about making an exception. For one thing we have been able to maintain an atmosphere at our camp which is entirely free of commercialism as the boys know that money can not purchase a place. I have often felt sorry for sons of wealthy people because of the artificial environments to which they are subjected, but if we took a wealthy boy to our camp some casual remark about the family Packard may embarrass our boys. While this may seem remote, I am so deeply attached to the youngsters we care for that I hesitate to run any risk. I write this with a certain amount of regret as your description of the boy is most favorable."

In a document dated December 12, 1963 Freddie reiterated his commitment to focus on boys of limited financial means: he referred to "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..." He also referred to "financially deserving boys" in a document about Camp dated January 21, 1975.

Writing in 1999 about his memories of Camp from 1931, Herbert Leeds said that boys selected by Freddie were not all poor: "It was my impression at camp that many of the campers were 'wealthy' compared with my family. For example, my very good friend...[name omitted here], whose father was General Sales Manager of the Franklin Motor Car Company. His parents drove to camp in a large, luxurious automobile and took my mother along to visit on a weekend... They were not poor. Other parents drove to camp in their good quality cars during the summer. And there was...[name omitted here], whose family owned a company which provided stage lighting for many of the Broadway legitimate theatres;... campers from Birch-Wathen, Ethical Culture, Horace Mann, Riverdale, some were sons of educators at those private schools, these were not 'poor' by my definition. Some would from time to time tell about their foreign and domestic travels with their parents, their vacation trips and activities certainly more costly than mine... There was, I believe, some vacuum between Freddie's principles and the realities."

I will insert a personal note here: One of the campers in 1931 and 1932, the second and third years of Camp, was the son of the headmaster of the prestigious Birch Wathen School, who was still headmaster when I became a student at Birch Wathen many years later.

But Herbert Leeds also describes a case in which a candidate for camp in 1932 was apparently rejected because of his wealth: "My very best friend at school was the only child of divorced parents and his father, with whom he lived, was a successful and wealthy industrialist. When he knew I was going to camp for the summer he asked his father to write to Freddie to inquire as to his acceptability, the father offering to pay for the summer and to make a contribution to camp additionally. He was turned down. During the summer, to my surprise, my friend showed up at camp. He was lonely and his father funded his staying at the hotel in Rhinebeck for a week or two in the hope that he could come over to camp from time to time to participate

with me in some of the activities or meals, offering to pay any costs. It was somewhat embarrassing, but he was invited to join us at dinner but could not otherwise participate in any camp programs... He would have easily met every standard of character, intelligence, etc... I can only conclude that his rejection was the product of the 'poor' principle..."

There is an argument that can be given in support of the 'poor' principle, that is even more powerful than the argument presented by Freddie in his 1941 letter to Herbert W. Smith, cited above. Why give a tuition-free summer at CRS to a teenager who could afford to pay to attend a commercial camp, if this means depriving a poor teenager of a summer camp experience that he/she could not otherwise afford? Nevertheless the requirement that all campers be poor has been undermined not only by Freddie's inconsistent adherence to it, as noted above, but also by certain other developments and ideas:

First, ever since Camp began taking international campers in 1934, the requirement of poverty has always been unenforceable with respect to some of them: because the people outside the United States who nominate campers are not always prepared to select "poor" youngsters, and because in many countries there simply are no "poor" youngsters who speak English well enough to function at CRS.

Second, as the body of campers became increasingly diversified in other ways, the requirement that all campers be poor or nearly poor became increasingly anomalous. We now have campers from different races, different religions, different cultural backgrounds, different geographical areas, -- why not also from different economic classes? Why refuse to take rich kids because we fear that economically-insensitive remarks by some campers might hurt others, when we do not allow fear of racially-insensitive remarks to prevent racial diversification among campers? And, there are good grounds for saying that the best kind of experience for a poor child, would be one that brought him into some contact with richer children rather than one that kept him isolated from rich children and forced him to associate with other poor children exclusively. Most of us would never today think that we could best help black American children by giving them a blacks-only camping experience; why should we assume that we can best help poor

American children by giving them a poor-only camping experience?

Still another consideration tends to undermine the rationale for taking poor or modest-income youngsters only. The originally stated purpose of Camp was to help poor but potentially-outstanding boys to achieve their potential by helping them overcome poverty-related obstacles to their success. But more recently the purpose of Camp has been described in very different ways. There is nothing in the current Mission Statement (to be discussed more fully later) that requires, suggests or even hints that campers should come from poor families. And, in an article that appeared in the *Gazette Advertiser* of Rhinebeck on July 30, 1998, the then Executive Director David Ives is quoted as saying that "Since Camp Rising Sun was founded, we've been bringing bright teenagers together and trying to teach them to live together in peace." This is strikingly different from what Freddie was talking about in 1929, and the difference has important implications for what we are discussing here: rich kids from different backgrounds need to learn to live together peacefully just like poor kids from different backgrounds do.

The situation today is that in the selection process there is a tendency to give some preference to qualified applicants who could not afford to attend a commercial camp, but there is no rule prohibiting the selection of others, and many others are in fact selected.

Career Planning

As the original group of campers got older, Freddie began to help them in very concrete ways with their career planning, and the camp alumni association which came to be formed also helped. In a letter to Herbert W. Smith of the Francis W. Parker School in Chicago, April 22, 1941, Freddie explained what was happening as follows:

"A number of the colleges that have become acquainted with our work have been kind enough to ask me to let them know personally of any outstanding boys planning a higher education. We have been extremely fortunate in having recommended eighteen boys to Harvard during the past few years and all have been accepted with pleasing results.

Last year we started a third phase of our experiment which deals with lads from 21 to 25 years of age. Our aim is to start with a camper, assist and guide him to college and finally to place him in the proper job. The Alumni held a vocational dinner with the personnel directors of the American Telephone and Telegraph Co., The Tide-Water Oil Co. and R. H. Macy & Co., as guest speakers. The idea was so enthusiastically received that we have just repeated it this year with speakers from Young & Rubicam, the advertising agency, Pan-American Airways and an official from the U.S. Civil Service...Judging by the reaction of these men to the whole group I feel that they would be interested in at least interviewing any young man we suggest and we already had concrete evidence of this fact. We plan to hold these dinners annually and if the idea works out as planned, I will be able to direct the potential chemical engineer to the type of company looking for outstanding boys well recommended."

Thus, a decade after Camp first opened, we find activities beginning to develop which reflect a commitment to help Camp alumni in their post-Camp careers.

Red Hook and Newer Campsites

The Clinton CRS campsite for girls which opened in summer 1989 is operated by the same Louis August Jonas Foundation ("LAJF") that operates the boys' campsite (now called the "Red Hook" campsite) and is located about 12 miles away from it, although both campsites have Rhinebeck postal addresses. Danish alumni/ae of CRS opened a camp for girls in Stendis, Denmark in 2001 that bore the name of Rising Sun but was operated by a separate foundation, the George E. Jonas Foundaton (named in honor of Freddie as distinct from the American-based LAJF named after Freddie's father.) Very close relations developed between the Clinton and Stendis campsites, and a girl could attend one of them for a summer and then become a second-year camper at the other. In 2009 the two American campsites, Red Hook and Clinton, canceled their regular summer camp programs for financial reasons, although alumni/ae workshops were held on the two campuses during the summer months. The Stendis campsite continued to function as usual in summer 2009 but in 2010,

while the two American campsites resumed normal operations, the Stendis camp was suspended for financial reasons and has not yet been revived.

The Pacific Rim International Camp in Japan was founded in 1985 largely through the efforts of Kenjiro Nagasaka, the camper from Japan at Red Hook in 1952. It maintains close ties with CRS in the United States. Each year Pacific Rim takes one student from the United States and that student is an alumnus of CRS at Red Hook. Because Pacific Rim is a camp for boys only, alumnae of CRS at Clinton cannot become campers there, but women are accepted as counselors at Pacific Rim and some Clinton alumnae have been employed as counselors there.

One other camp development warrants special attention here. David Weikart was a counselor at CRS at Red Hook in 1959 and became Camp Director there in 1960 and 1961. In the Introduction that he wrote to a book by Ellen Meredith Ilfeld entitled "*Learning Comes To Life: An Active Learning Program for Teens*," Weikart explained that his contact with CRS was "a formative experience for me." He added that "buoyed by my experience at Rising Sun, in 1963, together with my wife Phyllis I established the High/Scope summer camp program" (in Michigan).

But actually David Weikart's departure from CRS was not quite as happy as these words might suggest. In his book entitled "*How High/Scope Grew*," published shortly after his death from leukemia in 2003, Weikart pointed out that he developed disagreements with Freddie on some issues. For example, at CRS "after each week's publication of the camp newspaper... a camper and staff group critique was held to point out the writing problems in the various articles. It was hardly a way either to improve writing skills or to encourage contributions to the next issue." Weikart went on to say that Freddie did not re-appoint him as Camp Director and that he then went on to create High/Scope.

Beginning with an eight-week summer program with many features copied from CRS, High/Scope ultimately branched out in several new directions: it experimented with eight-week, six-week, four-week and two-week camp programs; it ran camp programs for outstanding teenagers, for teenagers "at risk," and for ordinary teenagers (in one experiment selecting campers randomly from among all the eligible students in a school district), and once, as an experiment, it ran a camp program in which half the campers were inner-

city teenagers from Detroit and the other half were white teenagers from rural northern Michigan.

Because High/Scope has had, for some of its programs, scientifically valid control groups, it has been able to demonstrate scientifically that its educational approach has produced very specific results that can be stated quantitatively. For example, a High/Scope publication once claimed that one of the High/Scope programs saved the society \$7.16 in reduced costs for welfare, prisons, etc. for every dollar spent on the program, and claimed that 73% of participants in the High/Scope program went on to post-secondary education while only 55% of those in the control group did so. Rising Sun, because of its very different goals, program and camper selection methods, has never been able to claim results that can be stated with such precision. The High/Scope camp no longer exists but the High/Scope Educational Research Foundation that David Weikart created is still highly active in many parts of the world.

Governance

CRS, 83 years old as I write these words in 2013, is not nearly the oldest still-functioning summer camp. Camp Dudley was founded in 1885. And two commercial camps in the Adirondacks which I attended as a camper in the early 1940s and which are still functioning, were founded before CRS, one in 1920 and the other in 1925.

Most long-surviving camps are run by major organizations (Camp Dudley is a YMCA camp) or by families (the two Adirondack camps that I attended in my youth are both being run today by descendants of their respective original founders). CRS is different. It was founded by a single person, not by an organization, and he had no family to carry on after his death.

Officially CRS has been run from the beginning by the Louis August Jonas Foundation, but actually in its early years it was run by Freddie himself. He admitted this explicitly in writing in a letter dated September 24, 1942, addressed to Dr. Frederick Keppel of the Carnegie Corporation, a letter written to solicit advice about the future governance of CRS. "Up to now," Freddie wrote, "the Louis August Jonas Foundation has been a Foundation only in name... The Board

of Directors is a nominal one, merely ratifying my actions."

Freddie wrote that letter in 1942, at a time when he anticipated that he would become involved in war-related activities that might take him away from Camp. He was worried about what might happen then: "I am anxious to avoid a control which will in time lose interest in the original plans and philosophy of the Foundation and in fact lose the energetic foresight so important to the spending of funds for any purpose."

He did eventually perform work during the war for the Office of Strategic Services, and in one year in the early 1950s (I forget which year) he invited his former boss, the former head of the OSS William Donovan, to be the guest speaker at a CRS winter reunion. However, as things turned out, his OSS work did not prevent him from continuing to run LAJF during the war and for many years afterward.

Eventually, as he began to suffer from effects of old age, and as alumni from the early camp years achieved maturity and in some cases impressively successful careers, the situation changed. And with Freddie's death in 1978, the Board consisting of CRS alumni assumed complete control of LAJF and Camp. Since then other important changes in governance have occurred: the appointment of some non-alumni to the Board, the increased role of women in the governance of what had once been an all-male Foundation, the increased participation of many alumni/ae on various Board committees, and the establishment of a Members' Advisory Council separate from the Board and which elects Board members.

Camper Selection

In the beginning Freddie selected all campers. In a letter to the Dean of Amherst College, written December 16, 1929, he wrote that campers were to be selected "from the entire city of New York." As campers came to be selected from numerous geographically separate places, other selectors obviously had to become involved.

Today campers come from Europe, Asia, Africa, Latin America, the Caribbean, and several locations within the United States. With about two hundred countries in the world, and CRS limited to 60 boys and 60 girls of whom a

majority come from the United States, it is obvious that most countries will be unrepresented in any given year. In selecting countries to be represented in a particular year, attention is given to the importance of having diverse regions represented, but attention is also given to the importance of building strong local alumni/ae associations, and attention must be given to practical considerations which at various times preclude representation from certain countries.

But Freddie set an important example when he arranged through an Italian government representative in New York to have a boy from Italy come to Camp in 1937, even while the Italian dictator Mussolini was developing an alliance with Hitler. Freddie knew very well what was going on in Europe -- he came from a German Jewish background, had relatives in Germany, spoke French fluently and German moderately well, had once conducted business operations in Paris, and said, in a letter written April 3, 1942, that he had crossed the Atlantic Ocean 70 times (by boat, although in 1942 that was automatically understood). But he insisted that children should not be blamed for evil deeds done by their governments, and evil actions by the government of a country did not prevent him from selecting campers from that country if other considerations made that feasible and desirable.

All CRS campers, no matter how they are selected or where they are selected from, have always been expected to be highly intelligent, of excellent character, with great potential ability for humane leadership, reasonably fluent in English, and in sufficiently good health to participate in the camp program, and in recent years they have been expected to be 14 or 15 years old. But methods of selecting campers have been highly variable.

Here is an example illustrating changes in camper selection methods in one locality over time. Camper selection in Minnesota began in 1957 with the only candidates being carriers for a Minnesota newspaper who were recommended by their supervisors. When that paper stopped using young carriers in 1992, a Camp alumnus made arrangements with his own high school for camper selection centered on his school. Then in 2004 the base of selection was broadened to include other Minnesota schools, and an alumni/ae group reviews the applications thus received, conducts interviews and submits its nomination(s) to the LAJF office.

There are also great differences in the ways campers are selected in different parts of the world. In China camper selection began in 1985 within one high school and the school administrators decided whom to recommend. In 1992 a second high school in China began to nominate candidates in the same way. In Denmark the Danish Alumni/ae Association places an advertisement in a national teacher's magazine inviting teachers all over Denmark to tell their best students about the CRS website. CRS alumni/ae then read the resulting applications and an alumni/ae committee invites some of the applicants for interviews, and then makes its nominations. In Israel the alumni/ae nominators divide the country into regions and focus on a different region each year on a rotating basis. Still other examples could be given, illustrating geographical variation in camper selection procedures. And, with the development of new communication technologies it has become possible for people to find out about CRS through their own individual explorations in the internet, and some campers have been selected after they found the CRS website and submitted applications independently.

Mission Statements

Freddie stated, in these words, the Objectives of Camp Rising Sun:

"The objectives of Camp Rising Sun come under four general headings. It is, however, important to keep in mind that we are thinking of growing human beings and that methods and goals must be modified to each individual boy.

1. To stimulate initiative and creative thought on practical problems as similar to problems which the boys will face upon maturing. To create situations and opportunities calling for responsibility and to develop a boy's self-reliance.

2. To stimulate intellectual interests by discussions with the staff and encouraging discussions amongst the boys. The great diversity of types, environments and ambitions in our group should be conducive to wide interests.

3. To create an atmosphere in which a boy's spiritual interests can receive sympathetic understanding and, therefore, develop favorably.

4. To demonstrate by action a strong working philosophy of living. It need not be accepted by the boy as no one philosophy will fit all people, but it will serve as a basis from which he can develop his own philosophy tempered by experience and his own character."

I do not know when this statement was written, but it was used for many years. Then, on January 21, 1975, Freddie wrote a summary of what he had been trying to do at CRS. At that time, Camp had gone through 45 seasons. Freddie had only about three more years to live. Campers' ages, originally highly variable, had long since stabilized at 14-16, with campers not returning for as many summers as was customary in the 1930s. And, Camp in 1975 had already been fully international and interracial for many years, in striking contrast to the situation in the first (1930) summer. But despite these changes, Freddie's conception of what CRS sought to do remained in 1975 basically similar to what it had been in 1929. Camp sought to help "financially deserving boys" of the appropriate age "who possess good character, superior intelligence and leadership potentiality." It sought to give them a unique summer experience that would hopefully "stretch" their minds "culturally, intellectually, and internationally" (of course that word "internationally" had not been relevant and had not been used in 1929). Boys from diverse backgrounds would learn from one another. Camp was interested in each of them "as an individual human being." And Camp had a long-range interest in its campers: "As we are more interested in the man the boy will become, Rising Sun is where we get to know him and he gets to know us."

In the early 1990s, long after Freddie's death in 1978, a new Mission Statement was adopted, and an associated statement of Goals for Camp:

Mission Statement

The Louis August Jonas Foundation is a not-for-profit organization based in Rhinebeck, New York dedicated to developing in promising young people from diverse backgrounds a lifelong commitment to sensitive and responsible leadership for the betterment of their communities and the world.

Goals

Since 1930, the Foundation has pursued this mission through Camp Rising Sun and its alumni association which seeks:

1. To foster an appreciation of both diversity and common humanity of the participants and encourage lasting friendships across boundaries of color, religion, gender and nationality.

2. To expand the participant's intellectual horizons through serious discussion of personal and world issues and by encouraging introspection; to heighten artistic sensibilities through guided exploration.

3. To develop leadership abilities and self-reliance by encouraging each participant to take on significant projects and responsibilities for the program and to gain experience in motivating others.

4. To offer and demonstrate by action a strong working philosophy of living characterized by the belief that personal fulfillment flows from making lifelong commitments to serving society through the pursuit of humanitarian goals.

In comparing Freddie's statement of objectives with today's Mission Statement, we may note certain differences. The new Mission Statement refers to "participants" rather than to "boys," a reflection of the fact that there are now two campsites, the old Red Hook campsite for boys which has been functioning since 1930, and a much newer Clinton campsite for girls which first opened in 1989. The new Mission Statement, in contrast to Freddie's earlier statement, says nothing directly about encouraging a camper's "spiritual interests." The new Mission Statement says that CRS seeks to develop in campers a certain "lifelong commitment," while Freddie's statement did not talk about developing a commitment among campers to anything; it indicated merely that a camper was to be exposed to a certain philosophy which "need not be accepted" by him, as he will "develop his own philosophy." And there is another difference between Freddie's statement and the new Mission Statement that I wish to comment on in more detail.

The new statement includes a commitment "to encourage lasting friendships across boundaries of color, religion, gender and nationality." Although Freddie did actually, eventually, bring together groups of campers who were racially, religiously, and ethnically diversified, and who came from different parts of the world, he did not include

a commitment to this in his statement of objectives, and this statement also said nothing at all about friendships between anyone and anyone else; it referred instead to "discussions amongst the boys" which were intended to "stimulate intellectual interests."

In a document dated December 12, 1963, Freddie wrote that "It is...wonderfully rewarding to see lasting international friendships being formed. When a sixteen 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." But although Freddie occasionally said things like this, his main emphasis, at least in written documents, was different. Most often, in his writings, he talked about campers learning from one another, not about their forming lasting friendships with one another. And, most often, when he spoke about diversity among campers, he was referring to diversity in interests and career plans, rather than diversity in race, religion, or national background. In the same document cited above, dated December 12, 1963, a date long after Camp had become fully interracial and international, Freddie wrote that

"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 different 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. [see Snow's book, *The Two Cultures*]. 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."

I should add that there is not nearly as much difference between what actually happened at Camp in Freddie's time and what actually happens at Camp today, as the different ways of describing the purpose of Camp then and now might appear to suggest. For example, a visitor to Camp in any recent summer who looked at the bulletin board where

"camper instructions" are listed would see clear evidence that campers are learning plenty from one another, about all sorts of things, even though we do not talk as much about this when we describe what CRS is trying to do, as Freddie used to do.

Continuity and Change

CRS is an educational institution in a summer camp setting. It offers educational experiences to only a very few teenagers from diverse racial, religious and cultural backgrounds and from many parts of the world, carefully selected on the basis of outstanding potential for humane leadership. It has no tuition or fees but merely invites each camper's family to pay whatever they feel they can afford. For those who are selected, it seeks to fill certain gaps left by the work of other educational institutions such as family and school. It does so informally, without examinations, grades, credits, diplomas or certificates. It offers a basically unregimented educational experience, with plenty of free time, considerable individual choice among possible activities, a friendly atmosphere, opportunities for fun, acceptance of individual differences, and freedom to present differing points of view. While upholding certain general values it avoids commitments to specific religious or political doctrines or causes. It is interested in its alumni/ae for life, and encourages them to maintain contact among themselves and with the Foundation, and to participate in the Foundation's work. While pleased to become known among educators, scholars, philanthropists, leaders in the camping world, and prominent people generally, CRS nevertheless avoids mass publicity in the United States (although there is some mass publicity in certain other countries in connection with local camper selection there.) In the United States most campers are selected quietly through particular schools rather than through a national contest that would provide mass nationwide publicity. The Foundation's experience and expertise lie in the quiet, largely unpublicized, informal, highly individualized, unregimented education-for-humane-leadership of outstanding teenagers; in bringing them together from diverse backgrounds; and in maintaining contact with them as they mature, and involving them as mature persons in the Foundation's work with teenagers of later generations.

The camp program today remains fundamentally similar to what it was when I first came to Rising Sun in 1950. Anyone who spent the summer of 1950 at CRS, and who returns for a visit in 2013 after an absence of 63 years, would have no difficulty at all in understanding most of what is happening. The appointment of campers as "sachems" on a rotating basis, the assemblies held every few hours with the Sachem of the Day presiding and each tent reporting on its attendance in turn, "squad work" (or "team work") after breakfast, Instructions on diverse topics by counselors, campers and visitors, Project Time (formerly called "Construction"), camper-produced evening programs, the awe-inspiring Saturday night Councils, sleeping in tents on the hill, rest period after lunch and some free time in late morning and late afternoon, cooling off with a swim on a hot day, singing at meals (with some songs being unchanged over the years -- all of these would be familiar to a camper of 1950 returning in 2013. Also relatively unchanged since 1950 are the selection of campers on the basis of exceptional potential for humane leadership, diversity among campers with respect to race, religion and cultural background, and the opportunity for campers to develop leadership skills by running those aspects of the Camp program that do not require close adult supervision.

The continuity of Camp traditions, and the stability of the Rising Sun way of doing things, are reinforced by the presence each summer of several second-year campers; by staff members who were previously campers and who in some cases return to the summer staff for several consecutive summers; by teams organized by the Jonas Foundation's Program Committee which visit each campsite during the summer and report on their observations; and by other visiting alumni/ae who would quickly notice and comment on anything they see that appears to be inconsistent with what they have come to recognize as the essential features of CRS.

Nevertheless the changes that have taken place since the earliest years have been huge in certain respects. Long gone are the days of Zuni-Wildcat competition, the awarding of "feathers" to high achievers, younger campers looking to much-older ones for guidance, and a system of supposedly Indian-like (but perhaps actually more Boy-Scout-like) rankings. In fact, CRS has moved probably as far as it could possibly move, in the opposite direction.

Today CRS is run in a way that minimizes divisions, inequalities and competition within the camper group. Tent groups, dining room table groups, and work teams are different from one another and are periodically changed through reshuffling in a way that prevents the hardening of group boundaries. When team sports are played among CRS campers the division of campers into teams is done on a very temporary basis for a single game only; there are no permanent within-camp sports teams. Athletic contests with nearby camps and schools, which were common in Camp's early years, have long ago been abandoned; these would encourage the emergence of athletic stars, and competition for stardom, which CRS does not want. There are no elections of leaders among campers; that would entail manifest inequalities in popularity, and competitive electioneering, which would undermine the social atmosphere which CRS seeks to develop and maintain among its campers. Campers are appointed to official leadership positions by the staff on a rotating basis, thus discouraging the emergence of stable divisions between leaders and followers. And, the near-elimination of the age differential between older and younger campers precludes an asymmetrical arrangement under which older campers provide leadership to younger ones.

Equality among campers is closely linked with the absence of competitive rivalries with any other camp or school or any other institution. CRS is not involved in anything even remotely resembling the traditional rivalries that exist between certain colleges and between certain high schools. The absence of sports competitions between CRS and nearby camps and schools is one aspect of this. This state of affairs profoundly affects the atmosphere at CRS. Whenever you have rivalry between two groups, there is likely to be a tendency for those within each group who contribute most effectively to the struggle against the rival to also thereby acquire a special prestige within their own group; e.g., the emergence of athletic stars in high schools that compete against other high schools in athletics. By avoiding competitions with outside groups, CRS also thereby tends to minimize the development of inequalities within its own group.

Closely related to the features of CRS that the preceding paragraph discusses, is the notable absence of any camp song that extols the virtues of CRS and proclaims the loyalty of campers to it, and that boasts about the qualities or achievements of its campers. CRS does not have any song like those of another camp discussed in *Camping*

and Character, songs describing the camp as a "maker of men" (p. 142) and saying that its campers "dare and do" (p. 321). The only CRS songs today, and in recent years, have been welcoming songs for visitors.

But in the long-gone days when the CRS softball team played against other camps, things were very different. Bill Dubey, a camper in 1941-42 and later Executive Director of the Jonas Foundation that runs CRS, reports that when he was a camper, and for several years prior to that, when the CRS softball team played against other camps, CRS did indeed have fight songs: "Rising Sons are out to win, We'll trim the foe to the skin, " and "When with the enemy we're done, There'll be another Rising Sun." Bill reports that "we sang [these fight songs] all the time. Freddie, of course, hated them, but I think he felt that since we sang so many songs that he liked and approved, he wouldn't make a big fuss about those 'naughty' songs that we sang." Fight songs like these tend to emerge spontaneously when there is a long-enduring pattern of athletic competition between organized groups. The fact that we do not have songs like these today reflects the non-competitive character of the camp group at Rising Sun in recent years.

CRS strongly encourages campers to get to know one another and to communicate with one another. It also encourages reflective introspection. It tries to minimize distractions which would tend to interfere with both communication and introspection: for example, it has banned personal possession of television sets, radios, cell phones, computers, and other electronic devices. It offers a very full schedule of events in which a camper may participate along with others. At the same time it recognizes that, in Freddie's words (December 12, 1963) using the two "precious" camp months effectively might well include, for a camper, "watching of cumulus clouds floating by or listening to the soothing sound of the wind passing through pine forest trees."

Although CRS insists on the proper handling of matters involving health and safety, conformity to legal and insurance requirements, and adherence to certain basic principles and policies, it tolerates a very considerable amount of "inefficiency" in many other aspects of camp life in order that campers who are inexperienced in leadership may acquire practical leadership experience, making mistakes as part of the process of learning. In fact, certain "inefficiencies" are sometimes among the first

things that a visitor to CRS notices. But I have put the word "inefficiencies" in quotation marks here, because what appear to a casual observer to be inefficiencies are really something quite different: they are consequences of the fact that CRS follows the most *efficient* means for encouraging the development of leadership skills.

The minimization of inequalities, the encouragement of both communication and introspection, the friendly atmosphere with acceptance of individual differences and tolerance of mistakes made in the learning process, within a group selected on the basis of outstanding potential and from highly diverse racial, cultural and national backgrounds but with only a narrow age range, with this group living and doing things together in a pleasant environment for seven weeks, with each member of the group being encouraged to assume leadership responsibilities, produces a unique atmosphere in which many campers have marvelous experiences that change their lives. And, a flow of alumni/ae visitors, some from long ago, introduces campers to the idea that their camp experience may be only the beginning of a lifelong involvement.

After Camp

Returning home to South Africa in 2012 after his second Rising Sun summer, Katleho Pule Mohale embarked on a project that he has described in a letter to me:

"After coming back from my second year at CRS - Red Hook, I was very determined to take what I had learned and apply it to my life. I had pocket money from my trip left over so I decided to buy soccer boots for a struggling team in Cape Town. It brought me such joy that I decided to start a nonprofit organisation which I call 'Katleho's Give2Talent.' It is run solely by me. My mom helps me. The aim of the organisation is to donate sports equipment to teams that are in disadvantaged areas with players that have disadvantaged backgrounds. My vision is for me to donate not only to South Africa but throughout Africa as well. I have so far donated to three teams. We run on...donations that we receive. I have been interviewed in a local radio show and featured in a newspaper..."

There is nothing new about CRS campers returning home inspired like Katleho was inspired, to do things that will make the world a better place. But there are other aspects of the after-camp experience of recent years that are new, that are fundamentally different from anything that campers from much earlier years could have imagined.

In the early 1950s some of us would go down to the New York City docks each year after the camp season had ended, to say goodbye to European campers returning home on ocean liners that, in those days, went back and forth across the North Atlantic. On one occasion Freddie booked passage for himself on a ship that some European campers were also traveling on, but did not tell them about this plan, and went down to the dock ostensibly just to say goodbye to them, sneaking onto the ship when they were not watching, and then surprising them by phoning them in mid-ocean on the ship's internal phone system.

The Finnish camper of 1950 returned to visit the Red Hook campsite in 2010, sixty years after his camp summer there. He found the campsite to be very much like it had been sixty years earlier, except for a few new buildings and trees much taller than they had been in 1950. But while the campsite and the camp program had not changed very much, transportation between his home and Camp had been drastically transformed. In 1950 it took a week for him to get from home to Camp (Helsinki to Stockholm by boat, train from Stockholm to Goteborg, then by boat to New York), and another week to get home after the camp season ended. In 2010 he could fly nonstop between Helsinki and New York in a few hours.

But the biggest changes that have taken place in the after-camp experience involve not transportation but communication. There are now facebook groups for each of the recent camp years. A camper after returning home can very easily post a comment or a picture that his or her campmates around the world will be able to see and discuss. Campers are thus able to remain in contact with one another after their camp season has ended, in ways that would have been inconceivable to campers of earlier generations.

As soon as a camper arrives back home, he or she is likely to announce that fact to all campmates, sometimes with additional comments about how hard it is to revert to his or her home language after a summer of speaking English. Returned campers become acutely aware of time-zone

differences and climate differences around the world: a camper in Minnesota remarked that it was minus 22 degrees F., and one of his campmates in South Africa replied that "here it is 100 F." Whenever a natural or human-produced disaster occurs in any country where campers from recent years live, their campmates will urgently try to find out if they are safe.

A 2010 camper from New York posed a question on the CRS 2010 facebook site. He asked "every non-native English speaker" this question: "What does the English language sound like? Does it sound nice? Ugly? Rough? Fast? Annoying?" Within hours he had received replies from his camp friends in Hungary, Netherlands, Spain, Poland, Denmark, Iran, South Africa, and several American states, and a lively discussion ensued. And a 2013 camper from Hawaii, in October after the 2013 campers had returned to their respective homes and schools, asked what courses his campmates were taking in school. Very quickly responses came in from his camp friends in Finland, Sweden, Poland, Italy, Egypt, South Africa, Singapore, Japan, Barbados, New York, New Jersey, Minnesota, Utah, Colorado, and California, and every one of them could see what each of the others wrote. The technologies that make communications of this sort possible are so new that their long-range implications for CRS (along with their long-range implications for all of humanity) remain unclear.

FOOTNOTE [1] speech by Charles Eliot, at a meeting of the National Association of Directors of Girls' Camps, cited by B. A. Sinn and Kenneth B. Webb, "A Brief History of the American Camping Association," in Kenneth B. Webb, *Light From a Thousand Campfires*, Minneapolis: Burgess Publishing Co., 1960, p. 375

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