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Report on Rabbinic Thesis by
Benjamin J. Leinow
Entitled
"Toward a Year-Round Temple Camping Program"

In this thesis of 262 pages, the author first offers a general overview of the development of camping, its history and goals. Here he touches on the essential differences in philosophy between camping for subject-matter educational purpose and the nature and camping-skills program, and points out the growing use of educational camping as an important medium of public school instruction.

The second main division of the thesis deals with the principles of scheduling and key areas of camp programming. Among those most highly recommended by the author are role-playing and socio-drama, and the integrated use of arts-crafts. All of this appears in the first 58 pages of his work. The remaining content is devoted to Jewish religious programming per se. Much of the material offered was developed at Camp Saratoga, but a good bit is also original with the author. Found here are a wide variety of useful camp forms, schedules, descriptions of programs and resource materials. The author has produced some of his own suggested programs for summer camping, including one involved in developing counselors-in-training, and some for week-end and vacation camping. Among the latter, for instance, are a week-end social action program of integrated camping and several dealing with Jewish holidays and outstanding American Jewish personalities.

This thesis is a useful piece of work as a potential resource-guide for those seeking to introduce congregational camping. To my knowledge it is the first such effort in the Reform movement, and hence represents a pioneering venture into a fast-growing area of educational import. It is to be hoped that the author will continue his work in this field and contribute, not only to the available programming material itself, but also to the establishment of precise objectives and the necessary testing instruments to insure that Reform camping achieves its maximum.

I am pleased to recommend the acceptance of this thesis.

Sylvan D. Schwartzman
Referee

TOWARDS A YEAR-ROUND TEMPLE CAMPING PROGRAM

Benjamin J. Leinow

Thesis submitted in partial
fulfillment of the requirements
for Ordination

Hebrew Union College - Jewish Institute of Religion
1966

Referee, Prof. Sylvan D. Schwartzman

Digest of Contents

This thesis is an attempt to establish patterns of programing which can be utilized by any Jewish temple which desires to establish a year round camping program. The problem of temple camping is studied in three phases. First, there is a discussion on the general theoretical nature of all camping. Second, there can be found a program which was used at one of the camps owned by the Union of American Hebrew Congregations. And third, there are original programs which can be used when a temple organizes it's own camp.

In the area of general camping there will be found a brief history of camping from the first organized camp in America to the present day situation. Next in the area of general camping is presented characteristics objectives and goals for camping. Further in the area of general camping will be found background information for program development; this section reviews the importance of proper scheduling and the setting of the camp. In the area of program skills can be found material outlining the importance and use of role-playing, socio-drama, arts and crafts and skill development.

In chapter four a typical program from camp Saratoga is included. This program is an indication of what can be produced in the camp situation. The Saratoga program will show the many types of forms and memos

which are needed in a camp program. Many of the forms and schedules can only be made in the camping situation, therefore, they will not be found in the suggested program.

Chapter five is the suggested program which is the outcome of this thesis. It includes one summer session and programs for the remainder of the year.

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To Preserve Children

Take: 1 large grassy field

Half dozen children

2 or 3 small dogs

a pinch of brook and pebbles

Mix children and dogs well together and put them in the field, stirring constantly. Pour brook over pebbles; sprinkle field with flowers; spread over all a deep blue sky and bake in the sun. When brown, remove and set to cool in a bath tub.

CHAPTER I

The Task, Purpose and Scope of the Thesis

The task of this thesis is to establish the design for a year round camping program which any temple can utilize as part of its total plan. As will be pointed out later in this thesis camping today is recognized as an effective tool in the education of all age groups. Many temples may feel that they do not have the money or the skill to take advantage of this excellent device for training its members and its youth. It is hoped by the writer of this work that when this paper is completed any temple, educator or rabbi will be able to utilize the information contained to acquire the necessary skill to run a camp.

The financing of a camp is not part of the scope of this paper; however, it is a real problem. Any nearby farm, government land, National park, city park, private camp grounds, or unused estate will be suitable for the camp site. Once the problem of land is investigated it will be surprisingly discovered that almost any community has the space available for a camp. At present the government is rather anxious for non-profit organizations to develop recreational facilities, and a group interested in establishing a camp may be offered either money or loans to do so. There will be reference made in the bibliography to books which cover this subject and the topic of campsite development. It is suggested that

when a temple is ready to establish its own camp that it consult these works for advise.

The questions may be asked, "Why go to the trouble of establishing a camp?" and "Don't we have enough opportunity for camping in the eight camps founded by the Union of American Hebrew Congregations?" The answer to the last question is no, we do not have enough camps for all the children who should take advantage of this wonderful experience. If we assume there are a million reform families in the United States, with only a quarter of a million children; and if only ten per cent or twenty-five thousand children want to go to camp we see that eight camps cannot provide the camping opportunity for that many children. The Union camps, also, are too far away from some communities to consider sending more than one or two children in an entire summer to camp. Certainly the children who live a great distance from the Union camps will be denied the chance of attending a reform camp during the fall, winter and spring. It must also be noted that few adults attend the Union camps at any time of the year. A local temple camp will provide all members of a reform community the advantage of the inspiration which can be gained from leaving one's normal environment to consider ideas of a spiritual nature.

This thesis approaches the problem of temple camping from three aspects. First, it discusses the general theoretical nature of all camping. Second, it presents a typical program which was used in one of the Union camps. And third, it offers a suggested original program which can be utilized by

any reform temple, when making up its year round schedule. ✓

The section on the general nature of camping includes a brief history of camping which indicates that the early camps began from a desire to teach young children in the surroundings of nature. These early camps began on a very limited basis, much more limited financially than the amount most small temples could afford to raise when establishing their own camps. Next in the area of general camping is presented characteristics, objectives and goals for camping. These principles of camping must be included in any good camp, and they should be clearly understood before a program in camping is undertaken. However, it must be pointed out that the principles developed in this section are only part of the basic needs for good Jewish camping. Jewish camping must include something called 'Jewish content'; it is easier to be aware of the absence of Jewish content than when it is included in a program-Jewish content will be discussed in Chapter V under the heading of objectives and goals for the suggested program. ✓

Under the heading of "Camping in General" will also be found a lengthy discussion of educational camping. Essentially educational camping is camping that has a certain body of information which must be taught as well as the normal skills. ✓

An analysis of educational camping is included because temple camping should be educational in nature. The body of information to be taught should be a Jewish subject chosen before the encampment begins. One of the problems which must be

solved in educational camping is establishing a transfer value for the information presented in camp. Very often children are so inspired in the make-believe community of an educational camp that they become disheartened when returning home. A leader in a temple camp should spend time preparing the children to re-enter the world of reality or everything the child has learned will be lost because he will be discouraged with society.

Further in the area of general camping will be found background information for program development. This section reviews the importance of proper scheduling and the setting of the camp. In the area of program skills can be found material outlining the importance and use of role-playing, socio-drama arts and crafts and skill development. All of these skills will be utilized in the suggested program, and they should be included in any program of educational camping.

In Chapter IV a typical program from camp Saratoga is included. This program is an indication of what can be developed while in the camp situation. Most of the program was produced from a mere outline which was handed to the program director at the time he entered camp. This actual program will show the many types of forms and memos which are needed to keep a program running properly. Many of the forms and schedules can only be made in the camping situation, therefore, they will not be found in the suggested program.

Chapter V is the suggested program which is the outcome of this thesis. It includes a typical session for a summer program and programs for the remainder of the year. Within

the summer program will be found material for staff training, background data pertaining to the specific program, a general statement of the program and a 'bird's eye-view' of the program. All of these sections are necessary for a successful program, and should be prepared by the camp director or program director before entering camp. The section on year round camping includes outlines of weekend camping, vacation, camping and family camping; these forms of camping are the basis for the justification of a temple camp. The average temple member may be able to take advantage of weekend camping, vacation camping and family camping in the temple camp, but seldom can he travel to the Union camp for these special activities.

The last chapter is filled with observations which are made on the total project. The greatest problem which the writer encountered is that he was making the program for an imaginary group of children. A temple camp director will know the children before they enter camp; therefore, he will pick his educational goals on the basis of what the children know and what they need to know. However, this is a blessing in disguise, for the proposed program is presented in such a general nature that any temple should be able to pick it up and use large parts of its contents.

In 1956, Dr. Joseph Patrick Patrick, a practicing pediatrician of Williamsport, Pennsylvania, combined his interests in --

CHAPTER II

Camping in General

A. History of Camping

Fredrick William Gunn is generally considered to be the father of organized camping; in 1860 he founded the Gunnery School for boys in Washington, Connecticut. With the coming of the Civil War his students wanted to live like soldiers and were sometimes permitted to march or roll up in their blankets and sleep outdoors. The Gunnery School continued to run throughout a part of the summer, and in 1861, yielding to the wishes of the boys, Mr. and Mrs. Gunn packed up the entire student body for a gypsy trip to Milford on the Sound. The experiment proved so successful that it was repeated in 1863 and 1865 with some of the former students returning to join in the excursion.¹

A new site was later selected at Point Beautiful on Lake Waramauge, seven miles from the school and the name was changed from Camp Comfort to Gunnery Camp. Mr. Gunn's camp was the beginning of school camping which is gaining prominence today. He simply moved his already organized school outdoors for a brief session, and added the pleasures of boating, sailing, tramping and fishing.

In 1876, Dr. Joseph Trimble Rothrock, a practicing physician of Wilkes-Barre, Pennsylvania, combined his interests in

forestry and conservation with his desire to do something for frail boys by establishing a 'North Mountain School of Physical Culture'. Dr. Rothrock's objective was to improve their health in an out-of-doors setting while continuing their education. The school, which was located on North Mountain in Luzerne County, Pennsylvania, lasted from June 15 to October 15, and had twenty pupils and five teachers. The students paid \$200. tuition for the four months, but the income failed to meet expenses, and Dr. Rothrock had to abandon the experiment. Various attempts to revive the school under different leadership were likewise financially unprofitable, and it was permanently closed within a few years.

Reverend George W. Hinckley, of West Hartford, Connecticut, started the first Church camp; he saw in camping an opportunity to know his boys more intimately and so have a more lasting influence upon them. In 1880 he took seven members of his church on a camping trip to Gardners Island, Wakefield, Rhode Island. The results must have been gratifying, for he later founded "The Good Will Farm for Boys," at Hinckley, Maine. His schedule called for a sane and sensible religious and educational morning program with afternoons spent in such activities as swimming, baseball and tennis. The evenings were devoted to singing, talks and various forms of enterment.

Ernest Berkely Balch started the first private camp which was organized to meet specific educational needs. In 1880, while traveling on Asquam Lake near Holderness, New Hampshire, he chanced upon Burnt Island which was apparently unowned.

It seemed a perfect spot for carrying out his plan to provide a place where boys from well-to-do families could come to avoid idling away the summer. A year later he returned with five boys and erected a small frame shanty which they named "Old '81". The group was somewhat surprised by the arrival of a man who claimed to be the owner; however, he was understanding and sold them the entire island for the sum of \$40. They called their island retreat Camp Chocorua because of its superb view of the Chocorua Mountain thirty miles away.

From the first, the boys had a camp uniform of gray flannel shorts and shirts with scarlet belt, cap and shirt lacing. All camp work was done by the boys; they were divided into four crews each with a leader called the "stroke". One crew was off duty each day while the other three spent about five hours as kitchen, dish or police crews. Spiritual life was carefully planned, and the services must have been quite impressive as the boys came singing through the woods, dressed in cotta and cassock, to the altar of their chapel, which was set deep in a grove of silver maples.

Definite objectives for Camp Chocorua were the development in the boy of "1) a sense of responsibility, both for himself and for others, and 2) an appreciation of the worthwhileness of work."² The Camp Chocorua silver pin was given annually to the two or three campers best incorporating qualities of "manliness, justice, truth, and conscientiousness."³ It was intended as a symbol of recognition for innate qualities and not as a reward for which one worked. In fact, if

any of the five staff members thought that one of the twenty-five campers had consciously set out to win the award he was usually disqualified. No award was made in the years when no camper was found worth to receive it.

Summer F. Dudley, a young resident of Brooklyn, was the founder of the first institutional camp. He was associated with his father and brother in the manufacture of surgical instruments. However, in 1885, he made his first venture into camping when he took seven members of the Newburgh, New York, Y.M.C.A. on an eight day fishing, swimming and boating trip to Pine Point on Orange Lake. The boys had their heads shaved close in preparation for the trip; therefore, their camp was named Camp Bald Head.

Dudley spent the next several years in conducting other camping trips for boys and entered the Y.M.C.A. as a full time worker in 1887. He died in 1897 at the untimely age of forty-three. His last camp on Lake Champlain near Westport, New York, was renamed Camp Dudley in his honor, and is the oldest organized camp still in existence.

In 1891 Professor Arey of Rochester, New York, established Camp Arey as a Natural Science Camp, and a year later he lent it to a group of girls for one month. Mr. and Mrs. Andre C. Fontaine took over the camp in 1912 and from that time on conducted it as a camp exclusively for girls. The first camp expressly founded for girls was Camp Kehonka for Girls at Wolfeboro, New Hampshire, which was established by Laura Mattoon in 1902.

Organized camping, during its comparatively brief life

cycle, has been classified by Hedley S. Dimock⁴ as passing through three stages of development. The three stages are: 1) the recreational stage, 2) the educational stage, and 3) the stage of social orientation and responsibility. As with any movement no sharp line of demarcation can be drawn between these periods. The changes were gradual and overlapping, and at no time was there perfect unanimity of opinion among leaders or uniformity as to the programs and practices of the various camps.

The Recreational Stage (1861-1920): Early experiments in camping were carried on by public-spirited men who saw in them an opportunity to provide a better way for boys to spend the summer than in loafing about in idleness or harmful pursuits in the city. The main idea was to provide wholesome, healthful fun while roughing it in the out-of-doors. Moral and spiritual values were held in high esteem, but they were supposed to be ingested as part of the clear air in a therapeutic environment. There was no thought of financial gain from the project, and this very lack of adequate monetary backing caused the certain death of many camps.

It was common for one or two adults to start out on a trip with as many as forty or fifty boys and a meager supply of equipment. The expeditions were almost without exception built around the strong personality of a man who kept the respect and admiration of the boys by his unselfish motives. The movement was slow to take hold for there were probably no more than thirty to fifty camps functioning by the turn of the

century, they used a rest house after lunch, and in some cases

century.

The Educational Stage (1920-1930): In the years following World War I there was a decided increase in the number of organized camps, and there was a definite change in their techniques and programs. Progressive education, with its foundation of psychology and mental hygiene, was stressing the individual needs of the child. Camps responded by adding a variety of activities such as dramatics, arts and crafts, dancing and music to their recreational activities. It became an objective of camping to supplement and carry on certain phases of the enlarged school curriculum. New testing methods demonstrated that personality, character and spiritual growth were not inevitably caught, but must be taught and planned for if the desired results were to be achieved.

The Stage of Social Orientation and Responsibility (1930 to present date): Continuing research into testing methods and evaluation indicated that camps were not always meeting the high goals established for them. Proponents of camping were shocked by a study⁵ of more than a hundred camps which indicated that camping was causing ill health rather than being healthful as everyone had expected. It further pointed out that the longer a camper stayed in camp the more likely his health was to suffer. Camps sought to remedy the situation by adding physicians, nurses and trained dietitians to their staffs. Camps also engaged in more healthful practices such as cutting down on the general tempo of camp life, for example, they added a rest hour after lunch, and in some cases

they established two rest periods in their schedules.

As a result of the above study there was a growing concern to share information with regard to good camping, therefore, camping organizations experienced an increase in growth. The Camp Directors Association of America was founded in 1910 with Charles R. Scott as its first president. The National Association of Directors of Girls Camps began in 1916 with Mrs. Charlotte V. Gulick as president. The Mid-West Camp Directors association was founded in 1921, and the three organizations joined forces in 1924 as the Camp Directors Association. In 1926, this organization founded a magazine to pool information and to improve standards; the name of the magazine was The Camp Directors Bulletin. ✓

The Camp Directors Association changed its name to the American Camping Association in 1935, and the group has experienced phenomenal growth in the past thirty years. Dimock claims that the A.C.A. now represents at least ten thousand organized camps with an annual enrollment of three to five million persons,⁶ ✓ The most important task which the American Camping Association has assumed was to establish a list of objectives from which standards could be interpreted. The objectives of the American Camping Association as stated in its Constitution⁷ are:

1. To further the welfare of children and adults through camping.
2. To extend the recreational and educational benefits of out-of-door living.
3. To provide for the exchange of experiences and successful practices, and for the development of materials, standards and other aids for the progress of camping.

4. To serve as the voice of camp leaders in national and local affairs.
5. To interpret camping to related groups and to the public.
6. To stimulate high professional standards of camp leadership.
7. To give emphasis in camping to citizenship training in keeping with the principles and traditions of American democracy.

During its 1948 and 1950 national conventions, the American Camping Association adopted standards for camps covering personnel, program, campsite facilities and equipment, administration, health, sanitation and safety. All camps which want to be certified as members of the A.C.A. and use the membership seal must be approved in compliance with these standards by a visitation team approved by the Association.

B. Characteristics, Goals and Objectives

The distinctive characteristics and resources of camping determine its objectives and possibilities. One might ask, "In what way may camping be considered unique?" Dimock points out that the unique character of camping lies in "The nature of its setting, the character of the camp community, the educational concepts and purposes of the camp, and its method or process of education."⁸ The contribution of any camp lies in the way it is able to combine all of the above factors into a meaningful experience for campers and staff.

Dimock isolates eight factors which characterize a modern organized camp. Although the eight component parts make up a total description of today's camping, not all camps fully take advantage of the factors listed below:

1. The sine qua non of the organized camp is an outdoor setting and experiences that are indigenous to living in the out-of-doors. This is the basic, indispensable characteristic of camping.⁹

Whether a camp fully uses the out-of-doors or not, a child in camp benefits from the ability to be by himself in a natural setting and become at one with nature. Some camps make the outdoor experiences the key factor of the encampment, thereby teaching the children a proficiency in pioneer skills. Whenever a child learns a skill in a camp he gains security from his environment; therefore, the child has received some emotional stability as well as a spiritual uplift from the camp setting.

2. Perhaps the next most salient characteristic of the camp is that it is a community conceived, contrived, and controlled as educational in purpose and process. The fact that the camp is relatively a completely controlled environment underlies and pervades almost every aspect of camp organization and administration.¹⁰

The camp is a miniature community, in that it must be somewhat self-contained and self-sustained. Because of its self-sustaining nature many functions which children take for granted in the larger outside community must be carried on by them. This gives them a feeling of independence and accomplishment which they cannot find in their homes. The most important manipulative device at the hands of the staff is the peer-group which can bring out the shy, tone down the aggressive, and add growth to every person under its control. Camp experiences, the camp community and the camp program combine into one inseparable union. The whole camp comes into

being each summer for the exclusive welfare, enjoyment and the growth of its citizens. There is no separation between organized education and living one's life which must be bridged as in the outside community, and everything that takes place in camp fortifies the achievement of the desired goals which the director has established.

3. The total individual lives his total life, for the time being, in the camp community. The advantage, educationally, of the whole person living and acting vigorously in a relatively unified environment is tremendous.¹¹

In the average public school a child attends six hours per day five days a week; in the average camp the child is instructed by his environment fourteen hours per day seven days a week. In terms of hours the school directs the education of the child thirty hours per week while the camp supervises the camper ninety-eight hours per week. More important than the additional time available to the camp is the total setting which the camp directs. The teacher sees the pupil in public school in one limited environment - the classroom situation; however, the counselor is with the camper from the moment he awakens to the time that he goes to sleep. The counselor becomes friend, teacher, parent, leader and pastor during every moment of every day of the encampment. If a problem of social behavior arises in the camp setting no bell will ring freeing the counselor from the effects of that problem. All problems must be resolved to insure the stability of the total community, and the enjoyment and growth of each camper.

4. The curriculum of the camp consists, not in the activities or "program" introduced into the basic processes of community living, but in the total range of relationships, experiences, and activities that enter into living fully in the camp community. The social process and the educational process become synonymous.

The camp is made up of many people who have the time to establish a relationship with the campers who seek them out. Every staff member is aware that a skill taught to a camper will give that camper added security and the desire to achieve further. The camper sees a variety of personalities which he may choose to emulate, and a variety of skills he may learn. The child feels the freedom of his environment, and selects those activities which interest him. Once he has chosen an activity to pursue he learns more than how to make a clay ashtray or how to shoot an arrow, but he learns patience, organization, techniques of educating himself, the satisfaction of a job well done, and the feeling of love and concern which the adults in camp will display towards him.

5. The camp is as yet free from the educational tradition and institutionalism implicit in rigidly prescribed courses, credits, and grades. The genuine, vital interests and needs of the individual may readily become the "stuff" for both the motivation and the content of the "curriculum".¹²

The campers are given an environment and a counselor, they are then implicitly challenged to conquer their environment and take assistance from their counselor. There are no limits placed upon their imaginations, and they are free to pursue any healthful activity which they and their leader

can create. The counselor takes his cues from the campers; he gleans from them information which places him in the position to make helpful suggestions. The children find themselves in the rare position of determining what they will do, how they will do it, and when they will carry out their tasks. W. H. Kilpatrick described the freedom of the camp curriculum in this way:

No external demand need control (the educational program) but rather that boys shall live well and learn continuously there from how to live better.¹³

6. The basic unit of camp life is the small group, with its potential resources for socialization of the individual. It is in a congenial group of peers that the individual finds the fullest expression of his personality needs. It is the desire for acceptance and status among his peers that motivates much of his behavior.¹⁴

The living unit which is the smallest group in camp assumes the role of family and friends, and is thus able to reward and punish its members. The camper is entering into a new environment and is, therefore, immediately in need of support and acceptance. When the camper meets his counselor he can feel his needs satisfied by the interest displayed from the counselor to the camper. The counselor forms his group in such a way that the group will take an active interest in each one of its members. When a problem arises it is presented before the group, and its action should be one of support and help to whomever may need it.

7. The camp setting and climate provide highly favorable conditions for the

personality and adjustment and development of the individual. Absence from parents and other adults upon whom the child is accustomed to depend readily facilitates emotional weaning and emancipation, a prerequisite of maturity.¹⁵

One of the main goals of a particular camp can be confrontation of the psychological needs of the individual. The camp would structure its activities in such a way as to eliminate competition. Rivalry would be diminished by emphasizing individual performance rather than comparison. If awards must be given out the basis for these awards would be recognition of personal growth; each camper would be judged on what he has achieved rather than an absolute standard which brings the campers into competition with one another. One example of an award which is both a blessing and a curse is the award given out to the cleanest cabin. The winners are jubilant, and experience a true feeling of satisfaction. The losers, however, usually find out who caused them to lose, and then they spill out their annoyance on that camper until he is made to feel worthless. Awards are too often used to motivate campers to do jobs, and thereby heightening their natural spirit of competition to the point where it may do harm rather than help.

8. The camp community provides a potentially unexcelled laboratory for learning through practice, the attitudes and skills of democratic living. The necessity for matching opportunity with obligation and responsibility becomes a natural, concrete, and almost inescapable phase of everyday living. The principle of the equal worth of persons, and its corollary, equality of rights and privileges, may be daily practices among persons who represent different economic, nationality and

religious groups.¹⁶

Most camps have a camp council which decides matters, and immediately sees the results of its decisions. The appointed committees can make reports on problems which concern every camper; the whole camp will be anxiously awaiting the outcome of the camp council meeting, and then participate in the conclusions. It will be the responsibility of the council to establish a camp code of ethics, and then to enforce that code. If someone breaks the rules he must then appear before a peer group to hear the consequences of his action.

As well as the camp council, the living unit is a democratically organized group. There are certain obvious duties which must be fulfilled daily, and which can be placed in the hands of the campers. Assuming responsibility is at the very heart of any democratic system, and the camp is an excellent environment to teach children to be trustworthy, for citizens in a camp community must depend upon each other. If the counselor were to, for example, approach the problem of cabin clean-up in a democratic manner he will find that his group will happily assume the necessary jobs. The group can elect a clean-up committee chairman who will then make a clean-up chart seeing to it that everyone has an opportunity to try his hand at all the chores. In this way team spirit is created, and everyone feels he has played an important role in society.

C. Educational Camping

School camping is one of the new adventures in education in the search for real and meaningful experiences for children. The concept that the camping environment should be a part of community school education is relatively new, but development in the past few years already indicates its wide acceptance.

This chapter is an attempt to survey school camping through the media of magazine articles, books and studies written on the subject. A positive view of outdoor education is taken. School camping is seen as beneficial to the development of the whole child as well as enriching curriculum. Although this section is a survey of the secular field of school camping, it is hoped that the information here contained will help religious educators plan better camp programs in conjunction with religious school curriculum.

School camping, or out-of-door education as it is often called, is defined as school directed experiences conducted in the out-of-doors. School camping is used to supplement actual classroom experiences. ✓

The growth and development of the whole child has become increasingly important. The classroom is no longer viewed as being concerned ^{only} with bodies of material, but social and psychological aspects are now seen as integral parts of the developmental process. In the school camp all three parts of the education process, 1) mental growth, 2) physical devel- ✓

opment, and 3) pertinent information can be interrelated.

The age group towards which the school camps are now geared are the eleven and twelve year olds. The child at this age is ripe for a group living experience out-of-doors. The family has been replaced by the school as the main factor in the socialization process. Thus the child responds wholeheartedly to an environment composed of friends, fun, and facts.

With these facts in mind, let us turn to the area of school camping and see what is being done.

In the thirties recognition of the need for educational camping began to manifest itself among boards of education and educational institutions. Day camps, conducted during the school year were operated by boards of education in Baltimore, Maryland; Ellensburg, Washington; and Pittsburgh, Pennsylvania. In the summer of 1934, the public schools of New York City, with the aid of social agencies, ran day outing camps.

The laboratory school associated with the State Teachers College at Terre Haute, Indiana, and the Lansing Demonstration School of the State Teachers College at Trenton, New Jersey, conducted practical demonstrations of both day and long term camping.¹⁷

The idea of year-round school camping grew out of one of the W. K. Kellogg Foundation Experimental programs in 1940, in which four schools participated, Lake View, Battle Creek; Otsego; and Decatur. The following principles formulated in

the Kellogg Foundation work-shops of 1940 and 1941 helped to launch public school camping and to guide its development.

1. The principal purpose of camping is education.
2. American children have the same right to camping as to education in the schools.
3. Publicly sponsored camping does not mean that government must do the whole job or interfere with private enterprise any more than public schools interfere with private or parochial schools. Rather it is a challenge to adapt . . . methods and experience . . . to the needs of very large members of children.¹⁸

Public School Camping began on a state-wide basis in Michigan, when the State Department of Public Instruction and the Department of Conservation, in cooperation with the W. K. Kellogg Foundation, began an experimental program. In 1948 a pilot program was undertaken to involve secondary schools.

The rapid growth of school camping can probably be attributed to the fact that it is a simple concept. It is a part of general education and is in keeping with the community school philosophy. It is experimental in character and free from traditions, and its real value is in the learning experience for children and teachers together.

The outdoor classroom contains a unique teaching medium for revitalizing school curriculums. Some of the unique educational advantages of school camping are:

1. A child spends six hours of the day in the classroom while at camp he spends a fourteen hour day. This means that one full day at camp is equal to a week of school.
2. The outdoor classroom contains a first-

hand experience to augment verbal classroom learning.

3. It may provide the individual who lacks academic ability the chance for recognition and acceptance through some other areas.
4. Teachers are able to establish a new kind of relationship with pupils through the informal camp setting. Children gain new appreciation and respect for their teachers as human beings. When such rapport is carried over into the classroom the result is more effective teaching.
5. School camping is a way of incorporating the experiences which carry the values of camping into modern day education.

In school camping there is already disagreement as to philosophy. The objectives, principles, and educational advantages previously stated indicate the diversified views held. Two main trends of thought can be distinguished -- School Camping as opposed to Camp Centered Camping. Outdoor education has not yet been hampered by long established traditions. Schools are still free to develop the type of program they feel is the best and most adaptable to their own situation.

In the school-centered camp the camping experiences are evaluated on their contribution to the work of the classroom. Experiences are planned in the classroom. Practical applications are then possible in the camp and the experiences become more meaningful. The program is centered around classes in art, science, English, mathematics, and other classroom subjects of the school. Time is given to recreational activities but not stressed. The classroom operates the program with the help of resource persons in much the same manner as a resource person who is brought into the classroom. Pupils

are housed in comfortable cabins and their food is prepared by hired personnel. Occasional cook-outs give limited experiences in living in the open but this aspect of the camp is not considered highly important.

The camp-centered camp experiences supplement the school curriculum with new and different experiences which are not directly connected with the classroom work. Experiences are not planned to bring out specific learnings, but valuable concepts are gained by incidental experiences. Recreational type activities dominate the program with nature study groups, craft groups, and other activities which contribute to academic learning, but are not named to parallel the courses offered in school. A trained staff operates the program with pupils and teachers participating. A great deal of time is devoted to living. Primitive living, including out-of-doors cooking and building shelters, takes a large portion of the time.

School Camping, as it has developed in the United States, has several patterns. Philosophy of camping is not the only controversial area in this movement.

The first pattern is the operation of a camp by a school district on a year round basis, usually ^{Sub-2} having a central staff and a continuous program. Camps of this kind are found throughout California.

A second type, is the use by schools of existing camps and facilities for shorter periods of time. Classroom teachers make up the staff. This pattern is more prevalent in

Michigan and Eastern states. Camps of this kind provide a high degree of program flexibility, depending upon staff and the group having the camp experience.

The third pattern is a school camping program provided by a college or university which has acquired a facility for teacher training, and at the same time makes it possible for schools to participate.

Leading educators feel that the school camp should be operated as part of the regular administration of the school. This would include the employment of certified teachers, the use of school transportation facilities, and the central purchase of food supplies and equipment.

School administration feels that the cost of food for students while they are at camp should be provided for by parents. The home should keep its right to assume the responsibility for maintenance of its members. Families unable to assume the financial responsibility should have the assistance of a supportive agency. Campsites and other facilities should be provided by the school district or other appropriate governmental units, such as state or county.

While school camping is still in its infancy, a pattern of organization has emerged. There are definite steps which must be taken when developing a community school camping program.

At the time the community interest becomes apparent, the school administrator should assemble a study or planning committee made up of teachers, parents, students, camp organizations, and community leaders. Such a committee collects

materials, surveys other school camping programs, and studies the local community needs. Usually this committee will come forward with a recommendation to the board of education to undertake an experimental program.

Upon presentation of this report by the exploratory committee, the board of education will consider approval of a plan to initiate a program.

If the community, through its board of education, approves of camping as a part of the school, an action group can be formed which would undertake any or all of the following ideas.

An in-service training program for school staff can be planned and enacted. This will give those teachers unfamiliar with the area of camping an adequate knowledge.

An interpretation of the proposed plans to the public is essential. A special meeting can be called at which time the objectives of school camping are explained to the parents. Discussion should be encouraged and questions answered.

A resource library can be set up for the use of teachers, the community, and the camp staff. Resource persons should be contacted, and their aid should be enlisted.

The teachers are the key to a successful camping experience. Universities and colleges are becoming concerned with giving prospective teachers the training they will need for school camps. The University of Illinois conducted a research study to determine what academic and practical experiences teachers should possess when participating in the area of camping.

The purpose of the study was to find which academic sub-

jects would be most useful and helpful in training undergraduate students to assume a qualified leadership role in school camping in their capacity as teachers -- and to acquire the necessary knowledge, skills, and understanding that are needed in an outdoor environment.¹⁹

Each of the states was requested to aid in the study. Of the 43 states that replied, approximately half had no school camping programs, twenty-two states which had school camping as part of their regular program participated in the study.

Other problems involved in the study were:

1. Should there be a four year curriculum leading to a Bachelor of Science degree in school camping education?
2. Should school camping be a minor area of study rather than a major?
3. How much emphasis should be placed upon the areas of learning involved in minor or major curriculum?
4. Which department or college should be responsible for such a training program?
5. What recommendations should be made for a basic area of study for a major or minor in school camping education?

The areas of learning which were evaluated were: Science, social sciences, language arts, fine arts, education, health, physical education, recreation, and camping activities.

These ten categories covered 107 specific courses which were rated either essential, helpful, or not necessary.

The study revealed that education, science, or physical education should be the minor-major curricula offering in a school camping minor. The areas of learning which should re-

ceive the most emphasis in such a minor are education, science, and camping. The college of education should be responsible for organizing, supervising, and administering a training program in school camping education, as a minor area of study.

These courses were considered essential in a training program: general science, field natural history, conservation of natural resources, group dynamics, arts and crafts, recreational music, counseling and guidance, psychology, practice teaching, practice school camping, principles of education, teacher methods, first aid, nutrition, safety, games and game leadership, camp administration, camp counseling, nature and outing activities, water safety, square and folk dance, elementary games, social games and mixers, nature crafts.

Courses considered unnecessary were: algebra, statistics, trigonometry, debating, ancient history, foreign language, and athletic coaching.

The courses considered helpful ran from chemistry to bait and fly casting.

The following conclusions were reached:

1. Courses and activities taught in a school camping minor should indicate how they can be utilized in a school camping program.
2. Only those institutions of higher learning, with proper staff, outdoor area, facilities, and other resources should offer a minor in school camping education.
3. A careful selection of students should be made in order to secure the best qualified persons.

4. Field work experience should be required.
5. Courses from the essential area should be chosen according to the requirements of the university; the requirements of the major area of study; the personal interest of the students; the locale of state in selection of social science and science courses.
6. Courses considered essential should be the basis in formulating a minor in school camping education.
7. Courses considered helpful should be used as a basis for further study, or to augment present learning courses.
8. Courses considered not necessary should not be included.
9. The importance of language arts should not be minimized.
10. Conservation should be given more consideration.
11. More attention should be given to creative activities in fine arts, language arts, physical education.
12. Courses in math should include simple surveying, orienteering, map making.
13. Classes should be conducted in the out-of-doors.
14. Active participation in youth organizations should be urged.
15. A practical knowledge of the out-of-doors is needed.

The camping experience is cooperatively planned by teachers, students, and parents as a part of the year's activities of the schools. The class attends camp as a classroom unit. During the school semester they prepare for the one week they will live together and carry out a program of learning activities in the out-of-doors.

The school camp has a two part objective:

1. To integrate direct experiences with curriculum.
2. The acceptance and meeting of social responsibilities within group living.

The first is the objective of the teacher, the second is goal of the students.

The classroom preparation before the actual camping experience is vital to a successful school camp. The experience has three parts: the time before the experience, the actual experience, and afterwards back at school. These three parts must be interrelated to form one total learning experience.

The following is a report of the pre-camp preparation in one school.²⁰ A parents' night is held, at which time the sixth grade program is explained. The teacher tells how the next four weeks are going to focus about the week of outdoor education. The pupils will be doing reading involving reference materials on subjects of: soil, water, astronomy, health, etiquette, balancing of foods, menu planning.

In the classroom all basic skills are related to the camping experience. Language arts lends itself to a camping program in various ways. Letters are written to parents about the proposed plans. Thank you notes are penned to resource people who have come to talk to the class in its preparation. Reports, evaluations, and charts are all engaged in by the class.

Math becomes fun in this kind of a context. The class plans menus for groups of people. They learn banking skills.

Pupils are given bank books, after a lecture discussing banking procedures. They keep their own accounts of installment payments of their camping fee.

The list of activities and their connection with camp are endless. Pre-camp notebooks are made; camp is visited before hand; a field trip is taken to museums and hall of science. A demonstration day is held for parents.

The feeling of the parents was summed up in this statement:

"We sixth grade parents feel as if the piper with the magic flute had led our children off."²¹

Another school experience²² is used to illustrate how social studies was related to definite camp experiences. They found camp life a valuable way to relate economics and health to conservation. They did this by reading and discussing contour terrace farming in relation to soil conservation. Erosion by wind and rain, and methods of combating each were studied. They learned that leverage principles were known to ancient Egyptians, and how this knowledge would be useful in camp to move boulders and clear an area for a council fire. Map reading and reading was practiced.

In the camp setting they reviewed colonial America and pioneer life and compared the basic needs of life. Land use was noticed and the reasons for shifting population was learned. The pupils used compasses during hikes from camp. They improved camp facilities. Industries were studied which related to the land -- logging, fishing, agriculture, and forestry.

This thought was kept in mind throughout the school year:

"What can best be done in the classroom is done there, and what can best be done at camp will be done there."²³

Camp provides an excellent place for the learning of special skills. The area of science has tremendous possibilities in the curriculum of school camping.²⁴ At camp the natural environment is available to be studied and shared. The subject matter has meaning for the child, it becomes a part of his life. Almost every area of natural science can be studied at camp -- with greater efficiency of learning than in the classroom. The school camp is the laboratory where observations are made first-hand. The children are in an ideal position to make their own observations while living in the out-of-doors on a twenty-four hour basis. The whole area of weather and climate is opened to them in a natural way. All the other sciences lend themselves to study in camp.

School camping starts with the unfolding of the wonders of the natural world. The most vital element in education, the stimulation and motivation comes from the presence of the raw material of learning life itself. The learning is non-segmental and a natural correlation of subject matter exists.

Reading in the school camp²⁵ takes on new dimensions. Through experiencing in the out-of-doors, children are able to live the stories they can only read and hear in school.

At camp the reading may be divided into two general categories: informational and recreational. An adequate

library should be available to the child at camp to furnish answers for many questions he will have. The kind of reading materials which should be taken to the school camp are limited by space and time. The materials must be well selected for their potential value to the pupils.

Reading skills can and are taught in the classroom. The school camp is suited to aid in enriching the child's experimental background from which his understanding arises. The more real, first-hand experiences he has, the more closely he can identify and give meaning to similar incidents about which he reads.

Living in the outdoors with adults and other boys and girls, the pupil must meet and satisfactorily solve the social realities of life. Reading becomes more meaningful as the reader increases his store of experiences on which he draws for understanding. The school camp is an unequaled school activity by which children's experimental background may be enriched. The varied activities of the camp can instill a strong desire to read, and to learn more about many things when the child returns to the classroom.

Learning skills are only a part of the values which a school camping experience can bring. These camps are opening new worlds to special groups -- handicapped, mentally retarded, etc.

In September, 1952, a group of seventeen mentally retarded youngsters were included in those attending the camp operated by the City and County of San Diego - Camp Cuyamaca.²⁶

The camping experience proved to be far more successful than anticipated. Each camper expressed the desire to remain indefinitely in such a delightful spot with its wealth of activities and permissive yet organized regime.

The children gained socially and personally from this week of camping and living with others. Most of the teachers reported marked improvement in the language arts with more material to talk about and greater ease in expression. Their demonstrated acceptance of a strange place and new companions was such that their social development leaped forward many months and tended to be evident in various situations during the year.

A questionnaire was given to the pupils in school the Monday following the camp experience. Seven of the seventeen who went to camp reported making new friends; therefore the social value of the experience was notable. Seven claimed they got along better at camp with other boys and girls than at school, and eight others claimed getting along at least as well. Nine children felt they had learned many new things about nature and the outdoors, while the remaining eight reported they had learned a few things. The outstanding response seemed to be an affirmative answer to the question asking if they enjoyed such jobs as dish-washing and bed making.

Another group which school camps seem to help are school dropouts.²⁷ In 1951, three schools Ann Arbor, Bay City, and Dearborn, in cooperation with the Department of Public In-

struction and the W. K. Kellogg Foundation, operated an experimental camp where dropouts spent a semester in an out-of-door school. Stress was placed on work-learn experiences in a versatile program adapted to meet student needs. The camp was so successful that a large percentage of boys returned to school the following fall. The Dearborn Public Schools are now conducting a similar program. The work-learn camp has two important results. (1) It gives clues as to how the secondary schools should redirect their efforts to meet more of the needs of youth; and (2) It gives an effective and real type of citizenship training.

The social development of the child is one of the important advantages of the school camp. Although research on children changing after a camp experience is limited, the two examples which follow indicate that more research will be forthcoming.

The reserach on the influence of school camping on social development²⁸ has been reproduced in part, to show the kind of research being done, the methods used, etc.

"It was hypothesized that the kinds of growth being studied can be stimulated in and by a social climate that makes it possible for children to exert initiative and self-determination within a context of social awareness and clear limits and with the assistance of sensitive understanding but not constricting adult guidance and leadership. In addition it was hypothesized that school camping, because of the very nature of the situation, tends to provide this kind of social climate."

Method

The subjects were the members of seventeen, sixth grade, Long Island Public School Classes, predominantly from middle class suburban homes. Thirteen of these classes participated in a

total of seven school encampments during the period of the study. The members of the other four classes were from some of the same schools as those which went to camp and were scheduled to participate in school camping four to six months later during the school year. All classes involved were heterogeneous with regard to children's intelligence and socioeconomic level. The scheduling of when each class was to go to camp was determined by the two school systems involved.

The final data on self-concepts were based on 261 subjects who had participated in school camping, and 96 controls; slightly fewer subjects were involved in the social relationships part of the study, since a number of subjects who did not complete the Social Distance Scale properly were eliminated. The groups were approximately evenly divided between the sexes.

Research Instruments

A 47 item check list was developed as a means of studying the self-concepts of the Subjects at various stages of the research. Most of the items were original, and the others were chosen from about one hundred items being used in other studies. Face validity was determined by the judgements of three trained psychologists so as to include items related to a variety of aspects of the self-concept. Items were approximately evenly divided between those concerned primarily with feelings of competence in individual concerns, and those related primarily to feelings of competence as a social being.

Subjects indicated for each statement whether:

This is very much like me.

A little like me.

Not like me at all.

26 of the items were worded in a positive way, e. g. I can usually trust my judgment, and 21 items were negatively worded, e. g. I get upset too easily. The instrument was pretested on a group comparable to the subjects themselves. The task seemed clearly comprehensible to these children, and their interest was maintained throughout. Illustrations of the tests are:

I enjoy accepting responsibility.

I expect to be a success some day.

I find it hard to get to know people well.

People expect too much of me.

Social relationships were evaluated through the use of the Classroom Social Distance Scale. On this check list Subjects indicated one of five categories for each of their classmates as follows:

Would like to have him as one of my best friends.

Would like to have him in my group, but not as a close friend.

Would like to be with him once in a while but not

often or for long at a time.

Don't mind his being in the room, but I don't want to have anything to do with him.

Wish he weren't in the room.

This instrument was administered to the subjects together with the check list above. To encourage honesty on all instruments used, the subjects were assured that their responses would be seen only by the investigator.

A 20 item evaluation check list was developed to compare the encampments as they were perceived by the participants. The items were based on the expressed objectives of the participating schools.

Each item stated a feeling about or an opinion of some aspect of the camp experience. Campers were asked to indicate whether the item expressed the way they felt:

Almost always.

Sometimes.

Almost never.

I felt like helping when my help was needed at camp.

I felt that I had a real part in planning the trip.

I felt afraid of the teachers and counselors.

The encampments were also rated by two independent adult observers on a five-point scale for each of four specific variables.

Research Design

The self-concept check list and the classroom Social Distance Scale were administered to each Subject three times: at school on the Friday before he left for camp, on the Monday following his return (an interval of ten days), and three months later. The same pattern was followed for the control group, except that they spent the week between the first and second administrations in their regular classroom program. Thus only the passage of time or the repetition of the instrument itself would have been roughly equivalent in the two groups. Neither the teachers of the classes involved, who administered the instruments, nor the subjects themselves were informed of the exact purpose of the study, although most were aware that it was related to the school camping program.

Statistical considerations made it necessary to compare the responses made by each subject on each item on the three administrations of the self-concept check list. A changed response by a subject on any item was recorded as positive or negative. For example, on an item like: I can usually trust my judgment; a given subject might have checked: Not like me at all on the first administration. If he checked, A little bit like me, or This is very much like me on the second administration, this would be scored as a positive shift on that item. In each case, responses on the second and third administrations were compared with those on the first. The same

procedure was followed for the Class Room Social Distance Scale, using each Subject's Self Social Distance scores on the third administrations. The statistics of binomial probability were applied to the data to determine the statistical significance of the proportion of positive shifts to negative shifts noted on each item. The .05 level of confidence was adopted for this program. Thus it was possible to compare the camper group with the control group on the basis of the number of self-concept items that showed statistically significant positive or negative shifts from the first administration to the second and from first to third. The evaluations of the encampments themselves were introduced in an effort to provide some insight into what it was about the camp experience that produced whatever significant differences were to appear between the campers and control group. For this purpose it was hypothesized that the camp social climate viewed in terms of the several predetermined variables would be related to changes in campers self-concepts and social distance scale scores. The camp evaluation check list and the two adult observers were the basis for the rating of the encampments.

Results

Self-Concept.

The changes noted on the second administration of the self-concept check list, immediately after the experimental camp period, markedly favored the campers over the control group. There were significant positive shifts on many more items by campers of both sexes than by the controls. In general, the experimental group shifted on all items on which the control group shifted and on numerous others as well. Although an increased number of items showing significant positive shifts appeared for both groups, on the third administration the difference between the groups was ever greater and in the same direction.

The five items on which the experimental group showed the greatest positive change relative to the change shown by the control group on the second and third administrations follow:

- I am a dependable person.
- I have trouble making up my mind.
- I get upset too easily.
- I worry about what others think of me.
- I have some outstanding abilities.

Thus it seemed apparent that, as a group, the children who had gone to camp experienced increased feelings of competence as people to an extent that was not matched by children who had not gone. The effect was not a transient one, but was evident in an even greater magnitude after a lapse of more than ten weeks.

Social Relationships.

In the experimental group a statistically significant proportion of the shifts in social distance scores was positive.

This was not true for the control group, although the two proportions were not significantly different from each other. The proportion of positive changes on the third administration was slightly lower for both groups and still significant only in the case of the camper group. These results suggest that school camping did have some positive influence on campers' self social distance scores, but the differences between the groups seem too tenuous to serve as the basis for any more certain conclusions. These data are a good basis for future studies.

The results suggest that school camping can have a marked positive impact on children's self-concepts and perhaps, on their social relationships as well. The precise nature and depth of this influence and its specific determinants, however, remain obscure. It is suggested that further research on the determinants consider the variable of program content in addition to those discussed above. If the specific elements in the school camping experience and climate that tend to promote camper growth can be identified, it may be possible to apply them in the classroom and elsewhere, as well as in camping itself. Thus, an understanding of the impact of school camping may suggest ways of increasing the potency of a variety of educational settings.

Summary

A self-concept check list and the classroom social distance scale were used to evaluate emotional and social growth of thirteen schools' classes of sixth graders participating in a five-day school camping program as part of their regular school curriculum. Four non-participating classes provided control subjects. Campers, using a check list, and adult observers rated the social climate of each encampment. Rank order ratings by the adults and children correlated closely. Significant and marked positive changes in self-concepts were shown by the campers. The control group did not reflect these changes. The differences were even greater after a lapse of ten weeks than immediately after the camp experience, suggesting the continuation of growth processes started at camp. There also seemed to be a slight positive influence on campers' social relationships, but the gain was not reliably greater than of the control group. The results were not related to the social climates of the encampments as rated by adult observers and the campers themselves."

This next study was designed to provide some objective data about the effect of the school camp situation on friendship choices.²⁹ The hypothesis tested was: After an experience of social living at a school camp, there will be an increase in the number of times children are chosen as friends

by their classmates. This hypothesis was tested by administering the ^Sociometric Device to boys and girls, thirteen years old. The test was administered twice -- during the week prior to the class leaving for camp, and following the return from camp. ✓

Subjects were all pupils enrolled in the eighth grades of a campus laboratory school in the Spring of 1957. A total of 16 boys and 16 girls were tested. Approximately one-third of the children had been in the same group since entering first grade. Seven children were newcomers to the group that school year. The children were from an upper-middle class population.

The results of this study bear out the contention that friendships in a participating class are affected significantly by a school camp. More children were named as friends after camp, than before going to camp.

"While the school camp had the effect of widening friendships in the class studied, this fact does not justify a school camping program. The major goals of the school camp are identical to those of the regular school curriculum. The learning environment and the materials of instruction at camp differ. It is important to know that friendships have been widened through a school camp experience. Such a climate of feelings seems conducive to the realization of the major aims of instruction."30

Summary

At present, most school camping programs are camp-centered. This is mainly because the leadership has come from persons

whose experience has been with summer camping programs. This philosophy is not necessarily the best. If the school camp is to become an integral part of a school program, it must be tied closely to school work and serve as a supplement to learning situations developed by teachers.

The classroom organization of the public schools is the heart of the instructional program. This does not imply that all learning must take place within classroom walls, but it does mean a systematic approach to learning experiences must be organized in an atmosphere with some degree of formality. School camps must be evaluated upon their contribution to the classroom program. There is no reason why the activity groups of a school camp cannot be classes in science, art, etc. The classroom learnings will become more meaningful if directly identified with the experiences of the camp.

In reality a school camping program is an extensive field trip designed to supplement the learnings of the many subject areas of the school. Prior to camp a body of subject matter should be introduced into the classroom, with plans to use the camp period for actual problems which supplement the materials studied. After camp, the experiences will be carried back to the classroom and the unit of instruction continued in a meaningful manner.

What is the effect of camp on the social development of the child? The school camp as it is set up has the growth of the whole child as its underlying basis. But classes put into a camp situation spend so much time in living that other organized objectives of the program are lost. The result is

duplication of organized summer camp experiences.

The research studies show that there is a change in social growth due to camp living. They point out this is due to certain values inherent in group living. The logical conclusion seems to be that educators must determine what these values are and introduce them into the classroom situation. Then use the camp setting as a continuation of the total education of the child. Seven days out of forty weeks are not going to evoke drastic personality changes. These changes must be effected consistently. If a school camping program is to succeed, it must be based on the value of its contribution to the instructional program of the school.

... of the summer camp will ... If the ... will be ... with ... while a ... activities ... social group work ... their programs are ... and recreational ... for a ... activity such as ... artistic ... or the physically handicapped ... around ...

In view of the fact that ... is ...

CHAPTER III

Program Development

It is difficult to properly summarize the many diversified types of camp programs because there are many factors which go into the make-up of a good program. Therefore, this chapter will deal with the various components of camp programming. It is hoped that the reader will keep in mind that all the factors are necessary, and emphasis upon any of the parts of programming usually determines the type of program.

The objectives of the camp or the sponsoring agency will determine the type of activities offered the camper. If the sponsoring agency is a city park the emphasis will be upon recreation. A national religious organization will require definite periods for prayer and meditation, while a local church or temple may establish religious activities on the basis of the local customs. Social group work agencies such as centers and Y.M.C.A.'s may establish their program around the living unit and may say that religious and recreational programs are completely optional. Camps established for a particular activity such as dance, music, drama, creative writing, science education, or for the physically handicapped will logically have a very limited program centered around ~~its~~ ^{their} specialty.

In view of the fact that program is usually established

by a camp director or program director, an important factor in the type of program offered is the interests and skills of the person planning the program. A person who likes music, for example, and is skilled in singing will naturally be very critical of a poorly presented music program. If this same person knows nothing about arts and crafts he may approve of a program which develops little skill and interest.

Staff members are usually chosen by the person who is preparing the program, and he will want to tailor the program to fit the skills of his counselors and specialists. It is obvious that a camp which does not have a person who is able to play the banjo cannot offer instruction in banjo playing to its campers. One of the rather marvelous benefits of hiring a good staff is that they usually have latent talent which is brought out by the encampment. A counselor may pick up a stick, take out his pocket knife and carve a small animal. A skillful program director will see the possibilities of a program of wood carving for those campers who are old enough to handle a knife. The program director may then train this counselor to be the following year's arts and crafts specialist. An observant director will often bring out skills in his staff and at the same time broaden his camp program.

Another obvious factor in camp programming is the camp-site. A camp that does not have a lake, stream, or river near by cannot include canoeing, row boating, sailing and water skiing. I was witness to one camp's folly when it tried to teach canoe skills in a pool; needless to say the project

didn't work, but worst^e than the failure of that program was the unlearned lessons of that camp's natural terrain. Before a person is able to make up the camp programs he must know everything possible about the setting of the camp. If every bush outside of the building area is filled with poison ivy then overnight hikes are out of the question. If the sun will beat down on a worship area at a particular time of the day, then that time of the day is the wrong time to utilize the worship area. Every camp area can have an exciting program fashioned to fit in with the campsite, if the person who makes up the camp program is familiar with the grounds.

Along with the physical campsite the climate is a major consideration when making up program. If the area in which the camp is located has cool mornings and hot days then activities must be geared so that the children will be active in the morning. Time must be provided for the campers to change clothing as the day warms up. All swimming should be carried on only after the day has warmed up; needless to say the health of the children comes before all schedules and programs.

Two program factors which are often neglected when planning activities are the campers, and the length of the camping period. Each camper comes to camp with certain skills, interests and desired outcome for his encampment. If the program is planned and the child is expected to adjust to the plans there may be an entire camp of unhappy children. Camp program in the successful camps is flexible so that it can be

changed to meet the requirements and desires of the campers. Flexability is also necessary to meet the natural inclination of children to lose interest in certain types of activity. If the campers become bored with an activity then the camp director should be strong enough to supplement that program with another. This suggestion by no means is meant to be an argument for an unplanned program -- saying that we will wait and see what type of camper we have before we plan program. But an extensive enough program can be planned so that substitutes can be made as the summer progresses.

In the same sense objectives must be chosen on the basis of how long the campers will be in camp. It is unwise to allow the campers to become involved in an activity which will take at least four weeks to accomplish if they will be in camp for only two weeks. Two unsatisfactory conclusions usually result; either the whole program is thrown aside to finish this one project, or it is decided that the next group to arrive in camp will complete the work partially done. If the chosen project is minor as compared to the general program then the major goals are lost for something of little importance. If the next group to arrive in camp is disinterested in the started project then that project may remain uncompleted or because time and money has been spent the children are forced to do something they do not want to do. When campers come to camp for an extended period of time it is best to pick activities which will reach a climax near the time when they will return to the city; therefore, they will have sustained interest and a feeling of accomplishment when they leave.

A. The Schedule

A schedule is a necessity in any camp, however, as was pointed out in the previous section in this chapter, flexibility should be a key word when making out the daily plan. A plan must be made up for every day and for every hour, the more people, and the more campers involved in making up the plan the more interest there will be in executing the plan. It should definitely be understood by camper and staff member that a "free program" does not mean that everyone does just as they wish^{he} all day long. There must be something planned for every moment of every camper's day or that time will be wasted, and the camper may become a poor camper.

There will be a certain amount of routine in the daily camp program, because children need routine in their lives to feel secure, and because of the large amount of people involved in certain activities. Thus there will be a definite time for the whole camp to awake in the morning, to have breakfast, lunch, rest hour, supper and bedtime. Most of the time the entire camp will come to the above activities at the same time, however, it is possible for small groups to change the hour for these major activities if it does not effect the remainder of the camp. For example, the doctor may suggest that the youngest group in camp looks exhausted and is in need of an extra rest period. Therefore, it may be arranged that group have a picnic in a grassy spot where they can rest, re-

lax, and tell stories so that the rest period is extended for an additional hour.

There are other activities which can be planned around the major aspects of the program, but which should have an established time when they take place. Some of these routines are flag ceremonies, camp-keeping chores, distribution of mail, office hours, health clinic hours, canteen hours and the worship service. It is best if the above activities are flexible, and therefore, do not disrupt the individual plans of any of the living groups.

The following is a typical schedule of the major activities:

<u>HOUR</u>	<u>ACTIVITY</u>
7:15 A.M.	Counselor's Reveille
7:30	Camper's Reveille
8:00	Flag-Raising
8:15	Breakfast
9:00	Cabin Clean-up
10:00	Planned activities; swim, crafts, etc.
12:15 P.M.	Prepare for lunch
12:30	Lunch
1:15	Rest
2:15	Planned activities, and Canteen
5:30	Prepare for dinner
5:45	Flag-Lowering
6:00	Dinner

<u>HOUR</u>	<u>ACTIVITY</u>
6:45	Free Time
7:30	Evening Program
8:45	Cabin Time
9:15	Lights Out

B. Role Playing and Sociodrama

One of the newest and most effective tools developed for training people of all ages is the device known as role playing and sociodrama. This technique is both a motivating tool and a teaching aid. The idea behind role-playing is both natural and simple. All human beings play the roles they see themselves in daily. What this technique asks the participants to do is to play a role which does not necessarily belong to them. When they have acted out the new role they learn what it is like to be in the role they have acted out, as well as the type of challenges a person may face in that role. Alan F. Klein points out that the actor experiences the problems of the enacted role and then simply moves back to his own personal manner of action:

The participants make believe and act out various situations or problems that interest them. Because the situations are made up, the participants are able to experiment with different ways of behaving without the risks involved in an actual incident.³¹

The situations are chosen from real life experiences and provide the "players" with the chance to experiment with different approaches to people and various answers to typical

human problems.

They can select those approaches which seem most successful and can practice them for future use.³²

Each human being selects roles to be a part of his personality as he matures; then his friends expect him to act in a certain way when he faces a problem. Most human beings are also cast in certain roles because of the situation they find themselves in, and therefore their actions seem to be determined for them. For example, a person finds him or herself cast as a mother, father, son or daughter. If a person does not act in accord with his role it usually results in a rebuff and very often a break in relations. The role-play allows a person to step aside from his normal role and experience a position he would not normally defend. An example of this might be a young man who is a member of the Congress of Racial Equality, that is asked to play the role of a "Southerner" whose children are about to go to an integrated school. In this situation the young man may learn compassion for the southern community.

Why a person behaves in a certain way is a difficult question to answer, and the study of human behavior has been the work of many experts. Role-playing tries to look at the reasons for behavior while the person is behaving, and at the same time a group is able to experience the behavior of an individual.

In role-playing the individual can see himself, he can observe how he affects others, and he can learn new ways if he wishes. He can practice the new ways

in order to develop new habits and skills.³³

The action involved in role-playing permits a group to have an emotional experience rather than one that is purely intellectual. This fact is crucial because an intellectual experience takes place because of the reality portrayed which tends to totally immerse the members of the group and the role players in the action taking place before them.

The emotional experience results from the dramatic impact of the enactment, from the involvement of the members in the play, either in fact or through observation, and in the sharing of a common experience. For these reasons some people call role playing "reality practice."

Role-playing should be utilized when the aim of the project is to study human relations, problem solving, leadership, and group functioning. Success can be achieved when the environment provides for research into these subjects and when enough time is set aside for the role-playing and discussion. Some role-playing is utilized without the discussion period afterwards; this type of role-playing results in a failure of the technique. The role-playing raises questions which must be discussed; it raises anxiety on the part of the audience which must be vented. If there is not sufficient time for discussion after the role-play another teaching technique should be used.

Role-playing can be used to illustrate a social problem which is to be studied. This is called a sociodrama or social drama. The sociodrama takes place without script, and is a dramatic presentation of a case or incident; after

the drama has been presented then the problem raised can be discussed and analyzed by the group. The following is an example of a sociodrama which tries to motivate a group to look into teen-age gang warfare: The participants are a questioning policeman, and two teen-age members of a gang; the situation is as follows:

A gang of teen and pre-teen boys, the Falcons, is sitting on the stoop of a tenement in a slum area of a large city. They are discussing what to do for fun or excitement. They reveal that they have been forbidden to come back to the playground, the street is too busy for a ballgame, and no one of them has any money. Someone suggests that they look for a fight, and they go off enthusiastically. Two boys of another gang are walking in the park, and the Falcons ambush them and beat them up. One of the two is stabbed. The two caught members are now questioned in the police station, and we see them as frightened sadistic, hostile lawbreakers. The actual drama takes place in the police station, but all of the above information comes out during the period of the role-play. At the proper point the leader breaks in and goes to the audience for the conclusion of the discussion.³⁵

From the previous discussion it may be noted that there are many reasons for picking role-playing as an effective way of doing the following: 1) ^{to} stimulate discussion, 2) ^{to} depict a social problem for study, 3) ^{to} train in leadership skills, 4) ^{to} train in human relations skills, 5) ^{to} acquire insight, sensitivity and awareness, and 6) to train in more effective problem solving.

Klein recommends the following situations when role-playing is not advisable:

- 1) Role-playing is not recommended for use as entertainment or where the purpose is merely to fill in time on a program.
- 2) It is not a party game or mixer.
- 3) It is not advisable to include role-playing in the program or agenda when time is short and the sessions will be under pressure to meet rigid deadlines.
- 4) The leader is cautioned against using role-playing for therapeutic purposes. It is dangerous unless conducted by a person trained and skilled in therapeutic methods.³⁰

Role-playing is a responsive method for teaching a specific idea or problem; therefore, it should be used with great care and propriety. In advance it should be decided exactly what are the desired goals and outcomes of a particular role-play. The person planning the role-play should ask himself: "What do I really want to accomplish?" "What do I want the group to learn?" "What knowledge?" "What skills?" And "Which attitudes?" The leader must, also, be sure that the role-play will fit the group to be involved. It is unwise to plan a leadership role-play for a group that does not have the opportunity for leadership near at hand. It is equally unadvisable to make up a problem-solving role-play for a group which does not face the problems portrayed. The following is a typical teen-age problem which may be presented before a PTA group:

Father: I told you distinctly to be in by 11:30. Tomorrow is a school day. I cannot have you out on the street at all hours of the night. Here it is midnight and you are just wandering in.

Daughter: But Dad, it's only a half hour later. We missed the bus.

Father: Missed the bus. Every week it is a different excuse. Leave on time and you won't miss the bus. I told you what would happen, didn't I?

Daughter: I'm the only one who has to be in so early. Everyone else can go out for a hamburger after the dance but me. I'm always the baby. They think I am treated like a child.

Father: I don't care about them. I'm not their father. No daughter of mine can land in here at midnight on a week night. I won't have it, do you hear?

Daughter: I'm so miserable. I could just leave and never come back.

Father: That's just what you may have to do if you keep this up.

Daughter: Are you threatening me?

Father: Just for that you can't go to the Prom dance next week.

Mother: (enters hurriedly): But John, what is so terrible about a half hour? She could have missed the bus. She has a new dress and a date. She can't break it now!

The above role-play is an exciting problem, and the adult audience cannot help but be caught up by the situation as it unfolds. It was stopped just at the right time so that there are many questions unresolved, and those people who identified with the characters will react to the unsolved problems. The audience can be father, daughter and mother at the same time, therefore, when they experience a similar problem they will be sympathetic to their child's problems. It also may be brought out that the problem is a real problem right now for the observers, and they may choose to take immediate action which will prevent their problem from reaching the proportions of the role play.

supplies. I have seen some beautiful projects with no at

materials which are left and up in the air and a

creative idea and results in the end of the project.

C. Arts and Crafts and Skill Development

In the present day camping arts and crafts are integrated with the total program. This means that these skills are not considered as a separate segregated period each day when the campers spend their time on projects which have no relationship to the remainder of the program. The camp should stress creative arts and crafts, and projects which are motivated from the experience of the children. What the children make in the arts and crafts workshop should supplement and fortify what has been planned for the entire day. Spontaneity, simplicity and originality should be emphasized, as well as a utilization of honesty in design and medium. A child should not be motivated toward perfection, but he should do the best he can with the ability he possesses. A project designed by the counselor, and partially made which needs only some glue and a little paint may save time and effort for the instructor, but it will do little to motivate the camper for future creativity.

Many camp-craft books point to utilization of the materials readily at hand as an excellent source of materials. This approach has many advantages, and with a word of caution to the camper about stripping trees of their needed bark and leaves campers will find great pleasure in searching for craft supplies. I have seen some beautiful projects made out of materials which usually end up in the garbage can, and a creative arts and crafts instructor can stimulate the children

to be on a continual hunt for supplies. An example of this is the lovely ashtrays and fruit bowls which can be made from ice cream sticks. Or miniature Torah arks made from the small individual cereal boxes, which most camps use at breakfast every morning. Along with making the arks each child can make his own little Torah with two ice cream sticks and a roll of paper spread between the sticks. Therefore, each child can make his own Torah and ark and the only expenditure of the camp will be for glue and paper. Of course a wise crafts counselor will tell the children and staff members in advance, so that the campers will take the needed items with them when leaving the dining hall, and the remainder of the staff will understand what is going on. No camper should be in the position where he will have to search through the garbage during a crafts period in order to find the necessary material to make his project.

One way of integrating the arts and crafts program with the total program is to make items which can be used in the other activities. There are many types of musical instruments which campers can make from various materials, such as whistles, shepherds pipes, flutes out of bamboo, willow or elderberry; the campers can make drums out of gourds, tin cans, wooden boxes, kegs, cheese drums, oatmeal boxes, logs, or clay.

When producing a play the arts and crafts department may take on the responsibility for making the sets, costumes, lighting, sound effects, curtains, decorations, puppets, lantern slides, programs, posters, handbills and so forth.

Hammett and Musselman list eighteen suggestions for the arts and crafts specialist which significantly summarize the do's and don't's of a good program; they are as follows:

1. Let the campers experiment. The more types of arts and crafts they try out the better.
2. Offer a wide selection of projects. Encourage campers to try out their own ideas and projects.
3. Make it easy to break the ice. It's hard for a camper to try out a new idea if he is afraid of being laughed at.
4. Use little private devices for getting the campers started. Become engrossed in some project of your own -- for example, oil painting. Chances are that some camper who hasn't had the nerve to try painting himself will soon become an interested spectator. When an opportunity presents itself, take advantage of his curiosity by casually suggesting that he improve on some detail of the picture while you help another camper. Usually, he will forget himself and try his hand at it.
5. Make samples -- not for the campers to copy, but to show them what they can do.
6. Be alert in seeing ways in which your craft program can work in with other camp activities.
7. Be liberal with praise and encouragement. Don't criticize except constructively; and never change a camper's work -- let him do it.
8. Create a happy, informal atmosphere. Sing; tell stories; have fun.
9. Insist on the proper care and use of tools, and on good safety habits.
10. Give a warning before closing time: "Ten minutes more to go -- so begin to finish up."

11. Give time for straightening up, and make it fun.
12. Plan exhibits and shows. Be sure the name of the camper is under his article and that he receives full credit.
13. Give campers a chance to make something to wear, something to use, something for camp, something to take home, and something for somebody else.
14. Avoid straight copying work just to keep campers occupied, and ready-make projects.
15. Encourage originality by pointing out lovely designs in nature, such as the placement of leaves on a stem, petal arrangements, the footprints of small animals, and other natural patterns.
16. Encourage campers to see the beauty in everyday things that are usually taken for granted -- the sun through the leaves, cloud formations, dew on the grass, and pebbles in the water.
17. Talk about art as a natural part of everyday life, not as something to be found only in a museum.
18. Try to make it easy for each camper to get real satisfaction out of his efforts in any art or craft medium.³⁸

CHAPTER IV

A Program Used at Camp Saratoga

The purpose of including the following program is to give the reader a complete program which was used in camp. The following pages include many forms and ideas which were developed to solve in camp situations and problems. Rather than incorporate many disconnected ideas from different camps it seemed logical to reproduce one program which would be an example of how a staff creatively faced one session of a summer encampment.

There are some important lessons taught by the material included in this chapter. The application which the camper fills out not only gives information to the camp office but it also includes answers to some of the questions which the camper and parent may ask. For example, it gives the address of the camp and the administrative office; it tells the parents the date of the encampment and the fees to be paid. This form also tells the camper the age and grade of all the campers who will be in his session.

The first piece of programming information printed for the staff includes a daily schedule, however, it must be noted that when the program was functioning the program director exercised his judgement and kept the schedule flexible. There are at least five different daily schedules developed for the contained program, and each change took place

to satisfy the needs of the campers as well as the program. For example, a sunrise service was held on one of the week days; on the day of the sunrise service an extra rest period was planned so that the children would not be exhausted.

A staff directory was given to each member of the staff, so that each employee would know who is responsible in every area of the camp. Prior to the beginning of camp a diagram of the boys' area and the girls' area is given to the counselors so that they will know their cabin, and also they will be in a position to show the campers a graphic example of where they will be living. An alphabetical list of all the campers is given to the counselors so that the children will know where their friends, and their brothers and sisters are located. The camper assignments were made up in advance by the unit heads on the basis of age, height and weight.

The ideas for the program were developed in advance of the summer, and they are noted in the "bird's eye-view." The programs which can be found were then written specifically to fit the campers and the specialists who were in camp. Many of the specialists were expected to create original activities from the suggested ideas, and on some occasions the specialist merely rewrote existing material to fit the momentary situation.

The entire camp looked at the program as a joint effort, and whenever assistance was needed from camper, counselor, specialist or program director it was provided. The program does not belong to one person or one group of persons, but everyone who can be involved was included thereby making a successful summer.

C A M P S A R A T O G A

A Camp For Living Judaism
A Project of The Union of American Hebrew Congregations

ADMINISTRATIVE OFFICE: 209 Post St., San Francisco
Phone: YUkon 2-9886

CAMP ADDRESS: Box 66, Saratoga, Big Basin Road, Highway 9
Phone: 847-3469

APPLICATION - Please fill out completely

(Please print legibly or type)

Name _____ Boy _____ Girl _____ Date of Birth _____

Address _____ Phone _____
Street number City Zone

Father or Guardian _____ Mother _____

Public School _____ Father's Occupation _____

Height _____ Weight _____

What Religious School do you attend? _____

Please circle public school grade complete by June 30, 1962:
B4 B5 B6 B7 B8 B9 B10 B11 B12 COLLEGE YEAR:
A4 A5 A6 A7 A8 A9 A10 A11 A12 1 2 3 4 Post-Grad.

Of which Temple are your parents members? _____

1962 CAMP DATES AND FEES (Circle the fee of session desired)

College Session: Sunday, June 10-Monday, June 18 . . . FEE \$65.
(For Saratoga or NFTY Alumni. Ages: Girls 18-22; Boys 19-24)

1st. Session: Grades 4, 5, 6, 7-Wednesday, June 20-Monday July 9 \$180.*
(Applicant must have completed Grade B4 in public school,
and be 9 years of age by June 30, 1962)

Solel (Hebrew Camp Project)-Wed., June 20-Mon., July 9 \$180.*
(Applicant must be 13 years of age, or older)

Counselors Training Session-Wed., June 20-Mon., July 30 \$185.**
(Applicant must be in at least the 12th. Grade)

2nd. Session: Grades 7,8,9-Wed., July 11-Mon., July 30 \$180.*
(Applicant must have completed Grade B7 in public
school, and be 12 years of age by June 30, 1962)

3rd. Session: JYC - Grades 9,10,11,12 - Wed., Aug. 1 -
 Mon., Aug. 13 \$122.*
 (Applicant must have completed Grade B9 in public school
 by June 30, 1962)

4th. Session: Leadership Institute - 10th. Grade and above,
 Wed., Aug. 15 - Mon., Aug. 27 \$130.*
 * Includes Medical and Fee Insurance and \$3.00 for Canteen
 ** Includes Medical and Fee Insurance and \$6.00 for Canteen

Is a Brother Sister enrolled in camp?
 Circle Session 1 2 3 4 CIT Solel

I AGREE TO COOPERATE WITH THE STAFF AND WITH MY FELLOW-CAMPERS
 TOWARD THE SUCCESS OF THE CAMP AND TO ABIDE BY ITS RULES.

 (Applicant's Signature)

Please make checks payable to: CAMP SARATOGA, 209 Post St.,
 Suite 1214, San Francisco 8, California.

Check enclosed \$ _____ (Minimum deposit with application \$35.)

Balance due \$ _____ (Balance in full due before June 9, 1962)

I understand there will be no refund of deposit after June 9,
 1962, nor of fee for early departure from camp.

I approve of the above application for _____ and
 release Camp Saratoga from all responsibilities other than
 housing, meals and supervised camp activities.

 Parent's Signature

 Your Rabbi's Signature

FOR OFFICE USE

Date received _____

Amount Received _____

Acknowledgment letter out _____

APPLICATIONS CANNOT BE PROCESSED UNLESS SIGNED BY PARENT AND
 RABBI. ACCEPTANCE IS NOT OFFICIAL UNTIL WRITTEN CONFIRMATION
 IS RECEIVED FROM THE CAMP OFFICE.

U A H C C A M P S A R A T O G A
Saratoga, Calif.

"SHALOM -- HERE IS MY HAND"

A Camp Unit for 7th, 8th and 9th Graders

July 11 - July 30, 1962

A MODEL "PEACE CORPS"

DAILY SCHEDULE

7:15 A.M.	Counselors - Rise and Shine
7:30	Shalom Corpsmen - Up and About
7:30 - 8:00	Wash and Dress
8:00 - 8:15	Morning Assembly (Flag Pole - As a community, and at times as individual Corps)
8:15 - 9:00	Breakfast
9:00 - 9:30	Cabin Clean-up - Individual Clean-up - Individual Time
9:30 - 10:15	First Morning Activity (at times living units - program units - Shalom Corps - etc.)
10:15 - 11:15	Second Morning Activity
11:15 - 12:15	Third Morning Activity
12:15 - 12:30	Clean-up before lunch
12:30 - 1:30	Lunch
1:30 - 2:30	Rest Period
2:30 - 3:30	First Afternoon Activity
3:30 - 5:00	Second Afternoon Activity
5:00 - 6:20	Preparation for Dinner and Free Time
6:20 - 6:30	Flag Lowering
6:30 - 7:30	Dinner
7:30 - 8:15	Free Time - Canteen
8:15 - 9:30	Evening Program
9:30 - 10:00	Cabin Time
10:00	Lights Out

NOTE: Canteen time may be during first part of Second Afternoon Activity for some Corps, and immediately after dinner for others.

AIMS OF THE UNIT

1. To provide each camper with the opportunity for physical, mental and Jewish religious growth in a camp setting.
2. To develop the understanding and the appreciation that the concept of the American Peace Corps is rooted in Jewish religious tradition.
3. To give the American teen-ager an opportunity to participate vicariously in Peace Corps activities.
4. To become aware that the problems of the world's underdeveloped countries and their peoples are also the problems of the American teen-ager.
5. To learn the ways of life and livelihood, mores, traditions, folk-lore, fine art expressions of the people who will be visited by the Saratoga Shalom Corps.
6. To learn how to equate all human beings as brothers, created by One God, and responsible one for another.
7. To learn to appreciate that life can be meaningful and worthwhile, even in countries where technological advances do not exist.
8. To gain the appreciation that there is room on God's earth for all His people.
9. To become aware and appreciative of our comparative "plenty" in the light of other people's wants.
10. To develop the understanding that basic human needs are the same all over; that all men want to be loved, accepted, appreciated, and dealt with as equals; and that what is true of the individual is equally true of nations.
11. To participate in realistic and meaningful projects to help others.
12. To learn the religious Jewish teachings which are reflective of the above.
13. To become familiar with the Jewish cultural expressions, (literature, dance, drama, arts and crafts, music) reflective of the Shalom Corps idea.
14. To examine our traditional worship service and to participate in creative service reflective of the Shalom Corps idea.

15. To participate in creative work projects akin to those in which American Peace Corpsmen are involved.
16. To learn how to live with fellow-Corpsmen in peace, understanding and harmony.
17. And in doing all the above - to have unlimited fun.

1. The four Corps will be identified by the following names:
2. The four Corps will be identified by the following names:
3. The four Corps will be identified by the following names:
4. The four Corps will be identified by the following names:
5. The four Corps will be identified by the following names:
6. The four Corps will be identified by the following names:
7. The four Corps will be identified by the following names:
8. The four Corps will be identified by the following names:
9. The four Corps will be identified by the following names:
10. The four Corps will be identified by the following names:

GENERAL DESCRIPTION OF UNIT

1. The entire camp complement will be known as the "Shalom Corps."
2. The motto of the Corps is "Shalom -- Here is My Hand."
3. The mural for the unit will consist of a line drawing of young people holding hands around a large globe of the earth. The following countries will be in relief:
 - a. India
 - b. Israel
 - c. North Africa
 - d. Poland

The caption of the mural will be as follows:

UAHC CAMP SARATOGA
"Shalom -- Here is My Hand"
Junior High School Session 1962

Daily Slogan and Theme

4. One boys' unit and one girls' unit (eighteen altogether) will constitute one Program Unit.
5. Two Program Units will make up a Shalom Corps.
6. It is possible that we may have three groups of two Program Units each, and one Corps of three Program Units each.
7. Each Program Unit (one boys' unit and one girls' unit) will occupy two tables at the dining room, boys facing girls.
8. Each Corps will have its own section in the dining room.
9. Each Corps will have its own complement of counselors and one over-all advisor.
10. The four Corps will be identified by the following names:

- a. Isaiah
 - b. Micah
 - c. Amos
 - d. Jeremiah
11. Each Program Unit (one boys' living unit and one girls' living unit) will have its individual name, which will be assigned in the usual process.
 12. Each Corps will have the following officers:
 - a. Halutz (Corps President)
 - b. Mazkir (Corps Secretary, who will be the keeper of the Corps log)
 - c. Sofer (Official Corps Photographer)
 13. The four Halutzim will make up the Shalom Corps Executive Committee, and will meet only in cases of emergency.
 14. Each Corps will keep a careful log of all activities and projects.
 15. Each Corps will also keep a complete pictorial record of its activities.
 16. Each Corps will be given an opportunity to publish an edition of the camp newspaper describing the country which it is visiting, and its Corps activities.

SPECIAL SERVICE PROJECTS

1. Each Corps will be introduced to an agency or institution in the geographical vicinity of camp, so that this agency becomes the concern of the Corps.
2. The agencies under consideration for "adoption" by the Corps are:
 - a. Blind Children's Camp
 - b. San Jose Orphanage
 - c. Old People's Home
 - d. Migrant Workers' Camp
3. It will be the responsibility of each Corps to determine how it will serve its adopted project.
4. Each Corps will have an opportunity to visit with its adopted project outside of camp.
5. Each Corps will have the responsibility of educating the total camp community about its adopted service project.

SPECIAL WORK PROJECTS

1. Each Corps will have an assigned work project in camp.
2. The Corps will determine how it wants to carry out its project.
3. Each Corps will be responsible for the completion of the project before the camp session ends.
4. Each Corps will keep a record, written and pictorial, of its project.
5. Each Corps will have an opportunity to dedicate its project upon completion.
6. Some suggested work projects are:
 - a. Erecting rock borders
 - b. Rest-havens on hiking trail
 - c. Planting and decorating embankment to ball field
 - d. Parkway opposite staff quarters
 - e. Painting of the Dining Hall

Countries our Shalom Corps will visit:

1. India
2. Poland
3. North Africa
4. Israel

Day	Theme	1st. Morning Activity	2nd. Morn. Act.	2nd. Afternoon Act.	Evening Act.
7/11 Wed.	"If I am not for myself, who will be for me; if I am for myself only, what am I; if not now, when?"	Receiving new campers	Same	Tour of Camp	Four letters to a Camper
7/12 Thur.	"He who sustains one soul is likened unto Him who sustains the whole world."	Living Unit organization	A visitor to our Service	Special interests	First Campfire introduction of theme song of session. 4 charades After-dinner Friday evening Ser-vices. The dialogue of God and you. Oneg Shabbat.
7/13 Fri.	"By the sweat of thy brow shall thou eat bread."	Work around the living cabins. Decorations	Spec. interests	Plan work project	
7/14 Sat.	"On the 7th day ye shall rest."	Sabbath morning Service prepared by a special committee representing the Shalom Corps	Free time	Talk by Minister of the Presbyterian Church in Saratoga, on "There can be no peace if there is a sword."	"Ox-Bow Incident" Movie
7/15 Sun.	"And He shall gather them from the four corners of the earth."	Planning Service activity	Story of Zachariah	Special Int.	Talent Show
7/16 Mon.	"Have we not one faith; had not one God created us all?"	Orientation as to countries	Story of the Three Friends - Protestant, Jew and Negro	Special Int.	Two campfires and a batch of songs of Freedom
7/17 Tues.	"Am I my brother's keeper?"	Individual group or Corps projects	Spec. Interests	A visit with an Indian family	An evening of international dancing.

BIRDS' EYE VIEW OF PROGRAM

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here Is My Hand"
A Model "Peace Corps"
Form # 4 July 7, 1962

DAILY SCHEDULE - SECOND SESSION

7:15 A.M.	Rise and Shine - Cabin Cleaning
8:10	Morning Assembly at Flagpole
8:15	BREAKFAST
9:00-10:00	Program Activity
10:05-10:35	Assembly
10:45-12:15	Peace Corps Projects
12:15 P.M.	Clean up before lunch
12:30-1:15	LUNCH
2:15-3:10	Swim
3:10-3:30	Canteen
3:40-4:40	Special Interests
4:50-5:50	Athletics
5:50-6:15	Clean-up before dinner
6:20	Flag Lowering
6:30-7:30	DINNER
7:30-8:00	Free time with counselors, specialists and canteen
8:00-9:00	EVENING PROGRAM
9:00-9:30	Cabin Time
9:45	LIGHTS OUT

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is our Hand"
July 3, 1962 Form #1

STAFF DIRECTORY

DIRECTOR - Rabbi Max Hausen	ASST. DIRECTOR - Lenny Cohen
CAMP RABBIS - Rabbi Abe Kolatch	PROGRAM DIRECTOR - Al Gross
CAMP NURSE - June Sederiah	CAMP PHYSICIAN - Dr. Ed Ross
CAMP SECRETARY - Juriel Franz	SUPERINTENDENT - Paul Lanter
OFFICE STAFF - Judy Kaelter	KITCHEN MANAGER - Joy Berger
Yael Stuckgold	
Stan Henerson	

SPECIALISTS

SWIMMING INSTRUCTION - Steve Shane
ARTS AND CRAFTS - Josef Sanders
DRAMA - Fern Litt
DANCE INSTRUCTOR - Batya Dagan
PROJECTS - Menachim Dagan
CIT DIRECTOR - Syd Greenberg
CIT COUNSELORS - Mike Austin, Carol Siskin
MUSIC - Avshalom Cohen, Richard Silverman
JOURNALISM - Geri Mund, David Bilgray
ATHLETICS - Wendy Savitt, Mike Weiner

COUNSELING STAFF

BOYS' COUNSELORS

UNIT HEAD - Ben Leinow

Dave Bilgray
Bob Feldman
Jeff Jacobs
John Jacobs
Jim Kaufman
Chuck Kodimer
Drew Lampel
Norman Menel
Phil Ponder
Ari Schiffrin
Kenny Weiss
Mike Weiner
Joseph Melamed

GIRLS' COUNSELORS

UNIT HEAD - Joanne Leinow

Joan Barbour
Marcia Bernstein
Donna Beckman
Betty Bilgray
Marilyn Dobbs
Sylvia Gates
Pam Kartsman
Marcia Katz
Natalie Potts
Paula Kirschbaum
Geri Mund
Wendi Savitt
Bobbie Harris
Marjorie Weinberg

CAMP SARATOGA - UAHC
A Camp for Living Judaism

Alphabetical List - BOYS'
July 11, 1962 Form #3

NAME	COUNSELOR	CABIN
Aiken, Edward	John Jacobs	David
Alter, Gary	Ari Schifrin	Marcus
Altman, David	Ari Schifrin	Marcus
Barnett, Steven	Ari Schifrin	Marcus
Baron, Frederick	John Jacobs	David
Baron, Rodney	Ari Schifrin	Marcus
Bauman, Philip	Ari Schifrin	Marcus
Benjamin, Lee	Ari Schifrin	Marcus
Birnbaum, Alan	Drew Lampel	Saul
Blum, Mickey	Jeff Jacobs	Solomon
Caplan, Richard	Ari Schifrin	Marcus
Caplan, Philip	Ari Schifrin	Marcus
Carl, Tom	Jeff Jacobs	Solomon
Chapman, Bart	Jeff Jacobs	Solomon
Cherry, Frank	Ari Schifrin	Marcus
Davis, Todd	Chuck Kodimer	Samson
Dorfman, Andrew	Chuck Kodimer	Samson
Ershoff, Danny	Chuck Kodimer	Samson
Fabisch, Melvin	Bob Feldman	Ben Gurion
Fendrich, Lester	Chuck Kodimer	Samson
Fenning, Jerome	John Jacobs	David
Finkleman, Joseph	Norman Mendel	Abraham
Glasser, Hoster	Chuck Kodimer	Samson
Gliksohn, Michael	Jeff Jacobs	Slomon
Godlis, Ross	Chuck Kodimer	Samson

CAMP SARATOGA - UAHC

"Shalom - Here is our Hand"

July 5, 1962

Form #4

A Camp for Living Judaism

BOYS' UNITS

SAUL

Drew Lampel

Alan Birnbaum
 Russell Goldman
 Fred Mourad
 Mark Thopson

SOLOMON

Jeff Jacobs

Mickey Blum
 Tom Carl
 Bart Chapman
 Michael Glikzman

ISAIAH

Phil Posner
 Dave Shookhoff

Mark Grenley
 Charles Pettler
 Steve Reuben
 Eugene Rinn
 Donald Shifrin

HILLEL

Dave Bilgray

Larry Wadler
 David Willner
 Sam Wilson
 Rex Wolfe

NOAH

Jim Kaufman

Nathan Wolfstein
 Robert Klein
 Charles Langsam
 Philip Levine

BEN GURION

Bob Feldman

Melvin Fabisch
 Ronald Miller
 Michael Singer
 Mike Weil

ABRAHAM

Norman Mendel

Joseph Finkelman
 Jack Shapiro
 Peter Sicherman
 Melvin Silik
 Ellery Sorkin

SAMSON

Chuck Kodimer

Todd Davis
 Andrew Dorfman
 Danny Ershoff
 Lester Fendrich
 Howard Glasser
 Melvin Greenberg
 Mark Loring

MOSES

Joseph Melamed

Victor Spiegel
 Jerald Strauss
 David White
 Harland Winter
 Marc Zimmerman

MARCUS

Ari

Gary Alter
 David Altman
 Steve Barnett
 Rodney Baron
 Lee Benjaim
 Frank Cherry

JUDAH MACCABEE

Kenny Weis

James Goldman
 Mike Himovitz
 Fred Kuyt
 Marc Levit
 Robert Robin

DAVID

John Jacobs

Edward Aiken
 Larry Cohen
 Jerome Fenster
 Charles Wolf
 Barry Roby

AKIBA

Mike Weiner

Jordan Harg
 Mike Hirsh
 Steve Stein
 Rickey Weis
 Andy White

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is our Hand"
July 6, 1962 Form #5

DIAGRAM OF BOYS' AREA

C.I.T.

Staff

Staff

10
Chuck
Kodimor

9
Ari

9
John
Jacobs

4
Jim
Kaufman

5
Joseph
Melamed

9
Kenny
Weiss

4
Jeff
Kaufman

5
Norman
Mendel

4
Drew
Lampel

5
Mike
Weiner

4
Bob
Feldman

5
Dave
Bilgray

5
Phil P.
Dave S.

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is our Hand"
July 6, 1962 Form # 6

GIRLS' UNITS

SARAH
Geri Hand

Leola Adams
Deborah Goldstein
Janet Hecht
Alberta Koch
Miriam Sternsher
Nanchy Windish

DEBORAH
Ruth Marchick

Joan Berg
Maxine Berg
Jeffrie Harris
Renee Ponder
Susan Rosenfeld
Claudia Simon

RUTH
Paula Kirschbaum

Dori Abrahams
Lauri Gamera
Linda Goldstone
Jo Ellen Kamson
Judy Kolatch
Arlene Schnider

REBECCA GRATZ
Joan Barbour

Dana Birnbaum
Debby Bleiberg
Bev Golden
Paula Goldstone
Lynda Rosin

ANNE FRANK
Betty Bilgray

Deena Goldwater
Pam Hedier
Marlene Kantor
Landis, Susan
Joan Miller

RACHEL
Donna Beckman
Natalie Potts

Gail Beller
Lynn Cadis
Nina Lipschultz
Shelley Lotzkar
Sharon Mendel
Fran Mullin
Carol Scott
Barbara Sherman
Cathy Weinrott

LILLIAN WALD
Marilyn Dobbs

Robin Baltuch
Susan Brunswick
Sue Fink
Marianna Kraus
Aubby Schiffer

Wendy Savitt
Marcia Katz
Diana Auerback

Nancy Borovoy
Arlene Cole
Lisa Epstein
Mori Genser
Judy Hoffman
Barby Levy
Sue Stiller
Julie Wasserman

HANAH SENASH
Carol Goldbaum

Helen Bodner
Debby Drisen
Barby Eisendrof
Joanie Gerson
Betty Kavitt
Shifrin, Vicki
Trudi York

GOLDA MEIER
Pam Kartsman

Eileen Blumenthal
Joan Goldhamer
Janice Harris
Charlotte Hofmann
Stella Weinberg
Julie Weiss

MIRIAM
Marsha Bernstein
Carol Krieger
Janet Lander
Diane Menashe
Mary Ruth Tordjman
Barby Weinberger

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
July 17, 1962 Form #7 Revised

DIAGRAM OF GIRLS' AREA

5 Joan Barbour	1 Geri Mund	
	2 Ruth Marchick	Fern L. Bob.H.
8 Marilyn Dobbs	3 Marsha Bernstein	
9 Betty Bilgray	4 Paula Kirshman	
Carl G. Pam G.	6 Donna B-Natalia P.	
C.I.T. Girls	7 Sylvia G.-Natalia P.	Joann's office
11 The D a g a n s	10 Wendy Savitt Marcia Katz	

CAMP SARATOGA- UAHC
A Camp for Living Judaism

"Shalom - Here is my Hand"
A Model Peace Corps
Form #9 July 10, 1962

C.I.T. CABIN ASSIGNMENTS

BOYS' UNITS

GROUP A1

<u>CABIN</u>	<u>COUNSELOR</u>	<u>C.I.T.</u>
1	Phil Posner } Dave Shookhoff }	Jack Driesen
2	Dave Bilgray	Dave Kasdan
10	Drew Lampel	Steve Kossman
11	Jeff Jacobs	Ron Scherer
12	Jim Kaufman	Phil Goodman

GROUP A2

4	Norm Mendel	Bob Barkoff
9	Bob Feldman	Bob Scharff
16	Chuck Kodimer	Bill Garetz

GROUP B1

5	Joseph Melamed	Lee Spangler
13	Ari Schifrin	Norm Auerbach

GROUP B2

3	Mike Wener	Mitch Tuchman
6	John Jacobs	Korey Mandel
15	Kenny Weiss	Dave Brostoff

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here Is My Hand"
Jr. Peace Corps
July 11, 1962 - July 30, 1962
Form #10

DAILY SCHEDULE - SECOND SESSION

Morning Activity:

7:15 a.m.	Rise & Shine/Cabin Cleaning
8:10 a.m.	Morning Assembly at flagpole
8:15 a.m.	BREAKFAST
9:00-10:00	Program Activity
10:05-10:35	Assembly
10:45-12:45	Peace Corps Projects
12:15	Cleanup before lunch
12:30-1:15	LUNCH
1:15-2:15	Rest Period

Afternoon Activity:

2:15-3:10	Swim
3:20-4:20	Special Interests
4:30-5:30	Athletics
5:30-6:15	Cleanup before dinner
6:20	Flag lowering
6:30-7:30	DINNER
7:30-8:00	Free time with counselors, Specialists and Canteen
8:00-9:00	EVENING PROGRAM
9:00-9:30	Cabin Time
9:45	LIGHTS OUT

SCHEDULE ABOVE WILL BE IN EFFECT STARTING ON SUNDAY, JULY 15.
DETAILED SCHEDULE FOR WEDNESDAY, JULY 11, THROUGH SATURDAY,
JULY 14, ON SEPARATE FORM # 13.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 11

"Shalom -- Here is my Hand"
Jr. Peace Corps
July 11-30, 1962

NAME TAGS

UAHC CAMP SARATOGA
"Shalom -- Here is My Hand"
Junior High School Session 1962

Junior Peace Corps

UAHC CAMP SARATOGA
"Shalom -- Here is My Hand"
Junior High School Session 1962

Junior Peace Corps

UAHC CAMP SARATOGA
"Shalom -- Here is My Hand"
Junior High School Session 1962

Junior Peace Corps

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 12

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

SPECIAL INTEREST GROUP PREFERENCE SHEET

Name of Camper _____ Cabin _____

Counselor _____ Age _____

ACTIVITY	CHOICES (Indicate 1st, 2nd, 3rd choice)
Arts and Crafts	_____
Camp Newspaper	_____
Choir	_____
Dance	_____
Drama	_____
Folk Songs	_____

CAMPER'S SWIMMING INFORMATION:

Please answer the following questions:

1. Are you able to swim the full length of the pool?

Yes _____ No _____

2. Would you be interested in working toward your Red Cross Junior Life-Saving Certificate while at Camp?

Yes _____ No _____

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form #13

"Shalom - Here is my Hand"
Jr. Peace Corps
July 11-30, 1962

PROGRAM SCHEDULE

Wednesday, July 11, through Saturday, July 14 ✓

WEDNESDAY - July 11

Schedule from arrival of first groups of campers through dinner time will be reviewed with staff at staff meeting by Ben and Joanne Leinow.

HOOR	ACTIVITY
6:30 P.M.	DINNER
7:30	Free time
8:00	Evening Program - Service of Welcome
9:00	Cabin Time
9:45	Lights out

THURSDAY - July 12

7:15 A.M.	Rise and Shine/Cabin cleaning
8:10	Morning Assembly at flagpole
8:15	BREAKFAST
9:00-10:00	Plenary session - Socio Drama followed by Buzz sessions and report back to session
10:05-10:35	Assembly
10:45-12:15	Introduction of Peace Corps Projects
12:15 P.M.	Clean up before lunch
12:30-1:15	LUNCH
1:15-2:15	Rest Period
2:15-3:10	Swim
3:20-4:20	Special Interests
4:30-5:30	Athletics
5:30-6:15	Clean up before dinner
6:20	Flag lowering
6:30-7:30	DINNER
7:30-8:00	Free time with counselors, specialists, Canteen
8:00-9:00	Evening Program - a program of paper-bag dramatics.
9:00-9:30	Cabin Time
9:45	Lights out

FRIDAY - July 13

7:15 A.M.	Rise and Shine/Cabin cleaning
8:10	Flag raising
8:15	BREAKFAST

FRIDAY - July 13, cont.

9:00-10:25	Special Interests
10:35-11:05	Assembly
11:15-12:15	Peace Corps Project planning and preparation
12:15	Cleaning up before lunch
12:30-1:15	LUNCH
1:15-2:15	Rest Period
2:15-3:10	Athletics
3:20-4:20	Swim
4:30-6:15	Camp, Cabin, and Personal clean up for Shabbat
6:20	Flag lowering
6:30	SHABBAT DINNER
7:30-8:00	Free time and final preparation for Shabbat Evening Service
8:00	Shabbat Evening Service
8:45	Oneg Shabbat
9:30-10:00	Cabin Time
10:15	Lights out

SATURDAY, July 14

1:15 A.M.	Rise and Shine
8:50	Flag raising
9:00	BREAKFAST
9:45	Cabin clean up
10:45	Shabbat Morning Service
11:45	Camp Pictures
1:00	LUNCH
2:00	Rest Period
3:00	Oneg Shabbat Activities - to be organized by Peace Corps Project units
5:45	Preparation for dinner
6:20	Flag lowering
6:30	DINNER
7:30	Free time and/or final preparation of program for campfire
8:00	Evening Program - campfire and Havdalah
9:00-9:30	Cabin Time
9:45	Lights out

"S H A L O M H E R E I S M Y H A N D"

JR. PEACE CORPS NOW BEING ORGANIZED!

QUALIFICATIONS:

- ___ Applicants must be between the ages of 12 and 16.
- ___ Must be available for training during the period of July 11 to July 30.
- ___ Should get satisfaction from seeing a job well done.
- ___ Must want to know new people.
- ___ Must be willing to work along with others, accept direction.

SKILLS:

- ___ Willing hands.
- ___ Receptive mind.

WATCH FOR:

FURTHER INFORMATION TO FOLLOW. NEW IDEAS WELCOMED AND
WANTED. SHARE YOUR GOOD IDEAS WITH YOUR COUNSELOR SO
THAT WE MAY FOLLOW UP ON THEM.

JR. PEACE CORPS THEME SONG

"HERE IS MY HAND, MY FRIEND"

To the tune of "Let There Be Peace On Earth"

Here is my hand, my friend
And with it I say "Shalom"
Here is my hand my friend;
Let peace be in every home.

* * * * *

With God as our Father,
Brothers all are we;
Hand in hand with each other,
We'll live in harmony.

* * * * *

In Saratoga camp
Let this be our sacred prayer
Let's raise the friendship lamp
To shine on men everywhere.

* * * * *

We'll work together
And build together
For all mankind one home
Here is my hand, my friend
And with it I say "Shalom"

* * * * *

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is my Hand"
July 11, 1962 Form #16

VALUABLES

COUNSELOR _____

NAME	CONTENTS
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____
6. _____	_____
7. _____	_____
8. _____	_____
9. _____	_____
10. _____	_____

PLEASE NOTE: The office will not be responsible for any envelope that is not properly sealed; all envelopes must have the name of the owner in the upper left-hand corner of the envelope.

Please place all of the little envelopes in the larger envelope and turn them into to the office as soon as possible.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 17

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11, 1962-July 30, 1962

Subject: Leadoff for the Peace Corp: Sociodrama

Procedure: After the Sociodrama, eight discussion groups will meet. The following points have been included in the skit outline:

1. Project: A theoretical shelter on the trail.
2. \$185.00 spent by the parents to send their kids to camp - is this supposed to cover recreation or hard labor?
3. The \$185.00 does not cover all the camp has to offer: room and board, special interests, education, learning and furthering athletic interests, etc.
4. Are we work horses or campers? What kind of camp is this? - A camp for Living Judaism.
5. What is living Judaism? Doing unto others as you would have them do unto you. A group spirit. Cooperation. The "we" instead of the "I".
6. Israel has tried the community spirit in her kibbutzim, and found it successful.
7. The world situation today demands that we all work together - peace corp, world trade, etc.
8. In order for the camp situation to succeed, we too must work together to build what others coming after us would be able to use. We are benefiting from the projects completed previously by other campers.
9. Taking the vote.

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
July 11, 1962 Form # 18

BOYS' O.D. SCHEDULE

DATE	DAY OF THE WEEK	COUNSELOR
July 11	Wednesday	All
July 12	Thursday	Dave Bilgray
July 13	Friday	All Staff $\frac{1}{2}$ hr. shifts
July 14	Saturday	Drew Lampel Chuck Kodimer
July 15	Sunday	Jim Kaufman Jeff Jacobs
July 16	Monday	Mike Wener Phil Posner
July 17	Tuesday	John Jacobs Joseph Melamed
July 18	Wednesday	Dave Shookhoff Bob Feldman
July 19	Thursday	Norm Mendel Mike Wener
July 20	Friday	All Staff $\frac{1}{2}$ Shifts
July 21	Saturday	Dave Shookhoff Bob Feldman
July 22	Sunday	John Jacobs Joseph Melamed
July 23	Monday	Jim Kaufer Jeff Jacobs
July 24	Tuesday	Dave Bilgray Drew Lampel
July 25	Wednesday	Chuck Kodimer Ari Shifrin
July 26	Thursday	Phil Posner Dave Shookhoff

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
July 11, 1962 Form # 19

GIRLS' O.D. and SNACK SCHEDULE

DATE	COUNSELOR	SNACK COUNSELORS
July 12	Geri Mund Ruth Marchick	John Jacobs Pam Kartsman
July 13	_____	Carol Goldbaum Ari Shifrin
July 14	Marsha Berns Paula Kirsh	Wendy Savitt Dave Bilgray
July 15	Marilyn Dobbs Betty Bilgray	Marcie Katz Drew Lampel
July 16	Joan Barbour Natalie Potts	Donna Beckman Chuck Kodimer
July 17	Donna Becker Wendy Savit	Sylvia Gates Bob Feldman
July 18	Sylvia Gates Marcia Katz	Natalie Potts Joseph Melamed
July 19	Pam Kartsman Carol Gold	Betty Bilgray Dave Shookhoff
July 20	_____	Joan Barbour Kenny Weiss
July 21	Geri Mund Marsha Berns	Marilyn Dobbs Norm Mendel
July 22	Ruth Marchick Pamela Kartsman	Geri Mund Phil Posner
July 23	Joan Barbour Marilyn Dobbs	Paula Kirsh Jim Kaufman
July 24	Betty Bilgray Natalie Potts	Marsha Berns Jeff Jacobs
July 25	Donna Beckman Wendy Savitt	Ruth Marchick Drew Lampel
July 26	Sylvia Gates Marcia Katz	Bobbie Harris Joe Sanders

CAMP SARATOGA - UAHC
A CAMP FOR LIVING JUDAISM

JYC Session
Aug. 2 - Aug. 14, 1960

Form # 22
"THE WORK OF MY HANDS"

FACT SHEET # 1
Rabbinic Literature

INTERPERSONAL RELATIONS

Man was first created a single individual to teach the lesson that whoever destroys one life, Scripture ascribes it to him as though he had destroyed a whole world; and whoever saves one life, Scripture ascribes it to him as though he had saved a whole world -- Sanhedrin 4-5

All that the Holy One, blessed be He, created in the world, He created in man -- Aboth, d'Rabbi Nathan, 31

Six organs serve the human being; three are under his control and three are not. The latter are the eye, ear and nose. He sees what he does not wish to see, hears what he does not wish to hear, and smells what he does not wish to smell. Under his control, are the mouth, hand and foot. If he so desire, he reads in the Torah, or uses bad language, or blasphemies. As for the hand, if he so desire, it performs good deeds or steals or murders. As for the foot, if he so desire, it walks to cabarets and circuses, or to places of worship and study. -- Brashit Rabba, 57-3

Whosoever has it in his power to pray on behalf of his neighbor and fails to do so, is called a sinner. -- Ber. 12-B

Whoever prays on behalf of a fellow man while himself being in need of the same thing, will be answered first. Bava, Kamah, 92-A

When Roman tyranny restricted the freedom of religious observance under the penalty of death, a Synod of rabbis was convened to consider what was the duty of the Jew towards his religion under duress. The decision arrived as was: "In connection with the prohibitions mentioned in the Torah, if a man is told 'Transgress and be not killed' he may transgress and save his life with the exception of idolatry, unchastity and bloodshed (Sanhedrin 74-a). Rather than be guilty of these sins, he must forfeit his life.

Since the builders of the Tower of Babel loved one another, the Holy One, blessed be He, was not willing to destroy them from the world, but scattered them in all directions;

with the men of Sodom and Gamorrah, however, since they hated one another, the Holy One, blessed be He, blotted them out from this world and the world to come. -- Arn-12

The penalty of the liar is that he is not believed, even when he speaks the truth. -- Sanhedrin 89-B

The saying that the receiver is worse than the thief is quaintly expressed in a proverb: "Not the mouse is the thief, but the hole is the thief, for if there is no mouse, of what use is the hole?" -- Arach 30-A

The Talmud recognizes no distinction between the sexes, so far as religious responsibility is concerned. "Scripture places man and woman on an equality with regard to all the laws of the Torah." -- B. K-15A

A man is forbidden to give his daughter in marriage while she is a minor until she is grown up and says: "I wish to marry so and so". (Kidushin-41A)

A certain rabbi, on going to bed, used to offer the prayer: "Forgive whoever has caused me trouble". Megila, 28A

"If you have done your fellow a little wrong, let it be in your eyes great; if you have done him much good, let it be in your eyes little; if he has done you a little good, let it be in your eyes great; if he has done you a great wrong, let it be in your eyes little." Arn, 41

Whoever is possessed of an arrogant spirit the Holy One, blessed be He, says: "I and he cannot dwell in the world together." (Sota 4B)

There are eight degrees or steps in the duty of charity. The first and lowest duty, is to give, but with reluctance or regret. This is the gift of the hand but not of the heart. The second is to give cheerfully, but not proportionately to the distress of the sufferer. The third is, to give cheerfully and proportionately but not until solicited. The fourth is to give cheerfully, proportionately and even unsolicited: but to put it in the poor man's hand, thereby exciting in him the painful emotion of shame. The fifth is, to give charity in such a way that the distressed may receive the bounty, and know their benefactor, without their being known to him. Such was the conduct of some of our ancestors, who used to tie up money in the corners of their cloaks so that the poor might take it unperceived. The sixth, which rises still higher, is to know the objects of our bounty, but remain unknown to them. Such was the conduct of those of our ancestors, who used to convey their charitable gifts into poor people's dwellings; taking care that their own persons and names should remain unknown. The seventh is still more meritorious, namely, to bestow charity in such a way that the benefactor may not know

the relieved person's nor they the name of their benefactors as was done by our charitable forefathers during the existence of the Temple. For there was in that Holy Building a place called the Chamber of the Silent, wherein the good deposited secretly whatever their generous hearts suggested, and from which the poor were maintained with equal secrecy. Lastly, the eighth, and the most meritorious of all, is to anticipate charity, by preventing poverty, namely, to assist the reduced fellow-man either by a considerable gift or a loan of money or by teaching him a trade or by putting him in the way of business so that he may earn an honest livelihood; and not be forced to the dreadful alternative of holding out his hand for charity.

--Maimonides

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962
Form # 24

DISCUSSION OUTLINE FOR THURSDAY, JULY 12, 1962

DISCUSSION LEADERS:

Josef Melamad
Kenny Weiss
Norm Mendel
Ari Schifrin
John Jacobs
Phil Posner
Paula Kirschbaum
Donna Beckman

DISCUSSION RESOURCE PERSONNEL:

Rabbi Art
Rabbi Bill
Rabbi Max
Syd Greenberg
Ben Leinow
Joanne Leinow
Sally Griefff
Syd Lemmerman

DISCUSSION THEME: "If I am not for myself, who will be for me? If I am only for myself, what am I? And, if not now, when?" Hillel

1. Procedure -- Socio Drama to be presented to general assembly of entire camp - outline of Socio Drama attached.
2. Group divides into eight discussion groups to discuss theme using the Socio Drama as the take-off point. After the discussion, (Suggestions for stimulating the groups' thinking follow below) the groups will return to the general assembly to report back.
3. Each group reports back to the general assembly in brief two to three minute reports which should in effect say "yes!" to the Peace Corps proposition.

* * * * *

Suggestions for discussion groups:

Start discussion by picking up on the Socio Drama just completed.

QUESTIONS:

1. What do you think about the skit you have just seen?
2. What does the famous saying of Hillel have to do with this skit? "If I am not for myself, who will be for me? If I am only for myself, what am I? And, if not now, when?"
3. Other references from Jewish sources in regard to the ideas

and ideals involved in the value and importance of labor:

- a. "A man should so live that at the close of every day he can repeat: "I have not wasted my day." Zohar.
- b. The Day Is Short - "Rabbi Tarphon said: The day is short, and the work is great, but the laborers are idle, though the reward be great, and the Master of the work is urgent. It is not incumbent upon thee to complete the work; but neither art thou free to desist from it...Faithful is Thine Employer to pay the reward of thy labor." Ethics of the Fathers. Lead the discussion from here into the Peace Corps idea at camp. There is work to be done -- four projects have been outlined. There is work to be done outside of camp, where we can help others who need our help and then hopefully the discussion group concludes with an affirmation of their desire to move ahead on the Peace corps project -- in other words the group says "yes" to the Peace Corps.

Groups report back to the general assembly for the conclusion of the program unit.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 26

"Shalom - Here is My Hand"
Jr. Peace Corps
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REVISED PROGRAM SCHEDULE FOR FRIDAY, JULY 13

Schedule for Wednesday, July 11, and Thursday, July 12 --
same as outlined on Form # 13 -- no changes.

REVISED PROGRAM SCHEDULE FOR FRIDAY, JULY 13.

7:15 A.M.	Rise and Shine/Cabin Cleaning
8:10	Flag raising
8:15	BREAKFAST
9:00-10:00	Special Interest
10:10-11:10	Athletics
11:15-12:15	Peace Corps Project, planning and preparation.
12:15	Clean up before lunch
12:30-1:15	LUNCH
1:15-2:15	Rest Period
2:15-3:10 P.M.	Swim
3:20-4:20	Clean up camp for Shabbat and decoration of dining hall for Shabbat.
4:30-6:15	Cabin and personal clean up for Shabbat
6:20	Flag lowering
6:30	SHABBAT DINNER
7:30-8:00	Free time and final preparation for Shabbat Evening Service
8:00	Shabbat Evening Service
8:45	Oneg Shabbat
9:30-10:00	Cabin Time
10:15	Lights out

SPECIAL NOTE ON SATURDAY, JULY 14, SCHEDULE: The basic sche-
dule remains exactly the same as outlined on Form #13 -- no
changes on schedule.

However, one important change in program. The 3:00-5:30 p.m.
period set aside for Oneg Shabbat activities will remain in-
formal and develop through living units. We will not be in-
volved in preparing skits for the Saturday night campfires,
in line with the recommendations made at the counselor-staff
meeting. A substitute program will be planned for the camp-
fire, and we will work out a skit program at a future date.

M E M O

TO: All counseling staff, and others concerned.

FROM: Arts & Crafts staff

Arts and Crafts will be open from 3:20 to 4:20 for the Aleph special interest group - and from 4:30 to 5:30 for the Bet special interest group. Only campers assigned to Arts and Crafts special interest should report at this time.

In order to accommodate special needs of the counselors and units, (relating to arts and crafts), Arts and Crafts will also be open immediately preceding lunch - 12:15 to 12:30, - -

A N D

immediately following dinner - from 7:30 to 8:00.

These periods are designed to allow the campers and/or counselors to receive supplies for individual cabins or unit "projects" (in art media). It is advised that only one person (or the counselor) from each cabin report at these times.

At no other time during the day will the Arts & Crafts be open -- except when special arrangements - by the counselor - have been made in advance - (at least one day - or 23 hours and 57 minutes).

THANK YOU

P. S. Remember that tools are to be returned -- if not immediately - by the following noon.

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SPECIAL INTEREST GROUPS -- UNIT ALEPH

ARTS & CRAFTS - Bobbi Harris

Jack Sicherman
Phil Levine
Tom Car.
Dori Abrahams
Steve Becchen
Robert Kelins
Dave Wilner
Ed Kaufman
Fred Moruad
Rusty Goldman
Mickey Blum
Melvin Greenberg
Alan Lemmerman

CAMP NEWSPAPER - Geri Mund

Mark Grenley
Steven Keleman
Eugene Rinn
Chip Wolfstein
Sam Wilson
Maxine Berg
Deborah Bleiberg
Jans Landers
Candy Sternsher

CHOIR - Rich Silverman

Donald Shifrin
Alan Birnbaum
Linda Goldstone
Larry Wilder
Charles Langsam
Joe Finkleman

DANCE - Batya Dagan

Bev Goldin
Lester Fendrich
Ruth Tordjman
Carol Krieger
Diane Leon
Barbara Weinberger
Susan Rosenfeild

DANCE - Cont'd.

Melvin Fabisch
Ronnie Miller
Charles Pettler
Rex Wolfe
Diana Menashe
Todd Davis
Ronald Polansky

DRAMA - Fern Litt

Mark Thompson
Mel Silk
Howard Glasser
Shelley Lotzkor
Dan Freeman
Danny Ershaff
Renee Ponder
Jeffrie Harris
Mike Gliksohn
Bart Chapman
Mark Singer
Ross Godlis

FOLK SONGS - Avshalom Cohen

Arlene Schneider
Paula Goldstone
Sharon Mendel
Jo Kamson
Laurie Gamaral
Judy Kolatch
Peter Shapiro
Ellery Sorkin
Mike Weil
Dana Birnbaum

CAMP SARATOGA - UAHC
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"Shalom - Here is My Hand"
July 12, 1962 Form # 30

FREE ATHLETICS PROGRAM

1. BASEBALL Counselors: Weiss with "B" Units
Jacobs, Jeff with "A" Units
Area: Baseball Diamond
2. BASKETBALL Counselors: Kaufman with "B" Units
Kodimer with "A" Units
Area: Volleyball - Basketball Court
3. VOLLEYBALL Counselors: Savitt and Feldman with "B" Units
Kartsman and B. Bilgray with "A" Units
Area: Tennis - Basketball Court
4. PING PONG Counselors: Mund with "B" Units
Beckman with "A" Units
Area: Ping Pong Grove
5. SOCCER Counselors: Schiffrin and Katz with "B" UNITS
Bernstein with "A" Units
Area: Parking Lot
6. RELAYS Counselors: Jacobs, John with "B" Units and
Gates Kirshbaum with "A" Units
Area: Chapel Lawn
7. HIKE Counselors: Malamed with "B" Units
Posner with "A" Units
Area: Meet on Administration Bldg. Steps
8. QUIET GAMES Counselors: Mendel with "B" Units
Dobbs with "A" Units
Area: Game Room
9. HORSE SHOES Counselors: Goldbaum and Barbour with "B" Units
Marchick and B. Bilgray with "A" Units
Area: Horseshoe pitching area

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 32

"Shalom - Here is My Hand"
Jr. Peace Corps
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IF NOT EVEN HIGHER

By Samuel J. Citron

PRODUCTION NOTE: "If Not Even Higher" may be presented as a simulated radio broadcast. If this manner of presentation is chosen, the chorus is placed as a group near a microphone at stage right. The individual characters use a microphone at stage left. If no microphones are available, dummy microphones may be used or dispensed with altogether. Parts need not be memorized. All participants read from script. The teacher-director is urged to conduct several rehearsals for correct timing so that the performance will flow smoothly.

The production will gain in effect if it is presented as a staged drama. If this manner of presentation is selected, the chorus is divided into two groups -- high voices, consisting of girls or children with voices in the soprano range. The chorus may also consist of all boys or all girls, divided into high voices and low voices according to their range.

The individual scenes may be acted on the stage or played in shadowgraph.

Musical background, played softly, will enhance the production. If the background music is played on the piano, a medley of Hassidic and High Holy Day music may be arranged. (See: "The Songs We Sing.") Recorded instrumental music is very effective. Ernest Bloch's "Baal Shem Suite" or "Second Quartet" and Max Bruch's setting of "Kol Nidrei" provide the necessary selections.

CAST OF CHARACTERS:

Speaking chorus, consisting of	High voices or group of girls or women,
	Low voices or group of boys or men,
	Man 1,
	Woman 1,
	Man 2,
	Man 3.

Litvak
Rabbi of Nemirov
Old woman

SCENE: (At Downstage Right, a group of Hassidic men is seated.

They are the low voices of the chorus. They are dressed in East European Hassidic clothes consisting of long, black Kaftan, fur rimmed round hat, etc. Upstage, somewhat to the left of the Hassidic men, seated on boxes or a set of steps, as if they were sitting and gossiping on a stoop in front of their house, are a number of women, dressed in East European long dresses, their heads covered with kerchiefs. They are the high voices of the chorus. The chorus will tell the story, comment on the action, and at times even take an active part in some of the scenes. The Center and left sections of the stage are empty. Here will be enacted, mainly in pantomime some of the episodes of the story. At extreme Downstage Left is a small cot. This will be used by the rabbi and later by the old woman.)

AT RISE: (The women are knitting, mending, etc. The men are singing a Hassidic melody very slowly.

They sing very slowly, swaying in time to the music. Gradually the singing grows softer until it fades altogether and one of the men begins to speak.)

Man 1: And every morning, during Selihot-time, the Rabbi of Nemirov would disappear.

Woman 1: During the fearful mornings, before the High Holy Days, the Rabbi was nowhere to be seen.

Woman 2: The Rabbi was nowhere to be seen.

Low Voices: Not in the synagogue.
Not in the house of study.
Certainly not at home!

High voices: Where could the Rabbi be?

Low voices: Where should he be?
In heaven!

High voices: In heaven?

Low voices: In heaven!
The High Holy Days draw near.
The Rabbi has much to do.

High voices: Much to do.

Man 2: Jews need to earn a living.

Man 3: They need peace.

Woman 1: And health.

Chorus: The Day of Judgment is at hand.

Woman 1: Who is there to plead their case in heaven if not the Rabbi of Nemirov?

Chorus: Who
 If not
 The Rabbi of Nemirov? (pause)

Litvak: (enters from Left and approaches the
 table as Man 1 is speaking)

Man 1: One day a Litvak came to Nemirov and he --
 (shocked) he laughed!

Litvak: (laughing heartily):
 Ho! Ho! Ho! Heaven!

Chorus: Yes! Heaven!

Litvak: (laughs even more uproariously):
 Heaven! Indeed!
 (He bends over the table, pointing at a
 book, as if quoting chapter and verse)
 Look you, you Hassidim of Nemirov!
 Look in the holy books!
 Look in the Talmud!
 Look!
 Heaven -- indeed!
 Even Moses, our Master and Teacher, did
 not get into heaven itself while still
 alive. He remained suspended thirty inches
 below heaven. And you say that the Rabbi
 of Nemirov...

Man 1: Where then does the Rabbi go before the
 High Holy Days?

Chorus: Where?

Litvak: I don't know.

Chorus: (in triumph):
 He doesn't know!

Litvak: And I don't care! (turns and walks out, left)

Chorus: (shocked):
 He doesn't care!

Woman 1: But the Litvak did care.
 He decided to investigate.

Man 1: (takes up the narrative. As he begins to
 speak, the Litvak enters and proceeds to
 do what is described.):
 That very night, the Litvak stole into the
 Rabbi's house. He crept under the Rabbi's
 bed.

(The Rabbi enters from left and lies down on the cot)
There he lay all night.

Man 1: Toward dawn, the sexton of Nemirov walked the streets of Nemirov, rapping on the shuttered windows, calling:

Chorus: (chanting softly)
Arise for Selihot!
Arise to serve the Creator!
(The chorus continues to repeat the chanted call softly during the following)

Man 1: In the other rooms the people arose, washed, dressed and went to the synagogue to pray at the Selihot services.

Woman: In the house, the Rabbi, long life to him, lies on his bed - the Litvak under his bed.
(Chanting of the chorus out)

High Voices: Wasn't he frightened?

Woman1: Of course he was frightened!
Imagine! Alone in the house with the Rabbi - the holy one!

Man 1: Even a doubting Litvak!

Low voices: Terror seized him!
He grew cold all over!

Man 1: At last, the Rabbi, long life to him, rises from his bed.

Rabbi: (as the narration proceeds, the rabbi rises, proceeds to Stage Center, and pantomimes washing his hands, dressing, taking the hatchet and the other acts described in the narrative)

Man 1: The Rabbi washes his hands. Then he goes to the wardrobe and takes out a bundle of clothing -- peasant clothes -- high boots, a knee-length heavy coat, a high fur cap, a leather belt set with brass studs. The Rabbi puts on the peasant clothes. A rope dangles from his pocket. The Rabbi bends down and from under the bed takes an ax, sticks it in his belt and leaves the house.

Chorus: And leaves the house.

Low voices: The Litvak follows.
 He is frightened.
 He trembles.
 But he follows.
 Into the street the Litvak follows the Rabbi
 of Nemirov. (short pause)
 (The Rabbi has left the stage, followed by
 the Litvak, walking stealthily behind him.
 If possible, they proceed down the front of
 the audience, doubling in their tracks and
 returning to Stage Center which is now the
 "woods." In the meantime the old woman,
 quietly and unobtrusively enters from Left
 and lies down on the cot, remaining there
 quietly until her scene. During this action,
 the narration of solo voices and speaking
 chorus continues, the action of the Rabbi and
 the Litvak illustrating the description in
 the narrative)

Man 1: The Rabbi walks the dark streets.

Low voices: The Litvak follows close behind.

Man 1: The Rabbi keeps to the shadows of the houses.

Low voices: The Litvak follows.

Man 1: The Rabbi's footsteps echo in the empty streets.

Man 2: The chanting of the Solemn-Day prayers echoes
 from the synagogue.

Woman 1: Through a window echoes the moan of a
 sick child.

Low voices: (in rhythmic cadence):
 The frightened beating of the Litvak's heart --
 Echoes the footsteps of the Rabbi.

Man 1: They leave the town. They enter a small wood.
 The Litvak is aghast.

Woman 1: He sees the Rabbi approaching a young tree.
 The Rabbi takes out the ax. He strikes the
 tree.

Chorus: (exclaiming in rhythmic grunt to accompany
 the striking of the ax): Ha!

Woman 1: He strikes again.

Chorus: Ha! Litvak follows.

Woman 1: Again!

Chorus: Ha!

Woman 1: The tree creaks, snaps....

Chorus: Creaks! Snaps! And falls!

Woman 1: (speaking in fast and rising tempo):
The Rabbi splits the tree into logs,
The logs into splinters.
Hemakes a bundle,
Binds it with the rope,
Throws it over his shoulder,
Leaves the wood.
Goes back to town.

Chorus: Back to town.

Woman 1: The Litvak follows.

Chorus: (softly, in fast cadence):
The Litvak follows
Follows the Rabbi,
Follows the Rabbi of Nemirov.

Man 1: (slowly, simply):
In one of the side streets, the Rabbi
stops beside a small, broke~~d~~own house.
He taps at the window. From within comes
the frightened voice of a sick, old woman.

Old Woman: (from her position on the cot):
Who's there?

Man 1: The Rabbi answers her in the Little-Russian
tongue of the peasant.

Rabbi: I.

Old Woman: Who is "I"?

Rabbi: Vassil.

Old Woman: Which Vassil? What do you want, Vassil?

Rabbi: Wood -- I have wood to sell -- very cheap --
next to nothing --

Woman 1: Without waiting for an answer, the Rabbi
goes in.

Chorus: The Litvak follows.

- Woman 1: In the gray light of early morning he sees a poor room with poor, broken-down furniture. In the bed lies a sick old woman, chilled and shivering in her rags. Bitterly she speaks to the Rabbi in his peasant disguise.
- Old Woman: Wood to sell?
- Rabbi: Cheap. Buy it.
- Old Woman: Buy it? With what? I am a poor widow.... sick....Where will I get the money to buy?
- Rabbi: I'll trust you. Only six groschen...
- Old Woman: No. Where will I get the money to repay?
- Rabbi: Foolish woman! (Chiding her gently) Look now -- you're a sick old woman and I trust you with the little bundle of wood. I believe you will repay me. You -- you have such a might, great God, and you don't trust Him...? You have no trust in Him for only six, miserable groschen -- no faith that He will help you?
- Old Woman: And who will light the stove for me? Have I the strength to get out of bed?
- Rabbi: I will also light the stove for you.
(The Rabbi pantomimes lighting the stove, etc.
The Litvak remains Upstage in the shadows.
- Man 1: As the Rabbi places the wood in the stove, he recites, groaning the first part of the Silihot.
- Chorus: (begins to sing very softly, as background to the following. "Ovinu Malkenu" in Songs of Zion, page 88)
- Rabbi: Le-kho Ha-shem Ha-tz'do-koh
Righteousness is Yours, O Lord.
- Man 1: When the stove is alight and the fire crackles merrily, the Rabbi recites, more gaily, the second part of Selihot.
- Rabbi: Ha-n'sho-moh lokh, Viha-guf p'o-lokh.
The soul of man is Yours, O Lord,
The body is Your handiwork.
Have mercy on those whom You have created.

Man 1: As the fire burned low and he shut the door, he repeated the third part of the Selihot.

Rabbi: El Me-lekh yo-shev al ki-sey ra-ha-mim.
Lord, King of the world.
Who sits on the throne of mercy,
Whose ways are righteousness,
Forgiving the sins of His people.

Chorus: (sings out strong, a few measures of
"Ovinu Mal-kenu" and out)
The Litvak, seeing all this, remained
in Nemirov. He became a Hassid, one of
the Rabbi's faithful followers.

Woman 1: Later, when Hassidim would gather and
speak of the Rabbi of Nemirov during
Selihot time, in the presence of the
Litvak...
(Litvak walks over toward the table as
the Rabbi and the old woman unobtrusively
leave the stage)

Man 1: And every morning, during Selihot-time
The Rabbi of Nemirov would disappear.

Woman 2: The Rabbi was nowhere to be seen.

Low voices: Not in the synagogue
Not in the House of Study,
Certainly not at home!

High voices: Where could the Rabbi be?

Low voices: Where should he be?
In heaven!

Litvak: In heaven? If not even higher!

Chorus: (softly): If not higher!

(They begin to sing again "Atoh Ehod" as
the lights go out slowly)

CURTAIN

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
July 13, 1962 Form # 33

KABBALAT SHABBAT SERVICE

(Welcoming Sabbath Services)

Opening Hymn: L' - ha do-dee lik-rat kah-la, P' - nay
shabbat n'-ka-b'-la

R: On this Bima, in the presence of the Aron Ha-kodesh - the Holy Ark which contains God's Torah - we see in the front of the ark the Eternal Lamp that burns continually. This light is extremely important to all Jews because it helps us to reflect on God's light. As He has guided our forebearers through the stillness of the night and through the darkness of so many periods of history, so too, when we gaze upon the Ner Tamid we pray that it may serve to shed a ray of light on the paths we are to walk in the days, the years, the lifetime yet before us.

We have gathered to raise our voices in prayer and thanksgiving as a community dedicated to learn and to fulfill God's words and the words of the inspired teachers of His will.

C: Borchu et Adonai.

R: We call all worshippers to pray - Blessed is the Lord.

C: Borchu - Blessed is the Lord for proclaiming the Sabbath as a day of spiritual rebirth.

R: We stop from our daily routine to usher in the Sabbath and to think

C: of ourselves

R: of our community

C: of the world

R: To ponder and decide what was good about them and what was bad.

C: Have we thought about ourselves, our friends, our families, our neighbors, our country and the world as one - as God is one.

R: Shma! - Hear! The Lord is One.

C: It helps us to come closer to our religion

- C: Shma - We shall listen attentively.
- R: The Shma teaches us that all men are brothers; that we should love and respect our fellow man. It teaches us to deny slavery and love freedom. It tells us that all life, from the highest to the lowest, should have the right to life.
- C: We shall proclaim the Shma all our lives because men still live with hate in their hearts. We shall continue to pronounce the Shma because it keeps us hopeful that the day will come when the ideals behind the unity of God will live in the hearts, the minds and the actions of every human being.
- R: Thus do we joyfully rise to proclaim our call to worship and the watchword of our faith.

CONGREGATION RISES

Recite: Borchu et Adonai Ha-m'vo-rach
Praise ye the Lord to whom all praise is due.

Baruch Adonai Ha-M'vo-rach L'olam Va-ed.
Praised be the Lord to whom all praise is due
for ever and ever.

Shma Yisrael Adonai Elohay-nu Adonai Echad
Hear, O Israel, the Lord our God, the Lord is One.

Baruch Shem K'vod mal-chu-to l'olam Va-ed
Praised be His name whose glorious kingdom is
forever and ever.

Repeat Singing

CONGREGATION SEATED

- C: And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. And thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house and upon thy gates: That ye may remember and do all My commandments and be holy unto your God.
- R: What is the meaning of all this - meditating and singing and praying?
- C: It helps us to come closer to our religion

It helps us to come closer to each other
It helps us to understand ourselves
It helps us to appreciate the Shabbat
It helps us to be one with God.

R: Who shall speak of the greatness of God?

C: We His children shall declare the greatness of God.

R: Who shall tell of his mighty acts?

C: The sky and the sea, the massive rock and the tiniest pebble, the grain of sand and the farthestmost star, the body of man and the inner soul.

R: Everything and everyone - all nature - shall declare God's power, beauty, truth, peace and holiness.

C: The power to heal, the strength to help, the beauty of goodness, the truth to discover, the peace within our hearts and the peace between nations shall lead us to understand the holiness of life and aid us to build the road to eternal peace.

Musical Interlude: "Build the Road of Peace"

Build the road of peace before us
Build it wide and deep and long
Speed the slow and check the eager
Help the weak and curb the strong
None shall push aside another
None shall let another fall
March beside me O my brother
All for one and one for all.

R: In our silent meditation let us reflect upon our actions during the past week, upon the new friends we have acquired here at Camp and our friends who await us back home; upon our love for our parents and their love for us; upon the inspiration of God's wonderful creation and upon the peace which we pray will yet be shared by all mankind.

Let us now place these sheets on our laps, close our eyes and in an atmosphere of silence and solitude commune with God. Let us all concentrate on the deep meaning of life; let us silently express our deepest thoughts and our most secret unselfish desires.

Silent Meditation

ALL SING: May the words of my mouth and the meditation of my heart be acceptable before Thee my rock and my redeemer - AMEN

"If Not Now"

MUSICAL INTERLUDE

Im ein ani lee me lee (2)
Ooch-sh-ani leatsmee ma ani
V'im lo ach-shav eima-tie (3)
eima-tie

ADORATION

CONGREGATION RISES

C: Let us adore the ever living God and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else.

We bow the head in reverence, and worship the King of Kings, the Holy One, praised be He.

Va-a-nachnu ko-r'im U'mish-ta-cha rim U-mo-dim lif-nay
me-lech mal-chay ha-m' la-chim ha-kadosh baruch hu.

BENEDICTION

Closing Hymn: Sim Shalom tova u'vra-ha.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 34

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

BASIC STAGE TERMS

- AT RISE - As the curtain rises. The beginning of the play or scene.
- BACK OR BACKSTAGE - That section of the stage which is not visible to the audience.
- BUSINESS - Any action performed by a character on the stage.
- CROSS - The movement of an actor from one position to another.
- CUE - The last words or action immediately preceding the lines or business of an actor or new element such as change in lighting, introduction of music, sound, etc.
- DOWN OR DOWNSTAGE - The part of the stage nearest the audience.
- EXIT - An actor leaves the stage.
- HAND PROPS - Items carried by the individual players such as books, a pitcher, etc.
- LEFT OR STAGE LEFT - The left part of the stage from the point of view of the actor not the audience.
- OFF OR OFFSTAGE - Off the visible section of the stage.
- ON OR ONSTAGE - On the visible section of the stage.
- PROMPT BOOK - A book containing a complete record of the production - text, stage directions, groupings, movement, lighting, music, etc.
- PROPERTIES OR PROPS - The furniture and all other furnishings of the stage.
- RIGHT OR STAGE RIGHT - The right part of the stage from the point of view of the actor not the audience.
- SET - Scenery for an act or scene. Thus: "The set for Act 1," "The sets for the play."
- UP OR UPSTAGE - The part of the stage furthest away from the audience.

SHORTHAND NOTATIONS

Director's "Shorthand" - Following are some symbols which may be used for the teacher-director's marginal notes in the Prompt Book:

- | | | | |
|-----|--------------|------|--|
| R | Right Stage | D C | Down Center |
| L | Left Stage | . | Indicates the position of the character |
| D | Down Stage | Ent. | Enters |
| U | Up Stage | Ex. | Exits |
| C | Center Stage | x | Crosses (moves from one position to another) |
| U R | Up Right | | |

D R	Down Right	Initial	Initials of characters
U L	Up Right		are used to identify
D L	Down Left		them, as D for Davis,
U C	Up Center		S for Sarah, etc.

Following are several examples of Prompt Book notations:

D ent. ur --- David Enters Up Right
 scdl to R of D - Sarah crosses Down Left to Right of David.

U R	U C	U L
-----	-----	-----

Up Right	Up Center	Up Left
----------	-----------	---------

R	C	L
---	---	---

Right	Center	Left
-------	--------	------

D R	D C	D L
-----	-----	-----

Curtain Line	Down Right	Down Center	Down Left	Curtain Line
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GEOMETRIC SET DIAGRAM

Table	Boulder
-------	---------

Bench	Fence
-------	-------

Chair	Door
-------	------

Tree	Window
------	--------

* * * * *

Fireplace

Stage effects are indicated in the Prompt Book by printing the effect in a box.

Examples:

THUNDER

MUSIC

RUNNING THE PERFORMANCE

1. Actors are asked to come early enough so that they will be ready, in make-up and costume, at least fifteen minutes before the play is scheduled to begin.
2. The stage crew has been thoroughly trained in the shifting of the scenery and all other aspects of backstage operation. Now control is to be turned over to the Stage Manager. He will give directions, he will give the cues for opening the curtain, the entrance of the actors, the light changes, etc.
3. The stage is set up, ready for the first scene, at least fifteen minutes before the performance, if possible. In a school celebration in which the play is only one element of the program, the rest of the program is so planned as to allow an interval of community singing, the telling of a story, a talk by the rabbi, or some other feature which does not need the stage before the play is ready to begin. This feature is to last long enough to allow sufficient time to set up the stage for the first scene.
4. Costumes are checked and ready for distribution before the actors arrive.
5. All props are checked in advance and placed where the actors have been trained to look for them.
6. Actors have a definite place assigned to them where they can wait for their entrances. A stage hand is assigned who will signal them well in advance of the entrance.
7. The backstage is kept clear of everyone except stage hands and actors about to make an entrance.
8. Actors are not permitted to help the stage hands in scene shifting unless they have been specifically assigned to this task and rehearsed in advance.

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CAMP SARATOGA - UAHC
 A Camp for Living Judaism
 July 11-30, 1962

"Shalom - Here is My Hand"
 Jr. Peace Corps
 Form # 36

DAILY REQUISITION FOR SUPPLIES AND EQUIPMENT FOR PEACE CORPS
 WORK PROJECTS

Project _____ Peace Corps _____

Project Consultant _____ Work Foreman _____

Needed for _____
 Date _____

ITEM	NUMBER REQUESTED	NUMBER RECEIVED
Picks		
Hoes		
Post-hole diggers		
Shovels		
Short Handle picks		
Trowels		
Wheel Barrows		
100' tape measures		
12' tape measures		
Levels		
Steel squares		
Mitre boxes		
Saws		
Steel		
15 oz. hammers		
Hatchets		

4 p nails

6 p nails

8 p nails

10 p nails

Cement Mix

OTHER

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here Is My Hand"
Jr. Peace Corps

Form # 38

July 11-30, 1962

PROGRAM THEMES - SUNDAY, JULY 15 - FRIDAY, JULY 27

Sunday, July 15 - "Six Days Shalt Thou Labor".....

Monday, July 16 - "Does the person, group, or nation receiving charity pay for it?"

Tuesday, July 17 - "To Whom Are You Loyal?"

Wednesday, July 18 - "Why the Peace Corps? - What makes a good corpsman?"

Thursday, July 19 - "What do you owe your counselor?"

Friday, July 20 - "Work Projects Outside of Camp - NO DISCUSSION PERIOD."

Sunday, July 22 - Subject to be announced.

Monday, July 23 - "These are my Secret Mitzvot."

Tuesday, July 24 - "The Dawn's early light -- And it was evening, and it was morning -- A New Day."

Wednesday, July 25 - Special Interests in morning -- NO DISCUSSION PERIOD.
Maccabiah is launched in Afternoon.

Thursday, July 26 - Maccabiah -- NO DISCUSSION PERIOD.

Friday, July 27 - Special Interests in Morning -- NO DISCUSSION PERIOD.
Shabbat preparation in afternoon.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 39

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

DISCUSSION THEMES -- Sunday, July 15
"Six Days Shalt Thou Labor..."

Themes and Ideas to be developed in the discussion:

1. Six days shalt thou labor and do all thy work is a sequel to the commandment to rest on the Shabbat.
2. Dignity of Labor
Examples of Greats in Jewish History--
 1. Amos - Shepard
 2. Elisha - Farmer
 3. Hillel - Wood cutter
 4. Rabbi Chanina - Cobbler
 5. Rabbi Isaac - Blacksmith
3. Quote from Ben Gurion - "We don't consider manual work as a curse, or a bitter necessity, not even as a means of making a living. We consider it as a high human function, as the basis of human life, the most dignified thing in the life of the human being, and which ought to be free, creative. Men ought to be proud of it." Ben Gurion to Anglo-American Committee of Inquiry, March 19, 1946.
4. The Hebrew language uses the same word - Avodah - for work, service, and worship.
5. "Only manual work can make you blessed" Deut. 2. 7
6. "Man dies when he stops working."
7. "Only he who labored before the Sabbath can eat on the Sabbath." Talmud: Aboda Zara, 3A.
8. "The best form of prayer is work." Zangwill, The East Africa Offer, 1905.

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
July 15, 1962 Form # 41

KP

FLAGPOLE

July 15 Bob Feldman

16 Chuck Kodimer

17 Carol Goldbaum

18 Pam Kartsman, Drew Lee

19 Marcia Katz, John Jacobs

20 Donna Beckman

21 Sylvia Gates, Ari

22 Geri Mund, Ken Weiss

23 Wendy Savitt,
Joseph Melamed

24 Marsha Bernstein,
Norm Melamed

25 Joan Barbour, Phil Posner Mike Wener, Wendy Savitt
Dave Shookhoff

26 Paula Kirsch, Jeff Jacobs Pam Kartsman, Ken Weiss

27 Betty Bilgray,
Jim Kaufman

28 Ruth Marchick, Mike Wener Marcia Katz, Josef Malamed

29 Dave Bilgray

Geri Mund, Drew Lampel

Ruthie Marchick, Bob Fell

Dave Bilgray, Marsha Berns

Norm Mendel, Paula Kirsh

John Barbour, Phil Posner,
Dave Seidner

John Jacobs, Betty Bilgray

Jeff Jacobs, Marilyn Dobbs

Donna Beckman, Chuck Kodimer

Sylvia Gates, Jim Kaufmann

Ari Schiffrin, Carol Goldbaum

C.I.T.'S

Groups on KP and Flagpole are responsible for general
camp clean up and bench moving.

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
Jr. Peace Corps

Form # 42

July 11-30, 1962

"REVISED" DAILY SCHEDULE - SECOND SESSION
EFFECTIVE SUNDAY, July 15

7:15 a.m.	Rise and Shine/Cabin cleaning
8:10	Flag raising
8:15	BREAKFAST
9:00-10:00	Program Activity
10:05-10:35	Assembly
10:45-12:15	Peace Corps Project
12:15 p.m.	Clean up before lunch
12:30-1:15	LUNCH
1:15-2:15	Rest Period
2:15-3:15	Swim
3:30-4:30	Special Interests
4:35-5:30	Athletics
5:30-6:15	Clean up before dinner
6:20	Flag lowering
6:30-7:30	DINNER
7:30-8:00	Free time with counselors, Specialists and Canteen.
8:00-9:00	Evening Program
9:00-9:30	Cabin Time
9:45	LIGHTS OUT

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
July 15, 1962 Form # 44

DAILY SCHEDULE FOR CIT'S

7:15 A.M.	Rise and Shine (O ^D 's clean CIT cabin CIT's go to cabin Unit)	✓
8:10	Flag raising at flagpole	
8:15	BREAKFAST	
9:00	Program Activity	
10:00	Assembly Period	
10:30	Counseling Class (All CIT's - CIT Lounge)	
11:15	Peace Corps Work Project	
12:15 P.M.	Clean up for lunch	
12:30	Lunch	
1:15	Rest Period	
2:15	Sociology 101 - Rabbi Kolatch (CIT Lounge) Literature 101 - Rabbi Kramer (Peace Corps Lounge)	
3:30	Special Interests and CIT Committees	
4:35	Athletics and/or Swim and/or Free Time for CIT's of this Unit	
5:30	Clean up for Dinner	
6:20	Flag lowering	
6:30	Dinner	
7:30	FREE TIME, Canteen	
8:00	Camp-Evening Program (CIT's with Cabin Units)	
9:00	Cabin Time (CIT's with Cabin Units)	
9:30	CIT Evening Activity Sun. and Wed. Dance with Batya (Tennis Courts) Mon. and Thurs. Song with Avshalom, (CIT Lounge) Tues. and Sat. Planned by CIT Social Committee Fri. Oneg Shabbat with Staff (Staff Lounge)	
10:30	Quiet Hours Begin	
11:00	Lights Out	

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 45

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

DISCUSSION THEME - Monday, July 16, 1962

"Does the person, group, or nation receiving charity pay for it?"

1. Maimonides' eight degrees of Tzedakah.

There are eight degrees in the duty of Tzedakah.

1. "The first and lowest is: to give, but unwillingly or with regret."
 2. "The second is: to give cheerfully, but not enough to relieve the distress of the sufferer."
 3. "The third is: to give cheerfully, and to give enough, but not to give until asked."
 4. "The fourth is: to give cheerfully, to give enough, and even to give without being asked, but to put it into the poor man's hand, so as to make him ashamed."
 5. "The fifth is: to give in such a way that the poor person will receive the gift and will know who gives it, but the giver will not know who the poor person is."
 6. "The sixth is: that you know who gets your gift, but he does not know that you have given it."
 7. "The seventh is: for neither the giver nor the receiver to know each other."
 8. "The eighth and greatest of all is: to prevent poverty, and so abolish charity altogether."
2. "It is better not to give alms than to give it in public with embarrassment for the recipient." Yannai Rabba, Talmud: Hagiga, 5A
 3. "Watch not the poor while he eats in your home." Eliezer B. Isaac, Orhot, Hayyim - c1050.
 4. "Happy is he who considers the poor." We must be considerate of the sensibilities of the poor. Jonah. Lev. R, 34.1 on Ps 41.2

5. "To boast of the help you gave a brother in need is to cancel the good of the deed." Samuel HaNagid, Ben Mishle, 110 #8.
6. "Charity must be given in secret." Talmud: Sabbath 104A. See Baba Bathra, 9B, Matt, 6.1
7. "Who gives the poor money is blessed six-fold; who gives him morale is blessed seven-fold." Isaac Nappaha. Talmud: Baba Bathra, 9B, Ref, to Isa 58.8ff
8. "There are eight rungs in charity. The highest is when you help a man to help himself." Maimonides, Yad: Matnot Aniyim, 1180, 10.7
9. "Nobody is ever impoverished through the giving of charity." Maimonides, Yad: Matnot Aniyim, 1180 10.2

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962
Form # 46

M
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TO : All Staff

DATE: July 15, 1962

FROM : Merv Lemmerman

SUBJECT: Previews of coming attractions.

FOR CAMPERS:

Monday, July 16 -- First meeting of Camp Knesset during rest hour. Pam Kartsman will serve as advisor to the Knesset.

Wednesday, July 18 -- Program guest speaker Dr. James Thornton, professor of higher education and assistant to the president of San Jose State College and director of Peace Corps Phillipines #7 training program at San Jose State College, will be our guest speaker for the evening program at 8:p.m. at a special Peace Corps campfire program.

Thursday, July 19 -- Evening program, 8:p.m., first campers' talent show.

(For Wednesday and Thursday programs, let's prime the campers giving them highlights to look forward to. Also, for the talent show, the kids can start thinking about what they would like to do.)

SPECIAL NOTE FOR COUNSELORS: A port-folio on the United States Peace Corps is available in the program office for those interested.

Thursday night talent show 8 p.m.

Program co-ordinators -- John Jacobs and Jim Kaufman
Counselors should have their campers who would like to participate in the talent show see either John or Jim, and indicate their interest, and the type of number they would like to do.

S A R A T O G A D A Y

Sing, sing the whole day long
Sing the Saratoga song
This is Saratoga day
Sing, sing till early dawn
A great new chorus will be born
On this Saratoga holiday.

Saratoga, Saratoga
Sound that magic melody
Everybody listen
You can feel it in the air
Celebrating congregating
From the mountain to the sea
Everybody's singing
Saratoga everywhere.

Saratoga, Saratoga, Saratoga
What a joyous camp, hurray!
Bells are ringing
We're all singing
Saratoga this is Saratoga Day.

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962
Form #50

DISCUSSION THEME, Tuesday, July 17

July 17 - "To Whom Are You Loyal"

Suggestions for themes to be developed:

1. Loyalty to whom?

- | | | |
|------------|--------------|----------|
| A. Self | E. Community | I. World |
| B. Family | F. Ideals | |
| C. Friends | G. Standards | |
| D. Group | H. Nation | |

2. Theme of first discussion fits in here beautifully, in terms of loyalty to oneself first, and then one moves from there. "If I am not for myself, who will be for me? If I am for myself alone, what am I? And if not now, when?"
3. Loyalty to ideals and standards. "People don't mind if you betray humanity, but if you betray your club, you are considered a renegade." Koestler, Age of Longing, 1951, page 133.
4. "Who can protest and does not, is an accomplice in the act." Talmud: Sabbath 54B.
5. Relate the discussion of this morning to the film "Grant Us Peace," which we saw at the evening program last night -- the professor -- loyalty to himself? To his ideals? To his family? To his profession? To his country? To the U.N. -- The world community?
6. We could present a situation involving Jr. High School age kids in which a student or a group of students have been involved in cheating in a school test or in breaking a school rule. In this situation, the other kids are aware of the infraction of the rule or the cheating. The question to be discussed then is "WHAT WOULD YOU DO?"

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962
Form # 51

M
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TO : All Staff

DATE: July 17, 1962

FROM : Merv Lemmerman

SUBJECTS: 1. Detailed schedule for picnic day -
Wednesday, July 18.
2. Evening Programs

DETAILED SCHEDULE FOR PICNIC DAY - Wednesday, July 18.

Morning schedule for entire camp through 12:15 p.m. - same as the regular daily schedule.

12:15	Clean up before lunch
12:30-3:15	Picnic time -- picnics and hikes and/or other programming related to this three-hour period to be planned by cabin living units.
3:15-4:30	Special interest
4:30-5:30	Swim and/or athletics

Schedule from 5:30 p.m. through 9:45 p.m. - lights out - same as regular daily schedule.

EVENING PROGRAMS

Tuesday, July 17 -- Scavenger hunt and treasure hunt. Total camp meets at 8 p.m. at tennis court.

Wednesday, July 18 -- Guest speaker -- Dr. Thornton -- on Peace Corps, together with campfire at CAFTY circle at 8 p.m.

Thursday, July 19 -- Talent show -- program co-ordinators are Jim Kaufman and Ruth Marchick. Counselors should have their crampers who would like to participate in the talent show see either Jim or Ruth and indicate their interest, and the type of number they would like to do.

Friday, July 20 -- Shabbat evening service and Oneg Shabbat.

Saturday, July 21 -- Social -- to be planned and co-ordinated by Camp Kneset social committee -- Pam Kartsman staff advisor.

SINCE THE THEME OF TOMORROW MORNING'S DISCUSSION GROUPS AND THE THEME OF THE EVENING PROGRAM IS THE PEACE CORPS, COUNSELORS WILL RECEIVE THE DISCUSSION GUIDES WHICH INCLUDE THE IMPORTANT BASIC FACTUAL MATERIAL ON THE UNITED STATES PEACE CORPS. THIS MATERIAL WILL PUT YOU IN A BETTER POSITION TO ANSWER CAMPERS' QUESTIONS, FOR BULL SESSIONS, ETC.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 53

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

DISCUSSION THEME -- Wednesday, July 18

"Why the Peace Corps? What makes a good corpsman?"

Suggestions for discussion:

1. Purpose of the Peace Corps.

The essential idea is the placement of Americans in actual operational work in newly developing areas of the world. Peace Corps volunteers will go to teach, or to build, or to work in the communities to which they are sent. They will serve in local institutions, living with the people they are helping. Most Peace Corps volunteers will probably be young college graduates, but there is no rigid age limit. Younger or older workers with skills needed abroad but without college degrees will carry out some important projects. The length of service will normally be from two to three years.

2. How a volunteer is selected.

There is a selection board for each program. It is normally composed of representatives from the Peace Corps, the training institutions and the embassy of the host nation.

The selection process continues throughout the training period. Prior to the last week of training a resume is prepared on each candidate. It includes information from the questionnaire, the letters of reference, the Peace Corps Entrance Test, a full field investigation by the Civil Service Commission, ratings by supervisors in the training program and medical records.

On the basis of this entire record the selection board recommends to the Peace Corps those candidates it believes should be assigned to the specific project overseas. Some of those not selected may be invited for a later project more appropriate to their skills. It should be noted that volunteers are judged qualified or unqualified only with respect to the needs of a specific project.

The final selection of a Peace Corps Volunteer is based, not on a few judgments made after brief observation, but on an extended series of evaluations of the individual that encompass his adolescent and adult life.

3. What are the qualifications for selection?

Every candidate must be competent to do the Peace Corps job for which he is being considered.

He must dedicate himself to the service of others and he must have the conviction, perseverance and stamina to perform that service in the face of hardship and frustration.

He must be intelligent enough to meet the challenges of service abroad, healthy enough to adapt to new surroundings, and personable enough to establish good relationships with his fellow workers overseas.

The basic considerations, then are character, skill, common sense, health and an ability to meet new situations with both enthusiasm and tact.

4. What does Peace Corps training consist of?

In every project thus far, training has been divided into two phases -- one in the United States, the other in the host country.

The first phase is usually conducted at a college or university and lasts approximately three months. Its curriculum covers the culture, people and policies of the host country; United States history, institutions and values; international relations; such language training as is appropriate; physical conditioning; health instruction, and refresher courses in the skills required for the project.

Additionally, the U.S. training may include attendance for a month at the Peace Corps Training Center in Puerto Rico.

At the conclusion of this training, the Volunteers selected usually receive brief home leave. They reassemble at a gateway city and travel to the host country.

There, the second phase of training -- conducted by host-country teachers -- begins almost immediately and lasts anywhere from two weeks to three months. Its purpose is to give Volunteers a solid on-the-spot introduction to the traditions and culture of the people with whom they will work. Longer host-country training programs occur when acquisition of a new language skill -- such as Swahili for the Tanganyika -- is essential to the project's success.

5. What is the term of service for a Volunteer?

The normal tour of duty is about two years, including training. Some projects may require longer service, but in all cases Volunteers will be informed in advance of the length of the tour of duty in the project for which they are being considered.

6. What will Volunteers be paid while abroad?

Nothing. The Volunteers receive allowances to pay for food, clothing, housing, and incidental expenses and they will receive a termination payment at the rate of \$75. a month for each month of satisfactory service, including training.

The food allowance will provide a nutritious diet. Clothing will be furnished appropriate to the job and climate. Provision will be made for replacement of clothing

either by a second-year clothing allowance or by including an amount for this purpose in the Volunteer's living allowance. Housing will be simple and unostentatious. Necessary furnishings will be provided.

The living allowance will include an amount adequate to cover miscellaneous expenses for postage, cigarettes, books, magazines, newspapers, recreation, toiletries and other personal items.

With the approval of the Peace Corps, Volunteers may allot any portion of their accruing termination payment for continuing obligations, such as the support of a parent, insurance payments, loan payments, educational costs for members of their families or other similar obligations.

7. What about vacations?

While abroad, Volunteers will accumulate leave at the rate of $2\frac{1}{2}$ calendar days for each month of satisfactory service. In addition to other allowances, Volunteers will receive a special allowance of \$5.00 a day while on leave.

Travel during leave must be approved by the Peace Corps Representative who is in charge of Peace Corps operations in the host country.

8. Remarks by President John F. Kennedy at a reception in the White House for the first group of Volunteers to go overseas:

"If you impress the peoples of these countries with your commitment to freedom, to your pride in your country and its best traditions and what it stands for, the influence may be far-reaching and will go far beyond the immediate day-to-day tasks that you may do in the months that are ahead.

....the great impression of what kind of country we have and what kind of people we are will depend on their judgment of you."

7) Voluntary group and water spread settings there beneath the trees.

8) Girls of yesterday's school a director by taking leaves.

9) Drivers take cars; samples others.

We've been working on projects here.
please keep any the treasure's not there.
WOLK: to one is to go to the new hotel; one-fire
also being developed by one of our peace corps groups.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Tuesday, July 17, 1962

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962
Form # 54

TREASURE HUNT CLUES

- 1) Paratroopers use them and so do Saratoga musicians.

- 2) Try the outdoor eating spot which can get very, very hot.

- 3) Symbol of the free and the brave standing above the star of David.

- 4) Exercise by standing still; it's on flat ground, not on the hill. ✓

- 5) Fire, fire burning bright where we hear stories in the night.

- 6) Bat the ball high into air will scatter dust everywhere.

- 7) Velvet grass and water spread meetings there beneath the trees.

- 8) CIT's of yesteryear honored a direttore by raking leaves.

- 9) Drivers take care; couples beware.

We've been working on projects here
please keep away the treasure's not there.
NOTE: No one is to go to the new Solel camp-fire
site being developed by one of our peace corps groups.

P E A C E C O R P S P R E S S

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VOLUME I, NUMBER 1 #54 CAMP SARATOGA

JULY 19, 1962

CONGRATULATIONS FROM RABBI MAX

Young men and women of our great nation have surprised and stunned the world through the magnificent contribution they are making to the underdeveloped nations of the world through the Peace Corps. The idea of helping others to help themselves is a splendid example of American and Jewish tradition. We here at Camp Saratoga, by means of our Peace Corps projects are demonstrating to ourselves that we are capable of helping others throughout life, and we are acquiring knowledge about ourselves and the skills which will enable us to be builders of a new world.

The thanks and congratulations of the entire staff go to you for your enthusiasm, your willingness and your cooperation. May you always be successful in every task that you undertake.

Max Hansen

J R. P E A C E C O R P S I N "F U L L S W I N G"

By Frank Cherry

Peace Corps work projects are under way with boys as well as girls doing the labor. One project is the building of a tall fence around the swimming pool. The girls have sawed wood, swept, and have taken nails out of the old fence. While the girls have been doing this the boys have been digging the holes for the new fence.

Up at Solel a lot of things have started happening. The campers have started an all-purpose fire pit. The pit will be surrounded by gravel and shrubs. An amphi-theater is also being built at this site. Others in this group have been clearing out a place for a picnic area. At the entrance to the picnic area will be a tree-lined pth.

Down at the athletic field a group is also constructing a fence. Half of this fence will be landscaped with rose bushes. The campers on the athletic field project are also going to plant shrubs around the athletic field. According to the foreman of the project, the group would appreciate the campers not kicking dirt in the holes.

Behind tent city another work project is going on. In this project the workers are clearing out shrubs and bushes for a meeting place for the boys. This group is also making wooden seats for the area.

The final work projects are the building of rock borders around camp and the landscaping of the grove in the ping pong area. The paths are also being formed leading to the grove behind the bima.

S A R A T O G A N S E X P R E S S O P I N I O N S

By Barbara Levy & Judy Meltzer

With the forming of the Camp Knesset, counselors and campers express their opinions of the council's position in camp.

Norm Auerback, CIT

It should be purely to advise. It should be a way for campers to let the staff know their feelings.

Jerry Fenning, Camper

I think it should be a council for voicing the opinion of the campers, including criticism and improvement to better the camp. It should have a voice in planning program details.

Sylvia Gates, counselor

It should present all constructive ideas to the program director. When thinking about its activities the council should take in consideration the whole camp. It should learn that not everything it wants is going to take place.

Lisa Epstein, camper

The Knesset should decide on the evening programs.

Sue Shelasky, camper

The council should plan evening programs and hikes.

Also, if we haven't a constitution, the representatives and staff should form one.

Diana Auerback, camper

I think it should help plan activities and discuss camper's problems.

Jody Arburger, camper

It should be the representative body of the camp. It should also be partially responsible for the social activities of the camp.

Ted Aiken, camper & Knesset Vice President

The Knesset should have the responsibility of representing the campers to the staff. By this I mean, that the suggestions to the staff who will in turn accept or veto campers' requests. Also, the Knesset will help to plan the social functions of the camp and to help the staff whenever possible. The Knesset will not be able to function without the help of you, the campers, so support the Knesset by telling your needs to the officers and representing.

V A R I E T Y K E Y T O E V E N I N G P R O G R A M S

By Judy Hoffman

Solemn services, jovial dancing, and lively campfires have been enjoyed by Camp Saratoga in the past week of evening programs.

Friday night campers witnessed what many termed one of the most beautiful services ever conducted at camp. Steve Kossman and Rabbi Art presented a socio-drama showing each person's responsibility to all human beings. The service was followed by Israeli dancing with Batya.

Social dancing was the main attraction of Saturday night's program as the entire camp gathered for an evening of fun. "The Grass" was the unusual dance introduced by Jeff Jacobs, master of ceremonies for the event. Havdallah, the traditional service ending the Sabbath, was part of the friendship circle. Prayers over wine, spices, and the multi-wicked candle were recited.

John Jacobs and Rich Silverman brought smiles and laughter to the campfire Sunday night when John donned a scarf to portray Liza in the song-skit "There's a Hole in My Bucket." Rabbi Bill related his experiences in Israel ten years ago.

"Grant Us Peace" was the film presented Monday evening in CAFTY Circle. Motivated by a desire for peace, the star leaves his family to help in the education and development of a backward country. He finds this United Nations project to be the way he can best contribute to world-wide peace.

By K I T C H E N S T A F F H A S D I F F I C U L T
Rick Weiss &
Mori Genser J O B

It is early in the morning and the boys are in the kitchen helping Barbara prepare the food for the morning meal. Then it happens! Here comes the stampede of campers from the flagpole. Hurry! Hurry! Get the carts filled and start hopping around the dining hall like a chicken with its head cut off!

Our boys on the staff have quite a job. Do you know that we have 240 campers, counselors, and CITs in camp and the four boys have to wait on them all. They take a lot of talk from the kids and it is not easy to keep from getting really mad.

It's a hard job the boys have and the campers get annoyed because they don't realize how much work the boys have to do. They have many difficulties catering to the individual needs of each camper.

The boys have a hard time remembering which plate of food goes to which table even though they have their own sections.

So, Steve, Fran, Dave, and Dave - our hats are off to you for your fine work serving food.

Other members of the kitchen staff responsible for feed-

ing a camp of more than 240 people are John, Dolph, Glennie, Ethel, and, of course, Barbara.

* * * * *

CAMP CANTEEN

OPEN

Every day - except Shabbot

During Swim Period

and

7:30 to 8:00 P.M.

* * * * *

By BATYA, MENACHIM
Jerry Fenning

LIKE AMERICA

Camp Saratoga has many interesting personalities. Two of them are Batya and Menachim Dagan, dance and projects specialists. This couple recently arrived from Israel and related their impressions to this reporter.

Batya and her husband, Menachim, came to the United States a few months ago so that Menachim could study business administration. On their boat trip to America, they were surprised at the roughness of the Atlantic Ocean and became ill for a few days.

One of the most beautiful sights they saw was the New York Harbor. To them everything was so huge and magnificent, especially the distance from one place to another. The noise and the excitement of the people really startled them. Most everyone seemed to be rushed to some place or another:

Batya and Menachim both liked America from the start, although they felt a little home-sick at first. This homesickness was cured by the welcome everybody gave them.

After a week's stay in New York they went to Los Angeles by jet. "The view was really magnificent," stated Menachim.

Batya and Menachim came to Saratoga after a three week visit in Los Angeles. Rabbi Max introduced them to the camp and made them feel at home, according to Batya. They stated that they are especially grateful to Rabbi Max for this.

The couple enjoyed the first session immensely. Everyone tried to make them feel at home and they hope this session will be as successful as the last one.

They stated that there is nothing to complain about. "Everything has been wonderful and exciting," exclaimed the dance instructor.

Their stay in America, short as it is, looks to be a memorable experience which they will remember all their lives.

YOSEF TELLS OF ISRAELI RELIGION

By Ted Aiken, (From an interview with Yosef Melamed,
Camp Counselor)

Religion and state have close bonds in Iseael. The public schools, which are owned and operated by the state, teach Judaism and Jewish practices. These schools are open to all Jewish children. Those who do not attend these schools attend Jewish parochial schools, which are also often run by the government. Arabs attend their own schools, which are state operated, and where they learn Hebrew, Arabic, History, the Koran, and other subjects. There are also five Christian mission operated schools in Israel.

There are several religious political parties in Israel, which exert much influence. All the parties are Orthodox, and therefore there is a great deal of pressure to allow only Orthodoxy. In spite of this, only about 25% of the total Jewish population is Orthodox. The balance is not affiliated with any Jewish religious group. The Orthodox do not permit any Jewish movement to gain many followers, and this results in a situation in which people belong to the Orthodox movement, or to none at all. This problem is gradually being solved, as there are three or four American Reform Rabbis who serve congregations with a total of about 100 families.

Orthodoxy is practiced in many forms. The Yemenites have their own synagogues and practices, as do also the Chasidim. The Sephardim, who are most numerous, have their own practices, but they are also part of the movement of Orthodox Jewry.

Yosef concluded the interview by stating that although there are many different religious practices in Judaism in Israel, all groups work together for a better Israel.

GIRDLING THE GLOBE

By Steve Steinhardt

A revolt is eminent in Peru over the fact that a recent presidential election appears to have been rigged. The army is standing firmly behind the anti-communists.

In Algeria the government is still very shaky since the O.A.S. and Moslems are still fighting.

In Viet-Nam several Americans have been captured after

their helicopter was shot down over Viet-Nam Territory.

J.F.K. is at the "Summer White House" visiting his father whose condition is improving.

Winston Churchill has been allowed to sit on a chair for the first time since his injury July 6.

Dr. Grief still can't sing PICCOLINI, but watch for further information.

Sporting World -- Yanks share top spot with Dodgers. Cleveland is one game out of first, L. A. trails by 2. Return of Mantle's hitting sparks New York to first place. Giants fall apart 2 back, Pittsburgh $4\frac{1}{2}$ behind. Drysdale, Koufax, Wills keep L. A. on top.

KNESSET ELECTS OFFICERS

By Deena Goldwater

Garry Robbins of Long Beach was elected president of the camp Knesset, Monday, July 16. The camp council elected Ted Aiken of Portland to assist Barry as vice-president. Vicki Shifrin of Portland will serve as recording secretary with Deena Goldwater of Reno assuming the duties of corresponding secretary. Newly elected sergeant-at-arms is Jody Harburger of Fresno. Pam Kartsman will be staff advisor.

Committees including worship, social, and dance were formed with Knesset members leading them. All campers are invited to join the groups. First job of the social committee is the planning of Saturday evening's program.

The group was described by officers as the campers' governing body that will work to fulfill its job by representing the entire camp community.

DO WE REALLY PLEDGE ALLEGIANCE?

By Jan Harrison

"I pledge allegiance to the flag of the United States of America...." begins the meaningful oath of each camper around the flatpole every day. At this time, each camper is pledging himself in allegiance to his country, but how many campers realize this fact?

There is actually much meaning in the "Pledge of allegiance" that is not recognized by most campers, many of whom say the pledge each day in school. The pledge has become daily routine, something which is memorized and recited in the same tone as a casual hello.

Perhaps if the pledge were to be broken down, its real

meaning could be understood.

I PLEDGE ALLEGIANCE TO THE FLAG OF THE UNITED STATES OF AMERICA, AND TO THE REPUBLIC FOR WHICH IT STANDS..."

I pledge myself to the flag, a symbol of unity, as a citizen of the United States of America.

...ONE NATION UNDER GOD, INDIVISABLE.....

In the United States we are not groups of people, but, instead, one nation under the jurisdiction of God.

...WITH LIBERTY AND JUSTICE FOR ALL.

With equal rights for all people no matter whether their skin is black, yellow, or white; whether their religion is Judaism, or Christianity; and whether or not they have come from Germany, Italy, or are natives of the United States.

Although we understand the "Pledge of allegiance," we must ask ourselves: Do we really pledge allegiance to the United States? Do we just utter the words or do we weigh each sentence as it passes through our lips?

If we would work to realize the principles expressed by the "Pledge of allegiance" our United States would be a much better place in which to live. May our experience at Camp Saratoga be the beginning of this realization.

X X

P R E V I E W

Of Coming Attractions

Talent Show Tonight
Oneg Shabbatt Friday Night
Big Social Saturday Night
Drama Presentation Sunday Night

Rumors are Flying

WHAT'S HAPPENING NEXT TUESDAY AND THURSDAY?

X X

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
July 17, 1962 Form # 55

CAMP PICTURE ORDER BLANK

Counselor _____

Unit _____

The picture for this session is posted on the bulletin board in the pingpong grove. It is \$1.00 and must be ordered and turned into the office first thing in the morning before flag raising. The picture can be paid for with script or in cash. Please print clearly!

Thank You

NAME	PICTURE	PAID BY: SCRIPT	CASH
1. _____			
2. _____			
3. _____			
4. _____			
5. _____			
6. _____			
7. _____			
8. _____			
9. _____			
10. _____			
11. _____			
12. _____			

I have read the article entitled _____ in which
my name was used, and I hereby approve that use, and will
allow my name in print.

Signed _____

COMMENTS:

I have read the article entitled _____ in which
my name was used, and I hereby approve that use, and will
allow my name in print.

Signed _____

COMMENTS:

Gosh, this is
interesting.

C O M E A N D H E A R

Dr. James Thornton

Director of Peace Corps Training for Phillipines

Wednesday night, July 18

8:00 P.M.

Cafty Circle

Campfire

MEMORANDUM

FROM : Rabbi Max 6/27/62
59
TO : All Staff
RE : LINENS AND LAUNDRY

Please note that THURSDAY is "Change of Linen Day."

Clean linens will be issued only on an exchange basis. The unit leaders will appoint two people to collect dirty linens and towels to be brought to the Linen Room between 9:30 a.m. and 10:00 a.m. each Thursday.

The linen will be counted, and the same amount of linen turned in will be issued.

KITCHEN STAFF will bring their dirty linen for exchange to the Linen Room each Thursday between 10:00 a.m. and 10:30 a.m.

MH/mf

C A M P S A R A T O G A

Administration Office: 209 Post St., Suite 1214
San Francisco 8, Calif. - YU 2-9886
Camp Address: Box 66, Saratoga, Calif.
Big Basin Road, State Hwy. 9 - 867-3469

June 18, 1962
#60

Dear Parents,

The Second Session of Camp Saratoga will end on Monday, July 30, 1962. The children had a most enjoyable and informative program based on the theme, "Shalom - Here is My Hand."

Throughout the course of the session, the youngsters comprised four Junior Peace Corps groups, and worked on physical projects designed to make them aware of their abilities, to teach them new skills and to impress upon them the lesson of the satisfaction of a job well done. Frankly, we have been overwhelmed by the results.

Your children had an opportunity to learn from some outstanding personalities and to participate in discussions with people such as Rabbi William M. Kramer of Temple Israel of Hollywood, Rabbi Arthur J. Kolatch of Temple Beth El of Bakersfield, Mervin N. Lemmerman, Director of Education and Activities, Temple Israel of Long Beach, and Sydney J. Greenberg of the Bureau of Jewish Education, Los Angeles, and many other stimulating and creative people.

According to our records, your child will return on Monday, July 30, to:

VIA: _____

LETTER TO PARENTS
60 Page 2

July 19, 1962

The buses going to Los Angeles will leave Camp at 9:00 A.M. on July 30, and should arrive in Los Angeles at 4:30 P.M. PLEASE NOTE THAT THE BUSES WILL RETURN THE CHILDREN TO THE PARKING LOT OF TEMPLE ISRAEL OF HOLLYWOOD, 7300 HOLLYWOOD BOULEVARD, HOLLYWOOD.

Children returning by bus to San Francisco will leave camp at 9:00 A.M., on July 30, and should arrive at Peninsula Temple Beth El, 1700 Alameda de las Pulgas, San Mateo, at 9:45 A.M. and at Temple Emanu El, Arguello Boulevard at Lake Street, San Francisco, at 10:30 A.M.

Please be prompt in meeting your children.

In the event you find that our transportation plans for your children are in error, please telephone us immediately here at Camp, so that we may make the proper arrangements. Our telephone number is 867-3469.

We have very much enjoyed having your child with us, and hope to see him again.

Sincerely,

Rabbi Max Hausen,
Director
CAMP SARATOGA

MH/jk

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 62

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

PROGRAM SCHEDULE FOR FRIDAY, JULY 20, & SATURDAY, JULY 21.

FRIDAY, JULY 20

7:15 a.m.	Rise and Shine	
8:10	Flag raising	
8:15	BREAKFAST	
9:00-10:00	Special interests	
10:10-10:40	Assembly	
10:45-12:15	Peace Corps Projects	
12:15 p.m.	Clean up before lunch	
12:30-1:15	LUNCH	
1:15-2:15	Rest period	
2:15-3:15	Swim - Entire camp	
3:30-4:30	Athletics, free choice - Entire Camp	
4:30-6:15	Camp, cabin, and personal clean up for Shabbat.	
6:20	Flag lowering	
6:30	SHABBAT DINNER	
7:30-8:00	Free time and preparation for Shabbat Evening Service.	
8:00	Shabbat Evening Service	
8:45	Oneg Shabbat	*****
9:30-10:00	Cabin Time	*COUNSELORS PLEASE NOTE:
10:15	Lights out	*1. Details on outside work projects soon.

SATURDAY, JULY 21

8:15 a.m.	Rise and Shine	*up: Thurs., July 19, Tal-
8:55	Flag raising	*ent Show.
9:00	BREAKFAST	* Fri., July 20, Shabbat
9:45	Cabin clean up	*Evening Service and Oneg
10:45	Shabbat morning Service	*Shabbat.
11:45	Free time	*Sat., July 21, Big
1:00	LUNCH	*Social.
2:00	Rest Period	* Sun., July 22, Drama
3:00	Oneg Shabbat Activities, to be	*Group presents..."If Not
	organized by living units.	***** Even Higher."
5:45	Preparation for dinner	
6:20	Flag lowering	
6:30	DINNER	
7:30	Free Time and/or final preparation of evening program.	
8:00	Evening Program - Big Social	
9:00	Havdalah Service	
9:15-9:45	Cabin Time	
10:00	Lights out	

CAMP SARATOGA - UAHC
A Camp for Living Judaism

Form # 63
7/20/62

COUNSELOR-IN-TRAINING PROGRAM - 1962
EVALUATION OF PROGRAM BY CITs

Date: _____ Sex: _____

Having completed the major portion of your "Counselor-in-Training" Program at Camp Saratoga, you are in a position to assist the faculty and Camp administration in appraisal of its present effectiveness, with a view toward strengthening and improving it for the CITs who follow you. Your observations and recommendations are very important. Please be specific. The questions below are designed to stimulate your thinking. Please do not hesitate to discuss additional aspects of each category.

1. A. CIT CLASSES (Sociology 101 or Literature 101 - please underline class you attended)

(What new knowledges, understandings and appreciations have you acquired as a result of these 30 sessions? Are these classes helpful to a counselor in a camp such as ours? What other content courses do you feel would be helpful to a Saratoga counselor?)

(continued)

COUNSELOR-IN-TRAINING PROGRAM
Evaluation of Program by CITs
Date _____ Sex _____

Form # 63
7/20/62
Page 2

B. EDUCATION 101-CAMP COUNSELING

(Has this course given you a better acquaintance with camping? With Jewish camping? What insights, if any, have you gained about the objectives of camping? About the characteristics of a good counselor? About the characteristics of camping at various stages of development? About the program, etc?) ✓

(continued)

COUNSELOR-IN-TRAINING PROGRAM
Evaluation of Program by CITs
Date _____ Sex _____

Form # 63
7/20/62
Page 3

2. CIT GUIDANCE - Individual Conferences with CIT
Director and Staff;
(Cabin "Good and Welfare Sessions") ✓

(How beneficial were these in relation to your own growth and development - as a person? As a counselor? Was there sufficient opportunity for this more "intimate" type of guidance?)

3. "COUNSELOR" EXPERIENCE (Cabin Unit Assignments)

(Discuss in relation to both sessions)
(What specific opportunities did you have to assume leadership responsibilities in your cabin? What was the outcome of such responsibility? As you see it? As you think your counselor saw it? As your campers saw it?)

(continued)

(Please use reverse side for additional comments)

COUNSELOR-IN-TRAINING PROGRAM
Evaluation of Program by CITs
Date _____ Sex _____

Form # 63
7/20/62
Page 4

4. "COUNSELOR EXPERIENCE"(Special Interest Assignments)

(Did you acquire any new skills? What techniques for teaching any of the arts have you developed? What have you learned about integrating the arts and the program "theme"?)

5. CAMP PROGRAM THEMES AND ACTIVITIES - (Discuss in relation to both sessions)

(Which program activities, in your opinion, best fulfilled the objectives of the program theme? Why? What steps, if any, were taken by the staff, including yourself, to encourage camper participation in the program activity? Is camper involvement important? Why?)

(continued)

(Please use reverse side for additional comments)

COUNSELOR-IN-TRAINING PROGRAM/1962
Evaluation of Program by CITs
Date _____ Sex _____

Form # 63
7/20/62
Page 5

6. RELATIONSHIPS IN CIT CABIN

(Was the group united in all efforts? Was there a warm, wholesome relationship between the members of the group? Between the cabin advisor and the group?)

7. CIT ACTIVITIES - Evening Program, Trips, Special Events
(Did these events fulfill any specific objectives for you? Please specify)

8. CIT PROJECT (Lounge)

(How do you feel about "working with your hands" in Camp? What was your degree of participation? What values, if any, did you feel the project provided for CITs?) ✓

(Please use reverse side for additional comments)

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 64

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

JR. PEACE CORPS SONG SHEET

1. Theme song "Here is My Hand, My Friend"
Words by Rabbi Bill Kramer & Avshalom Cohen

Here is my hand, my friend and with it I say "Shalom"
Here is my hand, my friend; let peace be in every home.

With God as our Father brothers all are we;
Hand in hand with each other, we'll live in harmony.

In Saratoga camp let this be our sacred prayer
Let's raise the friendship lamp to shine on men everywhere.

We'll work together and build together for all mankind one home;
Here is my hand, my friend and with it I say "Shalom."

2. "Lo Yissa Goy"

Lo Yissa goy el goy cherev, lo yilmedu od mil-cha-ma
And nation shall not life up sword, and man no longer shall
learn war.

3. Na'asch V'nishma
Words adapted by R. B. Silverman
Music by L. V. Beethoven (9th Symph)

Na'aseh V'nishma
We shall do and we shall hear.
Repeat

Build the road of peace before us,
Build it wide and deep and long;
Speed the slow, remind the eager,
Help the weak and guide the strong.
(Repeat first two lines each verse.)

None shall push aside another, none shall let another fall,
Work beside me, O my brother, all for one and one for all!

4. "One Man's Hands."

One man's hands can't move the plow ahead
Two men's hands can't move the plow ahead
But if two and two and fifty make a million
We'll see the day come round. (2)

One man's voice can't shout to make them hear
Two men's voices can't shout to make them hear;
But if two and two and fifty make a million
We'll see the day come round. (2)

One man's feet can't walk across the land
One man's eyes can't see the way ahead;
One man's strength can't break the color bar
One man's strength can't ban the atom bomb.

5. "Strangest Dream"

Last night I had the strangest dream I've ever dreamed before;
I dreamed the world had all agreed to put an end to war.

I dreamed I saw a mighty room; and the room was filled with men
And the paper they were signing said they'd never fight again.

And when the paper was all signed and a million copies made,
They all joined hands and bowed their heads, and grateful
prayers they prayed.

And the people in the streets below were dancing round and round;
While swords and guns and uniforms lay scattered on the ground.

6. "United Nations"

United Nations make a chain
Every link is Freedom's name
Keep your hand on that plow
Hold on.

Chorus:
Hold on (2)
Keep your hand on that plow
Hold on.

Many men have fought and died
So we could be here side by side.

God gave Noah the rainbow sign
No more water by fire next time.

Men who live in every land
Must join together hand in hand.

Peace on earth the prophets said
Hearken and we'll move ahead.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 65

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

"REVISED" DAILY SCHEDULE SECOND SESSION, EFFECTIVE SUNDAY, JULY 22.

7:15 a.m.	Rise and Shine/Cabin cleaning
8:10	Flag raising
8:15	BREAKFAST
9:00-10:30	Peace Corps Projects
10:40-11:10	Assembly
11:15-12:15	Program Activity
12:15 p.m.	Clean up before lunch
12:30	LUNCH
1:15-2:15	Rest period
2:15-3:15	Swim & Canteen
3:30-4:30	Athletics
4:35-5:30	Special interests
5:30-6:15	Clean up before dinner
6:20	Flag lowering
6:30-7:30	DINNER
7:30-8:00	Free time & Canteen
8:00-9:00	Evening Program
9:00-9:30	Cabin Time
9:45	LIGHTS OUT

Form # 65

Y O U A R E I N V I T E D T O . . .

^A
H A W A I I N

H O L I D A Y

TIME: 8:00 P.M.

PLACE: Tennis Court

DRESS: Hawaiiin Sport (MuuMuus for girls)

WHEN: July 21, 1962

DANCING

FUN

ENTERTAINMENT

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 67

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

M E M O

TO : All Staff Date: July 22, 1962
FROM : Merv Lemmerman
SUBJECT: Program Prospects and schedule for Monday, July 23,
through Monday, July 30.

MONDAY JULY 23:

Morning Schedule - same as revised daily schedule put into effect on Sunday, July 22. In the morning program activities, the unit groups will do two things: 1. Prepare for visit of 26 youngsters from the Ming Quong home (for emotionally disturbed children) in Los Gatos, to take place in the afternoon same day. 2. Introduction to the Sunday night banquet program - theme of the program: "I will Always Remember....."

12:30

1:00-2:00

Lunch

Rest period for entire camp, except for unit which will play host to the children from the Ming Quong home. This unit will have a swim period with the guests. Balance of day's schedule from 2:15 p.m. on will be the same for the entire camp.

TUESDAY, JULY 24:

Theme of program: "The dawn's early light - and it was evening and it was morning - A new day." Program will begin at approximately 4:00 - 4:30 a.m. and will include a sunrise service, early breakfast, followed by work groups, no assembly, no discussion, free swim, and lunch. This will be followed by two-hour rest period after lunch. Detailed schedule for this program will be available tomorrow. The Tuesday evening program will feature the presentation of the skit, "The Two Brothers," by the Bet drama group.

This day will probably be the day for the outside of camp projects. Details later.

THURSDAY, JULY 26:

Lunch and rest period - according to regular schedule.
 2:30 p.m. - We leave as a total camp group on the hike, cookout, and social program, to take place at Stevens Creek. This program will run until approximately 8:00 p.m., and then we will hike back to camp in a flash-light hike, returning to camp about 9:00 p.m. in time to return to cabins.

Morning program - open. We may use the entire morning, if necessary, for the completion of the Peace Corps work projects in camp.

Evening - Friday night service and tour and dedication of work projects.

#.

Morning - Shabbat morning service

Lunch

Afternoon - Free time, Oneg Shabbat activities and preparation for banquet program.

Evening - program to be announced.

[illegible]

SUNDAY, JULY 29:

SUNDAY, JULY 29:
The daytime program for this day is open - Details to be announced later.

Evening - 6:00-9:00 Banquet

X X

MONDAY, JULY 30:

Breakfast and closing friendship circle, board
busses and break camp.

"Shalom - Here is My Hand"
Jr. Peace Corps
July 22, 1962
Form # 68

CAMP K'NESSET

The K'Nesset meeting of July 22, 1962 was called to order at 1:25.

All members of the K'Nesset were present.

There were a few cabin complaints; Cabin 13 wanted more of a variety of sport, cabin 16 wanted more dances, Cabin 4 asked to have more swimming time, Cabin 1 wanted better music in the morning and also asked, if possible, to have athletics after lunch.

Each member of the K'Nesset was asked to report to their cabin about having a Camper-Counselor baseball game. The representative will tell the K'Nesset about the decision of their cabin.

The theme for the banquet is "I Will Always Remember." The K'Nesset is in charge of the decorations for the banquet. It was decided that the M.C. will be counselors.

Nominated counselors are:

- 1) Jeff Jacobs
- 2) Mike Weiner
- 3) John Jacobs
- 4) Jim Kaufman

The banquet will start at 6:0'clock or maybe 5:30. It will be over at 9: 0'clock because of the fact that the campers must get up very early the following morning.

It was decided that there will be a Social Activities Committee meeting tomorrow in the Anonymous Lounge. They will decide on the Special Day being planned by the K'Nesset Committee.

The meeting was adjourned at 1:45.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 69

"Shalom - Here is my Hand"
Tuesday, July 24, 1962

C.I.T. "COUNSELOR-FOR-A-DAY" SCHEDULE & PROGRAM

<u>GIRLS</u>	3:30 A.M. - <u>Campers and "Counselors"</u> <u>rise and dress quietly</u>
<u>Cabin 2</u> Hilday Bauman	4:00 A.M. - <u>"Dawn's Early Light"</u> - It was morning. New day. ("Counselors" and campers participate in observing sunrise and early morning worship - parking lot behind chapel lawn)
<u>Cabin 4</u> Linda Levinson	
<u>Cabin 6</u> LaVerne Cohen	
<u>Cabin 8</u> Sue Weiss Willi Franklin	5:15 A.M. - <u>CLEAN UP</u> - "Counselors" and campers
<u>Cabin 9</u> Ilrne Tanz Robin Kessler	5:50 A.M. - <u>FLAGRAISING</u> - (Mike & Carol) 1. Group - Pledge of Allegiance 2. Group - Song - "America the Beautiful"
<u>BOYS</u>	6:00 A.M. - <u>BREAKFAST</u> - "Counselors" and campers
<u>Cabin 1</u> Jack Driesen	1. Hamotzi - Steve Kossman 2. Meal 3. Singing - Hildy Bauman 4. Announcements - Ben, Joane, Mike, Carol
<u>Cabin 2</u> Dave Kasden	
<u>Cabin 5</u> Lee Spangler	7:00 A.M. - Prepare for work projects
<u>Cabin 11</u> Ron Scherer	7:30 A.M. - <u>PEACE CORPS WORK PROJECTS</u> - <u>ALL PROJECTS</u>
<u>Cabin 13</u> Norm Auerbach	10:00 A.M. - <u>CLEAN UP</u>
	10:15 A.M. - <u>SWIMMING</u> - All Campers and "Counselors"
	11:15 A.M. - <u>PREPARE FOR LUNCH</u>
	11:30 A.M. - <u>LUNCH</u>
	12:30 P.M. - <u>REST PERIOD</u>

3:30 - Athletics	5:55 - Flag lowering
4:35 - Special Interests	6:00 - Dinner
	7:00 - Free Time and Canteen
	7:30 - Evening Program - Chapel
	Lawn - Drame Group Presents
	a Play - "Two Brothers"
	8:30 - Cabintime
	9:15 - Lights out

GIRLS

SCHEDULE AND PROGRAM

Cabin 1
Barbara Weisfield
Cabin 3
Marsha Lefkowitz
Sandy Auerbach
Cabin 5
Carolyn Simon
Cabin 7
Sue Passovoy
Cabin 10
Steffie Gourse
Gail Alevy
Cabin 11
Diane Hasuman

Wednesday, July 25, 1962

7:15 - Rise & Shine/Cabin cleanup
8:10 - Flag Raising
8:15 - Breakfast

9:00-11:30 - Peace Corps
Work Projects
11:45 - Swimming - All Camp and
Counselors
12:15 - Prepare for Lunch
12:30 - Lunch
1:15 - Rest
2:30 - Swim and Canteen

3:30 - Special Interests-P.C. Projects
4:35 - Athletics
5:30 - Prepare for Dinner
6:20 - Flag Lowering
6:30 - Dinner
7:30 - Free Time and Canteen
8:00 - Evening Program ("Stag"
and "Hen" Parties - Boys
at Tennis Court; Girls at
CAFTY Circle)

9:00 - Cabin Time
9:45 - Lights Out

BOYS

Cabin 3
Mitch Tuchman
Cabin 4
Bob Barkoff
Cabin 6
Dave Brostolff
Cabin 9
Bob Scharff
Cabin 10
Steve Kossman
Cabin 12
Phil Goodman
Cabin 15
Korey Mandel
Cabin 16
Bill Garetz

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 70

"Shalom - Here is my Hand"
Jr. Peace Corps
July 11-30, 1962

SPECIAL SCHEDULES FOR TUESDAY, JULY 24 AND WEDNESDAY, JULY 25, 1962

Tuesday, July 24:

3:30 A.M.	Campers and Counselors rise and dress quietly.
4:00-5:15	"Dawn's Early Light - And it was Evening, and it was Morning, a NEW DAY!" Meet in the parking lot. Observe change from dark to light, and Sunrise and Early Morning Worship.
5:15-5:45	Cabin clean up, and get ready for Breakfast.
5:50	Flag Raising
6:00-7:00	Breakfast
7:30-10:00	Peace Corps Work Projects - all projects.
10:15-11:15	General Swim
11:15	Clean up for lunch.
11:30-12:15	Lunch
12:30-3:15	Rest Period
3:30-4:30	Unit Aleph has Athletics & Unit Bet has Special Interests.
4:35-5:30	Unit Aleph has Special Interests, and Unit Bet has Athletics.
5:30-5:55	Clean up for Dinner
5:55	Flag lowering
6:00	Dinner
7:00	Free Time and Canteen
7:30	Evening Program on the Chapel Lawn The Bet Drama Group Presents the Play, "The Two Brothers."
8:30	Cabin Time
9:15	Lights Out

Wednesday, July 25:

7:15	Rise and Shine and Cabin Cleanup
8:10	Flag Raising
8:15	Breakfast
9:00-11:30	Peace Corps Work Projects
11:45-12:15	Free Swim
12:30	Lunch
1:15-2:15	Rest Period
2:30-3:30	Total Camp Swim Period
3:30-4:30	Special Interests
4:35-5:30	Athletics

Balance of day on Wed., July 25 is regular Schedule. Eve. Program from 8:-9:p.m. is: Stag Party for Boys at Tennis Ct., and Hen Party for Girls at CACTY Circle.

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 40

"Shalom - Here is my Hand"
Jr. Peace Corps
July 11-30, 1962

TWO BROTHERS

By Fern Litt

Cast of Characters:

Joal
Judah
Esther, Judah's wife
Ruth, Judah's daughter
Joseph, Judah's son
Grandfather, the storyteller
Listeners -- five - ten children

Props:

Pipe
Stacks of wheat
Two Benches
Pitcher
Pail
Ladle

Scene: Jerusalem, 1900's

Set: (When the curtain opens the spot is directed to stage Right where we see the storyteller, an old man, seated CR. Downstage R sit the children, his listeners, facing him.

On Stage L, not yet visible, are Joel, Judah, Esther, Ruth, and Joseph pretending to scythe the wheat.)

Grandfather: Well, children. It's almost bedtime. Would you like to hear a story first?

Children: (interrupting each other) Yes. I'd love to hear a story. C'mon Grandpa.

Grandfather: Well, this particular story is way over a thousand years old. By now it's written down in books, but it used to be passed around only by people. (scratches his head and looks to L.)

1st. child: The story, Sabba, the story!

Grandfather: Now children hold on. I'm tryin' to tell it as my grandfather told it to me, and his grandfather told it to him, and way back to the beginning of the family.

2nd. child: Did it happen that long ago, Sabba?

Grandfather: Oh... about two thousand years ago... Now let's see. (searches his vest pockets) Where's my pipe?
(one of the children runs to stage C to retrieve the pipe)
Thank you my boy. Now where was I...Long ago there lived two brothers, named Joel and Judah.

3rd. Child: Are you named after Joel, Grandad?

4th. child: Shhhh!

Grandfather: You might say so, Judy. Yes, I guess I am...
Now, back to the story. These two brothers lived side by side, each in his own house, but they shared the land. Each morning as the sun rose (stage L. begins to grow light; the children turn to look)
Joel would rise, and Judah and his family would rise. Less than a half hour later they would be out in the wheat fields beginning their day's work.
(all attention is now focused upon Stage L)

Joel: (as he cuts the wheat) It was a beautiful night, Judah. The stars were brighter than usual (looks at the sky) and I lay down to sleep near the silo so I could watch them.

Judah: (moping his brow) Yes, the night was pleasant, but it's going to be very warm today. (looks up at the sun) It's early and already we're feeling the sun's heat.

Joseph: Abba, my scythe's blade is chipped.

Joel: Let me see that, nephew. (examines scythe)
Oh, it's not very bad...it won't hinder your work.

Judah: (turning to Ruth) Ruth, lay down your scythe and get your mother a pitcher of cold water.
(exit Ruth) (to wife) Rest for a while, the day is long -- Joel, Joseph, and I will gather this wheat into sheaves.
(Esther seats herself by a rock. Ruth enters with a pitcher of water and ladle.)

Ruth: It's very refreshing Ima. But the brook is low, so I brought only a small amount.

Esther: Thank you, daughter. (drinking) Now give the men some water and if any's left, you may drink it.
(Ruth offers the water to her father, uncle, and brother. They each drink a little.)

Ruth: (very peeved) Leave a little for me, Joseph. My tongue is still thirsting for water.

Joseph: (sticking out his tongue) If you had only asked me sooner.....

- Ruth: Ima! Joseph drank it all on purpose.
- Judah: Now, children, we have work to do. (Ruth looks at Judah then Joseph - she pauses, shrugs her shoulders. Placing the pitcher beside her mother she begins to gather the wheat into bundles.)
- Grandfather: They worked very hard - Joel and Judah. They were good brothers.
- 5th. child: Is that the whole story, Grandfather?
- Grandfather: Now be patient, Joseph - I am not as quick as I was once -- you must be patient with me... Where was I - Oh, yes, that night Judah lay down to sleep and Joel lay down to sleep, but sleep did not come.
(the children look to stage L)
(Two benches have been placed about five feet apart on Stage L - perpendicular to the audience. The sleeper's feet are placed downstage)
- Judah: (sitting up suddenly) My brother Joel is good to me. I am very fortunate to have him and my family by my side. (rubbing his eyes) I am fortunate - when I grow old my children can take care of me. (lies down)
- Joel: (rising) My brother Judah is good to me. I worry about him - he has a wife and children to care for. (reclining.)
- Judah: (sitting up) Poor Joel. He has no one to care for him, when he is old. I will give him some of my wheat. (He stands, and crosses to an imaginary window on stage L) Yes, Joel is right -- the night has such beauty. (he sighs)
- Joel: (sitting up, facing stage R) I have no one to spend so much money for; I must care for one, while Judah must take care of four... I will give him some of my wheat. (he stands, stretches, and looks up) The stars are glittering like the eyes of a child. (both brothers walk upstage, both bend -- Joel to Stage R, Judah to stage L. They pick up heavy sheaves of wheat. Both walk downstage a few steps, then turn upstage to carry the wheat to each other's house.
- Grandfather: The next morning both brothers awoke to find they had equal amounts of wheat.
(both brothers rise, stretch their arms, walk downstage around the bench, smile at each

other, and pull an imaginary pump handle to put water in the pail. They rinse their faces and walk to their wheat. Both look at the wheat, are amazed, and shrug their shoulders.)

Grandfather: The same thing happened two nights later...
(Joel and Judah move the benches upstage as Grandfather says this.)

4th. child: Did they hire a detective, Sabba?

Grandfather: (laughs) David, you are a product of a modern civilization...now the third night both Judah and Joel sneaked over to each other's wheat stack and....
(the brothers enter -- Joel stage R and Judah stage L. Each carry heavy sheaves of wheat on his back. When they meet each other face to face, both are astonished, they then drop the sheaves, clasp hands and smile.)

6th. child: Oh, Sabba, how can this story be true? My brother takes my things -- he doesn't give me his!

Grandfather: These brothers had learned that it is better to give than receive. They worried more about each other than themselves. They worked together to make each other happy.

7th. child: How do you know it is true, Sabba?

Grandfather: Is it really important Legend tells us that on the same spot where Joel and Judah once clasped hands so many years ago, the Bet Hamikdash - the Holly Temple -- was built. Much beauty can come from forgetting the self and thinking of others...And now, I am getting very sleepy (he yawns) and wish to take a nap. (He pretends to fall asleep.)

(Children sing "Here is My Hand, My Friend" while walking off stage.)

CURTAIN

C A M P S A R A T O G A

Administration Office: 209 Post Street, Suite 1214,
San Francisco 8, Calif. - YU 2-9886

Camp Address: Box 66, Saratoga, California - Big Basin Road,
State Highway 9 - 867-3469

July 24, 1962
Form # 71

Dear Parents,

Concerning your child's transportation to and from Camp, we would very much appreciate your advising us at the earliest possible moment if he will return home at the end of the session via any means of transportation other than the manner in which he came to Camp, i.e., if a camper is coming to Camp by car, will he also return home by car? If not, will he be using our chartered buses, or train, or plane? PLEASE BE SPECIFIC.

If your child is using either plane or train to return home from Camp, please be sure to mail the tickets to us immediately here at Camp. ✓

As you know, the chartered bus fares are as follows:

\$19.00 round-trip from Los Angeles (\$9.50 one way)
\$4.50 round-trip from San Francisco (\$2.25 one way)

In addition, if you have not as yet returned to our San Francisco office the Campers Information Record, Medical Health Form, balance of camp fee due and payment of bus transportation, would you please do so immediately by return mail so that our records may be complete and current.

Many thanks for your cooperation.

Sincerely,

(Miss) Muriel Franzblau,
Secretary to
Rabbi Max Hausen

MF/S

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 73

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962

GROUPINGS FOR SKITS FOR BANQUET - SUNDAY, JULY 29, 1962

General Theme of Skits: "I Will Always Remember....."

Group 1, Counselors: Ari Schifrin, Betty Bilgray,
Sylvia Gates.

Group 2, Counselors: Mike Wener, Donna Beckman,
Marilyn Dobbs.

Group 3, Counselors: Kenny Weiss, Wendy Savitt, Marcia Katz.

Group 4, Counselors: John Jacobs, Josef Melamed, Carol
Goldbaum, Pam Kartsman.

Group 5, Counselors: Norm Mendel, Joan Barbour, Bob Feldman.

Group 6, Counselors: Chuck Kodimer, Paula Kirschbaum.

Group 7, Counselors: Phil Posner, Dave Bilgray, Ruth Marchick,
Geri Mund.

Group 8, Counselors: Drew Lampel, Jeff Jacobs, Jim Kaufman,
Marsha Bernstein.

COUNSELORS: PLEASE NOTE -- VERY IMPORTANT!

ALL SKITS AND PRESENTATIONS FOR THE BANQUET SHOULD BE
LIMITED VERY CAREFULLY TO THE TIME LIMIT OF 5 - 8
MINUTES EACH.

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
Jr. Peace Corps
July 11-30, 1962
Form # 75

M
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M
O

TO : All Staff and CITs

Date: July 25, 1962

FROM: Merv Lemmerman

Since we have a tremendously large staff at Camp Saratoga, it is almost impossible to personally express my appreciation for the wonderful job done by all on yesterday's "Dawn's early light" program. It is for this reason that I want to do it in writing.

I know that many of us had mixed feelings about the program personally and that most of us were quite concerned with the difficulties in motivating teen-agers around the idea of getting up at 3:30 a.m. -- in the middle of the night. In spite of all of this, we were tremendously successful, and thanks to the co-operation and work of all staff members, the campers, the staff, and the entire camp community had a beautiful experience which most of us will not forget for a long time.

Toda Raba,

Merv.

MNL/yhs

CAMP SARATOGA -UAHC
A Camp for Living Judaism

Form # 78
7/26/62

QUESTIONNAIRE

JUNIOR LIFE-SAVING FINAL EXAM

1. You are swimming alone across a river. Two-thirds of the way across you run into a patch of eelgrass and become entangled. With some difficulty you get loose from the grass only to find that the current is carrying you away from shore. For a minute you get panicky and try to fight your way to shore; then you collect your wits and finally make your way to safety.
TELL WHAT YOU DID IN THE FIRST PLACE THAT WAS WRONG, THEN DESCRIBE WHAT YOU DID TO GET OUT OF YOUR DIFFICULTIES AND GET TO SHORE.
2. A drowning accident occurs under conditions in which a swimming rescue is necessary. You are standing on a dock but you do not know how deep the water is directly beneath you. The victim is about 40 feet away and facing outward, alternately sinking and reappearing on the surface, his movements becoming more and more feeble. DESCRIBE WHAT YOU WOULD DO TO MAKE THE RESCUE.
3. RESUSCITATION: You are walking along a street when your attention is attracted by a woman standing in the door of her garage, waving her arms and shouting frantically. Looking into the garage you see a man lying on the floor in the fumes from a running motor. With the aid of the woman you drag the man into open air. The man gasps two or three times and suddenly stops breathing.
BEGINNING HERE, TELL EVERYTHING THAT YOU WOULD DO YOURSELF AND WHAT YOU WOULD GET THE WOMAN AND BYSTANDERS TO DO TO AID THIS MAN. DON'T OVERLOOK ANYTHING.
4. PREPARATORY TRAINING FOR SWIMMING RESCUE: A nonswimmer is accidentally pushed off a dock into deep water. He comes up almost within reach of the dock. Everyone on the dock becomes confused and either does nothing or runs about aimlessly. Meanwhile the drowning person is drifting slowly outward with the current. On the dock is a man fully dressed, an oar is lying at one side, and a ring buoy on a rack stands at the end of the dock. Ignoring all these things, a swimmer jumps overboard and tries to hold the drowning person up by supporting him under one arm. He is immediately caught in a head hold.

Two more swimmers jump overboard and get into the fight, rapidly getting nowhere until a life-guard arrives in a boat, collars the drowning person, and pulls him in.

First: TELL HOW THE ACCIDENT COULD HAVE BEEN PREVENTED; THEN TELL WHAT COULD HAVE BEEN DONE IN THE FIRST FEW SECONDS AFTER THE PERSON FELL IN.

NEXT, TELL IN ORDER WHAT MEANS COULD HAVE BEEN USED TO GET THE VICTIM AS HE DRIFTED FARTHER AND FARTHER AWAY FROM THE DOCK.

WAS IT NECESSARY FOR ANYONE TO GO IN AT ALL?

(Please answer all questions on
the attached sheets of paper)

mf/s

CAMP SARATOGA - UAHC
A Camp for Living Judaism
Form # 79

"Shalom - Here is my Hand"
Jr. Peace Corps
July 11-30, 1962

M E M O R A N D U M

TO : All Staff
FROM : Merv Lemmerman
SUBJECT: Change of camp time from standard time to Daylight savings time and detailed schedule for Saturday, Sunday, and Monday, July 28, 29, and 30.

DATE: July 27, 1962

I. Time Change

When the program concludes on Friday night, July 27, we will change our camp time from Standard time to Daylight saving time. This will mean that we will lose one hour's sleep on Friday night rather than on Saturday night or Sunday night. Since we get up later on Saturday, this is a better day to make the change.

II. SATURDAY, JULY 28.

8:15	Rise and Shine/cabin cleaning
8:55	Flag raising
9:00	BREAKFAST
10:00-11:00	Shabbat Morning Service
11:15-12:00	Time for preparation of banquet skits.
12:15-12:45	Free Swim
1:00	LUNCH
2:00-3:00	Rest period
3:15-4:15	Peace corps peace projects dedication-- Chanukat Ha-avodah (dedication of our work) Total camp group assembles on the chapel lawn for the dedication program. After a brief assembly-type program, the total camp tours all the work projects for the dedication of each individual project. The tour concludes at the pool.
4:30-5:30	Party, celebration, and free swim.
5:45	Clean up for dinner
6:20	Flag lowering
6:30	DINNER
7:30	Free time and Canteen
8:00	Evening program -- staff presents

9:00 program for campers.
Havdalah service and friendship
circle.
9:15-9:45 Cabin time
10:00 LIGHTS OUT

III. SUNDAY, JULY 29.

7:15 Rise and shine
8:10 Flag raising
8:15 BREAKFAST

9:00-12:15 Cabin cleaning and packing
11:15-12:15 Free swim - only for cabin groups
which have completed cabin cleaning
and packing, and have passed inspec-
tion by unit heads.
12:15 Clean up for lunch
12:30-1:15 LUNCH

1:30-2:30 Rest period and lost and found claims.
2:30-4:00 All star counselor - camper baseball
game. Also free swim for those not
playing or those not interested in
watching the game.
4:00-5:20 Clean up and get ready for banquet
5:30-9:00 BANQUET

9:00-9:15 Friendship circle
9:15-9:45 Cabin time
10:00 LIGHTS OUT

IV. MONDAY, JULY 30.

6:15 Rise and shine/cabin clean up and
final packing.
8:00 BREAKFAST
8:30 Board Busses - Break camp.

* * * *

MNL/yes

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is My Hand"
July 27, 1962 Form # 80

HASSIDIC SERVICE

Avodat Ha-Boray

SERMON: Serving The Creator

CIT Chorus: Torat emet ha-ayl natan lanu

Hassidic Dance

- R. In song and dance does the Hassid prepare himself for prayer. He purifies his heart and mind. His soul and every part of his being turns to his Maker. The joy of living, of associating with other Hassidim, of meditating on God's creative power, of humbleness and longing for God are all an integral part of his pious worship.

On this Shabbat, we shall not imitate their method of prayer for the purpose of reenactment, but shall extract those innovations which shall lend meaning and add a joyous response to our Sabbath worship.

On the Shab[✓] at the father is king, the children princes, and above all the mother is queen.

- C. On her face the spirit of grace shines bright. Her rays of beauty and purity cause a new soul to enter into the household, radiating an angelic glow like a bride on her wedding day.
- R. L'ha do-dee lik-rat ka-la p'nay Shabbat n'kabbla
- C. Beloved, come, the Bride to meet the Sabbath princess let us greet.

Musical Rendition - L'ha dodee

- R. Almost at the moment that the Hassid entered the synagogue he forgot himself. Any self-regard, self-pity or self-centeredness, longing for position and honor were

laid aside. The altar of God was approached in true humility. As a child of the Divine, his heart was full of love and devotion to God. He found rest in Him, delight in His love and joy in His presence.

- C. It is true: God is the first,
It is true God is the last,
And besides there is no redeemer nor helper.

CIT Chorus, Emet, atah hu reeshon

- R. Hassidim set a mood for prayer. They felt themselves active forces in the world, that they were agents through whom God works.
- C. They saw God in the mysteries of the universe and in every venture of human life.
- R. Prayer is the most unselfish venture of man, it is the cry of man in an attempt to discover God's purpose for him, or for strength to carry out that purpose.
- C. Like the Hassidim we too must seek God's presence.

(Congregation Rises)

- R. Baw-rhu et Adonai ha-mvorah
Praise ye the Lord to whom all praise is due.
- C. Ba-ruch Adonai ha-m'vorah l'olam va-ed
Praised be the Lord to whom all praise is due forever and ever.

Musical Rendition of Baw-r-hu

- R. The Hassidim realized that they were not alone in this wide world. They believed in the essential unity of all mankind, the unity of Israel and the unity of God.
- C. Sh'ma Yisrael Adonai Elohaynu Adonai Eh-chad
Hear, O Israel: The Lord, our God, the Lord is One.

Baruch shem kavod mal-chu-to l'olam va-ed
Blessed be His name whose glorious kingdom is forever and ever.

Musical Rendition of Sh'ma

Responsive reading:

- R. Hassidim drove away all personal distraction when they prayed.
- C. They believed in an ultimate truth which did not depend on social or economic status -- all were one before God. ✓
- R. They were moved to do the will of God, with one heart, one mind and one soul.
- C. Poor man, rich man were all humble before God.
- R. Cheerful and melancholy, saint or sinner all share one purpose one aspiration.
- C. Prayer was not merely a repetition of words, but a joyous experience, purifying and uplifting.
- R. The worshipper must divest himself of all selfish thoughts and unworthy ambitions, and give himself unreservedly to God.
- C. Prayer draws its vitality from human needs which contrary to the laws of gravity pulls man upward.
- R. When people hope together, strive together, pray together, there is a unity of will and deed -- a perfect unity we find in God.
- C. Who is like Thee O Lord among the mighty
Who is like Thee glorious in holiness.

Musical Rendition - MeHa Mo'cha

- R. Worship to the Hassid never became dull and monotonous. He felt the words of the prayer in every bone of his body. His tongue could not wait to express how ever more glorious were God's ways and creative powers. In the beginning or middle or end of a service his vocal chords would improvise a melodious hymn of praise whenever his heart was moved to exalt God's name, sway to and fro and his feet would dance for joy. The words of

the prayer book came to life when he said:

- C. They who keep the Sabbath and call it a delight, rejoice in Thy kingdom. All who hallow the seventh day shall be gladdened by Thy goodness. This day is Israel's festival of the spirit, sanctified and blessed by Thee, the most precious of days, a symbol of the joy of creation.

Musical Rendition - Yism'hu

Hassidic Dance

- R. Prayer saved the Hassidic Jew from misery and hopelessness. He looked for good in the world. The hour of prayer became for him the truest and most creative time of the week. It arose out of a desire to bend his will to the will of God. His life became dedicated to a spiritual cause enabling man to serve God in truth.
- C. The Hassidim pray as naturally as the birds sing, as the flowers blossom and as the trees bear fruit.
- R. He considered the well being of his fellow man. He thought of his family, his friends, his nation and humanity.
- C. Thus the hour of prayer became the truest and most uplifting inner spiritual experience.
- R. As for the Hassidim, may our vision of God and the world open for us new horizons.
- C. May our ideals shine forth like radiant stars.
- R. Like the Hassidim, may we learn to make our prayer as simple as speech, as spontaneous as a song. As intimate as a friend.
- C. May the inwardness of our feelings, the still small voice of faith command our traits.
- R. Where words fail, may devout silence effectively express our inner feelings.

Silent Meditation

Musical Rendition - May the Words

- R. The Olenu prayer - known as the Adoration, which closes the service, best exemplifies the spiritual power of the Hassidim. They stood, as if on the top of a mountain, from which their eyes could view the vastness of the universe and the splendor of God's creation. By day they beheld the harmony and order of nature. At night they beheld the majesty of the stars in their heavenly courses. With a deep sense of reverence, they would stand in awe of the physical universe and recognized that the same God who created the world is part of their spiritual being. They were no longer disturbed that life might be meaningless and insignificant. In a spirit of humility, they recognized, not so much, man's smallness, as much, as God's greatness. The view from the mountain top gave them a clearer vision of God's magnificent universe and a more profound insight of their role in this vast world. Their hearts leaped with joy. They were filled with gratitude; and suddenly, as if carried aloft by unknown forces, would jump to their feet and cry out with happy song:

(Congregation Rises)

Congregation:

Let us adore the ever-living God, and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else.

We bow the head in reverence, and worship the King of kings, the Holy One, praised be He.

Musical Rendition - Va-a-nah-nu

(Congregation Seated)

- R. After God had created mankind, he assembled the angels about him and said, "What do you think of the world I have created?"
- C. And the angels replied, "It is truly worthy of the Creator."
- R. And what do you think of Man, crown of all creation?" asked God.
- C. "He, too, is a wonderful creature," said the angels. "But one thing is still lacking."

- R. "And what is that?" asked God.
- C. "It is the sound of praise, the continuous voice uttering Your praises from out of the world, just as Your praises are sung here in heaven," replied the angels.
- R. And so, as the ancient sages have it, "God created music, and the voice of birds, the whispering of wind, the sighs of grass, the murmuring of waters. Thereby He caused His praises to be everlastingly sung, and thereby planted melody in the hearts of men."

Musical Rendition -- On That Day

- R. There was always ample reasons for festivities in the synagogue of the Hassidim. If it was not a birth, an engagement, a wedding, it was a Yahrzeit - an anniversary of the death of a well known tzadik - a Hassidic leader.

Death for the Hassidim did not spell the gloom it did for others. The death of a Tzadik was commemorated not by fasting but by feasting. The Hassidic synagogue was never so bright with candles as on the death of a tzadik. They did not wail or mourn for him, but celebrated his soul ascending to heaven. After the service, refreshments were served and the Hassidim drank L'Hayim - to the life of the departed saint. Nothing that was sad or solemn was allowed to disturb the good humor of the Hassid.

In this spirit do we bless and hallow the memories of the Hassidim who gave to Judaism a new outlook on life, sharing with Jews of all ages, and with us, moments of joy.

- C. They have elevated our spirits, refined our character, generated courage in our hearts to withstand all trials and have lifted us to the heights of the diving.
- R. The memory of the Hassidim who renewed the biblical verse "Jews had light and gladness, and joy and honor" do we now rise to sanctify God's holy name.

CAMP SARATOGA - UAHC
A Camp for Living Judaism

"Shalom - Here is my Hand"
July 28, 1962 Form # 83

FINAL CIT EVALUATION 1962

Name _____ Grade in School _____

Phone _____

Address _____ Birth date _____
street city

Age _____

Temple _____ Rabbi _____

COUNSELING EXPERIENCE AS CIT

Name of Counselor _____

First session _____

Second session _____

RECOMMENDATION FOR 1963

1. ____ outstanding
2. ____ good
3. ____ fair with important reservations
4. ____ not counselor material

FURTHER COMMENTS

Thursday, July 26, 1962

A T T E N T I O N

S T A F F * and C. I. T. s

SUBJECT:

A. Program for Saturday night

B. What is it?

1. As of this moment, the program for Saturday night will be a staff presentation of talent to the campers.
2. Individual as well as group acts are in order.
3. All you have to do is hop over to Marsha B. or Chuck by dinner tonight with what you would like to do.
4. Then we will line you up and from 8: p.m. to 9: p.m. Saturday night, you can perform. ✓

C. Donate your hand (and the rest of you) for this worthy cause. ✓

Thanks,

Marsha and Chuck

* by staff, we mean all staff. ✓
by all staff, we mean Rabbiis, kitchen help, specialists, gardeners, office help, secretaries, etc. ✓

CAMP SARATOGA - UAHG
A CAMP FOR LIVING JUDAISM

"Code '61"
July 13 to July 30, 1961
Form # 19

SHABBAT AT CAMP SARATOGA

Frequently within Reform circles our concept of Shabbat is based upon a negation of the Orthodox view of Shabbat, without leaving us our own positive view. As we have in every other area in Jewish life, we must reinterpret the Shabbat to enhance its significance and meaningfulness in our lives.

The Shabbat must be a different day of the week, not based upon negations, but based upon positive values. In camp we are not concerned with prohibitions but with spiritual values. In modern society there are so many divisive forces that tend to disunite the family that a special day of the week is a virtual necessity to unify the family unit. Different activities are in order on this day to make us aware of the significance of the family unit and of the values that are important to us. Aesthetic values should be stressed since they are the means whereby we elevate ourselves spiritually. Throughout the week, whether at home or at camp, we are constantly being organized into activities. On Shabbat an atmosphere of leisure and non-organization should be part of our day. Individual cabin walks, songs, Israeli dancing, games and stories are examples of some of the activities that we can perform on this day which will bring the cabin unit closer together. A Bible reading session; a music appreciation session; a Mishnah study session, a story, the study of any basic Jewish text or writer will tend to emphasize the significance of this day as a different day, and as a pleasant day.

On Friday evenings before or after dinner, we shall have our services. Without demanding it of our campers, following the services, spontaneous Israeli singing and dancing should take place at specified areas of the camp. On Saturday morning following services, the swimming pool should be available to those who desire a swim, with certain counselors designated to be there to assist. At other areas of the camp Shulamit, Avshalom, Rich and others who can lead singing should be prepared to informally conduct song sessions until lunch. In the afternoon we should be prepared to schedule full activity periods for cabins to

take Shabbat walks together. If counselors wish to, they can use this period for a confidential group evaluation with their campers reviewing with them the events of the past week, and this is the time for sharing aspirations; for meeting with a member of the staff who is not well known to the cabin and discovering new personalities. Round robin story-telling or the reading from Jewish text can take place during this period in individual cabin units. The record player can be secured for music appreciation, etc. We can arrange to have simple refreshments available in different parts of the camp area provided counselors indicate in advance that they are desirous of this for their campers. The swimming pool will be available all afternoon for cabin swims provided arrangements are made with pool personnel. In these ways the emphasis of the Shabbat as a different day, as a day of cohesiveness of the family (cabin) unit can be stressed and a new dimension added to our camping program. ✓

The camp office will be closed on Shabbat but mail will be delivered on Shabbat.

Since Shabbat should be a different day of the week there is no reason why activities such as hair cuts, laundry, etc. should be performed on the Shabbat. The attempt should be made to have these activities performed before the Shabbat or postponed until after the Shabbat. We should try to avoid prohibiting activities on the Shabbat. By thinking ahead and by preparing, every cabin should enter the Shabbat knowing that it will be spending a different day together, a day of rest, enjoyment and elevating experiences.

CHAPTER V

A Suggested Program

A. Summer Program

1. Counselor in Training-Course

General Goals

1. To learn to be effective counselors.
2. Achieve a better understanding of Judaism.
3. A better understanding of Reform Judaism.
4. Achieve a better understanding of themselves.

To Learn to be an Effective Counselor

I Awareness of camp life in general.

A. Outdoor living

1. study
2. entertainment

B. Schedule

1. What is the schedule (itself)
2. Why it is set up as it is
3. What it must be correlated with

C. General layout and rules of the camp

1. Where special places are located
 - a. hospital, boy's area, girl's area, office, pool, and canteen.
 - b. fire alarm
 - c. hoses in case of fire
2. Methods of communication
3. Posted rules
4. Oral regulations

II Knowledge of the children

A. Age groups and problems involved

B. Area of selection

C. Education

- III Ability to tell stories
- IV Ability to teach songs
- V Ability to teach dance
- VI Ability to keep a group working
- VII Able to swim
- VIII Knowledge and use of first aid
- XI Ability to teach and lead games
- X Ritual for going to sleep

Better Understanding of Themselves

- I Description of their society
 - A. Growing up absurd, sane society, etc.
- II Describe other societies contemporary with their own
- III Give them some psychological yardsticks for self evaluation
- IV Make them aware of the way they entertain themselves, and teach them additional ways to spend their time
 - A. Music
 - B. Art
 - C. Literature
 - D. Drama

Better Understanding of Judaism

- I Historical study
- II Teach them to read Hebrew as a minimum
- III Analysis of the prayerbook (Survey of course)
- IV How we will keep the Sabbath
- V Ritual - Historical and present day
- VI Ethics - Historical and present day
- VII Theology - Historical and present day

Better Understanding of Reform

- I Compare and discuss the Pittsburgh and Cleveland platforms
- II Study and discuss the six points of maintaining Reform Judaism proposed by Rabbi Nussbaum
- III Historical survey of development of the four modern movements of Judaism, placing more weight on Reform (in terms of time).
- IV Read the Reform prayerbook to show how it agrees with the philosophy of Reform

Counselor-In-Training Booklet

You and Your Camper

YOU ARE DIRECTLY RESPONSIBLE for the health, welfare and happiness of your campers.

The "first year camper" finds himself, for the first time in his life, in a home-away-from-home situation. He will spend 24 hours each day in the company of a peer group. YOU are to HELP HIM BECOME part of that group.

The "returning camper" remembers the good times and memorable experiences he had in camp. YOU are to HELP HIM BUILD on these memories and lead him to new experiences.

Even though your camper becomes part of a group, he remains an individual - with his own specific characteristics and needs.

The camper WANTS and NEEDS your individual attention.

The best way to cement the "group" is by first learning about the individuals who make it "The Group." In the early days of the session, LOOK PARTICULARLY at each camper; TALK SPECIFICALLY with each camper; OBSERVE CAREFULLY each camper - as the VALUE of the GROUP is only to the extent that it HELPS EACH INDIVIDUAL.

Show no partiality.

Be fair in the decisions you make.

ENCOURAGE CAMPERS by recognizing their achievements no matter how insignificant.

Be consistent.

Set a personal example by participating with campers in all their activities.

BE ALERT to the camper who does not fully participate; and THINK of WAYS in which to encourage and prepare him for his active participation. If you cannot help him, bring the matter to the attention of your supervisor.

If you want your campers.....

To be CLEAN -----	Set the example
To be COURTEOUS -----	Teach how
To be ENTHUSIASTIC -----	YOU pitch in at every opportunity
To be SINCERE -----	Explain and set example
To be TRUTHFUL -----	Make a point of it
To be REVERENT -----	Among other things, point out the stars, the moon, the grass and the trees, as manifestations of the presence of GOD
To be LOYAL -----	Create activities in the group which will elicit loyalty, but be careful. Loyalty and chauvinism are not synonymous.
To be HEALTHY -----	Observe personal health habits
To be CONCERNED -----	See to it that letters are written home and check incoming mail. Teach your campers to respect the wishes of one another and to be concerned with each other.

Counseling is a SKILL. It is a professional skill. Books are written about it; courses in counseling are taught; but it is also an art. You have to LOVE THE OUTDOORS; you have to LOVE GROUP ACTIVITIES; you have to ENJOY BEING CREATIVE; and you have to LOVE PEOPLE.

Your camper WANTS to KNOW what HE CAN do and WHAT HE CANNOT do. He wants to UNDERSTAND THE REASON for every limitation. It is good for you to set up a code of behavior for your group. This code should stem from, and be in complete agreement with the overall aims and philosophy of the camp.

When you develop "Rules" with your unit, do the following:

- Think through the positive and negative of the rule
- Discuss the Code of Behavior with your supervisor
- Explain the need and values of the Code thoroughly to your campers
- Solicit their suggestions
- Summarize the rules carefully and clearly, and incorporate their modifications
- Stick to the Code

The Campers In Your Cabin

Study the Face Sheets of your campers before they arrive in camp. ✓

Determine their interests, what clubs they belong to, what offices they have held, how many brothers and sisters they have, whether this is their first year in camp. All of the above are factors in the camper's adjustment.

Before campers arrive, make bed-assignment chart and display on special unit bulletin board in cabin.

Teach campers how to make beds (head-to-toe arrangement of pillows).

Check each camper's belongings against clothing check list. Check clothing list again when camper packs for return home.

Help each camper arrange his belongings in cupboard. Place all empty baggage safely on top of general wardrobe.

Floor should be free of baggage to permit daily dry mopping and regular washing.

Sprinkle floor before dry mopping or sweeping.

When making beds, cover pillows with blanket so that no white linen is exposed to dust.

Teach campers to hang wet towels and bathing suits on line arranged for that purpose in back of cabin.

See that dirty clothing is placed in the laundry bag.

Arrange monitor system for following:

1. Mail Call - distributes mail to campers and picks up outgoing mail. Informs you WHO DID NOT WRITE A LETTER HOME.
2. Window Flappers - two campers to roll flaps up in the morning, and down in the evening.
3. Floor Sweeper - self-explanatory.
4. Gardener - to water flowers which you have planted next to your tent or cabin and to clean area around it.
5. Health Chart Keeper - checks the daily health chart of unit.
6. Scribe - keeps the unit log which consists of all written and illustrated materials produced by your campers and summary of all unit activities. This log may also include a page biography of each camper and counselor and a photograph of the entire unit. The log is to be turned over to the camp archives at the end of session.
7. Unit Chairman - teach him how to preside at the unit meeting. He also serves as representative on Camp Council.
8. Custodian of Properties - will keep all articles

which unit picked up on a hike, etc.

Distribute responsibilities the second day of camp. Solicit the suggestions of campers as to who is most qualified for each responsibility. If necessary, rotate responsibilities each week.

Check the following:

1. Do campers wash properly and regularly?
2. Is the toothpaste tube capped after use?
3. Are socks and underwear changed regularly?
4. Are showers taken regularly? (a cold shower once a day, a hot shower at least three times a week)
5. Do campers report to infirmary when necessary?

WHEN A CAMPER GETS SICK AT NIGHT:

1. STAY WITH THE CAMPER.
2. Summon co-counselor.
3. If camper can walk, leave co-counselor with the unit and take camper to the infirmary.
4. If camper cannot walk (particularly if he complains of stomach ailment) send co-counselor to the infirmary. The nurse will inform the director.
5. Do not administer medicine or rubdowns without instructions from doctor or nurse.

When camper wets bed, ask Unit Head for assistance.

When camper is lonely and your efforts are to no avail, get help of Unit Head.

You and your Fellow Counselors

We believe that every member of our staff -- the counselors who work directly with the campers, the kitchen staff that provides us with food, the maintenance staff that makes our stay in camp possible, our rabbis, specialists, director, supervisors, doctor and nurse -- share in our great responsibility.

All of us are entrusted with the lives of hundreds of young people. We are the fathers and mothers of every camper. We have been engaged by the agency which conducts our camp to help these young people have a "good time" and "lots of fun" away from home. At the same time we are all dedicated to the

promotion of the ideals and values for which our camp was founded.

While you were engaged to take care of others, we who administer the camp are equally concerned with your own growth, with your own health and with your welfare. We suggest therefore that you observe the following rules:

1. GET ENOUGH SLEEP SO THAT YOUR RESISTANCE IS NOT WEAKENED AND YOU ARE ABLE TO HAVE FUN WHILE DOING THE JOB OF A COUNSELOR.
2. When the campers rest, you rest also.
3. From the time the campers go to bed until "Lights Out" 11:45 each evening, you will have an opportunity to spend a few pleasant hours with your fellow counselors. Be mindful of the following:
 - (a) Spend the time creatively. Arrangements have been made to provide evenings of dance instruction, a counselor's choir, study groups, parties. While these are not obligatory, take advantage of them.
 - (b) One evening a week is devoted to a counselor's meeting. This is obligatory for all staff members.
 - (c) The counselor's lounge is "off bounds" to all campers. This is the place for you in which to relax and be "away from it all." Keep it clean and orderly.
 - (d) A special monitoring system will be arranged to clean up after counselors' evening snacks. If it is your turn, please clean up as thoroughly as you can to spare the kitchen staff from this chore the following morning.

Be sensitive to the needs and characteristics of your fellow counselors. Gossip in a small and controlled community like a camp can have devastating effects on everyone.

At no time should a counselor leave camp without permission and without "signing out."

If you have your car in camp, park it in the parking lot, lock the doors and turn the keys over to the office. When you leave camp, you are not permitted to take anyone with you unless you are certain the individual has received permission.

Counselors may make purchases from the canteen by presenting a purchase card to be obtained at camp office.

During program hours, manage to sit with your group in such a way that you can always observe and control your campers if necessary.

AT NO TIME SHOULD COUNSELORS SIT TOGETHER IN THE BACK OF THE PROGRAM AREA DURING AN ACTIVITY.

Counselors may not have visitors unless arrangement has been made with camp administration. We have only one telephone trunk connecting the camp with the outside world. Personal calls are limited only to emergencies.

Should you need any advance in salary, please don't wait until the last minute, as the office does not have ready cash on hand at all times.

In the Dining Room

You and your unit are assigned a table in the dining room. You and your co-counselor sit at opposite ends of this table.

The counselor is always in a position to see the person who makes the announcements or supervises program activities in the dining room.

Whenever you see "the raised hand," raise your hand and teach your campers to do the same. (Whenever we raise our hand, we stop talking.)

Your unit will be assigned one or two days of KP duty. On those days you report to the dining room 15 minutes before each meal and assist with the setting of the tables.

When we enter the dining room, we remain standing around our tables until the Ha-Motzi has been recited (you may be asked to have your group lead in the chanting of the Ha-Motzi).

Camper should check with you if he needs to leave the dining room during a meal.

Whenever food is spilled, raise your hand to get the attention of a waiter, who will help you clean up.

Campers should be encouraged to sit straight, pass food, be courteous, and develop good eating habits.

Be conscious of the one who eats too much, and bring to the attention of the nurse the ones who eat too little.

Be careful how you evaluate food in front of your campers. Discuss any problems with the dining-room supervisor.

Develop an appreciation on the part of the campers toward the difficult work of the kitchen staff.

2. General Outline of Program

Aims of the Unit

Session age: 9 - 12 - Boys and Girls.

Educational Unit: Nomadic and Agricultural Period of Jewish People.

Aims of the Unit:

1. To make the period of the Patriarchs come alive - to transform the stories of this period from words on many pages to a living experience.
2. To make the children appreciate the advances in technology which man has made since the period of Abraham.
3. To help the children understand the great deal of dependence upon nature which the people of this period had.
4. To inspire the children by the beauty of the devotion to God which Patriarchs displayed.
5. To make evident, by action, the simple but righteous form of ethics which the patriarchs displayed - their concern for honesty, responsibility, loyalty, love, brotherhood, hospitality and fairness to all human beings.
6. To show some of the weaknesses of the patriarchs so that we might learn from their experiences.
7. To effect a transfer of values, so that the Patriarchs become living examples of righteous conduct and models for behavior as the children grow and develop.

The Organization and Plan of Camp

The camp will be called the land of Canaan (Palestine).

- a. Each living unit will take on the name of various cities located in Canaan (Palestine).
- b. Prior to camp the arts and crafts department will make a large map similar to Plate II, page 37 as in Ancient Israel. Harry Orlinsky - mimeograph copies will be made up for each living unit.
- c. Blank maps will be given to each child - these will be filled in by the children during an early arts and craft session.

d. The camp will be divided into four regions.

1. The main camp area will be Jerusalem.

2. The girls' area will be southern and western Palestine - the cities of: 1. Joppa, 2. Bethel, 3. Tekoa, 4. Beersheba, 5. Hebron.

3. Boys' area: Central and Northern Palestine:
1. Shiloah, 2. Shechem, 3. Dor 4. Tyre, 5. Dan.

Each boy's cabin group will be known as B'nai _____
such as B'nai Shiloh -- each boy camper will be called B of ✓
Ben Shiloh. Each girl's cabin group will be known B'not _____
such as Bnot Bethel; each girl camper will be called Judy
Bat Beersheba.

Each group should make some identifying costume for
Bazaar Day or for the whole period - like a Red turban for
the boys - a blue sail for the girls.

When meeting people they should be greeted by Shalom
Aleychem and the answer is Aleychem Shalom. Living groups
should go off on caravans (hikes), some on overnight cara-
vans. All campers should learn to swim at the Oasis (the
pool). There will be a treasure hunt for the pot of gold
which the great Sheik has buried and then lost.

All signs will be made from transliterated Hebrew; ex-
ample: ✓ Oasis. If a camper cannot read Hebrew there ✓
will be classes to teach them a minimum of reading Hebrew
so that they will be able to read all signs in camp.

There will be a brief evening service every evening, be-
fore dinner, which will include the lowering of the flag.

All groups going on overnight trips should be back in
camp for special interest activities.

The Song of the Session:

By the Sea of Kinnereth

1. By the Sea of Kinnereth
Ancient legend declareth
Stands a palace enchanted
In Woods divinely planted.
 2. Who stands there it is only
A lad like a nightingale lonely
Who with prophets and sages
Studies the Torah's pages.
 3. Hush, no wind there is blowing
Still the waves that are flowing
Silent the birds all are yearning
Torah of God to be learning.
- *****
Each living unit to make up a fourth verse.

The Place of Special Interest Groups

Special interest groups will be dance, arts and craft, music and drama. Each of the special interest groups will have specific problems which they will have to solve during our encampment.

For example: Art craft will have to help us solve the problem of lighting, dress, city symbols, tent making, sandals for our feet, a staff to use while walking, a bell for the sheep, (make bells out of different size glass to tinkle in the wind) maps to follow as we travel, jewelry to wear, eating implements such as clay bowls. Music: Songs for campfires, to march by, for worship of God, teach children to play the Halell (recorder), make flute type instruments.

The drama group will stage plays of various midrashim pertaining to the Patriarchs. ✓

Dance: Put on dance and dramas of midrashim, learn

Israeli dances which may have been danced in Palestine at time of Abraham -- Jug of water dance, etc.

3. Bird's Eye View of Activities

Monday, June 20, 1966 - Theme:

Hospitality: "Blessed be he that comes in the name of the Lord."³⁹

Morning Activity:

No campers arrive until 1:00 p.m.

Afternoon Activity:

Tour through camp. Refreshments. Physical examinations. Let's meet the Staff.

Evening Activity:

Introduction to theme: By way of a skit. At conclusion of the skit the Theme song will be sung by the counselors. Skit will be adaptation of the Midrash "The Visit of the Angels."⁴⁰ Teaching hospitality.

Break up into Living units and become better campers.

Tuesday, June 21, 1966 - Theme:

Hillel said: "Judge not thy fellow-man until you have come into his place."⁴¹

Morning Activity:

Socio-Drama - "Lost in the desert." (Please see attached description on page 197.

Afternoon Activity:

Special interest groups begin solving the problem raised in the Socio-drama.

Evening Activity:

First campfire: "A stranger in our midst." A neigh-

bor Sheik visits our camp to tell us of desert life.

Wednesday, June 22, 1966 - Theme:

Do not tarry in the face of responsibility. "Delay me not, seeing the Lord has prospered my way."⁴²

Morning Activity:

Counselors have this time to explain the responsibilities necessary for a successful campout. Using any of a number of stories connected to the Patriarchs (which are provided). The counselor teaches the ethic of doing even the simplest job at the right time.

Afternoon Activity:

Special interest. What shall we do for light - make candles, oil lamps, candle holders. Drama group prepares its program for tomorrow night on the giving of the camp Law - described in evening program of Thursday, June 23.

Evening Activity:

Living unit activities: How our patriarchs found their way in the desert. We learn navigation by the stars. (a back-up program of Israeli dancing should be prepared in case it is cloudy or raining). ✓

Thursday, June 23, 1966 - Theme:

"Let there be no strife, I pray thee, between me and thee, between my herdmen and your herdmen, for we are brethern."⁴³ ✓

Morning Activity:

Socio-drama; two campers mistake the same flash light ✓

[Socio-drama: "Lost In The Desert" ✓

This socio-drama will be the prime motivating instrument of the session and should be approached with great care and seriousness. The leader should gather the camp together and point out that we are about to experience something of great importance, but the only way everyone can be part of the experience is if each person will use one great big joint imagination. He now sets the scene.

You see before you six people who are about to report on the terrible situation in which we all find ourselves. Let me remind you what has happened. We were all flying together in a huge jet airplane chartered from El Al. We left New York City yesterday morning, and we were supposed to land in Tel Aviv late last night. We were coming to spend our vacation studying and having fun in our holy country of Israel. But while we were in flight we encountered a storm which blew us off course, and then we were hit by lightning which put our radio out of commission, and caused us to crash-land here in the desert.

Fortunately, our well-trained crew made a beautiful forced landing, and made us leave the plane immediately. As soon as we all jumped off the plane it caught fire and exploded. So here we are, one hundred of us alone in the desert, and all we have is what we carried off of the plane in the few seconds we had before the plane was totally lost. ✓

Before you sits the committee we selected to discuss our

present situation. We have safely spent one night in the desert, but our future depends upon the report that is now made, and our general discussion which will follow.

Our committee is made up of the following people: The Captain of our plane, the head stewardess, the doctor who was with us, the arts and crafts expert, and two camper leaders.

The captain of the plane tells us that a radio message did not get off because the radio was dead before the crash. He also tells us how far we are from civilization, and that it will take approximately 20 days to walk to the nearest city. He also says he is willing to help in every way he possibly can, but his primary skill will be to navigate the group through the desert.

The stewardess describes what she has been able to do to comfort everyone. She also points out some of the problems: we are not dressed in desert clothing, we do not have food or water, we are unable to protect ourselves from animals, some of the children are very young and afraid, and our morale is very low at the moment.

The doctor reports that there were few injuries. Fortunately, he took his medicine bag with him when he got off of the plane, so he is able to take care of any medical problems which may arise. He then explains techniques for survival in the desert.

The arts and crafts expert explains that there is little or nothing which they can do because they do not have either material or tools to make anything with. So he has nothing to report.

The two campers explain that they have organized the campers into a girls' group and a boys' group, and they survey what they have found amongst the children. In their list of items they read off that one of the children had a Bible. In the Bible they remembered is the story of Abraham, Isaac and Jacob and their wandering in the desert, they ask if we might seek advice from the Bible.

The discussion is now opened to the entire group. During this discussion they realize that the suggestion of the campers is a good one - that the Bible is a fund of information for desert survival. They then decide upon a plan of action which includes studying the Bible to determine where they will find tools and material for making the things they will need to survive. Also they decide that the Bible may tell them where to find water, and how to ask the Arabs they may see for help.

If this Socio-drama is carried off properly the camp should now have a plan of action which will motivate them to experience many of the problems of the patriarchs. It should help, also, for them to understand the difficulties which the patriarchs encountered.] ✓

as his own. One camper calls the other a thief. Purpose of the socio-drama is to make the camp realize that we need a code of conduct. The leader promises that we will write a code of conduct that evening.

Afternoon Activity:

Special interests: How shall we make a record of the code of conduct. In crafts we will make writing tools. Drama group prepares Friday night evening activity: Sabbaths around the world.

Evening Activity:

We make our code of conduct called The Camp Law, or Camp Torah. Rules to live by: We break up into living groups - each group is asked to make up a list of principles by which it is willing to live. We then come together as a group around the camp fire. The drama group re-enacts the giving of the Ten Commandments but instead of the Ten Commandments a composite of the principles of the living groups is read.

Friday, June 24, 1966 - Theme:

Brotherhood in the desert: "Behold how good and how pleasant it is for brethren to dwell together in unity." ⁴⁴ ✓

Morning Activity:

A special slide presentation on the different types of people who live in Israel, Westerners, Asians, Arabs etc. Also on location of the desert areas and the entire geography of Israel.

Afternoon Activity:

Preparation for the Sabbath. We beautify our camp, our living areas, dining hall, recreation areas, etc.

Evening Activity:

We welcome the Sabbath with prayer, song, dancing, special banquet food and then a program on how other people celebrate the Sabbath; Moslem, Christian, and days of rest by our forefathers.

Saturday, June 25, 1966 - Theme:

"Let us adore the ever living God, and render praise unto Him who spread out the heavens and established the earth."⁴⁵

Morning Activity:

Services: UPB and camp Rabbi - should include original prayers of Rabbi, campers, and staff.

Afternoon Activity:

Sabbath activities: Each cabin group decides what it would like to do in a leisurely way which is enjoyable for all.

Evening Activity:

Havedalah Service then - Stag and Doe Night: Boys' head counselor plans an evening of stories and games for the boys. Girls' head counselor plans an evening of games and stories for the girls. The program shall reflect desert themes.

Sunday, June 26, 1966 - Theme:

"And the people shall go out and gather a day's portion every day, that I may prove them, whether they

will walk in My law or not."⁴⁶

Morning Activity:

We find our food from what God provides for us. The camp will have plum trees which are picked during the summer months. On this day we pick the fruit we will eat as an afternoon snack.

Afternoon Activity:

Ways of preserving the extra fruit picked in the morning. Drying, canning, etc.

Evening Activity:

The mock trial of Ishmael (a stuffed dummy is brought before the camp fire for trial). His crime: eating the fruit off the trees as it is picked rather than waiting for his fair share. If there is a camp problem, Old Man Gloom can be put on trial for the problem in the hopes of solving the problem. Or this can be the trial of Korah - for his rebellion against Moses.

Monday, June 27 - Theme:

"Who learns and does not teach is like a myrtle in the desert."

Morning Activity:

This day will be spent entirely as a living unit. The counselors and campers will decide their own activities. The counselor is asked to share some of the material he has learned about the period of the patriarchs.

Afternoon Activity:

Living group activities, hikes, crafts, swimming, study, songfests, Israeli dancing, skills, etc.

Evening Activity:

Living group activities - story telling, campfires, getting together with other groups, asking the camp Rabbi to join them, etc.

Tuesday, June 28 - Theme:

"And thou shalt bring forth to them water out of the rock."⁴⁸

Morning Activity:

Socio-drama: A report is made to the camp that our water supply is low, that we have only about three cups of water per person, and the cattle will not give milk. There is talk that we will reach a water hole by evening, but we cannot be sure. Number 20 is read to the camp. The camp decides to ration two cups of water to each person for the remainder of the day. Anyone who is ill will not participate in this socio-drama of limited water for the day. The purpose of the socio-drama is to teach the children what a desert community must experience every so often - and also to let them experience great personal need and discipline. Because of this socio-drama which takes place all day the camp will not participate in the usual activities - but in the afternoon there will be slower quiet activities. Of course this whole activity must be switched to another day if it is raining.

Afternoon Activity:

Quiet games, crafts, swimming - camp life continues

but at a slower steady pace. Counselors should check their manuals^a for suggestions for quiet hours activities. ✓

Evening Activity:

A special religious program thanking God for rain, water, and food to live a healthy life. This is the responsibility of the camp Rabbi to utilize creative prayer - dance and song. This should be very dramatic, and should involve the entire camp.

Wednesday, June 29 - Theme:

The relationship of God to the Patriarchs. Obedience to the will of God.

"And God said: Abraham take now your son, your only son, whom you love, Isaac, and get you to the land of Moriah, and offer him there for a burnt offering."⁴⁹

Morning Activity:

Dramatic presentation of Gen. 18:16-33. Abraham argues with God. Following the presentation there is a discussion on how one determines the will of God.

Afternoon Activity:

The Rabbi acts as story-teller and tells the story of Jacob and his relationship to God. Making note of Jacob's wrestling with God in Gen. 32:23.

Evening Activity:

A walk through the lives of the Patriarchs. A path is chosen where stations can be set up for pantomime. As the children march down the path they will be asked to be silent and to keep all flashlights turned off. When they reach each station, battery operated flood

lamps will shine upon actors in the following scenes:

1) Abraham argues with God over Sodom and Gemora. 2) Sarah has a child. 3) Abraham offers Isaac. 4) Jacob wrestles with God. 5) Essau forgives Jacob. 6) Joseph becomes slave. 7) Jacob foretells the future to his sons. 8) God gives Moses the Ten Commandments.

Each pantomime is accompanied with dialogue and music. The walk finishes at a campfire ring and the campers sing some songs.

Thursday, June 30 - Theme:

"He who entreats aid for his comrade, though he himself is in need is answered first."⁵⁰

Morning Activity:

This day will be spent entirely as a living unit.

The counselors and campers will decide their own activities. The counselor is asked to share some of the material he has learned about the period of the patriarchs.

Afternoon Activity:

Living group activities: hikes, crafts, swimming, study, songfests, Israeli dancing, skills, etc.

Evening Activity:

Living group activities - story telling, campfires, getting together with other groups, asking the camp Rabbi to join them, etc.

Friday, July 1 - Theme:

"And I will establish my covenant between me and thee

and thy seed after thee throughout their generations for an everlasting covenant to be a God unto thee and to thy seed after thee."⁵¹

Morning Activity:

We play 100 questions: make up one-hundred questions on the period of the patriarchs. Each living group is a team. A question will be asked of each living unit, and they must answer within twenty seconds. If their answer is correct they receive 10 points. If their answer is incorrect the leader of the game reaches into a hat and picks the name of another living group to answer the same question. If they answer incorrectly the leader gives the correct answer. Each living group will be given the same amount of first tries. The boys' team with the most points earns the privilege of leading the camp in the Kiddush that evening. The girls' group with the most points earns the privilege of leading the camp in the lighting of the Sabbath candles that evening.

Afternoon Activity:

Preparation for the Sabbath. We beautify our camp, the living areas, the dining hall, recreation areas, etc.

Evening Activity:

We welcome the Sabbath with prayer, song, dancing, special banquet food, and then after supper a special Hasidic service which was planned by the camp Rabbi

and specialists.

Saturday, July 2 - Theme:

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant."⁵²

Morning Activity:

Services U.P.B. and camp Rabbi. The service should include original prayers of the Rabbi, campers and staff. Music by camp choir.

Afternoon Activity:

Sabbath Activities: Each cabin group decides what it would like to do in a leisurely way which is enjoyable for all.

Evening Activity:

Havedalah Service. Campfire with singing of songs, some light party games and story telling. If it is warm enough this would be the right time to have an oasis (swimming) party. Exotic refreshments like halevah, or turkish candy can be served to top off the fun.

Sunday, July 3, 1966 - Theme:

Honesty. "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire."⁵³

Morning Activity:

A desert shepherd visits our camp with his sheep. As

the campers come out of the dining hall from breakfast a local farmer brings in about five sheep (he is dressed like an Arab, or some of the staff are dressed as Arabs). The farmer shows the sheep to the children and explains their importance to the desert people. After the children have had time to see the sheep their counselors take them to their living areas for cleanup and a discussion of desert animals and related subjects.

Afternoon Activity:

Preparation for overnight hike which will take place Monday night. Also each group is asked to prepare a comedy skit taken from one of the incidents which took place in the lives of the patriarchs.

Evening Activity:

Present skits of a take-off on one of the incidents in the lives of the patriarchs.

Monday, July 4 - Theme:

"Now the Lord said unto Abram: 'Get thee out of your country, and from your father's house, unto the land that I will show you.'" ⁵⁴

Morning Activity:

Motivation for overnight hike is to understand the feelings of Abraham~~x~~ and Jacob as they left their homes. ✓

Leave on overnight hike. The camp goes off in groups of two living units each - which was previously arranged.

Afternoon Activity:

Overnight hike - set up camp, etc.

Evening Activity:

Campfire program. Counselors explain that when the campers return to camp they will be returning to Israel - that they will be wandering in the desert no more.

Tuesday, July 5 - Theme:

"Return unto your country and to your kindred, and I will do you good."⁵⁵

Morning Activity:

Campers return in the late morning - to find that all the signs in camp are written in Hebrew and English. They are greeted by the Prime Minister of Israel and the American consulate. They are also told that special activities have been established for them, including a special meeting with members of the Keneset, the Israel Parliament.

Afternoon Activity:

Afternoon is spent in cleaning up equipment from the overnight. Campers and staff take showers and prepare to go to an Israeli movie that night. Arrangements have been made in advance to get an Israeli movie with English subtitles which will be of interest to this age group.

Evening Activity:

Introduction to the movie - the movie is then shown.

Wednesday, July 6 - Theme:

"We come unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it."⁵⁶

Morning Activity:

Meeting of the Keneset: Socio-drama; characters explain some of the problems and needs of Israel. Need for water, defense immigration from the United States. Campers are left to decide on what they can do to help Israel.

Afternoon Activity:

Announcement that Israel has prepared a desert Bazaar for Thursday. Everyone is invited to participate. This time is used to prepare costumes and figure out what each living group will do at the Bazaar.

Evening Activity:

An evening of stories about the wonderful things to expect at a Bazaar. The staff can present a comedy show entitled "Down at the Bazaar." Boy counselors can dressup as camels, or dancing girls. A musical comedy would probably be best - utilizing show tunes.

Thursday, July 7 - Theme:

Bazaar Day.

Morning Activity:

Final preparation for Bazaar. Bazaar begins at 10:A.M. See Fact Sheet explaining activities.

Afternoon and Evening Activity:

Bazaar Day: Work out a day of fun where all the games

look back to the days of the Patriarchs and that night a bazaar. At the bazaar each cabin group will have a stall where they ^{members} will sell items which they made during the encampment. It will be an ancient type of bazaar. ✓

Day will begin by setting up tents - or living areas - then game activities. About 3:30 sell items. At 5: ✓
Cookout dinner - Lamb's tail dogs, and lamb burgers. There will be a big campfire where each cabin will present skits. Finally sleepout under the stars.

Friday, July 8 - Theme:

And God blessed them saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."⁵⁷

and

"Abraham circumcised his son Isaac when he was eight days old, as God had commanded him."⁵⁸

Morning Activity:

This entire activity will be dependent upon the birth of some animal in camp. Prior to camp arrangements should be made with a nearby farmer or veterinarian to have a pregnant animal in camp. It should be due within the first week of camp. If this day is the eighth day a ^{10th}circumcism party should take place. The camp Rabbi can explain what circumcism is and how it is part of the covenant of Abraham, After a ceremony takes place, there should be refreshments served. ✓

Afternoon Activity:

Preparation for the Sabbath. We beautify our camp, the living areas, the dining hall, recreational areas, etc.

Evening Activity:

We welcome the Sabbath with prayer, song, dancing, special banquet food after supper. The theme of the service will be - May God bless our homes, our temples our parents and friends.

This is the beginning of the preparation to return home.

Saturday, July 9 - Theme:

"And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and made it holy."⁵⁹

Morning Activity:

Services: UPB, Camp Rabbi, Camp choir, campers and staff. Theme of Service: "What we will do now that we are rescued from the desert and about to return home."

Afternoon Activity:

Sabbath activities: Each cabin group decides what it would like to do in a leisurely way which is enjoyable for all. Counselors should stress the theme -

what we have learned.

Evening Activity:

Havedalah Service: Special banquet. Entertainment will be talent night. Special candle light farewell ceremony.

Sunday, July 10 - Theme:

Shalom - Till we meet again.

Morning Activity:

Back to the United States. We pack and ready ourselves to leave camp. 11: A.M. we leave for home.

B. Year Round Camping Program
 1. Weekend Camping

Weekend Encampment for Grade 3 - 9 years old

Theme for the week-end: "We Celebrate the High Holidays,
Rosh Hashanah and Yom Kippur."

<u>Day</u>	<u>Theme</u>	<u>Activity</u>
Fri. eve.	The birth of the world.	<p>Service: After dinner there is a Friday night service. The sermon tells the story of the birth of the world, and that Jews celebrate a New Year as Rosh Hashanah, the time when the world is reborn.</p> <p>After the service, apples are the refreshments and some sort of candy - as we celebrate a sweet year. Everyone is asked to greet each other as "Shabbat Shalom - and L'Shanah Tovah Tikatevu."</p>
Sat. morn.	We ask for forgiveness.	<p>After breakfast there is a Sabbath Rosh Hashanah service. At this service the children are taught the theme of asking people to forgive us for our thoughtlessness.</p> <p>After the Service there is an hour for hiking, swimming (if the weather allows it) or some type of game which requires movement. At this time the teacher or counselor may take his small group of children to a body of water (stream, river,</p>

ocean, swimming pool) for a Tashlich service, to cast off our sins upon the spirits which live in the water (or in modern terms to vent one's guilt).

Sat. The mean-
morn. ing of the
before Shofar's
lunch. call.

A discussion and explanation of the symbolic meaning of the Shofar. At this time the children are taught how to blow the Shofar. (I realize that there is a Siog against blowing the Shofar on the Sabbath, however, that Siog is to prevent anyone from carrying the Shofar from his home on the Sabbath. In view of the fact that the Shofar will be in camp prior to the encampment, I feel that its blowing will not go against the intent of the injunction).

The children should learn how a Shofar is made and when it is used.

Sat. "Bal-
after-anced on
noon the
after scales of
rest judgement"
period.

In a discussion period the story behind the "Unetaneh Tokef" is told - the story of Ammon of Mayence. The prayer is read and explained. The tale of the three books of judgement are told. The concept of God's justice is told, and the Jews' desire to do righteousness is explained. The importance of Tzadakah is also ex-

plained with use of stories.

After this discussion there is an hour for hiking, swimming (if the weather allows it) or some type of game which requires movement.

Sat. "Songs
late of the
after- Holy Days."
noon be-
fore
dinner.

The cantor or song leader has an hour to an hour and a half to teach songs of the High Holidays to the children. He explains the meaning of each song or prayer, and in what context it is used.

Sat. Kol Nidre
after "May God
dinner. release us
from our
vows."

Kol Nidre is explained - and the idea of fasting is explained. There is a Havdalah service and a Kol Nidre Service. The children are told that we will go to our first activity the following morning without breakfast so that we can experience the feeling of fasting. Breakfast will be served at 10: A.M. rather than 8:30 on Sunday morning. The campers are asked to return to their cabins and talk about Yom Kippur, Kol Nidre and fasting. ✓

Sun. We fast
Early and re-
morn. pent for
8:30. the sins
which we
have com-
mitted.

We attend a Yom Kippur day service, and ask God to forgive us for our sins. The service is a beautiful dignified presentation of the themes of Yom Kippur Day. The Rabbi gives a brief sermon on the

power of repentance. At the conclusion of the service the Shofar is sounded and the Rabbi blesses the children. As a scriptural service the story of Jonah should be told to the congregation, so that the campers will know that it is traditional to tell this story on Yom Kippur.

Sun.
10:00
A.M.

We break
the fast
with a
"Goodbye
Yom Kippur
banquet -
breakfast."

This is an exciting event. The children are congratulated for fasting. They are told that it is hoped that all the campers are written in the book of life. We are led in joyful songs; there may be some spontaneous dancing.

The joy of the banquet should spill over into the next activity and that is immediately after breakfast the camp makes its Succah (by the way this Sukkah will be used by the next group of campers coming up the following week to participate in a weekend retreat on Sukkot).

Sun.
10:45
A.M.

"We
build
our
Sukkot"

At the conclusion of the banquet - breakfast - one of the leaders explains that we have one more task before we leave - and that is to build our Sukkah. We will start the job by putting up the walls and roof while the group which comes to camp

12:30
p.m.

"We re-
turn to
our
homes."

next week will finish our work by de-
corating the Sukkah and dedicating the
Sukkah. But we must start what others
can finish. When we have finished our
part we sing a song or two, and then re-
turn to our cabins to pack.

Weekend Encampment for Grade 4 - 10 years old

Theme for the weekend: "Sukkot and Simhat Torah."

<u>Day</u>	<u>Theme</u>	<u>Activity</u>
Fri. 4:30	"We decorate our Sukkah."	It is explained that during the previous weekend the children of the third grade constructed this Sukkah for us. Now we will decorate the Sukkah and that night the group will dedicate it. Of course much advance work must be done. Before the children arrive in camp all the material to be used for decoration must be gathered and prepared. Someone must be sure to buy a lulov and an esrog. I will not go into all the details for decorating a Sukkah because each community has its own local customs. However, every Sukkah should have in it fruits and nuts, berries, grapes, etc. There should be green branches over the roof, but the sky should be exposed so that the stars can be seen.
Fri. 6:00	"A Joyous Sabbath and Sukkot Banquet."	Dinner is made extremely joyful, for both Sabbath and Sukkot are joyous holidays. An effort should be made to decorate the dining hall with natural greens and fruit.

Bright colors should be part of the decorations. Gay songs should be sung during the dinner period - and everyone should be prepared for a light and gay service. A period after supper should be left open for the children, to relax, talk, and become more acquainted with everyone in camp.

Fri.
8:00

We welcome the Sabbath with prayer and dedicate our Sukkah.

A regular Friday night Sabbath service is held with the Rabbi preaching on the meaning of the Sukkah in Jewish tradition. At the end of the service the entire congregation makes itself into a processional and marches by torah light to the Sukkah (if flaming torches are a fire hazard then flashlight torches are used.) Once at the Sukkah the appropriate blessings are said for the Lulov and the Esrog, the wine and fruit. The congregation is led in song and while singing everyone marches off to his or her cabin. (Or if there is time the camp is led in Israeli dancing.)

Sat.
after
break-
fast.

"I will bless the Lord at all times; His praises shall continually be in my mouth." 60

Sabbath morning Service: The service should dwell on the close relationship Judaism maintains with nature, The calendar which depends upon sun and moon, Holidays which are determined by when crops

are harvested, ~~The~~ many blessings which Judaism has for different foods. After the service the children are given a half-hour free time to walk around to talk to one another and to relax. ✓

Sat.
An
hour
before
lunch.

Thanks-
giving
Day.

A role-play is set up by asking four or five volunteers to pretend that they are pilgrims. They have just harvested their first abundant crop, and they want to celebrate a day of Thanksgiving. They are asked to set up a full day's program. Then the total camp is asked to make additional suggestions. Then the leader tells the campers that the "pilgrim fathers" turned to the Bible (our Jewish Bible) for suggestions as to how to celebrate Thanksgiving. And Sukkot was the holiday which gave them the most suggestions. ✓

Sat.
after
lunch,
after
rest.

"Hashanah
Rabba"

Hashanah Rabba~~x~~ is the day when the palm fronds and the willow~~x~~ and myrtle are given to the children to make rings, bracelets, bows, and tassels. Therefore, the afternoon will be spent in making arts and craft objects from the natural symbols of Sakkot. Many objects can be made as well as the traditional ones suggested. ✓

Because the group will be too large to take in arts and crafts at one time, the camp should be divided in half (or fourths) with one-half going to a song-learning session while the other participates in arts and crafts. ✓✓

<p>Sat. After supper and free time.</p>	<p>"Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King. Let them praise His name in dance. Let them sing praises unto Him with the timbrel and harp. For the Lord takes pleasure in his people."⁶¹</p>	<p>An evening of games, paper-bag dramatics, singing and general fun. The games should reflect the Sukkot theme. For example, the children can play "Water the Willow," x ✓</p> <p>Once the children are in teams each team given a large sponge. The team is assigned a large can or jar with a willow branch placed in it. All the teams are started at the same time. The player fills the sponge with water (from a water basket), carries it over to the can with the willow and squeezes the sponge. The team that fills its willow-can first wins the game. ✓</p> <p>Another game might be esrog on a spoon, which is a relay game. Each member on a team must carry a lemon on a teaspoon around the dining area. The first team completed wins.</p>
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<p>Sun. morn. after break- fast</p>	<p>Let them rejoice in the reading of the Torah Simchat Torah Day.</p>	<p>In this program there is a detailed explanation of the meaning and significance</p>
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of the Torah, the portion of the week, the breast-plate, the Yod, the covering and the rollers. The usual Torah Service is explained_x so that everyone understands what goes on in a Torah Service. ✓

The contents of the Torah are explained.

A Simchat Torah service is explained.

Then the camp breaks up into small groups and each camper makes his own Israeli flag to wave in the procession. Of course, the camp director_x and the counselors warn the children of the danger of the sticks - and teach the children how to wave the sticks safely. ✓

Sun. We celebrate
morn. Simchat
Last Torah.
activity.

Everyone comes into the designated chapel area and sits down. The service reaches the Torah Service and the last paragraph of the Torah is read all the way to its conclusion and then rerolled and the first paragraph of the Torah is read for everyone to hear. The seven Hakafot are carried out with singing and dancing and those people who can play instruments do so. The atmosphere is one of joy and pleasure. At the end of the celebration the children are given apples and cookies - and then they return home.

Weekend Encampment for Grade 5 - 11 years old

Theme for the weekend: "American Jewish Heroes"

<u>Day</u>	<u>Theme</u>	<u>Activity</u>	
Fri. after- dinner.	We meet a great Rabbi.	<p>Friday night service: The sermon is given by Isaac M. Wise. Dress up a counselor, who has been properly prepared for his part, as Isaac M. Wise. Have the counselor deliver a sermon on the necessity to establish a seminary, a Rabbinic association, and a confederation of Temples in the United States.</p> <p>After the service is over the campers may suggest ways to establish the proposed organizations, and the person playing the part of Wise can share some of his experience (that is, the experience of Wise).</p> <p>This is a role-play which will make the campers feel more intimate with the personality of Wise.</p>	✓
Sat. morn. after break- fast.	The Jew- ish role in creating the Free United States.	<p>Saturday Sabbath Service. The sermon and service will be devoted to the active part which Jews took in the Revolutionary War.</p> <p>The purpose of this program is to teach the campers that Jews were very active in the establishment of this country. If it is</p>	✓

possible to get a list of all the Jews who died in the Revolutionary War this list can be read before the Kaddish.

If a total list is unavailable a partial list can be made of the famous Jews who were known to have taken part in the war and are now dead.

Sat.
Before
lunch. A Jew
 defends
 his
 honor.

A role play of the trial of Major David Salisbury Franks. Franks was a major on the staff of Benedict Arnold at the time Arnold turned traitor. In order to clear himself and his people Franks asked Washington for a court of inquiry - his request was granted. Franks eventually cleared himself, retained his rank, and was sent on a diplomatic mission to Paris with the official copy of the peace treaty. The role-play will be of the inquiry only. ✓

Sat.
After
lunch. The Prin-
After cess of
rest. Philadel-
 phia.

Role-play of the love which Rebecca Gratz had for a non-Jew, and her refusal to marry out of her religion. Finish the role-play by telling of her many deeds, and then ask the campers to discuss the issue of marrying a non-Jew. Under these circumstances it must be with a non-Jew who will not convert. ✓

After they have decided not to marry, what will happen next? Will they look for a Jew to marry? Or will they do as Rebbecca Gratz and devote their lives to the service of mankind.

Sat.
Late
after-
noon
before
dinner.

Freedom
for
all!

A role-play of the incident when David Einhorn was run out of Baltimore for his liberal attitude towards slavery. Einhorn is in his study when a committee from the congregation comes to him, and asks him to change his public opinion. They tell him that he may believe anything he likes personally, but that his public statements are huting all the Jews of Baltimore as well as the congregation. One of the Rabbis of Baltimore is announced, and he comes in with the April, 1861 list of names of those men who are marked to be attacked by the mob. This Rabbi asks Einhorn to change his public statements. Einhorn looks down, and says he does not know what to do. We then turn to the audience to give advice to Einhorn.

Sat.
After
dinner.

"There are some who have left a name behind them."

An evening of games connected with the theme of "Names and deeds." The first

game should be 'Shemi', 'My name.' This is ✓
played by making up a bingo card for
each camper. At a designated time the
campers are given five minutes to fill
the blank space of the card with campers'
names (the names are used instead of
bingo numbers). The leader has prepared
slips of paper with names of all the
campers on them. He then, at random,
chooses names until someone has filled his
bingo card. Another game would be to list
events which a famous person accomplished,
and ask the children to name the man. For
this game it would be best if cabin groups
competed against each other. Another game
which can be played is password - utiliz-
ing the names of men out of American Jew-
ish History as the unknown subjects. In
Password there are four people plus a
moderator involved - two teams of two per
team. The moderator gives one member of
each team a name written on a piece of
paper. The person who knows the name
gives a one word clue to his partner who
must try to guess the name. For example, ✓
if the famous person is Albert Einstein
the clue might be "Bomb" or "Atom" or

"Relativity." Of course clues like ? ✓
 require some knowledge of the person-
 alities utilized. The audience will
 not be told who the personality is so
 they will be guessing at the same time.

Sun. A visit
 Morn. from a
 after living
 break- hero.
 fast.

This activity should be coordinated with a
 program of one of the auxiliary organiza-
 tions of the Temple. For example, as a
 membership meeting the Brotherhood might
 invite Sandy Kovaks^{sp}, the Dodger pitcher, to ✓
 be the program. But at the same time it
 can be arranged for him to arrive one day
 early. He will be able to spend one hour
 with the camp, say from 9:30 - 10:30 and
 then spend an hour with the religious school
 from 11:00 - 12:00. The purpose of this
 program is to give the children an emotional
 attachment with Judaism - therefore the
 personality should be young, good looking
 and have achieved some fame or public re-
 cognition. There should be time provided
 for ^{each} the youngsters to take pictures with ✓
 the famous person. The reason for this is
 so that he can show the pictures to his
 friends. This will make him proud to be
 associated with the famous person, and at

the same time make him proud to be a Jew. If it is possible to afford a souvenir, like an autographed ball, then these should be provided for the children. A child living in the middle west - or east will never forget an experience like meeting Sandy Kovaks² - and having a picture of himself and an autographed ball will be kept all his life and he would probably show it to his own children.

Weekend Encampment for Grade 6 - 12 years old

Theme for the weekend: "Biblical Events"

<u>Day</u>	<u>Theme</u>	<u>Activity</u>
Fri. After dinner and after Serv- ices.	Thou shalt remem- ber the Sabbath Day to keep it Holy.	<p>The person who is the leader of this pro-gram will read many of the Biblical sec-tions connected with the Sabbath, and then ask the children to make up rules concerning Sabbath observance. This should include worship and conducted on the entire Sabbatic day. It should be clearly understood that no one will be required to follow these suggested pat-terns, but we want to understand what the Bible implies for the Sabbath.</p> <p>After the observances are drawn up, the group should be asked to consider which are possible, which are impossible, and which are in between. Next, the group should be asked to make up its own way of observing the Sabbath.</p>
Sat. Serv- ices after supper.	"And the Lord said unto Moses: Thus you shall say unto the children of Israel:	<p>A Saturday Sabbath Service: The theme of the service is "Images of God reflected in the Bible." The Rabbi will portray the different descriptions of God found in the</p>

You yourselves
have seen
that I
have
talked
with you
from
heaven.
With me,
therefore,
you shall
not make
any gods
of silver,
nor shall you
make for
yourselves
any gods
of gold."63

Bible. The God of Abraham, Isaac and Jacob, of Moses, the people of Israel, of Joshua; the God of the prophets, the kings and the later writing. Since this will be done in a sermon it will be a limited portrayal, which will be the motivation for a study group prior to lunch. After the service the campers are given a half-hour of free time to relax, talk, and become better acquainted.

Sat.
About
an
hour
and
half
before
lunch.

"It was the Holy Book, and the study of it, that kept the scattered people together."64

During this period the group will break up into small study groups and go through selected portions of the Bible to have a clearer idea of the God concepts in the Bible. The campers should take turns reading the selections and commenting on the meaning of the passage. ^{each} One person will need to read while another will comment, then they will change places. When the group has completed all of its assigned passages they will discuss which God concept seems to fit with their attitudes today. No group discussion is necessary.

Sat.
After
lunch
and
rest
period.

Tribes be-
come
nation-
unified
for
defense.

Re-enact the scene when the elders of
Israel came to Samuel at Ramah, and
asked him to appoint a king over them.

Samuel warns them what the cost of mat-
urity is - that they will surely gain some
things, but that they must give up wealth
and a feeling of independence.

The person who plays Samuel then appoints
two people^x to argue the case of wheather
or not he should appoint someone as king,
before him (the two people are told they
will be chosen in advance). They give
their views - the audience gives its
views, then Samuel decides.

After this activity the children are
given a free period.

Sat.
About
an hour
and a
half
before
dinner.

"The Lord
reareth
from
Zion."65

While the children are on a free period
a person dressed in a Koo²ley costume comes
down out of the hills and accuses them
of living immorally; of being unconcerned
with the people who are in need; uncon-
cerned about the problems of their par-
ents, their sisters and brothers. That
the very lack of concern which they now
have will destroy Judaism. The style of
this denunciation should be patterned
after Amos and the speaker should claim

to have gotten his message from God. He should call for them to repent or not only will they destroy Judaism but they will destroy the world.

After he has finished, the leader should call for public statements from the children - and explain that this is how Amos appeared before the people. ✓

Sat.
Even-
ing
prog-
ram
after
dinner.

Reliving
the past
in drama
and fun.

The children are broken up into five groups. Each group is given a large paper bag with props in it for a Biblical Drama. The group must decide what Biblical story fits the props and then they must write, stage, and direct and prepare the play in twenty minutes' time. Each play should run five minutes in length, and it is acceptable if the skit is humorous. After the skits we celebrate a special party for the giving of the ten commandments. The story is told to the children and then the evening refreshments are given out in honor of the commandments.

Sun.
After
break-
fast.

The con-
version
of Ruth.

Most children of this age have never seen a conversion ceremony - and they may have some prejudice against converts. The purpose of this program is to tell the story of Ruth, and then ask the children to sug-

gest what is necessary to convert Ruth. What type of instruction, what type of ceremony, and what would be expected of her after she has converted?² After the discussion comes to a close one of the girl's counselors (who was chosen in advance) comes before the Rabbi to participate in a conversion ceremony to show the children the type of ceremony that is carried on today. The counselor should be "dressed up," have flowers, and the whole event should be as beautiful as possible. Afterwards the children are asked to wish the convert "Mozol Tov."

Weekend Encampment for Grade 7 - 13 years old

Theme for the weekend: "The Problem of Holiday Practice"

<u>Day</u>	<u>Theme</u>	<u>Activity</u>
Fri. During the close of din- ner, just after the service has been announced.	Let's cele- brate the Sabbath.	<p>A Socio-drama is planned before the campers come to camp. As the camp leader announces that services will take place in a half hour, a young man stands up and says he does not want to go to service. He explains that the girls are so attractive and so much fun that he would rather dance and socialize than go to any old boring service.</p> <p>After he finishes, a girl sitting across the table from him stands up and says she is so flattered that she would like to accept the boy's invitation to skip services.</p> <p>Two people have been chosen in advance to tell the campers that they must worship God on the Sabbath. And they convince the other two to socialize at another time.</p>
Fri. A half hour after the din- ing hall is vacated from dinner.	Let us worship on the Sabbath.	<p>Friday night Sabbath Service. The four campers who participated in the socio-drama also have reading parts in the service. The Rabbi speaks on the need for</p>

worship on every Sabbath.

There is an Oneg Shabbat planned for after the services - Israeli dancing, singing, refreshments, dancing and skits if they are needed.

Sat.
Morn-
ing
after
break-
fast.

The
problem
of
school
and the
High
Holidays.

At a Saturday Sabbath service four sermonettes are given by the campers. Two are in favor of going to school when Rosh Hashanah and Yom Kippur fall on a school day. Two of the sermonettes say that the campers should remain out from school. These sermonettes are the background for a discussion on how important are the holidays, and when should a person stay out of school to observe a holiday. The discussion will be held later in the morning. After services there is an hour for hiking, and other activities which require movement.

Sat.
Before
lunch
late in
the
morning.

Which is
more im-
portant,
the Jew-
ish holi-
day, or
public
school?

A discussion takes place after the camp has been divided into four groups. The discussion leaders are the four campers who delivered the sermonettes. It should be pointed out that some boards of education consider the absence to be unexcused. There are many teachers who stay away from

school and forfeit their pay on these days. Many other adults who do not go to work do not receive pay for these days. Students who miss school will not receive an award for perfect attendance. If there is a test on these days it may ^a effect a pupil's grades and in some cases, entrance into college.

Sat.
After
lunch
and
after
rest.

Discus-
sing the
old and
looking
for the
new.

A workshop on the celebration of holidays by the modern Jew. It is hoped that this workshop can be as realistic as possible. The workshop should point out the change which has taken place in many holidays in the United States. The decrease in importance of Succot, Purim, the Sabbath, Tu Bi-Shevat, Lag Be-Omer and Tishah Be-Av. The increase in importance of the High Holidays, Hanukkah and Shavuot. The workshop might discuss ways to increase the importance of the holidays which no longer interest Reform Jews.

The group should pick a holiday coming up soon, and add one new practice to that holiday to make it more meaningful. Then the entire group should agree to carry on that new custom with the hopes of that custom spreading throughout the whole congre-

gation.

Sat.
After
dinner.

We pre-
pare for
tomorrow.

The Rabbi points out a growing problem - that problem is that few Jews have a home Seder. The community Temple Seders make Reform Jews feel that they do not need a Seder at home. Therefore, many Jews miss out on an important and lovely custom. Some adults feel unqualified to conduct a Seder at home.

The Rabbi announces that tomorrow morning we will have a breakfast Seder. He also announces that everyone will have an original part in the Seder. He assigns the parts - some to be written and read - some to be sung, some to be danced; he also asks for a group to decorate the dining hall.

Sun.
Break-
fast.

A Seder
for
every
home.

The object of this activity is to convince the children that any home can have its own Seder. We make up an original Seder the night before. Each person must make up his or her part and with the assistance of teachers, counselors and Rabbi the parts are completed by breakfast.

At the breakfast table (which is beautifully decorated by a committee of campers) the Seder takes place. Songs are sung,

the Rabbi coordinates the parts into
an integrated program. Each person
reads his part. There may be dancing.
After the Seder and some evaluation, there
is a little free time before the camp
leaves for home. ✓

Weekend Encampment for Grade 8 - 14 years old

Theme for the weekend: "Action: Social"

The chances are very high that no temple is free enough in its prejudice to carry out parts of the following program. However, my thesis advisor has told me to create^a program which I feel is ideally effective. I believe the following program would be effective if used.

The Program: Prior to encampment, plans would be made with a nearby Negro church to have a joint weekend with one of their 8th grade, 14 year old, groups. The purpose of the weekend would be for both groups to realize that they have prejudices which should be reviewed and solved.

The first socio-drama must be carefully worked out and discussed in advance with the minister - his approval is mandatory.

<u>Day</u>	<u>Theme</u>	<u>Activity</u>
Fri. Just before we clean up for dinner.	Let us learn to share.	Just before the camp is asked to clean up for the Friday night Sabbath Service it has been discovered and announced that the baggage of the Temple children has been misplaced. However, the leader points out that he has asked the minister to invite the Negro children to lend the temple children whatever clothing they need to dress for the service.

Therefore, when we go up to our areas to dress up we will need whatever the Negro children can lend us. The girls will need dresses or a nice skirt and blouse. The boys will need slacks, a white shirt and tie.

We will assure the campers that their luggage will arrive as soon as possible.

Fri. We pray
Service together.

This service will be an original service, prepared in advance. There will four sermonettes by campers. After the service there will be an Oneg Shabbat with folk dancing, singing and refreshments. During the Oneg Shabbat one of the ice breakers will be to play a game of "Shemi." ✓ This game is played like bingo, but instead of numbers the campers will be given an empty bingo card, and then they will be given five minutes to fill it up with the names of campers. The leader of the game will read off names until someone has a line of names blocked out. During the Oneg Shabbat the luggage from the Temple will arrive.

Sat. Service We face
 our
 problems.

In this service the Rabbi and minister will each give a sermon to outline the problems which the Jewish people must face and the Negro people must face. The purpose of these sermons will be to place before the campers problems which they will discuss in their next morning activity. The campers will learn that both minorities have problems in common.

After the service there will be about an hour for hiking, swimming, talking and singing.

Sat. Before lunch Let us
 work
 together.

The camp is divided into four groups. There will be a Negro and white camper to lead each group discussion. The topics of discussion will be: 1) How to ✓
rid each group of its derogatory stereotypes? 2) What can be done to make the acceptance of the Negro more general? 3) How do we provide better educational opportunities for the Negro? 4) How can we remove the slander involved in the accusation of the Jews as being "Christ killers"? 5) What can be done to in- ✓
volve more Christians in supporting the Jews when anti-semites strike out

against Jews?

Sat.
After
lunch.
After
rest.

Our drama-
tic past.

The four discussion groups each pick two themes to dramatize, one from Jewish tradition and one from Negro church tradition. Each play should include both whites and Negroes. Resource people will be available for each group^x so that when they need help in picking a theme, event or incident the groups will have material from which to choose. During this period we will write and prepare the dramas for presentation to the remainder of the camp. If the skits are good enough, they may be presented at a joint church-Temple function.

Sat.
After the
above pro-
gram there
should be
something
active like
hiking, swim-
ming, etc.
Then this
program.

We join
together
in song.

The cantor or choir director of the temple, and the choir director of the church will teach the children lively, funtype songs, as well as songs which tell the stories of the Jews and the Negroes. This must be a very creative activity, because there may be some of the campers who are unable to understand the other group intellectually. However, the infective emotional lesson of music might explain to the campers

what words alone cannot do. This activity should be a real sharing of background, thoughts, expectations, disappointments, and persecution.

After this activity, time should be allowed before dinner for the groups to run through their plays.

Sat.
Evening
activ-
ity

We share
in each
other's
dramatic
moments.

The evening activity will be the plays which the four groups have prepared. A Negro and a white child should act as co-master of ceremonies. Between plays the group can sing some of the songs learned in the afternoon, and listen to jokes and stories told by the Master of Ceremonies.

Sun.
After
break-
fast

Another
path to
God.

The Negro children lead us in a Christian Fellowship Sunday morning Service. This service should be prepared in advance of the encampment; however, it should be flexible enough to add reactions to the experience of the weekend. Four Negroes should prepare four minute sermonettes as part of the service. Following the service there should be a brief period of free time for packing and relaxing.

Sun.
Before
lunch

What have
we ac-
complished?

This is a summary session to be lead by the Minister and Rabbi. It should follow a discussion format attempting to bring out the attitudes of the campers. It should not fall into the trap of becoming a testimonial - where every camper feels obligated to say that he had a fantastic weekend, but it should be a bringing together of ideas and emotions which were expressed during the weekend. ✓

If there is the slightest possibility that the Rabbi and Minister think that the two groups might be able to join together in a joint project during the coming confirmation year, X it might be appropriate to propose the project during the summary session. Working together side by side on a project which will benefit someone else is a greater sign of brotherhood than a brief one-time encounter and then a permanent separation. The brief encounter has its benefits, but ^{only} sustained contact can build true fellowship. ✓

2. Vacation Camping

Confirmation Weekend Encampment - 15 years old

Theme for the Weekend: "We Work Together"

In view of the fact that the camp is more or less still under construction (for it will take three years to properly finish building the camp), there is a natural project which can be a wonderful weekend experience. That project is the building of an outdoor chapel. For the sake of broadening the project and enhancing the lesson it can teach I am going to make some assumptions which can generally be expected to be true. The first assumption is that there is a Christian camp adjacent to the Temple camp. Most camps are established in camping areas, therefore, one would expect to find camps clustered together and next to one another. I will also assume that the Christian camp is new, and is in need of a chapel.

The chapel project I am proposing is an All-Faiths chapel to be constructed by the confirmation classes of the Temple and churches in the area. The project can be started in town. Each confirmation class can approve an overall plan for the chapel, and undertake to raise the necessary funds to purchase the building materials. Then on a holiday (extended) weekend the confirmation classes can join together in the necessary physical labor (of course, under proper supervision). At the respective confirmations, a confirmant can bestow their gift

unto the Temple and churches as a joint fellowship project.

The following is a program of activities which would make up the encampment to do the physical labor on the All-Faith's Chapel. The organization for this project prior to the encampment is the factor which will determine the success or failure of the encampment. Everyone in charge must know in advance what needs to be done and how it should be accomplished. For the sake of this thesis we will assume that all the necessary preparation has been completed. Needless to say, the more churches which participate the better. Any Negro churches which wish to join in should be encouraged to join in the work. The work project should be completed by late Friday afternoon - in time to welcome the Sabbath in the new chapel.

<u>Day</u>	<u>Theme</u>	<u>Activity</u>
Thurs. morn- ing.	"And let them make me a sanctuary that I may dwell among them." 66	A brief, but moving dedication ceremony should precede and motivate the group to the task they have before them. The Ministers and Rabbi of all the congregations involved should do some physical act (like move a shovel ^{ful} of dirt) - and there should be a few moments of silent meditation followed by a spoken prayer and then a song. At this time the following theme song for the week-end is taught to the campers:

"One Man's Hands"

One man's hands can't move the plow ahead
 Two men's hands can't move the plow ahead
 But if two and two and fifty make a million
 We'll see God's day come around. (2)

One man's voice can't shout to make them hear
 Two men's voices can't shout to make them hear
 But if two and two and fifty make a million
 We'll see God's day come around. (2)

One man's feet can't walk across the land

One man's eyes can't see the way ahead

One man's strength can't break the color bar

One man's truth can't ban the atom bomb

Thurs. "Those
 Prior who are
 to satisfied
 dinner to read
 but the
 after Biblical
 a clean- text with-
 up per- out un-
 iod. derstand-
 ing it are
 like a don-
 key laden
 with books."67

After cleanup there will be a study-
 hour in discussion form. There should
 be a camper panel discussing the
 question of "How I look at the Holy
 Scriptures." The Rabbi and one Min-
 ister will act as resource people in
 case the campers find themselves with
 a problem they cannot work out. Each
 speaker should discuss the question
 from two viewpoints: 1) How my reli-
 gion views the Holy Scripture, and
 2) What the Scripture means to me.

Thurs. "There are in-
 Even- numerable ways
 ing of explaining
 after the Torah."68
 supper

As an evening activity we will divide
 the camp into groups of ten and play

a game similar to paperbag dramatics. In each paper bag will be Biblical quotes which must be used in a skit. Each group will be given 10 minutes to work out its skit. Following the skits will be refreshments and social dancing. The curfew for this evening will be early because there will be much work to be completed tomorrow.

Fri. "Only through
labor is one
at home in
the world."69

In the morning the work continues. After lunch there is an hour set aside for learning each other's songs. Afterwards we complete the work on the Chapel. After the Chapel is completed we all ready ourselves to receive the Sabbath in our new Chapel.

Fri. "Let your
Even- prayer be a
ing. window to
heaven."70

After a banquet dinner we all go together to the new Chapel; we march in twilight with the use of flashlights to find our way. As we come into the Chapel area we turn off our flashlights and come into the Chapel which is lighted by ceremonial lights. The service is conducted completely by campers from the Temple; however, sermonettes are delivered by members of

the Christian faith as well as Jews. After the service we go back to a discussion area where the Rabbi and Ministers will conduct an open discussion on "Where Our Religions Differ." The purpose of this discussion is to indicate the different approaches which Christianity and Judaism have to the general category of religion. It is hoped that the campers will join in and make the discussion lively and interesting.

Sat.
Morn-
ing.

"The purpose of prayer is to leave us alone with God."71

There will be a joint Sabbath Service at which time the Torah will be read in Hebrew and translated into English. The service will be a creative service prepared by a joint committee of campers. The final benediction will be conferred by one of the Ministers.

Sat.
Morn-
ing.

"Be quick in buying land, but deliberate in acquiring a wife."72

Following the service there will be an open discussion on the topic of "The Problems of Interfaith Marriage." A panel of campers will be the leaders in the discussion, with a Minister and the Rabbi acting as resource people.

Sat. A task be-
After- gun is a
noon. task which
should be
completed.

The early part of the afternoon is set aside for completing the Chapel. All the heavy work should have been completed by Friday. All that should be done on Saturday ^{are} is works which are creative and which will beautify the Chapel. Such tasks as mosaics, inscriptions and paintings.

Also at this time a group of campers can work on the preparation for this evening's banquet.

Sat. "You shall
Even- rejoice
ing. before the
Lord your
God."73

This evening should be a joyous banquet. The Chapel is completed and we have much to celebrate. We start the festivities with a Havdalah ceremony which marks the end of the Jewish Sabbath. There should be social dancing, a dinner party, and everyone should be dressed in the best clothing they ^{have} brought up for the weekend. The evening should conclude at midnight (because we have to get up early for the sunrise service) with a candle ceremony and a friendship circle.

Sun. "Man was not
Morn- made for the
ing. world, but
the world for
man."74

The Christian group will be responsible

for a sunrise service. This should be held in the Chapel and should be the Christians' dedication of their worship in the All-Faith's Chapel. ✓

Sun. "There shall
Morn- come forth a
ing shoot out of
after the stock of
break- Jesse. He
fast. shall judge
with right-
eousness the
poor, and
with the
breath of
his lips
shall he
slay the
wicked."75

This last activity will be a discussion group of campers who will discuss the topic: "The Messiah_x and His Coming." The Rabbi and a Minister will act as resource people. ✓
The purpose of the discussion is to compare the different beliefs held about the Messiah. It is important that the panel be prepared in advance so that they will be able to express their religion's belief and the impact of that concept on them.

CHAPTER VI

Observations

Camping is a young field, and will not come of age for at least another twenty-five years. Camping's aging will depend upon the speed with which other social sciences reach the height of their maturity. Camping needs new techniques to evaluate and judge the results of a summer encampment.

Various yardsticks have been used in the past to determine the success or failure of camping. Parents want to know if their child had a good time; they want to be sure that he came back healthy and that there was enough good food to eat. Psychologists would like to measure the amount of personality development. Sociologists would like to know how much aculturation has taken place. Educators would like to know how much was learned by each individual child. Physical Education specialists would like to know how much physical growth and coordination dexterity has taken place. And Jewish educators would like to know the extent and impact of the Jewish content in the program.

At the present time the only sure technique we have to measure the impact of a camp is to ask the question: "Do campers return?" If campers will return to a camp, and if they will bring their friends, that camp is known as "a successful camp." There is no single activity which can make

a successful camp, but everything must function properly - not out of a concern for order or efficiency, but as a result of love for children. If a camp director has an honest love for children of all ages, if he will teach that love to his staff and if they together will allow their love to permeate the whole camp, then the children will have a creative, growing experience, An experience which is only found in the out-of-doors where people are at one with nature and God. ✓

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