



## THE PASQUANEY ANNUAL

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### THE ANNUAL BOARD

Chairman Gaylord C. Holmes

### ANNUAL EDITORIAL – 1974

(Edited excerpts from Mr. Charlie's Chapel Talk for Trustee's Sunday)

Psalm 96, which we read together this morning emphasizes the glory of God and, both directly and by implication, urges humility on His creatures—the only possible fitting response to the majesty and the mystery of His creation. And the Lesson (Mark 10:42-52) gave us an example of Christ's humility in refusing to take any personal credit for a miracle he had performed—“Thy Faith hath made thee whole.” At this critical point in our Country's history, I should also like to read a short passage from President Ford's address delivered to Congress on August 12th. “On the higher plane of public morality there is no need for me to preach tonight. We have thousands of far better preachers and millions of sacred scriptures to guide us on the path of personal right living and exemplary official conduct. If we can make effective and earlier use of the moral and ethical wisdom of the centuries in today's complex society, we will prevent more crime and corruption than all the policemen and prosecutors governments can ever muster.”

On this particular Sunday my heart and my head are full of Pasquaney's documented past and unwritten future. I trust you will be patient if, in this last chance to speak to the intimate Pasquaney family as Director, I dwell on the thing that is uppermost in my mind. Everything that has so far been read in the service this morning is a preamble to the subject of “Leadership.” Let's look at Pasquaney's documented past. Back in the 1890's, when Mr. Ned was a pioneer in the camping movement, he struggled to define and explain his vision for this new kind of education for youth. In the very first camp prospectus he wrote, Pasquaney was designed to provide for a limited number of boys' facilities whereby they may live a healthful and natural life in the woods; a life which will make them strong, manly, self-reliant, and efficient—able to do and think for others as well as for themselves.” This summons to leadership has been repeated in every Pasquaney booklet which has been published since. Through the years Pasquaney boys and men have responded, becoming acknowledged leaders in many fields. Let me mention—at random and without any research—a few whom I happen to have known personally: In Medicine, Eliot Cutler and Bant Blake; in Government and Statesmanship, Bill Bullitt and Rogers and Thruston Morton; in Music, Marshall Bartholomew; in Education, Pop Watson and John Spaeth; in Business and Finance, at least two men whom I won't embarrass because they are here with us today; in Athletics, Charlie Buell and Pasquaney's first Olympian Guy Leadbetter—not to mention those recent oarsmen who have represented our country in international competition. All of these men have been experts and leaders in specific fields: but, even more important, they have been leaders in their recognition of and deep concern for that “moral and ethical wisdom of the centuries.” And many, many other Pasquaney boys and men have been leaders

in less publicized contexts, doing and thinking for others in their chosen careers and in their communities. What about Pasquaney's unwritten future? The Camp is small in actual size and numbers, but it has always had the possibility of being important out of all proportion to its relative smallness. To justify our belief in Pasquaney the Camp's business must continue to be the study and practice of the moral and ethical wisdom of the centuries—not in a detached academic atmosphere, but in the context of our simple and active life together. Here in the everyday affairs of Pasquaney, boys and young men ought to build the basis of character, which will enable them to lead and influence in the lives they lead elsewhere. This progression is at the very heart of the Pasquaney tradition about which so many of us care so deeply—the tradition we have freely inherited from previous generations and which we are honor bound to pass on to the unwritten future.

So far I have been talking in big, big, terms, painting on a very large and idealistic canvas. I have skipped over the essential preliminaries. What is this thing called “leadership”? It will, perhaps, be easier to begin by stating some of the things it is not. It is emphatically not the mere issuing of loud orders and commands. It is not personal ambition for power. It is not the selfish determination to impose one's will or ideas on others. It is not a thirst for personal fame and glory. It is not a thing we automatically deserve because of our backgrounds or imagined worth. It is not “lordship” but “service.”

Much has been written about the mystique of leadership, and it is probably true that some of the greatest leaders in history have had an indefinable aura about them which had more to do with heavenly gifts of personality than with sheer character and self-discipline. Yet we can be sure that more often true and constructive leadership depends upon traits of character which can be developed: (a) humility, (b) courage, (c) a thoughtful belief in “the moral and ethical wisdom of the centuries,” (d) self-forgetful dedication and commitment to something bigger than one's own petty self, (e) an urge to create and contribute—never to ask “What's in it for me?” (f) the ability to speak up—to risk the snide remark and to want self-respect more than shallow affability, (g) the self-discipline to achieve excellence and expertness, (h) the understanding and practice of what it takes to be a good follower. These are the specific things which have been stressed at Pasquaney through the years, which we have heard discussed and held up for us in sermons and tree talks. As we are successful in developing these specific traits, we can achieve by indirection the respect and trust which must underlie all good leadership. Leadership is thrust upon us.

A few of you who are here this morning will make future headlines—but only a few. Leadership and fame are not strictly synonymous. Our country is desperate for positive, constructive leadership at all levels. Each of us can surely find a spot at school, in our families, in our local communities where with unself-conscious dedication, humility, courage, and disciplined skill, we can lead—first by example and, as we mature, by persuasion and action. Thus will Mr. Ned's great vision be fulfilled; thus will we each (in his small or big way) serve our country and mankind; thus will we be striving to follow the leadership of the greatest spiritual leaders of our own time and of former ages.