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EDITORIAL

Pasquaney has seen fifty-nine seasons come and go – fifty-nine groups of boys and counsellors rush up the hill at the beginning of a summer, and disperse at the end. Although each of the groups has contained a unique combination of personalities, all of them have had a strangely unifying force within them: a belief in, an obligation to, a set of standards and ideals which have been changeless. When Mr. Ned founded the camp in 1895, he was a pioneer. In a sense, those of us who will soon be participating in Pasquaney's sixtieth season are also pioneers.

Between 1895 and 1954 so many changes have been made in the way men live that it would be futile and pointless to list them. It would be tedious, too, to dwell upon the staggering changes which have come about in the way men think. Yet there is one aspect of man's shifting modes of thought which is pertinent to any evaluation of the Pasquaney way of life. In 1895 Mr. Ned believed in a set of ideals, a group of objective moral standards the validity of which was not generally questioned. The ideals were not necessarily followed; always there was human frailty, to fortify which camps like Pasquaney were founded. But there was no widespread skepticism about the importance and universal rightness of high standards of unselfishness, of honesty, of courage, of self sacrifice, of initiative—of all those traits which so many of us really first learned about at Camp. In 1895 these standards were perhaps accepted by the world too apathetically, without the healthy questioning which would have given them more vitality – vitality enough to survive the attack which was later to be made on them in the name of “science” , “psychology” and “rationalism.”

For no one can deny that we have lived through an age which has tried to reject tradition moral values. It is probable that the original attack was directed against the apathetic, unquestioning, superficial acceptance of the values rather than against the values themselves, but the distinction seems to have been lost. Revolting against tradition, against the ‘tyranny of the past,’ men easily began to identify the good with the new. Change was to be desired for itself and anyone who has followed the countless theories of, for example, education through the last fifty years knows how bewilderingly futile change for the sake of change can be.

There are now indications on every side that man's thinking about moral values has come around the full circle. There is no longer an unsolved conflict between “science” and Christianity. The best scientists (not those still thinking in the 19th Century scientific mode) find Christian humility in acknowledging the

boundless vastness of the still unknown. The best educators (not those who have a personal axe to grind) are returning to older concepts of discipline and to a firm conviction that teaching must be moral. The best businessmen are more and more concerned with ethics.

And so it is that as modern thinking comes around the circle, we at Pasquaney have a new chance to pioneer. By rededicating ourselves to the unchanging, fundamental standards with which the camp has always been most concerned, by speaking our convictions in the world, by expressing a “twelve-month loyalty” in our homes and schools, we can make Pasquaney a force out of all proportion to its numerical size. This is leadership; this is the responsibility we cannot shrug off.