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## ANNUAL EDITORIAL

Of recent years we have often referred to the Pasquaney tradition as “fragile,” and this seems to be a good time to consider precisely what we mean when we use that adjective. To be fragile means to be easily broken or destroyed. At its most fundamental level, the Pasquaney tradition has been concerned with the standards and values by which people can live with people — in peace, love, and a working together toward a common end. Pasquaney, of course, did not invent these values. They have been passed on to us from the wisdom of the past and from the upward-thrusting experience of all mankind. Our concern with specific things like honesty, courage, consideration for others, forgiveness, fair play, and loyalty is shared by many and is aimed at achieving a milieu in which men can live together without fear, without suspicion, without contentiousness, and without destructive selfishness. Impossibly idealistic? The tradition has often been called so; yet those who have tried honestly to live it are convinced that it offers the only possible alternative to pessimistic despair, brutality, injustice, and the ultimate abolition of Man. To say that we have honestly tried to live in the Pasquaney tradition is not to say that we have ever done so perfectly. Always we make mistakes; always we are frail. But our human inability to live completely by the ideals we believe in is not (as it is sometimes called) hypocritical. Human imperfection is not the same thing as hypocrisy though the nice distinction is too often disregarded or unrecognized in the modern world. Honest and courageous commitment to the age-old values makes the difference. We are, of course, hypocritical when we pretend to believe in these values without a sincere determination to live by them.

And this is where the Pasquaney tradition is most fragile. Away from Camp we are often surrounded by those who tell us that the tradition is an anachronism. We are tempted to live self-centeredly and self-indulgently, to think superficially and only for the moment, to seek our own fulfillment at the expense of others, and to forget or downgrade the great ideal of service. Our fresh memories of a Pasquaney summer grow dim, and we begin to rationalize and to question many of those values to which we were devoted during the season. Too often we bring the rationalizing and the questioning back to Camp with us, willing to speak and act in ways which, though perhaps acceptable and current in other contexts, will inevitably destroy all that Pasquaney has been and is. The tradition is vulnerable. It could most easily and quickly be destroyed by those who profess loyalty without a deep awareness of what true loyalty involves. “By their fruits shall ye know them.”

Pasquaney is defenseless against the thoughtlessness and selfishness which erode from within. The only possible bulwark against this kind of destruction will be our certainty that each boy and counsellor in his own private heart believes in the tradition and is prepared to exercise the self-discipline it requires of us. As we return to the hillside next June, we must have thought of Pasquaney’s fragility ahead of time. We

must re-dedicate ourselves to the honest and selfless living of a life we know is good.