A History of Lutheran Church Camping
1919-1949

by Mark D. Burkhardt

A history of the church camping movement in the predecessor church bodies of the Lutheran Church in America

The Pennsylvania State University

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A History of Lutheran Church Camping in the United States 1919-1949

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by

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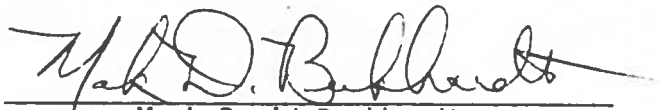

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ABSTRACT

This study investigated the origins, growth, and development of Lutheran summer camping programs in the United States from 1919 through 1949. The historical method of research was used, and the text is presented in the form of historical narrative. The study adds to the historical literature of the Lutheran Church in America, and provides the background for a discussion of issues within Lutheran Church camping today.

Three major traditions within the camping programs of the Lutheran Church in America were identified: Inner Mission Society camps; camps originating with Committees for Work Among Boys in the United Lutheran Church in America; and the Augustana Luther League camps. Each of these traditions developed in its own way according to the needs of its sponsor organization. All of the traditions were influenced by related developments in Christian education, outdoor recreation, and youth work.

Ownership and organizational models, site and facility developments, and summer program plans were examined, and comparisons made. Differences between the three Lutheran traditions were primarily ones of emphasis, and grew out of practical considerations. Similarities were based in the fundamental camp activities first used by the Chautauqua System of Education, and later by the International Sunday School Association. All of the camps shared a common desire to balance the teaching of the Gospel with wholesome recreation.

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ACKNOWLEDGEMENTS

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A final word of thanks goes to my parents for their constant, loving concern for my work on this project, and their support of my ministry in Lutheran Church camping.

CHAPTER I

INTRODUCTION

As the Lutheran Church in America moves toward a possible merger with the American Lutheran Church and the Association of Evangelical Lutheran Churches later this decade (1980's), difficult decisions will need to be made concerning the organization and allocation of resources for specialized ministries. As part of the decision-making process Lutheran summer camping programs, like other specialized ministries of the Church, will be subject to a careful review of their effectiveness, methods, and histories. The purpose of this study was to investigate the origins, growth, and development of summer camping ministries within the Lutheran Church in America. A brief discussion of the Lutheran Church and its ministry will help to place summer camping within the total ministry of the Church.

In addition to a primary and overriding concern for individuals living in society, the ministry of the Lutheran Church can be divided into three primary responsibilities: preaching, teaching, and the administration of sacraments.[1] The ministry of preaching concerns the public proclamation and interpretation of the Holy Scriptures and usually occurs in the context of worship. As Christians, Lutherans place particular importance on the writings

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[1]"Order for Ordination," The Occasional Services from the Service Book and Hymnal together with Additional Orders and Offices (Philadelphia: United Lutheran Publication House, 1962), p. 97.

of the New Testament. Preaching is primarily the responsibility of ordained ministers. The ministry of teaching also has special meaning for ordained ministers, but should involve all members of the Church. Teaching, in its broadest sense, is the sharing of God's Word with others. The ministry of teaching can be formal or informal, and it usually occurs outside the context of worship. The ministry of the Holy Sacraments concerns the responsibility of the Church to carry out the ordinances of Jesus Christ and to offer the sacraments of Holy Baptism and Holy Communion to God's people. The administration of the Sacraments is primarily the responsibility of ordained ministers and usually occurs within the context of regular worship services.

Placed within the framework of ministry, summer camping falls within the teaching ministry of the Church. It is one way in which the Word of God is shared with others. Nevertheless there is evidence of indecision among pastors and laypersons concerning the values and methods to be used in the conduct of summer camp ministries.[2]

To provide greater insight into reasons for this indecision within the Church, this study examined Lutheran summer camping programs from a historical perspective. The basic assumption is that current events and problems are, to some degree, the product of the past. This study adds to the historical literature of the

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[2]George E. Weiser, The Perceptions of Pastors Regarding Values in and Operational Issues of the Camping Programs of the Central Pennsylvania Lutheran Synod (Masters Thesis, The Pennsylvania State University, 1976), pp. 74-85.

Lutheran Church in America and provides some of the information needed for a discussion of the issues confronting Lutheran Church camping.

Historical research in church recreation and related areas is scarce. Tony A. Mobley, in An Integrative Review of Research in Church Recreation and Related Areas, identified only five historical research papers.[3] Of those five, only Carson's study, The History of Camping within the Conservative Baptist Movement, was devoted to the topic of church camping.[4] A History of the Recreation Program of the Church of Jesus Christ of Latter-Day Saints by Ruth Andrus also dealt in part with the topic of church camping.[5] None of the historical papers examined the history of Lutheran Church camping or recreation. In Clarence Peters's study Developments of the Youth Programs of the Lutheran Churches in America, Lutheran Church camping was discussed as it related to various youth organizations.[6]

Basically, the origins, growth, and development of camping programs within the Lutheran Church in America have been neglected topics among church historians. Abdel Ross Wentz made no mention

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[3]Tony A. Mobley, ed., An Integrative Review of Research in Church Recreation and Related Areas (HPER Series, Number 8, The Pennsylvania State University, 1975).

[4]Ibid.

[5]Ruth Andrus, A History of the Recreation Program of the Church of Jesus Christ of Latter-Day Saints (Doctoral Dissertation, State University of Iowa, 1962).

[6]Clarence Peters, Developments of the Youth Programs of the Lutheran Churches in America (Doctoral Dissertation, Concordia Seminary, 1951).

of camping programs in A Basic History of Lutheranism in America.[7] Clifford Nelson devoted only one paragraph to camping programs in Lutheranism in North America, 1914-1970.[8]

Two fairly recent studies reviewed the state of Lutheran Church camping in specific geographical areas. Lee M. Miller (1972) examined the camping programs of the Upper New York Synod of the Lutheran Church in America from a theological perspective.[9] George E. Weiser (1976) looked at the operational issues and program values in the camping programs of the Central Pennsylvania Synod of the Lutheran Church in America.[10]

Like previous studies of Lutheran Church camping, this study also was limited to some extent. First, it included only the camping programs of the Lutheran Church in America. This means it was restricted to those Lutheran judicatories which merged in 1962 to become the Lutheran Church in America; The United Lutheran Church in America, The Augustana Evangelical Lutheran Church, The American Evangelical Lutheran Church, and The Finnish Evangelical Lutheran Church of America (Suomi Synod). Second, this study included only those camps which were conducted in the United States prior to 1950. Third, this study looked only

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[7]Abdel Ross Wentz, A Basic History of Lutheranism in America (Philadelphia: Muhlenberg Press, 1955).

[8]E. Clifford Nelson, Lutheranism in North America, 1914-1970, (Minneapolis: Augsburg Publishing House, 1972), pp. 56-57.

[9]Lee Mathers Miller, Lutheran Church Camping--A Theological Perspective (Doctoral Dissertation, Columbia University, 1972).

[10]Weiser, The Perceptions of Pastors.

at summer camping programs. Church camping means the use of natural and man-made facilities in a short-term resident setting for the purpose of implementing various religious educational goals. This study did not include informal church gatherings, camp meetings, retreat ministry, or vacation, resort, or park ministries. Finally, it should be noted that the specific camps mentioned in this study were chosen as being representative of the Lutheran camps in the United States between 1919 and 1949. There was no effort as a part of this study to compile a comprehensive list of all Lutheran camps which existed during those years (see Figure 1).

Unlike previous studies in Lutheran Church camping this study was broad enough in scope to be able to show that Lutheran camping developed out of three separate and distinct traditions: Inner Mission Societies, Committees for Work Among Boys, and the Augustana Luther League. While all of these traditions were affected by American social trends and historical events, each had its own distinct origins, programs, and organizational structures. It was out of this diversity that pastors and lay leaders of the Church developed their own set of expectations for Lutheran Church camping. This study will contribute to a better understanding of each tradition; its weaknesses and its strengths.

	Camp Name and Letter	First Summer	Location	Owner
a.	Wa-ba-ne-ki	1919	Zelienople, PA	Pittsburgh Inner Mission
b.	Lutheran Summer Camp	1920	Pepin, WI	Minneapolis Inner Mission
c.	Wilbur Herrlich	1922	Towners, NY	New York City Inner Mission
d.	E. Clarence Miller	1925	Shawnee-on-Delaware, PA	Ministerium of Pennsylvania
e.	John A. Bright (later Wa-Shun-Ga)	1923	Junction City, KA	Kansas Synod, ULCA
f.	Long Lake	1920	Long Lake, IL	Illinois Conf. Luther League
g.	Fortune Lake	1930	Crystal Falls, MI	Superior Conf. Luther League
h.	Jolly Acres	1946	White Hall, MD	Baltimore Inner Mission
i.	Cisco Beach (later Camp Augustana)	1927	Lake Geneva, WI	Chicago Inner Mission
j.	Hagan	1937	Shawnee-on-Delaware, PA	Ministerium of Pennsylvania
k.	Ministerium	1947	Shawnee-on-Delaware, PA	Ministerium of Pennsylvania
l.	Lu-bo-ca	1924	Lakeside, OH	Ohio Synod, ULCA
m.	Mowana	1940	Mansfield, OH	Ohio Synod, ULCA
n.	Ruth's Camp	1931	Mt. Gorgonio, CA	California Synod, ULCA
o.	St. David's Camp	1924	Mt. Gorgonio, CA	California Synod, ULCA
p.	Lutheran Boys Camp	1924	near Buffalo, NY	New York & New England Synod
q.	Sequanota	1948	Jennerstown, PA	Central Penn Synod, ULCA
r.	Trexler	1031	Southfields, NY	Lutheran Boys' Work Foundation
s.	Ma-he-tu	1937	Bear Mountain, NY	Lutheran Girls' Camp Assoc.
t.	Lutherlyn	1945	Prospect, PA	Lutherlyn, Inc.
u.	Lutheridge	1946	Arden, NC	Lutheridge, Inc.
v.	Nawakwa	1929	Arendtsville, PA	Leadership Training School, Inc.

Fig. 1. Location of Lutheran Church camps cited in this study, listed in order of mention, with other data.

CHAPTER II

THE BACKGROUND FOR LUTHERAN CHURCH CAMPING

The founding of summer camping programs within the Lutheran Church in America was not a spontaneous event that can be attributed to any one person or group. At the time Lutheran Church camping began in 1919, the religious, social and political environments of America were receptive to the camping idea within Lutheranism and other Protestant denominations. Lutheran summer camping followed a century of growing interest by the churches of America in the benefits of religious education and the problems of American youth. An increasing American interest in outdoor recreation combined with the Church's gradual acceptance of recreational activities also contributed to the emergence of church camping programs.

The idea of the Church holding outdoor meetings and assemblies was not new. For many years the Protestant denominations in America, including Lutherans, had been conducting outdoor revival meetings.[1] The origin of outdoor religious assemblies in America can be found at the close of the eighteenth century. At that time there occurred a westward movement of people from the original thirteen colonies to the Appalachian Mountains and west. As these people moved westward, they took their religion with them. In 1796 a Presbyterian minister, James McGready, moved into Logan County, Kentucky. McGready is considered

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[1]Wentz, Lutheranism in America, p. 157.

by many to be the developer of the frontier camp meeting. The camp meeting was a religious service, held in the outdoors, which lasted for several days. People traveled for distances of fifty to one hundred miles to participate in these meetings. Since travel in the wilderness was limited to wagon, horseback, or foot, arrangements were needed for sleeping. Thatched huts often were erected to house camp meeting participants. The services themselves usually were conducted in a large, central open area where tree trunks served as pews. The central theme of these meetings was always spiritual revival. One or more of the ministers would preach the message of repentance and conversion.

The first documented camp meeting in America was conducted by McGready in Logan County, Kentucky during the summer of 1800.[2] Subsequent camp meetings were held by McGready and others in Kentucky, Tennessee, North Carolina, South Carolina, West Virginia, Pennsylvania, and Ohio. The best known of all camp meetings was held at Cane Ridge, Kentucky, in August 1801. The Cane Ridge revival was directed by Barton W. Stone, a Presbyterian minister and a follower of McGready. It is estimated that from 20,000 to 25,000 people attended the Cane Ridge revival. Eighteen Presbyterian and several Baptist and Methodist ministers took responsibility for the preaching.

The success of camp meetings, such as Cane Ridge, can be attributed to their social and religious significance for the

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[2]Sydney E. Ahlstrom, A Religious History of the American People. (New Haven: Yale University Press, 1972), pp. 431-36.

frontier people. Socially, the excitement of a large camp meeting provided an opportunity to temporarily escape the loneliness and isolation of frontier living. Spiritually, the meetings provided an opportunity for worship to people who had little or no access to regular worship services.

Camp meetings continued to be a primary evangelistic method used by American Protestants for about fifty years. After that they lost much of their significance in the rapidly expanding, and increasingly developed life of the United States. The Methodist denomination among others continued to hold regular camp meetings for over one hundred years.

It was at one of those later Methodist camp meetings, the Ohio State Camp Meeting of 1872, that Lewis Miller formulated an idea for a new kind of religious assembly.[3] Miller's idea was to develop a National Sunday School Assembly that would train Sunday School teachers in an outdoor setting similar to a camp meeting. After sharing his idea with the Reverend John Heyl Vincent, plans were made for the first assembly. Unlike the camp meeting, the goal of the assembly was not to conduct a revival service, but rather to conduct an organized educational assembly.

The first National Sunday School Assembly was convened on the grounds of the Fair Point Camp Meeting on Lake Chautauqua, New York, on 4 August 1874. Prominent clergymen and educators from all

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[3]Theodore Morrison, Chautauqua (Chicago: The University of Chicago Press, 1974), p. 31.

over the United States were invited to address the Assembly on various topics ranging from Bible history and geography to the proper use of language and illustration in the teaching of Sunday School lessons.[4]

The National Sunday School Assembly became popular and more sophisticated with each passing year.[5] The original inconveniences of tent life were replaced by the comforts of permanent structures. By 1883, classes and lectures were being offered in foreign languages, politics, music and science. For a period of nine years, from 1883 to 1892, the Assembly was chartered as a university with the privilege of granting degrees.[6] In 1892, the institution dropped its university charter and adopted the name, "Chautauqua System of Education," the title it continues to bear today.

The reputation of Chautauqua became widespread primarily due to the founding of the Chautauqua Literary and Scientific Circle in 1878.[7] The Circle provided an opportunity for people to participate in the Chautauqua program through a planned series of home readings. Due to its widespread reputation, Chautauqua often served as a model for numerous unrelated assemblies known as "Independent Chautauquas."

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[4]Ibid., p. 32.

[5]Ibid., pp. 32-42.

[6]Ibid., pp. 49-50.

[7]Ibid., pp. 50-70.

The significance of Chautauqua for later church camping programs was its pioneering effort to combine religious education and recreation in a quasi-outdoor setting. The successful efforts made at Chautauqua also proved to be valuable to the International Sunday School Association.[8] The origin of this group can be traced to a meeting held in Philadelphia on 23 May 1832. At that meeting a group of concerned individuals adopted a resolution calling for Sunday School superintendents and teachers throughout America, "to convene to consider the duties and obligations of officers of Sunday-schools, and the best plans for organizing, instructing, and managing a Sunday-school,"[9] The first Sunday School Convention became a reality on 3 October 1832, in New York City,[10] The convention was so successful that another was planned and held on 22 May 1833. Due to a lack of interest a third convention was not held until 1859, and a fourth was not convened until after the Civil

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[8]There is a direct connection between Chautauqua and the International Sunday School Association in the person of John Heyl Vincent, the co-founder of Chautauqua. Vincent also served as the Co-Chairman of the Lesson Committee of the International Sunday School Association from 1872 to 1899. W. N. Hartshorn, George R. Merrill, and Marion Lawrence, eds., The Offical Report of the Eleventh International Sunday School Convention (Boston: Executive Committee of the International Sunday School Association, 1905), p. 307.

[9]W. N. Hartshorn, Marion Lawrence, and Hugh Cook, eds. Organized Sunday School Work in America, 1908-1911: Triennial Survey of Sunday School Work Including the Offical Report of the Thirteenth International Sunday School Convention, San Fransisco: June 20-27, 1911 (Chicago: The Executive Committee of the International Sunday School Association, 1911), p. 11.

[10]Ibid., p. 11.

War, in 1869.[11] The fourth National Convention met at Newark, New Jersey, on 28 April 1869, with 526 delegates and an estimated 2,500 visitors in attendence.[12] Following the Fourth Convention, delegates began meeting at regular intervals and expanded participation to the international level. The Fifth Convention in 1872 was one of the most significant events in the history of organized Sunday School work. Delegates voted to establish a Lesson Committee and instructed it to develop a seven-year program of lessons for use by all participating Sunday Schools. The uniform lessons which resulted exemplified a growing interdenominational interest in religious education. Delegates to the Eleventh International Convention voted in 1905 to incorporate the Convention and call it the International Sunday School Association.[13]

As national interest in religious education increased, the activities of the International Sunday School Association continued to expand. The Association conducted the first International Training School for Sunday School Association Leadership in 1912, at Conference Point on Lake Geneva, Wisconsin.[14]

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[11]Ibid., p. 12.

[12]Ibid., p. 13.

[13]Ibid., pp. 17-18.

[14]Herbert H. Smith, ed., Organized Sunday School Work in North America, 1914-1918: Offical Report of the Fifteenth International Sunday School Association Convention, Buffalo, New York, June 19-25, 1918 (Chicago: International Sunday School Association, 1918), p. 17.

The property was purchased two years later at the direction of the International Executive Committee. The original property of fourteen acres was expanded three years later, in 1917, to thirty acres which included 2,500 feet of lake frontage.[15] The goal of the Lake Geneva program was to train Sunday School teachers for work in North America; a goal almost identical to the original purpose of Chautauqua.[16]

The introduction of an Older Boys' and Older Girls' Camp-Conference in 1914 was a new dimension added to the Association's program at Lake Geneva. This was an innovative move for the institutional Church and a pioneering effort in American Protestantism. The Camp-Conferences were held for young people between the ages of sixteen and twenty-two.[17] The first Camp-Conference was attended by thirty-eight young men and forty-three young women.[18] The program consisted of a three-year curriculum based on developing the four-fold life (physical, mental, religious, and social). The sessions were two weeks in length, and the Boys' and Girls' Conferences were conducted separately.[19] In the first four years of operation, 1,142

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[15]Ibid., p. 78.

[16]Ibid., p. 16

[17]Ibid., p. 197.

[18]Herbert H. Smith, ed., Organized Sunday School Work in North America, 1918-1922: Offical Report of the Sixteenth International Sunday School Convention, Kansas City, Missouri, June 21-27, 1922 (Chicago: International Sunday School Council of Religious Education, 1922), p. 341.

[19]Smith, Organized Sunday School Work, 1918., p. 197.

campers were registered in the Camp-Conferences.[20] At the Conference Point banquet, held in conjunction with the 1918 Association convention, one of the speakers outlined the daily activities in the Older Girls' Camp as beginning with the rising bell, followed by morning set-up exercises, morning dip, group devotions, study periods (under expert instructors), organized recreation, hillside vespers, and campfire.[21]

By 1920 the Camp-Conferences were so successful that the International Association offered them at a second location, Geneva Point, Lake Winnipesaukee, New Hampshire. Between the years 1914 and 1921, camper enrollment at Lake Geneva increased steadily from 108 campers to 643 campers per year. Enrollment at Lake Winnipesaukee increased from 232 campers in 1920, to 293 campers the following year.[22] Young people from forty-three states attended the Association's Camp-Conferences.[23] The 1922 report of the Young People's Division measured the success of these camps by noting that large numbers of young people were being inspired to prepare themselves for further Christian service as volunteers and as professionals, including, "a score of ministers and directors of religious education."[24]

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[20]Ibid., p. 198.

[21]Ibid., p. 16.

[22]Smith, Organized Sunday School Work, 1922., p. 341.

[23]Ibid., p. 342.

[24]Ibid.

The success of the International Sunday School Association in the holding of Camp-Conferences for young people was impressive, particularly since the Lake Geneva program was the first American camping program to receive the broad based support of institutional churches. The Camp-Conferences of the International Sunday School Association reached a broad spectrum of religious America and served as vivid examples of the potential which existed in the holding of camp-conferences for young people.

The development of the International Sunday School Association and the Chautauqua System of Education were only two components of a much larger Christian education movement which originated during the middle of the nineteenth century. This movement was largely an American one, based on the spirit of liberal Protestantism. Many of the foundations for this movement can be attributed to a revolutionary book called Christian Nurture, written by Horace Bushnell and originally published in 1846. Bushnell's insistance on the possibility of a gradual development of Christian character and his denial of the need for a sudden conversion experience, paved the way for a planned program of Christian guidance. One particular sentence in Christian Nurture captured the imagination of Christian America, "The child is to grow up a Christian and never know himself as being otherwise."[25] Despite the fact that Bushnell argued that religious teaching should take place within the family, the Sunday School quickly became the predominant Christian educational method,

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[25]Horace Bushnell, Christian Nuture (New Haven: Yale University Press, 1950), p. 4.

Other factors contributed to the development of Christian education in America. The second half of the nineteenth century and the early twentieth century were years of rapid industrialization, technical advancement, urbanization, and immigration. The institutional church struggled throughout the period to retain its influence and respond to the needs of the rapidly changing society. One of the most significant challenges was the education of young people amid the growing complexities of urban life. The organized Sunday School was one attempt to ensure the Christian education of young people in a society that was allowing for less time spent in family-based education.

The tremendous concern for young people in the urban setting also contributed to the rapid growth of several quasi-religious organizations. The success of the scouting movement and the Young Men's Christian Association caused considerable discussion within the Lutheran Church; and, it ultimately contributed to the decision to develop church-sponsored summer camping programs.

The scouting movement began in 1902, when Ernest Thompson Seton, a writer, artist, and naturalist, organized the Woodcraft League of America and an organization for young people called the Woodcraft Indians.[26] Shortly thereafter, in 1905, Daniel Carter Beard, a cartographer with a love for the woods and fields organized the Boy Pioneers, Sons of Daniel Boone.[27] Both the

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[26] C. W. Hackensmith, "William D. Boyce and the Scouting Movement," Pennsylvania Journal of Health, Physical Education, and Recreation 42 (March 1972): 13.

[27] Ibid.

Woodcraft Indians and the Sons of Daniel Boone were uniquely American organizations successfully operating prior to the founding of the Boy Scouts of America.

The origin of the Boy Scouts is English, not American. Lord Baden-Powell, a major general in the British Army, felt that British boys needed better physical training and experience in outdoor living then they were receiving at the time.[28] He reached his conclusion in 1897 after twenty years of observing new Army recruits. Although Baden-Powell first tried his scouting techniques on Army recruits, it was not until 1907 that he organized the Boy Scouts of England as a civilian organization.

The Boy Scout idea found its way to the United States by way of an American businessman, William Dickson Boyce.[29] On a trip to England in October 1909, Boyce met Baden-Powell and was so impressed by the scouting idea that he had the Boy Scouts of America incorporated in Washington, D.C., on 8 February 1910. After a slow start in the United States, the idea finally caught on, and on 15 June 1916, the Boy Scouts of America were granted a federal charter.

The Boy Scout organization was only the first of several organizations whose major concern centered around the teaching of various living skills within the Judeo-Christian ethic. An early girls' organization, the Camp Fire Girls, also originated in 1910

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[28] Ibid., pp. 13-14.

[29] Ibid., pp. 14-16.

and sought to maintain close ties with the organized Church. A second organization for girls, the Girl Scouts of America, was founded in 1912 on similar principles. Implicit in all of these organizations for young people was the desire to teach living habits that included time for religion and recreation.

Another key organization in bridging the gap between religion and recreation was the Young Men's Christian Association (YMCA).[30] With its origins in London in 1844, the YMCA later came to the United States and rooted itself as a popular educational and recreational center in many cities. While the stated objective of the YMCA was to lead young boys to Jesus Christ, the organization was perhaps better known for its fine recreational facilities. During the last half of the nineteenth century the YMCA led the way in defending the value of play in a society where puritanical attitudes persisted. Consequently, the YMCA, along with its female counterpart the YWCA, became a popular organization for people within and outside the Church.

By the early twentieth century, recreation was quickly becoming an accepted part of American social life. The outdoor environment remained, however, as a largely unexplored resource due to its inaccessibility. That situation changed when automobile production grew rapidly in the first two decades of the twentieth century. The affordable automobile quickly opened vast areas of land to the American public. Responding to the demand

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[30]Paul M. Limbert, "Agencies of Recreation and Group Services," Orientation in Religious Education (New York: Abington-Cokesbury Press, 1950), pp. 318-19.

for public recreation areas, Congress established the National Park Service on 25 August 1916. The American people had entered a new era of expansion that included the use of the nation's natural resources for recreational pursuits.

It was no coincidence that by 1919 there were Lutherans in the United States who saw some value in conducting church-sponsored camping programs during the summer months. The concept of camps for children had already been established in the private sector. The International Sunday School Association and the Chautauqua movement had proven the value of camps for the purpose of leadership training. Outdoor recreation was quickly becoming a popular family activity. Puritanical restrictions on various forms of rcereation were no longer accepted by the majority of Americans. The Lutheran Church, fully aware of the rapidly changing American society, needed to appeal to its young members. Summer camping programs seemed to be one way in which the Church could combine the message of the Gospel with the more secular desires for adventure and exploration in the outdoors.

CHAPTER III

THE EARLY YEARS OF LUTHERAN CAMPING

By the year 1919, the stage had been set for formal Lutheran participation in the organized camping movement. Over the next several years the Lutheran Church moved forward on three fronts to reach young people through summer camping programs. Lutheran Inner Mission Societies, the United Lutheran Church in America's Committees for Work Among Boys, and the Augustana Luther Leagues all contributed significantly and in distinctly different ways to the birth of Lutheran summer camping programs.

The first documented summer camping program of the Lutheran Church in America originated in Pennsylvania with the Lutheran Inner Mission Society of Pittsburgh. The Pittsburgh Inner Mission Society, like similar societies in other cities, was a Lutheran-related social service agency. The major concern of the Inner Mission Society was to provide spiritual and physical care for lonely, poor, and disadvantaged people living in the urban environment. Specific activities carried out by the Pittsburgh Society included the conducting of worship services for institutionalized persons, the visiting of persons confined to city hospitals, the supplying of food, clothing, and medical care to needy families, the organizing of a "Big Brother" program for juvenile offenders, and the counseling of college students.[1]

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[1]Lutheran Inner Mission Society of Pittsburgh, Inner Mission Worker 5 (April 1919): 2.

The idea for a summer camp was first proposed in 1915 by the Reverend Ambrose Hering, Superintendent of the Pittsburgh Society.[2] No action was taken on the proposal, and the financial support needed for the establishment of a camp was not forthcoming. The idea later was thwarted by the United States involvement in World War I and the resulting high price and shortage of food, bedding, and camping equipment. In the Spring of 1919, with the War over, Hering made his fourth, and most persistent attempt to organize a summer camping program. This time the financial requirements were less demanding as camping equipment was being sold at government surplus prices. The April, 1919, issue of The Inner Mission Worker carried Hering's proposal to his constituency.

> For four years I have carried with me the vision of a farm out in the country--where the birds sing, the flowers bloom and where the air is free and the water pure. A farm turned over entirely to these dwellers of the city slums, operated for their happiness and their health. A place to which weary mothers could go and do nothing but rest. A place where there are no 'keep off the grass' signs and where milk comes from a cow and not a can. A place where kids can play and throw without breaking a window and getting chased by a cop. . . .
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> . . . My vision has not grown dim and my hope has not gone a-flickering. Some day we are going to do this thing. The question is--should we continue to wait?[3]

A meeting was held on 1 April 1919 at Inner Mission headquarters to discuss the summer camp proposal. The result of that meeting was a decision to proceed with plans for a summer camp

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[2]Ibid., p. 1.

[3]Ibid.

to begin on 5 July 1919.[4] Arrangements were made with Sidney Passavant for free use of his property along the Connoquenessing Creek at Zelienople, twenty-eight miles north of Pittsburgh.[5] The property was easily accessible from Pittsburgh by public streetcar; and it featured swimming, boating, fishing, and room for exploration and hiking. The objective of the summer camp was, "to provide one week of outdoor vacation life under Christian influences at lowest possible cost, to engage in wholesome recreation, and to train youths for effective leadership in Luther League and parish work."[6] Based on that objective, a daily schedule of activities was prepared which included reveille, setting-up exercises, morning dip, breakfast, inspection, chapel, lectures, swim, dinner, rest, sports, supper, games, campfire, and taps. Overnight hikes and special events also were planned. Campers were housed in army duck tents with board floors. Food was prepared in a mess hall. Campers were instructed to bring toilet articles, towels, eating utensils, two heavy blankets, a sweater, a bathing outfit, sleeping garments, a notebook, a musical instrument, and a Bible. The cost for one week at camp was set at five dollars, with an additional one dollar charge for transportation, and a reservation was required in advance.

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[4]Ibid.

[5]Lutheran Inner Mission Society of Pittsburgh, Inner Mission Worker 5 (July 1919): 1.

[6]Ibid.

Results of the first summer at Camp Wa-ba-ne-ki were reported to be mixed, with admitted weaknesses both in the program and in the management of the finances. Nevertheless, Hering concluded, "the good accomplished even this first season has amply repaid our efforts."[7]

By the summer of 1921, the summer camp at Zelienople was so popular that it was becoming a problem.[8] "Undesirable overcrowding" resulted from weekly registrations of eighty-five persons and more. Visitors were coming to the camp without prior notification. Hering appealed to his constituency for courtesy in helping to relieve the "hotel situation". Additional squad tents, and other equipment were needed badly, and a request went out to all Lutheran Sunday Schools in Alleghany County, Pennsylvania, for financial assistance. The Inner Mission Society had invested $1,200 to $1,500 in camp equipment during the first three summers of operation. According to Hering, much of the success of the early years at Wa-ba-ne-ki was attributed to the Reverend Frank Richter who served as, "nurse, father, pastor, athletic director, chef, and chief entertainer."[9]

While the Pittsburgh camping program was the first to be operated by a Lutheran Inner Mission Society, others soon

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[7]Lutheran Inner Mission Society of Pittsburgh, Inner Mission Worker 5 (September 1919): 1.

[8]Lutheran Inner Mission Society of Pittsburgh, Inner Mission Worker 7 (August 1921): 1.

[9]Ibid.

followed. In November 1919, the Inner Mission Society of Minneapolis, Minnesota, announced plans for a summer camp to begin in 1920.[10] Again, the generosity of a Lutheran layman was instrumental in the success of this effort. For several years Julius Thies of Pepin, Wisconsin, had expressed the desire to open a Lutheran summer resort and "chautauqua". During the Fall of 1919, Thies purchased ninety-five acres of wooded land on the shores of Lake Pepin, a natural lake formed by the widening of the Mississippi River between Red Wing and Read's Landing, Minnesota. Three acres of that parcel were offered to the Inner Mission Society of Minneapolis. The site was located sixty-three miles south of Saint Paul, and easily accessible via the Burlington Railroad.

The goal of the Minneapolis/Saint Paul Society in operating a summer camp was stated as being two-fold. The first part was "charity," the offering of fresh country air and organized play away from the "small backyards and dirty streets" of the city. The second part of the goal was "mission," the offering of religious education for one hour each day, and the conducting of daily devotions.[11]

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[10]Lutheran Inner Mission Society of Minneapolis, Inner Mission Herald 3 (November 1919): 2.

[11]Lutheran Inner Mission Society of Minneapolis, Inner Mission Herald 4 (July 1920): 3.

Plans were made to open the first camp of the Minneapolis/Saint Paul Society on 15 June 1920.[12] Eighty applications were received from children between the ages of six and twelve. The intention of the Society was to have one camp session lasting two and one-half months. Campers were divided into four groups of ten each. A volunteer staff of "young ladies from various Lutheran colleges" would care for the children. The Reverend Homar L. Bosserman, a Lutheran pastor, was asked to organize the camp staff and program. A "superannuated Swedish Lutheran pastor," J. Reyden, was offered residence privileges at the new camp in return for the service of he and his wife as "mother and father" to the children.[13]

Final statistics for the summer of 1920 show that sixty-five campers and eight volunteer staff members participated in the camp program.[14] Campers were housed in two large cottages and two large tents. Expenditures for the program totaled $4,345.82 while income totaled $3,851.00.[15] It was also recorded that not all of the campers were Lutheran. Several were Jewish, Roman Catholic, and Baptist. Six of the Baptist

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[12]Lutheran Inner Mission Society of Minneapolis, Inner Mission Herald 4 (May 1920): 4.

[13]Lutheran Inner Mission Society of Minneapolis, (July 1920): 3.

[14]Lutheran Inner Mission Society of Minneapolis, Inner Mission Herald 4 (September 1920): 1.

[15]Lutheran Inner Mission Society of Minneapolis, (July 1920): 3.

campers were black children.[16] A summary of that first summer indicates the feelings of those involved.

> It was nevertheless a new work which cost us a great deal of planning, thinking, running, writing and what not. But now as we look back with the heaviest part of the work behind us, and seeing what we are now able to do with these children, we do not regret our efforts and thank God that He heard our prayers in giving strength and funds to enter this new door of opportunity.[17]

Following the lead of Pittsburgh and Minneapolis/Saint Paul, the Inner Mission Society of New York and Brooklyn became involved in camping in 1922. Although they had run a Fresh Air Home for many years, it did not have much of an outdoor or camping emphasis. Following the death of ten-year-old Wilbur Herrlich on 3 September 1920, Mr. and Mrs. Augustus Herrlich decided to purchase a piece of property in memory of their son. The "vision" for such a site came from young Wilbur shortly before his death when he said to his father, "Why don't we buy a place out in the country where we can take some of the boys who never go away?"[18] In 1922 the Herrlich's purchased a forty-five acre site in Towners, Putnam County, New York, just fifty-eight miles north of New York City. The property consisted of a working farm, wooded hillsides, and rolling fields, all easily accessible by car, train, or bus from New York City.

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[16]Lutheran Inner Mission Society of Minneapolis, (September 1920): 1.

[17]Lutheran Inner Mission Society of Minneapolis, (July 1920): 3.

[18]Lutheran Inner Mission Society of the Evangelical Lutheran Church of New York City, Inner Mission 8 (May 1922): 2-3.

The goal of the New York program was to provide a healthy outdoor experience for children from the New York City area. Much work was done to prepare the site for use by the summer of 1922.[19] First, a dormitory was constructed at a cost of $6,000. Second, a multipurpose dining hall/kitchen/recreation hall was built for an additional $6,000. Additional expenditures were made to construct water and sewage systems and to purchase army wall tents and other equipment. Expenditures totaled $24,000 for the first year.[20]

A report of the first summer (1922) shows that two hundred and twenty-five boys and girls attended camp over a six-week period.[21] Campers attending the program came from Brooklyn, Manhattan, and the Bronx. The Reverend Clarence E. Krumholz served as director. Later references suggest that the early programs at Wilbur Herrlich were largely recreational in content. Worship services, however, were conducted in the mornings and evenings. Although Wilbur Herrlich seldom was referred to as a "camp" in its early years, the programs which were conducted there were early attempts to meet the needs of urban youth through an organized outdoor experience.

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[19] Ibid.

[20] Lutheran Inner Mission Society of the Evangelical Lutheran Church of New York City, Inner Mission 9 (January 1923): 5.

[21] Lutheran Inner Mission Society of the Evangelical Lutheran Church of New York City, Inner Mission 9 (February 1923): 2-3.

Inner Mission Societies played a major role in the development of Lutheran summer camping programs. Similarities between Inner Mission programs can best be explained through regional and national conferences of Inner Mission workers. One such meeting occurred on 17 May 1923 in Toledo, Ohio. On that day, in conjunction with a national Inner Mission Conference, Church representatives gathered to discuss methods of working with boys of the Church. Camping was one method discussed at that meeting.[22] The Toledo meeting also is important because it gives documented evidence of a connection between Inner Mission camping and the work of the United Lutheran Church in America's Committee on Work Among Boys.

The development of camping programs within the synods of the United Lutheran Church in America (ULCA) was clearly influenced by Committees for Work Among Boys operating at the national and synodical levels. The encouragement of camping programs within the ULCA is probably the only existing legacy left by these committees.

The formation of a Boys' Work Committee actually preceded the great Lutheran merger of 1918. In 1916, the annual convention of the East Pennsylvania Synod of the General Synod memorialized the upcoming convention of the General Synod, requesting that a Board for Work Among Boys

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[22] Minutes of the Fourth Biennial Convention of the United Lutheran Church in America (n.p., 1924), p. 346.

be established at the national level.[23] The memorial was accepted by the General Synod and the Board was established. When the ULCA was formed on 16 November 1918 by the merger of the General Synod, the General Council, and the United Synod, a standing Committee on Work Among Boys was established in the new By-Laws of the Church.[24]

An investigation of the ULCA's Boys' Work Committee and various synodical committees shows a multifarious concern for young boys within and outside the Church. The great interest of the Church in young boys was the need to develop new pastors. The Lutheran Church in America did not ordain women into the ministry until 1970. To that end, the original motion to establish a Boys' Work Committee proposed that the new Committee, "encourage the boys of our Church to consecrate their lives to the gospel ministry and prepare for higher Christian service."[25] A statement made at the 1917 Convention of the East Pennsylvania Synod makes the point more bluntly; "upon the boy hangs the entire future of our Church."[26]

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[23] Proceedings of the Seventy-Sixth Annual Convention of the Evangelical Lutheran Synod of East Pennsylvania (n.p., 1917), pp. 48-49.

[24] Minutes of the First Convention of the United Lutheran Church in America (n.p., 1918), p. 75.

[25] Proceedings of the Seventy-Fifth Annual Convention of the Evangelical Lutheran Synod of East Pennsylvania (n.p., 1916), p. 55.

[26] East Pennsylvania (1917), p. 49.

In another part of the country the same concern was voiced when the Kansas Boys' Work Committee called for, "a consecrated systematic effort . . . to lead our boys to a serious consideration of the fact that from among them must come the future ministry as well as lay leadership of our Lutheran Zion."[27] It was that kind of concern, coupled with erratic seminary enrollment, which prompted a new effort to reach the young men of the Church.[28]

A second concern of the Church was the growing popularity of outdoor recreation and commercial amusements. One of the most urgent statements of concern came from the Boys' Work Committee of the Susquehanna Synod.

> Recreation and amusements are a part of life. Properly supervised they produce wholesome, efficient manhood. Allowed to shape their own courses and cater to the lower instincts they debauch childhood and contribute to the loose morals and criminal tendencies of the age. Your Committee believes that the Church must advance a program of education in which parents and leaders are taught the principles of the unfolding life and methods by which it may be ministered to.[29]

Further concern was expressed by the national Committee which called for an investigation of the effect of recreational

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[27] Proceedings of the Fifty-Third Annual Convention of the Evangelical Lutheran Synod of Kansas (n.p., 1920), p. 26.

[28] The Lutheran Almanac and Yearbook (Philadelphia: Lutheran Publication Society, 1900-16); The Lutheran Church Yearbook (Philadelphia: Lutheran Publication Society, 1917-19); and The Lutheran Church Yearbook (Philadelphia: United Lutheran Publication House, 1920).

[29] Proceedings of the Fifty-Fourth Annual Convention of the Susquehanna Synod of the United Lutheran Church in America (n.p., 1921), p. 38.

activities on the faith and life of young men.[30] Concerns such as these confirm the fact that the Lutheran Church was not opposed to recreation but stressed the need for education in the hope that young men would learn to use their time wisely.

A third concern of the Church involved new forms of Christian education that were developing. Despite the long years of work by Sunday Schools, an alarming number of young men were becoming inactive members of the Church. The minutes of various Boys' Work Committees indicates a distinct lack of confidence in knowing how to educate and motivate young men. When faced with the challenge of finding solutions to this dilemma, the Committees found that very little literature existed in this area and that few congregations were actively involved in any organized work among young men. What they did find was the growing success of the Boy Scouts in reaching young men within and outside the Church. While the Lutheran Church could do little but commend the Scouts for their work, it was cautious of its support for an organization outside of the direct control of the Church. To this end a number of statements were made by the Boys' Work Committees encouraging Boy Scout troops, "without divorcing the loyalty

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[30] Minutes of the Third Biennial Convention of the United Lutheran Church in America (n.p., 1922), p. 295.

of the boy from the congregation."[31] While giving their qualified support to the Boy Scouts, many committees also began to formulate their own plans for working with young men of the Church. In this regard the Boy Scout movement became a compelling factor in moving the Church to evaluate its own lack of direct work among young men.

As the ULCA's Committee for Work Among Boys worked to formulate a plan, they requested a clarification of their duties from the ULCA Executive Board. Among the four duties listed by the Board for the Committee was one that read, "that this Committee will have authority to develop through Synods boys' conferences and summer camps."[32] Consequently, the Committee adopted a program for the guidance of Synodical Boys' Work Committees which encouraged them to conduct summer camps. The centerpiece of this program was a pamphlet, written by the Reverend A. T. Michler in 1921, outlining certain principles and methods for conducting summer camps for boys.[33] A total of five hundred pamphlets were mailed to the Synodical Boys' Work Committees.

The publication of Michler's pamphlet in 1921 was the culmination of a series of events dating back to 1916, which

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[31] Proceedings of the Thirty-Fourth Annual Convention of the Evangelical Lutheran Synod of California (n.p., 1924), p. 30.

[32] United Lutheran Church in America (1922), p. 295.

[33] Ibid., p. 296.

were highly significant to the birth of summer camping programs within the United Lutheran Church in America. At the suggestion of the national Boys' Work Committee many synods discussed and established summer camping programs for young men and boys.[34] It is also important to note that, consistent with Lutheran Church polity, the operation of summer camping programs was left to the discretion of the Church at the synodical level.

The first summer camping program of the ULCA at the synodical level was sponsored by the East Pennsylvania Synod, the originator of the Boys' Work Committees, and the Ministerium of Pennsylvania. The convention of the Ministerium in 1922 authorized the proposed camp project provided a suitable site could be secured.[35] A site was located and a camp conducted during July of 1922 near Zieglersville, Pennsylvania. Forty boys attended, each paying $7.50 per week. Although the income for the summer was not sufficient to meet expenses, it was reported that all other aspects of the program were a great success.[36]

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[34] United Lutheran Church in America (1924), p. 347.

[35] Minutes of the Proceedings of the One Hundred Seventy-Fifth Annual Convention of the Evangelical Lutheran Ministerium of Pennsylvania (n.p., 1922), pp. 167-68.

[36] Minutes of the Proceedings of the One Hundred Seventy-Sixth Annual Convention of the Evangelical Lutheran Ministerium of Pennsylvania

The following year, it was announced that the Ministerium and the East Pennsylvania Synod would conduct a summer camp on the Artman Estate at Sellersville, between Spring Mount and Salford, Pennsylvania. This site, like the previous one, was located on the Perkiomen Creek. A five-week program was scheduled from 29 June through 3 August, and the fee was set at $7.50 per week. Bible study and vespers were to be conducted daily. One hundred and sixty boys enrolled at the camp in 1923, and the budget was balanced.[37]

By the summer of 1924, the Committee for Work Among Boys began to search for a more isolated and permanent camp site for its rapidly expanding program. At that point, E. Clarence Miller, a prominent banker, churchman, and Treasurer of the ULCA, purchased a farm 3.5 miles north of Shawnee-on-Delaware, Pennsylvania, along the Delaware River, and offered its use to the Ministerium as a summer camp for a small rental fee. In gratitude, the Ministerium named the new site Camp E. Clarence Miller (Camp Miller). The new camp opened on 1 July 1925, and concluded its first summer on 1 September.[38]

Based on its successful camping record, the Executive Board of the Ministerium in 1926, granted its permission to the Boys'

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[37] Minutes of the Proceedings of the One Hundred Seventy-Seventh Annual Convention of the Evangelical Lutheran Ministerium of Pennsylvania (n.p., 1924), pp. 170-71.

[38] Minutes of the Proceedings of the One Hundred Seventy-Eighth Annual Convention of the Evangelical Lutheran Ministerium (n.p., 1925), pp. 159-60.

Work Committee to solicit funds in the amount of $10,000 for the purpose of making permanent improvements to the Miller site.[39] In return Miller agreed to donate his land title to the Ministerium and the East Pennsylvania Synod who would jointly hold the title and support the camp. In later years, the East Pennsylvania Synod chose to leave the partnership. Still the Camp continued to expand under the leadership of the Ministerium.

In addition to E. Clarence Miller, two other men were integrally involved in the development of Camp Miller. One was the Reverend Arthur T. Michler, author of the ULCA pamphlet on summer camping. Michler was a pastor in Philadelphia, a teacher at Boys' Central High School, an author for several Lutheran periodicals, a chaplain to the University of Pennsylvania, and a leader in the boys' work movement. The other man was H. H. Otto, an engineering expert who gave "invaluable counsel and time freely" to the development of Camp Miller.[40]

Like the camping program of the Ministerium of Pennsylvania, the camping program of the Kansas Synod developed out of the work of the synodical Boys' Work Committee. It was in 1921 that the Committee first presented the camp idea to the Kansas

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[39] Minutes of the Proceedings of the One Hundred Seventy-Ninth Annual Convention of the Evangelical Lutheran Ministerium of Pennsylvania (n.p., 1926), p. 61.

[40] Minutes of the Proceedings of the Eighty-Second Annual Convention of the Evangelical Lutheran Ministerium of Pennsylvania (n.p., 1929), p. 157.

Synod. It was the intention of the Committee to have the summer camping program serve as the key element in a total year-round program for young men of the Church. According to their report:

> The summer camp should be the hub of organization. Provide the boys with the thrills and fun that attend camp, and for the eleven months, or more preceding the next outing, they will be so red hot with enthusiasm that a leader of the right sort will be able to shape them wonderfully. The summer camp will open such a big hole in the life of the boy, that a keen leader will have no difficulty wedging all things else therein.[41]

The entire report of the Committee as submitted to the 1921 convention of the Kansas Synod was approved.

A Lutheran summer camp was conducted for nine days in July of 1922 at a YMCA camp in Elmsdale, Kansas. A total of forty-eight boys and one hundred and fifty visitors participated in the initial effort.

> A well balanced program . . . included some form of action from 6 a.m. to 9:45 a.m. One hour gave the boys' hands something to do, another his feet, another his mind and another his soul. At one period of the day he was assembled with the other boys to learn to co-ordinate body and mind; or out on the plains and hills to practice physical endurance; or into the chapel to sing and receive guidance in choosing life's work of service; or into the lake to enjoy a cool dip and learn to swim and take care of the other fellow; or into his hut at nights, just before Taps, to pray. . . .[42]

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[41] Minutes of the Fifty-Fourth Annual Convention of the Evangelical Lutheran Synod of Kansas (n.p., 1921), p. 15.

[42] Minutes of the Fifty-Fifth Annual Convention of the Evangelical Lutheran Synod of Kansas (n.p., 1922), p. 18.

Following the success of the program in 1922, it was recommended that the Kansas Synod purchase its own camp in time for the next summer program. The plan, accepted by the Convention, called for a $1.00 per day charge for each camper that would cover the cost of operating the camp and allow for the purchase of some equipment.[43] A report for the following summer shows that sixty boys and five leaders shared a ten-day outing at a new Lutheran camp site. Despite the Committee's joy over owning its own site, it also expressed some difficulties.

> The weather was against us; failure to procure sufficient and well rounded leadership faced us; lack of money limited our efforts; and last but not least, the shameful support received from our fellow ministers almost drove us to distraction.[44]

The centerpiece of the 1923 program was a book entitled, The Teachings of Jesus. Campfires, physical training, nature study, swimming and fishing, competitive athletics, water contests, and a stunt night rounded out the program. Total expenditures for the summer totaled $1,565.71, while total receipts were $1,657.89.

As the Lutheran Camp of the Kansas Synod entered its third and fourth year of operation it undertook an ambitious program of physical expansion and programatic diversification.

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[43] Ibid.

[44] Minutes of the Fifty-Sixth Annual Convention of the Evangelical Lutheran Synod of Kansas (n.p., 1923), p. 17.

Financing for the project came from congregational contributions and a $4,000 bank loan.[45]

The camps of the Kansas Synod and the Ministerium of Pennsylvania are only two examples of how the United Lutheran Church in America became involved in camping through the work of its synodical Boys' Work Committees. Other synods around the country followed similar patterns in the development of their own camping programs.

The stories of the early ULCA camps are important because they demonstrate the thinking of church leaders, and how they saw camping as a part of the ministry of the Church. These stories also show that within the ULCA, camping programs were being discussed as early as 1921. The camping programs themselves are important because they form the largest single body of programs still existent within the Lutheran Church in America.

A third, very important tradition within the camping programs of the Lutheran Church in America is the one developed by the Luther Leagues of the Augustana Evangelical Lutheran Church. Like many other youth organizations, the origin of the Augustana Luther League can be found in the late nineteenth century. An initial effort to establish a churchwide ministry to youth was proposed to the Augustana Lutheran Church in 1874. It was not until after the turn of the century, however, that any significant

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[45]Minutes of the Fifty-Eighth Annual Convention of the Evangelical Lutheran Synod of Kansas (n.p., 1925), p. 20.

efforts were made to establish an offical youth organization beyond the congregational level. The Kansas Conference took the first step to organize in 1901, and in 1903 the Kansas Conference Luther League was offically founded. Other conferences quickly organized, and by 1920 Luther Leagues had been established in the California, Illinois, Iowa, Kansas, Minnesota, Nebraska, New England, New York, and Texas Conferences.[46]

The purpose of the Augustana Luther League was, "to develop a deeper spirituality, to foster loyalty, and promote greater activity in the church."[47] The Augustana Luther Leagues proved to be very effective youth organizations both at the congregational and conference levels. Throughout its history the Augustana Luther League remained steadfastly committed to its spiritual purpose and successfully integrated its young people into the life and ministry of the Church. One of the most effective methods used by the Luther Leagues was the conducting of summer Bible camps.

The first Luther League Bible camp was conducted by the Illinois Conference League at Long Lake, Illinois in 1920.[48] With a strong existing youth organization to support a camping program, the Illinois Conference League began searching for a site in 1919. Joshua Oden of Chicago, the President of the Illinois

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[46]Martin E. Carlson, Youth March: A History of the Augustana Luther League (Minneapolis: Augustana Synod Luther League, 1947), pp. 12-27.

[47]Ibid., p. 32.

[48]Ibid., p. 76.

Conference League, was apparently the prime mover in this effort. Oden began in 1917 personally to search for a site for a Lutheran camp. Through the generosity of William Ingvoldstad, a Lutheran layman from Decorah, Iowa, arrangements were made to conduct a Bible Conference at Long Lake during the summer of 1920. For the next seven years Long Lake served as the only site for camp-conferences of the Illinois Conference. The camping program at Long Lake is especially important because it served as a model for other Luther League camps which flourished in later years.

The first League event at Long Lake was essentially a one-week Bible conference which followed a daily schedule based on the Chautauqua tradition. A sunrise service began the day, followed by breakfast, Bible study, a practical hour, and an inspirational program. The afternoon was designated as time for leisure activities and planned recreation. The evening began with an evangelistic worship service and concluded with singing and storytelling around the campfire.[49]

By 1924, a ten-week schedule of programs was being conducted at Long Lake under the sponsorship of the Illinois Conference Luther League. The summer schedule began on 23 June and concluded on 31 August. Participating groups included: Boy Scouts and Camp Fire Girls, the Eastern District Luther League, the Danish Young People's Federation, Sunday Bible School Teachers, the Illinois Conference Luther League,

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[49]Ibid., p. 77.

three Bible Study Method Weeks, a School of Missions, and the Chicago Circuit Luther League.[50]

Like the Illinois League, the Superior Conference Luther League was also an early developer of the Bible camp. After using various rented sites in Upper Michigan for several years, the Conference finally purchased its own site on the shores of Fortune Lake near Crystal Falls, Michigan, in 1930. The one-hundred-acre tract, including 666 feet of lake frontage, was purchased for $2,000. A cottage on the property was purchased for an additional $1,500.[51] In a remarkable show of determination, the Fourth Annual Bible Conference of the Superior League was conducted for sixty-nine people just twenty-four days after the property was purchased.

After conducting a successful six-day program on the Fortune Lake site, plans were made for an extended ten-day program in 1931. The schedule for the camp followed a familiar pattern: morning watch, Bible study, practical hour, inspirational address, rest hour, recreational programs, evening address and closing. While plans were being made for the 1931 program, extensive construction work was taking place at the camp under the direction of Pastors Charles W. Erikson and Carl A. Rosander.

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[50]Joshua Oden, Letter to Eskil C. Carlson, 28 August 1924, Record Group 6, Box 587-93, Lutheran Church in America Archives, Chicago.

[51]Minutes of the Twenty-First Annual Convention of the Superior Conference of the Evangelical Lutheran Augustana Synod (Rock Island: Augustana Book Concern, 1931), pp. 47-60.

The work of these two men contributed greatly to the success of the Superior Conference camp in its developmental years.[52] In later years Fortune Lake became the site for a variety of Lutheran camping programs in Upper Michigan, including some which were conducted by the Finnish Evangelical Lutheran Church of America (Suomi Synod).

While each of the Augustana Luther League camps took a slightly different course, there is little doubt that the early programs held at places like Long Lake and Fortune Lake served as important models for other Conference Leagues. The importance of the Augustana Bible camps is two-fold. First, the Augustana camps took a pioneering role in offering camping programs that were co-educational. It was several decades later before camping for young women, and in mixed groups was offered at most other Lutheran camps. Second, the Augustana Luther League camps demonstrated that summer camping programs could be linked successfully to a year-round ministry to youth at the congregational level. Unique in program and ownership, the camps of the Augustana Luther League were a significant factor in the development of today's Lutheran Church in America camping programs.

The early years of Lutheran Church camping are rich with diversity. Lutheran Inner Mission Societies, Committees

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[52]"Program Fifth Annual Bible Conference," Bible Camp Echoes, September 1931, a newsletter published by the Superior Conference Luther League of the Augustana Evangelical Lutheran Church, Record Group 6, Box 802, Lutheran Church in America Archives, Chicago, p. 7.

for Work Among Boys, and the Augustana Luther Leagues all contributed significantly to the development of Lutheran Church in America summer camping traditions.

CHAPTER IV

CAMP ORGANIZATION AND SITE DEVELOPMENT

As each of the Lutheran camping traditions developed (Lutheran Inner Mission camps, ULCA synodical camps and the Augustana Luther League camps) various forms of ownership and organization emerged which added to the diversity of this new ministry. Further trends evolved regarding the selection and development of camp sites, which linked the Lutheran traditions with those developed earlier at Lake Geneva by the International Sunday School Association and at Chautauqua.

In terms of ownership and organization, camps related to Lutheran Inner Mission Societies were in a precarious position. While these camps were not owned directly by the Church, they were dependent on the Church for indirect support and on the Inner Mission for direct support. The following camps are examples of those operated under this arrangement: Camp Wa-ba-ne-ki, Pittsburgh; Jolly Acres, Baltimore; Cisco Beach, Chicago; Wilbur Herrlich, New York/Brooklyn; and the Lutheran Summer Camp, Minneapolis/Saint Paul.

Decisions relating to Inner Mission camps were made by the Society's Board of Directors, and by the executive director or superintendent of the Inner Mission. Direct responsibilities at the camp were assigned to a camp director. Inner Mission camp directors during the early years were male, female, laypersons, pastors, and deaconesses.

The financial operation of Inner Mission camps was primarily a proposition based on faith. First, the rates charged to campers could not exceed the ability of welfare clients to pay. Consequently, camp fees did not always cover camp expenses. Second, Inner Mission societies could not rely on contributions from the families of campers. Third, the Inner Mission societies were not in a position where they could rely on regular assistance from Lutheran congregations. The societies could only ask and hope that their pleas were answered.

Inner Mission camps, therefore, were sometimes required to make difficult decisions. Wa-ba-ne-ki reported regular operating deficits and finally closed in 1936 due to insufficient funds.[1] Wilbur Herrlich experienced similar problems and on one occasion it came dangerously close to closing.[2] Through a final urgent plea enough funds were received from congregations to save Camp Wilbur Herrlich.

While Inner Mission camps often found themselves in precarious positions, they were also the recipients of some generous support. Several camps were made possible by the gifts of laypersons, including: Wa-ba-ne-ki, Sidney Passavant; the Lutheran Summer Camp, Julius Thies; and Wilbur Herrlich, Mr. and Mrs. Augustus J. Herrlich. Free from the constraints

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[1]Lutheran Inner Mission Society of Pittsburgh, Inner Mission Worker 12 (May 1937): 1.

[2]Lutheran Inner Mission Society of the Evangelical Lutheran Church of New York City, Inner Mission 18 (July 1933): 1.

of direct church ownership, Inner Mission camps could exercise their creativity in securing funds and other froms of assistance. The purchase of Cisco Beach in Illinois was arranged by selling seventy-five shares of stock at one thousand dollars per share.[3] A more frequent method of getting assistance was through periodic appeals to Lutheran Aid Societies and Inner Mission "friends." Appeals of every kind for the camps became a regular part of Inner Mission publications.[4] In short, Inner Mission camps, directly owned by Inner Mission societies, were totally dependent on the support of their society boards and the Lutheran congregations that volunteered their support.

Within the synods of the United Lutheran Church in America several more models of ownership and organization emerged. First, there was direct ownership of a camp by a synod. Camps owned directly by synods included the following: Miller, Hagan, and Ministerium, by the Ministerium of Pennsylvania; Lu-bo-ca and Mowana, by the Ohio Synod; John A. Bright (later Wa-Shun-Ga), by the Kansas Synod; Ruth's Camp and St. David's Camp, by the California Synod; Lutheran Boys Camp, by the Synod of New York & New England; and Sequanota, by the Central Pennsylvania Synod.

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[3]Clarence and Edna Wittenstrom, "A History of Camp Augustana," n.p., n.d., Record Group 6, Box 587-93, Lutheran Church in America Archives, Chicago.

[4]Lutheran Inner Mission Society of Minneapolis, Inner Mission Herald 4 (April 1920): 3.

Within each synod's structure, each of these camps was the responsibility of a committee. The names of the committees were identified as follows: Camps & Summer School Committee, Committee on Boys' Work, Boys' Work Committee, Committee on Young People's Activities, Committee on Educational Interests, Committee on Youth Activities, Youth Activities Committee, Board of Christian Education, and Committee on Religious Institutes, Camps, and Assemblies. These committees usually met several times during the year and made decisions relative to facilities, finance and program. Once a year each of these committees reported to its respective synod in convention, and at that time presented any major recommendations to the convention for approval. Camp committees were usually faithful in reporting their work to synods, including information on program, capital improvements and needs, staffing, enrollment, and finances. Financial records were kept by a treasurer, and audited annually.

Synodical minutes indicate that pastors and lay delegates to synod conventions apparently had confidence in the work of synodical camp committees, rarely acting against their recommendations. There is no record of any great controversies during the early years of these synodical camps.

The second form of ownership used in the ULCA was an independent non-profit corporation affiliated with the Church. The following camps are examples of this

arrangement: Trexler and Ma-he-tu in New York State, Lutherlyn in Pennsylvania, and Lutheridge in North Carolina. Each of these camps was operated by a board of directors whose membership included pastors and laypersons.

Because each of these corporations relied on a particular synod or group of synods for campers and some financial support, they were especially careful to report annually to the synod conventions. In the case of Lutheridge and Lutherlyn, constitutions and by-laws for the corporation required synodical approval. A copy of the Lutherlyn constitution (1948) appears in appendix A.

In terms of financial support, Lutherlyn and Lutheridge each received approximately 20 percent of its annual operating income from its supporting synod(s). Camps Trexler and Ma-he-tu received no financial support from the budget of the New York Synod.[5]

The third form of ownership within the ULCA was the unique concept of Nawakwa. Camp Nawakwa was the only Lutheran camping program to operate at the national level. In 1928, at the persistant urging of one of its members, Dr. M. Hadwin Fischer, the Parish and Church School Board of the ULCA agreed to develop a leadership training camp for young people over the

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[5]Camps Trexler and Ma-he-tu operated their programs on leased sites from the State of New York, an arrangement which substantially reduced their annual expenditures.

age of twelve. Because the ULCA Constitution forbade a Board of the Church to hold property, an independent camp corporation was established to hold the property title for the Board. Over the next thirty-six years, the policy-making body for Nawakwa was the Nawakwa Advisory Association, consisting of representatives from the Parish and Church School Board, the Camp Board, the Alumni Association, the camp director, and the assistant camp director. This unusual arrangement proved to be very workable and contributed greatly to the strength of the Nawakwa program. The various directors of Nawakwa included both males and females, pastors and laypersons.[6]

Financially, Nawakwa maintained virtual independence from any offical Church body. During its many years of operation, the Camp received only $13,000 from the Parish and Church School Board in the form of annual three-hundred-dollar gifts from the Women's Missionary Society. All other operating and capital funds came from camp fees and the generous support of the people of Central Pennsylvania and the Nawakwa Alumni Association.[7]

All three of the organization/ownership models which emerged within the United Lutheran Church in America proved to

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[6]John S. Bishop, "A Brief History of Camps Affiliated with the Central Pennsylvania Synod," n.p., n.d., Central Pennsylvania Synod Archives, Gettysburg.

[7]Ibid.

be workable; direct ownership by a synod, affiliation with a synod(s) through an independent corporation, and affiliation with a national church board. Financially, all three models were relatively stable due to the fact that each included a broad-based constituency that could share the cost of operating a camping program.

Only one basic model of ownership and organization developed within the Luther Leagues of the Augustana Evangelical Lutheran Church. Augustana League camps were directly owned and operated by Leagues at the conference or district level. In this arrangement, the Conference Luther League Council (Committee) was responsible for the major decisions involving the summer camp program and property. These councils were made up of elected members from each district and the elected officers of the Conference. More detailed camp responsibilities were delegated to a Conference Camp Committee or to several camp committees. At the time of camp the daily administrative responsibilities were handed over to a camp director or dean appointed by the League. This person usually was an ordained pastor of the Conference. Conference Leagues reported their camp work to the larger conference, but they were free within the bounds of their League constitutions to exercise their freedom in the operation of the camping programs.[8]

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[8]Carlson, Youth March, pp. 29-43.

Detailed reports of Bible camp activities were shared with the conference and district congregations through regular League publications or special camp publications.

Financially, conference league camps were supported by each of the districts leagues, by camp fees, and by individual and congregational contributions. Due primarily to their close form of ownership, Augustana Luther League camps seldom experienced any serious financial difficulties.

Luther League camps owned and operated by districts were organized in much the same way as conference camps. Financial support for these camps came from congregational league groups.

The many camps of the Augustana Luther League operated under the same basic model of camp ownership and organization. The model proved to be very effective for the League and contributed greatly to the success of the Augustana Luther League Bible camps.

It should also be noted here that the few camps owned and operated by more than one Lutheran judicatory were not considered in this research. The camps of the American Evangelical Lutheran Church (Danish) were examined. These programs were actually folk schools and did not fit the description

of a resident summer camp for the purpose of this study.[9] The Finnish Evangelical Lutheran Church (Suomi Synod) also conducted camping programs. Although little information could be located about these camping programs, data from Fortune Lake Bible Camp, located in Upper Michigan where the Finnish Church was strong, indicates that the Suomi Lutherans used the Fortune Lake site for a Bible camp very similar to the Augustana camp programs.[10]

The organizational and ownership models which were researched demonstrate that each of the three major camping traditions within the Lutheran Church in America developed its own distinct methods for operating an effective summer camp ministry. Basically these models were built around the practical considerations confronting each camp and its affiliated church body.

Practical considerations were also critical in the selection and development of early camp sites. The selection of a natural site and the construction of certain facilities on that site were critical decisions in the development of most camping programs.

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[9]Enok Mortensen, The Danish Lutheran Church in America (Philadelphia: Board of Publication, Lutheran Church in America, 1967), p. 236; Herluf M. Jensen, interview held during the Pastors' and Spouses' Conference, Buck Hill Falls, Pennsylvania, 12 November 1981.

[10]Bible Camp Echoes, October 1932, a newsletter published by the Superior Conference Luther League of the Augustana Evangelical Lutheran Church, Record Group 6, Box 802, Lutheran Church in America Archives, Chicago, p. 7.

Topography, availability of water, size, the accessibility of a site to the camp's constituency, and health and safety factors were all important considerations in the selection of a camp site. In a few cases, such as Wa-ba-ne-ki (Pittsburgh Inner Mission Society) and the Lutheran Summer Camp (Minneapolis/Saint Paul Inner Mission Society), a site was developed because it was given to the Church as a gift. In most other cases, a site was selected after careful consideration of several sites. Often temporary camp sites were used until a suitable site could be located for purchase. Temporary sites were used prior to the purchase of Camp Miller (East Pennsylvania Synod and the Ministerium of Pennsylvania) and Fortune Lake (Superior Conference Luther League).

A variety of concerns were shown when camp sites were selected. Important to the founders of Wa-ba-ne-ki in 1919 was "a farm out in the country--where the birds sing, the flowers bloom and where the air is free and the water pure."[11] Concerns for the purchase of Nawakwa in 1927 were as follows:

> It must be near the center of the Lutheran population of Pennsylvania.
> There must be a sufficient supply of water.
> It must be accessible without too much difficulty.
> Probable cost of development must not be prohibitive.[12]

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[11]Lutheran Inner Mission Society of Pittsburgh, Inner Mission (April 1919): 1.

[12]"Dr. M. Hadwin Fischer Had Vision and Faith to Build Lutheran Leadership Camp," Gettysburg Times, 14 August 1948, p. 1.

The committee that selected Fortune Lake in 1929 was looking for, "a lake camp site, to be used by the Superior Conference Luther League, for Bible camp purposes and as a summer camp for our church members, at larger and smaller meetings."[13] The purchasers of St. David's camp in California in 1929 expressed their satisfaction with the site they had located.

> This site is located ideally in the South Fork Canyon of the Santa Ana River, on the north side of Mt. Gorgonio. The elevation is 7,200 feet, which takes us above such pests of camp life as snakes, poison oak and mosquitos. The snows from this mountain supply the stream with abundant water at all seasons.[14]

Most camps were located within fifty miles of a significant center of population. Many such as Wa-ba-ne-ki, the Lutheran Summer Camp, Fortune Lake, and Wilbur Herrlich were accessible by public transportation in the form of passenger railroad, streetcar, or bus. All of the early camps were accessible by automobile and were frequently used as sites for church picnics and other outings. The fact that these early camps were located at least fifty miles from a major city suggests that a degree of separation was desirable for program purposes.

In terms of total camp acreage, there was great variation among the camps, with no clear pattern. Acreage requirements for these early centralized programs were clearly less than

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[13] Minutes of the Twenty-Second Annual Convention of the Superior Conference of the Evangelical Lutheran Augustana Synod (Rock Island: Augustana Book Concern, 1932), p. 52.

[14] Proceedings of the Thirty-Ninth Annual Convention of the Evangelical Synod of California (n.p., 1930), p. 26.

they are for today's decentralized camp programs. The largest parcels of land identified were two-hundred-acre sites at Jolly Acres (Baltimore Inner Mission Society) and Lutheridge (North Carolina Synod). The smallest site was the three-acre site owned by the Minneapolis/Saint Paul Inner Mission Society. No references were found indicating a concern for acreage requirements in relation to camper population.

The availability of water for drinking and sanitary purposes, as well as for swimming, was a major consideration in the selection of camp sites. The majority of Lutheran camps were located on the shore of a lake or on the bank of a creek, stream or river. The universal desire for swimming and an apparent aversion to swimming pools, made large bodies of water essential on camp sites. In the Upper Midwest where lakes are plentiful, Lutherans flocked to lake shores, such as Lake Geneva, Fortune Lake, Lake Pepin, Long Lake, and Lake Erie. In the East and West, rivers, streams, or even springs were considered suitable for camps.

Following the selection of a site it was then necessary for the Church to provide shelter for the campers. Here, Lutherans again adopted the Chautauqua model rather than the scouting model. It seemed natural for a highly organized and liturgical church to construct substantial permanent structures. Cabins, dormitories, dining halls, flush toilets, and chapels became the norm. Tents, mess tents, and pit latrines were used, but generally as temporary facilities until permanent

structures could be erected. The determination with which many of these buildings were erected was remarkable as is shown in the case of Fortune Lake Bible Camp in Upper Michigan:

> Within a period of less than three weeks six building were erected, a servicable well produced, electric light brought in from a distance of more than half a mile and installed in all the buildings, including also the beach and grounds, underbrush cleared out, roads improved, adequate kitchen and dormitory equipment set up, a boat built and a diving dock constructed. (Total cost including one hundred acres of land, one existing cottage, materials and donated labor equaled $6,174.75.)[15]

Once established on a site, the seeming predisposition to build meant an almost endless succession of building projects. More cabins were built and improved, swimming pools occasionally installed and chapels constructed. In short, it was the Chautauqua experience relived by Lutherans.

A review of the facilities constructed during the first thirty years of Lutheran Church camping shows a great degree of similarity. Constructed on each of the camp properties were cabins and dormitories, a dining hall and kitchen, flush toilets and showers, and a chapel. Additional facilities often included an arts and crafts building, a recreation hall, a nature building, an administration building, a camp store or canteen, a baseball diamond, tennis courts, and an infirmary.

All of this development was taking place within the context of a world facing significant events. Historical events such as the two World Wars and the Great Depression

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[15] Superior Conference Augustana Synod (1931), pp. 47-60.

may have been more of a benefit than a hinderance to the development of Lutheran camping facilities. While temporary postponements may have been necessary during the Wars, surplus military equipment is known to have been a significant enabling factor in the development of camps by the Pittsburgh Inner Mission Society (1919) and the Central Pennsylvania Synod (1948).[16] The Great Depression brought direct benefits to some Lutheran camps. Wilbur Herrlich made use of government-sponsored employees through the Emergency Work Bureau (1931).[17] Fortune Lake Bible Camp, among others, benefited from the work of the Civilian Conservation Corps (CCC). At the conclusion of that New Deal program in 1943, four dormitories, a dining hall and kitchen, a recreation building, an administration building, a complete water system, and four additional buildings were turned over to Fortune Lake by the CCC at no cost.[18]

The development of Lutheran camping facilities is a story of great determination and dedication. Influenced by earlier site models like Chautauqua, Lutherans showed a

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[16]Lutheran Inner Mission Society of Pittsburgh, Inner Mission (April 1919): 1; Proceedings of the Eleventh Annual Convention of the Central Pennsylvania Synod of the United Lutheran Church in America (n.p., 1948), p. 215.

[17]Lutheran Inner Mission Society of the Evangelical Lutheran Church of New York City, Inner Mission 16 (May 1931): 1.

[18]Minutes of the Thirty-Third Annual Convention of the Superior Conference of the Evangelical Lutheran Augustana Synod (Rock Island: Augustana Book Concern, 1943), pp. 54-55.

determination to conduct their camping programs on attractive sites where they could construct comfortable permanent facilities. These facilities were then designed and constructed on the basis of traditional summer church camp programs.

CHAPTER V

LUTHERAN CAMPING PROGRAMS

In many respects, the camping programs of the Lutheran Church in America followed in the earlier traditions of Chautauqua and the International Sunday School Association; they were educational, spiritual, and recreational. Lutheran camping programs utilized many of the same formalized concepts and schedules which had been tried and proven by others. Program differences which did develop within Lutheranism were directly related to the three major traditions which developed: Inner Mission Societies, Committees for Work Among Boys, and the Augustana Luther Leagues.

Camps operated by the Inner Mission societies centered their programs around various recreational activities conducted in a healthy physical environment. Leaders wanted to provide exercise, good nutrition, and fresh air in order to benefit children from poor, urban environments. Religious education took a less prominent but still noticeable portion of the daily schedule. The Lutheran Inner Mission Society of Minneapolis/Saint Paul expressed its reasons for conducting a summer camping program, which were typical of statements made by other Inner Mission societies.

> The parents cannot afford to live in a part of the city where the surroundings are clean and healthful and have not the time to give them (the children) what they should have. Our summer camp will thus serve as a protection and prevention from mischief for the child. . . . Our camp will also be a blessing to the physical development of the children--away from dusty streets into the pure, fresh,

> invigorating country. . . . But perhaps the greatest blessing is the opportunity that will be given for having daily devotions with the children and to give them religious instructions for at least one hour each day.[1]

The schedules and activities adopted by Inner Mission camps were similar and based on traditional models. Several schedules used by Inner Mission camps appear in appendix B. Little information is available concerning the religious education component of early Inner Mission camps. Occasional references were made to Bible study, prayers, and hymn singing. In 1926, the New York Inner Mission Society addressed the topic of religious life directly.

> Religion forms all too small a part of the program in many camps. We have an hour a day of Bible story and Christian song, besides a short evening worship period. Moreover, our whole approach is from the Christian standpoint.[2]

Inner Mission camps were developed with the intention of serving children from low income families living in urban areas. In some cases this included children under court supervision. As the demand for summer camping programs within the Lutheran Church increased, there is some evidence to suggest that camping programs for non-client children were conducted at the expense of underprivileged children, especially in the case of the Chicago Inner Mission Society. Complained one observer:

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[1]Lutheran Inner Mission Society of Minneapolis, Inner Mission Herald 4 (March 1920): 2.

[2]Lutheran Inner Mission Society of Minneapolis, Inner Mission Herald 11 (May-June 1926): 2.

> What happened to Dr. Jesperson's original idea of bringing the sick and underprivileged children . . . to Lake Geneva? He tried it for some time, but had to give it up for practical or impractical reasons. . . . He never said much about it after that.[3]

Instead, the Chicago Society camp at Cisco Beach was opened up to the Minneapolis Bible Institute, the Illinois Conference Luther League, Boys' Work camps, and later to Girls' Work camps. Eventually the facility was sold outright to the Illinois Conference of the Augustana Lutheran Church.

Few references were made in any of the Inner Mission records as to the ethnic, racial, or religious background of Inner Mission campers. Black Baptist children and Jewish children attended the 1920 camping program of the Minneapolis Society.[4] The Pittsburgh Society noted in 1924 that persons from eight nationalities were present as campers.[5] It also is learned from a report of the Baltimore Inner Mission that a segregated program for black children was offered for the first time during the summer of 1948 at Jolly Acres.[6]

Just as little was recorded about the composition of the camper populations in Inner Mission camps; the same is true

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[3]Wittenstrom, "Camp Augustana".

[4]Lutheran Inner Mission Society of Minneapolis, Inner Mission Herald (September 1920): 3.

[5]Lutheran Inner Mission Society of Pittsburgh, Inner Mission Worker 11 (January 1925): 6.

[6]Proceedings of the One Hundred Thirteenth Annual Convention of the Evangelical Synod of Maryland of the United Lutheran Church in America (n.p., 1949), pp. 104-5.

for staff members. The Chicago Society tried to use its regular caseworker staff and nurses at the camp, but it found that arrangement to be unworkable. The Minneapolis Society used a variety of persons, including pastors, deaconesses, and women college students. The actual counseling staff was all female. The New York Society approached the problem of staffing differently by hiring some staff and relying on volunteers to fill the remaining positions. The counseling staff was apparently all female.[7]

No information was located which referred to any specific training received by the staff at Inner Mission camps. The Pittsburgh Society mentioned the use of "Lutheran specialists in young people's work," although no specific references were given.[8] It is known that both pastors and laypersons served as camp directors and in other positions of leadership.

Finally, it can be said that the Inner Mission camps took a leading role in offering camping experiences for young children, beginning in 1919. While the Pittsburgh Society held separate sessions for boys and girls, the New York and Minneapolis Societies conducted co-educational camping programs. The majority of the Inner Mission campers was between the ages of five and twelve. Other Lutheran camping

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[7]Lutheran Inner Mission Society of the Evangelical Lutheran Church of New York City, Inner Mission 9 (October 1923): 1.

[8]Lutheran Inner Mission Society of Pittsburgh, Inner Mission Worker (July 1919): 1.

traditions did not introduce camping opportunities for young children until the early 1940's. Inner Mission camps were the most inclusive Lutheran camps during the early years in terms of camper population.

Inclusiveness was not a term, however, that can be used to describe the early camping programs sponsored by the ULCA's synodical Boys' Work Committees. The original constituency of these camps was the young men of the Lutheran Church. Camping programs were designed, "to tie the boy up with the Church, to train him in Christian leadership, and to challenge him for the ministry."[9] These programs were also designed, "to spiritually deepen, to socially broaden, and to physically fortify the youth entrusted to us."[10] Later, many of these same goals were adopted for camping programs which included young women.

To accomplish these multiple goals and still operate a balanced camping program, the various synodical camp committees adopted traditional camping schedules similar to ones adopted by other Lutheran camping traditions. Some examples of these schedules appear in appendix B. For the religious education components of their programs, the synodical camps of the ULCA primarily relied on pastors and seminary faculty members for leadership. The annual reports of ULCA

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[9]Minutes of the Fourth Annual Convention of the Synod of Ohio (n.p., 1924), p. 86.

[10]Minutes and Reports of the One Hundred Ninetieth Convention of the Ministerium of Pennsylvania (n.p., 1937), p. 176.

camps across the country are filled with the names of Lutheran pastors and seminary professors who taught a variety of courses at Lutheran camps. Courses included Bible study, devotional life, Christian living, church leadership, and vocational choices. Although the camping programs of the ULCA were clearly dominated by the clergy, they were also heavily staffed with college and seminary students, and other devoted laypersons. Some staff members were payed for their services, while others served as volunteers. In one camp it was reported that seven different staffs served the camp during an eleven-week period.[11]

The synodical camps of the ULCA served primarily Lutherans of German ancestry. Only Camps Miller and Hagan in eastern Pennsylvania served any large number of non-Lutherans. This was largely due to a program that resembled a private camp for affluent campers. In fact, Miller's leadership found it necessary in 1936 to offer early registration for Lutheran boys in an attempt to increase the Camp's rapidly declining Lutheran population.[12] Synodical camp records give no information at all concerning the racial composition of camper populations.

The division of campers by age and sex within the synodical camps of the ULCA was by far the most conservative within all

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[11] Ohio Synod (1948), p. 60.

[12] Ministerium of Pennsylvania (1936), p. 136.

of the Lutheran camping traditions. Most of the early programs were directed at young men between the ages of twelve and eighteen. Although camps in Kansas (John A. Bright Camp) and New York (Trexler and Ma-He-Tu) offered programs for younger children as early as 1933 and 1936, respectively, it was not until after World War II that camping programs for elementary age children became popular within the ULCA. A few synods within the ULCA led the way in making camping programs more inclusive. Pioneers in programs for young women were the Kansas Synod (1923), the California Synod (1931), and the Ministerium of Pennsylvania (1937). Pioneers in co-educational camping programs were the Ohio Synod (1940), and the Ministerium of Pennsylvania (1947).

While the United Lutheran Church in America did little to interfere with its synodical camping programs, it did support the development of a national leadership training camp. Nawakwa, located in Arendtsville, Pennsylvania, rapidly became a model for camping within the ULCA. The history of Nawakwa is unique within Lutheran Church camping. Established under the strong leadership of Dr. M. Hadwin Fischer, a professor at the Gettysburg Theological Seminary, Nawakwa trained thousands of young people for leadership within the Lutheran Church over a period of thirty-five years. Based on a formalized four-year program, Nawakwa set the standard for many ULCA synodical camping programs. Even synods which were conducting their own camping programs continued to send campers to Nawakwa each

summer for what they believed to be the most modern leadership training program offered by the United Lutheran Church in America. Nawakwa was an early pioneer in camping for young women and in co-educational camping, and established such programs as early as 1929.

Through programs like Nawakwa, synodical leaders learned that summer camping was a valuable ministry for young women, as well as young men. In later years, the programs of the ULCA became more inclusive as elementary-aged children were given camping opportunities. Still, they relied on many of the traditional camp activities that ran through all three of the Lutheran camping traditions.

The third Lutheran tradition is the one which grew out of the year-round youth ministry of the Augustana Luther League. Wilton E. Bergstrand, Youth Director for the Augustana Lutheran Church from 1946 to 1962, described the importance of Bible camps for his Church.

> The Bible Camp movement is the most significant Christian educational and evangelistic factor that has arisen among our youth in this twentieth century. Next to our League work it is our most important youth activity. . . . In Bible Camp our aim is that all campers may know Christ and His forgiving love, live Christ . . . and share Christ. Everything we do from rising to retiring must be viewed in the light of this primary purpose. . . . The spiritual experiences of youth at camp are thus grounded in the Word of God. And as youth develop a love for the Word, the experiences of camp days go home with them into everyday life.[13]

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[13]Wilton E. Bergstrand, "Bible Camp Checklist," n.p., n.d., Record Group 6, Box 587-93, Lutheran Church in America Archives, Chicago.

From their origin at Long Lake in 1920, Luther League camps were different from either the Inner Mission camps or the synodical camps of the United Lutheran Church. The similarity between the three was again in traditional camp activities. The basic Bible camp schedule was the one referred to as the "Chautauqua method of programs." The morning began with a sunrise service, followed by breakfast, Bible study, a practical hour (discussion of personal and League problems), an inspirational program, and lunch. The afternoon and evening were devoted to planned recreation and swimming, followed by supper, an evangelistic half hour, a great song service and praise, and a campfire with singing and stories.[14] This basic schedule was adopted by most conference and district League camps across the United States.

Many of the Luther League camps in the early years were actually district or conference events conducted for one or two weeks each summer. It was not unusual, therefore, to have the best pastors and lay leaders of the Church in attendance and leading various aspects of the camping program. This fact apparently made an impact on at least one camper from the New England Conference who was particularly pleased with, "the privilege of studying the Bible and religious problems under the leadership of our Synod's best men." [15] Of the three

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[14]Carlson, Youth March, p. 77.

[15]Ibid., p. 37.

Lutheran camping traditions, the Augustana programs placed the strongest emphasis on religious education and worship. The inclusion of a "practical hour" each day was a unique concept in Lutheran camping that directly tied the camp experience to life in the home congregation. This process was aided by the fact that campers came to Bible camp in groups from their congregations and usually accompanied by their pastor. Time in the daily schedule was purposely set aside each day to discuss problems and issues as a group and to learn to know the pastor on a more personal level.

The camper population served by Augustana camps was extremely homogeneous. Campers were almost always active in the local league organization and were members of the Augustana Lutheran Church, an ethnic Lutheran Church of Swedish origin. Like the Inner Mission camps, however, the Augustana camps realized the validity of a camping experience for young women and in a co-educational setting. Like the camps of the ULCA, they were strongly oriented to older youth and young adults. It was not until after 1940, when the first Junior Luther Leagues were formed, that Bible camps were offered for elementary-aged children. The Superior Conference opened a camp for juniors in 1943.[16]

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[16]James A. Almquist, "Camping, Parish Education Style," a report prepared for the First Convention of Conference Commissions on Parish Education by the Augustana Board of Parish Education, 5 August 1956, Record Group 6, Box 622, Lutheran Church in America Archives, Chicago, p. 2.

As each of the Lutheran camping traditions developed along different lines, each attempted to include program activities that would help in the physical, mental, social, and spiritual development of campers. Differences in program that occurred between the three Lutheran traditions were ones of emphasis, and generally not ones involving program content.

CHAPTER VI

CONCLUSIONS

The history of Lutheran Church camping is part of an intricate faith story that reaches far beyond the factual data recorded in periodicals, annual reports, and convention proceedings. It is a story of the Church ministering to persons living in society.

Lutheran Church camping programs developed as one response to the changing social order in the United States. It was a response rooted in an abiding concern for young people, the Church, and society. Lutheran camping emerged amid a growing number of religious and quasi-religious youth programs in America. Each of those programs was designed to assist young people in their physical, mental, social, and religious growth. Within Lutheranism, three camping traditions developed for young people. Lutheran Inner Mission Societies perceived a need to extract young children from the urban environment, if only for a short time, and to refresh their minds and bodies in a loving and healthy outdoor community. The Boys' Work Committees of the United Lutheran Church in America had a deep concern for the development of Church leadership and responsibility. Later they included young women of the Church as well as young men. Within the Augustana Luther League, there was a strong desire to preserve and further the Christian faith within a strong ethnic tradition.

Each of the three Lutheran camping traditions took its cues from a much older and uniquely American tradition. It was a tradition which began with the early revival meetings, was refined greatly at Chautauqua, New York, and further developed by the International Sunday School Association at Lake Geneva, Wisconsin, and Lake Winnipesaukee, New Hampshire. It was a tradition that influenced the development of Lutheran camp programs, and facilities. When developing a program, the tradition called for a formalized schedule of events which balanced religious education and wholesome recreation. When developing a site, the tradition called for the construction of permanent structures located in a centralized arrangement. Within that basic tradition each of the Lutheran traditions found enough latitude to develop its own unique form of summer camp ministry.

The development of Lutheran Church camp programs and sites was accomplished with the vision, determination, and generosity of certain key pastors and laypersons. Many of the early camps would not have been possible without the driving force of these individuals.

As Lutheran camping programs matured, there were changes which often grew out of practical concerns and the changing social order. Over the first thirty years, Lutheran camping became more inclusive. Many of the camps that originally excluded young women and young children welcomed their active participation in later years. Another change that began to occur near the

end of the first thirty years was a realization of the immense possibilities for programming that existed on larger, decentralized camp sites.

The early years of Lutheran Church camping were years of tremendous growth and maturity. Historical events, such as the Great Depression and the two World Wars may have aided this process by making surplus war equipment available, and by increasing society's concern for young people. During the years from 1919 through 1949, thousands of young people attended Lutheran camps. Campers carried that camp experience with them as they continued to grow and mature as members in the Church. Meanwhile, the Church moved closer to a merger in 1962, which would pull together all three Lutheran camping traditions.

As the Lutheran Church in America prepares for another possible merger in the 1980's, Lutheran camp leaders must be particularly sensitive to the historical traditions within Lutheran Church camping. Some of the current indecision among pastors and laypersons of the Lutheran Church in America about camping programs is based on the development of Lutheran camping traditions prior to the 1962 merger. An awareness of different traditions helps to explain the different expectations that each person brings to a discussion of camping issues, based on his or her own camping experience. Perhaps the greatest lesson to be learned from the past is that there is room

within the Lutheran Church for a variety of camping traditions, all of which find their unity in the Gospel of Jesus Christ and its message to people living in society.

APPENDIX A

SAMPLE CONSTITUTION

Article I. Name

The name of this corporation shall be LUTHERLYN

Article II. Relationship

This corporation exists by authority and under the control of the Pittsburgh Synod of the Evangelical Lutheran Church, and shall make annual report to the Synod.

Article III. Purpose

The purpose of this corporation is to provide leadership training, and recreational facilities primarily for members of the Lutheran Church. Persons not members of the Lutheran Church may be admitted by action of the corporation.

Article IV. Membership

The authorized number of members of this corporation shall be seventeen. They shall be chosen as follows:

Section 1. Five members shall be appointed from the Synod by the President of the Pittsburgh Synod of the Evangelical Lutheran Church.

Section 2. One member shall be appointed by each Conference of the Pittsburgh Synod of the Evangelical Lutheran Church. It is recommended that these appointments be made by the Conference Presidents.

Section 3. One member shall be appointed by each of the following auxiliaries and committees of the Pittsburgh Synod of the Evangelical Lutheran Church, to wit: The Women's Missionary Society, Luther League, Brotherhood, Parish Education Committee, and the Summer Assembly Committee. It is recommended that these appointments be made by the presiding officers of the several bodies.

Section 4. Each member shall serve for a period of five years, or until his successor is apointed and qualified.

Section 5. All members shall be eligible for reappointment, but where rotation of membership is practical it is recommended.

Section 6. The President of the Synod, the Treasurer when not an authorized member, and the Director shall be ex-officio members of the corporation.

Article V. Officers

Section 1. The officers of the corporation shall be President, Vice-President, Secretary, and Treasurer.

Section 2. The Treasurer need not be an authorized member of the corporation, in which event his status shall be of an ex-officio member.

Section 3. All officers shall serve for one year, or until their successors are elected and qualified. They shall be eligible for reelection.

Section 4. Vacancies shall be filled temporarily by the Administrative Committee.

Article VI. Meetings

The corporation shall meet at such time and place as it may determine.

Article VII. Personnel

Section 1. The corporation shall secure the services of such persons as it may consider necessary to enable it to fulfill its purpose.

Section 2. In the selection of a Director the Administrative Committee together with the President of Synod, shall nominate and the corporation shall elect. Salary and duties shall be determined by the corporation.

Section 3. In the selection of other personnel full authority shall be vested in the Administrative Committee, including the fixing of salaries and assignments of duties.

Article VIII. Committees

Section 1. There shall be a standing committee in charge of promotion.

Section 2. There shall be a standing committee in charge of program.

Section 3. An Administrative Committee consisting of the officers, the Director, the chairman of the Promotion Committee, the chairman of the Program Committee, and such other persons, specially qualified to serve as advisors, shall be responsible for the execution of the plans, policies, and resolutions of the corporation.

Section 4. Other committees may be appointed as deemed advisable by the corporation.

Article IX. Quorum

Two-fifth of the authorized members shall constitute a quorum, except when the question is the election of a Director, or the purchase, sale, or mortgaging amendment of the constitution, when two-thirds shall be necessary for a quorum.

Article X. Amendments

This constitution may be amended, in harmony with the Articles of Incorporation, by a two-thirds vote of the members present at any meeting, provided the proposed amendments have been presented in writing at a previous meeting with a two-thirds quorum, and provided such amendments are approved by Synod.

Article XI. By-Laws

By-Laws not in conflict with this constitution may be adopted, amended, or repealed at any meeting by a vote of two-thirds of all the members present, provided notice has been given at a previous meeting.

APPENDIX B

DAILY SCHEDULES AND ACTIVITIES

Lutheran Inner Mission Society of Pittsburgh
Wa-ba-ne-ki, 1919

Reveille
Setting-up excersises
Morning dip
Breakfast
Inspection
Chapel
Lectures
Swim
Dinner
Rest
Sports
Supper
Games
Campfire
Taps

Lutheran Inner Mission Society of Minneapolis
Lutheran Summer Camp, 1920

6:30	Rising Morning prayer Dip in lake
7:00	Breakfast Morning devotions Chores
8:30-10:00	Religious instruction
10:30-11:45	Playground
Noon	Dinner
1:00- 2:00	Rest hour
2:00- 4:00	Playground, hikes, fishing, flower picking, storytelling, etc . . .
4:30- 5:30	Bathing
6:00	Supper
6:30	Evening devotions
7:00- 8:30	Outdoor play and boat rides
8:30	Last Dip

Lutheran Inner Mission Society of New York City
Wilbur Herrlich, 1931

Spiritual culture
Nature work
Handcraft
Swimming
Games
Hikes
Entertainment
Quiet hour
Storytelling
Drama
Singing

Proposed Schedule Published by the
Parish and Church School Board of the
United Lutheran Church in America, 1923

7:00	Reveille, flag salute and setting-up exercises
8:00	Breakfast, clean-up, air the blankets
9:00	Inspection of tents, cleaning up of grounds
9:30	Bible Study
10:00	Nature instruction
11:00	Morning swim
12:00	Dinner
12:45	Period of rest and letter writing
2:00	Special event, games, or hike
4:00	Swimming and boating
6:00	Supper
7:00	Campfire, stories, stunts
8:30	Evening prayers
9:00	Lights out

Ohio Synod of the United Lutheran Church in America
Lu-bo-ca, 1924

6:30	Reveille
	Setting-up exercises
	Dip
7:30	Breakfast
	Announcements
	Camp duties
8:15	Inspection
8:30	Bible study
9:00	Woodcraft instruction
10:30	Swim
12:00	Dinner
1:00	Rest period
2:00	Camp activities and athletics
4:00	Swim

5:30	Retreat (lowering the flag) Personal inspection
6:00	Supper
6:30	Games
8:00	Campfire and council Devotions
9:15	Call to quarters
9:30	Taps

California Synod of the United Lutheran Church in America
St. David's Camp, 1939

Bible study
Nature lectures
Handcraft (leather and wood)
Sports
Hiking
Swimming
Campfire program

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[1]The proceedings in this section are listed alphabetically according to the name of the group, and then chronologically within each group.

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