

NIGHT EAGLE NEWS

A Primitive Camp for Boys Ages 10-14
www.nighteaglewilderness.com

Spring 2020 (802) 446-6100
[Facebook.com/nighteaglewilderness](https://www.facebook.com/nighteaglewilderness)

From the Director

I hope this message finds you and your loved ones safe and well. It's been an interesting spring to say the least, and like many of you, I am adjusting to my new schedule and beginning to feel the stress of distance learning.

Nobody really knows what will happen regarding the COVID-19 virus, but the latest reports seem to be more upbeat. We are closely monitoring the news and have sought advice from the Vermont Camp Association, the American Camp Association, the Vermont Department of Health, and the Centers for Disease Control and Prevention to identify any other steps we can take to further ensure the health of Night Eagle campers.

Below are steps that Night Eagle *currently* takes each summer to ensure the health of campers:

Outside visitors (prospective camp families, delivery persons, non-resident staff, etc.) are not allowed on camp property when camp is in session.

Night Eagle's Doctor's Standing Orders are reviewed and written annually by Dr. Stephen Wood, a local pediatrician who knows Night Eagle, to ensure we always follow medical best practices.

Pre-camp physicals are required of all staff and campers.

Nurse Trudy and Summer Bear give medical screenings to campers and staff upon their arrival in camp.

There is regular hand washing before every meal and use of hand sanitizer in camp.

Medical staff is in camp 24/7 (EMT, Director and a Lifeguard trained in Red Cross first aid, daily visitation of RN).

Because of our size and protocol, we can rapidly identify any potentially ill camper.

Night Eagle has established close relationships with three area medical centers.

If necessary, Night Eagle has the ability to quarantine campers.

New Protocol:

In addition to soap and water, accessible hand sanitizer will be available in the food shelter and on Sun Bloc Rock.

We will implement additional hand washing after meals, as people have been touching their mouths.

We will evaluate our mealtime procedures, food distribution, and serving table cleanup.

We believe that in response to these troubled times Night Eagle's program is more important than ever in allowing boys to return to normality and to escape to a natural refuge in the Green Mountains where they can grow spiritually and socially.

We are thankful to all of you for allowing Night Eagle to be part of your sons' lives. With your continued support we will be excited to welcome campers on schedule for another summer of growth, brotherhood, and connection to our natural world.

Rest assured, as soon as the governor of Vermont gives the okay for camps to open, we will be ready!

In the meantime stay safe, and we hope to see you this summer!

The Meaning Of Earth Day by David Cook
(formerly of the *Chattanooga Times-Free Press*)

In native societies children became adults through ritual, initiation and meaningful tradition. The transformation from boyhood into manhood was no accident, but rather carefully followed, like ancient footsteps through the forest floor, serving to bestow a new identity upon the male, and teach him how to appropriately function in his society. Unquestionably, these rituals almost always took place in the wilderness.

Next month, Earth Day makes its annual orbit across American headlines, trailing in its wake all sorts of environmental New Year's resolutions: Perhaps we consider recycling more. Perhaps we make a promise that our next car will be a hybrid. Perhaps we even buy organic, shop at Greenlife, or join a co-op.

Perhaps, on a deeper level, we realize the sadness and foolishness of even having to declare an Earth Day. Our society is so far removed from the earth itself that we feel the need to remind ourselves of this thing we call earth. We live in a culture where our daily tool of survival has been reduced to a debit card. With it, we can each day acquire adequate food and shelter and never once touch soil with either our hands or feet. Our driveways are paved, and they lead us straight to work, Walmart, and home. And to our own spiritual death and that of our teenagers.

Joseph Campbell, one of our last great American wise men, was asked what happens to a society when it loses its rituals and initiations. Look around us, he said.

"If you want to find what it means to have a society without any rituals, read the *New York Times*," Campbell said. "The news of the day: Young people who don't know how to behave in civilized society."

We must return our sons, and ourselves, to the wilderness and find what it means to stand again, each day, on Earth.

Earth Day is far more than compost piles and bicycle lanes. Earth Day is about realizing the inherent power found in all things wild -- in the mountains and rivers, with the wolves and crows (both considered spiritual messengers to some American natives), alongside the sunset and the moonrise (how much development before enough becomes *Enough?*).

Earth Day needs to be transformed into an inner-core realization that we as Americans, as humans, must drop, like a burning coal, our cellphone cameras, our television shows like "American Idol," and our

monster thick burgers, and replace them with nights in the woods, an afternoon by the creek, a morning in the mountains.

Consider the words of America's environmental saints:

"Thousands of tired, nerve-shaken, over-civilized people are beginning to find out that going to the mountain is going home; that wilderness is necessity; that mountain parks and reservations are useful not only as fountains of timber and irrigating rivers, but as fountains of life. Society speaks and all men listen. Mountains speak and wise men listen," said John Muir, lover of nature who later founded the Sierra Club.

"In wilderness is the preservation of the world," said Henry David Thoreau, who resigned himself from the rat race, built his own cabin by a pond and spent his days there learning how to live.

Perhaps America will act. Perhaps it will find a way to reconnect our teens and adults with the living Creation around them. Perhaps, miracle of all miracles, we will leave behind our daily commutes, our nightly addiction to the garbage of lies called commercial television, and our farmer-less meals and accept the invitation nature offers us each day. Perhaps we will learn how to give our children the gift of life in Creation.

Otherwise, the words of the old Cree prophecy will come true:

"Only after the last tree has been cut down
"Only after the last river has been poisoned
"Only after the last fish has been caught
"Only then you will find out that money cannot be eaten."

Spring Work and Play

This year's Spring Work & Play Weekend is set for May 2nd and 3rd (*virus permitting*). We invite you all to be part of the fun as we prepare camp for the summer. This is an informal cooperative event that allows new and returning campers and their families to get to know one another while together we attack some of the many projects around camp.

Families and friends are invited to come for all or part of either day or to join us for the entire weekend. The majority of the work will take place on Saturday beginning around 9:00 a.m. (*Night Eagle* time).

Please let us know by e-mail or phone if you plan to join us and for further details.

Is Anybody Hungry Out There?



Red Deer

Canyon Mist

Last summer I promised a few campers that I would include the titles of some books in the newsletter that might get their gastric juices flowing and prepare them for another interesting summer at Night Eagle.

The books listed below are all about the preparation of insects as food and the nutrition that they provide. If you order them now, you may have enough time to plan your mom's Mothers' Day menu. Who needs to buy a ham or steak when he is surrounded by insects?

Bon Appetite!

Butterflies in My Stomach: Insects in Human Nutrition by Ronald L. Taylor (1975)

Man Eating Bugs: The Art and Science of Eating Insects by Peter Menzel

Creepy Crawly Cuisine: The Gourmet Guide to Edible Insects by Julieta Ramos-Elorduy

Eat-a-bug Cookbook: 33 ways to cook grasshoppers, ants, water bugs, spiders, centipedes, and their kin by David George



The Beaufort Wind Scale

If you are ever out in the woods and want to know how fast the wind is blowing, all you have to do is use the wind scale below.

- 1 Calm (-1 MPH)** Smoke rises vertically.
- 2 Light Air (1 - 5.5 MPH)** Wind motion visible in smoke.
- 3 Light Breeze (5.6 - 11 MPH)** Leaves rustle; wind felt on bare skin.
- 4 Gentle Breeze (12 - 19 MPH)** Leaves and twigs in constant motion.
- 5 Moderate Breeze (20 - 28 MPH)** Dust is raised. Small branches begin to move.



- 6 Fresh Breeze (29 - 38 MPH)** Branches of a moderate size move. Small trees begin to sway.
- 7 Strong Breeze (39 - 49 MPH)** Large branches in motion.
- 8 High Wind (50 - 61 MPH)** Whole trees in motion. An effort is needed to walk against the wind.
- 9 Gale (62 - 74 MPH)** Twigs are broken from trees. Progress on foot is seriously impeded.
- 10 Strong Gale (75 - 88 MPH)** Branches break off trees. Some trees blow over.

Atlatls

Twenty thousand years ago in Europe a Cro-Magnon hunter fitted the concave end of a short spear into a carved hook of antler. Holding the antler (atlatl) in his hand, he aimed at a bison and with a throwing motion, released the spear with tremendous force, killing his prey.

Thousands of years later, and still many thousands of years before the invention of the bow and arrow, similar spear throwing attachments were invented in other parts of the world. Among those groups known to have used the atlatl were the Aborigines of Australia, Eskimos, American Indians, and Aztecs.

The basic atlatl is little more than a stick fourteen to twenty-eight inches long that looks like a giant crochet hook. The hook engages the spear and the handle often has finger holes or leather loops for the fingers to help hold the atlatl during the throw. This simple weapon is credited as one of the major forces in the extinction of Ice Age mammals such as the woolly mammoth! The spears could easily pierce the thick hide of these beasts, and kills could be made at a reasonably safe distances. Even today, the Aborigines in Australia and Indian fishermen in western Mexico use the atlatl!



Night Eagle Tipis

All of our tipis are made by hand at Earthworks Tipis, a division of Colorado Yurts. The tipis are of Lakota design with modified Cheyenne smoke flaps. We use 20' and 22' diameter tipis made of 15 ounce Marine Sunforger flame resistant material.

Even though Indians in Vermont did not live in tipis, we feel that tipis offer the safest, most flexible housing for our campers and they are an integral part of our program.

Many of the things we teach at Night Eagle relate to the Lakota. Before camp was founded, we decided to honor the three divisions of the Lakota by naming three tipi sites in their honor:

Santee - "Knife"

Yankton - "Village at the End"

Teton - "Dwellers of the Prairie"

The remaining tipi sites were named in honor of the seven branches of the Teton division:

Sichangu - "Burnt thighs"

Oglala - "Those who scatter their belongings"

Hunkpapa - "Those who camp by the door"

Miniconjou - "Those who plant by the stream"

Sihasispa - Blackfoot"

Istazipcho - "Without Bows"

Oohenonpa - "Two Boilings"

Sacred Buffalo (from *Lakota Life* by Zelinger)

Tatanka or buffalo was held in high regard by the Lakota people. The buffalo was respected as a symbol of the divine because the buffalo was a "banquet" for the people.

The creature gave up its own flesh and life to feed them. It provided for their every need by way of sheltering them with its hide over their tipis, covering their bodies as clothing and their feet as moccasins. **Tatanka** also provided everyday utensils such as needle and thread, awls, bowls and more. In this way, the buffalo was a true relative for the people - making life possible.

Because of the buffalo's great importance to the people, a buffalo symbol or buffalo skull is present in all sacred Lakota rituals. It stands as a reminder of this great animal, which gives completely of itself for others. The buffalo is a symbol of self-sacrifice; it gives until there is nothing left.

This was imitated by the Lakota in their lives. To be generous and give what you have to others in need, or to honor them, is one of the most highly respected ways of acting or being. We try to carry on that tradition at Night Eagle.

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Now that's Punny! . . .

This Easter while dying eggs, I accidentally swallowed some food coloring. The doctor says I'm okay, but I feel like I've dyed a little inside.
* * *

1,000 pairs of underwear were reported stolen from the Walmart in Rutland yesterday. The police are making a brief enquiry.
* * *

A jumper cable walked into a Clem's restaurant in Rutland. The waitress said, "I'll serve you, but don't try to start anything."
* * *

The shareholders of Silva Compass Inc. in Sweden are concerned because they think the company is heading in the wrong direction.

A three-legged dog walked into a saloon in the Old West. He sidled up to the bar and announced: "I'm looking for the man who shot my paw..."

What did the grape say when it got stepped on? Nothing - but it let out a little whine.

Calling All Campers! If You Have Not Already Enrolled, It's Time!

If you haven't already enrolled, it's probably because you're still on Night Eagle time and haven't realized that the summer enrollment season is here or because the corona virus has kept you busy with schoolwork! In any case, Night Eagle won't be the same without YOU, so get those applications in the mail today!

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Important Information

When you start packing for camp, don't forget to check the "What to Bring to Camp" list in the *Parents' Handbook*. The only other thing that you might want to consider bringing is something white to tie dye.

Forms, Forms, Forms...

If you have registered to come to camp this summer, you have the most important form already filled out (your application). The **Health Form** is the next most important and needs to be tended to promptly.

In June you will be notified if your folder is incomplete. Please fill out any forms you receive and return them to the office as soon as you can! And, as always, send us an email or give us a call if you have any questions about any aspect of the enrollment process.



A Special Note to Parents

In these challenging economic times, we want to thank you for believing that the time your sons spend at Night Eagle is invaluable and for entrusting them to us for part of the summer. We enjoy being with them, teaching them, and watching them grow. Pilamaya!

June 21	Staff Week Begins
June 28	First Session (2, 3, 6 weeks) Opens
July 12	Four-Week Sessions Opens
July 19	Second Session (2 and 3 weeks) Opens
July 12	First One-Week Session Opens
Aug. 2	Second One-Week Session Opens
Aug. 8	“To Be A Man” Opens

Important Dates:

Night Eagle Wilderness Adventures
P.O. Box 479
Wallingford, VT 05773



Rainstorms bring puddles and spontaneous games!