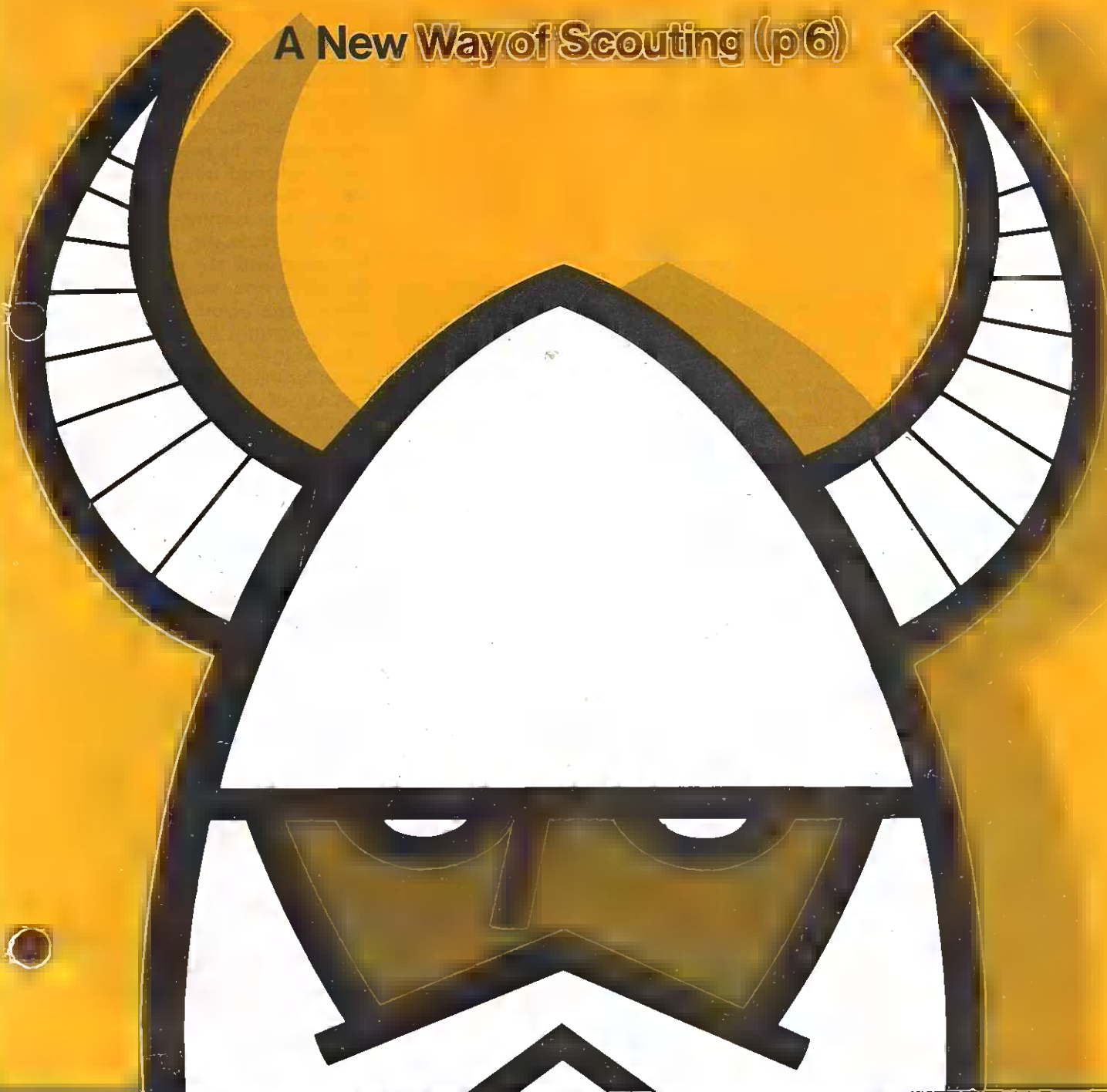


the scout leader

VOLUME 47 NO 5

JANUARY 1970

A New Way of Scouting (p6)



GSMOS are too Silent

by s. timulus

Is there a GSMOS or is it a figment of our imagination. GSMOS? "Great Silent Majority of Scouters." We receive letters to the editor, we hear, personally when members of the GSMOS fraternity are in town, we see letters to others at NHQ. But these are just a drop in the old bucket when stacked up against all those folks who remain silent.

Is there a GSMOS? We decided to find out. With tape recorder at the low sling and microphone at the ready we ventured out into typical Canadiana. (Not Peterborough).

The first typical Canadian house with its typical mortgage and typical one and one half cars in the driveway looked promising.

We rang the bell which played the first four bars of Canadian Scouting's new marching song "CAN-AA-DAA." A lady answered.

"Hello, I'd like to speak to a member of the Great Silent Majority of Scouters."

"Sorry," can't do it", she said.

"Oh, out?"

"No, asleep. He's always asleep. Work, eat, sleep." The

door slammed.

The next door we knocked at was opened by a youngster.

"I'd like to speak to one of the 'Great Silent Majority of Scouters'," A finger indicated the living room. Seated in front of the television set was a man watching "People in Conflict." He had a can of something in his hand.

"Sir, you as one of the vast silent majority of Scouters must have some thoughts about Scouting in today's society."

No response.

"Do you believe that the new programs" I asked, "are appealing to the youth of Canada?"

A grunt was recorded but the man's attention was still on his boob tube.

"Mister, don't you have any opinion at all on adult leader training, Canadian Boy magazine, the drop in membership?"

A commercial appeared and the man said to me, "Get the heck out of here."

Not too encouraging so far, so I skipped a couple of blocks and decided to try once more. A man answered.

"Sir, are you one of the great

majority of silent Scouters who never let anyone know of your beefs, frustrations, complaints, ideas, suggestions and opinions, "I enquired?

"Hah," he cried, "Who's got time to give an opinion? I'm so busy counselling a patrol, attending meetings, getting resource persons and trying to understand these training units, I just can't do it." One of these days, though, I'm gonna unload."

LEADERS! Are you a member of GSMOS? Have you some comments to make on the program, adult training, uniforms, handbooks, the totem pole at NHQ, Canadian Boy, Scout Leader? Are you concerned about Scouting in Canada in the '70's? Sometimes silence is regarded as in favour of - "no news is good news, what you don't know can't hurt you" type of philosophy.

If you're really interested in Scouting and are convinced of its value and place in Canada don't negate your responsibility and your right to comment, advise, suggest, query. There's no establishment, so don't get the feeling of "what's the use"? That's how GSMOS or any other large majority who remain silent do a disservice to the organization to which they belong. Let's hear from you. Turn in your badge and resign from GSMOS.

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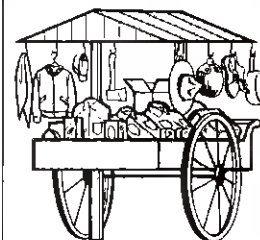
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SUPPLY SERVICES



It is becoming more and more difficult to obtain colour consistency with **neckerchief material**. Our requirements are not sufficient to demand special dye lots and we are forced to accept the nearest shade. This is to warn customers that we cannot guarantee the correct shades of materials - any shade not acceptable to your group may be returned for refund.

We have been forced to discontinue the following in which **maroon material** appears:-

- 39-420 Maroon neckerchief material (piece)
- 39-120 Maroon neckerchiefs
- 39-326 Grey with maroon border neckerchiefs
- 39-347 Maroon with lemon border neckerchiefs
- 39-349 Maroon with white border neckerchiefs

Sample **maroon, shower-proof jackets** were tested recently with the hope of making them available to the field early next year. A problem however, has arisen in the form of a fishy odour which became evident only when some jackets were worn in the rain. When this problem is overcome we will go into production - hopefully next spring.

Now available - an **extra small size** in the Leader maroon beret, cat. No. 30-102 Price \$4.65.

Leader recognition badges are now available through your provincial, regional or district Scout office:-

Tie-tac, Initial Training	Retail
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01-423 - Company	.85
01-424 - Crew	.85
01-425 - Council	.85

Tie-tac, Wood Badge	Retail
01-431 - Pack	1.00
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01-434 - Crew	1.00
01-435 - Council	1.00

NAROCO delegates converged on Toronto by plane, train, bus and car, bringing their thoughts, ideas and controversies to the First National Rover Scout Conference.

"Now is the time, NAROCO '69." With these words ringing through the corridors of York University in Toronto, The First National Rover Conference, NAROCO '69 was convened from August 26 to August 29, 1969. Delegates from each of the ten provinces and from the Maple Leaf Regions overseas gathered for four days of seminars, lectures and discussions. Representatives from the United States Explorer section and National Headquarters were also present.

The theme of the conference was "Youth." The task of NAROCO was to examine the world of young adults in Canada today and decide where and how Rover Scouts can best contribute to youth in today's society.

The conference got underway early Tuesday morning when the Rovers registered at Toronto University's Registration Centre and received background information for the conference.

NAROCO hostesses, dressed in distinctive outfits, played a vital role in the conference. They co-ordinated the hospitality centre, served coffee, acted as guides on the campus and performed many of the secretarial services necessary in such a large undertaking.

The hostesses were often invited to take part in sessions with the Rovers and they contributed a wealth of information representative of the female point of view. They also made a new and welcome addition to the formerly all male Rover conferences and created the necessary background for discussion on co-ed membership.

The first session, titled, "Problems of Youth," included discussions on drugs, birth control and confrontation.

The delegates had come prepared to think and work and after the opening session, introduced by NAROCO Chairman, Gord Jacobs, discussions started in seminar groups often continued well past the scheduled time.

At the key-note session, Peter Ness, a social worker with the Toronto Social Planning Council, stressed the point that Canadian youth must take a more active role in their community - as a responsible group of young adults Rovers must participate to a greater degree in the society around them...it is not nearly enough to go camping or help at church functions. A film was shown on methods by which youth could act as instruments of change. Mr. Ness remained with the group and a lively controversy about the function and future of Rover Scouting in Canada continued into the small hours of the morning.

Early the following morning the delegates had a refreshing swim in the University's olympic pool. This woke everyone up and they were ready for another day of conference.

The main topic for that day was "The Future of Youth." Speakers for this session, as well as those who later addressed the conference, represented industry, education, business, government, the social sciences and clergy. With such a broad vocational spectrum these men and women were able to relay to the Rovers a background of information and knowledge which provided a solid basis of resource material. Topics involving "The Future of Youth" included university education, employment opportunities, political involvement and the role of the establishment.

After the morning seminar and lunch, the group again became co-ed when they were joined by over a hundred young women, drawn from the ranks of

NAROCO '69

the Ranger movement and delegates' acquaintances.

The afternoon session came under the heading, "The Problems of Youth." A panel of outside observers contributed their observations and opinions to the discussion - many were surprised to find that Rover Scouting was still an all-male organization. Nationally known political commentator, Laurier La Pierre, shocked delegates into instant attention with his opening statement to the conference, "I thank you for inviting me to speak to the most obsolete Movement in the country." This original opening started many delegates thinking seriously of their commitments not only to themselves, but to their community and most important, to their COUNTRY.

The speakers in this session suggested controversial solutions to the problems facing young adults today. The seminars that followed this session came alive with arguments, both *pro* and *con*, for the recommendations made that afternoon. "Should Rovers protest wars and human suffering"? "Should Rovers take part in peace demonstrations"? "Should Boy Scouts of Canada take a more active role in the social community it serves"?

The delegates and girls next assembled for a panel discussion. The panelists included members of the clergy, legal profession and Boy Scouts of Canada. Panelists gave their views on the role youth plays. The floor was then opened to questions and panel members were subjected to the tough scrutiny of those present. Some of the topics receiving special attention were; the role of the church, the needs of unmarried mothers, the role of the father, the question of dropouts from society and the radical movements on the university campuses.

Following these discussions, the rest of the evening was devoted to entertainment and relaxation. The delegates filled the Burton Auditorium at York University for a performance by "The Singing Rovers



And Friends." This Toronto based group provided a fast moving musical revue of professional calibre. Their 'friends' turned out to be extremely charming girls dressed in 'Rover red' mini-skirts and berets. Dancing, skits and songs, ranging from calypso beat to English ballads to folk, filled the program. This show proved to be one of the highlights of the conference. "The Singing Rovers And Friends" worked very hard in producing their program. At the same time many members of the show were deeply involved in running the conference.

The director of the "Singing Rovers" said that this was one way, their way, of promoting Rovering. Delegates were urged to pursue the spirit the "Singing Rovers And Friends" have acquired through Rover Scouting.

Following the show, a dance was held which featured, not one, but three live bands. After the dance, many of the fellows saw their girls off, then got together for sessions and discussions in their rooms.

Thursday morning's session concerned the "Integration of Rovering and Youth." Topics included;

Rover activities, possible changes, recruitment, group dynamics, leadership and female membership. It was after this session that the observers pointed out that delegates were not really discussing the basic relationship of Rovering to youth but were concentrating on local problems. This problem limited the achievements of the conference. The matter came to a head during the evening's resolution session when there was difficulty in reaching a consensus. Although this frustration resulted in few resolutions being formulated that night, it provided a framework for the duration of the conference.

Later that night many provincial caucuses met to discuss and plan strategies for the next day. Subcommittees were quickly formed to isolate problems and suggest alternatives. For many other delegates, another dunking in the pool proved an effective method for overcoming the night's tensions.

Back in the committee rooms the shortcomings of the present program were severely reviewed and the basic aims and concepts were discussed far into the night.

Early Friday morning the delegates organized themselves and discussed many of the more significant solutions. It was at this time that the delegates suggested new innovations and offered direction to the National Rover Study Subcommittee.

The issue of co-ed membership, which had been growing throughout the conference, now came to a vote. As a result of the vote, the conference showed itself to be overwhelmingly in favour of extending membership to girls as a crew option. At this time the two girls from Saskatoon who had attended the entire conference were given full status as delegates. This motion opened the doors to a new era in Canadian Rovering and could well be the first of many changes within the section.

The rest of the day was spent in ironing out further differences and plans were laid for the next National Rover Conference to be held in Saskatchewan, in 1971.

The delegates were then transported by the hospitality committee to their various trains, planes and buses. The First National Rover Scout Conference was over.

In retrospect, the Rover Scout movement shows a need for positive action from areas other than its membership. If the National Council decides that there is a worthwhile need to service this particular age group then the same methods used in revamping the Cub and Scout sections will be required in Rover Scouts.

The full implication of the First National Rover Scout Conference will not be known for some time. Did it contribute something? YES! The contribution of delegates was constructive, for it showed the weak and strong points of the movement and will assist in deciding the future of Rover Scouting in Canada■

The 8,000 or so Danish Scouts who met at their national jamboree at Det Danske Spejderkorps National camp in southern Jutland last summer came together to participate in a new kind of Scouting project — in their jamboree camp they created, in the form of the town Ny Hedeby (New Hedeby), a vast picture of daily life as it was in the days of their ancestors, one thousand years ago.

At that time much of Northern Europe was governed by Scandinavian peoples called the Vikings. Their main weapons were their extraordinarily good ships — long, low, narrow and light vessels able to sail so fast that no other type of ship driven by sail since then, has been able to sail faster. Vessels that floated like eggshells on top of the waves and were worthy enough to endure the roughest sea. The Vikings were not only great sailors and warriors, but

skilled craftsmen too, and the art of woodcarving has never been developed to a higher degree than under them. Furthermore, their concept of the community as a congregation of free men, voluntarily handing over power to capable leaders has greatly contributed to the modern democratic spirit of the Scandinavian people.

Scouts in Denmark began their discovery of their own history some seven years ago when one group began to build a full-scale replica of a Viking ship. Since then this ship has been sailed by hundreds of Danish Scouts, giving them some exciting adventures and, at the same time, increasing their knowledge of the archaeology of the Viking period. When the ship sailed to the Danish jamboree last summer, it was accompanied by four new ships, built by Scouts from different parts of Denmark,

NY HEDEBY

A NEW WAY OF SCOUTING

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Adapted from the story
by T. Hartvig Nielsen,
WORLD SCOUTING magazine.



who added their contribution to the picture of the Viking period that was created in the camp. At the time of the Vikings, Hedeby was the largest town in Scandinavia, the centre of trade between north, south, east and west Europe. New Hedeby is a faithful reconstruction of that town. From excavation plans of the site of old Hedeby, a number of houses dating from about 950 A.D. were built as exact full-scale replicas, in the same way, using the same materials and the same tools as the Vikings used.

About 2,000 boys (one of the six sub-camps at the jamboree) and some senior Girl Guides took part in the Ny Hedeby project, building "Landnamshytter" (primitive huts made of timber and turf in the Viking tradition). The other sub-camps had patrols and troops in ordinary camping. About 260 huts were

Photos by C. Heydenreich



built, some in advance, but the greater part during the five days preceding the opening of the jamboree. The "Landnamshytter" were built around the town centre, which had been built over the last two to three years, and consists of larger houses constructed in various ways, all authentic copies of original Viking building tradition.

Huge oak trees were brought into the area before actual construction began. The trunks were wedged out by Scouts into planks and building material for the houses. No saws were used in cutting lumber and planks, because the Vikings did not use them, although they apparently knew of the saw from other tribes living nearby. They found, however, that they obtained the best material for their houses and especially for their ships by wedging out the planks. This art of wedging has been forgotten over the centuries and the Scouts were obliged to learn it again themselves, because nobody could tell them how the Vikings really did it.

This problem has been a major question for archaeologists too, and the Scout experiences with wedging techniques, boat-building and house-building methods has already made a considerable contribution to furthering knowledge of the Viking age. At the same time, the Scouts carried out a major task in experimenting with the tools the Vikings used, and for this purpose quite a large sum of money was spent on specially made copies of Viking tools in museums.

Materials for the huts and ships cost more than \$5,000, but by the end of the national camp the Scouts had paid off this amount by themselves. Besides their living costs at the jamboree, each Scout paid two Kroner (27c U.S.) each day for working in New Hedeby — probably one of the few places in the world where you pay for the privilege of working instead of getting paid.

At the camp market, Viking handicrafts made by Scouts throughout the year prior to the Jamboree were sold for special Hedeby money.

The whole project was a great success, both with the boys who participated and with the visitors to the jamboree, but the future of New Hedeby is uncertain. Jens Ostergaard, Headquarters Commissioner of the Danish Scout Association, writes: "Next summer the campsite is going to be used by the Girl Guides for their national jamboree, and probably the larger houses of the town centre and the more solid "Landnamshytter" will remain on the site. The decision however does not lie with the Association as the site is owned by two districts jointly, and they have to decide to what extent the archaeological projects will be carried on. It seems certain, however, that it is not going to be turned into some sort of a working museum, as we have neither the financial means nor the professional staff necessary for that."

But whatever the future of the village, it has certainly added a new and interesting page to the story of Scouting around the world ■

In previous issues,
we introduced Canada's
ten provincial commissioners,
and now.....

WE WANT YOU TO MEET

8

...The Provincial Presidents Part II



Ken Van Wyck graduated in 1946 from the University of Toronto with a degree in Chemical Engineering and spent twelve years in industry before entering the insurance business with the firm of vanSomerer-Van Wyck Limited, Hamilton.

He served with the Royal Canadian Engineers from 1943-45 with the rank of lieutenant.

A boy member, he credits his present involvement to his father-in-law, A. W. E. vanSomerer, a 62 year Scouting veteran, who joined in 1908 in MacLeod, Alberta. Mr. vanSomerer has held district and provincial appointments, holds the Silver Wolf and is an Honourary Vice-President of the Ontario Provincial Council.

Mr. Van Wyck is an Elder of the Presbyterian Church, a member of the Hamilton Rotary Club, Chamber of Commerce, Thistle Club, Cedar Springs Ski Club and the Bach Elgar Choir of Hamilton. He lists his hobbies as music, snow and water skiing, tennis and squash.

Married, he and his wife Joan have two boys and two girls, all of whom have been or are active in Scouting or Guiding.

Kenneth R. Van Wyck -
Ontario





When asked why he became involved in Scouting after having no boy service, Manitoba's president answered, "interest plus persuasion." Whatever the reason, Scott Neal has taken time from a very busy life to serve Scouting.

The president of Tryton Investment Company Limited, he is also a member of the Masonic Order, past president of the Winnipeg Chamber of Commerce, a member of the Boards of Governors of the University of Manitoba and Misericordia General Hospital and ex-Mayor of Fort Garry.

A graduate of the University of Manitoba, he holds Bachelor of Arts and Bachelor of Law (LLB) degrees.

Married with four children and one grandchild, Mr. Neal's hobbies include farming for profit and conservation.



**Wm. Scott Neal -
Manitoba**



The president of the Saskatchewan Provincial Council has been associated with Scouting since 1959 when he joined the Health and Welfare Committee of the Regina District Council. He has served on a provincial jamboree committee and been chairman of another, camp chief of a Prairie Rover Moot and a member and officer of the provincial council.

Dr. Bachynski is a graduate of the University of Toronto (1947) with a degree in medicine, holds a Master of Science (orthopaedics) from the University of Tennessee, a Diploma from the American Board of Orthopaedic Surgery and is a Fellow of the Royal College of Surgeons (C), the American College of Surgeons and the American Academy of Orthopaedic Surgeons.

He is presently a lieutenant colonel in the Royal Canadian Army Medical Corps (M) and commanding officer of the 19th Medical Company.

Married, he and his wife Grace Margaret have three boys and a girl. Dr. Bachynski is also honorary vice-president and past president of the Saskatchewan Red Cross Society, president of the Ukrainian Professional and Business Men's Club and a director of the United Services Institute, Regina.



**Dr. D. Borden Bachynski -
Saskatchewan**



A native of Ontario, Ernie Kumm joined the Movement in 1931 and was a King's Scout with Bushman's Thong. He was a pack Scouter at 18 and has been involved almost continually since that time as a troop Scouter, district commissioner, assistant provincial commissioner, provincial commissioner and now provincial president, Alberta.

Retired after twenty-eight years in the Royal Canadian Mounted Police, he is general manager of the Red Deer Exhibition Association.

Besides his active involvement in Scouting, he lists memberships in the Masons (A.F. & A.M.), Elks, Lions Club, St. John Ambulance Association, Fish and Game Society, Alberta Safety Council, and is an Elder of the United Church.

Ernie holds Scouting's Long Service Medal, Medal of Merit, Silver Acorn and Silver Wolf. He also holds the R.C.M.P. Long Service Medal and the Centennial Medal.

Married with seven children, he has attended three Canadian Jamborees, a national Rover moot, three provincial jamborees and was Canadian Contingent Leader to the 1965 American Jamboree.



**Ernest Kumm -
Alberta**



Born in Nanaimo, British Columbia, Dr. Williams attended school in that city and received his early university education at Hastings College. He completed his studies at Harvard Medical School and interned at Montreal General Hospital.

Returning to British Columbia, he practised medicine in Nanaimo until World War II. At that time he joined the Royal Canadian Army Medical Corps, retiring at war's end as a Major-Surgical.

In 1947 Dr. Williams moved to Vancouver and the following year renewed an association with Scouting that had begun in 1916 when he became a boy member. He served the Vancouver-Coast Region in various capacities including the offices of vice-president and president of the regional council.

Dr. Williams is a member of the B. C. Surgical Society, a Fellow of the International College of Surgeons and actively involved in B. C. Division of the Canadian Medical Association.

Married with three sons, who were all active in Scouting during their youth and one daughter, Dr. Williams is an active sailor and a member of the Royal Vancouver Yacht Club and the Canadian Power Squadron. A former Sea Scoutmaster, he has been instrumental in promoting Sea Scouting in British Columbia.



**Dr. Seiriol L. Williams -
British Columbia**

ready adventure

by Donald H. Swanson



Engaging the elements in battle and winning has long had appeal to man. The advent of winter with freezing weather, snow and chilling winds can provide an excellent form of ready adventure to the individuals willing to take up the challenge. Boys respond readily to the adventure of winter outings and the suggestion of an overnight camp is usually greeted with yells of excitement.

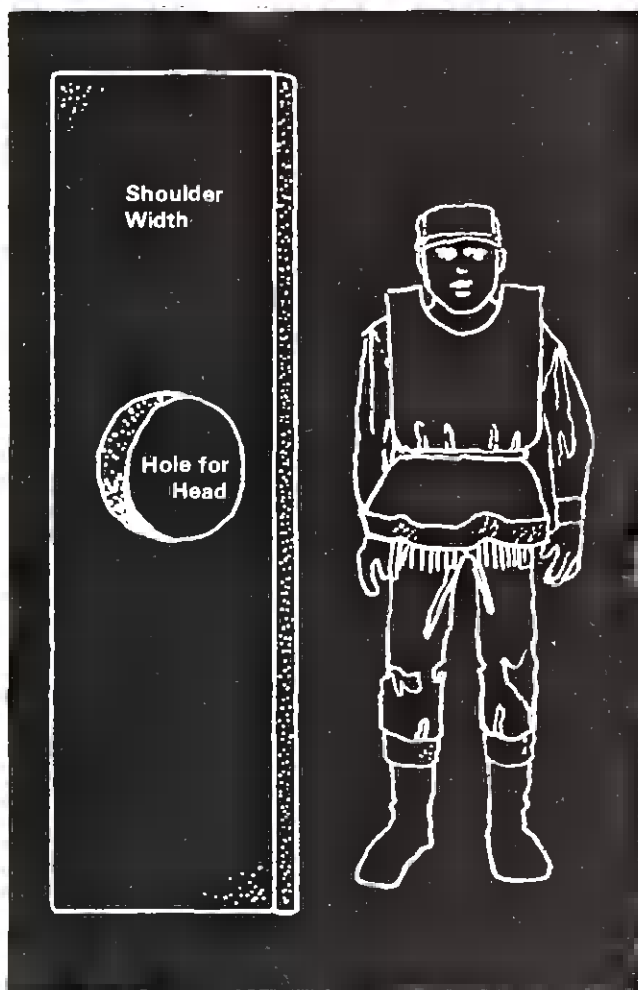
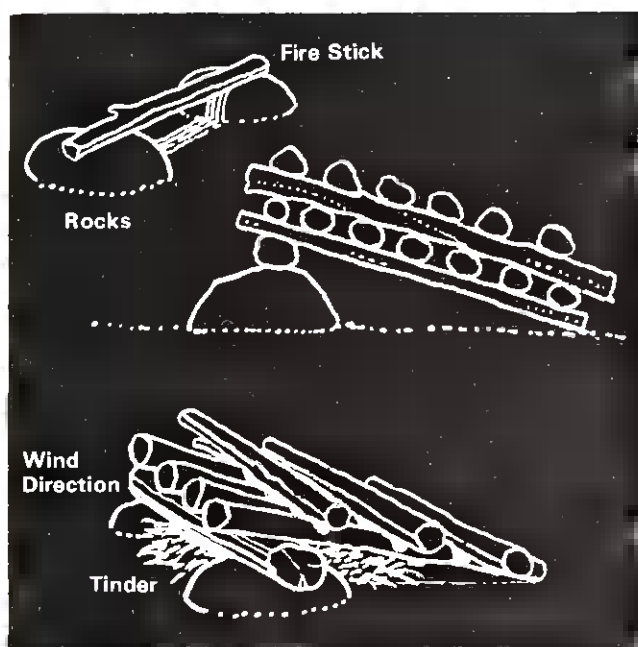
Planning and advance preparations are the keys to successful winter camp experiences. While previous camp experience is useful, it isn't an absolute necessity, provided that the lack of experience is taken into account.

The preparation for participation in a winter camp should be based on the answers to some simple questions:

- (1) What camping experience have the boys had?
- (2) What camp skills do they require?
- (3) Where shall we camp?
- (4) What equipment do we require?

CAMP EXPERIENCE

To help reduce parental concern and ensure the knowledge of basic campcraft, plan at least one all-day outing. Council camps, public campgrounds and summer cottages are some of the locations which might be utilized. Plan to spend the day building different types of fires, preparing simple meals and erecting shelters. Ensure that the boys are aware of the danger of frostbite with emphasis on prevention as well as treatment.



WINTER WARMTH

An efficiently built fire that will burn quickly is more important in the winter camp than at any other time. To ensure a quick fire, prepare tinder by cutting a length of hemp rope into two inch lengths. Unravel the short pieces and place in a small plastic bag. Add sufficient linseed oil to saturate the contents. Close the plastic bag with an elastic band and carry with your waterproof match container. The approach taken to building the fire is vital if it is to provide quick heat. One approach is to utilize the 'fire stick lay'. For this method, place two small rocks (or two thick sticks) about ten inches apart. Lay the 'fire stick' across the two rocks. Lean your small kindling against the 'fire stick'. Build up the fire lay with thicker and thicker pieces of fuel. Now push a handful of tinder under the 'fire stick' and light.

To impress upon the campers the need for collecting sufficient fuel, have the boys pair off. Each pair must collect what they estimate to be enough wood for a two hour period. Wood should be cut and stacked. Pairs lay and light their fires when they think they have enough fuel for a two hour period. Timing should be from the lighting of the fire till all fuel is gone. Pairs may not add to their fuel supply once they have lit their fires. Have teams experiment with reflector fires utilizing tin foil as the reflector.

A WORD OF CAUTION

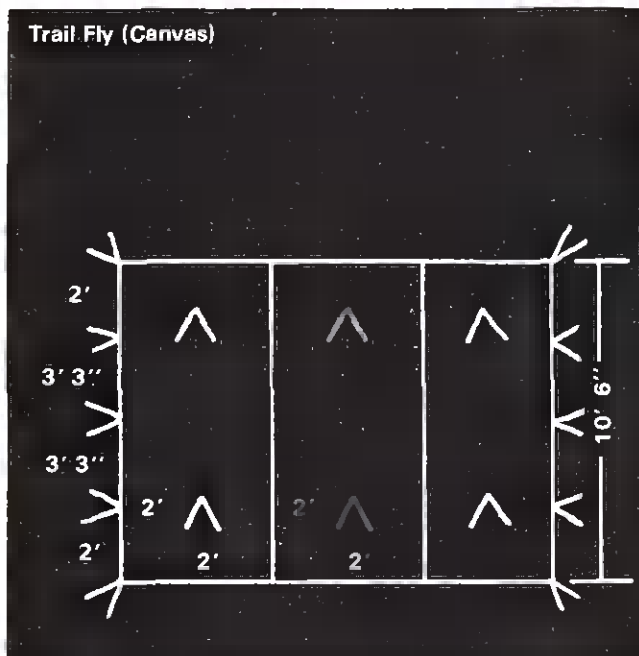
Working up a good sweat may be OK in an activity during the summer months but in a winter outing it can be disastrous. Chilling is to be avoided at all costs. A comfortable steady pace means a healthy, enjoyable outing. Ensure that boys cutting wood, playing games or erecting shelters don't get over heated. Clothes do not provide heat. They insulate the body which provides the heat.

Let's take a look at dressing for a winter camp. It is not necessary to own an extensive wardrobe of winter clothing to participate in a winter camp. The secret lies in wearing loose fitting clothes in layers. "The Canadian Scout Handbook" covers clothing on pages 386 to 389. Rubber overshoes with two or three pairs of socks provide excellent footwear but ensure that extra socks are carried as rubber overshoes do not allow the escape of foot perspiration. When engaged in vigorous activities, encourage boys to slip off their outer parka. This should be replaced after the activity to prevent chilling. A warm lightweight vest can be made from half-inch polyfoam. The vest is worn under a jacket. The polyfoam should be shoulder width and long enough to reach just below the waist both front and back. Tuck it under a belt or cord to hold in place.

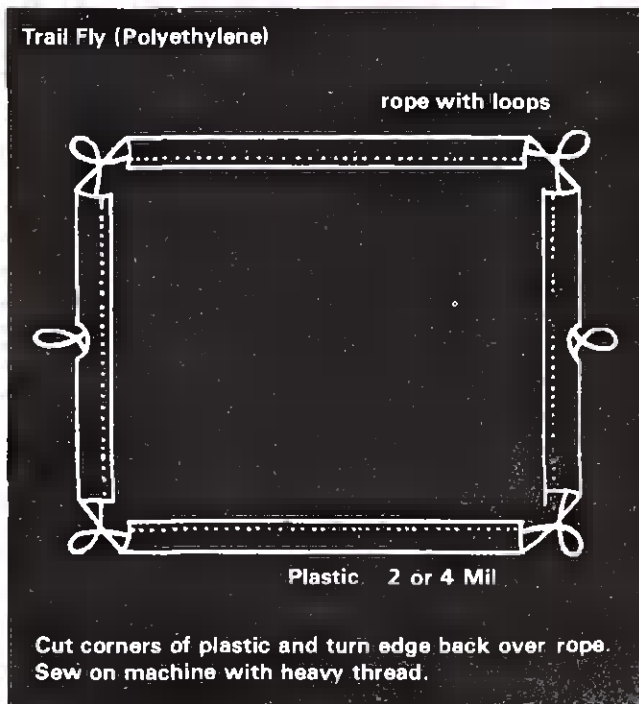
SHELTERS

Preparation for the overnight winter camp must include shelters. Rather than wasting time building a bough lean-to, which is of questionable value (except under extreme emergency conditions), have the boys erect shelters from polyethylene or make a trail fly from light canvas. The trail fly can be made into at least 8 different styles of shelter.

Trail Fly (Canvas)



Trail Fly (Polyethylene)



FOOD

The production of heat requires fuel and so it is with the body. Menus for winter camping should be high in fats, sugar and proteins. One or two pot meals are the easiest to prepare and in many instances can be prepared at home, frozen in the freezer and taken to camp.

Two favourites are:

Slum Gulleon

Ingredients:

3 lbs. hamburger	4 medium onions
8-10 medium potatoes	2 8/oz. cans tomato puree
1/2 lb. bacon	1 lb. cheddar cheese
1 tsp. salt	

Preparation: Put 2 to 3 cups water and 1 tsp. salt in cooking pot. Place over fire. Peel and dice potatoes and add to water. Bring to a boil. While potatoes are cooking:

- Dice bacon and fry crisp.
- Add finely chopped onions to bacon when cooked.
- Add crumbled hamburger, a little at a time. Stir while adding.
- When hamburger is brown, add tomato puree.
- Cut cheese into 1/2 inch cubes and add to mixture.
- Place over low fire and stir till cheese is melted.

Drain potatoes and add hamburger mixture, season to taste. Serves six to eight people.

Chicken Stew with Dumplings

Ingredients:

3 envelopes of dehydrated chicken noodle soup
3 cans (12 to 14 oz.) boned chicken
3 1/4 cups biscuit mix

Preparation: Empty contents of soup mix into the large bucket of your Palco cook kit (Supply Services catalogue 55-914). Add 4 tablespoons of biscuit mix and stir in 9 cups of water. Add contents of 3 cans boned chicken. Place on fire and bring to a boil, stirring frequently. Let boil 10 minutes before adding dumplings. Mix the remaining biscuit mix with 1 1/4 cups water in a small pot. This will make a thick batter. Drop 10 to 12 spoonfuls of mixed dough into the boiling stew. Cook uncovered for 10 minutes, then cover and let simmer until the dumplings are cooked (about 10 minutes more). The stew should boil gently throughout the cooking time. Serves six to eight hungry Scouts.

SLEEPING AND PROGRAM

The question of sleeping gear is an important one and must be answered before an overnight can be undertaken. While a down filled bag is considered the best, it isn't a necessity. Two light bags and two blankets will meet most situations and this can be further improved by adding a canvas outer cover. Do not wrap yourself in plastic sheeting. The body gives off approximately two pints of water while you sleep. This must be allowed to escape or you will have a wet bed before morning.

After the one day outings, with emphasis on preparation under our belts, we're ready for the big event - an overnight winter camp. Menus planned, equipment selected, location agreed upon (for the first time out, select a spot close by - it helps to hurdle mom's concerns) and our question is what to do when we're in camp? Just light fires, erect shelters, cook and sleep? While it is true that the small camp chores take longer in winter than in summer, there should be time for games, sports and activities. Ice fishing, skating and sledding or tobogganing are obvious winter activities. Let's take a look at a couple of other activities which can be used.

14

THE SNOW SNAKE

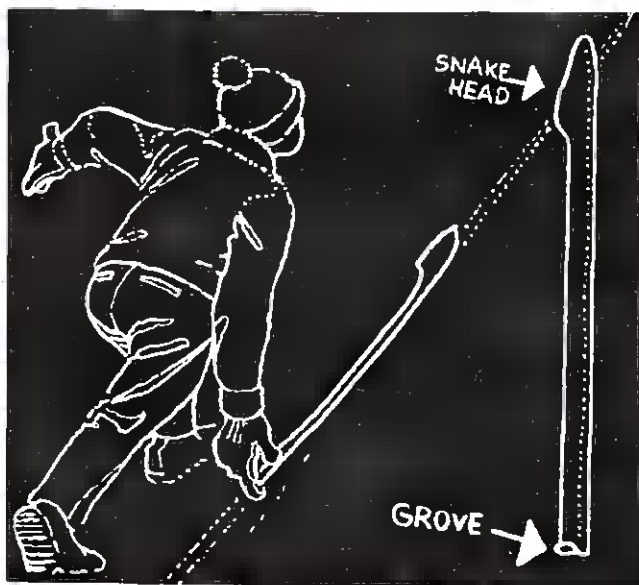
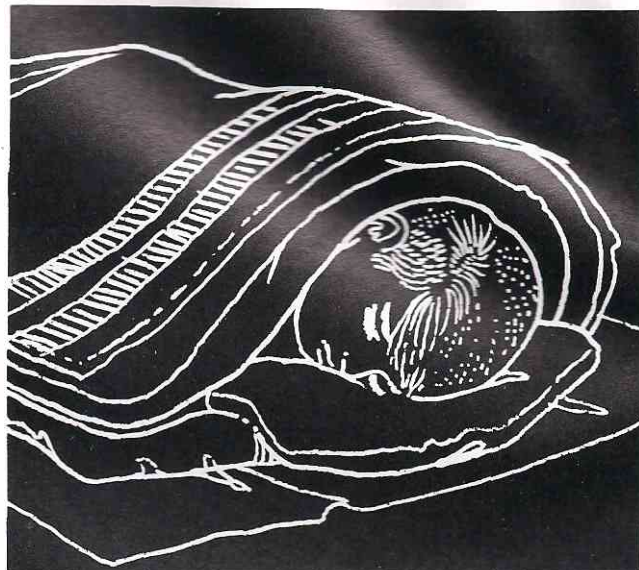
The snow snake is an Indian game played with a seven foot long shaft an inch or more in diameter. A snake's head is carved on the front end and a finger groove at the throwing end. It is launched along a narrow snow and ice trough with an under-hand throw.

The track is started by dragging a tree trunk (about 8 inches in diameter) across the track area. The snow is smoothed and can be sprinkled with water. The track should follow the contour of the land and does not run downhill.

The snake is held in one hand with the index finger against the tail end. The thumb and other fingers hold the snake in a horizontal position. The snake is launched much like a bowling ball. The player takes a short run and with a long smooth under-hand movement, launches the snake along the track. The individual or team making the longest cast in a given number of tries wins.

RACE FOR THE POLE

Teams load sleds or toboggans with gear and race over a marked course. Upon arrival at North Pole they must build a fire and prepare hot chocolate. First team completed wins. Points are lost for loss of equipment (poor packing), lack of fire lighters (poor planning) and lack of team effort. (See pages 399 and 400 of the Canadian Scout Handbook).



NOTE

The Camping Subcommittee of the National Program Committee would appreciate hearing from Scouters regarding their camping experiences.

Please indicate such things as:

- (1) Location of camps
- (2) Program ideas
- (3) Frequency of camps
- (4) Number of boys

Forward to:

Donald H. Swanson, Assistant Director, Program Services National Headquarters, 1345 Baseline Road, Ottawa 5, Ontario

POLICY REGARDING RELIGION

The National Council at its October meeting in Niagara Falls approved the following revision of the Policy regarding Religion (formerly called Religious Policy) of Boy Scouts of Canada.

The revision resulted from a National Council request that the National Church Relationships Conference examine this policy and bring it up to date in the light of current social and religious conditions.

The conference appointed a task group, representative of the major faiths, who gave several months of study to the subject, and presented their report to the conference in April, 1969. The conference made minor changes to the report and submitted it to the National Council in Niagara Falls for approval. With two minor amendments, the policy has now been approved. The conference however has been asked to reconsider the wording of the section on Scouter membership.

(i) Membership. In keeping with the Aim and Principles:

- (a) Boys shall be encouraged to participate actively in the life of a religious community such as a parish, congregation, corps, assembly, synagogue, or fellowship, and to assume appropriate responsibilities therein.
- (b) Scouters must accept the Aim and Principles of the Boy Scouts of Canada. They shall participate in the life of a religious community and provide leadership by word and example in the application of (a) above.

(ii) Where a group is sponsored by a church or other religious institution and consists of members of one denomination only, it is the responsibility of the Scouters, in consultation with the chaplain or other religious authority concerned, to seek to fulfil in and through the Scout group, the spiritual goals of the sponsor.

(iii) (a) Church sponsors may make religious exercises and/or instruction a condition of membership. This condition must be stated to all applicants.

(b) In church sponsored groups, open to boys of any faith, boys not belonging to the sponsoring church, may be excused from such exercises and/or instruction on parental request.

(iv) A gathering of Scouts called a **Scouts' Own**, is held for the worship of God and to promote a fuller understanding of the Promise and Law.

A **Scouts' Own** is supplementary to and not in substitution for regular religious services.

A **Scouts' Own** is prepared and conducted by the leaders and boys, and should be acceptable to all the faiths represented.

A **Scouts' Own** may be held at any time.

(v) In planning combined or district church services or church parades, Scouters shall consult with the clergy of the faiths concerned.

(vi)

(a) In camp, daily prayer should be of the simplest character. Grace should be said at meals.

(b) In camp, the Scouter shall make every effort to provide the opportunity for campers to attend religious observances of their own faith. Where this is not possible, a **Scouts' Own** shall be held.

(vii) In planning programs, all groups, whatever their sponsorship, shall respect the religious obligations of the boys. Boys may be excused upon request of parents if any program is thought to contravene the rules of their own faith.

* Where the word "Scouts" is used, this refers to Cubs, Scouts, Venturers and Rovers.

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PROVINCIAL
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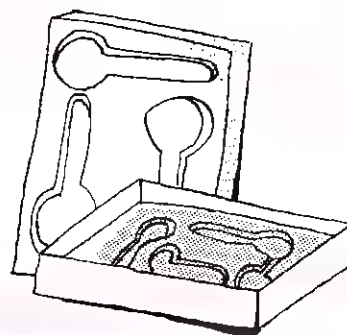
Plaster of Paris is one of the most versatile and economical craft materials available. Plaster is basically a "casting" material...but that doesn't mean that you have to invest in a wide variety of commercial moulds. Here are a number of fun-to-make projects using everyday household utensils and throwaways. These projects allow a great deal of free expression and experimentation both in creating moulds and in decorating finished castings. In working with the suggested materials (balloons, plasticine, aluminum foil, etc.) each boy's project will be *unique and original*...a reflection of his own imagination and ideas.

Plaster is available in various size lots from 5 to 50 lbs. In addition you will need shellac and poster paints for decorating. To run a plaster casting program in your pack, this is really all you need buy.

MODELLING WITH

Moulds From Sand and Plasticine

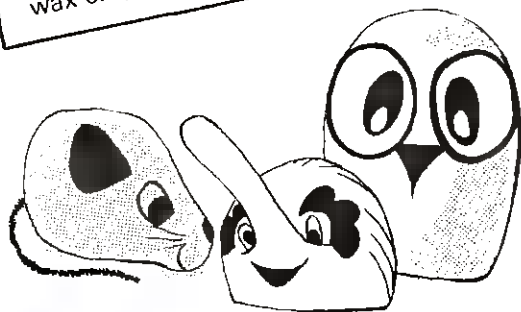
Cover the bottom of a shoe box with about $\frac{1}{2}$ inch of plasticine. Because plasticine has a wax base, the plaster won't stick to it and will be easy to remove - (water base clays are not satisfactory.) Reinforce the box corners with masking tape. Work a relief design by pressing objects into the plasticine - spoons, shells, bottle caps can create interesting, abstract compositions. Pour plaster into the box to a depth desirable for the finished casting. Jiggle the box gently to cause air bubbles to rise to the surface. To make a wall plaque, embed a wire hook or picture hanger into the wet plaster. When the plaster has hardened, simply tear the box away. Casting can be made on the same principle using sand instead of plasticine.



Carving

Cubs love to whittle and carve and plaster is an excellent carving material for beginners. It serves as a good introduction to more difficult materials like soapstone and balsa wood. Waxed milk cartons make good moulds - simply tear the carton away when the plaster has set. Carve plaster before it has set completely - this way it is softer and not likely to crack and break. Work over newspapers so that chips and shavings are easy to clean up. Finished carvings can be decorated with poster paints (seal surface first with shellac or gesso) or they can be left their natural colour and glazed. Vegetable dye added to the mixing process provides pleasing colours.

To make plaster softer and easier to carve, try mixing equal amounts of plaster and sawdust together. Or, for an interesting "speckled" effect, shave wax crayons into the plaster as you mix it.



Balloon Casting

A balloon makes a terrific mould as the final form can be determined at whim. All sorts of animal shapes and funny faces can be cast from balloons.

Mix the plaster a little more watery than usual and pour it into an empty soft drink bottle. Place an inflated balloon over the neck of the bottle and pour the plaster into the balloon. Tie off the balloon and shape the casting in your hand or by draping it over another object, suspending on a string, etc. When dry, cut the balloon away and allow the casting to harden completely; then seal with gesso or shellac and decorate with bright colours.

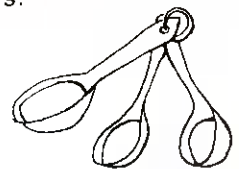
PLASTER

Modelling With Plaster Strips

Plaster strip is an open-weave plaster bandage material saturated with Plaster of Paris. When dipped in water it can be moulded and draped over almost any material - glass, wood, newspaper. It is an easy material for Cubs to work with and projects serve as a good introduction to basic 3-dimensional modelling. Projects will air-dry in about 15 minutes to a hard, durable surface that can be decorated with tempera, poster or acrylic paint...always seal the surface with gesso or shellac to prevent paint from sinking into the plaster.

Spoon Casting

These little castings can be made just for fun, or can be turned into fun-to-wear brooches, (for mothers and sisters) lucky charms, magic rings, lockets, etc. Use spoons of all shapes and sizes and decorate finished projects with bright colours.



ESKIMOS

Standing Eskimo (12" high)

For the body, make a cardboard cylinder 8" high and 3 1/2" in diameter; attach a 3 1/2" cardboard circle to the bottom. Cut a few slashes around the top of the cylinder and insert the end of a 3" diameter bulb. Press the slashed edges closely around the bulb and tape securely. Pad the cylinder with crumpled newspaper to form a rough cone shape about 5" in diameter at the bottom. For arms, cut two pieces of cardboard 1 1/2" x 4 1/2". Roll each lengthwise; flatten one end of each and tape the flattened ends to the top of the cylinder. Pad the inside of the sleeves with crumpled newspaper. Cut two mittens from cardboard and attach with tape. Cover this structure completely with Plaster Strip, draping and moulding it to form your Eskimo figure. Glue a bit of heavy string or yarn on the top of the head for hair; then, add more Plaster Strip to form a parka hood. Continue adding bits of Strip until you are satisfied with the shape and detail of your Eskimo figure. Seal your project with gesso or shellac and decorate with poster or tempera colours. A final coat of shellac will protect the painted surface and prevent chipping.



Sitting Eskimo (8" high)

For the body, cut a cardboard circle 6" in diameter. Make a few 1" slashes around the edge and bend upwards. Anchor a 3" diameter light bulb to the centre of the cardboard base. Form the rest of the body with crumpled newspaper and secure with tape or string. Continue with your project, following the instructions for the "Standing Eskimo".

We thank Lewiscraft of Toronto for this interesting craft article. For more information, write them at 284 King St., West, Toronto 2B, or visit your local hobby shop.

WHY THEY'D RATHER DO THEIR OWN THING

by Dr. Seymour L. Halleck

18 This article, by Dr. Halleck, professor of psychiatry at the University of Wisconsin, is reprinted by permission from THINK Magazine, published by IBM, Copyright 1968 by International Business Machines Corporation.

On either side of today's generation gap, the young and old often see each other as guided by opposite values. Each group insists that his own value system is the right one.

Students insist that their parents' values are misguided and out of date. Their parents fear that youth either lack values or are adopting new ones that are unwholesome.

How much do student values differ from those of their parents?

The most striking change in student value systems is the direction of values which lead to immediate gratification. Students today have little reverence for the past and little hope for the future. They are trying to live in the present.

The most important reason for this is the ever-increasing rate of change which characterizes our society. When no one can predict what the world will be like in 20, 10 or even 5 years, man must alter his psychological perspectives. The lessons of the past become less relevant; planning for the future appears futile. One is driven to gear his value systems toward enjoyment of the present.

Financial success and competitive striving for success have a revered place in the North American

value system -- the person who devotes himself to the long-term struggle for acquisition of status and goods will be rewarded in the future. Where the future is unpredictable, however, such values lose meaning. Youth who are in the process of preparing themselves for adult roles are more likely to appreciate the uncertainty of the future than their parents.

This, perhaps, is one reason why college students tend to downgrade the acquisition of property, why they are unimpressed and sometimes even contemptuous of it. Recruiters for industrial firms on our campuses are learning that some of the best students are not interested in business careers. Few young people can view a life that is dedicated to trade and the acquisition of wealth as meaningful. Some conservative adults fear that this new devaluation of capitalistic enterprise represents a shift to communistic or socialistic philosophies.

This fear seems exaggerated. Acquisition of capital is a rational enterprise only when there is some reason to believe that it will have the same usefulness in the future as it does in the present. When this is not true the amount of self-expenditure involved in obtaining capital seems wasted.

As reverence for property has diminished, youth has come to value the intrinsic worth of human relationships. There is an emphasis on being rather than doing. Youth are preoccupied with the need for being good people who can form good relationships. Whether they are more capable than their parents of finding such relationships is debatable, but their commitment to the search for intimacy is indisputable. A 'beautiful' person in the vernacular of today's youth, is not one who is physically attractive or one who has the personal qualities that guarantee success. He is an individual who has the capacity to relate openly and warmly with others.

In focusing upon one another's personal worth, youth has emphasized the development of their innate potentialities. Unwilling to evaluate themselves by the measure of what they can produce or sustain, they focus on the process of creativity and its appreciation. The attractiveness of psychedelic drugs may be related to this new emphasis. By altering the state of their own consciousness many students hope to find new truth and power -- by looking inward. But in using such drugs they also demonstrate their lack of conviction that they can shape the world and are searching for a strength and constancy within an unreal inner world.

Not only creative activities but also intellectual pursuits are increasingly valued as ends rather than means. This change has important ramifications for our educational system. Adults are accustomed to thinking of education as a means to success and progress. Since these values do not have the same meaning to youth, they are skeptical of the practical benefits of learning.

They tend to see education as an end in itself, something to be enjoyed, even worshipped as a

noble activity of man. There is much emphasis on doing away with the competitive aspects of education, with the regimentation and emphasis on grading that has served to produce citizens who would easily fit into an industrial society. Nothing enrages students more than the feeling that they are being processed to take their place in a competitive society rather than being educated to become better people.

It can be argued that youth's rejection of some of the values of the Protestant ethic or of capitalism is a result of newfound affluence and leisure. It is probably true that those who have been raised in an affluent world do not find it easy to appreciate the value of sacrifice and hard work. Yet, while affluence seems to play some role in reinforcing an emphasis on 'nowness,' it is also true that all classes of youth, even those who have been raised in poverty, show similar characteristics.

Poor and oppressed youth may still be committed to finding a place in this capitalistic system, but even among them the rumblings of discontent with our society seem to be related to more than their inability to share in our affluence. They, too, seem to be showing an increasing skepticism toward hope and planning.

The rate of change in our society also seems to make youth more aware of the problems of commitment and fidelity. Earlier generations resolved this ambivalence by institutionalizing their commitments. Only 20 years ago the young college man's obligations to his family, his career and his community were clearly defined.

Today, young people talk about the need for fidelity and at the same time emphasize the philosophy of 'doing your own thing and being responsible to no one but oneself.' The problem here is that while an orientation toward life in the present is more likely to increase concern with human values, it also puts a premium on flexibility.

It is not easy to be flexible and committed at the same time. When the future is uncertain, one must travel lightly, must be wary of how he invests his emotional energy and must be ready to move on where there is change. Where 'coolness' and intimacy are valued concurrently there exists a situation of conflict which produces a variety of unpleasant emotional reactions.

Social change influences other values, including society's attitude toward change itself. Throughout history youth has always been more open to change than older people. There are natural reasons for this. As one grows older, his commitments to others encourage him to hold onto his position in life by supporting the status quo.

Youth today, as in the past, seem to revere change but they are also peculiarly wary of it. They are highly indignant of injustices perpetrated by the status quo. Nevertheless, in their uncertainties as to the future they have difficulty in coming up with

the long-term plans for change. The New Left can propose few alternatives to our present society and can speak only of tearing it down.

A second major shift in the value systems of today's youth is also related to changes in society, particularly to the impact of new communications media. The rearing of children requires a certain degree of protectiveness and even deception; if children were prematurely exposed to information about the harsh realities of life, they simply could not tolerate it. But the news media deluge today's youth with information.

Children learn the cynical truths of life at a very young age. They can sense when parents and other authority figures are mildly deceptive and know when those in authority are outright deceitful or hypocritical. No institution — family, church, the university or even the law — can any longer hide behind dogma or tradition.

One of the things that is happening in every society exposed to new technology and new media, is that young people are vigorously questioning whatever arbitrary structure is imposed upon them. When students begin to perceive what is so often a weak intellectual base of behavioural demands made upon them, they become angry and rebellious.

At the moment, youth's capacity to decipher the inconsistencies and hypocrisies of the older generation has led them to adopt some rather extreme value positions with regard to the issue of freedom. Young people place increasing emphasis on the virtues of a structureless world and many seem convinced that total freedom from the dictates of authority would be an ideal existence.

This new emphasis on freedom is not without emotional consequences. Even the most rebellious student is still dominated by certain dependency needs which create an almost automatic drive toward obedience. Furthermore, structure and the need to rely on the wisdom or strength of others seems to be an innate human need. There comes a point when too much freedom, particularly freedom to choose from an almost unlimited set of alternatives, becomes incapacitating and paralyzing. In the struggle for autonomy some youths seem to achieve a premature or pseudomature autonomy which does not satisfy their needs, and tends to breed emotional chaos.

Another aspect of value change related to the impact of media has to do with the issue of self-revelation. In a world where deception can be easily exposed and where youth have seen so many of their faithful beliefs ruthlessly destroyed, there is a tendency to value openness in interpersonal relationships. Many of today's youth are quite willing to reveal themselves. They will talk openly of things that would have shamed their elders.

A final aspect of value change related to the impact of media has to do with the issue of power. Youth are keenly aware of the capacity of the es-

(continued on page 23)

the paksak

We thank the 1st. Fairview Cub Pack, Kawartha District, Ontario for taking the time to write us about their successful summer camp. Special thanks to Scouters Marilyn Hutton and Don Moore. The trust placed in their Cubs was well deserved.

This summer the 1st Fairview Cub Pack in Kawartha District had a different and such a successful camp that we, the Scouters, felt we would like to let other Scouters know how the boys ran it. Yes, that's right - the boys ran the entire camp. We feel that boys of this age are capable of great things and set out to prove it.

First of all, the boys placed themselves in the groups they preferred. They knew their friends and wanted to be with them. The only influence we had with the grouping was that we had only six fairly small tents so - no more than four to a group, no more than six groups. Next came menus - the only suggestion from us was that T-Bone steak be replaced by hamburger. Each group was asked for a suggestion for a theme. Six groups - six themes - from mad scientists to hippies. We anticipated problems but our worries soon disappeared. Each group made costumes, made up skits, songs and various activities to correspond with the chosen theme. The leaders even had their own theme.

There were no sixers but this presented no problem. When an occasion arose a boy would take his turn taking charge of a particular activity, not necessarily the same boy each time. As a result of this, the boys decided that from now on at meetings, each boy would take a turn acting as sixer for a period of six weeks.

Instead of a central washing-up area, wash basins were placed on stools in the tent areas. This was part of their domain and we have never seen such a group of freshly-scrubbed kids.

All activities were planned and car-

ried out by the boys and their ideas were far superior than any an adult could come up with.

There were no tent inspections by the leaders - the boys took care of this. Two Scouts were available for advice, if needed, as most of the boys were green campers. We might add there was hardly a scrap of paper in the tent area. There were no points or awards. How can an award be given to "Best Cub" when all twenty-three were 'best'? There was one presentation, however. Before going home, the boys had a clean-up detail of the whole area. All pieces of garbage were counted and four winners were crowned "Garbage Kings" by having empty pop cans on strings placed around their necks. We understand these "Trophies" are still being treasured.

About two-thirds of these boys had never been away without another member of their family but they were so busy doing what they wanted there was not even the slightest case of homesickness.

There were, of necessity, certain adult-enforced rules, such as; no swimming except at the designated times; night trips to the kybo made with a buddy and no wandering away beyond the designated boundaries.

When we first talked about this type of camp, many people thought we were out of our minds. So to ensure fewer problems, we aimed for one adult for each group and ended up with more than this number. We encouraged families to come and two of the wives looked after the little ones. Before the camp was over everyone stated they would be back next year.

The last day we discussed the pros and cons of the camp with the boys and came up with all pros. One thing we commented on was the complete harmony within each group. One tiny Cub then stated, "But we did fight Akela, but I was with my friends, so we fought quietly in the tent."

Observations

1. It was very obvious no appointed sixers were needed.
2. Surprised to notice that the "bossiest" sixer in the pack was not the obvious leader of his peer group. Also the most timid boy was not afraid to make suggestions in his own group.
3. Although we were apprehensive about six themes for six groups, everyone was constantly being entertained by at least one group.
4. Although there were no rigid time schedules or planned events by the leaders (except of course meal-time) the days were just not long enough.
5. The groups they placed themselves in were so far removed from their regular meeting-night sixes, that we realized they preferred their natural groupings of friends to the usual neat little sixes. The youngest group contributed as much as any other.
6. From a leader's point of view this was a very relaxing time and we really got to know our boys as they planned the menus, transportation and program as well as carried out the program. Never once did things get out of hand as the boys made sure they were busy doing what they wanted at all times.
7. We were surprised to note that not on one single occasion (except for the Grand Howl) was the jungle atmosphere used. They were far more interested in space and the modern world.

In all respects it was the most successful camp we have participated in and would advise any Akela to at least give it a try. One word of caution - it is not sufficient to say, "OK, kids, we are having a camp, do what you want." We gradually worked up to this through the Sixer's Council by the sixer consulting with the boys in his six and presenting the general feeling of all. We just dropped a few hints to the boys and they took over. Our pack is not unusual - just normal little boys from new chums to boys ready to go to Scouts. Remarks from parents have upheld our observations. It can make a Scouter feel quite elated when a mother asks, "What did you do with Billy on the week-end? He just never stops talking about the camp."

Perhaps there are people who still think we are out of our minds but IT WORKS!

Marilyn Hatton
Don Moore
Scouters, 1st Fairview Cub Pack
Kawartha District

SONGS FROM THE SOUTH

This month's songs are campfire spirituals coming to us from the south, but known and loved throughout Canada.

To go along with the songs is a campfire story-telling contest which should provide many tall tales and happy memories.

The compass game may be played indoors or out, and for the hardy winter campers, "Motor Boats and Cruisers" will provide lots of outdoor action.



OH, MARY DON'T YOU WEEP

Chorus:

Oh, Mary, don't you weep, don't you mourn;
Oh, Mary, don't you weep, don't you mourn;
Pharoah's army got drowned,
Oh, Mary, don't you weep.
If I could I surely would
Stand on the rock where Moses stood.
Pharoah's army got drowned,
Oh, Mary, don't you weep.

Wonder what Satan's a-grumbling' 'bout,
Chained in Hell an' he can't git out.

Ol' Satan's mad an' I am glad,
Missed that soul he thought he had.

My head got wet in the midnight dew,
Sister, won't you bear me a witness, too?

I went down in the valley to pray,
My soul got happy and I stayed all day.

Brother, better mind how you walk on the
Cross,
Foot might slip and your soul get los'.

God told Noah to build him an ark,
Noah built the ark outa hick'ry bark.

One of these nights about twelve o'clock,
This old world's going to reel and rock.

STORY-TELLING CONTEST

When is the last time you gathered your boys around a campfire or even in the club room with the lights turned low and had a story-telling contest.

Divide your group into two teams. Depending on the size of your team, each person will tell a story or a story will be decided upon by the team and told by the chosen story-teller. Stories may fall into many categories; tall tales, adventure, ghost, wild west, Eskimo or Indian tales. You may have a hard time deciding upon the winner but remember - the story is the thing.

DUTCH COMPASS GAME

Fifteen players take part in this game.

The players stand in a circle, 10 to 12 feet in diameter.

The Umpire stands in the centre of the circle holding a Scout staff upright with one end on the ground.

On the words, "Fall in", players take up positions on the circle (facing inwards) to represent the compass points, the Umpire indicating where a space is to be left to represent North.

He commences by calling a compass direction, say E.S.E. and simultaneously releases his hold of the staff.

The player occupying the E.S.E. position on the circle must catch the staff before it has fallen.

If he succeeds he returns to his place and another direction is called.

When a player fails he goes to the North space on the circle and the place he left

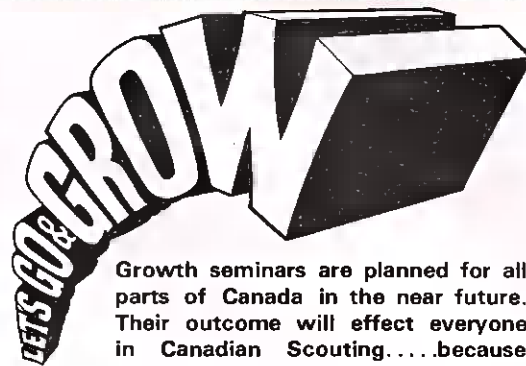
FOR AN ADVENTURE IN EATING. WHY NOT TRY:

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FREEZE-DRIED VEGETABLES
FREEZE-DRIED FRUITS
MAIN DISHES WITH FREEZE-DRIED MEATS
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EGG DISHES
MISCELLANEOUS ITEMS

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becomes the new North, all of the players immediately picking up their new compass points.

The Umpire calls new direction.

MOTORBOATS AND CRUISERS

22

The game is to be played on a dark night over cleared woodland through which a path runs. Twenty yards to the north of the path stand four trees at intervals, on each of which a lantern (or flashlight) is hung. Between the trees stretches a cord on which seven large sparklers are tied. The lanterns mark the mouth of the "harbour" across which a "boom" (the cord) hangs.

One patrol becomes "coastal motorboats" whose duty it is to cruise silently up and down the appointed "channel" (the path). Two other patrols become cruisers and sail south to their starting point. Each cruiser has on board three matches in a match-box.

Upon the signal for the outbreak of hostilities, the "cruisers" make for the shore, as silently as dry leaves and tree stumps will allow. When they reach the neighbourhood of the "channel" they are liable to attack by the "motorboats" and, if touched, must give up the match-box and matches. Once over the channel they are in water too shallow for the "motorboats" to follow them, and can make for the "harbour boom" unharmed. They cruise along the "boom" until they find a sparkler, which they light at the expense of one match. They return unharmed to the starting-point.

JOSHUA FIT THE BATTLE OF JERICHO

Chorus:

Joshua fit the battle of Jericho, Jericho,
Jericho,
Joshua fit the battle of Jericho, and the
walls came tumblin' down.

You may talk about your kings of Gideon,
You may talk about your men of Saul,
But there's none like good old Joshua,
At the battle of Jericho.

Well, the Lord done told old Joshua:
"You must do just what I say,
March 'round that city seven times
And the walls will tumble away."

So up to the walls of Jericho,
He marched with spear in hand,
"Go blow them ram horns, Joshua cried,
"Caus the battle am in my hand."

Then the lamb, ram, sheep horns began
to blow,
And the trumpet began to sound,
Joshua told the children to shout,
that mornin'
And the walls came tumblin' down.

Why they'd rather do their own thing (from page 19)

establishment to oppress others. They are also sensitive to what is often an irrational basis by which established power justifies its tenure. Students are learning they can diminish certain oppressions in their own life by attacking what often turns out to be a highly vulnerable and surprisingly defenceless authority.

Sometimes value differences between generations cannot be phrased in terms of direct conflict. Both adults and students, for example, advocate racial and ethnic tolerance. Yet, youth is probably more capable of adhering to this value than their parents. An adult would be more likely to limit his advocacy of tolerance when that value began to interfere with such other values as stability, status or wealth. In other situations, what appears to be a value conflict between generations is in reality an argument over which generation is more honest in its pursuit of values.

In emphasizing personal values and good relationships youth tend to maintain that they are more concerned with the needs of mankind and more compassionate than their parents. It is probably true that young people raised in a world which has been perceptually shrunk by the news media do have a great awareness of the plight of their oppressed fellows. Yet, it is rare to see this awareness translated into calls for action.

Is there a value crisis in North America life today? In my opinion we are moving toward a crisis related to the manner in which values are generated and maintained in a changing world. As old values are attacked we are not creating new ones to replace them. There is a real danger that values of any kind may be losing their power, that young people in particular may find themselves existing in a valueless world.

There may be an inherent rightness in doing away with traditional values that seem irrational and cannot be justified. Yet, if such values are indiscriminately destroyed before they are replaced by more rational values, our society will experience an unprecedented degree of chaos.

Those who are entrusted with the teaching of values in our society -- educators, theologians, law enforcement officers and parents -- seem totally unprepared to move from dogmatic to rational presentation of value systems. As their authority is threatened, some resort to preaching and exhortation rather than to reflection. Our youth respond by despair and violence.

Our society has an obvious need for a value system based on rational efforts to enhance the well-being of man. Such a system must recognize man's biological need. It must be practical enough to provide answers as to how men can live together in peace and stability. Finally, it must recognize that certain values at times have to be institutionalized if for no other reason than to provide stability during periods of intensive change.

It is presumptuous for anyone, including a psychiatrist, to attempt to tell other people how they should live. Yet I am convinced if one is concerned with other people's health and happiness he can find only so many guidelines by emphasizing adjustment or adaptation to what is.

I do not believe that man can go on adjusting to changing conditions of our world and still be man. If there is to be a healthy society of the future we must search for positive values which transcend the nature of the immediate environment. No one can present a value system that is relevant to all men in all ages. I believe, however, that we know enough to at least try to describe certain basic guidelines.

- There is ample scientific evidence that without some capacity to share strong feelings of affection with another

person it is not possible to lead a happy or useful life.

- A second value is openness to experience. I use this expression in a broad sense to include the ability to seek and evaluate without prejudice the wide variety of experience possible within the limits of one's commitment to others. Openness to experience means openness to change and personal growth. This includes the capacity to be aware of oneself.

- A third value is the ability to find an optimum amount of freedom.

- Because man is the only animal who is physically and psychologically helpless for a large part of his young life, he learns to rely on structure and authority as a prerequisite to comfort. Man is the only animal who comprehends his own mortality and he cannot live with this knowledge without belief in some power that transcends his own.

- Man also has an innate need to interact with his environment and alter it in a manner which provides him with a sense of mastery.

- On the pragmatic basis it would seem obvious that we must come to value order. Man can tolerate only so much change without experiencing his existence as chaotic.

- Another value which is probably more correctly based on pragmatism than biology is the capacity to assume responsibility for one's own behavior.

- Another pragmatic value is honesty, the willingness to avoid deceiving oneself or others and the willingness to search for the truth.

- Finally, every society must find the means of revering their elderly members■

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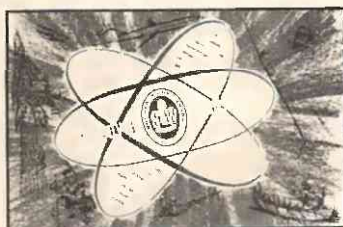
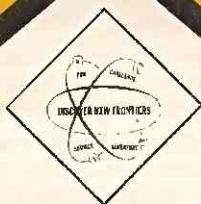
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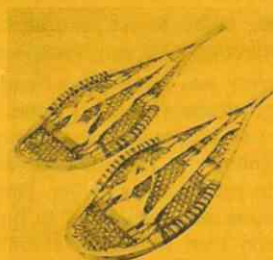
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