

MARCH 1979 VOLUME 9, NUMBER 7

the

leader



**CANADIAN SCOUTING
VISITS BRITAIN**



Ever since the Beaver program was first introduced in Winnipeg in 1971, Beaver leaders have been urged to emphasize cooperation and to downplay competition in their programming. We have not said that competition is bad, only that at this age level learning to play together cooperatively must come first.

For those of you who have had trouble putting this philosophy into practice, I want to recommend to you a book which I believe will be a tremendous help. It is entitled: *The Cooperative Sports and Games Book*, written by Terry Orlick of the University of Ottawa, and published by Pantheon Books of New York and Random House of Canada.

Terry Orlick shows that he is in agreement with our philosophy when he writes; "Cooperative ventures where there are no losers, along with friendly low-key competition,

which reduces the importance of outcome, frees children to enjoy the experience of playing itself... Through cooperative ventures, children learn to share, to empathize with others, to be concerned with others' feelings, and to work to get along better."

Orlick's book has chapters on games for pre-schoolers, games for children 3 through 7, games for

THE
**COOPERATIVE
SPORTS &
GAMES BOOK**
Challenge Without Competition
TERRY ORLICK



children 8 through 12, the remaking of adult games, cooperative games from other cultures and, perhaps more importantly, on creating your own games and evaluating your success.

Orlick also tells about allowing children to share in the inventing of games.

He notes that when groups of children have been given the opportunity to create their own "fun" games, none of them has ever created games of hitting, games where large numbers of children remain inactive or games where children are eliminated. He says these are adult concepts and not what children would create or choose on their own without being influenced by adults.

The names of many of the games will be a delight to Beavers and leaders alike. How do the names "Big Turtle", "Big Snake", "Tug of Peace" and "Toesies" sound? How about "Blup-Blup-up-up", "Lasso-Hee Ha", or "Fish Gobbler"?

The copy I purchased cost \$5.25 and I think it would be a valuable investment for any Beaver leadership team, or for that matter any Cub leadership team as well. X

"The Cooperative Sports & Games Book — Challenge Without Competition" by Terry Orlick, published in the United States by Pantheon Books, a division of Random House, Inc., New York, and simultaneously in Canada by Random House of Canada Limited, Toronto. Copyright ©1978 by Terry Orlick.

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Thanks go to **Fran Six of 18th Kingston Pack**

In the May, 1978 edition of *Scouters' Five Bulletin* there was a notice about a special week-end conference being held at the provincial campsite, relating to "Scouting with the Handicapped".

I honestly can't pin-point what helped me decide to attend this special conference; after all, our Cub pack had "all, normal boys".

Eventually the week-end of November 3, 4 and 5 arrived and off I went. This week-end turned out to be one of the most important conferences I ever attended. We were told that, first of all, "No one is perfect", and we all have our own limitations; our strong points and our weak points. Each and every one of us is unique as a person and, if we were all the same, what a bland and boring lot we would be. I found out that there are many Wolf Cub and Scout groups in Ontario for boys with handicaps. There were films shown with handicapped boys (both physically and mentally handicapped) who are invested and who were doing star work and receiving badges. The handicapped boy is a high achiever and works hard in all his Wolf Cub and Scout projects.

But what does this have to do with you and me as leaders? This year our Wolf Cub pack accepted a boy who is emotionally disturbed, nor can he read or write. This young boy was put into my six, and I was afraid to work with him. I have been in Wolf Cubs for three years.

I got to the point that I felt I could handle our boys and this was going to be an easy and smooth year for me in Wolf Cubs! The thought of a boy who is emotionally disturbed, with a learning disability, wasn't in my thoughts at all! My first excuse was that the other boys wouldn't accept him. WHAT AN ERROR IN THINKING! Most of our boys in the pack did notice a problem, but they are great with him and to him. But what about discipline? In my second excuse I was convinced that all the other boys wouldn't do well, and controlling them would be impossible because of this one lad.

Then I came face to face with the real fact that this youngster's biggest obstacle and main problem was with me, his leader, not with our boys. My role as a leader is to motivate boys by having a positive attitude myself. But up until now I had been thinking so negatively.

I accepted this boy into my life for what he can do as a Wolf Cub and not what he can't do. Finally changes were beginning to take place inside me. I did alter the program to meet his needs so he can receive a sense of pride, achievement and have a higher value of himself.

The greatest event happening now is that he and I are becoming friends. Thank goodness my world was disturbed, for now I have a better understanding of how important it is for every boy to have a chance in Scouting. As a person, I have grown. *Accepting others and seeing what we have in common with them and noticing what can separate us, is vital in becoming a good leader.*

Perhaps, some day, one of you will be confronted with a similar situation. May this "open letter" be of some help if you are ever at a crossroad with a boy in deciding what to do and how to do it. X

the leader

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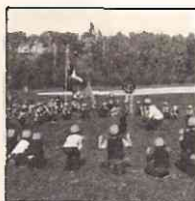
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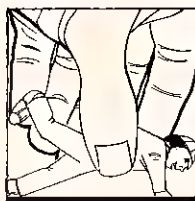
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COVER

In the summer of '78, a group of Ottawa Scouts and Venturers represented Canada at the 16th Scottish Jamborette, at Blair Atholl. They also spent some time in other parts of Britain and are shown on our cover during their stay in London, when they visited the famous Canada Gate in front of Buckingham Palace.

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supply services news

by Bill Johnson

It is time to start thinking about the camping season and we hope leaders will remember the Dealers and Scout Shops when buying their **camping supplies**. Our shops are eager to help you with catalogue items and additional lines of camping items to meet your needs.

By now, most readers will have discovered that several **price increases** came into effect on January 1 and February 1, particularly on books. Many of these items are imported and have been affected by the devaluation of the dollar, increased import costs, and higher transportation costs. We regret these increases but have done everything possible to keep them down.

If you like to build your own **trophies**, we now have four new, gilt finished figurines in stock.

Cat. No.:	
61-530 Logo	
Emblem Flat	\$2.50
61-540 Logo Emblem on	
Pedestal	\$3.95
61-537 Beaver Emblem	
Flat	\$2.50
61-547 Beaver Emblem	
on Pedestal	\$3.95

Window On My Heart — the autobiography of **Olave, Lady Baden-Powell, O.B.E.**, as told to Mary Drewery, is now available from Scout Shops and Dealers. This excellent book has been asked for many times by leaders and we are pleased that we can make it available.

Cat. No. 20-811 Price \$4.50

We regret that we have been forced to discontinue the popular **Clock and Pen Stand** on page 16 of our catalogue. Our supplier is having trouble finding clocks and it will be some time before we are able to consider this item. We apologize to any leaders who have been waiting for these to arrive in our outlets. X



THE 16TH SCOTTISH JAMBORETTE

by Keith Hannett

Every two years the Scottish Scout Association holds a small international patrol jamboree at Blair Atholl, Perthshire, in the grounds of Blair Castle, home of the Duke of Atholl. For the 1978 Jamborette, the National Capital Region was selected to represent Canada.

In January an information night was held for those Scouts and Venturers who had expressed an interest in attending. Early in February a selection night was held to choose participants. Twelve Venturers and six Scouts were selected to form the contingent under the direction of David Fletcher, assistant leader, and Keith Hannett, contingent leader. A series of training and preparatory sessions were held in the months to come and several committees were formed: the Travel Committee which planned a four-week trip, consisting of five days in London, ten days at the Jamborette (from July 18 to 28), a week of home hospitality, and an additional one-week post-Jamborette tour; the Food Committee which planned a Canada supper to be held during the Jamborette, for the Scottish patrols who would host our three patrols of six Canadians each, as well as the serving of a maple syrup and ice cream dessert to all 700 campers and staff; the Gateway Committee which provided designs and materials for the gateways each patrol would erect at the campsite; and the Entertainment Committee which formed a singing group known as *Beaver Pie*. This group, consisting of nine singers (including two guitarists), obtained some practice in making public appearances by entertaining at the "Kick-off Party" for the 40th Anniversary of Camp Opemikon, at the Regional Conference and at the Opemikon Reunion Weekend. The main camping training period was during the Venturer camp at Opemikon over the holiday week-end in May.

For the sake of smart appearance, clothing was limited to two uniforms and two Canadian T-shirts. Lumberjack jackets and colourful, brimmed caps were also decided upon. The bright yellow jackets and striking red neckerchiefs worn by Canadians at international Scouting events again proved to be very eye-catching. A contingent crest, which was the only one at the Jamborette, was obtained for trading and presentation purposes. To publicize Canada, many handouts (including the very popular Canada flag pins) were gathered together and Canadian-made gifts of various types were assembled. A large Canadian flag which had flown from the Peace Tower was stuffed into one of the already bulging knapsacks and, at last, after months of preparation, we were ready!

We left Ottawa, by charter plane, on the evening of July 12 and, during a fun-filled and sleepless night, we practised our Motto, "Be Friendly", so successfully that several of our fellow passengers remarked that they had never enjoyed a flight so much.

Upon arrival, Gatwick Airport was suitably fog-shrouded. On the way to our youth hostel, situated near the British Museum, we enjoyed our first experience with the "Tube", including our first, but oft-repeated

practice of tracing luggage and cameras left behind in subway cars.

During our five days we visited many parts of London including the Houses of Parliament, Madame Tussauds, the Planetarium, St. Paul's Cathedral, Buckingham Palace, Westminster Abbey, the Tower of London, H.M.S. Belfast and the London Zoo. It was at the Zoo that David Fletcher obtained the straw broom that became our mascot until our return to Canada. Piccadilly Circus and Trafalgar Square were favourite spots, especially at night, when the streets were thronged with people. London was brimming with tourists, particularly those from Middle East countries, but the most colourful Londoners we saw were the "punk rockers", with their purple or green tufted hair and unusual garb.

Our only formal occasion in London was a very impressive reception given us by the Marshall of London, on behalf of the Lord Mayor of London, in the Mansion House. We were given a tour of the Lord Mayor's residence, including the vaults, which contain the priceless gold and silver arms, maces and other objects used for ceremonial occasions.

Everywhere we went our uniforms and Canada-embazoned T-shirts attracted much attention, and all those with whom we became acquainted received a memento of our country. We encountered many Canadians, plus Scouts from several different countries. All too soon, however, our exciting stay in fabulous London ended.

At 10.30 p.m. on July 17 the Canadians, along with the contingents from nine of the seventeen foreign countries attending the Jamborette, gathered at Euston Station to board a special overnight train to Scotland.

Ooh, my ticklish feet!



It was quite a thrill to greet Scouts from such far away places as Ghana and Japan. As the train sped through the night, not much sleep was obtained but many friendships were made, particularly with the girl Scouts from Austria and the Netherlands!

Early the next morning the train pulled into Blair Atholl and we disembarked to the swirl of bagpipes and the cheery greetings of 250 Scottish Scouts and 200 staff members, all smartly attired in kilts. The whole group then marched up to the campground, which was situated in the shadow of the massive twelfth-century castle. Each of the Canadian patrols met their host patrols and were soon lined up in their respective sub-camps for their first morning inspection and flag-break. To our surprise, because we were supposed to be the only Canadians at the camp, we were greeted by a group of six Scouts and their two leaders from the Maple Leaf Region in Lahr, Germany. We were also asked to take in a Venturer from B.C. who had arrived at the camp, and he was soon welcomed into our group and attached to one of the patrols.

The program that our patrol members were to enjoy in the next nine days was varied and well organized. Activities included Highland Games (in which Murray McEachern from our group won the foot races); overnight hikes in the Scottish hills, moors and glens; a dawn patrol, but the sun was rarely seen because of the omnipresent Scottish mist; "Atholantics", an inter-sub-camp type of competition; day climbs to the top of nearby mountains such as Carn Liath or Ben Vrackie; "canoeing", which turned out to be kayaking; fencing; deer-stalking; pony trekking; and visits to such places as Killiecrankie Pass, the Falls of Bruar, Pitlochry, Glen Tilt and the Highland Wildlife Park. The Canadians took part in all of these activities and many more, including the consumption of such Scottish delicacies as haggis (every so often one would be spotted flying about the camp), blood pudding (ugh!) and Scotch eggs.

Beaver Pie were particularly active. Clad in their Cameron Highlander kilts, which had been given to them prior to leaving Canada, they were an instant hit at the campfire held on the first evening. They were the first group asked to entertain in the Scouters' Tent, became the guest artists at the two folkfests and led the singing

Youthful Venturers and an ancient building in Nottingham, England



of the hymns at the "Scouts Own" held on the lawns beside the castle. The food committee, however, was not to be outdone. The Canada supper they prepared and served to the hosting patrols, sub-camp "Uncles" and the Camp Chief, was much appreciated. Their ice cream and maple syrup treat, served to the entire camp, was an outstanding success; the feat of serving a national dish to everyone had never before been attempted at the Jamborettes. All of the Canadians were also well prepared to take part in badge-swapping — that most enjoyable of jamboree activities.

At the end of the closing campfire, which had to be held in a large marquee because of the terrible weather (the worst ever experienced at a Jamborette, with much rain and cold and very little sunshine), the Camp Chief presented each contingent leader with a sprig of lucky white heather. He then used a torch to start a succession of candle lightings, until each person held aloft a small flame. Following the slow sweep of the Chief's walking stick, the candles were extinguished and all joined in singing Robert Burns' immortal *Auld Lang Syne*. We then quietly left the campfire area, filled with memories that would never be forgotten, and warmed by the friendships that had been made with Scouting people from so many other countries.

At the final flagbreak the next morning, the Canadians unfurled their very large maple leaf flag which, fluttering proudly in the light breeze, seemed somehow a fitting climax to a wonderful ten days of international brotherhood. This spirit of brotherhood really flourishes in a small camp setting like the Jamborette, where it is possible to get to know well many of the contingent members from other countries. Contributing to this unique opportunity at the 16th Jamborette were groups from Austria, Belgium, Denmark, Finland, France (Armenian Scouts), Ghana, Greece, the Isle of Jersey, Japan, the Netherlands, Norway, Sweden, Switzerland and the United States.

Following the Jamborette, each foreign visitor had the opportunity to take part in home hospitality, spending a week as the guest of a Scottish Scout. The Canadians were scattered throughout Scotland, from Glasgow in the west to Thurso in the north and Stirling in the south. Many life-long friendships were made in this period, with all of us basking in the warmth of Scottish hospitality (most of the time there wasn't much sun to bask in) and enjoying tours of the green glens, sombre lochs (such as Loch Lomond and Loch Ness), barren moors, mist-shrouded mountains and rugged seascapes. Scottish customs and culture were passed on to us in a family setting, so that a knowledge of life in another country was gained in an intimate, enjoyable way. At the end of the home hospitality period we took leave of our hosts with sadness that such a wonderful time had to end, but thankful that we had been fortunate enough to experience it. Many vows of return visits were made, and heartfelt invitations to visit Canada were extended. Using Britrail passes, most of the Canadian contingent then gathered in Edinburgh on August 3, to complete our visit with a brief tour of some other famous British landmarks.

First the well-known north country seaside resort of Blackpool. Then an impressive reception given to us by the Lord Mayor of Nottingham, a quick trip into Wales to stay at a Cardiff youth hostel and then back across England via the beautiful cities of Bath and Oxford.

Singing all the way, we eventually reached the white cliffs of Dover. Just time for a quick dip in the English Channel before returning to board our plane at Gatwick, as our terrific adventure finally drew to a close. X

MAPLE MAGIC



by Kay L. Harvey

NFB-Phototheque — photo by Marcel Cognac

With the approach of the maple sugaring-off season, you might like to read this little story to your boys as a preparation for a specially arranged visit to the sugar bush. Some of you may be lucky enough to live near to countryside where horse-drawn tours are available. See what other facts your boys can gather about our native maple trees, to make the trip even more enjoyable.

It was a cold April morning. Snow was still on the ground in the Laurentian Mountains of Quebec Province.

"*Bien, bien.* This is good maple syrup weather," Michelle Telmosse said to her cousin Leon Duclaux. Like some French-speaking Canadians, they slipped easily from French to English. The two nine-year-olds walked together behind the farm sledge.

Leon sniffed the crisp air. "Tapping the trees catches the sap on its way from the roots to the branches, right?" Leon had heard about sugaring-off here in Quebec Pro-

vince. But this was the first spring vacation that he had visited his relatives, the Telmosses.

The horses were trotting fast. The stacked pails rattled and the horses' bells jangled. Leon grinned at Michelle. He liked her. She had not made fun of him last summer when he forgot to latch the barnyard gate. The horses had gotten loose. His cousin Pierre, who was twelve, still teased Leon about that. "City boy!" Pierre kept saying.

"What are those pipe things in that pail on the back of the sled?" Leon asked Michelle.

She picked one up and held it in her mitten. It was a short, hollow piece of metal. "It's a spile," she said. "A spout. You have to stick the spile in the maple tree. You'll see. We're almost to the sugar bush."

Pierre and his father were ahead, walking beside the horses. Pierre called back, "Hey, Leon! Guess how old a maple tree should be before you tap it!"

Leon guessed wildly. "Five years?!"

Pierre laughed hard. "No! Forty years! He-he!"

Michelle nudged Leon. "Pierre thinks he knows *everything*!" She smiled at Leon. "But he's right about the maples — some trees are a hundred years old."

Pierre called out another question. "Leon, what can you get from maples besides sap and syrup? Eh?"

That was easy. "Maple sugar!" Leon said right off.

"And maple butter, and maple cream," Pierre said, sounding smug.

"Don't forget wood, Pierre," Uncle Claude put in. "Wood for building things — for floors and furniture."

"There's another thing that makes maples important!" cried Leon. "The maple leaf is our national emblem! It's on our flag!"

"Oh, ho!" crowed Pierre, slapping his knee. "So they teach you something in the city after all."

"Enough, Pierre," laughed Uncle Claude. "You wait, when you go visiting to Montreal — Leon will teach you a thing or two!"

Uncle Claude pulled the horses to a stop near the sugar bush. Pierre ran to the back of the sledge. He grabbed a pail full of spiles and plodded off toward the tall trees of the maple grove. Uncle Claude handed the horses' reins to Michelle. She knew her job — keeping the sledge with its buckets and spiles close to where her father and brother worked.

Uncle Claude's arm hung across Leon's shoulders. "*Eh bien*, Leon. Now we will tap the maples with this auger . . . see?" He held up a tool that looked like a drill. "I'll make tapholes."

The hole he drilled in the tree trunk was about five centimeters (2 in) deep. He drove a spile into the hole.

"And now, Leon! You hang the first bucket!" Uncle Claude said with a flourish.

Leon hooked the pail on the end of the spile. Then just above him he saw something sparkling in the sun.

"Look," Leon said. "An icicle!"

Uncle Claude broke it off. "It's sap from a broken twig. Taste it."

Leon took a lick. "Sweet," he said. "A sapsickle!"

All morning they tapped the trees. Michelle followed with the sledge.

"Doesn't it hurt the trees to drill holes in them?" Leon asked his uncle.

"*Mais non!* The holes heal," Uncle Claude patted the trunk of a huge maple as if it were an old friend. "See, this one has been tapped many times."

At last Uncle Claude cried, "Home — home to a hot supper!"

As they ate, Leon proudly told Aunt Cecile, "We tapped more than a hundred trees today."

"Good!" said Aunt Cecile. "*Très bien!*"

The next morning they all walked to the sugar bush. Leon was the first to reach the maples. "Sap's running!" he shouted. The thin, pale sap was dripping slowly from the spile. Leon dipped his finger and tasted. "It's just sweet water," he said. "It doesn't taste anything like maple syrup!"

"It will when it's boiled," said Uncle Claude. "Tomorrow, *mes enfants*, we'll make syrup!"

Early next morning they loaded the sledge with empty milk cans. Off they went, bells jingling, the big empty cans and lids clanging.

At the sugar bush they emptied the almost half-filled buckets of sap into the milk cans.

On the way to the sugarhouse Uncle Claude told Leon, "We must collect and boil sap every day now. Sap spoils quickly. In a week we might have as much as 68 liters (18 gal) of syrup!"

As Uncle Claude and Pierre poured the sap into a tank outside the shack, Leon went into the sugarhouse.

The evaporator took up most of the room. It was a big, long, shallow tray. Under it was a big firebox full of firewood.

Uncle Claude turned a faucet. The sap started running into the tray. When the evaporator was about a third full, he lit the firewood.

As the fire got hotter, the sap began to bubble and thicken. Leon had never seen anything like this! As more cold sap ran steadily into the tray, it pushed the thick, hot sap to the far end. There the sap grew thicker and hotter. Steam swirled around Leon and the others. It poured in clouds through the roof ventilator. Leon thought he'd like to go out for a breath of cool air.

Just then Uncle Claude called, "Leon, *mon petit*, watch the thermometer for me! Pierre and I have to work outside. Michelle is off daydreaming somewhere. *Attention*, Leon. Call me as soon as the temperature gets to 104°C (219°F). Then we must drain off some syrup. If it gets too hot, it will not make syrup. It'll turn to maple cream. Now don't forget to watch!"

"I'll watch!" Leon promised. The thermometer had several degrees to go.

Uncle Claude disappeared. Leon walked up and down beside the evaporator. The sap bubbled. The steam swirled. The air was heavy and sweet. Leon felt a little dizzy watching the plopping, thick goo.

Suddenly Leon remembered the thermometer. Quickly he peered through the steam at the numbers. He was lucky! Almost up to 104!

"Uncle Claude!" he shouted.

Uncle Claude ran in. "*Bien*, Leon!" he said. "*Bien!* Right on time!"

Uncle Claude turned a spigot at the end of the tray. A stream of smooth, golden syrup flowed into a big bucket. Then he strained the syrup.

Leon walked outside. He was glad he hadn't made another "city boy" mistake!

By the end of the day they had 11 liters (3 gal) of syrup from about 380 liters (100 gal) of sap. And in the days that followed, they made a lot more.

A week later Aunt Cecile said, "*Eh bien, mes enfants*. That's enough. Tomorrow we'll have a sugaring-off party — before Leon has to go home."

The children cheered.

"We'll have *crêpes*! All you can eat!" promised Aunt Cecile.

"Pancakes and new maple syrup!" sighed Leon. "I'm hungry already."

The next day Pierre and Leon built a fire on the clearing near the farmhouse. Aunt Cecile put skillets on the grill over the fire. Soon everyone had a huge plateful of pancakes.

Maple syrup had never tasted so good to Leon. Just as he thought he could not eat another mouthful, Michelle spooned some syrup on a bowlful of snow.

"Here, try some *tire*, Leon," she said. "It's snow taffy."

It was delicious. But now Leon could not eat even one of the sugar patties Pierre had made from thick syrup, set in muffin tins.

The following morning, when Leon was ready to leave, Pierre handed him a package. "Take these with you. It's a jar of syrup and a bunch of sugar patties I made." Pierre grinned his big grin. "Your city friends have to *buy* stuff like this. These you helped to make!"

Leon also grinned. "*Merci, Pierre, mon ami*." It was going to be hard to wait a whole year for another sugaring-off!

Our thanks to Ranger Rick's Nature Magazine for permission to reprint the above story. X



by Wayne Hirkala

Take 53 Beavers, 34 Cubs, 15 Scouts, 4 Venturers, 26 adults, add a beautiful fall day, sprinkle with lots of fun, stir with enthusiasm and you have an event called CEEPSEE as put on by the 55th Saskatoon group.

CEEPSEE (Confederation Park Scouting event) was originally conceived in January 1978 and its intent was to provide a day of fun activities for all sections of our group. It was hoped that this event would start our program year with enthusiasm and drive, which would help keep spirits running high through the winter months of the 1978-1979 season.

Planning for CEEPSEE began in April '78 and a committee formed, consisting of all section leaders under the guidance of CEEPSEE chairman Bob McKay. The site chosen was Ukrainian Park located 12 miles from Saskatoon and the date, September 30, 1978. The Venturers and Scouts were asked to take an active part in the organizing and running of some of the events planned. This was done to stimulate interest and provide a sense of achievement in the youth section of our group.

CEEPSEE began at 9.45 a.m. with the gathering of 106 youngsters at a centralized meeting place to await the chartered buses. Leaders scurried around doing a head count and hurriedly slapped name/group tags on jerseys, vests and shirts. Soon the buses were loaded and away — to a chorus of cheers from the boys and farewell waves from parents.

To the accompaniment of newly learned camp songs the journey soon passed and it was time to disembark.

Opening ceremonies consisted of a prayer and an opening address by the CEEPSEE chairman, followed by individual ceremonies by each section (Beavers, Cubs, Scouts). The section openings consisted of joining our two Cub packs together for the Grand Howl and getting all



CEEPSEE 1978

three Beaver colonies together for one shared Beaver opening. This procedure allowed boys in each individual section to realize that their colony/pack was just a small part of the over-all group picture.

The event was off to a good start with a gentle breeze filling out the flags in the finest Scouting tradition!

After the opening ceremonies our favourite cheer leader taught us the "CEEPSEE YELL" which was followed by a snake dance. The snake dance was used to generate enthusiasm, as well as to familiarize everyone with the general terrain.

"Listen for a special sound," the boys were told, "and it will tell us when to gather for lunch and supper." And then it happened — the shrill wail of a retired ambulance siren, resurrected especially for the day. The race was on to locate lunch bags and to choose a good spot to eat lunch with friends. The Venturers carried an unending stream of orange drinks from the cook shack to the thirsty group of boys.

The ambulance siren proved to be a good idea and





came in very handy throughout the day, summoning everyone for gatherings in various areas of the ten acre site.

Immediately after lunch three story areas, one Kim's game area and one group game area were set up. The boys were encouraged to rotate through all areas until they had heard all three stories, completed the Kim's game and taken part in the quiet group game.

The challenges were then on — as Cubs and Beavers, Beavers and Scouts participated in championship tug-of-war. The Beavers managed, through sheer weight of numbers, to defeat all comers in best out of three.

Next came an action-packed game of "Who's Got the Ball?" in which all 34 Cubs took on the 15 Scouts on a soccer field, while the Venturers officiated.

Across the field, determined bands of Beavers lined up on the two ball diamonds and squared off at the "T" for games of "T" ball.

After all this activity, lunch at 3.00 p.m. was much appreciated by the boys. Second and third helpings of

drinks and doughnuts were put away and then the group as a whole picked up all the garbage and headed for the carnival games site to meet "MR. CEEPSEE".

Our guests were introduced to him first. MR. CEEP-SEE, they discovered was a large sheet of plywood with a face painted on it. The guests, followed by all the leaders, were invited to place their heads into holes cut out for the eyes as the boys gleefully tried to hit MR. CEEPSEE in the eye with sopping wet sponges.

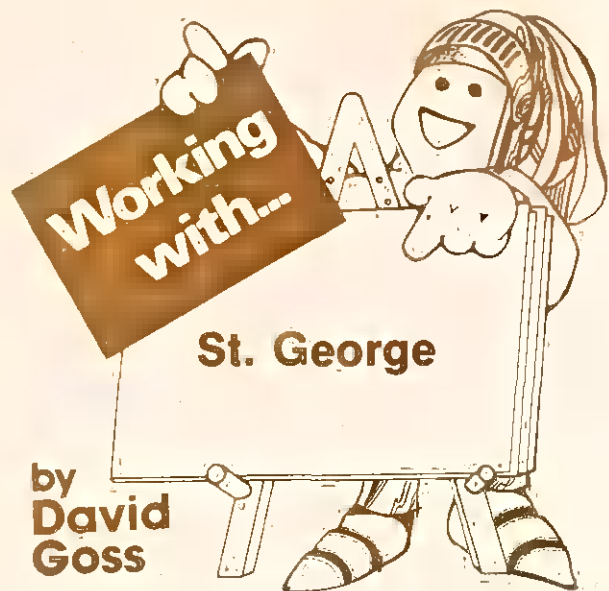
Other carnival events proved equally challenging as lines of boys quickly formed at the balloon bursting dart game, ring toss and bean bag throw. Most challenging of all proved to be the simple test of standing up pop bottles using a fishing pole, string and a key ring to snag the bottle necks.

As the sun began to sink, the siren again wailed, summoning boys and leaders to the barbecue area where waves of blue-grey hickory smoke carried the appetizing promise of sizzling hamburgers. The various groups quickly picked their patch of turf and waited their turn in the chow line. Valiantly, the cooks wielded their flippers, doing their best to stem the unending tide of hungry boys and leaders.

As the day's last light began to recede from the clearings, the closing campfire began. Tired participants sat or lay around the fire, the flickering flames reflected by rosy cheeks and bright eyes, and the woods took up the echo of campfire songs and stories.

And then it was all over. The boys trooped aboard the buses, to receive prizes earned from the carnival and then to settle down for the ride home. The campfire embers glowed and died and silence returned to the park while, in the hearts of the homeward-bound, the spark of CEEPSEE had been planted, waiting to be rekindled on a future day . . . X





This month I am going to suggest a way for your group to bring some attention to the patron saint of Scouting, St. George.

The story of St. George, especially as it relates to the Union Jack, was once a part of the Scouting tests but, since the adoption of the Maple Leaf flag, few boys are told the stories of St. Andrew, St. Patrick and St. George, whose coats of arms make up the flag of Britain. This seems a shame because they were, and are, moving stories of heroes and if there is one thing we need today, it is more of the good guys to look up to.

In the group with which I am connected, known as St. George's group, we were naturally concerned that our boys should know something about the hero who lends his name to our group and our sponsoring body. True, we often paraded our lads into the church and were able to point out the image of St. George in the very beautiful stained glass window. But somehow the beauty of the window wasn't enough. However, that same window provided the inspiration for a shadow play about the life of St. George which did impress the boys because, instead of just viewing the window, they were part of the action.

A shadow play is easily staged. All you need is an unfitted double bed sheet hung from an overhead wire. It helps if you have a stage with moveable curtains, but it certainly isn't necessary. About eight or ten feet behind the sheet, you need one strong spotlight set about three feet off the ground and equipped with a switch so it can be snapped off and on easily. And you will need some willing actors. Since this play doesn't call for any lines to be learned, or any boys to be actually seen on the stage, you shouldn't have trouble finding budding actors.

You will also need some props, some sound effects and a good narrator who can be heard well, and can pace himself to suit the action taking place on the screen.

The action takes place between the light and the sheet, with the actors playing their parts as close to the screen as possible without touching the sheet. Their shadows, cast on the sheet by the single floodlight, will tell the story to the audience.

You should have no trouble staging this play as it has been written; however, feel free to adapt it to meet your requirements as to space and for the number of boys you are working with.

The Story of St. George

Scene 1.

Narrator — "Many people know that St. George is the patron saint of England, and some of you may even know that he is the patron saint of Scouts everywhere. His flag, the red cross on a white background, is sometimes seen flying outside churches named for St. George, especially around his birthday, which is celebrated on April 23. There may even be some among you who have visited these churches and have seen stained glass windows which depict the battle St. George is reputed to have had with a dragon.

"I use the word 'reputed' because the legend of St. George may be just a story. No-one can be sure it is true because it happened so long ago. In the third century, when St. George lived, only the very rich were given an opportunity to learn to read and write. The common man depended on word of mouth for his information and, as stories passed, they were sometimes changed. Sometimes, the lives of the heroes of the people became confused with the deeds of other persons, because they shared the same or similar names.

"The best known version of the story of St. George is found in a book translated into English in the Middle Ages. This book is called the *Legenda Aurea*."

Action — As the lights come on and the narrator begins to read the above, St. George, dressed in his usual armour, complete with sword and lance, comes onto the scene. He simply stands as close to the screen as possible as the narrator reads part one. (For costume ideas, may I suggest you go back to the excellent articles done by Betty Rapkins in *The Leader* in February, March and April of 1978 or, if you have discarded your copies, then you could refer to the library, where many books are available, especially in the children's section.)



Scene 2

Narrator — "St. George grew up in a happy and comfortable home. Early in his life, his mother taught him of Jesus, and told him of the ways of the Christians. Although Jesus had lived only 300 years before St. George, people still were not able to worship Him openly, and Christians were persecuted in all parts of the land."

Action — As the light comes on for this scene, a mother is seen in a long flowing robe, seated on a stool. Beside her, sitting at her feet and listening attentively, is a young boy. The mother takes up her scroll and reads to the young boy and then, laying her scroll aside, she shushes the youngster off to bed. As this happens, the narrator is reading the above.



Scene 3

Narrator — "As a young man, St. George joined the Roman army. He was proud to take his place among the guards in the palace of the Emperor Diocletian, but he soon noticed that the Roman soldiers did not live and think as he did. Many of the soldiers were crude and did not live by God's commandments. They did not believe in the God that St. George worshipped, but instead prayed to idols and symbols. He saw these soldiers beating Christians and driving families out of their homes. St. George became disgusted with the Romans and quit the army."

Action — As the lights come on in Scene 3, St. George is seen joining the army. He is then seen taking training,

sword fighting, jousting, wrestling, etc. He is told by one of his instructors to report for guard duty. As he stands guard, a group of obviously drunk soldiers comes along, dragging a man behind them in rough fashion. George urges the men to let the victim go, which they do, after giving him a few kicks, punches and thumps for good measure. George tries to comfort the man and, as he does so, a woman with children clutching her robe, creeps onto the scene and nervously asks if she can take her man away. St. George helps her pick the man up and she leaves the scene. The soldiers return from the opposite side, again dragging and prodding another man and his wife. St. George again pleads, but the soldiers push him away and continue to beat the man. St. George throws down his weapons and leaves the scene. The soldiers drive the family away.



Scene 4

Narrator — "St. George went to his home and freed his slaves, sold all his possessions and left on a long trip to Nicomedia to appeal to the Roman emperor to stop persecuting the Christians."

Action — As the lights come on, St. George is shown freeing his slaves. This can be done effectively by showing him breaking chains and shackles from the men and women. He then gives the slaves his possessions and sends them away. He mounts his horse and begins a long journey. The horse can be just the head and back, made of cardboard.



Scene 5

Narrator — "As St. George journeyed, he happened to pass through the country of King Selbos. And in this country there lived a fierce dragon, who terrorized all the people. The dragon lived in a swamp, near the village, and the people of the village took two sheep daily to the swamp, in order that the dragon might eat them, and not creep into the village to feast on the villagers. As time passed, the dragon grew tired of eating sheep, and the villagers decided they must sacrifice one of their people to satisfy the dragon for a time. Lots were drawn and it happened that the daughter of King Selbos was chosen, a fair maiden by the name of Margaret. The king offered great sums of money to buy a daughter from one of the poorer villagers, but even the poorest would not sell their daughter for the belly of a dragon. So Margaret was dressed as a bride and taken out to the swamp's edge, where the dragon would appear when he got hungry."

"As the dragon approached the fair Margaret, St. George happened along the road. She warned him to leave and told him that many brave warriors had made a good meal for the dragon in the past. But St. George was sure that God would guide him in this battle, and quickly drew his sword and attacked the dragon. The dragon fought fiercely but St. George had the strength of ten men, and soon had the dragon at his mercy. He asked the fair Margaret for her belt and tied it firmly about the dragon, which Margaret then led into the centre of the village."

Action — As the light comes on, St. George is seen riding along through the countryside, upon his horse. He passes out of view on the right side of the curtain, just as a fierce dragon comes into view on the left side. The dragon (made of cardboard and needing only to be flat, not three dimensional) goes off to the left, and a group of people come on very cautiously on the right. They are carrying two sheep, which they throw in the direction of the

dragon. He returns and noisily eats the sheep — and then roars viciously as if to indicate that he is still hungry, and isn't very satisfied with sheep any more. The villagers come into view and are seen drawing lots to decide who will be fed to the dragon. A maiden is selected and she is carried off to the right, screaming of course. While out of sight, the maiden is dressed in a wedding gown (won't this be fun, getting a Scout to take this part!). While she is being readied, St. George can again be shown on his horse, riding calmly along. He doesn't know anything about the dragon problem yet. After he has passed, the maiden is led from the right side towards the dragon, who again appears on the left side. Lo and behold, St. George appears on the scene, brushes the maiden aside and proceeds to do battle with the dragon. A fierce fight ensues and, of course, the dragon is victorious — surprise — of course St. George is victorious, and he asks the fair maiden for her belt (which is simply a rope or sash worn loosely at her waist), ties the dragon up and leads him and the maiden off screen to the right. As all this frantic action takes place, the narrator is reading the words shown above and must pace himself accordingly.



Scene 6

Narrator — "Naturally, the king was very pleased to see his daughter alive, and offered St. George a huge sum of money, and even a place in his kingdom. But St. George refused and asked only three things of the king: that he take good care of God's churches, honour the clergy and have pity on the poor."

Action — As the lights come on, St. George and the maiden appear, with the dragon in tow, before the king who is the maiden's father. He offers St. George two bags of gold coins but St. George declines and, instead, asks that care be taken of the churches, the clergy and the poor. (And this time too the narrator will have to watch carefully, so that his narration for Scene 6 follows the action, and the things St. George asks are said at the right moment.)



Scene 7

Narrator — "George continued his journey. When he reached Nicomedia, there are several versions of what happened. Some say George removed the Emperor's Edict from the door of the church and told the people to worship as they wished. Others say that St. George went directly to the emperor and demanded that all persecutions against the Christians end immediately. Many other stories are told of the brave acts of St. George, and how the emperor was unable to put him to death, but we believe now that these were fables which grew up over a period of many years and may not be entirely true. We do know that St. George was put to death in the year 303 (three hundred and three, A.D.) because he refused to change his beliefs in Jesus and His teachings. We know for sure that St. George was a brave and strong man, who dedicated his life to Jesus at a time when, to do so, meant torture, imprisonment and even death. And we know that, today, it is possible to lead a life dedicated to doing good. Perhaps we can't all be like St. George but we can all love and serve God in our everyday lives, thus carrying out our laws and promises."

Action — As the lights come up, George is seen galloping away again on his horse. He approaches a church door and rips off a poster. He is then apprehended by some men and taken before the emperor. While there, he is seized by the emperor's men and taken away to a dungeon. The scene fades out. X

Instant Insanity ... JUST ADD CUBS

by Marion Knights and Fred Fishell

Have you ever panned for gold at a Cub Rally? Dug up to your elbows or further in sticky, gooey muck searching for elusive golden nuggets (yellow marbles)? For that matter, how about branding a steer with a brand fashioned from a raw potato? Adults might think that the kids are throwing paper planes into a garbage can, but the Cubs know that they are really launching guided missiles at a distant planet. The reward for finishing five learning projects is chewing gum — but it must be unwrapped by small hands in unwieldy rubber gloves. Any of these can, and have, happened as part of a Cub fun day.

The Central East Subregion Cub Rally held in Taylor Creek Park on June 4, 1977, was the third annual Cub event held for boys in this part of the Greater Toronto Region. This subregion consists of the four districts of Tadenac, Woodbine, Glenmore and York, and is roughly bounded by Yonge Street on the west, Victoria Park Avenue on the east, Eglinton Avenue on the north and Lake Ontario on the south which includes the Toronto Islands. The secret of the success of these events, despite the ethnic and socio-economic differences which are bound to occur in so vast a section of Toronto, has been the compatibility of the members of the organizing committee.

The original concept of the 1975 event was a fun-happening with a number of competitive events, where half the packs progressed through a circular course of events in a clockwise direction and the other half counter-clockwise. This way each pack encountered a new opponent at each event and came in contact with as many different groups as possible. Participation was stressed and no note was taken of winning or losing. The "Stampede" theme was selected, and perfectly commonplace events were given a Wild West flavour. It could be as simple as a relay race in which a floor tile sample had to be flipped over on a table tennis bat (flap-jack flipping) or as sophisticated as a bronco busting contest. For this event, Jim Bayne was commissioned to construct a barrel suspended from ropes between trees. Scouts manipulated the ropes to create the bucking effect, while others placed themselves strategically to catch the unseated riders. The barrel, with a plywood horse's head and christened "Midnight", proved so popular with the boys, their leaders and visiting area commissioners that it has become a regular feature at subsequent Cub and Beaver events throughout the region.

Various items of equipment required for the rally were to be carried in a covered wagon, which each group towed around throughout the day. On registering, each pack received a set of specifications to which the vehicle had to conform. The building of it provided a pack craft activity prior to the event. We felt that if the boys invested enough energy and creativity in their wagon, they were more likely to show up in good numbers

despite the opening of the cottage season that Saturday morning. The colourful chuckwagons not only provided easy identification of the groups and convenient transport for their gear, but they permitted the organization of a highly successful chuck-wagon race as the cul-



mination of an exciting day's program. Despite wheels coming off and wagons upsetting, there were no more serious injuries than scraped knees, and the day was an unqualified success.

In the 1976 rally, the format was substantially the same but the theme was space exploration and it was given the title "Reach for the Stars". In lieu of chuck-wagons, we had Lunar Exploration Modules, which closed this event by racing to plant a flag on the moon. The winning L.E.M. bore a startling resemblance to a wheel chair, but no protest was lodged as everyone admired the courage of its occupant. This Cub, despite his handicap, allowed himself to be swept to a victory through a veritable maelstrom of rocketships and other assorted outlandish spacecraft.

Some space-exploration oriented activities, such as "dress the astronaut in his space suit" or "immobilize the creature from outer space", proved hilarious. This last event featured a robot made up of all sorts of odds and

talkie and the effect of the robot's protests against rough handling was startling to some of its prospective captors. The earlier mentioned "Midnight" gave many a Cub a chance to experience weightlessness under space-flight conditions. Fortunately there were mainly soft landings.

For the 1977 event it was decided that we were in danger of getting into a rut and, rather than re-hashing the same old ideas under a new theme, two radical departures were made — peer leadership and competition. This time the Cubs participated in their sixes, led by their respective sixers and seconds. Each six was required to arrive accompanied by an adult, be it a leader or parent, but rather than letting the adults tag along they were put to work running the projects. The committee provided all the material required to run the projects, together with detailed instructions. No experience at working with boys was required, only willingness, stamina and strong nerves. Even the visiting deputy regional commissioner was drafted. He was given a "red star" physical fitness project, which he ran admirably.

All the basic projects were based on the Cub Five Star Program, in the hope that the boys would improve their skills in these areas through their participation. Even though the sixes were advised to bring their Cub books and were free to consult them throughout, to ensure that no six was unduly handicapped if they were particularly weak in one specific star area, there were four wild card projects. These could be used in place of any star items to complete a five-star line in their passports. Having completed a star line, the six was entitled to participate in a fun activity.

The real element of competition was introduced by the stipulation that, at the completion of each event, the winners got the credit and moved on to the next project, while the losing six had to stay on and face the next challenger. After three losses, the losers were also to be given credit and allowed to proceed, by which time they would have improved their knowledge of this particular star requirement. In fact, no project reported a six which had to compete through all three turns without emerging victorious. On the fun projects, win or lose, each six had only one turn. The Scouter in-charge of the fun project at which the opponents sat on opposite sides of a picnic bench and raced each other in finishing a plate of broken cookies, with their hands behind their backs, was surprised when the losers never accepted his offer to have another go.

The removal of the adult leaders' influence placed the decision for the selection of the projects and the order in which they were tried, squarely on the boys themselves. Some sixers or seconds demonstrated superb leadership abilities, while other sixes performed equally effectively operating on the principle of majority decision. Generally speaking, it was proven that when required to do so, the boys were a lot more capable of looking after themselves than either leaders or parents had given them credit for.

In the course of the day a small panic ensued when two Cubs disappeared. Eventually it was discovered that they had sneaked off and gone home without telling anyone. As they were respectively the sixer and second of their six, it is fondly hoped that they were promptly relieved of their rank and responsibility at the beginning of their very next pack meeting.

At the conclusion, the boys played some wide games, while the committee tallied up the scores from the passports gathered at the end of the regular activities, based on marks given for completed projects, and bonus marks for completed lines. All the boys formed a circle for the closing and the winners and runners-up received pennants. X



ends, springs, wires, cans and what-have-you by Bill Knights and his Rovers, which the Cubs had to tie down so that it didn't jangle. Attached to it were several lines which allowed a remotely located operator to make it resist restraint. Among its features was a walkie-

KNOTS

MNEMONIC
MAGIC
PRACTICAL

by V.L. Dutton

One of the things I remember learning as a Scout was, "If you want to know anything, read seven books on the subject!" This exhortation came from my Scouter. For years, I have thought that he was somewhat carried away by the magic associated with the number seven. However, when I visited the local library to see what they had on knots, I realized that he was right on target. I soon learned, too, that books on knotting are like books on weeds and native plants — all different.

My interest in books on knots arises from the fact that our troop devotes a day in November to aspects of pioneering — monkey bridges, cable-ways, rope ladders, rope-making, and knotting. It is a full day mixed with work and play, and we seem to have developed a good mix, to judge by the boys' reactions. However, I sometimes wonder if we are getting into a rut so, this year, I decided to take a fresh look at knots.

As good luck would have it, I discovered Cyrus L. Day's book, *Quipus and Witches' Knots* (University of Kansas Press, Lawrence, Kansas, 1967). Chapter One: *Mnemonic Knots* opened up a new world of application of knots amongst non-literate tribes. Here was history at its most fascinating.

The second chapter, *Magic Knots*, was equally fascinating. It deals with ideas that pre-date man's written history. Here I learned that health and sickness, love and hate, wind and rain, good crops or bad, have a long history of association with knots. Now I can appreciate the knotted cords, worn by the various orders of monks and friars, in a new light. Any leader interested in the background of knots should find this chapter most rewarding.

It was the third and final chapter, *Practical Knots*, that gave me the most help, as its title suggests. It was here that I finally realized a single knot may carry as many as six or seven names in the English-speaking world. (What an opportunity for a little bit of one-upmanship at the next Scouters' training course!) I also learned that several knots may be given the same name. Suddenly the botanists' system of using a Latin name, to avoid trouble with a multiplicity of common names, seemed desirable for knots!

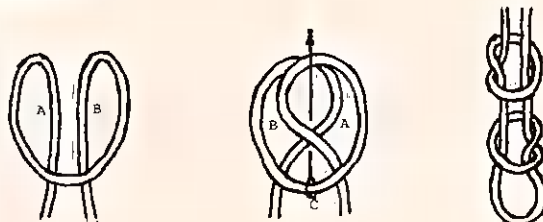
Day introduced me to Heraklas, "an obscure Greek physician who lived during the first century A.D. and who is the only ancient author who has anything at all informative to say about utilitarian knots." Heraklas described eighteen slings used by Greek physicians when setting broken bones and performing operations. Unfortunately, he drew no sketches or, if he did, they have become lost. Five appendices, mostly drawings, are devoted to the various interpretations of Heraklas' instructions that have been made during the ensuing centuries. How wrong many of them were!

Heraklas' first knot is the **Lark's Head**, or **Cow Hitch**, so well-known to those of us who have made our own lanyards, or done other macramé work. Day points out that it was Tom Bowling (a pseudonym), in *A Book of Knots* (1866), who appears to have given this knot the name lark's head.

The second knot is the **Clove Hitch**, called by Heraklas the **Nautical Noose**. Mr. Day discusses, here, the **Constrictor Knot** as a possible interpretation of Heraklas' instructions. He reports that, while Clifford Ashley (*The Ashley Book of Knots*, 1944) thought that he had invented it, it was actually reported, in 1931, by Maritta Ropponen "a Finnish Girl Scout leader", who had learned it from a Spaniard, Raphael Gaston, "who called it a **Whip Knot**, and told her it was used in the mountains of Spain by muleteers and herdsmen". Had they learned it from their Roman conquerors of two thousand years earlier?

Heraklas' seventh knot is the **Wolf Noose** while his eighth one is **Hercules' Knot**, which we know as the **Reef**, or **Square** knot. The wolf noose is a square knot made "to join the bights or middle parts of two cords, whereas

FIGURE 1



Step 1: Make loop in bight of rope.

Step 2: Move B over A. Then pull loop C under crossing of A and B and up through the opening between A and B.

Step 3: Pull knots together.

the square knot joins the two ends of a single cord. The distinction is fundamental, and Heraklas, in insisting on it, displays the characteristic acuteness of his intellect".

Heraklas called his ninth knot the **Single Karkhesios Noose**. I was delighted to recognize this as the **Middleman's Knot** in our own *Fun With Knots*. However, since it gets this name from its use in mountain climbing, where anyone can tie it in the "middle" of the rope, why it should be illustrated in *Fun With Knots* by a thief stealing a safe, with a knot tied in the end of the rope, escapes me! Moreover, I like Day's method of tying it better than the method in *Fun With Knots*. (See Figure 1.)

This is also the method given in *The Concise Book of Knots*, by Terry Brown and Rob Hunter (Gage Publishing, Agincourt, 1977), an excellent small book illustrating 30 knots, bends and hitches with top quality diagrams.

Other names for the middleman's knot are: **True-lovers' knot**, **True-love knot**, **Dalliance knot**, **Englishman's loop knot**, **Fisherman's loop knot**. Six names! Count 'em! My favourite is true-lovers' knot; as you watch the two loops move towards each other as you draw on the ropes, you will appreciate my choice. You may even find that your Scouts will prefer this to the more prosaic name of middleman's knot. Certainly, it should help them to remember how to tie it. (A mnemonic name?)

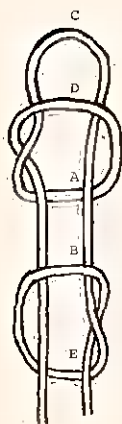
Knot 10 is today's **Jar Sling**, **Bottle Sling**, or **Hackamore**. Heraklas gives instructions for tying this knot by starting with the true-lovers' knot. Unfortunately, I could not interpret Day's drawings. Then I tried what he calls "Another method" but still without success. Finally, I discovered another book of his, *Knots and Splices* (Granada Publishing Limited, 1975), where he finally unlocked the mystery for me. (See Figures 2 and 3.)

Of Heraklas' remaining six knots, one is the well-known **Cal's Cradle** which, of course, is known to all primitive peoples. Another is the **Tom Fool Knot**, well-known to amateur magicians.

Day concludes his *Quipus and Witches' Knots* with 224 notes, where the curious may find many interesting references. Who said that Scouting is dull? X

FIGURE 2

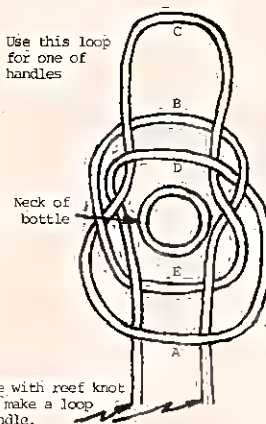
Step 1: True-lovers' knot.



Step 2: Pull loop A over loop B.



Use this loop for one of handles



Tie with reef knot to make a loop handle.

Step 3: Move loops C and D under B and pull them up through space between A and B (in Step 2). In this step, loop C will, of course, pull out of loop D.

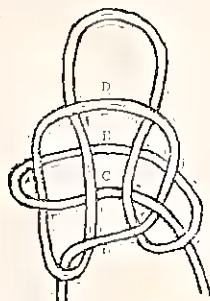
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FIGURE 3

A second method for tying the Jug Sling.

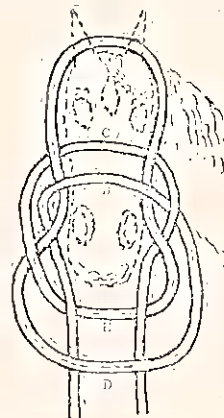


Step 1: Start as if you were going to make a true-lovers' knot.



Step 2: Carry point A under B, over C, under D, and over E.

Step 3: Lift D and move it towards you, over B. Then move loop E, at back, downward behind loop C.



The final sketch shows the jug sling used as a hackamore. The loop goes over your horse's ears and its mouth goes through the space where the neck of the bottle would go. The free ends are, of course, the reins. Let us hope that your horse has been trained to neck-rein.

THE GANNET

National Film Board Phototheque — photo by B. Beaver

Canadian Wildlife Series

In late March the gannet (*Morus bassanus*) comes from the southeastern coast of the United States to the half-dozen islands and capes of Newfoundland and the Gulf of St. Lawrence where it nests.

Approaching a major nesting colony, or gannetry, by boat, you might think that the ledges and tops of the island were covered with snow, so closely spaced are the brilliant-white nesting birds. Above the island, the air is filled with a cloud of circling birds — the mates of those on the nests.

There are six gannetries in North America; four or perhaps five others have been abandoned. Newfoundland has three gannetries, with a total population of about 7,500 pairs, on Funk Island, Cape St. Mary's, and Baccalieu Island. A large gannetry seen by Cartier on Funk Island was eliminated by over-exploitation for food during the 17th century. The population now runs to about 3,000 pairs, developed from seven pairs which founded a colony there in 1936. Quebec has three colonies: Bird Rocks, Magdalen Islands (3,400 pairs), Anticosti Island (140 pairs) and the largest colony of all, Bonaventure Island (25,000 pairs).

The colonies on Bonaventure and Funk Islands have space for more gannets, and numbers have been slowly increasing. Populations of the other colonies are stable.

Appearance

A gannet in flight is supremely graceful. The wings of an adult bird may span six feet or more, and are narrow, tapered toward the ends, and swept back slightly, like a gull's. The long strong beak extends forward in flight, tapering smoothly into the small head, which

merges with a thick neck that in turn joins the body in a clean, smooth contour. The legs are tucked well up under the smoothly tapering tail. The gannet's shape appears to offer minimum resistance to air flow.

An adult gannet is dazzling white except for narrow grey spectacles and jet black, tapering wing-tips. During the breeding season the head and neck assume a delicate saffron yellow tinge.

Young gannets in autumn plumage are brown, with many white flecks. With the passing of each season, they become progressively whiter, reaching the complete adult plumage in their fourth or fifth year.

Flight

Its short legs and large webbed feet make the gannet a slow and clumsy creature on land. A fast and powerful flyer, it is nevertheless awkward at landing and taking off.

Earl Godfrey, in *Birds of Canada*, has very picturesquely described the ungainly take-off of these birds:

"The bird wanting to leave for a flight solemnly raises the head and points the bill tip skyward, partly spreads the wings and depresses the tail. With weird moans it waddles and hops its way toward the cliff edge or a less crowded part of the colony. Each time it passes too close to a neighbour, a furore is created with many a bill thrust and vocal threat received. Using both legs and wings, it rushes ahead and becomes airborne. Once in the air its flight is easy and graceful, alternating flaps and glides."

With its strong, powerful flight, a gannet may travel far in almost any weather. Or it may soar for hours, just above the wave-tips, seldom moving its wings. Taking advantage of the updrafts of air caused by the upward deflection of the wind off the windward slope of the wave, it skims the wave-tips, rises on the updraft of a wave and glides in a shallow dive to the updraft of the following wave. Thus it makes headway against a stiff breeze without flapping its wings. Gliding flight across the wind or downwind is also possible for this aerial mariner. This type of "wave-hopping" demands almost perfect control on the part of the flyer — a type of control impossible for even the best high-performance sailplanes built by man.

Gannetries

Gannetries are often located on steep cliffs and small off-shore islands, where the birds are safe from land predators. They require isolation, particularly during the early part of the nesting season, and will often desert their nest if disturbed.

They also select places where they find a ready supply of fish near the surface of the sea. The gannets at Cape St. Mary's, however, regularly forage on the Grand Banks several hundred miles away.

The off-shore islands and steep cliffs that appeal to gannets have sometimes been selected for light-houses and several gannetries were probably abandoned in the 19th and early 20th centuries because light-houses were built on them.

Nesting habits

Gannet nests are rudimentary affairs, usually located on ledges on cliff faces, such as the red sandstone abutments of Bonaventure Island and Bird Island, and sometimes on the top of an island. Occupied year after year, the nests grow from a low collection of seaweed, sticks, moss and debris into a substantial heap of feathers, fish

skeletons and droppings accumulated from many generations of nesters. They are usually two to three feet apart, and form regular lines.

In the moss-lined bowl-shaped hollow at the top of the debris is laid a single bluish-white egg with a dull white over-layer which becomes dirty as incubation progresses.

Courtship, with much formal bowing and spreading of wings, begins early in June and continues even after the young have been hatched. Egg laying may begin in late May, and by mid-June most of the eggs have been laid. In the first week of July the first young gannets emerge from their shells. Gray, naked and helpless, the little creature sprawls in the nest whining like a puppy. It is tended carefully by its parents, and after about two weeks is covered by a protective coat of soft white down.

Growth of the young

Until old enough to take to the ocean and fend for themselves, the young are fed by the parents. Feeding is a grotesque performance, with the young bird reaching deep into the parent's throat for its feed of partially digested regurgitated fish. As the young bird grows older the parents regurgitate near the nest, and the youngster feeds without further aid.

Plumage begins to appear at about six weeks, and flight feathers are fully grown by September. Only after days of hesitation does the young bird half fly half tumble in its first plunge from the rock ledges to the water below. A fledgling occasionally falls to the rocks and, if uninjured, heads for the ocean. Once in the water, the young gannet may live on body fat for days, until the specialized and difficult art of plunge-diving for food is mastered.

Fishing methods and food habits

Of all sea-birds, few are more spectacular in their fishing methods than the gannet. They may fly as individuals or groups, usually cruising at 60 to 100 feet. When a gannet sees a fish in the water below, it dives more or less vertically, with partially folded wings and great speed. Its impact with the water may toss spray as high as 10 feet, and the momentum of its dive is thought to carry the bird below its prey. Swimming strongly with the aid of its large webbed feet, and possibly at times with its wings, the gannet captures its victim. On reaching the surface or even before, it swallows the fish and takes off to resume the hunt or to return to the gannetry to feed its nestling. A diving gannet is a signal to others cruising nearby, that a shoal of fish may be present, and they fly to investigate. On seeing a large shoal, they attack in great numbers.

The gannet is well-equipped by nature for these spectacular plunges from great height. Unlike most birds, it has binocular vision — that is, its eyes are so positioned that it can see forward with both. This presumably gives it "depth perception" — the ability to estimate how far the fish are from the surface of the water. Its strong, streamlined bill is four inches long. It has no nostril holes and its upper and lower bills fit tightly together so that little if any water is forced into the mouth on impact with the surface. Its streamlined body has a system of air cells between the skin of its neck and shoulders and the muscle beneath. As the gannet prepares to dive, its air cells are inflated to cushion its body when it strikes the water.

Gannets do not always dive so spectacularly for food. When a shoal of fish is close to the surface, a bird may rise only a few feet before plunging again. Or it may

occasionally beat its way over the surface with its wings and feet, head underwater to see the fish.

The gannet feeds on herring, mackerel, capelin, and squid.

Distribution and related species

The world population of North Atlantic gannets is not very large as sea-bird populations go. There are about 72,000 on the Atlantic coast of North America, all of which nest in the Gulf of St. Lawrence or the east coast of Newfoundland. Iceland has three or four gannetries, with somewhat fewer birds than those of the Atlantic seaboard of Canada. There are more than a dozen gannetries in the British Isles, the Shetlands, and the Faeroes, with probably more than half the total population of the North Atlantic.

Two other subspecies of gannet exist in the world: one breeds on the southern coast of Africa and the other in Tasmania and New Zealand.

The gannet belongs to the family Sulidae as do the boobies of the southern latitudes. Other related families are pelicans, cormorants, darters, frigate-birds and tropic-birds.

After nesting is finished and the young have flown the nest, the gannets of the Canadian Atlantic seaboard disperse southward where they fish in coastal waters between New England and Florida.

Management

From the earliest days of settlement in North America, sea-fowlers and ships' provisioners have taken gannets for food, and fishermen have used them as bait. Over-utilization and interference with the birds' habitat caused numbers of gannets to crash from about 200,000 birds in 1830 to about 8,000 in 1880. With full protection, numbers have gradually risen to about 60,000 today.

Waste oil continues to affect gannets and other sea-birds, despite international agreements to reduce its disposal at sea and despite Canada's regulations against dumping in territorial waters. Sea-birds are further threatened by oil spilled from shipwrecks. Oil slicks on the water surface often cover many square miles of ocean. When birds contact the oil, it mats their feathers, destroying the waterproof, insulated shell that protects all aquatic birds. Birds in this condition often die of exposure. However, gannets are less affected by oil than other sea-birds that spend more time swimming. In the interest of all sea-and-shore-birds, Canadians should continue to demand an end to the destructive practice of flushing bunker oil into the ocean. X



From the Canadian Wildlife Service's HINTERLAND WHO'S WHO. Reproduced by permission of the Minister of Supply Services Canada.



training talk by reg roberts

This month
Reg writes about ...

Scouters' Conferences

Scouters' Conferences

Thumbing through my Training Talk file (as I do every month as the publication deadline approaches) I came across a resumé of a 1978 Regional Scouters' Conference, which, although I was unable to attend, I had thought might be the subject of a future article.

The more I read the resumé the more I felt that much of what it contained was useful to share with you. I hope you agree.

I should point out that nothing very unusual happened at this conference other than the fact that it *happened* and that some 450 people spent a day together learning and contributing some new things about Scouting, resources, people and themselves.

I don't know how many Scouters' conferences take place each year or in what areas of the country they are held, but my best guess is that they don't happen as often as they could. I say this because of the value I see in bringing people together annually to talk about, and to share, ideas on all those subjects which are essential if successful programs are to be designed for colonies, packs, troops, companies and crews.

I also feel strongly about the value of people being able to see the many other Scouters who are active in the same organization and to talk with at least some of them about the joys and the sorrows of doing what they do in Scouting.

In my January article, I mentioned the need to improve our communications with each other and I truly believe that Scouters' conferences are a very positive means of doing just that.

This particular conference was a one day event beginning with registration and refreshments at 8:30 a.m. and running through a very full day to the closing at 5:00 p.m. A nominal fee was charged which included lunch, all day coffee breaks and a commemorative crest to mark the event.

Because of the number of sessions offered and in an attempt to accommodate all those attending, quite a few of the sessions were repeated — some of them twice and some as many as four times during the day.

While most of the sessions were hosted by one of the regional Scouters, some were hosted by guest experts who talked with authority about their own special area of interest. This allowed participants to meet new community resource people and enabled these people to learn that Scouting is a going concern with many active adult members.

Obviously a conference in your area would be de-

signed to cater to the needs of people from that area. However, many of the sessions would, I am sure, be the same as those at this event. What follows is a listing and short description of the sessions that were held, with some additional thoughts of my own for good measure.

The session on **Visual Arts** ran all day so that people could drop in any time to review the material available for the promotion of Scouting and see any of the films or filmstrips available for viewing. Such filmstrips as *CJ'77*, *All God's Children*, *The Life of B.-P.* and all of the sponsor relationship ones were on hand and participants could get advice on when they could usefully be shown to prospective or active sponsors, as well as guidance on a variety of talking points to use.

Cub Program Planning was run twice and was an interesting and fresh look at the use of themes in both short and long term planning. It is important, I think, for those of us involved in training or the planning of conferences to be aware of new ideas and new ways of using old ideas, and this session provided such insights.

The session on **Group Committees** proved to be very interesting from the point of view of finding out how little some section leaders know about the role and responsibilities of committees and committee members. Often leaders who have had little past support from a committee have done a lot of things themselves and wonder why friction arises with new committee members who are trying to do the job as it should be done. Such sessions can do much to improve relationships and develop a new spirit of co-operation between leaders and committee members.

Scout Outdoor Activities explored the whole area of developing interesting outdoor programs for Scout age boys. It also provided participants with an opportunity to talk of programs they had developed and to evaluate their success.

A representative of the **Duke of Edinburgh's Award in Canada** was on hand to talk about this active program and, with a background in both Venturers and Rovers, indicated clearly how such a program can complement the older age sections of Scouting in very positive ways and how Venturers and Rovers could earn dual awards.

The session on **Campfires** was really a campfire in itself with skits, stunts and songs modelled for all to see and learn from. Discussion on campfire practices helped resolve some myths and questions about camp protocol and traditions.

The **Beaver Sharing** session, also held twice, was a full

scale review of how to make the most of such gatherings. Many different session themes were identified, together with discussions on how to get people actively involved.

Another Beaver session was on **Beaver Crafts**. This proved to be an informative show-and-do opportunity where many new crafts were identified and where time and material to practice the crafts were available.

Outdoor Activities for Packs brought many interesting ideas to light, identified the fact that one doesn't have to do the same old thing over and over again, and that new and different ideas can be tried successfully.

Scouting for Boys with Handicaps was handled by a team of Scouters who used films, brochures and experiences to show that Scouting can be adventurous for boys with handicaps and that leaders should not be hesitant in welcoming such boys into their sections.

The session on **Communicating with Others** dealt with the spiritual aspect of Scouting and proved to participants that there is a wealth of support material and people available to help out. The booklet *Let's Celebrate* was explored in detail and revealed many useful guidelines for leaders having difficulty in this area. Also the "Scout's Own" was discussed at some length and again proved to be an area that can enhance the life of boys in Scouting.

The sessions on **Cub Ceremonies** and **Scout Ceremonies**, held separately, enabled participants to discuss and then take part in simulated ceremonies for each section. Following an outline of the basics of ceremonies, people discussed how they handle them and when and where they are held. Again, many traditions were identified and evaluated.

Sessions on **Beaver Games** and **Beaver Songs and Stories** allowed everyone to learn things new to them and to demonstrate and include others in trying some of them out. A fun time, but most informative.

Another entertaining session was the one on **Cub Play-acting**. Full of information, participants gained much experience in how to make play-acting come alive for Cub age boys.

Often misunderstood and sometimes creating problems, the subject of **Fund Raising** was dealt with in a straightforward, no nonsense manner, leaving participants fully aware of what is permitted and what is not,

and why. Many were surprised at the innovative fund-raising ideas that came out, all within the policy.

While still not widely used, **Activity Leaders and Scouters-in-Training** are becoming more and more active as members of leadership teams. Making these young people feel welcome, enabling them to do useful jobs in the sections and providing appropriate training for them, made up the content of another session.

Another interesting session was that of **Jungle Atmosphere**. How to develop and make use of it, and an understanding of the jungle animals, comprised the subject matter. The discussion led to a better appreciation of the relationships between the jungle animals and various aspects of real life.

The list goes on and on. Sessions on the **Role of the Venturer Advisor, Rovers and the Rover Program, Lightweight Camping, Camping with Cubs, Adventure Scouting**, all had a place in this activity filled day.

The event was held in a large school with participants getting lots of exercise as they walked from one area to another. Fortunately, rooms were clearly marked and helpful conference staff members were on hand to point the way.

All participants had a brochure listing the sessions and so could plan the day to take care of their own particular needs.

Such events are ideal for book displays, where all participants can view the full range of support material available to them and purchase items they may not have.

The conference setting also lends itself to active (or static) displays by outside resource people such as the local film library, power boat club, hiking club, or an environmental appreciation group. Indeed any group or organization that can help our section Scouters develop innovative and enjoyable programs for boys and young men, should be considered when setting up the conference design.

In closing this article, I would again stress the value of these events in bringing people together. Many leaders work all year long perhaps knowing that other groups exist but not really appreciating just how many other adults are active in the Movement. Attending a conference, and meeting a few hundred others is a real revelation as well as being a stimulating and rewarding experience. X

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SCOUTING A WAY OF LIFE

by Don Dafoe

20

Lord Robert Baden-Powell did not give Scouting a set of principles specifically designed to further the Scout Movement. Rather, he gave us his own personal principles of living.

In the book *The First Ten Years*, Sir Percy Everett, one of the closest associates of B.-P., writes about a meeting one weekend in 1906 where B.-P., Sir Arthur Pearson and Everett laid out a plan to launch the Chief's great scheme.

"There are," B.-P. said, "one and three-quarter million boys in the country at present, outside the range of good influences, mostly drifting towards hooliganism, for want of a helping hand."

From this meeting came the inspiration to develop a Movement for boys that was to become known as Boy Scouts. This Movement, however, was not to be one simply of romance and adventure for boys but a way of life built on purposes and principles B.-P. had patterned his own life around since his boyhood days.

Young boys purchasing the fortnightly issues of *Scouting For Boys* in 1908 surely were excited to read of the adventures ahead for them in Scouting. They must also have been quite keenly interested to learn the Scout Promise B.-P. had set out for them in order to be a Scout. They must have been proud to be the first boys in their area to be invested as Scouts under the principles laid down by B.-P. himself. They would have been surprised, though, to find out that they were not the first to receive the basic principles that Scouting was now founded upon. In fact, B.-P. had given these same principles to a group of fifteen English choir boys some six years before the Scouting Movement was even conceived and eight years before his principles of living were introduced in the form of the "Scout Promise".

The *Runcorn Parish Magazine* for October 1900 mentions the formation of the Weston Church League of

Health and Manliness, or Anti-Smoking Society, in which the members guaranteed not to smoke before they were twenty-one at least. It consisted of two sections, senior and junior — the former for those who were working, the latter for schoolboys. Major General Baden-Powell, as a well known non-smoker, was elected patron, and fifteen members of the senior section wrote, asking him to accept the position, incidentally mentioning that most of them had passed through the choir as boys or were at present the eldest boys in the choir. The popular hero of the day wrote:

"I quite agree with your principles, that it is at your time of life that your habits and character are formed and remain yours during your manhood. A feeble youth who smokes because he thinks it is manly is just as liable to drink or to swear because he has known grown-up men to do it — not because it is any pleasure to him — then he gets into the habit of it, and the fault becomes part of him for the rest of his life. The stronger-minded boy thinks a bit for himself, as you in your — or may I say in our? — club do, and keeps himself clear of faults which he recognizes are failings in men. Your recognition of the good work being done by the soldiers out here in their devotion to their duty shows that you are looking in the right direction to see what is the proper example of man to follow. And I think that if the boys would take the line of always trying to do what is their duty, it would become, in a short time, part of their nature, and would thus guide every action of theirs as men. You who are choir boys — or past choir boys — will recognize that if each sings his part in the harmony under the direction of the leader — that is, if each one does his duty — the result is a pleasing anthem; whereas, if each sang what he liked best, there would be a fine old cats' chorus. So it is in life — if each does his duty in his proper line or profession, the whole community moves prosperously and successfully. Fellows are very often in doubt as to which of two courses may be the proper one to take — or are tempted to take one line because it is more pleasant or easy than the one which their conscience tells them is the right one. Well, if ever you are in such doubt, there is an easy way of deciding, and that is to ask your conscience: 'What is it my duty to do?' and that will nearly guide you right. In this way you will soon find that it comes as a habit to do your duty to your leader — whether that be the choir master, the head of your department, employer or officer, or the Queen. And remember always that in thus doing, conscientiously, your duty to your leader you are also doing your duty to God. And also remember that as you lads may often — without knowing it, perhaps — be imitating the examples of men before you, so, also unknown to you, there may be, and probably are, other boys watching you and imitating your example. So let your example to them be always a good one. In this way the whole of England's boys and men will in a short time be what the best of them are now, viz, a lot living honorably up to what their conscience tells them is their duty. Wishing the club every success, I am.

"Yours truly,
R.S. BADEN-POWELL."

The story from the *Runcorn Parish Magazine* quoted by Don Dafoe, appeared in the *Bridgetown Weekly Monitor* (Nova Scotia) newspaper of Wednesday, December 5, 1900. A friend of Don's who is a collector of historic old newspapers came across the item and, knowing of Don's interest in Scouting, passed it on to him. Don Dafoe has been actively involved in Sarnia Scouting since 1961.

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Several kind readers have written to explain why the condition known to medical science (and the O.E.D.) as a "cold stroke" should not be confused with the more fashionable "hypothermia". A cold stroke, they say, is "a sudden disabling attack by the cold", while hypothermia is a slow lowering of body temperature to the point where "the deep tissues and organs of the body" are affected. Obviously the second case is the more serious, although both call for prompt and responsible treatment.

However, if you don't mind we won't go into all that now, because although we have been well-briefed by our correspondents, it is not in our philosophy that we should stick our neck out unnecessarily, least of all in a matter of this sort where the little knowledge we possess might well land us once more in the gravy. Rather let us refer you to your own resident experts — your friendly medico, the gallant men of St. John or the Red Cross, or better still perhaps, some experienced member of a Mountain Rescue Team (lots of them about) who would be only too ready to appear before your admiring Scouts in full regalia — woolly cap, shapeless windproof jacket, boots like the hooves of a shire horse, clusters of karibiners clanking like church bells at his waist — to thrill the dear lads with his account of his true-to-life adventure on the high slopes. The point being, of course, that all boys admire men of action and are much more inclined to listen to a hero-figure with whom they can identify.

Change of Subject: We may be a little out of season with this one because, although it is being written on the last-day-but-one of the Old Year, it probably won't get into print, if at all, until the thaw is well and truly on its way. Still, you never know, there may be a late snowfall and it would be a pity to miss it.

The suggestion, as you will see from the illustration, is that your patrols should equip themselves with portable, pre-fabbed, do-it-yourself Roman ballistas (or should that be "ballistae"?) so that, in suitable conditions, they can nip out of the troop room, set up their batteries and go to work on each other by torchlight on the nearest available battleground.



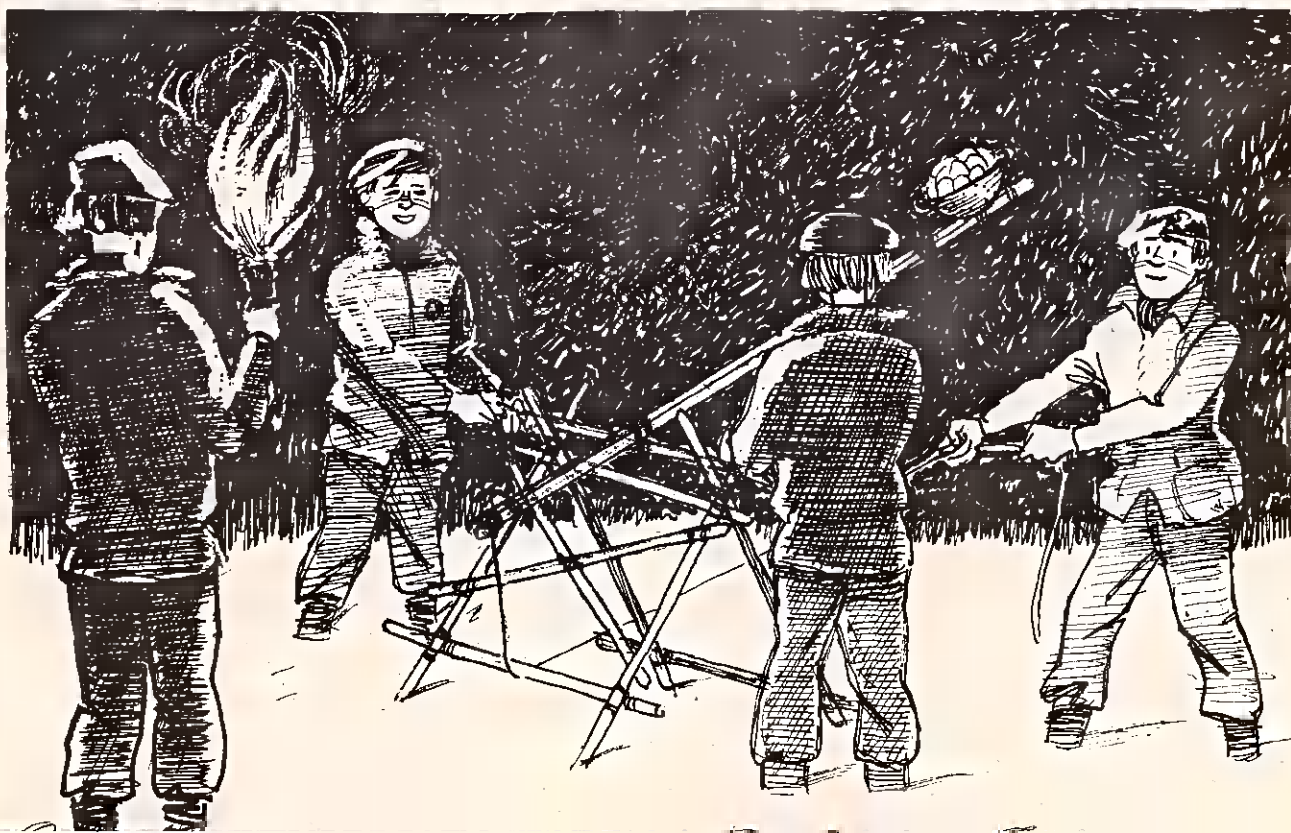
Note that no special equipment will be needed, other than a good supply of binder twine or other throw-away light cordage. Half the fun, in fact, will lie in improvising these ancient weapons of assault from the most unlikely material. In line with the *credenda* (look it up) of the New Pioneering, light spars will be brought from home — from kitchen cupboard and garden shed. The ballista-housing might even be one of those free-standing bathroom towel-rails, and the shot-holder (charged, as you see, with snowballs) somebody's Mum's kitchen colander, or perhaps her deep-fry (non-electric) frying pan.

(EDITOR: All necessary permissions to use such equipment having been obtained in advance, no doubt?)

SWEET: But of course, sir, of course.

EDITOR: And the owners indemnified against damage or loss?

SWEET: That too, sir. We shall insist upon it. Now, if there are no more off-putting interruptions . . .)



"There are two kinds of obedience, instant literal obedience to the letter of the law because it is the law, and a natural devotion to the work in hand. The latter is the Scout ideal; but you can't have it without the former . . ."

"But a Troop which is only a disciplined machine is also a failure. You must have the momentum, the fun, the élan . . ."

Philip Carrington in THE
BOY-SCOUT'S CAMP BOOK,
1918

Another little problem for the coffee break at the next meeting of the Court of Honour.

"In the course of an exciting Scout-Guide wide game, Patrol Leader Prudence Pettifer of the Poppy Patrol has dashed into Farmer Bullock's stackyard to avoid contact with the enemy, only to find that the rival Woodpeckers are already in possession. Two of the Scouts have climbed onto a haystack to survey the surrounding landscape. Luckily for our heroine (blonde, with forget-me-not blue eyes, a turned-up nose and freckles, 22-22-22) the boys are too intent on what they are doing to notice her arrival. She quickly takes cover under the haystack, almost directly beneath their feet.

"The farmer's landrover is standing at the top of the yard and in the windscreen Prudence can see the clear reflection of the whitewashed wall of the stable. She cannot see the stable itself because it is hidden from her view by the corner of another building, but the reflection is clear as print.

"The bright morning sun is casting a deep shadow on the wall — the shadow of the stack on which the two Scouts are standing. One of them is waving his arms briskly. He is sending a semaphore message!

"Luckily, being a Guide, Prudence is well up in the semaphore code. By watching the reflection of the shadow, she finds that she can read the message *just as if she is face to face with the signaller*.

"The question is — in which direction is the signaller facing? Is he looking *into* the sun, or away from it?"

The answer can be found on page 25.

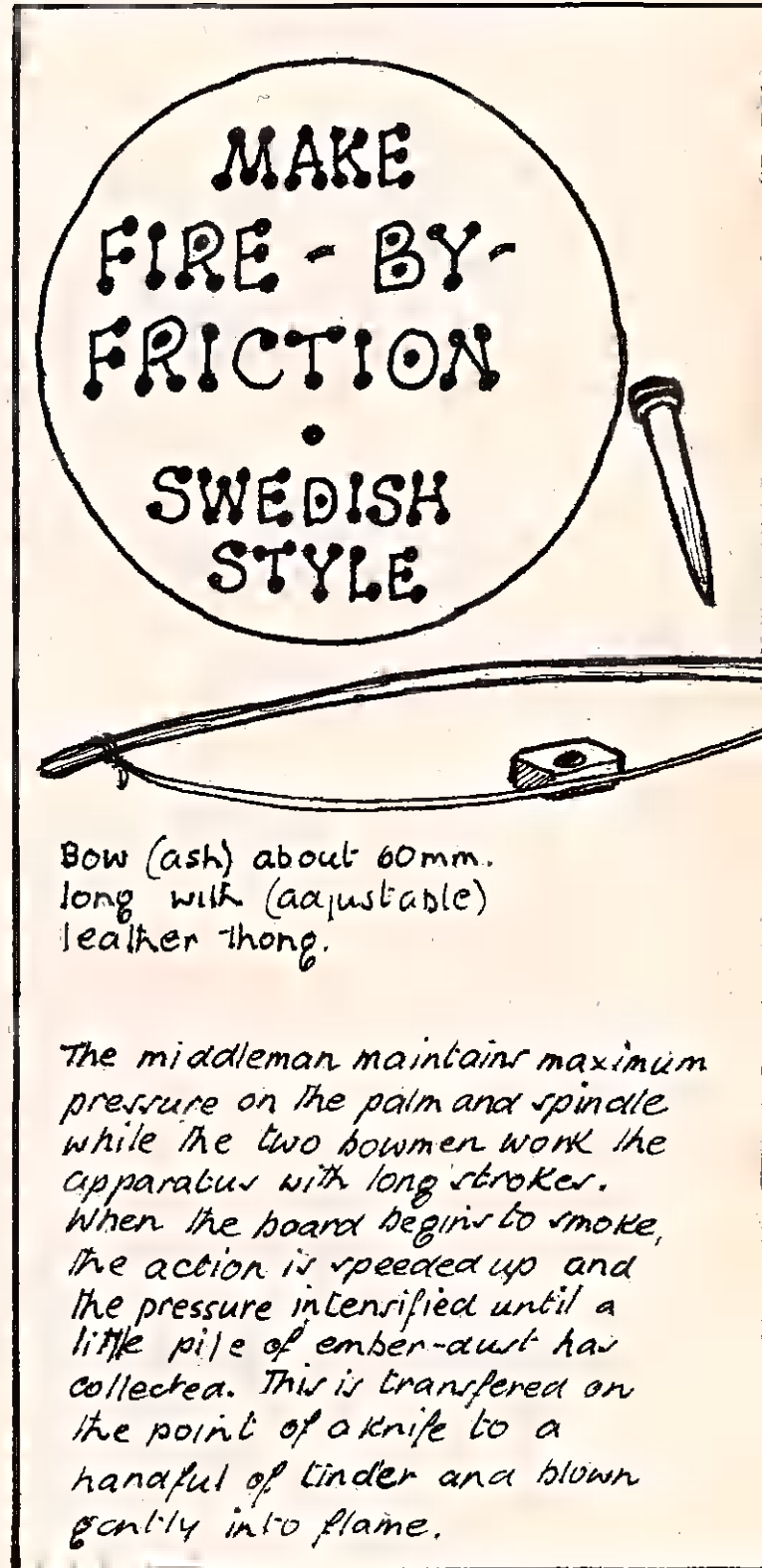
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Random Intelligence

- Carrion Crows are said to live to the age of a hundred years — some of them, at any rate.
- When thatching a brushwood shelter, always start at the bottom and work up to the ridge.
- Forestry tools made entirely or partially of steel — axes, saws, sledge-hammers, wedges, etc. — are now so ruinously expensive that any troops, districts or regions who are lucky enough to have some in their armoury would be well advised to treat them as they might the family silver. This is not to say that they should not be used. No indeed. But they must be used responsibly and intelligently and, when not in use, must be tended and protected with loving care.
- When the old-style broad-brimmed hat was in fashion, the group Scout leader of the 1st Brentwood, Essex, England, always retained personal ownership of all the hats worn by his boys and made himself responsible for their immaculate maintenance at a nominal charge, which enabled him to keep the wardrobe fully stocked up. He still has them. In late years he has been inundated with offers that no ordinary man could refuse, but has refused them all.

- Anyone who hopes to invent a new knot, bend or hitch, would be well-advised to concentrate his researches on slip-knots with a built-in braking action.

Boys being what they are, you can lecture them on the subject of personal hygiene in camp and place soap and water for their use at strategic points such as kitchen areas, but it is quite another matter to persuade them to use it.



This is where a touch of imagination is needed. All you have to do is to dangle the soap from a convenient branch above the wash bowl, or better still insert a rubber band in the string, so that when released after use it will rocket and, with luck, catch your best pal with a good one as he wanders by. This is what is known as applied psychology. It has never been known to fail. Try it with other problem areas — just a little imagination needed.

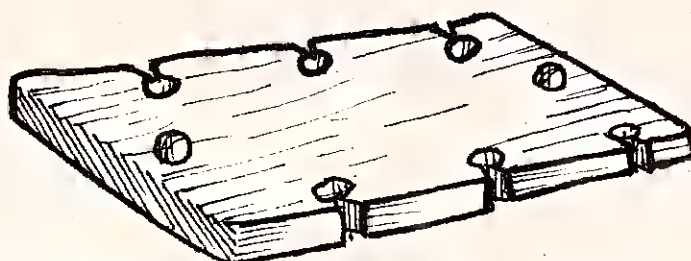
Cultural Note for the Month: Good camp fire stunts are born not made. In our opinion the perfect example of this is the one where three Scouts enter — the first Scout takes a swig of water, the second gargles and the third spits it out.

STACKYARD PUZZLE — The signaller must have been looking into the sun. X



Elm spindle, roughly hexagonal and slightly tapered, 30 mm x 2 mm diam.

The baseboard is pinned down with two ground pins



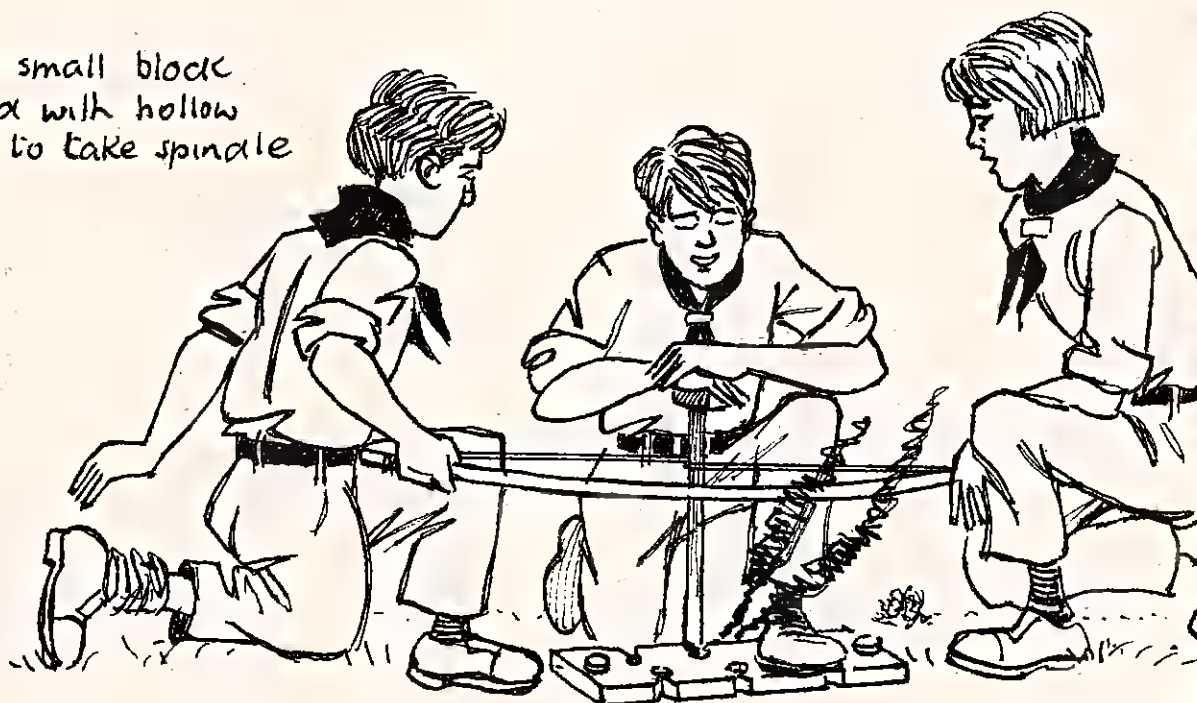
Baseboard (elm) about 45 mm. x 15 mm. x 3 mm. thick with a hole at each end to take the ground pins. Gouge out hollows to take the round end of the spindle with V-notches



Tinder — teased out sisal twine.



The 'Palm' — a small block of hard wood with hollow gouged out to take spindle



by
Charles
Stafford

Attention! Attention!

ATTENTION PLEASE! ATTENTION PLEASE! THERE IS A VEHICLE IN THE PARKING LOT, REGISTRATION NUMBER IYC 1979 AND IT'S WAITING FOR YOU TO GET IT MOVING!

The United Nations has declared 1979 as the International Year of the Child. All around the world countries, communities, organizations and individuals are paying particular attention to children, their rights and roles, needs and concerns. IYC 1979 offers an exciting vehicle for programming and fun for young people.

One of the wonderful opportunities that Scouting provides is for members to set their own targets for achievement and participation in building their programs of activities. Members of Scouting are not limited to a set curriculum that they must complete, like school. While there are badge schemes which provide incentive and recognition of achievement, they are not the beginning and the end of Scouting. For most members the real value and satisfactions come from the sense of fun and achievement gained from working together, doing the things they want to do.

Scouting is for boys — IYC is for all young people. Both are working to the same ends, so let's get aboard IYC 1979.

First, what the IYC means to your boys and what's going to happen in your programs has to be based on, or decided by, what they want to do about it. This may lead to some sleuthing or a treasure-hunt type activity to gain more information. Likely places to get information are: the December issue of **The Leader**, any office of the United Nations or UNICEF, schools, churches, service clubs, universities and other youth agencies.

As always, you may need to sow a few seeds to stimulate imagination, to dress up discovery into a challenging activity and to raise questions to help the boys zero in on details.

Perhaps a good framework around which to build programs is the Declaration of the Rights of the Child and the purpose of the Year. Using lodges, sixes, patrols, encourage discussion on the Declaration or some of the items. What do they mean to individuals and how do they see these rights being observed or abused in their community? Which right(s) would be most important to them? Help them compare their situation with those in other countries — especially third world countries.

Pick something topical from TV or the newspapers that deals with children; refugees, the story of a five year

old's treatment for leukemia, children in other countries, something that has happened in your own community, school, church, Scout group; and relate the event to one or more of the rights of children. Get the boys ferreting out happenings. Do any offer opportunities for them to get involved?



THE RIGHT TO AFFECTION, LOVE & UNDERSTANDING

Scouting is a world wide brotherhood. How is affection, love and understanding reflected in your meetings? Boys can list as a group those things that people do — parents, teachers, leaders, peers, that they find helpful or make them feel good and those things that bother them or make them feel small, put down or put upon. The two lists can be titled: "Helpful" and "Hindering". When this is done examine the lists. Let each person note particularly the things that he does most often. What are some of the helpful things each would like to do more of? What are some of the hindering things each would like to do less often? Each person picks one or two and makes a commitment to the group to work to improve his/her performance. Hopefully, the leaders will also take part. This kind of sharing says adults also can grow, that they too are human, and it brings boys and leaders closer.

Many boys would like to share in Scouting, but perhaps do not get any encouragement. On a small group basis — or section basis if you can cope with it, suggest each boy bring a friend or acquaintance to: a meeting, a ramble, a hike, a camp, a good turn project, a wide game, etc., etc.

Before this is done, the boys should do some discovery around how it feels to join a group of strangers and how the group can make a person feel welcome and wanted.

Members can share their own feelings and ideas. Here is an activity which can provide some experience.

Step 1. Each group to choose a member to leave his group. No coercion and no volunteering. The group must come to a logical and acceptable choice — keeping the right to affection and understanding in mind. When every group has made its choice the members take their leave and:

Step 2. Go and sit alone at one end of the room for two minutes, then get together and share with the section what it felt like to leave and be alone. During the two minute period each group discusses how it feels about making the choice and being without the member who has left.

Step 3. Each group chooses one of the singles and invites him to join the group and then sets about making him feel welcome and one of them; or, each single is directed to a group; or, each single chooses a group, other than his own, and asks if he may join. In all cases the welcoming process to take place.

The singles may stay with their new groups for the rest of the meeting. At the end, be sure to let members share their feelings about joining and what the group did that made them feel good/bad. Pose the question: "From this experience, what have we learned about bringing in a stranger and showing understanding and affection?"

What other ideas can your group come up with to demonstrate this right and to gain experience in expressing affection, love and understanding?



THE RIGHT TO ADEQUATE NUTRITION AND MEDICAL CARE

An opportunity to look at our health rules and relate to the badge program as appropriate. Are there those who we know that are less fortunate than ourselves and can we do anything to help?

Compare our diet with that of a boy in a third world country.

Prepare, cook and eat something that is the same or similar to what he would eat for his main meal, and it might be his only one.

List the medical benefits we have — from adhesive strips in the stores to large efficient hospitals, dental and eye care, physical development in athletic programs and compare again to less fortunate countries.

What other ideas do your fellows have?



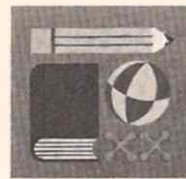
THE RIGHT TO PROTECTION AGAINST ALL FORMS OF NEGLECT, CRUELTY & EXPLOITATION

In what ways are children neglected, cruelly treated and exploited? Have you ever watched little children playing house or school? What a revelation that can be, especially in the way they perceive and act out authority persons.

Acting out situations can be a good way to examine some of the ways children see their rights.

What are some of the things we can do to seek protection from abuse when it happens to us or we see it happening to others. There is a helpful pamphlet put out by the Canadian Home & School and Parent-Teacher Federation in cooperation with the Department of National Health and Welfare called *The Child — Everybody's Responsibility*.

What are some of the feelings and ideas young people have about their rights in the light of these experiences? What can we do to help them grow more confident, free, aware and able to exercise their rights?



THE RIGHT TO FREE EDUCATION AND FULL OPPORTUNITY FOR PLAY AND RECREATION

Free education is no problem in Canada, but it's possible a lot of young people don't appreciate what it means to them. It is not so everywhere. Scouting provides an opportunity for play and recreation; *re-creation*: renewing or re-creating one's spirits, energy being creative, enjoying living, growing and developing skills and confidence in oneself.

Each group (lodge, six, etc.) to develop two contrasting situations which demonstrate:

(1) a rather sterile, uninvolved, non-creative learning experience;

(2) an example of creative, inspiring, challenging learning.

What will the realization mean to programming in their section?

Each group to demonstrate as many different ways as possible that members have learned something recently and also identifying what was learned. *Examples*: reading, TV, helping someone, watching something, the movies, classroom, lab, gym, discussion, playing, and so on.



THE RIGHT TO A NAME AND NATIONALITY

Many people who live in Canada are recent arrivals from another country. Do we know any? How do they feel about their nationality? Do they still have one? Relate to the first right above — how did they feel about joining and being welcomed, etc. to Canada? What does being Canadian mean to us? How do individuals feel about their own cultural background and those of different cultures? What are some of the reasons people from different cultures often do not get along? How can we become more accepting of differences?

Conduct a meeting or part of a meeting during which no one has a name and then discuss feelings afterwards.

How does it feel "not to belong"? Relate to the activity under the first "right". Get two or three to volunteer to be "strangers". They pull out of their group and stand on the sidelines — maybe they could wear a mask or paper bag over their faces. The section is to treat them as strangers — some kids who have dropped in to see what Scouting is all about. What will the members do? Be sure to give the strangers a chance to describe their feelings afterwards. Others may want to volunteer to be "strangers" as the evening moves on.

"Breaking In or Breaking Out" are activities to test and examine feelings about joining and leaving. A boy volunteers and leaves his group. The group stands in a tight circle, arms clasped. The volunteer tests his commitment to join the group by endeavouring to get inside the circle by whatever means. Group members make it as hard as possible for him. When the activity is ended, get the boy to discuss his feelings of breaking in or not being able to. How did individual group members feel? Did some want him to get in? (Continued page 28)

In Breaking Out the desire is to leave or get away from a group or group pressures. This time the volunteer stands inside the circle and has to get out while members try to prevent his escape. Again, discuss the experience afterwards.

Get your guys to think up some activities which involve "not belonging" or having no name.



THE RIGHT TO SPECIAL CARE, IF HANDICAPPED

Again we can compare our good fortune in a "have" country against those in "have not" countries.

What are we doing about the handicapped people we know of in our community? Do we give them special care and consideration? Do we show them affection, love and understanding? Are there any similarities about our feelings for "strangers"; people from different cultures and handicapped people?

In the course of a meeting give out "handicaps" to different members and let them experience what it's like. Use blindfolds, earplugs, borrow a wheel-chair.

Tie up a leg or an arm so it cannot be used. Put four boys in a simple exercise like building blocks. Tie a string to each boy's wrist and upper arms. As the boys work to build up the blocks, others twitch the strings so that coordination becomes very difficult. Encourage the "handicapped" to discuss how they felt during these activities.

Before you introduce any handicapped activity it will be important to develop some understanding and sense of caring for those to be "handicapped" so they do not become scapegoats or jokes.

Have you ever invited a local handicapped boy to join your section? If you decide to do this be sure to find out about his handicap beforehand. Boy Scouts of Canada has special support material for working with the handicapped and many councils have special service teams to help leaders. Remember handicapped people also need a sense of their independence and it's important not to be too helpful and thereby remove a challenge or frustrate the individual. Help the handicapped live with his handicap — don't try to do everything for him/her.

What ideas can your fellows contribute?



THE RIGHT TO BE AMONG THE FIRST TO RECEIVE RELIEF IN TIME OF DISASTER

The old slogan used to be "women and children first". I suspect that it's more likely to be "the handicapped, aged and children first" today.

How can children behave responsibly in receiving relief in a disaster? In what ways can our Scout training help us to be helpful in disaster situations? What we can do will vary considerably according to our age and resources.

What preparations has your section developed to cope with disaster if it hits your community?



THE RIGHT TO LEARN TO BE A USEFUL MEMBER OF SOCIETY AND TO DEVELOP INDIVIDUAL ABILITIES

"The aim of Boy Scouts of Canada is to help boys, youth and young adults to develop their (own) characters as resourceful and responsible members of the community"

What are some of the things we do in our Scouting that help young people become useful members of society and to develop their own individual abilities?

What are some of the things that adults do that help/hinder them?

This right provides opportunities for seeking service activities in the community, both collectively and individually. It also provides opportunities for boys to demonstrate their own abilities and desires through discussion role plays or play acting. Knowing each other's needs and desires also provides more opportunities for demonstrating affection and understanding — it's a sharing. It also emphasizes the need for and values of differences and for different ways or relating to different individuals. Think how dreadful it would be if we were all alike — clones!

What ideas will your guys come up with for demonstrating their usefulness, for developing their own resourcefulness, their ability to respond to others and their own individuality?



THE RIGHT TO BE BROUGHT UP IN A SPIRIT OF PEACE AND UNIVERSAL BROTHERHOOD

When a boy is invested as a member in Boy Scouts of Canada, he is welcomed into the world wide brotherhood of Scouting.

When the World Scout Conference was held in Montreal in 1977, many sections made up Friendship Books describing and illustrating events in their units and facts about their community and these were distributed to corresponding sections in other countries. You may like to try something similar or find some other ways of communicating with our brothers in other lands.

Our spiritual beliefs are strongly influenced by our religion and are an essential part of supporting all the rights — particularly the first and this one. All major religions support the ideas of peace and universal brotherhood. It could be an interesting activity to find out how various religions express these ideas and how they are expressed in practice by their followers.

Peace — whether it is peace of mind, peace between individuals or peace between groups or nations, begins with the individual and its basis is trust.

Here are two trust exercises:

1. Groups of not less than seven — nor more than ten stand in a circle. One boy volunteers into the centre. Circle closes up shoulder to shoulder. Boy in the centre closes his eyes and, keeping his knees straight, falls toward the circle — boys in the circle catch and pass or gently push him around or back and forth.

A measure of the boy's trust in the group is his ability to keep his eyes closed and his feet together. A measure of the circle's caring is in the way they handle the boy in the centre. Change boy in centre after a couple of minutes. As trust and responsibility grow the circle can be opened up. Be sure to let each boy discuss his experience in the centre and for those around to contribute — relate experiences to developing understanding and trust.

2. Let boys pair up. One of each pair is blind-folded or agrees to keep his eyes closed. The seeing boy then takes him on a walk, taking appropriate care of him. On the walk the seeing boy can ask the "blind boy" to feel something, smell something or listen so that other senses are brought into focus. Again the blind person's trust in his partner will be reflected in his ability and desire to keep his eyes closed and to move smoothly and freely. After at least five minutes change around so the "blind boy" becomes the "seeing one". Let boys exchange their feelings with one another after this experience. The group may want to get together to share some of the experiences.

How do the boys perceive your trust in them? In what way do leaders demonstrate their trust in the boys? What activities can your boys develop?



THE RIGHT TO ENJOY THESE RIGHTS REGARDLESS OF RACE, COLOUR, SEX, RELIGION, NATIONAL OR SOCIAL ORIGIN

What are our prejudices or biases? White about black, Indian about Swede, Muslim about Christian, Anglican about Baptist, poor about rich, boys about girls and so on? Where did we get these values and are they realistic? All people are equal as human beings, all have the same basic rights. Especially all have the right to affection, love and understanding. What does prejudice generally cause to happen? What can we do to reduce our prejudices?

Meet some people about whom we have prejudices and do something together. Then let's look at some of

the "beliefs" we have about one another and see how true they appear to be. If they are true, do we better understand them?

Exchange visits with groups from other backgrounds, and find out about one another to improve understanding. What do we do about ethnic jokes?

What interests do your boys have in this area? Help them develop and pursue some of them.

There are ten rights in the Declaration. You might want to consider using each as a theme for each of ten months' programming.

If you are feeling left out because the kids have rights and you don't — cheer up! There's the Canadian Bill of Human Rights, the United Nations Bill of Human Rights and there is even a Bill of Assertive Rights.

One of the assertive rights of individuals is the right to make mistakes. Which doesn't mean that I don't have to face the consequences of my actions. But it means it's human to make mistakes and it's O.K. to admit it; that one does not have to pretend to be perfect. A leader's ability to be open and admit his mistakes without trying to rationalize can be a very healthy and powerful example to young people. It also helps build open trusting relationships.

Perhaps one of the most important realizations is that rights also carry responsibilities. The right to affection, love and understanding must be reciprocal if it is to have any meaning.

Responsibility — the ability to respond to — must grow with age and experience. A responsibility which adults have with respect to children is to model these rights. How can a child demonstrate affection, love and understanding if he doesn't experience it? Children are not born with prejudices, they learn them from those around them.

Our journey on IYC 1979 can be particularly rewarding to all of us who associate with young people and the quality of their reward will be directly proportioned to how open, trusting, affectionate and understanding they perceive us to be.

Footnote: Other Pamphlets: "Children as People" Ministry of Community & Social Services, Ontario; "Feelings of Your Child", 10 pamphlets from Canadian Mental Health Association, and Health & Welfare, Canada. X

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Venturer Log

by Phil Newsome

A month or so ago I received a letter from the 1st St. John's United Venturer Company of Pointe Claire, Quebec. I had the pleasure of being the Venturer advisor for 1st St. John's and the boys felt that it was time to bring their former advisor up to date, as well as reminiscing about some of the fun activities we had together. Although it probably wasn't seen as an evaluation, it did provide a good review of the past activities and a good starting point for the company to do an evaluation. I would like to thank the fellows for the letter and for providing an excellent lead into this month's article.

The month of March is a good time for companies to hold an evaluation evening, coupled with some long range planning. A time to reflect on the past six months and to look to the future and what the fellows in the company are interested in tackling during the spring and summer months. The company may also want to consider recruitment from the Scout troops in the area, as well as contacting a Rover crew for those Venturers who will be too old for the company next year. While planning is the key to ensuring that things happen and that everything falls into place as an activity progresses, evaluation of activities ensures that the things that do happen, happen as planned and are filling the objectives and goals as set out for them. An evaluation activity provides an opportunity for the company to review their program in terms of meeting individual member's needs and aspirations and a good starting point is the Venturer Interest Questionnaire on page 38 of the new advisor handbook.

If the company used the Questionnaire in the fall to

give themselves guidance in setting up their fall and winter activities, it may be time to rework the Questionnaire to see if the interest areas have changed. For those companies who haven't as yet used the tool, it may be just the thing to help identify where the company should go in terms of future plans.

It has been brought to our attention that part of the Interest Questionnaire was omitted when the handbook was printed, and the form referred to on page 40, bottom right hand paragraph can be found in the new *Canadian Venturer Handbook*, page 68.

It has also been pointed out that an error in content has been made in the *Canadian Venturer Handbook*, page 254, "Use of the Compass on a Canoe Trip". The material for this section of the handbook was taken directly from the publication *Maps and Wilderness Canoeing* produced by Energy, Mines and Resources Canada. The Department was criticized for suggesting that canoeists should ever "head out over the horizon" on a large lake. The dangers involved in such action are such that the time saved is never worthwhile. The Energy, Mines and Resources material has been reprinted to correct this error and the *Canadian Venturer Handbook* will be corrected at the time of reprinting.

When the company begins to look at summer activities, consideration should be given to both the Amory Adventure Award, as outlined on page 57 of the *Canadian Venturer Handbook* and the National Photography Competition, as detailed on page 39 of the January edition of *The Leader*. A

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John Sweet's CRAFTS FOR CUBS

How to Make Your Own Horse of the Year

Materials:

Rope, soft wire (1.25 mm. min.), sailtwine, insulation tape, offcuts of thin felt, fabric glue.

Note that the dimensions given are suitable for 8mm. diam. (1 inch cir.) rope. If heavier rope is used, all sizes should be increased in proportion and the wire should be worked "on the double".

Preparing the rope:

Cut into three appropriate lengths. Bind tightly (as shown) with insulation tape and tease out the ends.

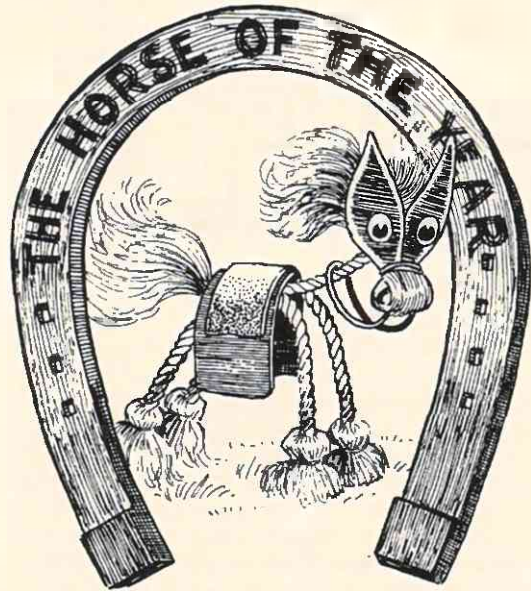
Cut lengths of wire to correspond with the laid-up portions of the three ropes and bend back the ends to form closed loops. Open the lay at the left-hand end of the rope and push one end of the wire into the rope. Continue opening the lay at intervals down the rope and turn the rope round the wire (*not vice versa*) so that the wire stays naturally in the same groove between the strands and is "swallowed" to form a straight core in the centre. It is of the greatest importance that the wire should not be bent at this stage.

To model the head, turn the teased-out end of the rope back upon itself and tie in three places with sailtwine. Pull out the forelock and mane and trim as necessary with sharp scissors.

The ends of the legs are turned back all round, secured with two widths of insulation tape, then turned forward and tightly bound with sailtwine, as shown.

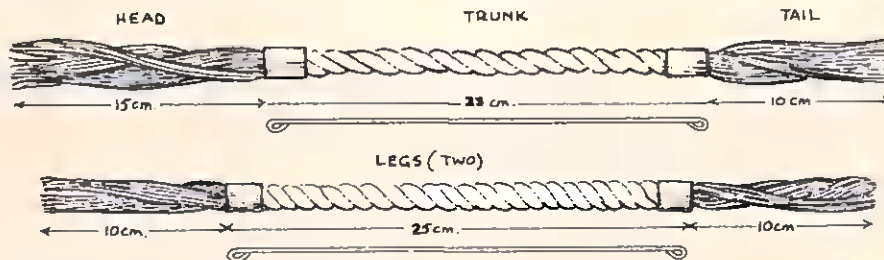
Bend the legs and secure them to the underside of the trunk to form the belly of the animal. Trim the fetlocks with scissors.

The ears, saddle cloth and saddle are cut from the felt and, together with the eyes (obtainable from most toy shops) are secured with fabric glue. Reins are fitted to give the finishing touch but it is the tilt of the head and the posture of the animal which will give it personality.



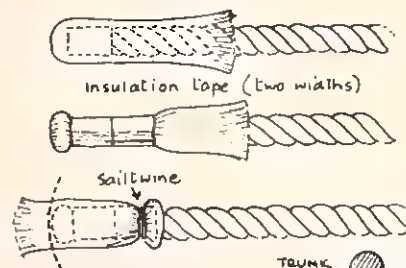
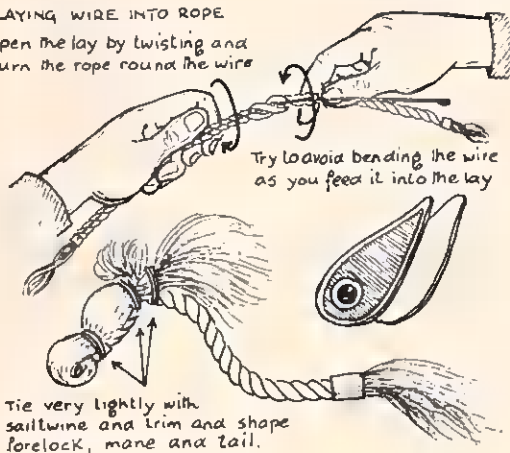
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Illustrated by John Sweet; devised from a model presented to him by the Training Team, Windsor, Ontario and further developed by Les Howard, of Holton St. Peter in Suffolk.



LAYING WIRE INTO ROPE

Open the lay by twisting and turn the rope round the wire



Bend legs and secure to underside of trunk with two widths of insulation tape. Trim fetlocks as necessary with sharp scissors to ensure good equine posture and firm footing. Add saddle cloth, saddle and reins.



EDITOR'S NOTEBOOK

Now tell the truth, how many of you out there really know what a KOOKABURRA is? Like me, I bet you have probably sung the old campfire favourite "Kookaburra sitting on the old gum tree" a thousand times or more, known that it came from our friends from *downunder* but never really stopped to ask yourself or anyone else — "What the heck is a Kookaburra anyway?" Quite by accident, I recently found out and now impart this knowledge, in the hope that you, in turn, will pass it on at every campfire you attend in the future, where the song is sung.

The Leader has a faithful subscriber, by the name of **Geoff Fagg**, who lives in the outback of Australia. Geoff, a sheep farmer and Cubmaster, wrote us some years ago to ask if we could help find him a pack in Canada who would like to exchange information, badges, and program ideas. We ran his request in this column and before he knew it, Geoff had more mail than he could handle, from all parts of Canada. He still corresponds regularly with eight groups located from B.C. to N.S.

Geoff recently renewed his subscription for the coming year and along with his form, came a postcard showing a picture of — of all things — a real KOOKABURRA which is, for your information and edification, a bird not unlike a kingfisher. The card explained that it is also known to Australians as the Laughing Jackass because of its loud, laughing call, heard usually in the morning and around sunset.

Geoff noted on the card that he trains kookaburras to catch the poisonous black snakes that come

out of the wood while the shearers are shearing the sheep. The birds, hopefully, catch the snakes before they strike the workers.

Well, there you are and from this day on, the kookaburra should be duly recognized, not only for what it is, but also for what it does for man.

In days of yore, when we had ten Scout Laws, number four used to read: "A Scout is a friend to all and a brother to every other Scout." And while a few irreverents changed it occasionally to "... a fiend to all and a bother to every other Scout", (I think this version came originally from a Scouter after an especially harrowing troop meeting) most of us believed implicitly in the sentiment expressed in four. It would seem that the Cubs and leaders of the **114th (Trinity United) Ottawa Cub Pack** still adhere to it.

Our photo shows pack representative **Dale Fisch** presenting a wheelchair to **Jim Dewis**, a former Scouter, who requires the use of a wheelchair 60% of the time. Because of this limited use, he was not eligible for one from a government agency.

The 114th earned the wheelchair by collecting **Dominion Store** tapes. Their efforts so impressed executives of *Dominion* that they matched them with a second chair. This one will be presented to a nursing home in Ottawa. The pack is now after the "hat trick" and are collecting tapes for a third chair. Also shown in our picture, left to right, are **Jamie Milner**, **Mike Laanala** and service

team member, **Mrs. Nancy Schoenherr**.

As we said earlier — "A friend to all and a brother to every other Scout." Our congratulations to the 114th.

Here are a couple of unique fund raising ideas which come from **The Australian Scout Association**.

In Sydney, **International Commissioner Geoff Lee** developed a fund raising idea that resulted in both income and fun for many. Owner of the ocean racing yacht "Geronimo", Mr. Lee persuaded about 80 other yacht owners to participate in "The Great Scout Yacht Race" which took place in Sydney Harbour. Each yacht carried guests who made contributions to the National Brotherhood Fund. The race raised \$5,000 Australian for the fund, which subsidizes travel costs of young members to Australian and overseas Scouting events.

The second event was equally imaginative and again put money into the Brotherhood Fund. The Association arranged a 12 hour round trip flight from Sydney to Antarctica. A 747 Jumbo Jet was chartered and the A\$290 ticket included lunch, dinner, presentations by experienced Antarctic explorers and a feature film. Although the 747 has 398 seats, this non-stop trip was limited to 300 passengers so that everyone had a good view of the dramatic scenes from the 196 windows. They changed seats every ten minutes while over the Antarctic land mass.





Here's a father and son event that your area may wish to try this spring. The idea comes from the **Vancouver-Coast Region** and was called **Hikathon '78**. The competition called for a run around the Scouts' 10 Kilometre biennial Hikathon course around the Stanley Park seawall. The winners, shown in this *Vancouver Sun* photograph, were **Bill Kint** and son **Scott**, who completed the course in 41 minutes.

The following prayer was given by **Ing. Roberto C. Dorian**, president of the Inter-American Scout Committee, during the meeting of the World Scout Conference, in Montreal, in June, 1977. You may wish to use it at your local Scouters' club or at a Scouts' Own for leaders. It is called "A Scout Leader's Prayer".

"OUR FATHER: We Your sons and daughters beg from You the knowledge that comes with experience, because there is no failure in Your eyes, but only constant lessons for our human weakness.

"Give us the knowledge to carry out our mission without undue jealousy or animosity, because our time under the sun is marked.

"Help us to give to all young people of the world the opportunity to serve You, as our parents did before us and their parents before them. Permit those, whom we guide in Your name, to guide us too, along the paths of real peace. Amen."

From World Scouting's **NEWS-LETTER** . . . From a report of a 1978 Scouts of Ireland Jamboree — "Every

afternoon at 4 p.m. the American Scouts, attired in Indian head dress, loin cloths and not much else, put on a splendid display of Indian dancing, climaxing in an impressive hunting dance. Every afternoon at 4 p.m. it rained. Ambrose Duffy, their subcamp chief, suspects that our American friends may, unwittingly, have been doing a rain dance all the time" . . . For many years, the **Bharat** Scouts and Guides have been teaching illiterate children and adults to read and write as part of their progressive badge scheme and in community service projects. Now the government of **India** is emphasizing "Adult Education" on a national scale. The Scouting and Guiding Movements are among the volunteer organizations being asked to help. They have drawn up a five year national plan with a goal of teaching 2 million to read

and write. For example, in Maharashtra State alone, Scouting will establish 1,320 Adult Education Centres . . . The National Council, Boy Scouts of **America**, has eliminated age restrictions on the enrolment and advancement of mentally retarded and severely handicapped Cub Scouts, Scouts and Explorers. Under the new guidelines, upon proper medical certification, Cubs may stay in the program beyond age 11, Scouts beyond 18 and male and female Explorers beyond 21. There are 60,000 handicapped persons registered in almost 4,000 Cub Scout packs, troops and posts, including special units for the handicapped . . . **Guatemalan** Scouting, having completed reconstruction of two villages after the earthquake, has undertaken a new project called "Family Gardens and the Betterment of the Community". The purpose is to improve the diet of the Indian communities which now exist mostly on corn and beans. Scouts are given food-growing training and obtain seeds from the Ministry of Agriculture. They then help the Indians plant and raise varied and nutritious crops.

The small dark objects on the ice of the **Calgary Stampede Corral** are not hockey pucks but **eggs**. And despite the costumes, the busy boys are actually members of teams from Cub packs of the **Calgary Region** who are seeing just how many of the eggs they can collect. The pack collecting the most were winners of the event. The Cubs were taking part in Calgary Scouting's annual Ice Stampede.

Photo by Calgary Herald: X



PATROL CORNER

by Phil Newsome

The old hotel just outside of town caught the eye of Fred Baker, troop Scouter of the 2nd Leaside, as he drove to his weekly meeting. He could always remember the hotel being there and had fond memories of the many activities that took place in the building. The owner always had some activity going on, involving not only the hotel guests but the town's folk as well.

But lately, Fred had noticed the "Vacancy" sign was switched on most evenings, and this was unusual because, in the past, the "No" portion of the sign was the one that glowed brightly as you passed along the highway at night.

As he thought about it, Fred realized that not much had happened at the hotel over the past few years, although the same owners were still there. As the activities had faded away, the hotel had become just another part of the routine economic activity of the community. It was easy to justify the inactivity as part of the economic problems of the town, and to pass it off as "one of those things that had just happened". Besides, Fred had another matter to consider, what to do at the troop meeting that night.

Leaside Troop had been losing members lately, and the new crop of boys just didn't seem the same. Once again, it was easy to pass the problem off as "a sign of the times", as they had done when the district membership problem had been discussed at the last Scouter's Club meeting.

Later that evening, while sitting at a table in the corner of the church basement waiting for some of the Scouts to arrive, a cold shiver ran through Fred. The similarity of the troop's problem to that of the old hotel was too close. The inactivity and loss of old customers was exactly what was happening with the troop. For the past few years the troop program wasn't really a program at all but a schedule, predictable from month to month, year by year.

Bob Turnbull, one of Fred's assistants, arrived and Fred shared his thoughts and conclusions with him. Bob agreed that the troop problem could be scheduling of events, rather than programming each event so as not to make it a routine occurrence. Both agreed that a meeting of the Leaside Scouters was needed, as soon as possible, to correct a problem that had been going on for too long. The problem is real to all too many Scout troops; some unfortunately have been lost because the problem was not identified in time to take corrective action.

The formal Scout program with its training in woodlore and camping skills, its concern about leadership and the development of the spiritual life of the Scout age boy, can only seem adventurous and challenging if the adult leadership has the imagination to take the core elements of the program and dress them up into a package that is irresistible to a boy, with all his enthusiasm and keenly developed sense of adventure. Like the fashion industry, the model and the trappings have to be changed on a regular basis or they become uninteresting, routine and very worn out. The program offered to the troop must be modified constantly to ensure that each event or activity appears different to the one before, and a challenge to the old timer as well as to the new recruit.

In all our training courses, we constantly try to encour-

age new Scouters to plan short, medium and long range programs and to set these ideas to paper for constant updating and reference. Although the advice is excellent, the fact that the plans are on paper creates one of the biggest problems with the Scout program. It becomes very easy to bring out last year's program material, do a little changing, maybe drop a few items that, although well liked by the boys, require a little extra work on the part of the leader, and pass it off to the troop as a new program. If this is done too often, what was once a good program develops into a poor schedule, with little appeal to any boy, and a drop in attendance at the troop.

It was easy to identify some of the problems of the Leaside troop but the solutions took a little time to develop. The final product was a more active troop with a "No" vacancy sign, invisible to most but quite apparent to both Fred and Bob. Here are two of the items they added to this year's program.

The troop meetings for the past few months have been held indoors, due to the cold weather, and the four walls of the church basement were beginning to have an effect on the boys' behaviour and general attitude towards Scouting. Fred and Bob felt it was time to have an outdoor meeting, to provide a change of scenery and of activity for the boys.

The troop normally met on a Thursday night. However, on Monday evening Fred and Bob got together and developed four coded messages, one for each patrol. The messages were, in fact, the same but worded differently so that they appeared to be different for each patrol. Each message was hand-delivered to the patrol leaders with the following instructions:

"The troop will not be meeting at its usual location and, by decoding this message, your patrol will know where to meet and what to bring." Since the messages appeared to be different, the patrols couldn't work together on the solution. The following is one of the coded messages:

DSZKBNGB SNG QNE FTL CMZ RDSZJR QTNX FMHQA

DLHS KZLQNM DGS SZ JMHQ FMHSZJR DGS SZ SDDL

The p.l.'s were also instructed to phone Fred's wife after 7.30 p.m. on Thursday evening, if they hadn't decoded the message, and she would tell them where the meeting was being held. From all reports, the meeting was a great success and all enjoyed the change and the fun of being out of doors.

The second activity went as follows. Fred talked to one of his neighbours and set up the following scheme. At a pre-set time on the troop meeting night, Fred's neighbour Jim, whom the boys had never met, arrived at the church basement in a rage. It appeared that Fred had parked in front of Jim's driveway and Jim couldn't get his car into the garage. An argument followed, with a bit of pushing and shoving, then Jim left. Fred immediately asked the boys to meet as patrols and put down exactly what happened, giving as much detail about Jim as possible. Fred informed the troop that he was going to contact the police and that their reports would be of interest to the investigating officer; then he left the hall.

After about 15 or 20 minutes, Fred and Jim returned to let the boys know the whole event had been planned and it was really an observation exercise. The patrol descriptions were reviewed for accuracy and a discussion followed, to get the boys' feeling about the exercise that they'd just been involved in.

Fred says that the activity is still being talked about by the boys and this is a sure sign that it was one of the highlights of the Scouting year. X

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Outdoors

by Bob Butcher

While March may seem a little premature I don't think it any too soon for us to start thinking about a popular summer pastime — canoeing and boating. More important, I think we should focus our attention on the subject of canoeing and boating safety.

Undoubtedly, most of you will remember the canoeing tragedy on Lake Temiskaming last summer in which thirteen people, most of them young boys, lost their lives. Some of you may have even asked yourselves "How would I have handled the situation if I found myself in a similar set of circumstances while boating or canoeing with a group of Cubs, Scouts or Venturers?"

Tragic as such a situation is, it should serve as a lesson to all of us who are sometimes entrusted with the safety of other people's children (and our own as well) while on the water.

While the Coroner's report absolved those in charge of any criminal responsibility it did point to some "error of judgement". The Coroner indicated he was left "somewhat perplexed as to the long-term and immediate preparations made for this expedition . . .".

The keyword here is "preparations". "Be prepared" has long been the motto of our Scout program section. It is what we strive to teach boys to do. As we teach by example it is something we ourselves, as leaders, must adopt as our own motto. Being prepared in all our programming reduces the probability that things will go awry. Being prepared when it comes to canoeing and boating activities is vital if we wish to diminish the probability of an accident.

How can we as leaders prepare ourselves to ensure safe canoeing and boating conditions? How safe is safe? How prepared must we become?

There are no short answers to these questions. Each of us must arrive at our own conclusions. There are a wide variety of guidelines available to help us reach them, some produced by Scouting and some by other organizations.

What follows is a collection of "door openers" geared to lead us in our inquiry. It is by no means "the last word" on the subject but it should take us a long way toward preparedness.

Leader & Section Handbooks

These have limited references to boating safety, a situation which we intend to correct. Especially good is the new *Venturer Handbook*.

By-laws, Policies & Procedures

This Scouting publication contains the regulations and procedures which must be followed when watercraft are used for Scouting purposes.

Water Activities Handbook

While this recent publication emphasizes the kinds of games which can be played at a pool or beachfront, there

is a section on the planning of canoe trips and canoe outings. One of the strong points of this book, however, is that it contains a fairly comprehensive aquatic resource section which lists numerous Canadian aquatic agencies, reference books and pamphlets as well as films that are available on the subject of water activities in general and boating safety in particular.

Council Camps and Courses

"Learning by doing" applies to leaders as well as boys. Many Scout council operated camps provide opportunities for boys and leaders alike to acquire canoeing and boating skills under safely controlled and supervised conditions. It was at a Scout camp where I first received any canoeing instruction and where I learned anything substantial about sailing.

Some councils offer training experiences where adult participants are given the opportunity to pick up some practical canoeing skills. (see *Outdoors* column in Feb. 79 issue)

Boating Safety Guide

This publication produced by Transport Canada is a 30 page booklet available at no cost from Transport Canada offices or from a local R.C.M.P. detachment. It contains the "Rules of the Road" for boating in Canada and is a "must" for anyone seriously interested in boating safety.

Safe Boating: A Parents' Guide to Teaching Their Children

This booklet is produced by the American National Red Cross. While it is somewhat slanted toward power boating it has useful sections on determining a child's real swimming ability and personal flotation devices. It is laid out in such a way that adults can effectively teach children. More important, it lists other Red Cross publications and refers to Red Cross courses under the direction of trained instructors. The 1978 edition was available for \$2.00 as part of a kit containing the previously mentioned *Boating Safety Guide*.

Safe Boating Week

Each year the Canada Safety Council (1765 St. Laurent Boulevard, Ottawa, K1G 3V4) provides a kit of resources to promote Safe Boating Week July 1-7. It, too, contains the *Boating Safety Guide* as well as other pamphlets on swimming pool safety, fire safety afloat and statistics on drownings.

Films

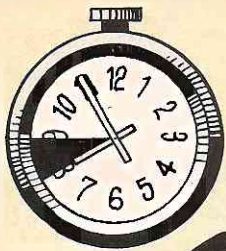
A list of these is available in our already mentioned *Water Activities Handbook*.

Canadian Recreational Canoeing Association

For those who are very much involved in canoeing instruction, such as the staff of Scout camps, this organization provides a set of guidelines for canoeing instruction and testing called *Standard Tests of Achievement in Canoeing*. This manual is available for \$6.50 from the C.R.C.A. at 202-279 Wharncliffe Rd. N. London, Ontario N6H 2C2.

Canadian Power Squadrons

For any leaders prepared to set aside 22 nights (one per week) to learn about boating, there are many local Power Squadrons which offer basic boating courses every year. Emphasis is given to both sail and power boats. Much attention is devoted to piloting. There is some attention given to safety and to understanding weather conditions. X



SCOUTER'S 5 MINUTES & HINTS



WHAT IS SUCCESS?

To laugh often and much; to win the respect of intelligent people and the affection of children, to earn the appreciation of honest critics and endure the betrayal of false friends; to appreciate beauty, to find the best in others, to leave the world a bit better whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you lived. This is to have succeeded.

Ralph Waldo Emerson

THE ASS, THE FOX, AND THE LION

An Ass and a Fox went into partnership and sallied out to forage for food together. They hadn't gone far before they saw a Lion coming their way, at which they were both dreadfully frightened. But the Fox thought he saw a way of saving his own skin, and went boldly up to the Lion and whispered in his ear, "I'll manage that you shall get hold of the Ass without the trouble of stalking him, if you'll promise to let me go free." The Lion agreed to this, and the Fox then rejoined his companion and contrived before long to lead him by a hidden pit, which some hunter had dug as a trap for wild animals, and into which he fell. When the Lion saw that the Ass was safely caught and couldn't get away, it was to the Fox that he first turned his attention, and he soon finished him off, and then at his leisure proceeded to feast upon the Ass.

Betray a friend and you'll often find you have ruined yourself.

Aesop's Fables

We are starting a new cut-out section this month and here, to begin with, are a selection of useful hints sent to us by Scouter Don Dafoe of Sarnia, Ontario.

• When paddling alone in an empty canoe, you should move up to the thwart just back of centre. This will keep your bow lower in the water, and it will not catch the wind so easily.

• When buying a new knife, you should check whether the blade is made of stainless or carbon steel. Each has its advantages. Carbon steel can be sharpened quicker and easier than stainless, but a stainless steel blade holds its edge longer and won't discolour.

• You can cook an egg in an orange: Cut the bottom ¼ off the orange. Carefully spoon out the inside of the orange, eating as you go. Break egg into your orange cup and set on grill for cooking.

• To keep your knife at top operating efficiency, you must learn to keep it sharp. Just use an oiled stone of medium fineness and keep the blade at a 20-degree angle. For pocket knives this means raising the back edge of the blade about an eighth of an inch from the stone. The expert sharpener pushes the blade away from him in a motion as though shaving the surface of the stone.

• A sleeping bag by itself provides no warmth. It merely serves to retain the body heat of a person inside.

• You should shake your sleeping bag to fluff up the down or dacron before crawling in. A compressed bag is a cold bag.

C.J.'77 JAMBOREE

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THREE GATES

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

From the Arabian

HIAWATHA'S FRIENDS

Two good friends had Hiawatha,
Singled out from all the others,
Bound to him in closest union,
And to whom he gave the right hand
Of his heart, in joy and sorrow;
Chibiabos the musician,
And the very strong man, Kwasind.

Straight between them ran the pathway,
Never grew the grass upon it;
Singing birds, that utter falsehoods,
Story-tellers, mischief-makers,
Found no eager ear to listen,
Could not breed ill-will between them,
For they kept each other's counsel,
Spoke with naked hearts together,
Pondering much and much contriving
How the tribes of men might prosper.
From The Song of Hiawatha, by Longfellow.

No man is an Island, entire of it self.
John Donne, 1571-1631

- Clean, shiny camp pots may look better but leaving a pot black from fire flames increases its heating ability by 20%. This not only means a fuel saving but less of a wait around the coffee pot.

- Oak, birch, white ash and locust are all good heat producers as firewood, but hickory gives the hottest, longest lasting fire.

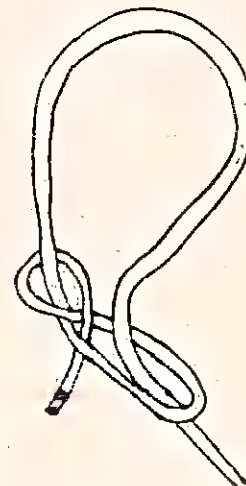
- An effective insect repellant can be prepared simply by mixing these ingredients:

- ½ fluid ounce oil of thyme
- 1 fluid ounce concentrated extract of pyrethrum
- 2-3 fluid ounces of castor oil.

This repels mosquitoes and flies.

- If the patrol leaders decide that the best place for the latrine is in the bed of stinging nettles, away to the north, well, experience shows that no boy chooses such a site for a latrine twice in a lifetime. It is better that he learn from the error of his own judgement rather than from the loftiness of our superiority.

- The Packer's Knot — one of the best ways to begin to wrap a package. Simply a figure eight knot tied around the standing part. In wrapping a parcel make the first turn by passing the loop of the packer's knot around the package and pulling it tight.





MANITOBA JAMBOREE

JULY 15-21, 1979

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Jamboree fee of \$55 per youth and \$35 per Scouter does not include the estimated \$35 cost for food per person while at the Jamboree; transport to and from the site or specialized programs. Application and payment of \$25 per youth and \$10 per Scouter must be received as soon as possible. The balance must be received by April 15, 1979. Family accommodation for tenting and trailers available at Birds Hill and other nearby parks.

Program pre-selection information will be mailed to unit Scouters shortly after registration. Separate programs for Scouts and Venturers.

APPLICATIONS FOR OFFERS OF VOLUNTEER SERVICE FOR JAMBOREE STAFF ARE AVAILABLE BY WRITING THE MANITOBA PROVINCIAL COUNCIL AT THE ADDRESS SHOWN BELOW.

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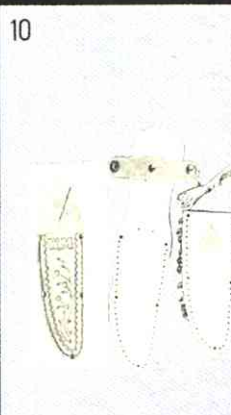
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