

APRIL 1980 VOLUME 10, NUMBER 8

the leader



patrol

by Carl Lemieux

The following comes to us from Ed McCavour of the St. Genevieve United Pioneers in Dollard des Ormeaux, Quebec. It is the story of their answer to the Yellow Hand Gang of Toronto.

Not to be outdone by the Yellow Hand Gang of Toronto, we, in the Montreal area, have our "Purple Hood" Gang. We have admired the planning of Justin White for some time.

This was our opportunity to liven-up the standard visit to McDonald's. Each Cub received, in the mail, a message:

"Beware! We're gonna git Akela!!! The Purple Hood Gang."

Naturally all the Cubs were buzzing as the meeting opened. Akela fended off questions by pretending ignorance of the letters and started the meeting in the standard fashion. As the Grand Howl concluded, one of the leaders interrupted. Akela was wanted at the door. Baloo took charge of the parade circle to continue the

program. Suddenly the lights went out and there was a lot of noise and shouts. When the lights were turned on again, a note was found tied around a rock. (All of the above was controlled by Bagheera standing near the door and the light switch.) Baloo read the note aloud, "We told you we'd git Akela!" Baloo remembered that Akela normally had an emergency kit for all occasions in the equipment cupboard. In it was found an envelope marked "Emergency Kit in case I'm ever captured". Instructions stated that the Cubs should write the names of some fathers on the blackboard, put out the lights and call "Akela" long and low three times while a flashlight played over the names. This was to build up suspense. Proceedings were again interrupted by the entrance of the fathers whose names had been written on the board. They explained that they had received a mysterious message that Akela needed help. The next part of the "Emergency Kit" produced a trail — written in a code that only a Cub could decipher — that Akela would follow, if he could escape. (There was also a "crib-sheet" for the driver.) Off they went "south on the Boul. of the Apostle (St. John), right on the famous English writer (Shakespeare), etc." This took them on a devious route. When everyone had left, Akela came out of hiding, locked up and went directly to the safe harbor of his friend "Ronnie". When the Cubs appeared at the "Golden Arches", Akela was "rumpled and dishevelled" but safe at last. Needless to say, a good time and meal was had by all. X

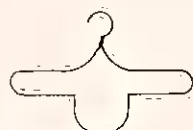
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This is the time of year when we witness many of our feathered friends returning from their trip south. To encourage Beavers to observe birds try this project at your next meeting.

For this project you will need:

- one wire coat hanger;
- one shoe box;
- the bottom or top of a box approximately 5 cm (2 in.);
- stapler;
- scissors;
- glue.



HANGER
FIG. 1

Step 1: Bend the coat hanger as shown in figure 1.

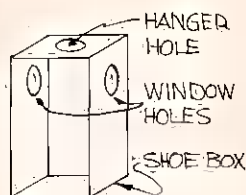


FIG. 2

Step 2: Cut a hole in the approximate centre of the sides of the box and one on the top. Let the Beavers insert the top part of the hanger into the hole in the end of the box. Let the two sides hang out of the two window holes. (figure 2)

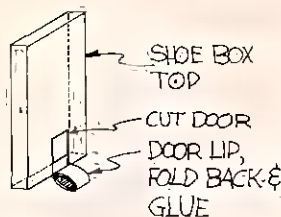


FIG. 3

Step 3: Cut a door in one end of the shoe box top. Fold the door hinge back to the edge of the box top and glue fast or staple. (figure 3)

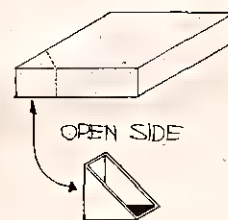


FIG. 4

Step 4: Cut a corner from the 5 cm box as shown in figure 4. Paste this above the door of the birdhouse. The birdhouse is now ready to hang up. Have the boys decorate their house as they wish and notice that the hanger inside acts as a perch.

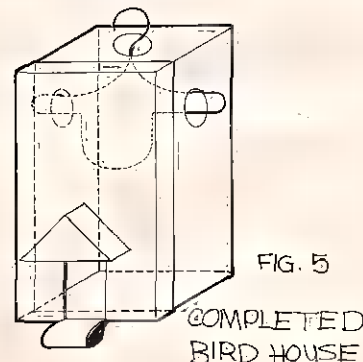


FIG. 5

The project can be made more weatherproof by coating the outside of the box with adhesive-backed plastic. X

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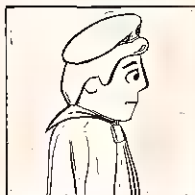
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N.B. The solution to last month's crossword appears on page 38.

R.C. BUTCHER
Editor

BETTY RAPKINS
Assistant Editor

KAY HOTHAM,
Editorial and Advertising



COVER

Recent visitors to the National Office will recognize the bright new face-lift given last year to our totem pole. Turn to page 4 and read all about how the preservation and repainting were tackled by two young experts.

Photograph by David Rapkins.

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supply services news

by Bill Johnson

Prices —

We are acutely aware that frequent price changes this past year caused many frustrations to our Dealers, Scout Shops and membership. In the past, we have tried to limit price changes to twice a year, at catalogue time and January 1. However, with the unstable condition of today's retail market, it has been impossible to maintain that schedule.

Most suppliers are unable to quote prices any more than 90 days in advance; some will not guarantee prices unless delivery is taken immediately.

We have been holding long meetings with our suppliers to try and overcome this problem and, incidentally, they are just as anxious as we are to solve it. As a result of these meetings, we have been able to estimate future prices more accurately.

Next year we will again attempt to schedule price changes. We will try to hold catalogue prices until January 1, at which time we will announce any necessary changes. If the market continues to increase we will make a further change on April 1. Price changes, which come in between these dates will be absorbed, as much as possible, until the change date.

Unfortunately, we cannot guarantee to hold to this schedule completely. Large, unforeseen increases may have to be passed on immediately. As an example, a large Scout flag which sold for \$25.00 last year, jumped to \$60.00 when our last shipment arrived. We cannot absorb this kind of increase and must continue, therefore, to maintain the stated policy that "Prices are subject to change without notice".

Two important criteria of the Supply Services operation, which make price reductions difficult, are to maintain top quality and, as much as possible, to buy Canadian made products. We propose to continue with these criteria as long as possible. X

THE TOTEM'S FRESH Colours

by Bob Butcher

"You work where?" "On Baseline Road — you know — the building with the totem pole." "Oh yes — the building with the totem pole!"

Such statements exemplify how the totem pole at Boy Scouts of Canada National Office has become a local landmark. In fact the building next door which houses Postal Station "F", is called the Totem Building and was formerly called Totem Lanes when the building used to be a bowling alley.

The totem has always been an object of fascination for the thousands of boy and leader members of the organization who have enjoyed a visit to their head office, and most have shown an interest in the history of this piece of art.

The cedar pole began its life on the west coast of Vancouver Island not far from the site believed to have been the base of both Captain Cook and Captain Vancouver when these men explored Canada's west coast in the 18th century. When cut, it was moved by barge to Victoria for the carving.

The craftsmen who turned this piece of wood into a work of art were Chief Mungo Martin and his nephew Henry Hunt, both of the Kwakiutl tribe of Fort Rupert in northern Vancouver Island. Chief Martin personally created the design for the totem.

The sixty-eight foot carving depicts six main figures from top to base as follows: raven, man, grizzly bear, cannibal woman, killer whale and beaver. These figures are all typical of clan crests of the Kwakiutl and neighbouring tribes of the British Columbia coast and represent clans to which Chief Mungo Martin was closely related. Most of the figures represent the founder of a clan; an animal changed to human form.

On completion, the totem was

transported by Canadian National Railways to Ottawa where it was erected in front of the then new National Headquarters of Boy Scouts of Canada. Except for a re-positioning at the time of a widening of Baseline Road, this piece of art was untouched, to weather the elements of many Ottawa seasons — through humid summers with scorching suns and frigid winters with sub-zero temperatures.

As might be expected, the colours faded to the point where they were scarcely recognizable and the wood acquired the surface appearance of antique barn boards.

"When are you going to paint that thing?" said some. "It's becoming a real eyesore!" said others. "Are you waiting for a troop to volunteer to repaint your pole?" still others would add. Headquarters people were at a temporary loss as to what should be done. What did the west coast Indians do when their totems aged? It seemed that this didn't concern them. They just left them to age until they fell down. Should ours be allowed to achieve the same fate or should we repaint? After all, this was not a barn that was in question but a work of art. If the decision was to repaint who should do it? One certainly didn't ask a Scout troop or a house painter to repaint an aging Rembrandt or Van Gogh. Who could help answer such questions?

The authority turned out to be the Conservation Services of the National Museums of Canada. When approached for guidance, several of their technical experts made a thorough inspection of the pole and provided both a detailed report of its condition and a list of recommendations for its restoration.

It turned out that the pole was generally in excellent condition, probably due in part to the harshness of the Ottawa climate "which through

much of the year inhibits biodeterioration".

Its "excellent seating" also contributed to its good condition. Apparently it is extremely unusual for a modern totem pole to be set in the ground in the traditional manner, as this one is.

The most serious concerns were with the major projections; the raven's beak and the killer whale's fin. These displayed "some ominous features" such as cracks where they joined the pole. It was deemed wise to give these members closer attention as they are "cantilevered towards a public right-of-way" and either could have caused serious injury to a passer-by if it were to fall.

The museum specialist advised two distinct operations for the pole: conservation of the wood and restoration of its surface. They indicated that they could help with more detailed technical examinations and help to find and supervise the appropriate personnel to carry out the work.

As the plans for the conservation project began to take shape, it was realized that the cost of the restoration was going to be much more than had been first imagined. Through the efforts of National Council President, Donovan Miller, however, funds were secured to allow the project to continue. Since the pole had originally been acquired through the generous support of some of the British Columbia forest industries, several of these firms were approached and some agreed to contribute financial support.

The first step in the project involved the erection of scaffolding to the very top of the pole with several working platforms to allow access to its whole surface.

While this was being done, workers needed to be hired. On the advice of the Conservation Institute, two

students from Sir Sandford Fleming Community College in Peterborough, Ontario, were employed to carry out the task. Janet Mason and Candace Boyer were students enrolled in a three year program in Art Conservation Techniques. Considering that there were only five students enrolled for this program, we were fortunate to attract two of them!

With the scaffolding in place, Philip Ward, Ralph Eames and Tom Stone of the Conservation Institute were able to examine more closely the upper parts of the totem and, to everyone's delight, reported that it was in much better condition than they had expected. Instead of taking two summers to complete the work, it was now believed that, given decent weather, the task could be completed in one season.

And so, in mid-June 1979, the actual work began.

First the bird's "beak" and the whale's "fin" were removed and transported to the Conservation Institute for treatment and storage until it was time to replace them.

Janet reported that she found the height unnerving at first. She recalled afterwards her first day up the scaffold, when she had to straddle the raven's beak, to examine its attachment to the pole. "It was

swaying in the wind!"

Next came the task of treating the wood with a fungicide to retard rot. This was painted generously onto the top of the pole and sprayed into the cracks along its surface.

Then came a primer coat to prepare the surface for the actual colours. At this stage some ingenuity was called for. Had the plain white primer been painted from top to bottom this would have hidden the fading colours underneath and risked the possibility of forgetting which colours went where. The ladies overcame this by mixing small quantities of the appropriate colours into the primer as they applied it to each surface. This resulted in a soft pastel coloured totem when this stage was completed! While Candy and Janet found this rather attractive, they couldn't convince anyone that they ought to leave it this way.

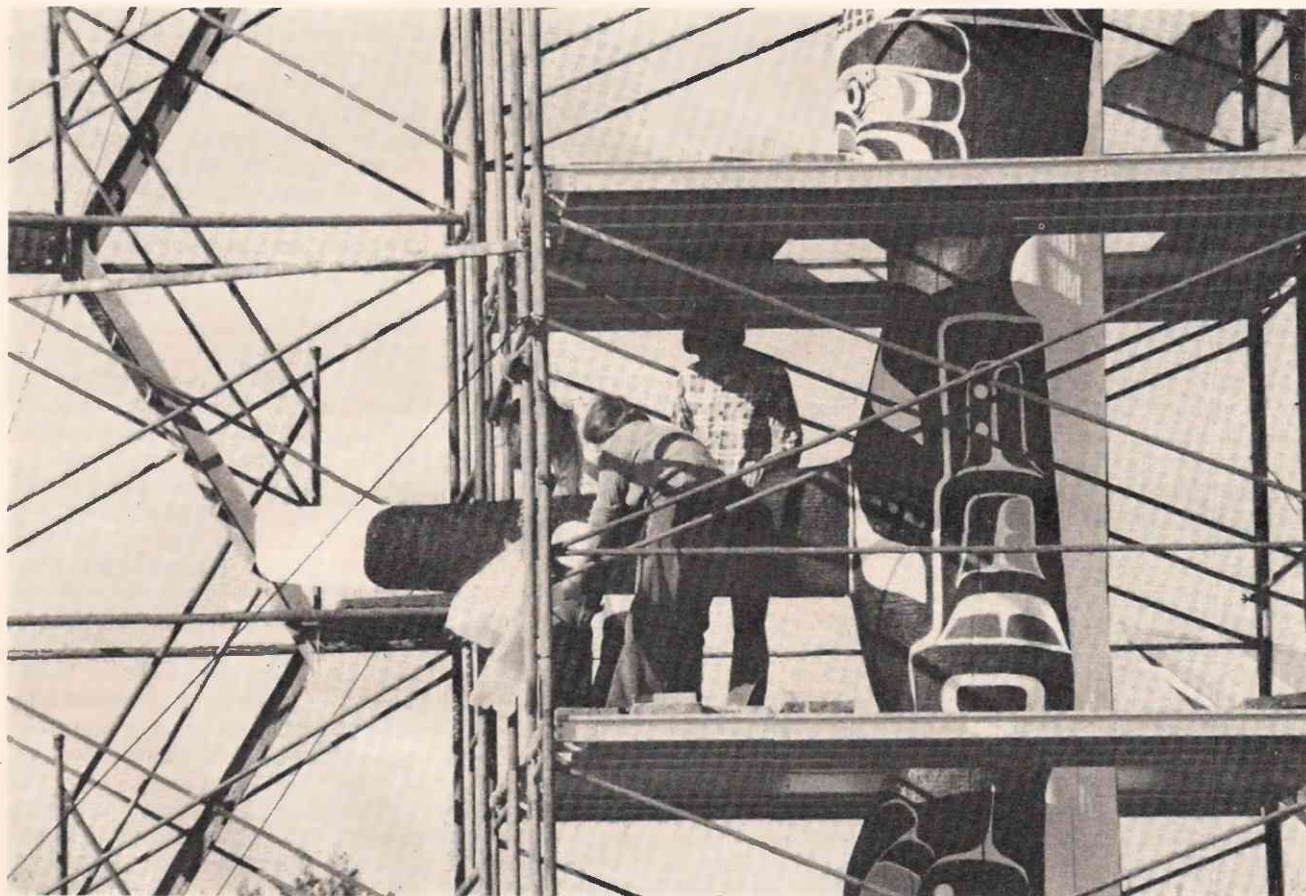
Next came the application of two coats of the actual colours. Instead of the oil based paints used originally, the conservators used a modern alkyd paint. The Institute felt that Mungo Martin and Henry Hunt would have used them on our pole had they been available in those days. Philip Ward reported that, in fact, Henry Hunt who is still a busy and successful artist, does use them, as do most other carvers.

This phase of the project, while long and tedious, was relatively uneventful. The ladies still had to contend with frequent high winds. On one occasion a gust of wind snatched one of the girls' work coats from the scaffold and deposited it into the middle of Baseline Road. "Lots of things kept blowing away!" one said.

Before the scaffolding could come down, the beak and fin had to be reinserted. This turned out to be one of the trickier tasks as the ladies encountered some snags in getting them repositioned.

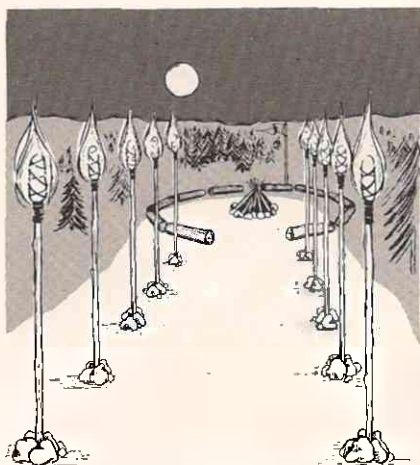
As the platforms and surrounding structures were removed, the ladies were able to breathe a sigh of relief. "Thank God it's done — it was a *big* job!" both expressed. It was a far bigger task than either had anticipated, but one which they were glad to have experienced. How many others can include in their resumes, when applying for jobs as conservators, that they have fully restored a 60-foot authentic Mungo Martin west coast Indian totem pole?

As for National Headquarters' gain, we now have a dazzlingly colourful "like new" work of art that we can be proud of, which is sure to attract the attention of boys, leaders and other visitors for at least another twenty years. ^



by Jim Sharp and John Spencer

CAMPFIRE MAGIC



-6

It is very likely that a boy's — or an adult's — fondest memories of his Scouting experiences are of the times he sat around an evening's campfire with some of his best buddies. Those campfires had a magical quality to them — a quality that often defies description. One would be hard pressed to come up with a better way to end a day in camp, or an evening's activity, than with a campfire. But leaders with the skill and confidence to make good campfires happen often seem few and far between.

Perhaps you are one of those leaders who find it difficult to even think about involving your boys in a campfire, let alone set out to plan one by yourself. It is our hope that the following will help and that you will use the information, ideas and methods we set out, to help develop your skills in planning and leading campfires.

In our review of the resources available to Scouters it quickly became apparent that we have a considerable wealth of information on how to lay fires, how to light them with special effects, how to make campfire robes and torches, etc. What we found most lacking is information on *how to plan* and provide the *leadership* for a good campfire program. That's what we have set out to provide you with in this article.

A close relationship exists between the physical arrangements for a campfire and the actual program. While a beautiful setting, a well-designed and well-laid fire (lighted with a special method) is awe inspiring in itself, the magic soon wanes with a poorly planned and executed program. Take the time to develop a quality program, one that is well planned and with close attention paid to format and content, and it will be difficult to detract from it with less than ideal physical arrangements. No doubt you've seen an experienced campfire leader hold a group "in the palm of his hand" in a school gymnasium or church hall seated around an artificial campfire! The reason a good campfire leader is able to do it is *program*. He has paid particular attention to designing a campfire program that will involve and hold the interest of all the participants.

What a near-perfect setting with a well laid fire can do is to *complement* your campfire program, turning it into one of those memories that will long linger in the heart.

Why A Campfire?

Perhaps B-P.'s original idea of a campfire was simply a group of Scouts meeting together in camp at the end of a busy day discussing their achievements during that day and making plans for the following day. Campfires can still serve that very useful purpose and they can do much more. Music can express a mood, release emotion or bring a group closer together. Acting (often in the form of campfire skits) serves a very useful part in a boy's development through which he can learn attitudes and appreciations and through which social and emotional developments are stimulated. Value is not limited to participants. While an audience gains satisfaction by identification with the performers, an enthusiastic audience may so stimulate the players that their performance reaches a high standard.

Whether it be song, acting, or other activity, what is most important is not the quality, it is not the enjoyment of those who hear it or see it. Rather, the real virtue is the effort a boy or group of boys have made — the self consciousness which has been overcome and the sense of achievement when he (or they) sit down to a rousing yell from the rest of the participants.

A campfire is more than just a gathering of people around a fire. Rather than being just an isolated event, a campfire becomes an integral part of Scouting in helping boys develop into the men we want them to become.

A Sing-Song Or A Campfire?

All too often we tend to feel that we can't just sit around a warming fire and have a sing-song. Somehow we have a feeling inside us that someone, somewhere, is expecting us to have a *campfire*. There is an important difference between a campfire and a sing-song and it is important to realize that either may be appropriate.

Sing-songs can happen whereas campfires must be planned. Don't deprive your boys (or yourself!) of the enjoyment a sing-song can

provide. Let them happen, perhaps, at first, with a little urging by yourself. But once you have introduced your boys to the joy of song you'll find that singing will become a natural expression of happiness and well-being. And they will happen — on the trail, in a bus or perhaps as a part of some of your regular meetings.

Campfires are usually seen as more formal events than sing-songs. A campfire requires a considerable amount of advanced planning and can be specifically designed to provide opportunities for further development of boys (or adults) through song leading, acting, etc.

Our experience has shown that there are, perhaps, two rather distinct types of campfires. We've classified them as *formal* and *informal*. An informal campfire usually takes place with a bit less planning and a bit less pomp and ceremony than what we have classified as a formal campfire.

The most popular type of campfire is the informal one and this is the one which boys are most often exposed to. There may be some campfire robes; there might be a special technique for lighting the fire; there may be some other special effects such as torches lighting the path to the campfire area, etc. But, just as likely, almost everyone will be gathered around a hastily built campfire with nothing more than the bare necessities in the way of seating and special effects.

The formal campfire has a real flavour of Scouting to it with everyone displaying their prized campfire robes; the campfire circle has been thought out and is very neat; the fire has been laid with care and is lighted as though a thunderbolt has struck it; the pathway to the campfire circle has been cleverly illuminated to guide participants and specially designed torches have been placed at strategic locations surrounding the campfire circle to provide the necessary illumination for skits and stunts; the campfire chief enters the circle and receives an enthusiastic greeting; a well planned program involving most of the participants is executed with skill. The fire burns low and the campfire concludes with an appropriate "Scouters Five Minutes", one or two well-chosen spirituals or quiet songs, a prayer and "Taps". Quietly the campfire chief leaves the circle, followed by the participants, all of whom are in a thoughtful and peaceful mood. A suitable conclusion to another fine Scouting day.

It is important to realize that the informal campfire and the formal campfire each have their place in Scouting. All too often, though, we find that the only people exposed to the formal campfire are Scouters. Youth and adult alike have a common need for pomp and ceremony and it is important that we recognize this need and provide the opportunity for it to be met. By providing the opportunities for your boys to participate in a formal campfire you'll be providing them with some of those memories which will remain in their hearts for many years to come.

The Fire

One very good resource for ideas in building various types of fires suitable for your campfire is the *Scout Leaders' Handbook*. It is important to remember that the fire will serve as the focal point for your



campfire and particular care must be paid to the planning and laying of the fire. It just isn't suitable to pile a great assortment of brush in the centre of your campfire circle and hope that it will light when you throw a match into it!

The fire should be designed to provide warmth to the participants, but it is equally important to ensure that the intensity of the heat will not develop to a point where participants are forced to vacate their spot on the log to retreat to a more safe distance. Through careful attention to design and through experience you'll soon learn to size your fire appropriately so that it will provide just the amount of warmth you require.

Pay particular attention to the type of wood you use in laying the fire. While you may often find that you have little choice in the matter, try to find dry hardwoods to minimize smoke and sparking.

Special techniques for lighting your campfire can add a real sense of

drama which helps to build that magical quality we are seeking. The *Scout Leaders' Handbook* offers a number of workable suggestions and other ideas have appeared in **The Leader** (see December, 1979 issue). Whatever means you choose to light your fire, take the time to try it out several times in advance of the "big moment" to ensure that it is going to work well. In the event that your method fails in spite of your calculated preparations, be ready with several matches in your pocket! Don't direct particular attention to the fact that it failed, for few will have known of your plans if you've done your planning well.

Appoint a particular person to be the "fire tender" for the duration of the campfire. It will be his duty to ensure that the fire is properly laid (well in advance, of course) and to tend the fire during the campfire program. He will need to be on his toes and ready to take prompt action if a log rolls from the fire, if the flames leap too high and begin to threaten nearby trees (!) or if a small amount of additional wood need be added to the fire if it burns more quickly than you had planned. Make certain that adequate fire protection equipment is readily at hand whenever you plan a campfire.

Your fire should burn in close relationship to your program — strive for a fire that springs to life with bright flames and burns down at about the same rate as you move towards the close of your program. As everyone joins in the singing of "Taps" and the campfire chief intones the inspiring words of the closing, the fire should be little more than a bed of glowing embers.

The Campfire Chief

The campfire chief is responsible for the campfire program. It is important that he (or she) be ready with a well planned program. He will normally arrange with others to be involved in leading various parts of the program (a job which must be done well in advance to give everyone sufficient time to plan his contribution). The campfire chief is responsible for the campfire opening and closing and often is involved in the "Scouter's Five Minutes". If he does his job well he'll find that he often serves as the "co-ordinator" and involves as many others as is feasible.

The campfire chief should always be held in respect by the campfire participants (regardless of the participants' ages). Normally, he enters the campfire circle after the partic-

participants have entered and are standing. The amount of pomp and ceremony which the campfire chief builds into the program is strictly a matter of personal choice. However, he should be greeted with an enthusiastic and respectful cheer such as the popular "Hail, Chief!" as he takes his place.

Anyone can be a campfire chief — all it takes is a bit of imagination, good planning and confidence. Everyone tackles the job in a different way and, perhaps, that is what makes a campfire chief seem a bit of a mystical person. Don't fall into the trap of feeling that you have to imitate to do a good job — your individuality is the most important aspect to consider.

The Setting

What could be more ideal for a campfire setting than a quiet spot in a bit of a hollow, surrounded by trees or a tranquil campfire circle near the shore of a lake? It is important to consider the location for your campfire circle. Try to make it a special spot, away from the more lived-in areas of your camp. Make it a spot people will be drawn to.

If it is a spot which you will be able to use more than once, then you will want to take the time to make it something very special. Again, your imagination and your boys' imagination will help to develop a very special place. Careful attention can be paid to comfortable seating (eight to twelve inch logs raised slightly off the ground will serve admirably for many years) and you may even want to develop special seating arrangements for the campfire chief, special guests and, possibly, other leaders.

An Indoor Campfire?

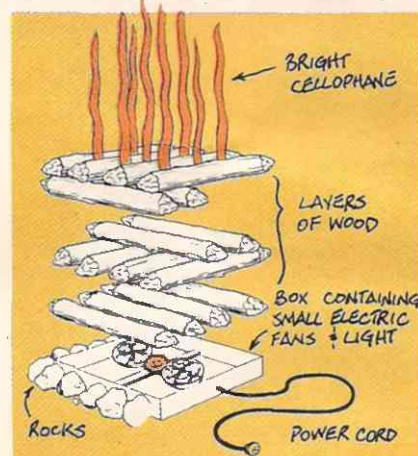
It isn't necessary to wait for a warm summer evening for a campfire! It is quite possible to have an excellent campfire take place indoors on a cold winter's night with participants seated around an artificial fire constructed with birch logs and various arrangements of coloured paper, cellophane, lighting and, maybe, a small fan to give life to the flames. All it takes is a little imagination and ingenuity to provide a suitable atmosphere to complement the campfire program. Take the necessary precautions to ensure that your fire doesn't go up in smoke!

The important element for your indoor campfire will always be the campfire program. Pay particular attention to developing your program and you'll find that everyone

will soon forget they don't have the open sky overhead.

Campfire Robes

A campfire robe serves admirably to provide the extra protection required against the cold and dampness of the evening while our hearts and the front of our bodies are warmed by the fire. And, too, it can display our traditions and personal history. A smart campfire robe portraying the wearer's history, his achievements and the events of importance in his Scouting career, can be an inspiration to others (boys and adults) to want to work to earn the right to wear a robe which is equally grand. Articles dealing with campfire robe styles have appeared in the October '77 and May '79 issues of *The Leader*. If you don't have access to back issues, contact your Scout Council office and they may be able to provide you with copies



of these articles. Take the time to plan your campfire robe to ensure that it will serve you well for many years.

Duration and Pace

Duration, pace, content and style are some of the considerations which you will have to attend to long before the first song is sung.

The duration of the program is largely determined by the nature and age of the participants. In our experience a campfire program should range in time from a maximum of 20 to 30 minutes for Beavers and Cubs and 40 to 50 minutes being about right for Scouts, Venturers and Rovers. We have found that it is wise never to exceed 50 minutes even when working with a group of adults. The point of having what might appear to be a campfire of short duration is quite simple: if it is going well we leave participants in a very positive mood — longing for more; if it isn't going so well it is

wise to conclude it without further prolonging the experience. It is difficult to talk about duration for a campfire program without, at the same time, mentioning the pace, since the two factors combine to give us the framework upon which to place the content. The pace has often been described as a mirror image of the fire itself: rising quickly to a plateau of bright activity and then gradually diminishing, as do the flames, becoming like a glow given off by coals. Below is an outline of a program incorporating this principle of a quick build-up (active) and slowing down toward the closing (reflective).

- | | |
|--------|----------------------------|
| | 1. Opening |
| | 2. Welcoming song |
| A | 3. Action song |
| C | 4. Yell |
| T | 5. Skit |
| I | 6. Yell |
| V | 7. Lively or action song |
| E | 8. Round |
| | 9. Game or skit |
| | 10. Yell |
| TRANS- | 11. General song |
| ITION | 12. Presentation (if any — |
| POINT | followed by yell) |
| R | 13. General song |
| E | 14. Quiet song |
| F | 15. Yarn or "Scouter's |
| L | Five" |
| E | 16. Quiet song |
| C | 17. Spiritual |
| T | 18. Spiritual |
| I | 19. Prayer |
| V | 20. Closing |
| E | |

The program is sometimes viewed as being a parallel to a day in the life at camp. Either way of looking at the program, as a fire or as a day, is useful in that they both provide us with a guide or a model for us to use in the process of planning the program.

Given that we now have an idea of how long we want the campfire program to be and a particular conception of how we would like to see the pace of the program develop, we can now address ourselves to the question of content.

Program Content

If we are in the business of putting on a campfire in the first place, we might just as well admit that it is a "production" and as such, the content should be *managed*. As a production, it should have some style and we have found that this is best achieved by using a theme. Not all of the content has to rigidly adhere to

the theme but it does help to set and maintain the tone if the opening/closing, yarn (or "Scouter's Five Minutes") and the method used in lighting the fire are tied together. A theme also helps in that it often suggests particular songs and skits that might be appropriate and further help to make the program flow. Think of your program as a piece of music and imagine it flowing in phrases.

The spontaneous part of the program is where the action is — fast, rousing songs, fun action songs that get people moving, simple rounds in which all participate, chants, round games, skits and yells all go into this early half of the program. The specific items will, in part, be determined by the nature and age of the participants and, in part, by the material known to those doing the presentation or leading the group in song. A point to be made at this time is that it is preferable to sing songs that most people know, since it is desirable to have everyone participating. Singing songs known to most, or singing songs that can be "picked up quickly" by the novice, ensure good participation and a feeling on the part of most people that they are involved in the shared campfire experience. Skits, games around the circle, yells and chants should be self explanatory or described easily in a few words in order to be understood. The concept behind a campfire is one of a shared experience and despite the fact that not all of us can easily act, dance or sing, we must be made to feel that we are a part of the proceedings or the point of the exercise is lost.

We have called the second part of the program reflective which describes the mood we are striving for. This portion can be broken down into three parts: the first being the two songs prior to the yarn, slowing the pace in preparation for the yarn; the second is the yarn, giving the participants a few thoughts to ponder, and is followed by the final part which eases the pace down, reinforcing the spiritual aspects of Scouting. Let's look at the parts one at a time.

We have indicated a transition point in the program outline which is appropriate for presentations. If they are fun presentations they fit in with the tone of the preceding program. If they are of a more serious nature then they will fit in with the tone of the later program. Either way, they should be followed up with our Scouting form of appreciation — the yell. The two songs following the presentations set the scene for the

yarn. We are sure that you have all had experiences trying to present a few words to a less than receptive audience. Bringing down the high spirits is essential and the two songs prior to the yarn serve to do the latter well.

The yarn should be a brief presentation giving a focus to the late day activities. Four to five minutes is usually adequate to make your point. In developing your theme and content for your yarn, it is probably best to look at some activity or incident, common to all of the participants, that happened during the day. However, there are many suitable topics, and suggestions often appear in **The Leader**. B.-P.'s *Scouting For Boys* has a wealth of ideas. We have seen very effective use made of poems, legends and known stories (such as those about B.-P.) as a yarn. You have a wide selection from which to choose.



The final part of the program consists of a quiet song, spirituals, the prayer and the closing. This part and the yarn should serve to highlight the whole campfire program. The participants should be comfortable with each other and relaxed after a day's activity, and the later part of the program should be supportive of this mood. Most spirituals are well known and leading can often be handled by the shy one in the group without great fear. The closing prayer can take the form of Scout silence or of a more formal benediction. The official closing of the campfire by the campfire chief follows.

After the closing, the campfire chief should make a point of leaving the area decisively to alleviate hesitation about what one should do once the campfire is over. Participants should follow quietly.

Style

Style could be the subject of an article in its own right. However,

here are a few points to help bring success to you and your campfire.

- The campfire chief should have everyone aware of those who precede him on the program, to ensure that each person involved knows when it is time for his contribution. This allows introductions and fumbling to be kept to a minimum.

- The campfire chief should also be aware that slip-ups will happen no matter how well the program has been planned. Be prepared to quickly smooth over the ragged edges when required. Quick thinking on your feet is a great asset.

- Flair helps — but, if you don't have it, good execution of your program can be equally beneficial.

- If you must read from a written program do so! Give some creative thought to making your notes a part of the props — for example, inscribe your opening, closing and other program notes on scrolls of paper or birchbark.

- Well designed torches can be placed to illuminate your notes. But if you don't have a torch and feel you need a flashlight, then use one. It is far better to do so than to be constantly fumbling while trying to have the flames from the fire illuminate your page.

The list of ideas is endless! Perhaps we can best summarize this point by saying that you are in the process of managing a production and it is worthwhile to think out all aspects of the program ahead of time. Consider how you can maximize effects through an awareness of duration, pace and content. Style tends to be something that develops and emerges over a period of time and increasing experience. Some people have it from day one — you can probably easily pick out those people now. But for the rest of us it's a path which we have to travel along, working at developing our style, but the results are worthwhile. You can turn good campfires into great ones!

Good Scouting and good luck!

James E. Sharp is Provincial Field Executive for Interior Region of British Columbia and the Yukon. John Spencer is currently serving as Assistant Regional Commissioner for Interior Region and has been active in Scouting for a considerable number of years.



10

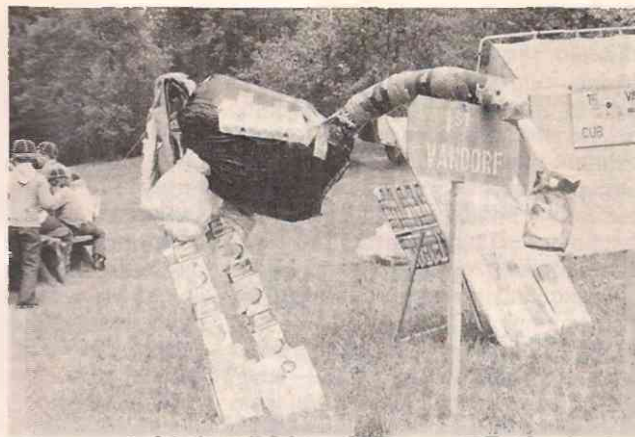
EVENT: South Lake Simcoe Cuboree.
DATE: May 25, 26 & 27, 1979.
PLACE: Humber Trails Conservation Area.
THEME: Campcraft & Conservation.
PURPOSE: To give Cubs a deeper knowledge of their environment and how to conserve it. To give all Cubs in the district the chance to earn their World Conservation Badges and have them presented en masse at the conclusion of the Cuboree weekend.

Naturally, with such a large undertaking, a lot of preliminary work went on by the Cuboree committee, leaders and boys, far in advance of the event.

By February of 1979 every group in South Lake Simcoe District had received a 14 page Cuboree program, explaining date, place, theme, how to register, camp rules, the purpose of this theme, World Conservation Badge requirements, program times, how the Grand Howl would be judged, a map of the area and a map showing how to get there.

Between February and the end of May the groups, in sixes, had to complete four of the five requirements. The fifth requirement would be done at camp.

Akela received a checklist page, to be kept up as the



An ostrich litter monster.

boys progressed with their requirements. This was to be brought to camp and handed in when registering the group. If posters were made for #3b they were to be brought to camp as the group's display.

Each group was asked to plan a litter monster to be constructed during the weekend camp.

AT CAMP

Friday May 25, 1979

Under soggy skies 11 groups of boys, leaders and helpers arrived and began pitching tents and setting up campsites. Everything and everyone was soaking wet everywhere! Campfire was cancelled due to the fact that the wet wood would not co-operate even though we were reasonably sure that the Cubs would. A car had bogged down on the road and had to be towed in, breaking the tug o' war rope. A robust Cub got hot chocolate in his eye. A tent collapsed through the night, not disturbing the Cubs sleeping within. Cubs were moved to dry sleeping bags and even to a different tent without waking up. Somewhere out there in all the rain someone blew a horn at 1.15 a.m.

Finally the boys were all warm, dry and asleep. Leaders and camp staff were able to settle down and go to sleep. Hopefully, Saturday would be a better day!

Saturday May 26, 1979

Seven more groups registered. With the first murmuring voices everyone peeked out from their tent flaps hopefully . . . only to see more grey skies. Boys were in several stages of dress, ranging from snowmobile suits and bare feet to just p.j.'s and a Cub hat. Leaders were rushing between trying to find something dry to wear, feeding them and dashing out to the laundromat with garbage bags full of clothes, sleeping bags and even small tents.

Having been given extra time for laundry, etc., we finally assembled in a large rock circle. The flags were ceremonially marched in, O Canada was sung (as a 19 part round), the district chaplain led the opening prayer and asked God to please bless us with some sunshine; the camp chief welcomed everyone and officially opened the camp. The Cubs were asked to help God with His work and scream the clouds away. The first try was feeble, considering the size of that rock circle! The second attempt wasn't too bad. The ear-splitting third scream did the trick! By the time the massive grand howl was howled and the walk around inspection was walked around and inspected, the sun was beginning to filter through those clouds and morale was improving. We did one more cloud scream for insurance and then went back to the lairs for individual group inspections.



The "Please Touch" display of pelts.



Rare nest of the "Garbagepillar".

After lunch, group displays were set up, the #4 requirement was done and games were displayed.

Some of the posters were really excellent — artwork, boywork, the information they contained and the way it was all set up, were all considerations of the judges.

We saw posters on the subjects of: eagles; grey squirrels; ways man has improved nature; peregrine falcon; deer; whooping crane; beaver; raccoon; moray eels; red fox; do not pick trilliums; dutch elm disease; whales; plants; frogs; butterflies; snakes; endangered species; save our wildlife and save our endangered species. A number of booklets had also been made up by Cubs, on similar themes.

#4 Requirement to be Done at Camp

*Learn how a plant grows, how a butterfly develops, how a frog develops — each six to draw the stages of development of one of the above.

*Show either how water rises from the ground and soaks the soil (capillary action), or the existence of oxygen in the air, or how plants produce oxygen.

Some of our fellow Scouters work with the Ministry of the Environment and Natural Resources and were kind enough to set up a large marquee with the #4 requirements shown in diagram, book or live form. The following were all on display:

LIVE — Venezuelan cockroaches 3½" long x 1½ x 2" wide
carpenter ants termites sow bugs
pill bugs mosquitoes dermestids

There was a log showing carpenter ant damage and a termite damage display. Selections of harmful insects and beneficial insects were mounted and were too numerous to list here. Plexiglass displays included a wide range of subjects from a buttercup to a turtle and a chick embryo at four, six, nine and twelve days. There were life cycle charts and water-treatment charts and a large central display on wildlife habitat — the key to its survival, how it is losing ground and its preservation. There were books to borrow, pamphlets to use and keep and, last but not least, beaver, fisher, muskrat and raccoon pelts with PLEASE TOUCH signs!

The boys then produced their own displays and some of the wildlife seen in the tent was found outside and examined.

Saturday wasn't all work, however. Tug o' war, circle soccer, an obstacle relay, an obstacle course and horse-shoes were being played. Groups were going off on nature rambles or building litter monsters of various descriptions.

After supper came flag down, followed by a rousing campfire to make up for the loss of it on Friday night. This was followed by the movies *North of Superior* and *The Rise and Fall of the Great Lakes*. All we forgot was the popcorn!

Then came mug up and sleepy, worn out, warm and dry Cubs all went to their snug little sleeping bags. It was a very full and busy day.

Sunday May 27, 1979

Tired Cubs in p.j.'s and Cub hats saluted the flag as it was broken at 8.00 a.m. Breakfast was prepared and eaten, and all milk cartons, cereal boxes and juice tins were kept for unfinished litter monsters. "Cubs' Own" was started by the camp chief at 10. a.m. with prayers, and then a singing youth group from one of the local churches taught the boys and led them in some really great gospel songs, a short story and a prayer. Cubs' Own ended with thanks to the youth group for coming and doing such a super job and then we had a closing prayer.

Litter monsters were judged before lunch — we had an ostrich, Messy the Fairy Lake monster, Garbagepillar and family, a lady and her dog, among many others — all made out of litter and easily disassembled afterwards.

Lunch was followed by the closing ceremonies and the following presentations:

- * 3rd, 2nd and 1st prizes for the Cuboree badge design.
- * Cuboree badges and A's, B's and C's were given to the groups.
- * World Conservation Badges were presented to those groups who earned them — some were still to follow.
- * Keep Ontario Clean Badges were presented to the groups by the Ministry of the Environment.
- * Boys were all given a poster of the water cycle.
- * The Hathi Award for all-round good camping and best representation of the theme was awarded.
- * A Citation of Merit was awarded to the district for their efforts in carrying out this conservation Cuboree.

Boys, leaders and helpers were all thanked for their hard work and co-operation during the weekend by the D.C. and the A.D.C. Thank you's also went to the staff cooks who kept us fed and the coffee going, and to the Venturers who patrolled all night in case of any sleep-walkers or straying Cubs.

You could hear the satisfaction of the boys, leaders and helpers as they talked while packing up to go home. A good time was had by all and, by all indications, we'll see them all back next year at the South Lake Simcoe District Cuboree. X



THE HUCK FINN RAFT RACE

by Andrea Sharples

Photographs by Barrie Harper, Oakville District.

It all started with Mark Twain and his two adventurous characters, Tom Sawyer and Huckleberry Finn. Then along came a gentleman in the Port Arthur District, Thunder Bay, known to us as "The Moonlight Paddler" (or Russ Vestor) who "borrowed" the imagination and adventure of Mark Twain's story and started the Huck Finn Raft Race for Scouts.

Next into the story came field executive Bob Carlaw who felt that his region of Halton needed the excitement of such a race. We agreed!! So the plans for the race were under way before anyone could say "Injun Joe".

The first thing needed was a place, and it just so happened that The Grand River Conservation Authority near

Guelph had a fair sized lake approximately three miles long, complete with "Tom Sawyer's" island, and good camping facilities. It was to be a weekend activity and the date was set for the end of October. Bob figured that the cooler weather would keep the boys on the rafts and not in the water! The race would be open to boys or girls, eleven and older. Each raft had to have a minimum of two adults and everyone wearing lifejackets. There was also to be a rescue flotation device on each raft. For additional safety it was arranged that two power boats belonging to the conservation authority would patrol the lake and that St. John Ambulance would be in attendance.

For several weeks prior to the race the boys (it turned

out we only had boys enter) worked on design, construction and testing of their rafts.

The object of the race was to collect five of Injun Joe's gold coins from various points around the lake. *Gold?* At today's prices? We were close anyway! A fellow Scouter from South Waterloo, Dean Lovell, provided us with the "gold" in the shape of metal punch-outs stamped with "Halton Region" on one side and "Huck Finn Raft Race '79" on the other. Each participant in the race also received a smaller piece of "gold" on a leather thong around his neck.

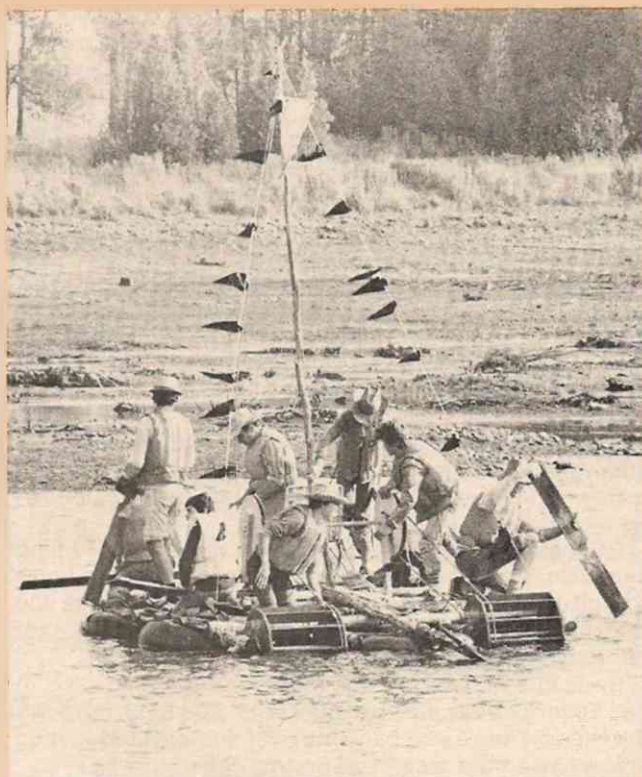
Bob contacted his C.B. friends and they agreed to be the contact points where the gold would be. Each of them would have a name for calling on their radios — Becky Thatcher, Widow Douglas, Muff Potter, The Judge, Tom Sawyer, with Aunt Polly as the base radio. (All characters from *Tom Sawyer* naturally.) They all gave their Saturday to sit in their cars at remote areas around the lake hoarding the gold until they were approached with the correct password. They were also to keep everyone informed of the progress of the race via their radios.

Finally, all the planning was over and anything that was forgotten . . . well it was too late now, it was the weekend of the race already! Trucks, trailers and cars started arriving on Friday evening, pouring forth pieces of lumber, barrels, inner tubes, baling twine, rope, and boys of every shape and size. No time to relax, there was camp to set up and rafts to reconstruct in the dark and, of course, it rained but that didn't stop anyone; those rafts had to be built.

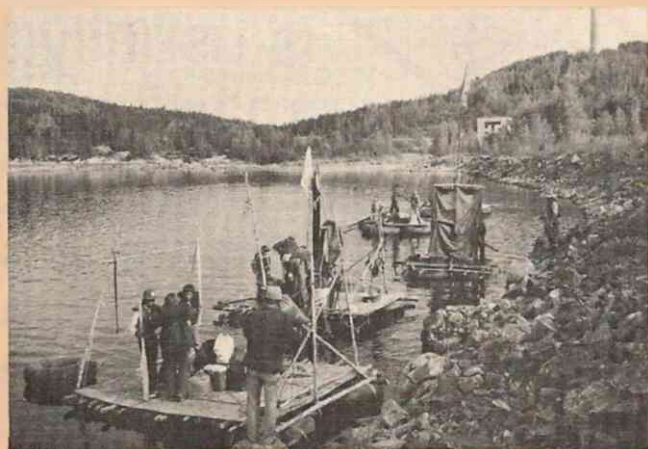
No nails, screws or other modern metal inventions were to be used, only lashings or any other device the participants could come up with that they had made themselves. Hopes were high but the rain drove everyone to bed early. They were going to need their sleep.

Saturday morning dawned bright, sunny and windy. Starting time had to be delayed an hour to give everyone an opportunity to put the finishing touches to the rafts. A briefing was held and then it was off to the opening and the start of the race.

Camp Chief Bill Wright got things under way and introduced Jim Dills, the A.P.C. for Halton Region and Donald Deacon, the Provincial Commissioner who fired the miniature canon as a signal to two C.B. gentlemen to fire their rifles. The race was on. The crews of nine rafts and five teams who were going to race around the shore of the lake, from Oakville, Burlington and North Halton raced to the auditorium stage and grabbed an envelope. This envelope contained the clues in riddle form for the crew and teams to follow. The riddles had to be deciphered and would hopefully help the boys in their search for Injun Joe's gold. An example of the type of clue was:



13



*Guarding Injun Joe's gold (that you must take)
Strange obstacles rising out of the lake.
To get to your goal, land you must seek.
Be brave now, 'tis no place for the meek.
MAROONED is your fate if you don't take care,
So tie up your raft and do B-E-W-A-R-E!!!*

The boys then ran down to the water to their rafts and the land teams set off around the lake. First off and paddling was raft 6 from Burlington. Their method of propulsion was two paddlewheels run on Scout power. This unique raft won them the two awards for "best designed raft" and "most interesting means of propulsion". However they were soon overtaken by a troop from Acton on raft 2, who maintained the lead through most of the race, using very efficient oars made by the boys. Paddlewheels and oars seemed the most popular means of moving the rafts along.

Many spectators had arrived and were cheering the rafts as they watched them travel along the first part of the race, approximately half a mile of river that ended at the lake. It wasn't long before most of the rafts disappeared around the bend onto the lake — all except three rafts. It certainly was windy and all three rafts had been blown over to the far bank. Raft 4 (paddlewheel and oars) decided that was boring and proceeded to go round and round in circles. Explanation? It was observed that the rowers were trying to go forward but the boys turning the paddlewheel were turning it backwards! This earned them the award "For those who go round in circles". One crew was seen hauling their raft with a rope from the banks like a canal barge! Raft 8 was stuck in the mud but finally poled themselves out.

Meanwhile back on land — land team 13 (unlucky?) had already picked up their first piece of gold. Shortly after this raft 2 collected theirs from Tom Sawyer and then a crew of Venturers in raft 1 were hot on the trail, followed by raft 6.

Back at the river, after three hours of rowing, paddling and pushing, rafts 3 and 8 were still trying to get as far as the lake! They remained in roughly the same area the remainder of the day and certainly deserved an "E" for effort as they never did give up trying.

By 2.30 p.m. we had our winners of the land race. A tie. Team 5 from 4th Trafalgar and Team 13 from 9th Trafalgar. They came back hot, wet and covered in mud and renamed the race "The Swamp Race".

Reports were coming in thick and fast on the radios. Rafts were collecting their gold. Two rafts were empty of crews!! Call out the Coastguard, the Marines, the Mounties! No. They were in the water swimming and pushing and pulling their rafts, not to mention calmly eating canned salmon while in the water! They were out to get that gold. Rafts 1 and 2, a Scout troop and a Venturer company from the same group, 1st Acton, were in the lead with raft 2 approximately fifteen minutes ahead of raft 1. One raft was blown ashore at the end of the lake and every effort to get out to the middle was foiled. The crew decided they were happy with the only submarine raft anyway!

The suspense was building as the finishing time of 5.00 p.m. drew near. Where was raft 2? Rafts were heading home. Rafts 1 and 2 each had four pieces of gold and

were heading for their fifth. Time was almost up. Forget about the last piece of gold and battling against the strong wind, and head for the finish. Raft 1, with the extra strength and determination of the Venturers, made it back first to take the winning place, with raft 2 following soon after as runner-up. Everyone was home safe if not dry!

Time for dinner and then on with the entertainment. A stage show had been arranged and produced by Karen Hilfman from Guelph complete with a small band and a professional M.C., Vic Mountsford. There were folk singers, dancers and music as well as a sing-a-long led by M.P. Julian Reed. The highlight was a "best legs" contest and each group had someone willing to "show a leg", Bob Carlaw and Bill Wright thought they stood a good chance but promptly retired on seeing the competition. They were told they didn't have a leg to stand on. A young Scout won and obviously had the most popular legs in the camp!

Off to bed and *all was quiet by 10.00 p.m.* Amazing but true. Boys, fathers and leaders were completely exhausted.

Sunday morning and more fun — the "speed race" to be over a short distance. Raft 2 showed how it could be done by singing and rowing their way home to *The Volga Boatman* — "Yo-ho-heave-ho . . . !" Raft 3, again from Acton, was the runner-up.

The fun still wasn't over. The next event was to fly a home-made kite from their rafts. After three broken kite strings raft 2 did it again to win that contest.

A brief Scouts' Own and award presentation followed, then lunch, dismantling the rafts, breaking camp and home.

It had been a good weekend. As well as the boys, fathers and leaders participating in the race, there had been several groups of Scouts and Cubs who had come to camp to watch the race, as well as the general public who came on Saturday for the main race and to see the show.

I believe that the weekend provided that wonderful sense of adventure that the original Tom Sawyer and Huck Finn had, and Scouts and Venturers have still. There was teammanship, imagination, adventure and FUN.

The last words I heard as everyone was leaving were — "Next year "!!! X

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THE CHURCHES AND SCOUTING- WORKING TOGETHER TO SERVE YOUTH

by Donovan Miller

A report by our National President, Donovan Miller of Vancouver, on a series of meetings held in Toronto with national representatives of the Anglican, Catholic and United Churches. Together, these three church partners sponsor over a third of all Scout groups.

In mid January, I travelled to Toronto and, along with Deputy Provincial Commissioner E.V. McCrimmon of Ontario, I met with the Right Reverend E.W. Scott, Primate of the Anglican Church of Canada; G. Emmett



Pat Horan, Director of Sponsor Relations at the National Office; Deputy Provincial Commissioner E.V. McCrimmon; the Right Reverend E.W. Scott, Primate of the Anglican Church of Canada, and National President Donovan Miller.

Cardinal Carter, Archbishop of Toronto, and the Reverend John Sloan and the Reverend Peter Collins of the United Church of Canada. In addition, I had an opportunity to speak by phone with Dr. George Tuttle, Moderator of the United Church of Canada.

The purpose of each meeting was threefold —

- to express our appreciation for the support being provided by leaders and local churches currently sponsoring Scouting;
- to report on and share current ideas and activities designed to support and extend a more effective partnership;
- to explore other ways in which church and Scouting personnel may continue to work together.

In our meeting with the Primate, he re-emphasized his belief that Scouting has an even more important role today than in his time as a Scout and Scouter. He en-

couraged the move to help boys and youth not only in their spiritual but also in their physical, social and mental development. He recognized the role of non-church groups and felt Scouting, with the support of the churches, had a special job to do in that area. He encouraged the continual use of clergy (both priests and bishops) in Scout functions and suggested that this go beyond a "prayer — chaplain" role. He was encouraged to hear of the work of Scouting in third-world countries.

Of special interest was the report on the work of the Toronto Diocesan **Task Force on Scouting in the church**. The brochure *The Anglican Church And Scouting* produced by that group, as well as its approach, is being adapted or considered by a number of other Anglican dioceses across the country.

The Primate welcomed this news and was in favour of the possibility of developing some form of "linkage" to the National Program Committee of the church. This is being explored by church and Scouting personnel.

In 1975, when Cardinal Carter was Bishop of London and President of the **Canadian Catholic Conference of Bishops**, he was instrumental in having the CCCB approve this resolution: "That the English language Bishops express their support of the Boy Scout and Girl Guide Movements of Canada, and suggest that regions and dioceses consider in what manner these Movements can be used in the formation of youth."



Deputy Provincial Commissioner E.V. McCrimmon of Ontario; the Reverend John Sloan; National President Donovan Miller; the Reverend Peter Collins and Pat Horan, Director of Sponsor Relations at the National Office.

Consequently our meeting with the Cardinal was a progress report on that step. The Cardinal emphasized the continual need for Scouting with its discipline and ideals for the youth of today — especially those of ethnic origin in large cities. He had already endorsed a brochure *The Catholic Church and Scouting* for use in the parishes of his archdiocese and agreed that this could be shared with diocesan and Scouting personnel elsewhere. He strongly supported Father John O'Donnell in his work as a Chaplain for Scouts and Guides and as co-ordinator of the Archdiocesan Task Force on the Church and Scouting.

The Cardinal was interested in the growth pattern of Scouting and felt that the growth in the Atlantic provinces and Saskatchewan may be related to the relative stability of the family in those provinces. The church has conducted some research in this area and programs to strengthen family life are being developed and implemented.

John Sloan and Peter Collins of the United Church spoke positively of the work of NACSUCC, the **National**



His Eminence G. Emmett Cardinal Carter, Archbishop of Toronto.

Advisory Committee on Scouting in the United Church of Canada. Its current and major project is the complete revision of the Religion in Life Program for Scout members of the United Church. It's expected that this will be of use to other mid-week church youth programs as well as serve as a model for other denominations on their examination of the Religion in Life Program for their boys.

The meetings with the Primate, the Cardinal and representatives of the United Church were most encouraging and positive.

As a result of the meetings, it is expected that:

- articles and photographs will be developed and used in church and Scouting magazines in order to let more readers know why and how Scouting and the churches work together;
- the work and resources of both the Anglican and Roman Catholic Task Groups on Scouting now operating in the Greater Toronto Scout Region will be shared with other dioceses and Scout councils, and possibly

"linked" more closely with their respective national church offices;

- more clergy and laity (Chaplain/Chaplain Representatives and/or resource personnel) will become involved in Scouting at all levels;
- through sharing the knowledge of the continued interest and support of their national personnel, local church-sponsored groups will likely be encouraged and stimulated in their work;
- national and provincial relationships conferences will continue and be expanded to regional and local levels.
- Peter Collins, who is co-ordinating the Chaplaincy Service for CJ'81, with the support of the Primate and Cardinal can move ahead in the recruitment of Chaplains;
- letters will be written to the Editors of *The Canadian Churchman*, *The Catholic Register* and the *United Church Observer* as one means to express Scouting's appreciation of the support the church gives to local Scout groups as sponsors through the clergy, lay personnel and families;
- steps will be taken in both churches and Scouting circles to do more to promote Scouting resources such as *Let's Celebrate* and church kits such as *Partnership with Boys* and *The Wayfinders*;
- more promotion of "the partner concept" will be conducted at local levels of both church and Scouting circles;
- closer liaison will be developed between church and non-church sponsored groups in a sharing manner;
- local Scout council personnel will be encouraged to meet with or initiate meetings with church personnel in their respective areas.

Many other people were involved and contributed to the success of these meetings.

One final word. It seems to me that there is great value in having meetings such as these at each level and between key people of both Scouting and its partner groups. The personal rapport that emerges from recognizing that we are after the same goal — the service of youth in local communities — helps to contain the problems and to work out the details required in developing and implementing true partnership. X

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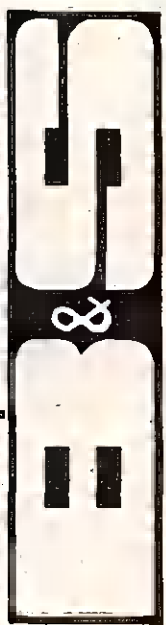
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A "Word Square" is a sort of poor man's crossword puzzle in which each clue applies in both directions, across and down. In order to qualify for the minimum I.Q. Rating on the O.T.L. Scale, however, you are expected to complete the square in X seconds — "X" being an unknown quantity which can only be determined when the average time-score for a number of competitors is known.

Try this one on your patrol leaders:

The clues are (1) Take care of, (2) At any time, (3) A notorious violinist, (4) The inevitable reaction to the unimpeded force of gravity on a moveable object.

	1	2	3	4
1				
2				
3				
4				

ODD OBSERVATIONS

- The Scout leader's number one priority should be to make sure that his patrol leaders really enjoy being patrol leaders. (You must never take this for granted.)
- The best way to train Scouts in the use of dangerous tools like axes, knives, saws, etc., is to put them in dangerous situations of this sort while you are still at hand to render first aid or, better still, to forestall the "accident" just before it happens.
- Boys are conservative by nature and even at Scout age have much in common with their younger selves, who used to insist (remember?) on having the same bedtime story read to them every night. Don't overdo the element of surprise in the troop night program. On the other hand, perhaps the greatest danger is that you might miss out on it altogether. Watch it, Scouter. The aim should be to find a nice balance between orthodox Scoutcraft and novelty.
- Sailors, mountaineers, potholers and Scouts never tie knots. They use 'em.
- In this life everybody is entitled to be treated on his merits. This rule doesn't apply to us, however, because in Scouting the whole idea is to trust the boy beyond his known limit of character and performance, in the belief that he will always go one better than his previous best.
- You can judge the quality of leadership by a p.l. not so much by the number of competitions he wins as by the number of his Scouts who follow him to camp.



I don't know whether your experience has been the same as mine but I have to confess that every time I have tried to improvise a magnetic compass by rubbing a sewing needle with a toy magnet and then floating it in a saucer of water without breaking the surface tension (a very delicate operation but it *can* be done), the whole enterprise has been frustrated because the needle has drifted to the side of the saucer, where it has become firmly anchored on the waterline.

I am now informed that the way to overcome this is to add a drop of detergent to the water. Does it work? Anybody know?

Another idea is to suspend your magnetized needle on a thread in an empty milk bottle.

I haven't tried that one either. Have you?

An Experiment: Split the patrol in pairs. Provide each pair with two plastic cream cartons, two shirt buttons, one sewing needle and a 20 m length of thread, and invite them to make their own telephone-lines and then combine to set up a linked system so that a verbal message can be transmitted *by one voice only* along the entire length of the system. Let us know how you get on.

Just before Christmas a dog-eared postcard, which looked as if it had been out in the rain, arrived on the doormat at this address. "Dear John," it said, "I am writing this while doing your activity and my patrol and I think it was a great idea. Keep it up. Panthers, 1st Finch, Berks."

What that activity was we cannot say, but the interesting thing about this postcard was that the writing on the flip side was the work of another hand. Clearly what had happened was that the Scouter who promoted the "activity" had provided his Panthers with a stamped, addressed postcard so that they could do the polite thing by saying thank you to *somebody*. An exercise in common courtesy.

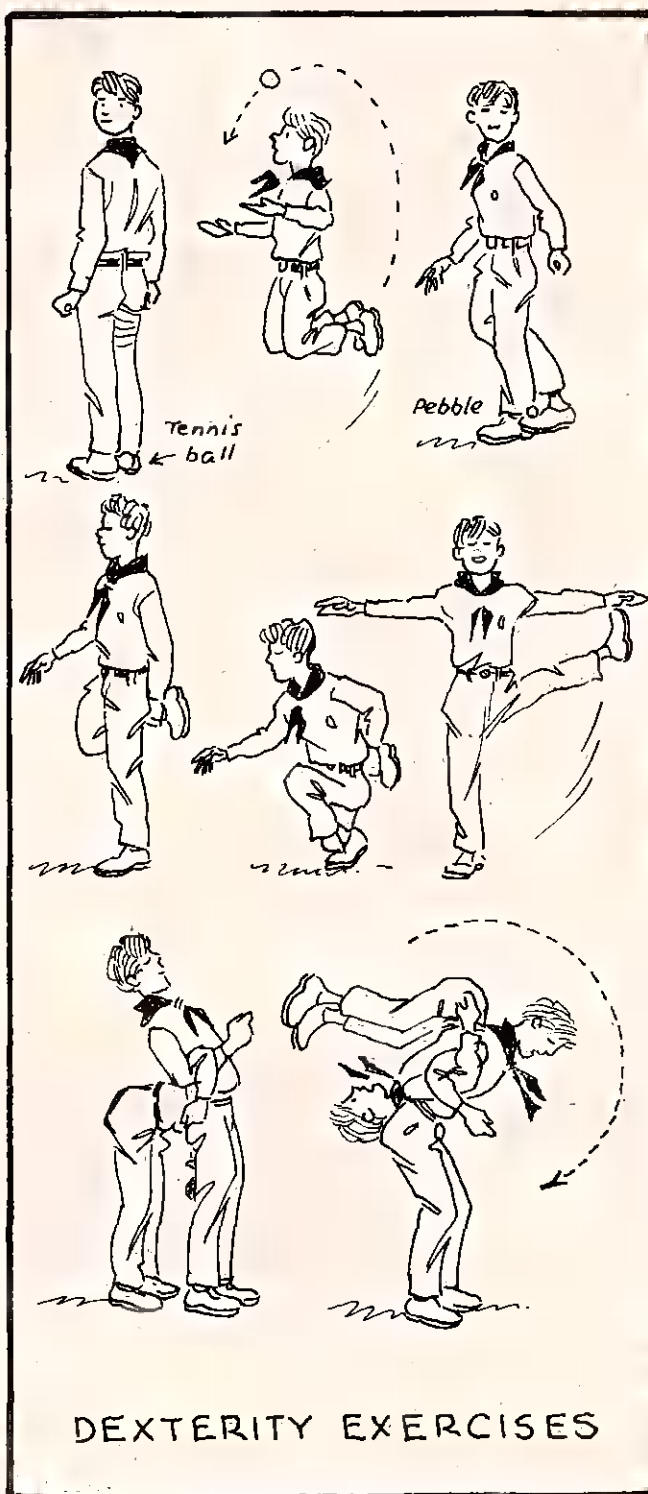
On the very night that the Panthers of the 1st Finch were involved in their mysterious "activity" down in Berkshire, a bunch of their big-brothers-in-Scouting on the far side of the North Atlantic were seeking to qualify for membership of the "Fringe" at a place called Wadatum, near Edmonton, Alberta. Their idea was to set up an aerial runway from the hilltop above Poole camp so that they could send the entire company down the line in short order, finishing in grand style with their two advisers. Just to be different — because, quite obviously the 122nd Venturer Company of Alberta *like* to be different — they chose to do their pioneering in the dark in the thick of the first major snowfall of the year. Lacking normal pioneering gear, other than a stout hawser, they used rock-climbing equipment to improvise all the necessary tackle. The hawser straddled the camp, with an excellent view of the campfire to be had as they skimmed down the skyrope like creatures from an opera by Wilhelm Richard Wagner. "An unforgettable experience," writes our man-on-the-spot, Mr. Cyril Shokoples, one of the aforementioned advisers. "Does this qualify us for certification?"

Well, I have to inform you that the Editor of **The Leader** and I — he in Ottawa, I in the depths of rural Suffolk, England — have been in long-range consultation and, taking it for granted that all necessary safety precautions had been taken in carrying out this epic adventure, have had no hesitation in awarding the certificate. For myself, my only regret is that I wasn't there in person to share it — from ground level, of course.

As for the "Dexterity Exercises" in this month's worksheet, I had hoped that the intention would be clear from the drawings, but our Editor thinks a word of explanation might be helpful.

In the tennis ball thing, therefore, the idea (as you see) is to grip the ball between the heels and then shoot it over the head with a backwards kick so that you can catch it in front. Very difficult.

In the pebble-on-shoe activity, you have to balance a pebble on the toe of your shoe and then shoot it forward without doing yourself permanent injury. The supercilious looking character holding his right ankle with his left hand is attempting to touch the deck with his knee without overbalancing, and I am sure we all wish him the best of luck. All I can say about the high-kick specialist is that he'll never do it in his winter woollies. You'd need to be dressed like Margot Fonteyn to bring it off and even then it will probably put you in hospital for a month. Still, you could always try. The last activity is child's play by comparison but please don't feel obliged to try it if you'd rather not.



If you haven't already done so, now is the time to try the Roy C. Mabon method of cutting and sealing the ends of ropes of man-made fibre in one go. "Take an ordinary table knife, preferably a has-been, now relegated to the garden shed, heat it over a gas flame until it is red hot and use it to cut through the rope."

Absolutely marvellous — even more so if you take the trouble to round off the sharp edges of the cut with the flat blade of your red hot knife and mould them into shape with wet fingers while they are still malleable. X

The solution to the Word Square puzzle is, of course —

T E N D
E V E R
N E R O
D R O P



21

THE PROBLEM: Working from one side of the stream, get a light line over the water and back again so that a heavier rope can be drawn across.
THE SOLUTION: weight the middle of a long length of sisal twine and throw it over the branch so that it hangs in a wide 'V'. weight the end of a second sisal line with a tent mallet, throw it through the 'V' and haul in gently until the mallet engages the twine. One end is then held firmly while the other end is released so that it can be drawn back under the branch and across the water.

Leadership & Sharing

UNITED WE STAND

by Charles Stafford

I'd like to introduce this article by relating an event which occurred at the end of the camp I described in my last article. While it is about Scouts, the principles involved apply to all sections.

During the camp, we went for a bus trip along the rugged coast, visiting a number of little harbours and places of interest. Late in the evening, after our return and when everyone was supposedly settled down for the night, Roger, the 12 year old patrol leader of the Curlews, stuck his head into my tent and said:

"Can I talk with you, Scouter?" When he was settled, he continued, "When we were in town today, Mark stole some comics." "Are you sure?" I asked. "Yes Scouter, he didn't have any money and when we asked him how he got them he finally admitted he'd pinched them. You see, his parents are awfully hard on him. If he doesn't do exactly what they say, they keep him in the house or dock his pocket money. He hardly ever has any and didn't bring any to camp — it's really not fair."

"That's hard for him but it doesn't justify his stealing comics."

"I know Scouter."

I had met Mark's parents and knew they were very strict with him, but as Roger continued, I was surprised at the severity of their treatment.

"What do you suggest we do, Roger?" I was surprised when he said: "We've talked about that in the patrol, Scouter, and we think he should take them back — and we all want to go with him."

"That's really fine support Roger. Have you thought it out? The only bus from Hunter's Inn is at 8.00 in the morning, and it doesn't return til 4.00 p.m."

"We know, but that's what we all want to do, including Mark."

Well, they were convinced and I wasn't going to interfere with that so I said, "O.K., what will you need?" and we proceeded to check out the details for the day.

The patrol was up at the crack of dawn, had breakfast and set off on the two-mile hike down to the bus. At 5.30, they returned looking tired but happy. Roger came over to me. "How did it go Roger?" "O.K." he said, "I went into the store with Mark but he did the talking. The storekeeper didn't know what to do at first; the comics had obviously been used, but in the end he took them back." He paused. "The fellows went in afterwards and bought the comics back for Mark. We're going to get dinner now, Scouter, we're hungry!" And off he went.

And there are those who will try to tell you that Scouts are too young to make decisions for themselves! When young people know they are expected to be responsible for their own actions and feel supported in their ability to do so, the results are an exciting reward to an adult leader.

Later that evening, I dropped in to chat with the Curlews. They were full of their adventure, bubbling over with excitement at having resolved a "nasty" situation and feeling the strength that comes from achieving something together.

As a result of that very satisfying evening, I was able to reconstruct how it had all come about. The full realization of the value of that experience did not come until many years later. I'd like to share it with you.

Here's how the patrol reconstructed the event for me. The words in brackets refer to group member roles which are the key to understanding. They are summarized further on.

When the patrol knew that Mark had stolen the comics, members were both worried and angry. It was something that Scouts didn't do. It reflected on the patrol and put them in a difficult position. At the same time, it awakened their feelings of resentment for the unfair way they thought Mark had been treated by his parents.

When they were clearing up after supper that night, the following conversation took place:

Neil: "What are we going to do about the comics?" (Initiating action.)

Willy: "What can we do; he's stolen them now?" (Seeking ideas.)

Neil: "Yes, but we can't just leave it there." (Continuing initiation.)

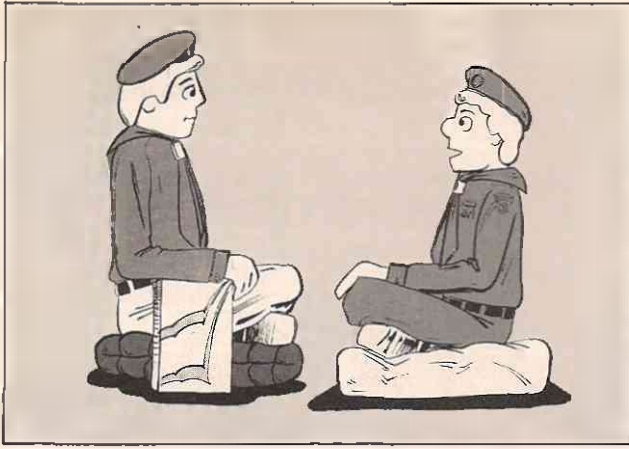
Roger: "Okay, do we want to do something about the comics?" (Testing for agreement.)

All: "Yes." (Following.)

Roger: "O.K., Mark?" (Testing for agreement.)

Mark: "Uh huh." (Supporting.)





Willy: "Where did you get them, Mark?" (*Seeking information.*)

Mark: "In Combe Martin." (*Giving information.*)

Willy: "All at the same store?" (*Seeking information.*)

Mark: "Yes."

Ed: "I think you should take them back." (*Giving opinion.*)

Willy: "Or pay for them." (*Opinion.*)

Allan: "He can't pay for them, he doesn't have any money." (*Clarifying*)

Willy: "We could collect, or take it out of patrol funds." (*Idea.*)

Neil: "I think he should take them back but I don't see how he can get to Combe Martin to do that or pay for them." (*Supporting idea — giving opinion.*)

Roger: "There is a bus every morning from Hunters Inn." (*Information.*)

Neil: "I think he should take them back then, but I don't think he should go alone." (*Supporting the idea — supporting Mark.*)

Willy: "That's an idea. Why don't we all go, we agreed we're all in this together." (*Supporting*)

All: "Yes." (*Supporting decision.*)

Roger: "If we go, it means getting up about 6 o'clock and the bus back isn't until four. Are you prepared to do that?" (*Information — testing.*)

Several: "That's O.K. — we can do it."

Roger: "Is that agreed then?" (*Testing agreement.*)

All: "Yes." (*Supporting decision.*)

Roger: "Are we all agreed that Mark goes into the store by himself?" (*Testing agreement.*)

Allan: "If it was me I'd feel scared at doing that. Perhaps someone could go with him — just to be there. The store guy might get mad." (*Expressing feelings — idea — supporting.*)

Roger: "What do you think, Mark?" (*Testing — encouraging.*)

Mark: "Will you come in with me?" (*Seeking support.*)

Roger: "Yes, but you must do the talking." (*Supporting — clarifying.*)

Mark: "O.K."

Ed: "Do we have enough money for the bus fare?" (*Initiating next step — seeking information.*)

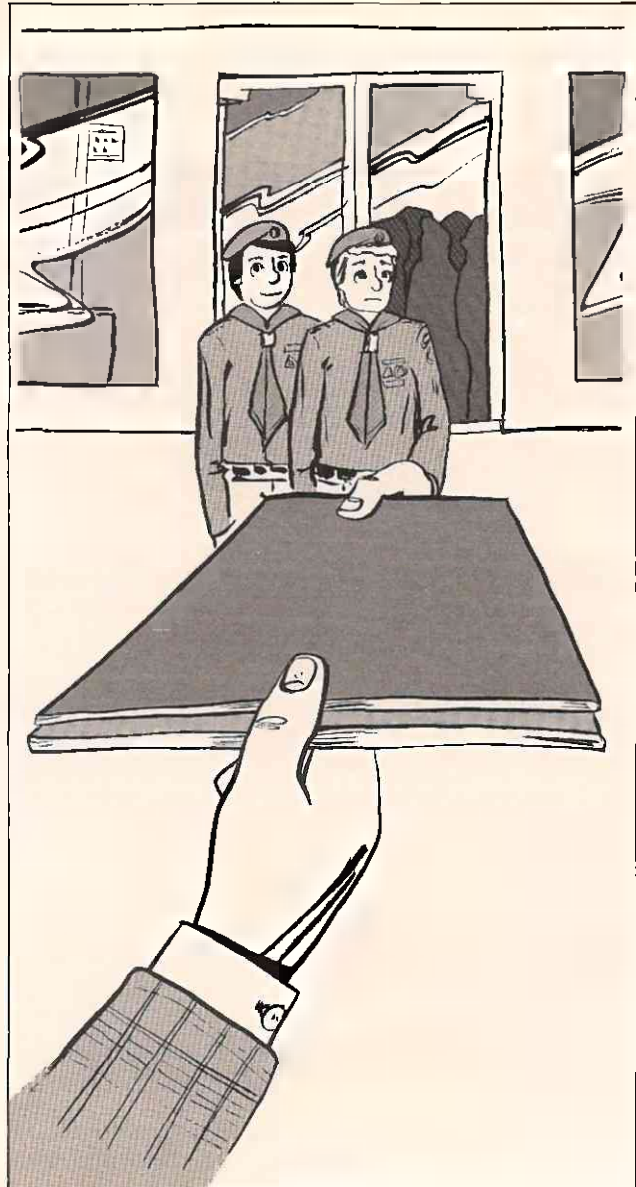
All: "Yes."

Willy: "What about food?" (*Initiating — seeking information.*)

Roger: "I'd better tell Scouter what we're planning. I'll check that out." (*Coordinating and acting.*)

Mark: "Do you have to tell Scouter about the comics?" (*Expressing fear.*)

Roger: "Yes, can't avoid it. He'll want to know why we have to go to Combe Martin. It'll be O.K., leave it to me." (*Clarifying and encouraging.*)



So far as I could gather, that's the process the patrol went through. Of course, it was not as simple nor as clear cut as that. I know some unkind things were said about Mark's parents. No doubt when this occurred, some "harmonizing" and orienting was done. But the result was that Roger came to me with a plan of action that had been worked out by the patrol. He didn't come to rat on Mark, to present me with a problem nor to ask me what they should do. He came to share a plan of action developed by the patrol. I supported their plan because it sounded courageous, appropriate and had commitment. I also satisfied myself that all reasonable precautions were to be taken to ensure their safety. They were being responsible for dealing with their problem.

What has been illustrated is called *shared leadership*, or, expressed another way, *shared responsibility*. Every member of that patrol contributed to making the decision and carrying it out. Every comment above is an act of leadership (action by anyone that helps a group move towards achieving its goal) and the kind of act is indicated by my comments in brackets.

Whenever a group is involved in a task, there are a number of functions (acts) involved. These functions can be divided into those that contribute to the task (solving the problem of the comics) and those that con-

tribute to group building or relationships (considering members).

Here is an example of task functions; behaviour which relates directly to getting the job done. Refer back to the text for some examples:

Function	Description
Initiating	Getting something started.
Seeking Information	Asking for facts, what, where, when, why and how.
Giving Information	Responding or volunteering to what, where, etc.
Clarifying	Checking the intent of a statement. Showing how two different statements may mean the same thing.
Testing	Checking out agreement or the feasibility of a suggestion.
Seeking ideas/opinions	Asking for opinions, what, where, etc.
Giving ideas/opinions	Volunteering opinions or responding to what, where, etc.
Acting	Doing something required.

Here are some of the functions which contribute to group development/relationships. They help members feel counted and develop cooperation.

Function	Description
Coordinating	Pulling different ideas/information together. Organizing people to get things done.
Harmonizing	Helping to resolve disagreements. Keeping things running smoothly.
Orienting/helping	Keeping the group on track. Pointing out deviations from agreed procedures or standards.
Supporting/encouraging	Being aware and responsive to others; expressing support for the ideas of others; bringing others in.

You may want to use other words to describe the functions. That's O.K. as long as the meaning is clear. It's knowing what has to be given attention that is important.

Shared leadership has nothing to do with authority and accountability. What happened in the Curlews did not deny Roger's authority as a p.l. — it enhanced it. It did not deny my authority or accountability either. I exercised both in checking out the solution and the steps planned to carry it out. But because the leadership was shared, there was high commitment to carry the solution through.

If you find it hard to accept the idea of shared leadership, it means that you, as the leader, have to perform all these functions, all the time! If you can, you are probably Superman! If you try to do all these things, don't be surprised if your "followers" act irresponsibly, you are not leaving them any room to be responsible.

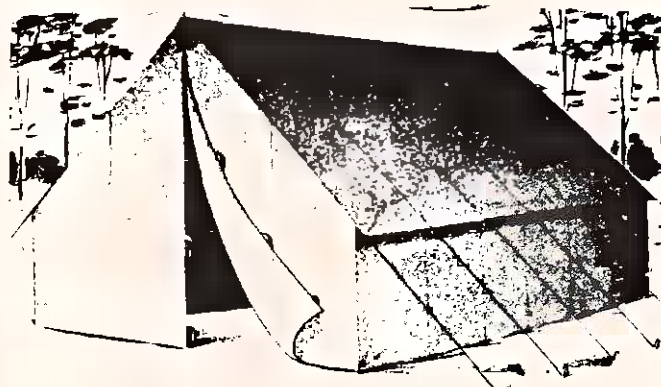
Shared leadership is recognizing that carrying out any of these functions is an act of leadership and that the responsibility can be accepted by anyone.

When young people are aware that it's O.K. to express their feelings and opinions; recognize the good feelings that come from supporting one another; and are encouraged and permitted to do so, they grow as responsible, caring individuals. Incidentally, it makes Scouting more interesting and your task a lot easier. X

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THE KATAPULTA PLANE

THE KATAPULTA PLANE

You will need: a. two sheets of thin foolscap paper
b. gumstrip
c. a postcard
d. a pencil
e. scissors
f. two elastic "packet" bands
g. string

Lay the two foolscap sheets side by side on a flat surface with their inside edges touching but not overlapping and stick them together with gumstrip on each side of the sheets.

Fold the top corners in to meet the joint.

Fold again inwards to bring the sides of the sheet together at the joint.

Turn the paper over and fold again in the same manner.

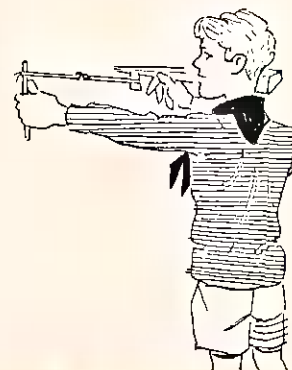
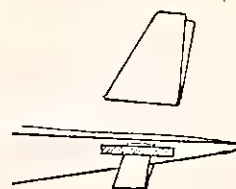
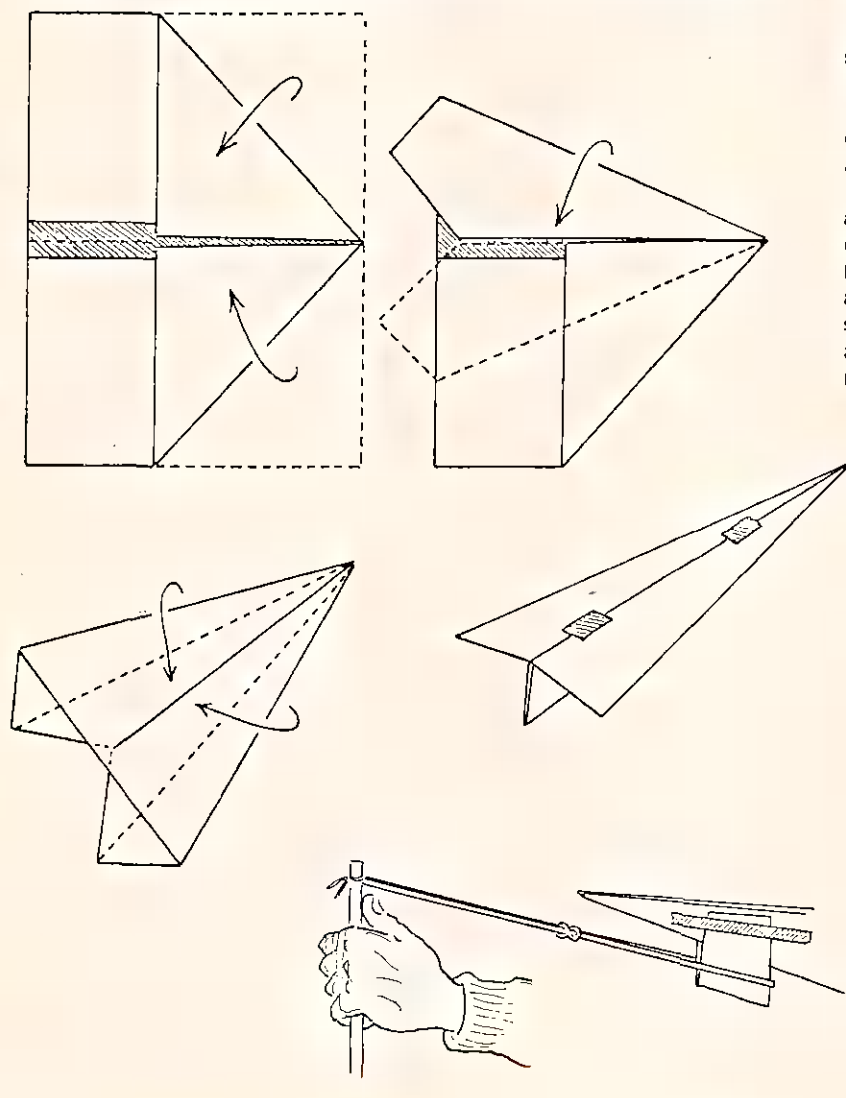
Turn it back again and seal the joint between the two wings with short lengths of gumstrip. Pull down the fold below to form the undercarriage.

Now fold the postcard and cut a section from it, shaped as shown in the diagram.

Slip this section onto the undercarriage, near the nose of the plane, and secure it with gumstrip.

Link two elastic bands together and tie them to one end of your pencil. Launch the aeroplane as shown but perhaps aiming it higher into the air so that it becomes airborne (instead of immediately nose-diving) and sails around in a circle before returning smoothly to earth. X

25



PATROL CORNER

by Phil Newsome

In the next few months many troops will be finishing their regular weekly meetings and arranging for summer camps. Before Scouting completely winds down on a weekly basis some thought should be given to saying thank you to the parents and sponsor who have quietly been working in the background.

For a number of months now the Scouts have been meeting in church basements and school gyms, completing badges, making projects and learning new skills. While the meetings have not been quiet for the leaders and boys, the information that has filtered back home or up to the sponsor has probably been minimal. I am sure that many parents would welcome the opportunity to see first hand what has been going on during Scout night. Many of the group committee and sponsor representatives have heard about the activities from the Scoutmaster reports but to see first hand what has gone on over the Scout year is not always possible.

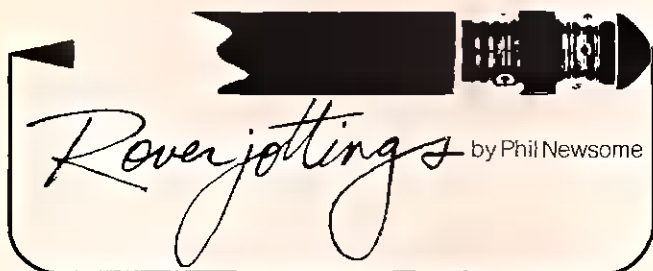
One of the biggest complaints that Scouters and others in Scouting hear is that Scouting is no longer visible. Whether this is true or not depends on each community, but it sure does not hurt to advertise Scouting at every opportunity.

A Scout group night can provide a P.R. opportunity that not only shows off Scouting but allows all those other adults the chance to see what has been going on over the past year. It does not have to be an elaborate event, a simple program will do, showing a typical Scout meeting, with all the noise and confusion that is present at most troop meetings. Remember, those who are watching are parents, they know what boys are like and they certainly don't expect a polished, stiff, unnatural performance.

Planning is the key and boy involvement is the necessary ingredient to put the whole evening across. Parents have come to see what the boys can and have accomplished, not what the Scouters have been able to drill into them. Here are some other points to consider.

This list of items hopefully will help in the planning process and more troops will consider a Scouting Night as a method of saying thank you to the many supporters of Scouting in the local community. If it is possible to bring all the sections operating within your group together for a group night, so much the better. The extra benefit for the younger boys is that they can see what happens in the next program section before their going up ceremony.

- 1) Pick an evening as soon as possible and check to make sure it does not conflict with other community events.
- 2) Have a patrol make up formal invitations to be sent to parents, sponsor representatives, and members of the group committee.
- 3) Scouters may wish to make a list of special people who have helped with program items over the years. Clergy, who have worked with the boys on their Religion in Life badges, the principal(s) of the school(s) that the boys attend, the Police Chief and Fire Chief who opened up the stations for the boys to visit.
- 4) Have a prepared printed program for the adults as well as the Scouts.
- 5) Consider a joint evening with the Wolf Cub pack — there are additional P.R. advantages to this idea and also the younger boys will get a chance to see what the Scout troop has been doing.
- 6) Have one of the patrols act as ushers. This may help to get the best seating arrangement possible, rather than all the adults bunched around the door. The programs can be distributed so that few announcements will be needed.
- 7) Publish an announcement in the local paper giving sufficient notice. A second write-up could be considered after the evening with pictures where possible.
- 8) Be on time. If the evening is announced for 8.00 p.m., make certain that you start on time. There is nothing worse than having people sitting around waiting for something to happen.
- 9) Plan the program with a wide variety of items. Limit speech making and insist on brevity.
- 10) Badges and awards may be presented at this time but it is not a good practice to save up badges for presentation.
- 11) Plan the program so that there are no long intervals of inactivity. Keep the program moving.
- 12) Scouters and group committee people should be available after the formal program is over for parents to talk to and answer questions.
- 13) Refreshments are an optional item but time should be provided for people to talk and meet each other.
- 14) Let the boys do as much of the planning and work as possible. Every boy should have the chance to get involved.
- 15) Finishing on time is as important as starting on time. Try and keep to an early hour.
- 16) A Scout evening provides a great opportunity to show off projects by using photographs taken by the Scouts. Displays of handicrafts and pictures can help to decorate the room.
- 17) Parent participation in some of the games can be fun but use your own discretion.
- 18) Remember the program items must be both interesting and practical.
- 19) Take the opportunity to thank the special people who have attended, pointing out their areas of support. Also thank those who have helped to put on the special evening.
- 20) The key to success is in the planning, but don't try to achieve a professional show because no one is expecting it and it may present an image of Scouting that cannot be matched during the regular meetings. X



I recently received from the office of the Secretary of State, the latest bulletin outlining the **Open House Canada** exchange program. This program is designed for youth 14-22 years of age:

- who are looking for adventure;
- who are interested in travelling in their country;
- who want to learn about the different regions and provinces;
- who want to learn about different ways of thinking;
- who want to make new friends.

The 1980 exchange program is open to groups of young people which is a change from past years when individuals were able to take part in the exchange trips. **Open House Canada** requires that a participating group find their own twinning group in Canada before making application for an Open House Canada grant.

What Types of Exchanges Are Offered by Open House Canada?

There are two basic types of exchanges which can be supported by **Open House Canada**.

Inter-provincial: Exchanges between groups, resident in different provinces or territories, make up the majority of exchanges. These are of two types.

- between groups speaking different official languages;
- between groups speaking the same official language.

Intra-provincial: Exchanges between groups resident in the same province are also eligible. These can be planned in two ways:

- between groups speaking different official languages;
- between groups speaking the same official language, where the exchange is between northern and southern regions.

For the purpose of the program, north and south will be defined as follows:

- In Manitoba and all provinces further west, the division will be at 55° N. Latitude.
- In Ontario and all provinces further east, the division will be at the 50° N. Latitude.

All **Open House Canada** exchanges must be completed within nine months of the application deadline date.

Rover crews wishing further information regarding the **Open House Canada** project may write to the following address:

**Citizens Participation
Citizenship
Department of Secretary of State
Ottawa, Ontario
K1A 0M5**

X

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training talk

by reg roberts

This month
Reg writes about ...

Boys Being People!

As a result of some recent correspondence I got to thinking about kids — from the youngest to the oldest in our sections — and how they are people too. Sometimes I have the feeling that in some ways we overlook that fact — oh not all the time . . . , but let me share some of my thoughts with you anyway.

Through my involvement in many training experiences, I have become increasingly aware of the positive changes that take place in people who have learned some of the skills required to work effectively with others.

Having an understanding of and practising such skills as those used in solving problems, making decisions, resolving conflict, communicating, and having developed an appreciation of a flexible leadership style, relationships with others are seen to be so much more rewarding and without some of the hassles that used to occur before such learning took place.

For the most part, those who have such skills use them effectively with the adult people with whom they come into contact. Unfortunately it seems that when it comes to using those same skills with young people we forget all that we have learned — and really that is too bad because boys are people too.

Let's look at some real life situations. We regularly run "steam-off" games to let off steam of physical energy, but how do we deal with an excess of mental energy? How do we deal with the kids who want to talk about something, who obviously have a mind full of questions or observations about all kinds of things and have a need to unload them on someone?

I don't know how many parents ask their children how the school day went, but I am sure that there are some that don't or who in response to their son's complaint that "Teacher yelled at me today" may well say: "Well you probably deserved it" or "You must have been doing something wrong or you wouldn't have been yelled at".

Thinking back to my own childhood I know there were occasions when I didn't deserve to be chastised — but who would listen to my side of the case?

Being open to the members of your colony or pack, troop or company means at least in part being alert to their needs for an understanding ear — yours may be the only ear they have.

One way of producing some opportunity for unloading could be to have an open discussion with the boys on behaviour in class. What are the things that seem to upset teachers or what things do they get chastised for at home? That could lead into such revelations as not picking up clothes or forgetting to wipe one's feet which could lead into some input around discipline and better personal organization and you can relate that to the pack quite easily.

Another way of handling it could be to brainstorm ideas about how not to get yelled at in class or at home — then check out the most probable to succeed and suggest boys try them and report back next week.

The essential thing is to allow for mental steam off to take place in some way.

Kids are also subject to all kinds of "put downs" from many different sources and if you get enough killer statements like: "Boy are you ever dumb" or "Oh, we don't want him on our team, he can't run", then one begins to believe them and do dumb things or not try to improve one's ability.

I am convinced that if every time we heard a killer statement in the pack, troop, or company, we took the time to deal with it and identify its appropriateness, then others would begin to do so as well. It's natural to hear boys name calling each other, or their sister, or some kid at school, but perhaps an adult response that they should refrain (and some reasons why) could well end killer statements in your section.

As I am sure you know, life is full of win and lose situations. You also know how good you feel when you win and how badly you feel when you lose. How then must a boy feel if his six or patrol loses every game they played at the meeting tonight — and into the bargain the other groups called them stumble bums or slow pokes? It's not surprising if they throw snowballs at passing cars or get into some other mischief on the way home.

Why not arrange some handicaps for those boys who always win or for the six or patrol that is always number one? Why not a way of evening up the sides so that we don't have "losers" — why not some non-competitive games where winning isn't everything — unless everyone wins?

One of the most talked of concerns I hear is how to enforce discipline. "Enforce" — it sounds like the leaders dealing with a mutiny or prison break. I believe it is important that boys and young people have a sense of obedience and discipline but I also believe that they need to know why they are required to obey and how a sense of discipline affects their life and benefits everyone.

Giving reasons for rules and regulations is vital and explaining the positive aspects of obedience essential — self worth is as important to young people as it is to adults and one can quickly lose that self worth if pushed around or made to do things that don't appear to make sense.

There are many ways of helping boys to a greater feeling of self worth. Calling them by name is one way — "Hey you" is not. Helping the shy boy ease into situations is another as is helping them avoid situations where ridicule is likely to occur. And moving away from the leadership style of "keeping kids in line" to that of help-

ing them develop voluntary responsibility will do much towards making them feel responsible and happy about who they are.

Kids come in all shapes and sizes — round, thin, short and tall. Some need only to be shown something once, others never seem to grasp what is being presented. Some are always at the centre of things and some always on the fringe.

The choice of whether or not such conditions continue to exist is very often in your hands — oh I know you can't make that fat boy thin but you can help make his fatness tolerable. You can get the bright boys to work with the slower ones and you can explain to everyone that not all of us can excell at the same things or at the same rate.

Recognizing the humanness of everyone is a major learning for you to convey to your members. Help them to understand that some will have some of the attributes of an Albert Einstein and some the attributes of a Guy Lafleur. Explain that some will not, but that everyone has the potential to be a somebody — it simply takes time. Your help as a concerned leader for these things to develop can be extremely valuable.

We can begin by not asking boys to do the impossible before they are ready. By recognizing that the new chum will not handle a grand howl as well as a boy who has been two years in the pack.

We can also consider apprenticing the boy who has just joined the troop, to an older Scout, at least until the new boy learns the ropes. We can also ensure that the new young man in the company doesn't get all the "joe" jobs. Oh, I know we sometimes have a rule that every new boy has to "pay his dues" — but should that be so? Its tough enough joining a new situation without being loaded down with all the chores as well.

It is useful to consider what concerns we have as adults when we move into a new job, or join a new club or friendship group. Our major concerns are remembering names (our own and others), finding the washrooms, learning how this new job works, or what the club rules are, or the norms of the group. And you can bet that being asked to address the club the first week or being the spokesman for the office party group is not what we want for quite a little while, until we learn our way around in the new situation.

I am sure that, following each meeting, most leadership teams review the program, checking what went right or wrong with a view to making adjustments for the next meeting. Consider also reviewing the members. How did they seem? Happy? Sad? Were some having problems that didn't seem related to the program?

I am not suggesting any psychoanalysis — that isn't our job — but facial expressions of young people and actions during the meeting often indicate some concerns they may be having and I do believe it is our job to be aware and take some action if it is possible to do so.

Often it's the sixer or patrol leader who is in closest contact with six or patrol members and so these are logical people to keep you in touch with your boys. When you ask a patrol leader what seems to be wrong with John tonight, do so with some readiness to take action if you learn that John is having problems at home or failed an exam at school or is just exuberant because of something good that happened to him.

Instil in your leadership team the responsibility of noticing everyone, of being aware of the mental and physical situations of the members, or checking for problems. Make sure the boys and young men know that you and the team are receptive to each and every one of them — that they really matter to you — that you really care about all that happens in their lives.

Provide opportunities for like age groups to come together periodically, so that peer problems can be shared, and recognize that within a troop or company, colony or pack the problems the younger ones have to deal with have often already been encountered by the older ones and so they make an excellent resource for providing some answers.

The life of a leader in any section is filled with coping with the program and seeing each meeting through to a successful conclusion — it should also be filled at the same time with attending to the people needs that kids have in just the same way that adults have.

A major aim of every leader is to make sure that boys and young men have such an enjoyable experience that they want to come back next week. Making use of your people skills may do more than all the successfully run games or program activities you can offer.

Give it a try, it's worth it because — Kids Are People Too. X

29

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A WORD TO CHAIRMEN

by Pat Horan

... About the Recruiting of Leaders

Dear Murray,

One of our Scout Councils uses a slogan "Scouting is for boys ... BUT it takes a leader to make it work!"

As you have already found, your most challenging job is to provide "two-deep" leadership in each of your section programs. Your present leaders will help you to meet and maintain this objective and remember that Service Teams and other local Scout Council personnel are there to provide advice and share experiences.

One of the best resources available is the pamphlet *Seven Keys to Recruiting Volunteers*. The pamphlet really goes beyond recruiting as such and covers other important areas such as retaining, reclaiming and recognizing leaders. But there are some special points on effective recruitment which you and your Recruiter (if you have one on the Committee) should know and share and apply. Essentially these are:

- **Spell out the job.** What is required of the person, to be recruited? How much time? What kind of skills?
- **Tenure.** Let the person concerned know that you want him to take on the job for two, maybe three, years. At the end of the agreed upon time, let the person decide whether to carry on, to leave or to go on to another position.
- **Describe and be sure to provide the support available.** From Scouting: **The Leader** magazine, books and pamphlets, details of training opportunities. From the Sponsor: facilities, support of a Sponsor and Group Committee, training experiences, etc.

The pamphlet outlines quite a wide range of prospect groups in the community. Some of them apply to your situation. Advertise the job widely but also focus on a personal approach.

One good technique is to recruit pairs, friends, neighbours — those persons who have worked together in other areas of the community and who will provide mutual support to each other in taking on the challenge of leading boys in Scouting. The pamphlet also describes a "tried and true" step by step approach to help your Recruiter/ Recruiting Team to get the best person available to do the job.

Murray, try the scheme and drop me a note about your results.

Sincerely,

Pat


X

30

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Outdoors

Carl Lemieux

The cost of equipping a group with lightweight camping equipment — especially tents — can be very expensive. Unless the group is fairly rich, this could be a long term budget project. Plastic sheeting is relatively light and inexpensive compared to some tents. With a little preparation and normal care and maintenance plastic shelters, flies and ground sheets can be used for many trips. Here is how to make a tent that is intended for backpacking and will shelter two Cubs or Scouts. It is mildew resistant and waterproof, and will fold fairly small and weigh less than 2 kg (5 lbs.). It should take you approximately two hours to make this tent.

Purchase 5 m (5 yards) of 61 cm, 3 mil weight vinyl plastic and 20 m of PBC electricians' tape.

Step 1: Using a ballpoint pen, mark the plastic according to the measurements shown.

Step 2: Cut out the hood and tape edge A of hood to edge A of side. Remember to overlap the edges approximately 2 cm ($\frac{3}{4}$ inch).

Step 3: Repeat this for edge B.

Step 4: Cut the rear panel triangles and overlap and fasten these with tape. Stick these to the end at points F and G respectively. Tape the pieces together as shown. Match the letters C:C, D:D, E:E, and overlapping 2 cm ($\frac{3}{4}$ inches) at each joint.

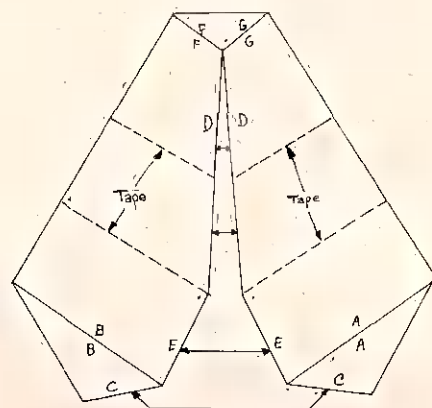
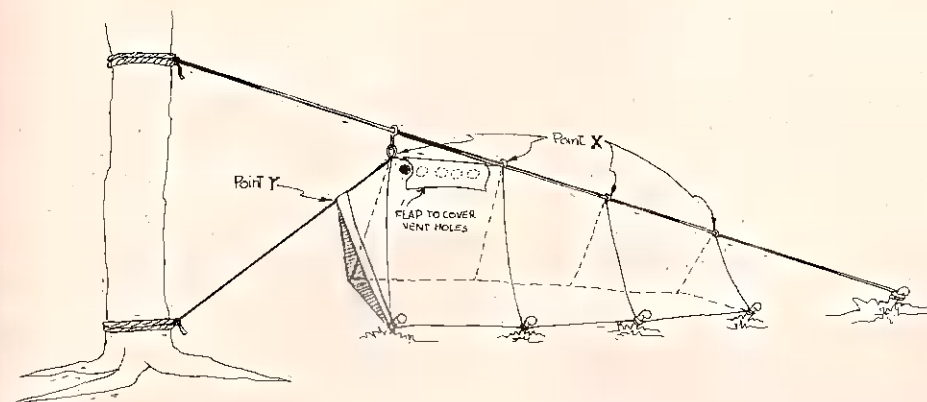
Step 5: Tape the ribs of the tent by extending the top ridges about 23 cm (9 inches) beyond the ridge. Reinforce the extending tape in each case with the companion piece of tape.

Step 6: At point X the tapes form ties. At point Y make a loop by doubling the tape and sticking the ends under the seam of the hood. For added strength tape the outside edges of the tent.

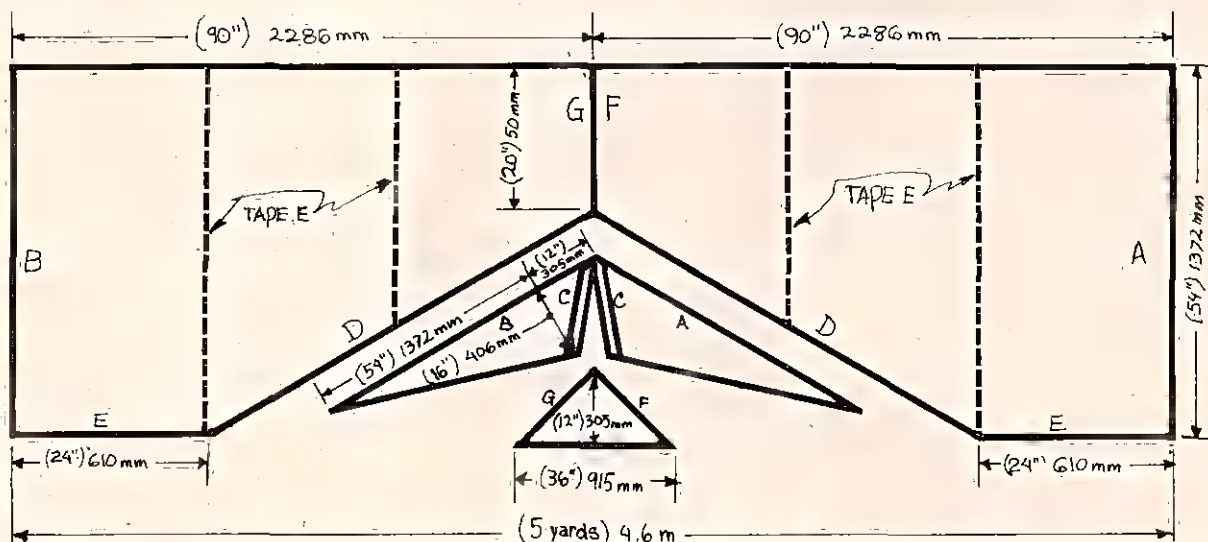
Ventilation is most important. From the scraps of plastic cut a flap 60 cm square (24 inches square). Fold this in half, tape it at the fold lines to the ridge of the roof. Under the flap make a series of holes approximately 2.5 cm (1 inch) in diameter on both sides of the roof.

Have you had any experience with plastic? Write in and we will share the good and the bad of plastic and camping. X

Editor's Note: For an alternative tent design, turn to page 28 of our March issue.



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EDITOR'S NOTEBOOK



In 1975, members of the **Thompson Manitoba Council** learned that they would no longer be able to use their Scout camp on **Ospawagan Lake**. Rising water on the **Burntwood River**, due to a **Hydro** diversion, was endangering the site.

After a lengthy investigation and debate, a new site was selected within the **Paint Lake Provincial Park**. The advantages of this site were: good access by paved road; well forested and varied terrain; a lake large enough for boating, swimming and fishing; and assistance from the **Parks Branch** in programming, development and protection from vandalism.

Construction started in September, 1978 at 40 below temperatures.

A log building was selected as best meeting the needs for warmth, durability and not least for its natural beauty. Logs were purchased from a plant in **Wabowden** which produced

milled 8" logs, notched and ready for assembly. Construction proceeded quickly and a satisfying moment came with the installation of two wood-burning stoves, one for heat, the other for cooking.

Throughout the project, leaders and boys helped with the task.

Scouter **Michael Pierce** of the **2nd Thompson Scout Troop** reports that during September, October and November of last year the camp was booked every weekend by various Cub packs and Scout troops.

So long **Amigo**! For a number of years now, "**Amigo**" has appeared at the head of one of our occasional columns reporting **Brotherhood Fund** donations. The character **Amigo** originated when Boy Scouts of Canada began sponsoring a project called **Operation Amigo** which operated from 1973 through 1978. This project was designed to improve the quality and expand the membership of Scouting in **Bolivia, Columbia, Ecuador, Peru and Venezuela** — all Latin American countries, hence the choice of a character called **Amigo** to illustrate posters and literature related to the project.

In more recent years however, the **Canadian Scout Brotherhood fund** has broadened its horizons and has been supporting similar projects on a truly worldwide basis in such countries as: **Madagascar, Honduras, Peru, Rwanda, Chad, Bangladesh, Korea, Nigeria, Kenya, Cameroon, Upper Volta** and others in the **Caribbean and Africa** regions.

In 1976, Boy Scouts of Canada was

able to react quickly to the emergency situation following a disastrous earthquake in **Guatemala** by providing tents and field cooking equipment.

To reflect this worldwide nature of support, the custodians of the **Brotherhood Fund** have adopted a new logo which is shown here. This logo will replace **Amigo** in all literature related to the **Brotherhood Fund**.

In future issues we will provide readers with reports of the accomplishments of many of these projects so that your boys can be kept informed about the kinds of way their efforts are helping brother Scouts around the world.



At the request of two different writers this month I am including the following notices of special reunions being held this summer.

1980 being the 70th anniversary of the founding of the **1st St. James Troop in Saskatoon, Sask.**, there will be a reunion to celebrate 70 consecutive years of operation. It will begin Sunday, June 29 with a church service in **St. James Anglican Church**, which has sponsored this troop since January 4, 1915. There will be an opportunity to visit, view old pictures, attend a banquet, and on July 1st have a family picnic. Former members should contact **Mrs. Frank Pascoe, 1020 Lansdowne Avenue, Saskatoon, Sask., S7H 2C3** for information and registration.

This being the 25th year of Scouting in the **Oak River District in Manitoba**, a "Welcome Home" is being planned for everyone who was a member in Scouting either as a boy or an adult.

This will take place July 6 in the town of **Oak River, Manitoba**. Further information can be obtained from **District Commissioner Edwin Wadham, Miniota, Manitoba. R0M 1M0**.



If the shoe fits.....



I must thank Bob Carlaw, a field executive in Ontario, for giving us a copy of *Keewatin* published by the Anglican Church Diocese of Keewatin. The issue devotes several pages to outlining a number of the activities of Cubs, Scouts and Guides in Northern Ontario. There was one particular "Good Turn" carried out by the 1st Weagamow Scouts that I thought worth sharing here.

Last year Mr. Jake Sawanis, and his sister Emma, who are the sole residents of Magiss Lake, some twenty-five air miles west of Weagamow, hosted fourteen boys who were Servers in the Church, and Boy Scouts, in a combined canoeing expedition and Server's School in their Chapel and buildings at Magiss Lake. In return, the Weagamow Scouts promised to come back "next year" and help clean and paint the Magiss Lake Cemetery. True to their word, and accompanied by the Evangelical and Pentecostal members of **1st Weagamow Troop**, the boys returned this July. Jake Sawanis was picked up by CF-ZNJ and flown to Weagamow to serve as guide. Led by the Rev. Henry Kakekayash, of St. Peter's, Weagamow, and the Rev. Ralph Rowe, Field Commissioner for Keewatin District, some fifteen Scouts paddled the thirty plus river miles to Magiss. Arriving late at night, they were welcomed by a hot meal of moose, fish and macaroni, prepared by Emma Sawanis. Following "Scout's Own" the next morning, the boys paddled across to the little family cemetery which lay in a state of disrepair. They spent the entire day, except for welcome dinner and "Juice-breaks", cleaning the grounds

and gravesites. Using paint provided by St. Peter's, Weagamow Lake, the boys repainted the quaint little fences around each grave. As well, they helped Jake build and paint and erect, a fourteen foot high memorial cross. When the day's work was done a short, but deeply moving memorial service was held in this beautiful little spot in the wilderness, again demonstrating to Jake and Emma that they are not alone, that they are members of a great family of love. They in return, showed their love and appreciation for these lads who paddled to help them. Jake footed the bill for all the food for the Scouts venture.

Early next morning the Scouts set out for home. Fair winds enabled them to sail many of the eastward miles home. The wisdom of the strict Scout policy of every member wearing a life-jacket bore fruit, mid-way across Magiss Lake. Under full sail, one silver canoe flipped belly up to the sun! Three Scouts bobbed safely around it, the boys wet, but laughing. The other canoes sped to the rescue and after dumping water at a nearby island, spirits undampened, the brave lads set out again. Several passing thunder storms added their weight to the attempt to dampen the boy's spirit, but they bore up grandly, the storms passed and the remaining hours of the afternoon were spent sailing in warm sunshine, eastward and "home to momma".

When the World Scout Conference was held in Montreal in 1977, a

project undertaken by a number of selected Scout groups across Canada was the compilation of a number of "Friendship Books" for the conference delegates. These included descriptions and photos of the group's activities and were given, one to each delegate, to pass on to a Scout group in their own country.

We recently received word that the **1st Minnow Lake Group** near **Sudbury, Ontario**, received in due course, correspondence from a group in Sweden. Recently they received a beautifully bound book showing the Swedish group's activities. A second "Friendship Book" is being prepared by the Minnow Lake groups to carry on the communication. This has prompted me to wonder whether other groups have established and are maintaining relationships as a result of this exercise?

We thank the *Niagara Falls Review* for sending us the following photo. It records the satisfied faces of Cubs who have completed a good turn to animals. Members of the 28th Niagara pack conducted a bottle drive which netted them about \$170. The pack turned their earnings over to the Niagara Frontier Humane Society to help buy food for the animals at the shelter. To show the Society's appreciation, president Ljuba Gerow (right) presented a Humanitarian Award for the pack to Akela Edigdio Futino (left).

Baron, the Society's mascot and guard dog, added his vote of thanks.



Venturer Log

by Phil Newsome

The winning entry for the **1979 Amory Adventure Award** was a combined effort of the **10th and 107th Toronto Venturer company**. The event that the boys planned was called the Pacific Expedition and those taking part in the event were chairman Jeremy Walker, vice-chairman Robin Bredin, secretary Robert Witchel. Other members of the expedition were George Ayer, Martin Sleeuw, Innes Van Nostrand, David Martin, Andrew Boszin, Paul Fremes, Steve Kerzner, Jeremy Mercer and Hugh Van Nostrand. The Advisors on the Pacific Expedition were William Witchel, Doug Carter and John Nielsen. The chief scribe for the expedition was Robin Bredin.

The Pacific Expedition was a six week travel camp adventure for the purpose of uniting the Venturers of the 10th and 107th companies, providing a long range challenge to the members of the company and to have fun and recruit members to the Venturer companies. Listed below are just a few of the exciting ingredients that made up the Pacific adventure:

- a hike down to the camping area deep within the Grand Canyon.
- a day ride with a guide through the Rocky Mountain National Park.
- camping among three thousand year old Sequoia trees in California.
- two days in Disneyland.

— visit to Old Faithful geyser in Yellowstone National Park.

The above items are only a few of the many events described in the log of the Pacific Expedition, a trip that will be remembered for a long time by the Venturers of the 10th and 107th Venturer companies.

The Amory Adventure Award is a competition open to all registered Venturer companies with entries being submitted annually before December 31 of each year. The Amory Award was first presented by the Rt. Hon. Viscount Amory, G.C.M.G., former British High Commissioner to Canada. The award is in the form of a plaque with a reproduction of Jacques Cartier's ship, *Grande Hermine* and the Canadian Space Satellite, *Alouette*, mounted on it. The award is given annually to the company which displays the most initiative in conceiving, planning and executing an out-of-doors adventure activity.

For more information as well as the rules of the competition, see the new *Canadian Venturer Handbook*.

A reminder to all those who are planning to enter the 1980 Amory Adventure Award competition that entries must be submitted no later than December 31, 1980.

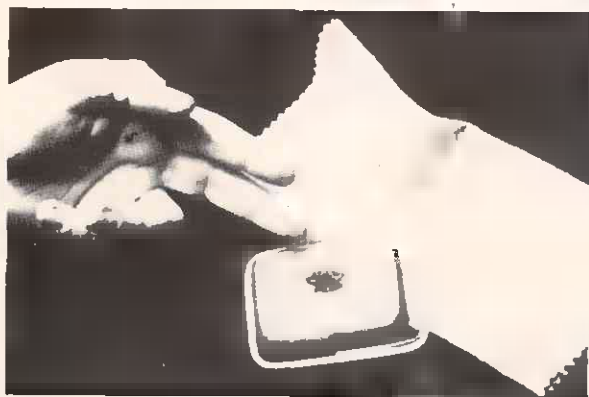
Exchange Visits

For those companies who are considering an exchange trip in the future, a description of **Open House Canada** may be found in the *Rover Jottings* column of this issue. While this program is not new, some changes have been made by the office of the Secretary of State. The two major changes are:

- Groups must find their own twinning group.
- The program is no longer open to individuals, all exchanges must be on a group basis. X

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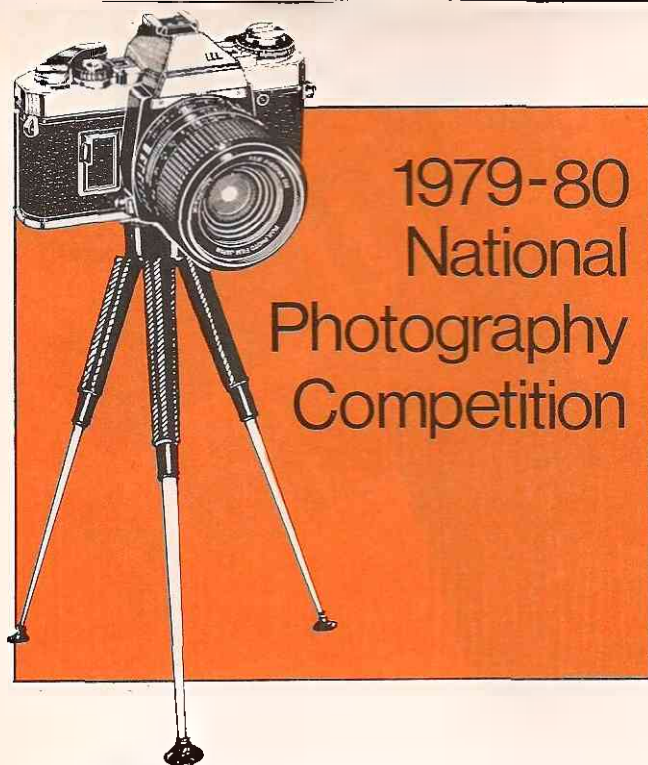
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"Your Personal Fund Raising Organization"



The photography competition is for all members of Boy Scouts of Canada and is designed to recognize good photography, obtain suitable photographs for use in the Scout calendar and promote photography as it presently exists in the section programs.

Eligibility

All youth and adult members of Boy Scouts of Canada registered at the time of entering are eligible.

Competition Time Period

The competition will run annually from September 1 to August 31.

Photographs received after August 31 will be considered in the following year's competition.

Notes on the Competition

1. Photograph topics can be of youth, Scouting activities such as camporees, buildings, animals, flowers, land or seascapes.
2. Photographs must have been taken by the person entering them.
3. Photographs may be black and white, or coloured prints, not less than 3" x 5", or more than 8" x 10". Do not send negatives. Coloured slides may also be entered.
4. The Nicholson Trophy will be awarded for the best wildlife photograph. Beavers, Cubs, Scouts, Venturers, Rovers and adults are eligible to send photographs for this trophy. The subject matter being photographed shall be "alive" and in its "wild" state. Photographs of family pets, farm and zoo animals will not be considered for this trophy. Photographs of insects, animals, birds and/or fish, in a "wild" setting are acceptable. Photographs can have more than one subject.
5. A person can send in as many photographs as he wishes.
6. Boy Scouts of Canada reserves the right to retain and publish any photographs received.

Recognition

Each program section of Boy Scouts of Canada will be considered as a separate category as well as one category for adults. Recognition for each of the categories will be as follows:

- Each category winner will have their picture framed with a suitable inscription.
- Some photographs received, if appropriate, may be used in the Scout calendar as well as other national presentations. If a photograph is used in the calendar a credit will be given.
- Many of the photographs will be used in a photographic display at the national office or some other appropriate location.
- Approved photographs will be screened and sent on to the international photography competition held by the World Bureau.
- The Nicholson Trophy will be awarded for the best photograph depicting wildlife.

Entries for the Competition

- Each photograph must have some identification on the back.
- The identification must contain:
Your name with your section — *Cub Jim Smith,*
Your group name *2nd St. Paul,*
Your home address *567 Bell Street,*
Edmonton, Alberta
Postal Code
- It is suggested that a label be pasted on the back, rather than writing directly on the print.
- Send your photographs to:
National Photography Competition,
Boy Scouts of Canada
P.O. Box 5151, Station F,
OTTAWA, Ontario
K2C 3G7

Λ

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PLEASE SEND ME _____

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Offer of Volunteer Service

36

CJ '81 — Kananaskis Country — Alberta

July 1-10, 1981

We will require a large number of adults on the Jamboree staff to carry out the tasks and services which will be required to operate the Jamboree successfully. The minimum requirements for a Jamboree staff member will be:

- a willingness to serve in this capacity
- a cheerful and cooperative attitude
- some know-how/experience for the type of role applied for
- a time commitment of approximately two weeks
- a willingness to pay travel costs and meal charges
- a willingness to do your very best

If you have all of these qualifications, we need you to help us do the job. We will require both male and female staff.

COMPLETE THE OFFER OF SERVICE FORM ON PAGE 39 — AND MAIL, OR TAKE IN TO YOUR LOCAL SCOUT COUNCIL OFFICE.

JOBS FOR WHICH WE NEED OFFERS OF SERVICE ARE:

PROGRAM STAFF — to operate various programs and activities that are being designed to challenge Scouts and Venturers.

Some examples of programs that are being considered:
SCOUTS — Crafts, adventure activities, pioneering, environmental activities, fishing, orienteering, etc.

VENTURERS — Shooting, pedal bikes, orienteering, western activities, boating, mountaineering, etc.

SERVICES — CLERICAL — to assist in all facets of CJ '81 — we need people to serve in the following areas:

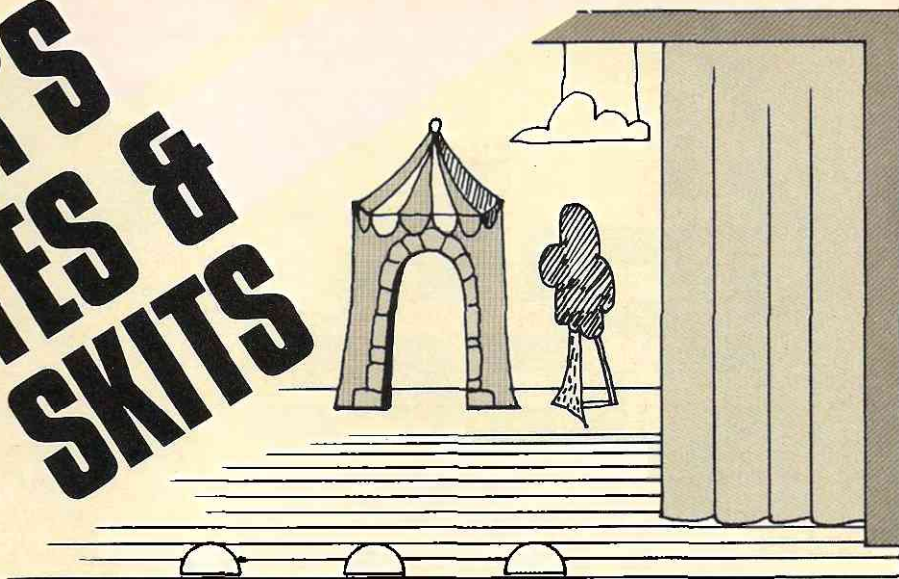
Telephone operators, teletype operators, typists, reception and dispatch of participants, information booth, trading post clerks, canteen clerks, post office clerks, office machine operators, record clerks, computer clerks, supermarket clerks, lost and found.

SERVICES — GENERAL — to assist in such areas as:

Staff feeding, staff housing, public relations, radio communications, first aid, quartermaster, bank, vehicle operators, maintenance (water, electricity, sanitation), security (gate, parking, fire control). X



SCOUTER'S 5 MINUTES & SKITS



BUILD TOGETHER

Come up! You call yourself a Scout,
With active mind and body stout,
Link arms! Stand close! The world is filled
With dreams you can together build.

Together learn of nature's laws,
And glory in the great outdoors,
And share the laughter, fun and thrills
Of camping out and climbing hills.

Together learn the crafts and lore,
That filled your boyhood days with more
Than other boys can dream about,
All life is yours, you are a Scout!

Together serve all other men,
At first your friends and neighbours, then
As you grow older you will be
Of use to your community.

Together lead your fellow men,
Across the wide and unmapped land,
Of human greed and fear and hate,
But act before it is too late.

Together foster friendship, and
Although he's from another land,
Treat every man just like your brother,
The way all Scouts treat one another.

Together all men's rights defend,
For whether enemy or friend,
The right of one's the right of all,
If one is lost the rest will fall.

Together lead a better life,
One free of greed and hate and strife,
And set a good example too,
That all the world may follow you.

The Talking Dog

Two boys come on stage and one is dressed as a dog. Try to make him resemble a French poodle as closely as possible, with a ruff around his neck. The other boy is the showman. He steps forward and speaks.

Showman: "Ladies and gentlemen, we have here a most amazing thing. I bring you Fifi the Talking Dog. And before you tell me that's impossible — you've never heard of such a thing as a talking dog — I'm going to prove it to you; here and now; before your very eyes. (*Turns to dog.*) Now Fifi, to show these nice people what a clever dog you are I want you to answer some simple questions. First of all — can you give me a word that rhymes with snuff?"

Fifi: "Ruff."

Showman: "And, folks, as if that isn't convincing enough, I'm going to ask this clever little canine another question. Now Fifi, what's the opposite of smooth? Think carefully."

Fifi: "Ruff."

Showman: "Well Fifi, I can see these folks take a lot of convincing so I'm going to ask you just one more question. What's the name of that frilly collar you're wearing around your neck?"

Fifi: "Ruff."

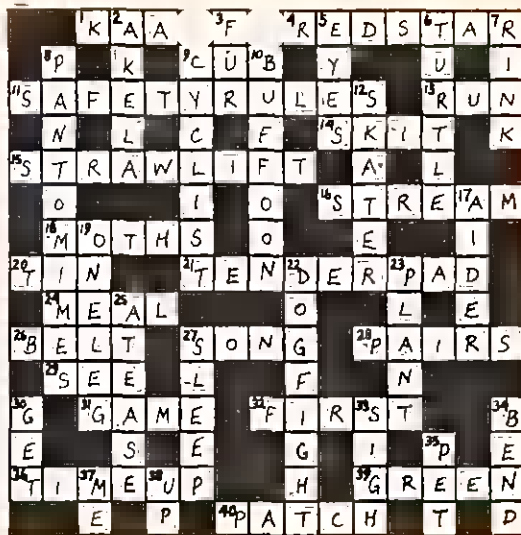
Showman: "There you are folks, isn't that the cleverest little hound you've ever laid eyes on?"

Fifi: "Actually I'm not a hound. I'm a poodle."

A Crying Skit

The first person of the team comes on stage crying. The next person comes out, asks the first one what's the matter and the first one whispers in his ear. Then they both start crying, long and loud. Several others come out on stage, one at a time and repeat the same

Answer to Crossword For Cub Leaders
in last month's issue.



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action. When everyone is on stage, crying, moaning, howling, sniffing and so on (using large handkerchiefs that were dipped in water before their entrance and wringing them out splashily) the last person comes out and asks aloud: "Why is everyone crying?" They all answer in unison: "Because we haven't got a skit!"

Hold Up

A man staggers into a bank with his arms gripping his waist and his body hunched over.

Second Man: "Whatever's the matter?"

First Man: "This is a hold-up."

Second Man: "A HOLD-UP!"

(Everybody freezes or flings himself down onto the floor. Armed guards close in.)

First Man: "Yes, I dropped my trouser belt somewhere in here earlier today, and I've got to hold up my pants until I find it."

Snake Charmer

Place a coil of thick rope in a basket. Stick or sew bright button or sequin eyes to each side of one end of the rope and tie a long piece of invisible nylon thread or fishing line two or three inches from this same end. This is the snake's head. Loop the remainder of the nylon up, out of sight, perhaps over a screen behind the basket.

Dress up one boy — or leader — as a snake charmer, complete with loin cloth, turban and flute or similar musical instrument. He sits cross-legged beside basket and the whole scene should be bathed in an eerie light — possibly from a red lamp bulb.

As the charmer begins to play, someone behind the screen slowly pulls the nylon thread, allowing it to rise and fall slightly as the rope "snake" uncoils and gradually rises from the basket, swaying to the music. This will have the small boys all agog with excitement, as it looks very real if the props and setting are right.

Skits — page 112

Revere your God, respect all friends,
And live life fully till it ends,
So with your dreams like flags unfurled,
Together build a better world.

G. Krishna Sammy

— from *The Scout Association of Trinidad and Tobago*.

YOUR LABEL

The label on a package in a store does several things. It identifies the contents as soup, corn, beans or something else. The label also lists the ingredients used to make the product and it carries the trademark of the company that made the product. Your mother places great faith on the reliability of the label of everything she buys.

Your label is your Scout uniform. On it you find badges that describe some of the ingredients of the package. To the general public, your Scout uniform says: "The enclosed package lives up to the Scout Promise and Law. He is prepared to help in emergencies and does a Good Turn for someone every day."

How well do you meet this description on your uniform label? Does your label honestly describe the contents of the package? Just as your mother relies on the label in the store, can people rely on your Scouting label? If not, there's only one person that can change the contents of the package — that person is you! Only you can live up to the ideals of Scouting. Only you can prepare yourself to serve in emergencies, and only you can take care of the daily Good Turn.

— from "Scouting in Queensland".

Two men look out through the same bars:
One sees the mud, and one the stars.

Frederick Langbridge (1849-1923)

Scouter's Five Minutes — page 468



Offer of Volunteer Service to CJ'81

Name _____

Address _____ Phone () _____

Postal Code _____

Date of Birth _____ Male () Female ()

Present role in Scouting _____

I HEREBY OFFER MY SERVICES. I AM PREPARED TO PAY TRAVEL COSTS TO AND FROM CJ
AND MEAL CHARGES. COUNT ON ME TO GIVE MY VERY BEST AT CJ'81.

DATE _____ (Signature) _____

THE AREA OF JAMBOREE SERVICE I WISH TO OFFER FOR:

(Indicate 1st, 2nd, 3rd choice by numbering boxes below, and indicate some specific skill or experience you have in the particular area.)

SCOUT PROGRAM () _____

VENTURER PROGRAM () _____

SERVICES — CLERICAL () _____

SERVICES — GENERAL () _____

Note: If your offer of volunteer service is accepted, we will ask you to complete an additional form — "offer of service application form" — which will seek additional information: about special skills in the area you have offered for; whether you can be on site prior to or after the Jamboree dates; previous Jamboree experience.

PLEASE MAIL, OR DELIVER THIS FORM TO YOUR LOCAL SCOUT COUNCIL OFFICE

Offer of service endorsed by Scout Council

signature _____

Scout Council will send this form to: CJ'81 Offers of Service
Scouts Canada
14205 — 109 Ave.,
EDMONTON, ALBERTA
T5N 1H5

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Scout
and
Leader
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38.50

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