

# Odds and Ends

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These articles were picked up from various training courses I have taken over the years. It has everything from the history of Blue Springs Training Center (a BSC Woodbadge Training Center) to the Camp Song of Horseshoe Scout Camp (Chester County Council BSA) to How to run a Campfire, to training Jokes to.....well you get the point!

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## GOOD LISTENERS AND BAD LISTENERS.

GOOD LISTENERS ARE MADE. A person can deliberately train himself to listen and to remember and evaluate what he hears. It takes work and concentration to be a good listener.

Listening habits become still more important as you grow older; a successful life depends in part on intelligent listening to officials, candidates, and fellow citizens; to superiors, fellow workers, and subordinates; to family, neighbours and friends.

### A. A LISTENER HAS THE FOLLOWING ATTITUDES TOWARD A LISTENING SITUATION:

#### GOOD LISTENER

1. Wants to listen.
2. Finds a personal reason for listening.
3. Is willing to take responsibility for comprehension.

#### BAD LISTENER

1. Is indifferent or bored.
2. Is not clear about why he is listening.
3. Expects the speaker to do all the work.

### B. A LISTENER HAS THE FOLLOWING ATTITUDES TOWARD THE TALK:

#### GOOD LISTENER

1. Is receptive and open-minded.
2. Is aware of the effect of his own prejudices.
3. Is willing to hear the speaker out to the end.
4. Makes understanding his major objective.

#### BAD LISTENER

1. Is suspicious and antagonistic.
2. Is unaware of the effect of prejudices.
3. Stops listening at the slightest provocation.
4. Makes agreement or disagreement his major objective.

### C. A LISTENER HAS THE FOLLOWING ATTITUDES TOWARD THE SPEAKER:

#### GOOD LISTENER

1. Is friendly and sympathetic.
2. Respects the speaker as a person.

#### BAD LISTENER

1. Is indifferent and hostile.
2. Is critical and suspicious.

### D. A LISTENER DOES THE FOLLOWING THINGS WHILE LISTENING:

#### GOOD LISTENER

1. Looks in the direction of the speaker.
2. Is attentive.
3. Tries to find the central idea.
4. Recognizes differences between facts and opinions.
5. Tries to relate what is said to himself and his interests.

#### BAD LISTENER

1. Doodles, looks out the window or watches others.
2. Fakes attention.
3. Listens for details only.
4. Confuses facts and opinions.
5. Gets nothing out of it which is helpful to himself.

## THE SIX PRINCIPLES OF COUNSELING

1. Listen to him. Really listen. Don't do anything else. Let him see you listening to him.
2. Ask yourself, "Do I understand what he is saying or trying to say?" Well, do you? If you're not sure, keep listening. If you're puzzled, look puzzled--he will probably try to make you understand. Listen.
3. Do not give advice! This may be (probably is) what he wants--somebody to make his decision for him, take the burden off his back. You won't help him, because what he needs is to make that decision. You may harm him by making the wrong decision--maybe you don't have all the facts yet. In either case, now you have the problem. Giving advice is a bad ego trip.
4. Summarize, if you must say something. At a likely point, you might say, "Let's see, you said that ...," and give it back to him in your own words. That way you can see if you do understand, and he can see that maybe what he is saying is not what he means.
5. Add facts, if you have any that you're sure of and he doesn't seem to have. Has he checked all his resources? Be sure it is information on which he could base his decision and not advice what makes his decision.
6. Check alternatives. Is he locked in on only one solution and unwilling to carry it out? Help him consider other ways to handle the problem, without suggesting that any is the way. Suggest that there might be other ways. Encourage him to think of them--it may relax him enough to "let go" and find the solution. He must find it or decide on it himself.

### FIVE POSSIBLE RESPONSES OR REACTIONS

1. Restate his words in your own words. Ask him if your understanding is correct. Just checking.
2. Ask about his feelings on the matter. Feelings are legitimate, and very important. Get him to express them. "I guess that made you feel pretty mad, huh?"
3. Show you are listening. Nod sympathetically or smile encouragingly or look appropriately sober or concerned. Keep your eyes on his face; he may shoot a glance to see if you are still with him...and you'd better be.
4. Ask a question now and then if he seems to be drying up before he should. Don't overdo it! Wait. And above all, don't cross-examine him or even seem that you're about to. He may be willing to tear into someone, and it you threaten him (or seem to) you may lose him. Hang in there!
5. Encourage him to go on talking. This is a touchy one. How long should he talk? Until he has reached a decision. Or until you have reached a decision that he can't reach a decision and you can't help him to. This is where you have to decide to pass the problem on to more expert help--it's no longer "first aid." On the other hand, maybe it's not that critical, but he does need more time than you can spare now. Set a time to talk some more. Be sure you're there!

## COMPASS COURSES

Clip out each course. Distribute one course to each patrol. The patrol starts at an assigned numbered stake. When the patrol completes its course, it places another numbered stake marked "end" where the course ends. The instructor then checks for permissible error using a tape measure and compass. The correct finishes for the courses are found at the bottom of this page.

### COURSE #1

From the start, go 125 feet on a compass reading of  $94^{\circ}$ , then:

Go 137 feet on a compass reading of  $213^{\circ}$ , then:

Go 140 feet on a compass reading of  $340^{\circ}$ .

### COURSE #4

From the start, go 140 feet on a compass reading of  $160^{\circ}$ , then:

Go 137 feet on a compass reading of  $33^{\circ}$ , then:

Go 125 feet on a compass reading of  $274^{\circ}$ .

### COURSE #2

From the start, go 95 feet on a compass reading of  $214^{\circ}$ , then:

Go 80 feet on a compass reading of  $320^{\circ}$ , then:

Go 90 feet on a compass reading of  $69^{\circ}$ .

### COURSE #5

From the start, go 90 feet on a compass reading of  $249^{\circ}$ , then:

Go 80 feet on a compass reading of  $140^{\circ}$ , then:

Go 95 feet on a compass reading of  $34^{\circ}$ .

### COURSE #3

From the start, go 120 feet on a compass reading of  $48^{\circ}$ , then:

Go 95 feet on a compass reading of  $185^{\circ}$ , then:

Go 160 feet on a compass reading of  $280^{\circ}$ .

### COURSE #6

From the start, go 160 feet on a compass reading of  $100^{\circ}$ , then:

Go 95 feet on a compass reading of  $5^{\circ}$ , then:

Go 120 feet on a compass reading of  $223^{\circ}$ .

### FOR INSTRUCTORS USE ONLY -- Correct Finishes

Course #1. 10 feet from start, bearing  $23^{\circ}$ . Permissible error is 20 ft., 1 in.  
Course #2.  $25\frac{1}{2}$  feet from start, bearing  $309^{\circ}$ . Permissible error is 13 ft., 3 in.  
Course #3. 78 feet from start, bearing  $280^{\circ}$ . Permissible error is 18 ft., 9 in.  
Course #4. 10 ft. from start, bearing  $203^{\circ}$ . Permissible error is 20 ft., 1 in.  
Course #5.  $25\frac{1}{2}$  ft. from start, bearing  $129^{\circ}$ . Permissible error is 13 ft., 3 in.  
Course #6. 78 ft. from start, bearing  $100^{\circ}$ . Permissible error is 18 ft., 9 in.

Due to the very rigid schedule we must maintain at all times during the course to enable it to grow efficiently and be on time, we expect all Candidates to be on time for all activities, yarns, discussions, etc. This means that you must be prepared to work hard like a smooth running piece of machinery. You must be on your toes at all times, wide awake, alert, and ready and willing to put your heart and soul into making this course a success. Under no conditions will we accept tardiness, and if the case should arise where you just might be a second or two late, (this we do not expect) but just in case, we have listed below many of the excuses we feel you may offer. In order that you do not hold us up any longer because of your lateness, we recommend very strongly you give your excuse by Numbers as the case may be.

\*\*\*We know there are many more reasons. But for this course we will use the 25 listed above. If you wish to add to it there will be a spare on the notice board.

1. I forgot.
2. I didn't hear the signal.
3. My Counsellor gave me a different time.
4. I wasn't listening when the time was given out.
5. I had to go back to my tent for something.
6. I was cleaning up my personal gear.
7. I forgot my name tag.
8. I lost my pencil (or note book).
9. I had to wait my turn for the Kybo.
10. I thought we were supposed to meet somewhere else.
11. I was doing S.T.A's.
12. My watch stopped.
13. I was doing the dishes.
14. I was finishing shaving.
15. I had to go around another obstacle.
16. My shoe came off.
17. I had to straighten my tent up.
18. I had to haul spare water.
19. I was busy talking to someone on Staff.
20. I had to complete my note book.
21. I was making a sketch.
22. I'm over 40 and thought perhaps I was privileged.
23. I didn't realize it took so long to walk such a short distance.
24. My tent is the farthest away, perhaps some allowance could be made.
25. I'm out of condition.

## FIFTY EXCUSES FOR A CLOSED MIND

1. We tried that before
2. Our place is different
3. It costs too much
4. That's beyond our responsibility
5. We're all too busy to do that
6. That's not my job
7. It's too radical a change
8. We don't have the time
9. Not enough help
10. That will obsolete our equipment
11. Our organization is too small
12. Not practical for busy people
13. The students will never buy it
14. We've never done it before
15. It's against school policy
16. Runs up our overhead
17. We don't have the authority
18. That's too ivory tower
19. Let's get back to reality
20. That's not our problem
21. Why--it's still working today
22. I don't like the idea
23. You're right--but
24. You're two years ahead of your time
25. We're not ready for that
26. We don't have the equipment or room
27. We don't have the personnel
28. It isn't in the budget
29. Can't teach an old dog new tricks
30. Good thought, but impractical
31. Let's hold it in abeyance
32. Let's give it more thought
33. Put it in writing
34. They'll laugh at us
35. Not that again
36. Where'd you dig that one up
37. We did all right without it
38. That's what to expect from staff
39. It's never been tried before
40. Let's form a committee
41. Has anyone else tried it
42. I don't see the connection
43. It won't work
44. What you're really saying is...
45. Maybe that will work in your dept., but not in mine
46. Let's all sleep on it
47. I know a fellow tried it
48. Too much trouble to change
49. We've always done it this way
50. It's impossible

GENERAL NOTES REGARDING SCOUT'S/GUIDE'S OWNSCOUTS OWN OR CUBS OWN AT BOY LEVEL:

- Scout's Own is not a church service but is supplementary to and not in substitution for a regular church service.
- In camp, every effort should also be made to provide the opportunity and means for campers to attend religious services of their own faith.
- A Scout's Own is prepared and conducted by the leaders and boys and should be acceptable to all faiths represented.

PURPOSE OF SCOUT'S OWN:

- The first principle of Scouting states: "Scouting is founded on the principle that man must, to the best of his ability, love and serve God."
- It should make boys more aware of God, of others and of themselves.
- They learn to appreciate God through nature.
- Boys at this age know about right and wrong but their ideas are often determined by reward or punishment. They must learn that right is right regardless of reward and wrong is wrong even when there is no chance of being caught and punished.

SUGGESTIONS:

- It should be held in a separate and special place from other activities.
- KEEP IT SHORT. Even a profound sermon is just a waste of time and words if no one is listening.
- KEEP THEIR ATTENTION. Use visual aids. Have the boys participate. Plan it well, don't let it drag.

RESOURCES:

- Let's Celebrate - Scout supplies
- Cub Leader's Handbook - Scout supplies
- Leader Magazines
- Short stories in magazines. Keep a file.
- Bible stories

SCOUT'S OWNBROOKWOOD SCOUT RESERVENOTES TO:- SCOUTERS, GUIDERS AND/OR PATROL LEADERS

- 1) Do this by patrols. Larger numbers render the occasion meaningless.
- 2) Choose a quiet, secluded spot.
- 3) Have everyone make themselves comfortable.
- 4) Let each person, leaders included, have roughly equal turns at reading and discussing. This is where your skill as a leader will be of use.
- 5) Use as much or as little of the material as seems appropriate, but limit the time to 10 to 15 minutes.  
You should start with the "Prayer of Approach", read by all in unison, and finish with "A Silent Prayer", followed by "A Closing Charge" by yourself. Some passages may provoke discussion. This is as it should be. Each discussion is a Mini-Scout's/Guide's Own.
- 6) Note that the material was chosen from a large selection by a court of honour of a troop in Peterborough and not by leaders.

2 cups salted nuts (peanuts or mixed)      ½ cup shredded or string cocoanut  
 ½-1 cup smarties (chocolate chips may be      1 cup raisins  
 used but will melt in hot weather)      ½ cup sunflower seeds  
 Mix together, and divide into small plastic bags (about 1 cup per bag)

Mix together equal parts of these ingredients, put through a food chopper or blender, or chop finely with sharp knife, then pack tightly into bars on waxed paper and wrap in foil (it may be easier to cover a cookie sheet with waxed paper, then pack the mixture on it  $\frac{1}{4}$ " -  $\frac{1}{2}$ " thick, and cut into bars, then wrap in waxed paper and foil.

BREAD - You will need a medium-sized box of Bisquick. Just open top, poke a hole in the flour mixture right in the box and pour in  $\frac{1}{4}$  cup of water. With a stick stir the water around, mixing the flour into it, until a lump or rather stiff dough hangs onto the stick.

Ash Bread or Damper...The simplest way to bake your bread is to pat the dough into a loaf about one inch thick, sweep coals and ashes to one side, and place the dough directly on the ground where the fire was. Cover with grey ashes, and rake back the fire on top of it. After about ten minutes, test the baking by pushing a grass straw into the bread. if it comes out clean, the bread is done.

Twist...Cut a straight stick as long as a Kabob stick, but as thick as 2 fingers. Point both ends. Peel it and dry it over the fire for a moment. Then grease it slightly. Shape the dough into a long sausage, 1" wide,  $\frac{1}{2}$ " thick. Twist it in a spiral around the stick. Push the stick in the ground, slanting over the hot coals. Regulate the baking by turning the stick and by pulling it out and pushing the other end into the ground, until the twist is baked to a nice brown. Test with a grass straw as for ash bread.

Pigs in Blankets...Here's a hike treat: Spear a frankfurter, lengthwise, on a long pointed stick. Broil over the coals for a few minutes. Cover with a  $\frac{1}{2}$ " layer of dough and bake as twist.

b) Onion shells are perfect containers for egg cooking. Scoop out half a large onion so that only about 3 outside leaf layers remain. Crack egg into shell, place it in coals. When cooked, remove outside layer.

c) Eggs may be cooked right in the coals. Make a stiff mud paste of dirt or clay and cover the eggs completely with it. Rake aside the coals, place the mud-covered eggs, push coals back, cook for about 20 minutes.

d) The most eggs-traordinary manner of cooking eggs is on a spit. With a knife point pick a tiny hole in each end of egg. Push a thin green wood skewer through holes. Place on forks over coals. Cook 10 minutes.

1. Package each meal in a separate plastic bag - label with masking tape - meal bag used for garbage.
2. Re-package foods in less bulky packages. Remember to include instruction for preparation.
3. Frozen food can be wrapped in newspaper and placed in its own plastic bag. It leaks as it melts.
4. Put squashables and breakables (bread & eggs, etc.) at the top of the pack.
5. Some food, especially squashables and breakables, might fit in a pot.
6. Many loose materials, such as flour or spaghetti, can be placed in a plastic bag.
7. Useful plastic bags are the 1 quart/litre plastic milk bags. Outer milk bags are too.
8. Squeeze tubes (purchaseable) for jam, peanut butter, margarine, etc.
9. 35 mm. film cans for salt, pepper and other spices.
10. Eggs travel best in an egg carton. Cardboard one from the store is suitable. Place entire carton inside a plastic bag in case they break. Eggs may also be pre-broken and carried in Tupperware, or buried whole in flour, catmeal, etc.
11. Premix foods where possible. (eg. bannock).
12. Partially prepare and/or divide into useage-sized packages, (eg. precook and freeze stew; prepackage tinfoil dinners individually; prepackage break into meal-sized quantities).
13. Consider a spice-box (waterproof for spices, powdered milk, condiments and salt).



## WAYS TO AVOID TROUBLE

### MEDICAL

- 1) Know your boys
  - physical problems
  - medical problems(including emotional)
  - medical forms
  - medic alert tags.
- 2) Treatment
  - according to directions
  - don't play doctor -don't prescribe
  - don't guess.
- 3) Preventions
  - First aid kit
  - First aider
  - location of phone
  - phone numbers-Doctor
    - Parents
    - Group Committee Chairman
    - Police and Fire
  - location of doctor
  - Location of hospital

### LEGAL

- 1) Indemnity Insurance
- 2) Liability Insurance
  - civil
  - criminal
- 3) Prevention
  - take steps to prevent injury, sickness or death
    - at camp
    - at meeting place
    - on hikes or outings
  - know your - boys
    - facilities
    - program
    - assistants
  - protect yourself at camp - swimming - boating - stoves & lanterns - travelling
  - Finances - Audit
  - Sex - Single
  - Married

## L I T T E R

We live in a "throw-away" society. It certainly doesn't take much imagination to see this - especially when we get near our favorite campsite. If it isn't paper and pop cans, it's lifeless branches which have been stripped from the nearby trees.

It's kind of frustrating to have to spend time cleaning up someone else's junk.

Maybe we have to consider what's happening. We have all kinds of disposables. Litter is everywhere - even on the surface of the moon we leave behind what we don't need any more. It's not the throw-aways that are important, but the throwing away.

If we get upset about what other people do, what do we do ourselves? If we're not part of the solution, we must be part of the problem.

Baden-Powell has given us a couple of things to consider about litter and camping. The first reminds us of our responsibility - where we leave a campsite, leave nothing but our thanks. The second, to leave our campsite cleaner than we found it, tells us that sometimes we are our brother's keeper and that we often have to clean up after him. Let's carry the throw-aways.

You won't find too many people who would disagree with all of the above sentiments. But the fact is that we are making more and more litter daily. What's the answer? Should the government pass laws against the use of disposables or make penalties for littering greater? Must it always be the other person who is at fault? What price are you willing to pay for a cleaner place to live?

### THINGS TO DO-

- 1) Think about how to go on your next trip, eliminating the usual disposables.
- 2) List several methods of disposing of campsite "garbage". Consider the good and bad points of each. Which is best? Why?
- 3) Consider ways in which disposables can be used to provide useful items or recover valuable resources.
- 4) Ask your Scouter if you can sponsor a poster competition on "litter".
- 5) The next time you and your patrol are on a hike or camp-out, plan to hold a real "Scavenger Hunt". Give each member a garbage bag and spend some time picking up garbage - with a special prize for the person getting the most. Don't forget to dispose of your findings properly.

## ENVIRONMENTAL APPRECIATION

Everyone perceives their world through (1) a set of physical senses through which we receive the experience of life, and (2) a personality through which we judge or react emotionally to this experience. Although each of us hears, sees, smells, tastes and touches, a common "reality" can be quite different for individuals of a group showing or telling boys and young men how they can better perceive the world around them can be a rewarding and personal type of sharing.

No matter where you are there is an environment to be appreciated. ie-forest, field, pond, front lawn. To observe all that is around you, you must sharpen your senses and awareness. But remember - TO APPRECIATE AND STUDY THE ENVIRONMENT DOES NOT MEAN DISTURBING IT.

Children usually make good use of their 5 physical senses in exploring their new world. But as we grow older we develop an uninvolved approach, relying primarily on vision to the gradual decline and decay of our other senses. It is well known that the four 'minor' senses are more acute in a blind person, but because these persons are gifted, but because they have learned sensitivity.

Sense Games, or as I prefer to call them, Sense Exercises will help you and your boys better understand and appreciate your environment. This morning we will try a few. Each of you is to work independently and in complete silence as much as possible.

EXERCISE ONE (distribute paper and pen/pencil) - Close your eyes and sit quietly for 2-3 minutes, listening. Then draw on paper, without talking, a representation of what you heard during the time period. No value is placed on artistic merit and how you depict the sounds should be entirely individual. There is only one restriction - actual pictorial representation of sound-creating objects is not allowed. In other words a singing bird, a barking dog, is taboo.

DIVIDE INTO 4 GROUPS OF 10 - BLINDFOLD YOURSELVES - FOLLOW YOUR LEADER - DO NOT TOUCH EACH OTHER - DO NOT TALK - FOLLOW BY YOUR SENSES. (10 minutes each area)

EXERCISE TWO - Tell Groups - Remove your shoes & socks. The soles of our feet are one of the most sensitive surfaces of our bodies, yet we cover them up in preference to experiencing the world at our feet. Recall for a moment the feelings of mude between your toes or hopping over a gravel parking lot.

DO THIS - Lead group blindfolded over a variety of textured surfaces - grassy field, forest floor, a mud puddle, a sandy area, warm canvass. Ask whether they can perceive the change in temperature between sunlit and shaded areas or detect moist and dry surfaces.

EXERCISE THREE - Remain blindfolded - Tell Group - Spread your arms and orient to the direction of the wind (breeze). Ask these questions: By what senses do you perceive this air? Is it hot or cool? Dry or moist? Fresh or odorous? It is formless, colourless, tasteless and odourless itself. You cannot touch it, yet brushes your face, moves your hair. Puase to appreciate it. Consider how it is life giving. Can you identify any scents on the wind.

EXERCISE FOUR - Tell Groups - There is environment everywhere. There is no place on earth that does not have an environment. Wherever you are you are part of that environment. In time you become integrated and adapted to it. The secret is to actually know what is around you. DO THIS - Remove blindfolds. Half of you form a circle in the field, get down on your hands and knees and start observing what's in front of your eyes. Point things out to each other. Carefully shift grass aside, use magnifying glass, record what you see. The other half of you go into bush and do the same. Move a log or stone and look at life under it.

EXERCISE FIVE - Blindfolds on. - Give the group as rich an olfactory experience as possible. Some scent suggestions are: Fir-bark blisters, fresh cut grass, wild mint, leaves, cedar bark, flowers, garlic, wet stone, damp earth. Have group go through smells & then with blindfolds off, but backs to display, list what they smelled. LEAD GROUP BACK TO LECTURE AREA BLINDFOLDED AND AGAIN BY SOUND ONLY AND NO TOUCHING OR TALKING

Good sense in conditioning for the Trek, good sense in eating, in cleanliness, and in hiking, both on the trail and off; will avoid the dreadful things mentioned previous. Use good sense and you will have a wonderful and challenging experience through some of the most glorious mountain and cross country of the world -- an experience to remember all your days.

### MENU PLANNING, FOOD PURCHASING AND PACKAGING

SOURCES OF FOOD - There are two sources of food for backpacking - local stores and specialty stores ie. The Outdoors Stores - Food costs can be reduced by several means: (1) by careful selection of which foods are bought from local stores and which are bought from special firms. (2) by planning early and taking advantage of sales and specials. Keep mothers on the look-out for needed items. (3) Take advantage of memberships in discount houses. (4) If the group is large, cash and carry wholesale food stores may save money on some items. (5) Many dehydrated foods are available in local stores and are cheaper if bought in bulk and repackaged. CAUTION: All dehydrated foods should be tried before going on an extended trip.

### MENU PLANNING CONSIDERATION

- 1) Individual special needs arising from religious days or from allergies.
- 2) Vitamin Supplement: It is advisable to determine if anyone in the group requires a special vitamin supplement, and see to it that it is supplied. On extended trips over a week long a vitamin supplement for the entire group might be considered.
- 3) Tasty Foods: In planning, take only the foods that the group as a whole enjoys. This is especially true at high altitudes.
- 4) Food Weight: The food weight per man per day averages 2 pounds dry weight.
- 5) Fresh Fish in Menu: Do not count your fish before they are caught. Include the corn meal and cooking oil for any that you may catch.
- 6) Menu Planner: Use it to plan your menus.
- 7) Food Buying List: After planning your menu make a food buying list.
- 8) Food Purchasing: Be sure to schedule the planning, purchasing, packaging and distribution of the food early. Approx. 8 weeks ahead will allow time to do the above. A rushed incomplete menu could mean the difference between success or failure.
- 9) Food Packaging: Food purchased in bulk and in cardboard boxes or tins, such as dehydrated potatoes, minute rice, jello, powdered milk, should be repackaged in "zip lock" bags. Packages should be individual or crew servings. These packages should be combined into Meal Packages. Each containing the ingredients for a crew for one meal. Staples may be packaged separately. These meal packages are distributed so that each member of the crew some food weight from his pack every day.
- 10) Cooking Equipment: It is advisable to have tight fitting lids on pots. This insures that things will get cooked better.
- 11) General Cooking Hints: Use long wooden matches. Beside the crew match supply each member should carry several packs of matches in his pack and on his person. Mutual cooperation: All members of the crew gather wood before supper as part of making camp. The cooks are not expected to wash cooking pots. Pots should be washed as soon as possible in the evening, so that breakfast preparation can be started, and as soon as possible in the morning so they can be packed. There should be 2 cooks for a 6 to 8 man crew.
- 12) Good Cooking Habits: Planning the sequence of events that must happen during the cooking of any meal will generally ensure that the crew will eat without a long wait between courses. Always wash hands and pots before using! Always have hot water on the fire for soup, tea, cocoa, and dishwashing. Always have all clean, empty pots full of clean water ready for use.
- 13) Cooking Efficiency: There are generally four items of cooking to be done during the evening meal (1) Soup and tea or cocoa, (2) Main dish, (3) Dessert, (4) Breakfast preparation. While one cook is preparing soup and hot water for tea or cocoa, the other can start the main course. As soon as soup and hot water are prepared, the first cook can start dessert. Finally, both cooks can pitch in and do what is required for breakfast preparation. A similar action will assist breakfast completion.

SIMPLE RECIPES: THE enclosed menu is based on light-weight food palatable and ease of preparation.

HELPFUL HINTS: Don't let the rice become dry and burn! If dumplings are to be added,

## TRAIL FIRST AID

### MEDICINE - A danger if uncontrolled:

All medicines MUST be carried by leaders - Leaders must watch for "aspirin eaters", etc. Be wary of unusual behaviour. All sickness, even headaches or constipation must be reported to the leaders - it might be a sign of more serious trouble. Special medication as for asthma, etc. may be carried on written authorization of the family doctor.

### INJURIES - Prompt treatment a must:

All injuries, no matter how slight, must be reported to the unit leader and properly treated. A minor scratch that becomes infected can be serious in the back country.

### PULSE HIKING - A governor on your engine to prevent breakdowns:

Check your pulse when you're resting, then when you are walking rapid at sea level: perhaps it is around 70 at rest and around 100 or 105 when walking rapidly. When your pulse gets up to around 130 slow down. When you begin to pant, lose your breath, if you feel your pulse pounding in your head SLOW DOWN/SLOW DOWN don't over do it.

BLISTERS - Caused by friction of footwear, usually avoided by using two pair of socks (one or both of heavy wool) and properly fitting shoes, plus conditioning. A tender or "hot" spot may foretell where the blister is forming. Stop at once and apply a patch of moleskin adhesive. When blisters form, do not open but cut a blister-size hole in a patch of moleskin and apply it to surround the blister, then cover with a second piece. Broken blisters should be washed with Gamephen or phiso hex soap to prevent infection: roof can be trimmed off; then apply moleskin adhesive as above.

SUNBURN - Use lotion on minor cases; treat the severe cases as a burn. NO MORE EXPOSURE TO THE SUN.

CUTS AND LACERATIONS - Wash with Phiso hex or Gamephen soap and clean cloth. Bandage. If a cut or puncture wound begins to get sore and red, use wet compresses and give Achromycin.

BURNS - Wash minor burns with Phiso hex and Gamophen soap and bandage if necessary.

FISH HOOK IN THE FLESH - Push the barb back through. Treat as a puncture wound.

PUNCTURE WOUND - Wash with Gamophen or phiso hex, bandage. Watch for infection.

BLEEDING - Direct pressure with a clean cloth (or paper) at the site of bleeding can almost always stop without recourse to a pressure point, and is preferable.

NOSE BLEED - Take all of the soft part of the nose from just below the bridge, downward and back to the bones of the face, between the thumb and forefinger and hold steadily with firm pressure for 5 minutes. Patient should be sitting up, at rest and quiet.

EYE INJURY - Hold eye open and flush with water from a canteen. If pain persists for hours and eye gets redder, eye patch and warm compresses. Evacuate if not improving.

CHAFFING - Irritation of crotch or between buttocks is usually prevented by body cleanliness and clean underwear. An ointment or mentholatum may give relief.

SNAKE BITE - Immediately incise fang marks and apply suction cups. Place a tourniquet above bite, not tight enough to cut off pulse. Treat for shock. Evacuate.

EYESTRAIN - or minor snow blindness can be caused by the reflection of high altitude sun on rocks or water as well as snow. Rest eyes and use sun glasses.

UPSET STOMACH - Eat lightly of easily digestible food such as hard candy, jello, soup, etc.

CONSTIPATION - Drink plenty of liquids, try to maintain a normal schedule whether you feel like it or not. Eat plenty of fruit, especially prunes.

## THINK SAFETY

How will it affect me? How will it affect others? How will it affect nature?

### THINK ABOUT IT

FIRES: Never build one unnecessarily.

Why do you want a fire? - cooking - campfire - warmth

What kind of fire is needed to do the job? - small or big - Long or short burning

What must you do to prepare for it? - fuel, kindling, tinder, matches - laying the fire  
- meal preparations

What safety precautions are necessary? - location of fire - location of fuel and other burnables - extinguishing material (water, sand, mineral, earth)

When is the best time to light it? - do you want coals, or flame? - do you want heat or light - no sooner than necessary

What do you do when finished with it? - out completely after burning to ash - remove any non-burnables and place in garbage bag - check dead fire with a bare hand - bury ashes

AXES: It is a tool, not a toy. DON'T Play with it!  
(or knives)

Why do you want to use it? - a very thick log or dead tree? - find a thinner one and break it! - avoid using any axe whenever possible.

Where do you want to use it? - If you must use it, check the location for things that you could hit accidentally, such as other people, trees, rocks, bushes, the tent, etc.

What safety precautions are needed? - Check the head, is it on firmly? - Check the handle, is it cracked? - Check for other people, where are they? - Also, warn other people that you are going to start swinging, and check frequently for the person who is about to walk into your swing. - Check for the position of your feet and legs. Don't put the axe into them.

When you are finished, what then? - Place the axe back into its sheath and return to wherever you got it. Don't forget the mess of wood chips you have created. Pick them all up! They look awful.

### DON'T USE IT IF YOU DON'T HAVE TO.

Why not try a saw? There are a number of advantages.

WATER: Inside and outside

Inside: - Drink only properly treated water. The runs and stomach cramps are no fun.  
- Keep a treated canteen with you when travelling. Be prepared for being thirsty.

Outside: - No one needs to be reminded to wash his hands after using the latrine or before eating! (except when camping, it seems) - Thorough washing of all cooking and eating utensils, including rinsing in hot water, is the mark of a smart person. Only dummies like stomach upsets, etc., that result when this is ignored. - Swimming is fun even when the water is exceptionally cold. However, even expert swimmers can get in trouble, so tell someone who is prepared to watch (and lifeguard) that you are going for a dip. Always use the buddy system as well.

INJURIES OR SICKNESS: TELL SOMEONE! - You may feel dumb about cutting yourself, or like a party-pooper if you feel feverish or sick to the stomach, but tell someone. - Don't keep it to yourself. When you aren't feeling well, you probably aren't the best judge of your own condition. - Tell a leader and let him be the judge. - If you feel like lying down, tell someone you are going to do so. - Don't treat yourself with First Aid. Always let someone else do it.

STOVES AND LANTERNS: - Store fuel well away from tent, fireplace and kitchen in a cool place. - Fill stoves and lanterns only at fueling site. Use a funnel to reduce spillage. - Light stoves and lanterns away from tents and fueling site. - Don't take lanterns or stoves into tents. - Follow operating instructions - read the label.

## POINTS TO CONSIDER IN SELECTING A CAMP

- 1) Dryness - the land should be able to drain away rain water easily. Higher ground, gentle slopes, sandy soil - all points to remember.
- 2) Warmth - depending on the time of year, how much sun warmth do you wish to receive? Select a site where the sun will shine on in the morning. If you wish you may want to be in the sun all day long, or only a portion of the day. Shade from a large maple, elm or other type tree can give you afternoon shade and still allow morning and evening sun warmth.
- 3) Protection - be protected from the wind. Generally the wind blows from the west to east, or from the north west to the south east. Very cold winds usually blow from the north to the south.
- 4) Be Prepared - for rain, this normally will come from the east or north east.
- 5) Closeness - to your drinking water, firewood, and latrines are also points to remember.

## PREVENTION

## AN IMPORTANT LINK TO SUCCESS

In the lowlands "an ounce of prevention is worth a pound of cure"; in the mountains an ounce of prevention can be worth a ton of cure.

TRAIL SAFETY - Trail safety is common sense; it is part of the Scout Oath and Law. No man, injured through his own carelessness, is a good trail-mate or a good citizen.

- 1) Be Alert!
- 2) Don't "goof-off" on the trail, fishing, preparing meals or any other time.
- 3) Don't take chances. Your mother loves you and your trail-mates don't want to have to carry you out.
- 4) Watch where you are going - it's a "fur piece" to transportation if you sprain an ankle or bust a leg. There are no CAUTION signs on loose rocks or guard rails on cliffs. Never travel across territory beyond the ability of the weakest member of the group. Always travel in Groups of Three (3) or more - never alone. Judgement should never be swayed by desire when choosing the objectives and route.
- 5) Fire, boiling water, and the SUN cause painful burns.
- 6) Broken blisters plus a few small germs equal painful infection.

## CLEANLINESS "next to Godliness"

- 1) Personal. Don't itch --keep clean! Especially your feet. At many campsites there will be a pond for a bath or a lake for a swim. Wash your hands just before eating or cooking. Keep soap out of lakes and streams - DO NOT POLUTE - make soapy water in a pot on the bank away from the water and do not discard in the river, pond or lake.
- 2) Cooking and eating gear. Stomach cramps and diarrhea are the penalties for dirty dishes. All cooking and eating gear MUST be washed with soap and HOT water. Sterilize in boiling water. Do not polute lakes and streams by washing in them. Remember you drink the same water.
- 3) Keep your teeth clean - even your best friends won't tell you.

## COOKING - What you eat and drink will affect you day and night:

- 1) Cook all food thoroughly and according to directions.
- 2) Wash hands thoroughly before handling food or cooking gear.
- 3) Use only clean and sterilized cooking gear.
- 4) Check - be sure of the purity of the water supply.

## EATING - An army travels on its stomach:

- 1) Plan your menu well
- 2) Go very easy on greasy and other indigestible foods.
- 3) Eat well at breakfast and dinner, but don't stuff.
- 4) On the trail snack LIGHTLY and frequently on "squirrel food" ( Trail Mix)



keep plenty of water in the Chili-n-beans or stew. Don't let the stew become dry and burn. The potatoes in the stew will require longer cooking and therefore water may have to be added. Chipped gravy over rice (chipped beef). Prepare rice by boiling water and adding equal amount of rice, put lid on pot and let rice steam by the edge of the fire. Cook gravy according to instructions on package in a shallow pan. Do not use a deep pan -- it won't work. Dumplings: Mix Bisquick and water as for biscuits - on the dry side. When the chili or stew is cooked, add dough in the form of drop biscuits, on top of the stew or beans. Cook 10 minutes with the lid off and 10 min. with the lid on. Be sure there is plenty of liquid before adding dumplings. Jello - To prepare one pkg. dissolve one pkgs. in 1 cup of boiling water and add 1 cup cold water. Make sure jello is dissolved before adding the cold water. If using fruit juice and fruit use the amount of juice less of water. Hash Brown Potatoes - Boil the potatoes the night before, and let stand. Why? - to save time in the morning - They are ready to fry. Pancakes - The trick to cooking pancakes is to have a hot pan and oil in the batter. Batter should be as thick as a good Mac milkshake. Grease the pan with oil or margarine for the first pancake, after that there should not be too much oil required. Syrup - dissolve and boil 1 cup of sugar in 1 cup of water. When syrup has reached the correct consistency by boiling, add one teaspoon of Mapleine.

SIERRE COOKIE -- A power packed cookie for lunches and snacks on backpacking trips.

Makes 24 cookies. Make at home.

Combine in a large bowl:

1 cup shortening	1 cup brown sugar(packed)	2 tablespoons vanilla
2 teaspoons nutmeg	1 teaspoon cinnamon	2 eggs
2/3 cup of milk		

Mix at medium speed, then add:

2 cups flour	1 teaspoon soda	1 teaspoon salt
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Mix at slow speed, clean off beaters, then mix in by hand

1/2 jar glazed fruit	1/2 box raisins	1/2 package sliced walnuts
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Mix thoroughly, then blend in by hand

4 cups oatmeal.

Press into greased 12 x 18 greased pan. Bake 350 for 20 minutes.

#### SOME MORE HINTS

Save inner cardboard tubes from kitchen and toilet rolls, stuff with waste paper and use as firelighters.

Cut a rubber glove, when discarded, into thin strips to create varied rubber bands.

Did you know that the egg white left in empty egg shells makes good glue? Use it for scrapbooks, etc.

Stick interesting coloured pictures from magazines onto cards and cut up into jigsaw puzzles, Store in a plastic bag.

#### PACK SCOUTER'S SURVIVAL CHECKLIST

- 1) When the boys won't pay attention and you feel like blowing your top, count to 10, then How your top!
- 2) So you tied the flag on upside down. Smile knowingly, give 5 points to the Cub who spotted it and a lecture to the others on being unobservant.
- 3) Accept the boy for what he is. If that's impossible just be thankful he isn't your son!
- 4) Learn to laugh at yourself. The Cubs probably think you're hilarious anyway.
- 5) Too many Cubs and not enough leaders? What a compliment. It must be you they like!
- 6) When everything goes wrong remember Job. At least you don't have boils.
- 7) If maintaining your dignity concerns you...quit!
- 8) So you feel like a failure next to the hot shot running the pack next door? Relax.... he's probably got ulcers.
- 9) Your spouse has threatened you with divorce if you don't slow down? Slow down..Fast!
- 10) Forgot the Cub Promise while investing a new chum did you? Blame your diet.
- 11) Remember you are human, no matter what the boys might tell you.

#### MORE HINTS CONT'D

The best way to clean windows is to use wet newspaper, followed by dry newspaper.

When using a bucket for a messy job, line it with a plastic bag which can be thrown out.

The next time you wonder what to do with your boys, why not try some of the local amenities-the kind of things tourists to your area do? Have you ever been on a local boat trip or to the top of your highest building?

## TRY THESE RECIPES

### CANNONBALLS

Method: foil, dutch oven, or reflector oven Time: 15 to 20 minutes

Yield: 5 servings

Omit onions in basic hamburger mix. Cut onions horizontally in half. (1 Spanish onion for each serving) Scoop out centre half of each onion, both halves. Fill both halves with hamburger mix. Rejoin onion halves and wrap in aluminium foil. COOK.

### ORANGE, EGG AND MUFFIN BREAKFAST

Method: Foil Yield: 1 orange per person Time: 15 to 20 minutes

Cut orange in half and remove meat from both halves. Break egg into one half of orange skin. Place batter for one muffin in other half of skin. Wrap each orange half in aluminium foil (keep half upright at all times). Place in coals for 15 to 20 minutes. Eat orange meat while you wait.

### NEPTUNE'S BLOOD

Method: frying pan Time: 15 to 20 minutes Yield: 4-5 servings

Fry bacon until crisp, drain off excess fat. Add stewed tomatoes (canned or fresh if skinned and crushed), onions, green pepper, etc. Bring to a boil and serve. (May be served with scrambled eggs.)

### EMERGENCY RATION

3 cups rolled oats, barley or wheat	2½ cups powdered milk
½ pkg. citrus flavoured gelatin	1 cup sugar
2 tbsp. honey	3 tbsp. water

Place rolled oats, powdered milk, and sugar in bowl. Add water to honey and bring to boil. Dissolve gelatin in honey-water mixture and then add it all to the dry ingredients. After mixing well, add a teaspoon of water at a time until the mixture is barely moist enough to be moulded. Shape into two bars. Each bar will be sufficient food for one day. The bar can be eaten dry, or cooked in about a pint of water. It may be dried in the oven under low heat, wrapped in foil and placed in a covered container for indefinite storage.

### BANNOCK

1 cup flour	1 tbsp. baking powder
1 tsp. salt	¼ - ½ cup raisins
1 cup water	

Mix all ingredients and cook in a large frying pan (one large "pancake"), or wrap around a stick and cook over hot coals. Serve with butter and jam.

### TRAIL FOODS

### TRAIL FOODS

Trail foods are high energy snack foods to use while hiking, canoeing, etc. for between meal snacks.

Granola Bars --the commercially produced ones tend to be rather dry  
--try taking a granola cereal and mixing it with honey and peanut butter, then forming it into bars or rolls on waxed paper

Dried Fruit -- not as sweet as other things, but a welcome change during the day  
-- available in supermarkets (includes raisins, apricots, mixed fruits, dates, prunes, etc.)

Semi-Sweet Chocolate --good-not as sweet as regular chocolate, but you won't be tempted to eat it all at once!

Hard Candies --life savers, or individually wrapped candies to prevent sticking together

Gorp -- a mixture of almost anything - but the following is recommended



### THE SPIRITUAL SIDE OF SCOUTING

The spiritual content in any Scouting event must receive the personal attention of the leader and the leadership team.

Scouting is not non-denominational. It is inter-denominational. The difference is important. It is inter-denominational because the basic values of Scouting are acceptable to almost any religion or religious sect. The Scout organization does not set itself up as a religious body, nor does it set out to teach one form of religion. It does attempt to promote a sense of spiritual development in all of its members and encourages all who belong to love and serve God.

Before an event begins, its leader must ascertain what faiths and denominations will be represented amongst the participants and leaders. Time is to be provided in the program for boys and leaders to attend the religious services of the church of their own choice. Not only must time be provided, but also every encouragement must be offered in the way of transportation, a special breakfast for those going to mass or communion, or special help for those who must miss a session if it is unavoidable.

A Scouts Own should be held on any Sunday of the event for those participants who wish to attend. This should not be considered a part of the event; nor should the preparation of a Scouts Own Service be assigned as a S.T.A. The Scouts Own should be organized by the leadership team. Boys may be involved in the planning and presentation of the service. It must be emphasized to boys that attendance at a Scouts Own is not compulsory.

Daily religious observance should be encouraged, e.g. morning prayers at flagbreak, grace at meals, prayers at closing, yarns on the spiritual side of Scouting should permeate the entire program as a normal part of our every day life.

Valuable Resource - "Let's Celebrate" Published by Boy Scouts of Canada

## RELIGION

The religious content of the program of any group or gathering of Scouting must receive the personal attention of the Scouter.

Scouting is not non-denominational. It is inter-denominational. The difference is important. It is inter-denominational because the precepts of Scouting are acceptable to almost any religion or religious sect, and subject to the interpretation placed upon the moral code of Scouting by any religious body that adopts Scouting. A strong religious content to the Scout program may be incorporated.

The Scout organization as such, that is the national council and the councils it constitutes, can be said to be non-denominational in the sense that it does not set itself up as a religious body, nor does it set out to teach one form of religion.

The Scouter has three dangers to guard against. First is the tendency to proselytize members of his group because of one's own personal religious convictions and that he will carry out his religious obligations. But, as the appointed official leader of a group, he must respect Scouting's religious policy and not preach any particular doctrine. This is more difficult than it really sounds. One is bound to have been influenced by his religious teachings so that subconsciously, his religious beliefs will be given expression in any religious exercise.

The second danger is to conduct such a milk and water type of religious exercise that it will not mean a thing. Such a "neutral" religion is actually contrary to the beliefs of some religions and could be construed as another religion.

The third danger is to introduce a form of pantheism, or GOD IN NATURE CONCEPT, which is itself a form of religious belief.

On all camping or out of town activities the Scouter should, considering the faiths and denominations represented amongst his group, arrange a "Scouts' Own".

Scouts' Own is a gathering of scouts for the worship of God and the development of a fuller realization of the Scout Law and Promise - IT IS NOT A SUBSTITUTE FOR CHURCH ATTENDANCE. It is voluntary - no members should attend whose religion forbids it. It should be planned and run by the members on consultation with the Scouters. Members should take an active part.

The Scouter must ascertain what faiths and denominations will be represented amongst his group or gathering, and time must be provided in the program for every member to attend the religious services of the church of their choice. Not only must time be provided, but also every encouragement must be offered in the way of transportation, a special breakfast for those going to mass or communion, or special help for those who must miss part of the program.

Dietary regulations must also be observed for those whose religions have such regulations.

Summary

Let it be said that an honest respect for the religious convictions of others, plus one's own personal example through religious convictions and practices is the best basis upon which to build a healthy religious atmosphere in any Scouting group, gathering and total program.



WOOD BADGE 84

KINDLY OBSERVE THE FOLLOWING RULES. IT WILL BE A LOT EASIER AND MORE COMFORTABLE FOR THE STAFF ... AFTER ALL, WHO IS RUNNING THE THING?

1. Please watch where you are stepping.
2. Don't get impatient with the Staff. Remember your instructor is still learning and he is more scared than you are.
3. WATCH where you are stepping.
4. If a fellow participant gets over enthusiastic, knock him on the head with a camp chair.
5. For crying out loud, watch where you are stepping.
6. If you din't lake the Activity, to heck with you -- the instructor likes it.
7. Ah, come on fellows, watch where you are stepping.
8. Only one Group at a time to look at the examples, after all, you might steal something and I want to check it after each Group.
9. Be thankful you get an opportunity to see it.
10. By Groups watch where you are stepping.
11. Let the Staff Member out first after any activity. He doesn't wish to get trampled in the rush.
12. Watch where you're darn well stepping.
13. Don't bother the instructor -- he's having a hard enough time trying to get the point across to you, you dumb nuts.
14. If you don't understand what you're doing, don't worry; you are not alone -- neither does the instructor.
15. For the instructor's sake -- WATCH OUT WHERE YOU'RE STEPPING.
16. If you get a little dirty, don't cry -- your Counsellor will wash your hands.
17. SHUT UP and watch where you're stepping.
18. By all means, don't get sick, at least until you get to the next guy's session.
19. Don't expect this Troop Meeting to be interesting because it isn't.
20. Don't ask embarrassing questions of the instructor, such as:
  - a) How long have you been doing this training bit?
  - b) How long will this boring activity last?
  - c) Do these things you tell us really work in a Troop setting?
  - d) Are we obligated to stay through the whole thing?
  - e) Where's the Kybo?
  - f) Do you really know what you're talking about?
  - g) Have you ever tried these things on a group of boys?
  - h) You were a SM or Counsellor once weren't you?
  - i) Were you ever on District Staff?
  - j) Has this anything to do with Unit Training?
21. KEEF THOSE DARN FEET OFF THE GROUND.
22. And above all, remember this is an optional unit and you do not have to take it, but now that you are here, sit down and make the best of a good thing, and for crying out loud watch where you're stepping.

These rules and regulations were drawn up to stop you from making a fool of the instructor. After all, he is a volunteer, like yourself, and if you really think this is not a good excuse then, consider the fact that maybe some day you may be pushed into giving such a talk; and remember: watch out where you're stepping -- you may be stepping on the display that you spent hours setting up.

## PART I WOODBADGE

### G L O S S A R Y

- ARENA: Large space you see beyond entrance of the building
- B.P.: Baden-Powell - The founder of our movement
- COUNSELLOR: Adviser of a small unit; Beaver Lodge, Wolf Cub Six, Scout Patrol, Venturer Company, Rover Crew
- LOUNGE: Large room downstairs; - follow either an "intelligent" looking person or a staff member
- MUG-UP: Known on Civvy Street as 'break time'. Served in either the lounge or the Section Hut - see the schedule.
- SCOUT'S OWN: A spiritual experience - a vital part of our Aims and Principles.
- SECTION:
- |                              |                 |
|------------------------------|-----------------|
| Beavers                      | - Age 5-7       |
| Cubs                         | - Age 7-11      |
| Scouts                       | - Age 11-14     |
| Venturers                    | - Age 14-16     |
| Rovers                       | - Age 16-23     |
| Service Team                 |                 |
| Group Committee              |                 |
| S.I.T. - Scouter-in-Training | - Age 16 and 17 |
- SECTION HUT: The room set aside for all members of a section
- SECTION LEADER: Self explanatory
- SING-A-LONG: Spontaneous expression of well being. Songs quite often are or seem to be dumb.
- YACK: Discussion type training indulged in by the small unit referred to under the term "Counsellor". Here you talk to each other.
- YACK SHACK: The room where the Yack takes place in small groups.
- YARN: A scouting term for a "lecture". Here you listen and take notes.
- YARN BARN: Our term for the main auditorium, where the Yarn takes place or the Section Hut.
- S.I.T. HOUSE: Meeting room for Scouter-in-Training group.

## FUNCTIONS OF A SERVICE TEAM

### Primary Function

Service team members actively service, encourage, guide and support section Scouters to fulfill the Scout programs by paying frequent visits to the units for which they are responsible and also by being readily available in an advisory capacity.

Some duties include :

- a) Establishing a good working relationship
- b) "On-the-job" training
- c) Program counselling
- d) Interpreting policy and procedures.
- e) Assisting whenever possible, in the identification and procurement of resource material.
- f) Assisting towards general improvement through the use of guidelines.
- g) Keeping the service team informed of unit operations and activities.
- h) Keeping the service team informed of leadership qualities of section Scouters and assisting in their development.
- i) Carrying out miscellaneous activities as assigned.
- j) Acting as an advisor and assisting in the co-ordination of team activities.
- k) Assisting in the carrying out of district programs.
- l) Promoting section Scouter participation in formal training programs and assisting in such programs when required.
- m) Continuing personal training program to keep abreast of the ever changing "Scout" program.
- n) Where possible, representing the district at special unit functions and ceremonies.

### Secondary Function

In addition, service team members also have a secondary function - that of being responsible for either co-ordination, personnel development, activities, or recruitment and expansion for the sections serviced by their service teams. It is important that this secondary function be treated in such a way that it does not interfere with the primary function of servicing units.

## BLUE SPRINGS SCOUT RESERVE

Blue Springs was purchased by the Ontario Provincial Council in January of 1937 and comprises some 100 acres.

Previous to 1937, Ontario Gilwell courses were held at Ebor Park, near Brantford, Ontario, which was on the back end of a farm owned by a Mr. Fred Luck. This property was offered for sale, but the price was too high as far as using it for Scout purposes was concerned.

At this time the Provincial Council was holding a sum of money donated by the family of Col. Leonard to be used for Scouting in Ontario. The family of the late Mr. Fred J. Mann (a former member of the Ontario Provincial Council) decided they would like to make a donation towards Ontario Scouting in memory of their father. The purchase of a campsite to be used for training purposes was discussed with both families and they agreed that this would be an excellent idea.

A committee was formed to look over available sites, but did not come across any immediately that met with its approval. In the Fall of 1936, they placed an advertisement in a number of Ontario newspapers and visited a number of the sites that were available. Blue Springs was the choice and on January 18, 1937, the committee purchased the property from Mr. Wm. A. Murray.

The property was a Crown grant to Mrs. Elizabeth Stuart on September 18, 1879, on receipt of a payment of fifty dollars. The Provincial Council is the eighth owner of this property, which has been known as Blue Spring since the original grant.

Mr. Murray sold railway rights to the Toronto Suburban Railway on October 3, 1912, to operate an electric railway which passed through the property on the way from Toronto to Guelph. This railway carried a number of groups to various spots along the route which were operated as picnic grounds, Blue Springs being one of them. The railway was abandoned in 1935 and the right of way through the property turned back to Mr. Murray on November 29, 1935.

The blockhouse and gate are designed after the type built by early British settlers in Canada and was built by the Ontario Department of Lands and Forests under supervision of Dr. A. H. Richardson, a member of the Ontario Provincial Council and Chairman of the Blue Springs Camp Committee.

The cairn located inside the main gate is made from a stone taken from the centre of the roadway almost directly in front of where it stands at present. A neighbour, Mr. Fred Watson, faced the stone and carved the lettering. He was also responsible for building the fireplace in the Kekedowigamig.

When the property was purchased there were two buildings on it, one being the original house, called Murray Lodge, the second being the Pavilion. Murray Lodge common room was previously three rooms, with partitions taken down to make a common room. The walls were then covered with knotty pine and wallboard installed on the ceiling. The kitchen was left almost as purchased, with the exception that a sink and propane stove have been added. The bedroom was built as an addition to the building.

The springs from which the property gets its name is the source of our drinking water. The temperature of this water never rises above 45 F. and has always received very satisfactory grading from the Ministry of Health. If you look closely you can see the various springs which feed this body of water.

The F. C. Irwin Memorial Chapel is in memory of the late Mr. Irwin, who was Executive Commissioner for the Province of Ontario from October 1920 until the time of his death, December 9, 1954. Gilwell courses over a period of years contributed towards a fund to build an outdoor chapel and this money, along with a sum collected by the Gilwell Reunion Committee and an amount contributed by the Provincial Council, was used to pay for the building of the chapel. The chapel grounds were dedicated at a Gilwell Reunion in September 1954 and the chapel was dedicated in September 1956 at the Gilwell Reunion.

The pavilion, which was used as a picnic shelter before the property was purchased, is now used to conduct sessions on courses when the weather permits.

Lister Hut, once used as a staff room, first aid, canteen, etc., was originally at Ebor Park. The building was built with funds donated by Gilwellians who knew Harry Lister. Harry Lister was the first QM for Ontario Gilwell courses held at Ebor Park. This building was re-sided with siding similar to the chapel in 1957.

Kekedowigamig, once our main building, is used primarily as a dining hall but is also used when necessary for campfires, sessions and other activities during inclement weather. The name is of Algonquin origin and means "Place of Council Meeting". The centre stone in the fireplace came from the fireplace at the original Ebor Park Site. The picture of B-P over the fireplace was painted by a Hamilton Scouter and donated by the members of a Rover Leaders Course held at Blue Springs some years ago.

The wagon wheel is of early Canadian origin and was found on the site which is used by the Seed Collection Branch of the Ministry of Natural Resources at Angus (near Barrie). Notice the square hole in the hub. This was the method by which the wheel was attached to the axle, with a pin inserted in this hole.

An additional 22 feet was added to this building in 1958. Ten feet of this was used for additional space in the main room and the balance is divided into two rooms on one side, one used as a canteen for the course and the second as an infirmary. The opposite side was left as one room, to be used as a library. This was furnished by money received from friends of Col. Locke who was Provincial Commissioner in Ontario from 1938 to 1940 and is known as the Col. Locke Memorial Library.

Electricity and propane gas for cooking were installed at Blue Springs in 1956. This included installation of an electric pressure water system. A storage shed for protection of equipment was built in 1956 and permanent latrines were built on all Patrol sites in 1957.



Permanent floor boards for Patrol sites begun in 1958 and in 1959 all Patrol sites were equipped with permanent floor boards.

Installation of a gas hot water heater in the bathhouse and a gas space heater in the kitchen of Kecedowigamig took place in 1958. Due to the ever increasing problems of disposing of garbage, we installed a gas incinerator in 1959. This is located behind the mens bathhouse. Garbage is now handled through a collection agency. Ablution and shower facilities were added to the womens' site in 1960.

Those who attended the Gilwell Reunion in 1969 donated funds for insulation and paneling of Lister Hut thus modernizing the oldest training building on the property.

In May 1970 the ground was broken for the Training Lodge, which was officially opened in May of 1971. This facility has allowed us to expand to a year-round Training Centre and also to present a variety of Training Events to meet the needs of our membership and the community.

Our latest expansion of training facilities has involved the extension of our garage area and the building of a second storey to that facility. This provides a separate training area complete with sleeping, Kitchen and washroom facilities for small groups of up to twelve people.

Future development plans call for Family Camping Area, extended Nature Trails and expansion of Program Facilities to meet the increasing demands of leisure time activities and practical program needs. We hope this Training Centre will foster an awareness of the outdoors and an appreciation of our environment for everyone.

\*\*\*\*\*

The following are copies of the Indian designs painted on the ceiling of the Yarn Hut.

The ceilings have been re-painted by the Wellington District Leaders.

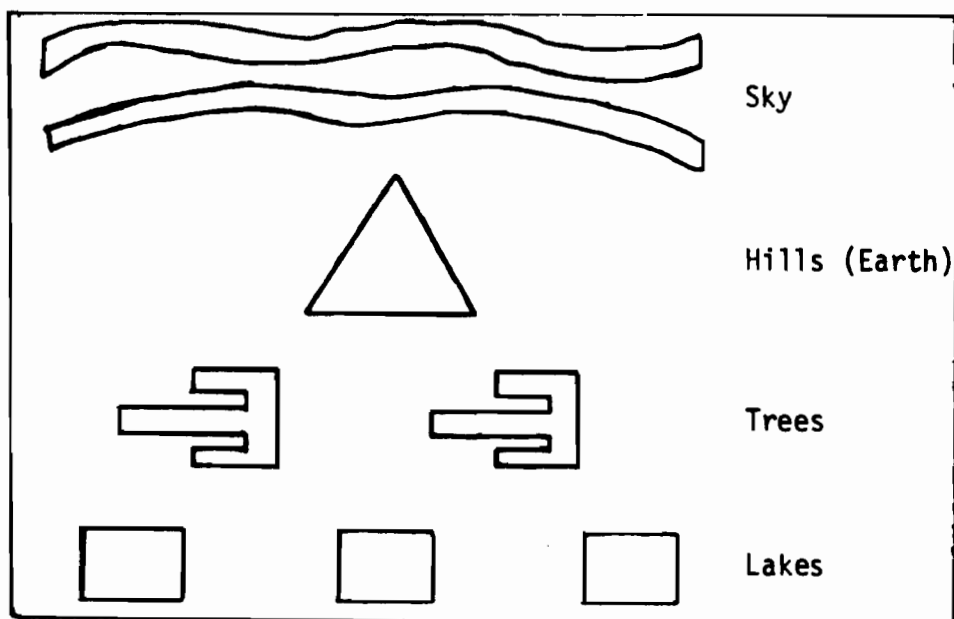
We hope that these copies will be of interest to you and make the ceiling designs a little more interesting.

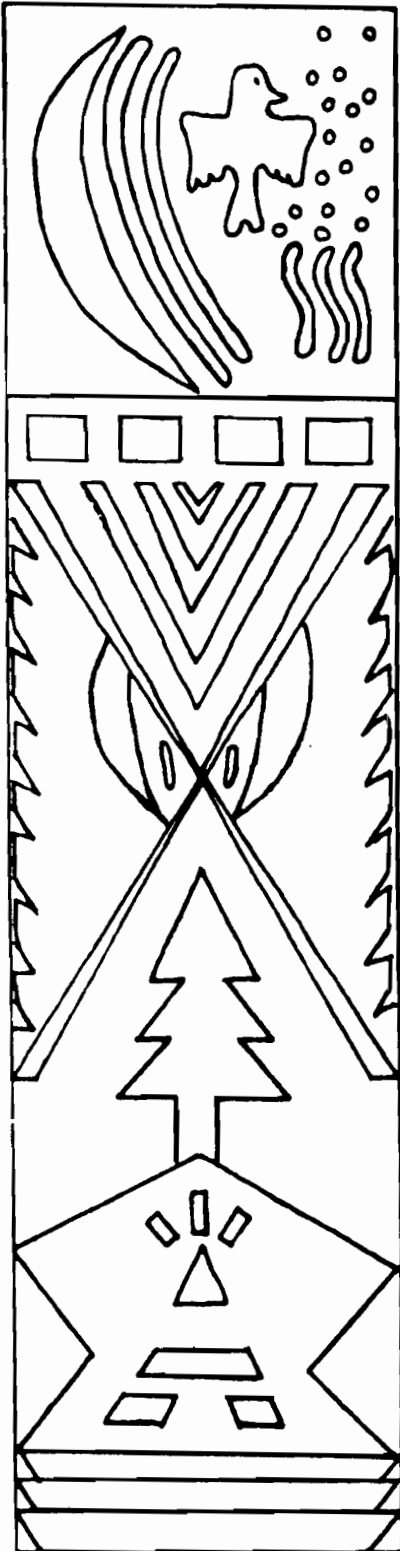
Prior to the coming of the white man the Indians used pictures on their tepees, household articles, and wearing apparel to depict those things which surrounded them in their daily life.

There was no attempt to tell a story. It was simply a means of decorating the article.

This meant that there were few pictures and a small range of colours.

Our border is an attempt to gather those pictures which would represent creation. These four were tradition in western tepee designs and tell the four most important factors in the Redman's world.





# East Ceiling

Spring Season

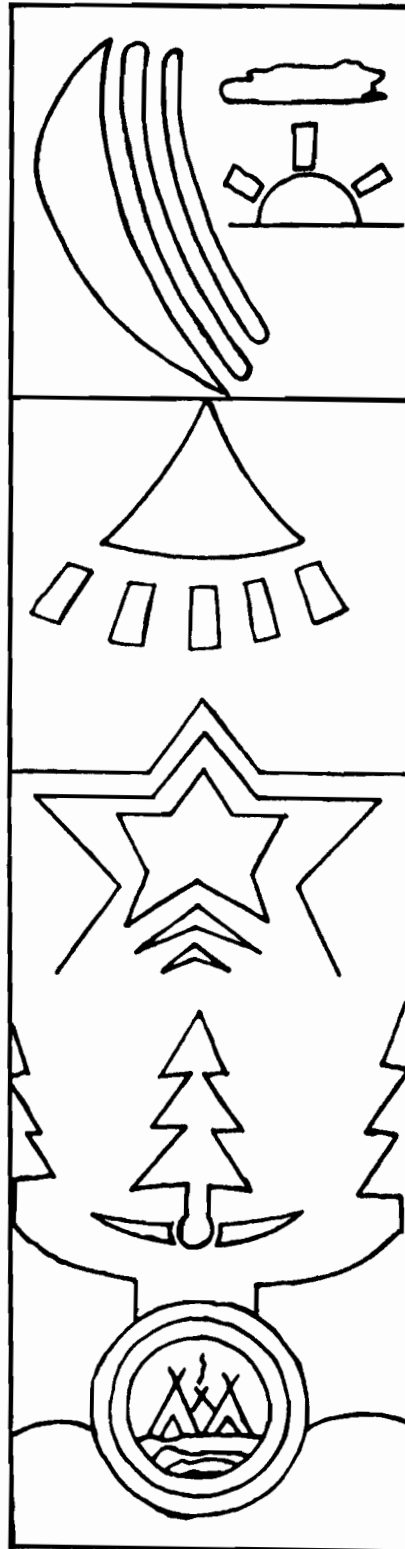
Lakes

A Plains  
Indian War  
Shield

Notice the  
eye appears  
in another  
adaptation  
with a fringe  
of trees.

Tepee

a design  
from an  
Indian tepee



# West Ceiling

Fall Season

Fall sun in sky  
of clouds

Star appears on  
western garment.

Sign of  
Woodcraft  
(according to  
J. G. Cone)

Tree - Knowledge  
of the out-of  
doors

Horns - Power

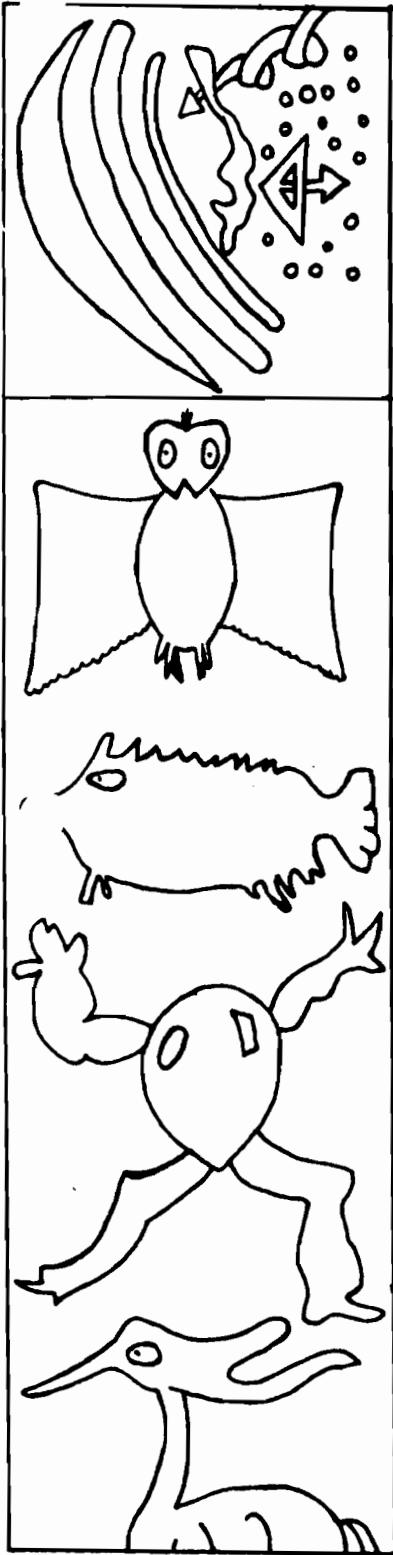
Circle -  
Eternity

Campsite.

North Ceiling

Fall Season

Pictograph  
strip taken  
early Wood  
Badge note  
Book



North Ceiling

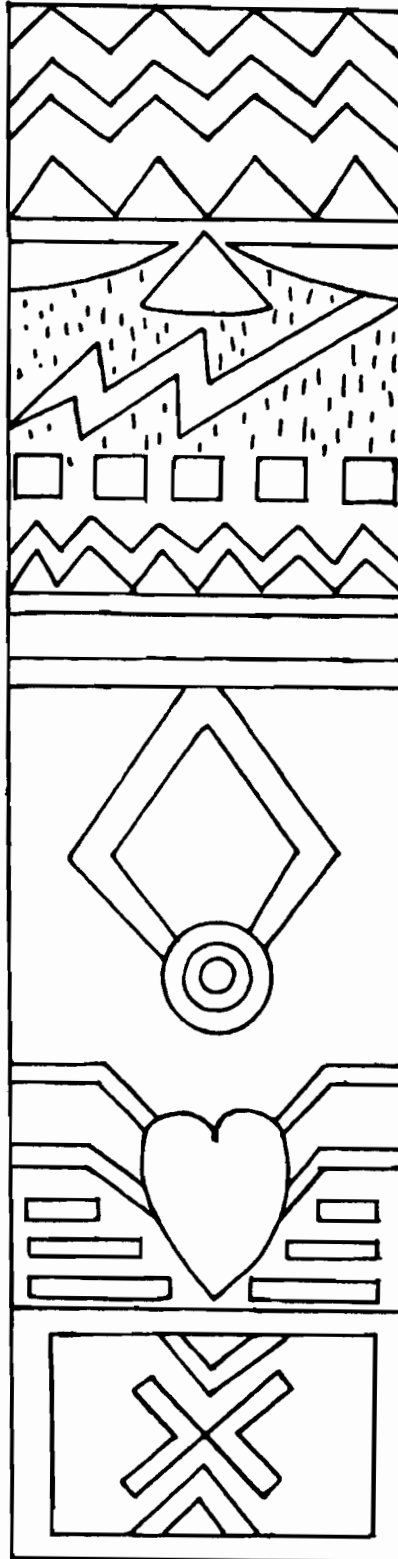
Sunny skies

Hills

One day cloudy

Rain  
Month of July  
was when the roof  
design was  
painted.

Lakes  
Hills



Great pride was  
taken in decor-  
ating their war  
shields. Super-  
stition demanded  
that these star-  
tle their enemy  
and bring them  
good luck

The eye is from  
a Sioux war shield  
The heart is from  
another western  
shield.

There are few  
eastern designs  
remaining. Here  
is one from an  
Iroquois wicker  
woven shield.

## South Ceiling

### Blue Springs

Pictograph for Spring in yellow to represent the boy joining the Movement as a Beaver.

He then moves through the five sections.

Blue water to complete idea of Blue Springs.

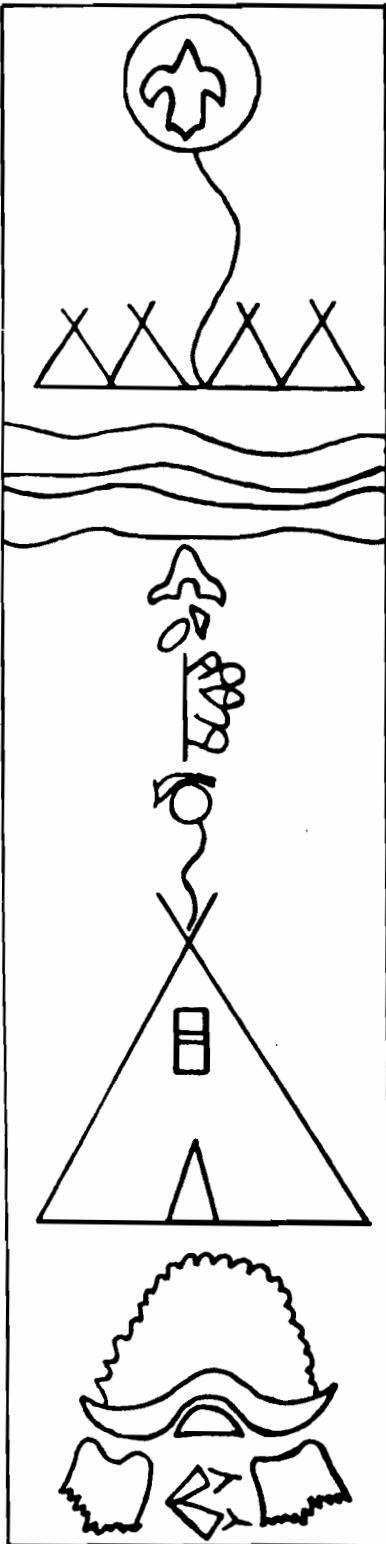
Woodcraft Strip  
from J. C. Cone

" Our Chief "

May the smoke of his wigwam rise in peace forever.

A powerful warrior and

Great peace hunter



## South Ceiling

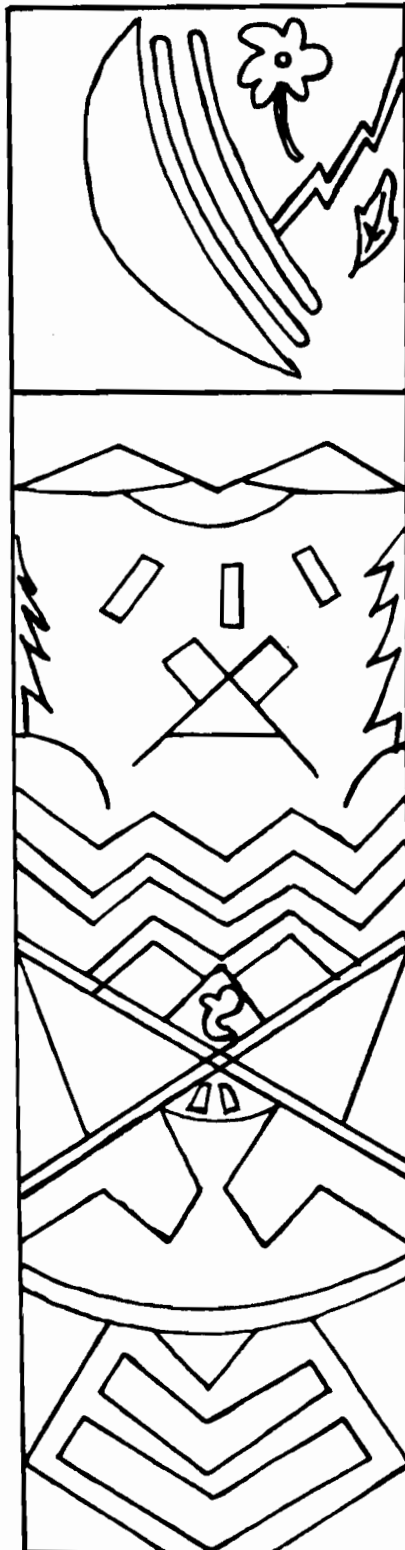
### Summer Season

Our Camping season for training at Blue Springs is from June to August. This represents the three months in this period.

May sunny skies shine on

our campsite

Various designs using hills, trees, and tepees. These were taken from western tepees.



## VALUES

## FALLOUT SHELTER EXERCISE

Those in your group are members of a federal department in Washington D.C., that is in charge of experimental stations in the far outposts of civilization. The Third World War has suddenly broken out and bombs are beginning to drop. Places all across the world are being destroyed. People are heading for whatever fallout shelters are available. You receive a desperate call from one of your experimental stations, asking for help. At the station are ten people, but there is only room in the shelter for six. They have decided to abide by your decision as to which six persons can go into the fallout shelter.

You have only superficial information on the ten people. After your group has made its decision it will try to reach its own fallout shelter. You realize that the six people you choose to go to the shelter may be the only six people left to start the human species over again. The choice, therefore is crucial. You have half an hour to make your decision. If you do not make the decision within the thirty minutes allowed, all ten will die.

Here is what you know about the ten people:

1. Bookkeeper, thirty-one years old
2. His wife, six months pregnant
3. Black militant, second-year medical student
4. Famous Historian-author, forty-two years old
5. Hollywood starlet, a singer and dancer
6. Biochemist
7. Rabbi, fifty-four years old
8. Olympic athlete, all sports
9. College coed
10. Policeman with gun (they cannot be separated)



## STRICTLY KOSHER SCOUTING

BY BOB PETERSON

Photographs by  
Bob Krist

*(Top) Scouts Warren Sobel, left, and Seth Grenald, right, hold the Torah, part of Jewish scripture, as Scout Keith Damsler reads from it. (Right) Rabbi Seymour Rosenbloom presents the Ner Tamid religious emblem award to Scout Michael Dubrow as Scoutmaster Mervyn Sluizer looks on.*

WHEN TROOP 185 OF Elkins Park, Pa., goes camping, each patrol carries two separate sets of cooking and eating utensils. For a weekend camp-out the Scouts must get their camp set up and all chores finished before sundown on Friday. From then until sundown Saturday they can't do anything that may be construed as work, not even build a cooking fire.

Why is this so? Because Troop 185 is chartered to Congregation Adath Jeshurun, a Conservative synagogue on the outskirts of Philadelphia, and the Scouts observe the Jewish dietary and Sabbath laws prescribed by the congregation.

Despite these seeming constraints, Troop 185 offers as vital and active a Scouting program as you're likely to see anywhere. (How many troops do you know that take a four- to five-week trek every summer and an overseas trip every few years?)

Troop 185 is not unique in the Boy Scouts of America, but its like is not very common either. The reason: only about 500 of the 130,000 Boy Scout troops, Cub Scout packs, and Explorer posts in the United States are chartered to synagogues and other Jewish organizations. That's less than one-half of one percent in a nation where 2.7 percent of the population is Jewish.

"The problem is that too many rabbis and other Jewish leaders have the idea that Scouting pulls boys out of the synagogues instead of bringing them in," said Rabbi William Kraus, an Eagle Scout alumnus of Troop 185 who is director of

Jewish Relationships for the BSA. He and the National Jewish Committee on Scouting aim to change that perception.

Exhibit No. 1 for their case could be Troop 185. Consider, for example, the experience of Troop Committee Chairman David L. Ellis, who, like many other alumni, has remained close to the troop in adulthood.

"When I was a boy," he said, "I went to religious



*For 55 years, Troop 185, chartered to Congregation Adath Jeshurun, has shown that Judaism and Scouting share many goals and ideals.*

school and Hebrew school and became a Bar Mitzvah, but we did not have a kosher home. We did not separate the dairy from the meat products, and if we wanted to drive on Saturday, we got in the car and drove. When I became active in the troop, it was the first time I was exposed to the dietary and Sabbath laws, and it became important to me to observe them."

Today, he said, he maintains a kosher home and does not work or drive on Saturday. "My experience in the troop reinforced my identity as a Jew and brought me closer to traditional Jewish observance," he explained.

Troop 185 celebrated its 55th anniversary last November. For 35 years it has been kosher and Sabbath-observant. "This troop was in the vanguard of real Jewish Scouting," Dave Ellis said, "because it has made the Scouting program available to all Jewish boys, whether they are totally nonobservant and are participating for the first time in a more traditional Jewish observance, or whether they come from an observant household and would not be able to belong to a troop if it were not observant and kosher."

(Troop 185 also welcomes non-Jewish boys; four of the 20 members are gentiles who join in the kosher and Sabbath observance on camping trips.)

The moving spirit is Scoutmaster Mervyn Sluizer Jr., who has been continuously active in the troop since he joined on his 12th birthday in 1932. He has been Scoutmaster for 36 years and is an executive board member of the Philadelphia Council and of the National Jewish Committee on Scouting.

"Merv is an exceptional man," Dave Ellis said. "I got a lot from him," he added, making a judgment that could be echoed by most of the troop's 1,000 alumni.

With two exceptions, Scouting in Troop 185 is like that of any other good troop. Camping and backpacking are featured; the patrol method is used, and decision-making is largely in the hands of boy leaders.

The exceptions are the meticulous observance of dietary and Sabbath laws and the troop's extensive summer program. More about summer later.

When the troop is camping on its own, which it often is, there is no problem in observing the law since the troop sets its own schedule. Winter weekend camping is impossible because sundown arrives too early on Friday. "We take care of that by going camping during the midwinter school vacations, leaving on Sunday morning and avoiding the Sabbath entirely," Merv Sluizer said.

District-wide events are another matter. Troop 185 has taken part in all Polaris District Camporees for many years but must plan carefully to observe Sabbath laws.

If, for example, an intertroop firebuilding competition is programmed for Saturday, Troop 185 can't join in then because of the prohibition on making fires on the Sabbath. But in most cases, Merv Sluizer said, camporee leaders arrange for his troop to do it on Sunday when non-Jewish troops are at church services. (continued on page 80)

(Below) On the synagogue grounds, Scouts set up their tarps in a race against time. (Bottom) Sabbath laws forbid work from sundown Friday to sundown Saturday, so boys make use of their leisure time by taking a nature hike.





# MOVING?

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## Kosher Scouting (from page 45)

"Our district is very sympathetic to our problem and most cooperative," he explained.

But not all camporee activities are forbidden on Saturday. The question the troop's leaders face: Is the event work according to our spiritual leaders' interpretation of the law?

"If you do something for pleasure or make something that's not permanent, some rabbis do not interpret it as work," the Scoutmaster said. "So, for instance, if we did some lashing as a game and we weren't going to build a permanent thing, that would not be construed as work and we could do it. Over the years we've learned what we can and cannot do."

Orthodox Jewish troops might have to make additional modifications, Merv Sluizer said. "But," he went on, "I know Orthodox troops that are able to participate and turn the Sabbath into a day of joy, which is what it is meant to be."

Leaders of Sabbath-observant troops have learned how to schedule permitted activities for the Sabbath. "We'll have positive, pleasurable programs—mental contests, questionnaires, and things like that that can make the day very interesting for the boy," Merv Sluizer said. "Things like a nature walk or a longer hike with debates and discussions along the way."

Dietary laws forbid the mixing of meat and milk in a meal or using the same utensils for both meat and dairy dishes,

which is why Troop 185's Scouts must carry two sets of utensils. "In other words," Scoutmaster Sluizer said, "if we have a dairy meal—say, a breakfast with an omelet and cocoa—we can't use those same utensils the next day for a salami omelet or something else that has meat. We have to go to our second set of dishes."

Occasionally there's a problem. "Sometimes," said 16-year-old Senior Patrol Leader Eddie Singer, "someone will accidentally un-kosher a kit, putting meat into a dairy kit or vice versa, and to make the kit kosher again it has to be buried for 24 hours. So if we're leaving camp that day, someone has to go back to pick it up."

Eddie was asked, "How does having to observe the dietary and Sabbath laws affect your Scouting?"

"I don't know," Eddie laughed. "I've

never been a Scout any other way." (Ask a silly question and often you get a sensible answer.)

And how about the non-Jewish Scouts? "Well," said Tenderfoot Sam Paul, a Catholic, "we can't eat things like chops and bacon when we're camping because they're not kosher. Sometimes it gets on my nerves when we get up in the morning and we're cooking something I don't like. But it's a good troop, and I like the trips we take."

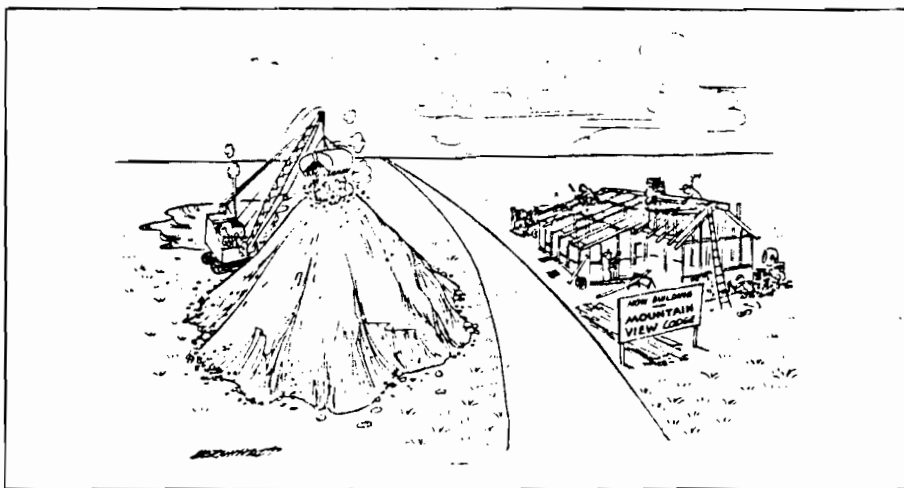
Ah, the trips—called treks in Troop 185—the highlights of every summer since 1958. For four or five weeks (up to eight weeks if an overseas tour is scheduled) the Scouts never see home. One week is spent in a council camp so that Scouts can earn outdoor merit badges. The rest of the time they're backpacking, canoeing, attending a jamboree, or visiting historic places or other scenes of interest.

Last summer Troop 185 scheduled its fifth trip to Israel where the Scouts are royally entertained at Israeli Scouts' homes and kibbutzim, which are collective farms or settlements. They have also visited Rome, London, Paris, Amsterdam, Puerto Rico, and the Virgin Islands on various tours. Not to be outdone in foreign exchange, Troop 185 often has entertained Scouts from Israel, England, and Belgium.

By now you may be saying, "Well, With a program like that they must have a lot of adult help."

The answer is, "Do they ever!"

About 30 men and women are on the troop committee, and half that number show up for every committee meeting, many of them men whose sons have long since left the troop. Camping Chairman Walter Becker's sons graduated seven years ago, but he still shoulders a major task for such an active troop because "he gets a big kick out of helping us to help these young men," Merv Sluizer said. Chairman Dave Ellis makes the four-hour roundtrip from his Harrisburg home a



Storytelling is a wonderful pastime. There are so many things to talk about - so many experiences to share, and where better than around a campfire?

No matter when the opportunity presents itself, nothing will do more to draw a group of children together in comradeship than a good story, well told. Not only is it important for a leader of youth to have a repertoire of interesting stories but you will find many values in helping youngsters to learn the art of storytelling themselves. It helps them to organize material, to express themselves and to gain poise in speaking before their friends.

Storytelling should not be limited to a story hour, nor to one activity; it is part of most Camp activities. If we take storytelling off its pedestal and put it where it belongs - wherever one or more children are together, at any time, anywhere - it becomes just an informal sharing of one's knowledge or experience with someone else.

There are fairy tales and fables, goblin stories, tall tales, Indian legends, serious stories, funny stories, true stories, education stories, philosophical stories, travel stories, stories with actions, stories with sound effects, mystery stories, nature stories, marvel stories, science fiction stories, sport stories, fish tales, fantasies, spoonerisms, stories with morals, stories without morals, and just plain old stories.

There is a story in everything - rocks, trees, sand, birds, railroads, water, food, kings, pirates, pioneers, athletes, cars and any other topic you wish to mention. The story-teller needs only two ingredients: 1) some piece of information on a topic and 2) someone with whom to share it. That's storytelling.

Now whoever said we have run out of stories to tell!!

Storytelling is an art, but it is a special art because it can be done by everyone. We simply need guidelines that help us organize our thoughts so that they can be related to others. Here are several suggestions for successful storytelling.

1) Make the Story Worth Something

Storytelling can be educational, fun-filled and meaningful, when we put the time and effort into making it special. You, as the storyteller, must enjoy the story. It must be one that you like to tell - hopefully it comes alive for you each time you relate it. Your total involvement in and commitment to the goings-on in the story is a good way to make it come alive for the group.

Storytelling is a form of entertainment. We are not here to moralize. People will see value or learn lessons from stories in their own time and in their own ways. If there is a lesson, let your listeners decide for themselves what that lesson entails. Make your storytelling time worth your listeners' time.

## 2) Seek Out and Choose Suitable Stories

Choose your story by considering the age, the maturity level and the experiences of your listeners. Is the story appropriate for the occasion? Does the story fit the time allotted for telling it?

Use the resources available. Always be looking for stories, or for ideas around which you can create a story. Consider real life situations, movies, magazines, newspapers, children's books and other people for your sources. Better still, think of camp situations to which the campers can relate. Pass on stories you have heard and ask others to pass on their stories to you - be sure you learn them properly and thoroughly before attempting to tell them yourself.

## 3) Carefully Prepare the Story

Become familiar with the details of the story. This is best done by reading it several times carefully, and making notes about characters and plot. Eliminate details that do not contribute to the 'action' of the story. Add details which you feel are appropriate for your group. Create a vivid image of each character - one that will come to mind immediately when the name is mentioned.

Briefly outline the major steps to the story. It is not necessary to memorize the story - in many cases this is unwise, because a question or an interruption may cause you to forget the flow of words you had so carefully memorized! As long as you feel comfortable with the sequence of action, your own words will most likely be more effective.

When possible, practise before an audience. Say it aloud to yourself when you are alone.

Prepare an introduction that relates the time, the place and the people. Work smoothly into the story, so that people become involved immediately.

Allow flexibility, so that audience participation is possible. Let your imagination run wild, too!

## 4) Involve Your Campers in Storytelling

Involve the children in your storytelling time - for props, as demonstrators, for sound effects, to say certain lines. Many stories allow for interruptions, or should do so. Children especially respond. "What do you think he did next?" If their answer is good, you may want to incorporate it into the story. Be aware of details, because children never forget!

Small children like themselves to be the hero - heroine of a story. When you subtly describe the hero - heroine as someone who is similar in age and life position to your campers, their imagination then puts them into the role - What fun!

## 5) Tips On Telling the Story

- A. Get as close to your audience as you can, both physically and mentally.
- B. Show them that you expect their cooperation and courtesy. Let them settle into comfortable positions. Do not begin until your audience is quiet and attentive.
- C. Look into the faces of your listeners. As you talk to them, watch their reactions. This is important, because as the story progresses, you will know by their reactions and expressions if you are having an effect. If not - be flexible and change the story!
- D. Show facial expression as you tell the story.
- E. Put expression into your voice, too. Don't speak in a monotone, but dramatize every little event. Pause at critical places.
- F. Don't be juvenile. It is one thing to use words children can understand and another thing to use childish intonation.
- G. Speak slowly, clearly and distinctly. Enunciate consonants clearly. Be sure of the pronunciation.

The pattern for a successful story often includes an interest catcher at the beginning. It will move through the development of a conflict or struggle or obstacle to minor crises. Things often go against the hero in the early or middle part of the story. There is usually a big struggle with the hero winning at least a partial victory over his enemy or antagonist, over a bad situation, or over himself. Finally, there is an ending. Sometimes there will be a surprise as in the "Tall Tale" kind of story. It could be a question that leaves each person with the ability to imagine his own special ending.

As you become more comfortable with a story, experiment with telling it a different way. Let your imagination carry you. Place yourself as much as possible in the situation of the people involved. (However, be careful to distinguish between the imaginative "tall tale" and the lie, which deliberately misleads people to think that you actually participated in something you did not. "Tall Tale" has an element of the Tongue-in-Cheek.)

Make up a story with your campers and let everyone contribute to its outcome. Use local areas and campsites to create living legends - a rotting log or a reef or bog. Enjoy yourself and enjoy the mood that is created when people gather to share ideas and imaginations.

When your campers are involved, they too begin to learn the art of storytelling. Be sure to pass on the skill - it is one they will use time and time again.

Play games for the sake of fun. Play to participate.

The selection of suitable games and relays is important, particularly when we consider that one of our major objectives is the development of a group concept.

Sometimes, the best games are those that do not require particular skills or abilities. We should be striving to play games in which age and physical capabilities are unimportant. Our philosophy of camper-centred activities really comes into play in our choice of games and relays.

Steer away from games that are highly organized or technical. The longer the explanation to the game, the less time there is to play it. People often become bored with lengthy descriptions and lose their desire to participate.

The leader's role in the explanation of the game is a factor in setting the tone for how the game can be played. For instance, if the leader stresses winning, or talks about rule after rule after rule, or encourages the group to "beat the record", then the game will be played in those terms. People may be tempted to break a rule in order to win, or rough-housing fellow participants may be included in regular play.

If however, the leader explains enthusiastically the guidelines for the game and encourages participation just for the fun of playing, then the mood of the group follows suit. The leader's role cannot be underestimated.

The whole issue of competition versus cooperation really is an important one to consider. Everyone enjoys winning but, unfortunately, losers become tired of losing, and eventually lose the desire to play at all. In our programming, we can encourage the team effort and the participation by all, and discourage the centering of attention on who wins and who loses. When everyone participates, everyone wins and our choice of games can influence the outcome.

Consider the following factors before deciding on the games to be played.

1. The Campsite

Can you carry all the equipment you need, or is the site just too far away?

2. The Terrain

Is the site too rough for the wide game you have planned? Are you risking sprained or twisted ankles? Is the area big enough for both the game and the group size?

3. Time of Day

Is it still light enough to safely and effectively play the game? Will it become too dangerous as it grows dark?

4. Group Size

If teams are to be selected or arranged, have you considered EVERYONE who is playing? Are team sizes appropriate so that no one is left out?

## 5. The Fire

Active games should always be played away from the fire. Move the entire group to an open area or field near the campsite, when possible. If the game is such that it can be played safely close to the fire, have spotters situated around the fire, just in case. Never take a chance.

When these factors have been considered, think about the type of game you wish to conduct. If the purpose is to allow people to meet one another, then 'mixer' games are most effective. Indeed, if you are working with a group that is too large to move away from the fire area, or if there is no open area conducive to active games, plan games where everyone remains seated. These can be noisy rather than active, thus enabling you to accomplish the same purpose!

Quiet games are effective too. "Thinking" games or puzzle games can be enjoyed by all. Keep in mind, however, that most of the people will be seated throughout most of the campfire program - the games you choose should hold their attention and enthusiasm, or they may begin to concentrate instead on cramped legs or uncomfortable seats! Remember that involvement is the key.

However, for a game to be considered a success, everyone does not have to be directly involved in playing the game. Relays can consist of two small teams, with the rest of the group as audience to cheer for them. The progression from total group participation to less and less group involvement can begin with the relays.

Choose games that everyone can enjoy and the group's enthusiasm will keep on growing as the campfire program continues.

### IMPORTANT POINTS FOR GAMES LEADERSHIP

A well-organized and extensive program of games and relays adds an exciting dimension to camp life. It is a wonderful opportunity for campers to engage in healthy, active play and contributes a great deal to the social development of individuals. However, the success of any games program depends on several things:

1. Preparation ahead of time by the program planners is a must. Use all the resources available. Talk to others for their ideas.
2. Know your game well. Learn the rules and be able to explain, in simple terms, how it is played.
3. Secure equipment necessary and have it ready for immediate use. Place the equipment in the proper locations of the play area.
4. Get and keep the attention of the group while you explain the game. Everyone should be paying attention before the explanation begins.
5. Keep the rules for any game simple. Explain them clearly and ask if there are any questions before you start to play.
6. If necessary, use a small group to demonstrate techniques of the game. This is far more efficient than trying to explain in words.
7. To start the program, try to have the entire group participate in a mixer-type game. Get them in the mood for the games that follow.

8. Plan games in which all people can participate. Keep in mind special jobs for handicapped or indisposed campers. Jobs such as judges, starters, timers and scorers help the non-participating campers feel a part of the program.
9. Keep the game short and peppy. Stop playing the game before interest lags.
10. Be prompt in stopping and starting your program.
11. Have a few extra games in mind in case your plans are disrupted by unforeseen events such as a rainstorm or broken equipment.
12. Become familiar with a different pattern for various games (e.g. circles (single and double), extended lines, files, etc.) This can add a new twist to an old game and enables you to adapt the game to different play areas.
13. Consider the sun and wind directions when instructions are being given. The leader should try to face into the sun, so that the campers are not straining their eyes. If possible, have the wind at your back so you can be heard.
14. If there is a winner to the game, a short announcement can be made to indicate the winning team. They will appreciate the brief recognition. Never 'rig' a tie.
15. Be enthusiastic yourself! Talk to team captains to encourage enthusiasm and fun.
16. Your participation should be used only to 'enhance the program'.
17. Is your alternate program planned and ready to go?

#### USEFUL HINTS

Check on pronunciation of camper names before reading out team captains or team groupings.

Be flexible and innovative.

Don't expect immediate feedback from campers. Often, their smiles and their participation will be your source of self-satisfaction.

Save some good ideas for later sessions in the summer. Don't use your best ideas all at once!

Start your own program file. Divide it into active games, passive games, indoor games, outdoor games, large and small group games, relay games, circle games. Keep adding to the file - it will prove invaluable for summers to come.

SONG LEADINGA. THE SONG LEADER

Here are six suggestions for successful song leading. There are probably more attributes that would be useful for the song leader, but if you have these, you are well on your way.

1. BE FRIENDLY Friendly liaison must be created between the leader and the group. A spirit of good fellowship should be engendered. Be happy. Smile!
2. BE ENTHUSIASTIC The easiest way to assure that the group will enjoy a sing song is to appear that you, the leader, are enjoying it. Have fun. Laugh.
3. BE POISED AND RELAXED It relaxes the group. Use a matter-of-fact approach with poise and confidence. You need not be a great singer or an expert in music to lead sing songs successfully. Let the group know that you are in control even though your function is not to force them to do something they really do not want to do. Relaxation is the key to enjoyment.
4. BE ORIGINAL - There are a lot of songs that are fun to sing. It is fun, too, to make up songs, particularly for the group you are leading. Be original in the selection of songs and in the presentation of songs. Always have some new wrinkle to give an old song some life.
5. PRACTISE No song leader was ever successful without a lot of practice. You must be prepared. You must know the group and the kinds of songs they would like. Also, you must have a thorough knowledge of the songs you want to teach.
6. HAVE A PHILOSOPHY Determine a personal philosophy toward song leading. If you are convinced that group singing is worthwhile, let your actions convey this to the group.

B. LEADING THE SONG

1. Think of yourself as the leader. Do not let the group lead you.
2. Keep your song introductions to a minimum.
3. Put yourself across to the group. Look pleasant. Look at the group.
4. Make the start of each song clear. Sound the first note or simply say "SING". If you have an accompanist, you can have the first note or chord played just before starting to sing.
5. Sing yourself. Lead easily, not as a boss, but as a helper.
6. Work for enthusiasm. If often helps to praise the group as they learn a song.
7. Speak and lead clearly and definitely.

TEACHING A NEW SONG

1. Be thorough in learning the song yourself. Think about and organize how you are going to teach it.
2. If there is a climax at the end, it would be a good idea to teach the ending first.
3. Teach just a few lines at a time, no more than you could absorb if you were learning a song for the first time.
4. If one is available, have an accompanist play the song while you SAY the words. It is more easily taught by saying rather than singing the words.

WHAT ABOUT YOUR HANDS?

1. Let your facial expressions lead more than your hands. There is a greater tendency for the group to watch your face rather than your hands.



2. Try the system of outlining the scale - by using your hands - high for high notes, low for low notes.
3. Use your fist to indicate strength and a soft cradle motion with your arms or hands to the lips for quiet.
4. Let your whole body respond naturally, not just your arms.
5. Keep the group in rhythm with your hands. Some leaders use the figure 8 on its side.
6. Have a definite movement to stop the song - hands to the side, closed fist or tie a bow with your fingers.
7. You must work out your hand movements. Make them suit your personality but remember to be definite and purposeful in every hand action.

### C. STRUCTURE OF THE SING SONG

How do we determine what songs go where in a sing song and why?

The types of songs we sing may be classified in five categories. If these are used in proper sequence, then we will have a good sing song.

#### 1. NOVELTY NUMBERS

This is our broadest category and engulfs all the songs which cannot be classified in the other four categories. Novelty songs include tongue twisters, nonsense songs, familiar songs, songs which are given a novel touch. These kinds of songs are the backbone of the sing song because they are fun and they are different. It will make it easier to work up enthusiasm in the group if the sing song begins with a familiar song. Find some novelty numbers. Invent some. Novelty numbers make a sing song successful.

#### 2. ACTION SONGS

Whereas the novelty number makes the sing song successful, action songs make the song leader successful. Often the songs remembered from a sing song are the action songs. Do not be misled, however, into thinking that a sing song of all action songs will be a howling success. It just doesn't happen that way.

#### 3. ROUNDS AND PARTNER SONGS

It is a good idea to do round and partner singing during a sing song because it allows for a change of pace and there is always a small element of competition amongst the groups. More important, it adds another dimension- harmony - without any effort on the part of the singers. Rounds are constructed so that they create harmony automatically.

Teaching a round does not call for exactly the same techniques as in teaching ordinary songs. Teaching rounds should be done as follows:

1. Teach the song to everyone, so that they will all know it thoroughly.
2. Add any actions that will be used in the song.
3. Divide the singers into the number of smaller groups required for the song.
4. Rehearse the song with each group.
5. Indicate clearly when each group begins.
6. Tell the group the number of times the round will be sung.
7. Start each group precisely, assist the group that is weak to keep up and end each group precisely.
8. Work to maintain the same pace in each group.

Teaching partner songs should be done as follows:

1. Teach BOTH songs to the whole group. Let them learn the songs separately, but don't have them sing the songs too often that they tire of them.
2. Point out that the songs can be sung simultaneously.
3. Divide the large group into smaller sections, one section for each song.

4. If songs are fairly difficult, practise each again with only the section that will sing it.
5. State clearly how the songs start - where each group begins, and how many times the songs will be sung.

A Note on "Accumulating" and "Sequential" Songs:

There are songs that can be labelled as "Accumulating" songs, where we sing a verse, and add new verses with new words, or numbers, or phrases. As verses are added, we continue to sing the words from the previous verses. In "Sequential" songs, we sing a series of verses, in sequence, using numbers. For example, verse one uses the number 'one', verse two uses the number 'two', and so on. Previous verses are not repeated.

With these songs, it is a good idea to teach just a few of the verses, and then call out the others at the end of each verse. Otherwise, the explanation takes too long, and people forget the words.

#### 4. SPIRITUAL AND FOLK SONGS

These two famous kinds of singing are grouped together because they are used for the same reasons in a sing song. They offer a change from the pressure of tongue twisters and action songs - a change of rhythm, mood and atmosphere.

The spiritual is, in essence, a folk song which evolved during the hardships of slavery and, because they were carried from plantation to plantation, their origin usually remains a mystery.

The folk song has its uniqueness in that it usually tells a story in its entirety about some incident that took place in view of the folk song writer. The music is, most often, quite simple and the lyrics contain names and places as obscure as the balladeer who invented them.

#### 5. QUIET SONGS

We have passed through the era when, the louder and more boisterous was the singing, the more successful was the sing song. People like to let loose and sing "rousers", but they also like to sing quietly together. The advent of the folk song era probably contributed a great deal to this. People do fancy themselves as singers and we like to hear ourselves singing quiet, pretty songs.

ALL SING SONGS SHOULD END WITH QUIET SINGING.

#### SELECTING SONGS TO SUIT THE GROUP

You will find that each group of people differs in preferences, reactions, attitudes to singing certain songs. It is wise to work with and observe a group before doing a sing song to feel out what kind of songs they would respond best to, and to find out whether something simple and straightforward is in order, or something original and challenging is more appropriate.

Generally speaking with younger children, action songs and songs with a simple, repetitive tune and lyrics are successful. A more sophisticated college crowd would require a more sophisticated approach but can be 'turned on' to simple songs if presented on their level. Be aware, also, of the content of the songs (i.e. what they say and mean) and be aware of the effect the content might have on individuals in the group. Strive to lead sing songs which leave people with a quiet, positive, happy feeling.

## CAMP TAWINGO

### CAMPFIRE PROGRAMS

Memories of campfires are often the most cherished ones of a camp visit. The intimacy of being around a fire in the dark seems to make the visions of a rowdy game, quiet song, a tall tale or the antics of some camp character more lasting and treasured. Since many facets of recreation programs can be incorporated into a campfire, this makes fires very important and worthwhile. What follows is one successful outline for the ingredients of a good campfire.

A good sequence for activity in one which begins with active total group participation. Progress from energetic activities to quieter ones and from activity involving the whole group to activity involving only some, with the rest being audience.

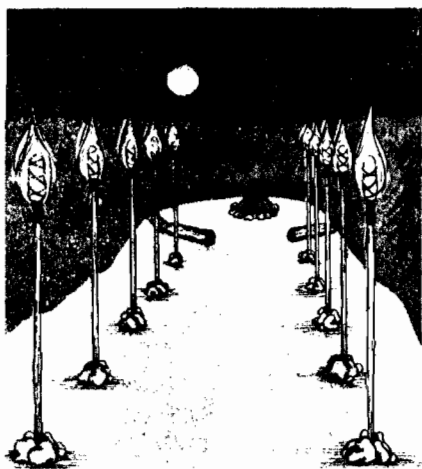
1. FIRE - Choose a suitable site. Inform the group. Clean up area. Chop ample wood, lay fire carefully. Tend it throughout program. Put out thoroughly at end.
2. OPENING - A definite opening helps to get the whole group started together and in the same mood. One example is to welcome the group and talk briefly about the word FIRE and the things which happen at a campfire.  
F - Friendship, rekindling the old, starting the new.  
I - Inspiration  
R - Respect, for the campfire leader, the group, the camp experience.  
E - Enthusiasm - relax and enthusiastically enjoy the program.
3. SINGSONG - People come to a campfire to participate and something everyone can do is join in a singsong. A familiar number, a few action songs, and a few quieter selections start the evening well.
4. ACTIVE GAMES - Start with total participation, mixers. May be for fun, skill, balance, strength. Follow with relays, quiet games. Be original; have new twists to old games.
5. STUNTS - Involves part of the audience as participants. Unrehearsed but thoroughly planned. KEY - must be done with good judgment and good taste.
6. SKITS - A prepared presentation by part of the group. May be original, spectacular, or an old standard. Skits and stunts are the backbone of the program and should receive sound preparation.
7. OTHER - Discussions about camp or life topics, chats with visitors to your group, talent displays and other activities can all be meaningful additions to the program.
8. STORY - It may be a humorous tall tale, a spoonerism, a passed-along story, something educational or philosophical. Story time that is quiet and meaningful can become one of those fond memories.
9. CLOSING - A quiet thought or song brings the fire to an end for all. It is wise to end on a quiet note so that people will be ready for the next activity.

#### SOME PRINCIPLES FOR CAMPFIRE PROGRAM PLANNING:

1. PREPARATION - Utilize the resources at your disposal - the people, books- Have an alternate ready.
2. PRACTICE - Know what you are doing and how to do it. Make sure of props. Learn thoroughly the story, songs, games and skits-
3. PARTICIPATION - Involve the campers actively in the program. Don't expect campers to do anything you wouldn't do yourself.
4. PUNCTUALITY - Start and stop the program on time. Do not let it drag; make sure the program ends with campers wishing more would come.
5. PEACEFUL ENDING - Conclude the campfire program quietly. Remember, for the most part, bedtime is next!!

by Jim Sharp and John Spencer

# CAMPFIRE MAGIC



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-

ipants 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?

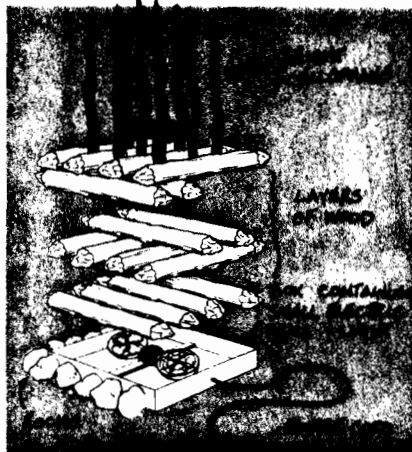
It isn't necessary to wait for a warm summer evening for a campfire! It is quite possible to have an excellent campfire take place indoors on a cold winter's night with participants seated around an artificial fire constructed with birch logs and various arrangements of coloured paper, cellophane, lighting 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                                     |
| TRANSITION POINT | 11. General song                             |
|                  | 12. Presentation (if any — followed by yell) |
| R                | 13. General song                             |
| E                | 14. Quiet song                               |
| F                | 15. Yarn or "Scouter's Five"                 |
| L                | 16. Quiet song                               |
| E                | 17. Spiritual                                |
| C                | 18. Spiritual                                |
| T                | 19. Prayer                                   |
| I                | 20. Closing                                  |
| V                |  |
| 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 preceeding 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!

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*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.*

SCOUTS OWN  
CHEIF SCOUT AND QUEEN'S VENTURER INVESTITURE

Opening. Leader, Who are we gathered in this place.

Scouts, We are Scouts from Ontario.

Leader, Why do we gather in this place at this time.

Scouts, We gather because we are brothers and sisters in Scouting and children of God, and to invest our brother Scouts as Chief Scouts and Queen's Venturers.

We come to worship God and ask his help to live by our Promise and Law.

We come to share our joy in being together at this camp with its opportunities to learn new things and make new friends.

Opening Prayer

Lord help us when we make our Promise to mean what we say, help us to want to keep it and help us to want to do our best to try.

Amen.

HONOUR

Did you ever observe the construction of a stone arch?  
Which is the most important stone?

The KEYSTONE at the centre of the top.

What happens if the KEYSTONE breaks under pressure or rots and crumbles?

Yes the arch collapses and a section of a bridge, or a tunnel, or a whole building comes tumbling down.

Did you ever think that each of us has a KEYSTONE in his own make-up? It is the KEYSTONE of character and like the KEYSTONE of the arch it decides whether your character and my character stands up when life puts the pressure on.

It decides whether we turn out to be the dependable worthwhile sort of men we all want to be.

For us Scouts that KEYSTONE is HONOUR, the HONOUR upon which we all promised to do our best to keep the SCOUT PROMISE AND LAW.



## GODS CALL AND CHOICE

Reading 2nd. Peter Verses 3 to 8

- 3) God's divine power has given us everything we need to live a truly Religious Life through our knowledge of the one who called us to share in his own glory and goodness.
- 4) In this way he has given us the very great and precious gifts He promised, so that by means of these gifts you may escape from the destructive lust that is in the world, and may come to share in the divine nature.
- 5) For this very reason do your best,  
To add goodness to your faith,  
To your goodness add knowledge,
- 6) To your knowledge add self control,  
To your self control add endurance,  
To your endurance add Godliness,
- 7) To your Godliness add brotherly affection,  
To your brotherly affection add love,
- 8) These are the qualities you need, and if you have them in abundance, They will make you active and effective in the knowledge of our Lord Jesus Christ.

To all Scouts, When you walk through the woods,  
I want you to see.  
The floating gold of a bumblebee,  
Rivers of sunlight, pools of shades,  
Toadstools sleeping in mossy jade,  
A cobweb net with a catch of dew,  
Treetop cones against the blue,  
Dancing flowers, bright green flies,  
And birds to put rainbows in your eyes,

When you walk through the woods  
I want you to hear  
A million sounds in your little ear,  
The scratch and rattle of wind tossed trees,  
A rush, as a timid rabbit flees,  
The cry of a hawk from the distant sky,  
The purr of leaves when a breeze rolls by,  
Brooks that mumble, stones that ring,  
And birds to teach your heart to sing.

When you walk through the woods,  
I want you to feel  
that no mere man could make this real,  
Could paint the throb of a butterfly's wings,  
Could teach the blackbird how to sing,  
Could give the wonders of earth and sky,  
There's something greater than you and I,  
When you walk through the woods  
And the birches nod,  
You'll find a friend of mine named God.

## THE CHIEF SCOUT AND QUEEN'S VENTURER AWARD

The Chief Scout and Queen's Venturer Award represents accomplishments in Scouting skills. In teamwork as a member and Leader of his Patrol or Company, and in Scout Spirit as represented by living the Promise and Law.

They represent ability to be of service to thier fellow Man.

They represent an understanding of community and nation and a willingness on the part of the wearer to help others.

They represent a job started and finished and good hard work. On the average it takes three years to reach this rank.

They stand for strentgh of character.

The Cheif Scout and Queen's Venturer Award is a symbol of what a boy has done, But more important it represents what the boy will be in the future as he grows to manhood.

## INVESTITURE

Scout Oath Ceremony    Setting,    main council fire, three small fires in front  
light council fire without ceremony.

Lighting Torch    I light this fire which symbolizes the true spirit  
of Scouting. This will brighten our way along the  
trail of life. And now we light the fires that  
symbolize the ideals and traditions of Scouting.  
( pass torch to first Scout)

First Scout lights his fire    This fire is a symbol of a Scouts honour  
as he promises to do my duty to God and  
Country and obey the Scout Law.  
( pass torch to second Scout)

Second Scout lights his fire,    This fire stands for the spirit of this  
camp to help other people at all times  
( pass torch to third Scout)

Third Scout lights his fire,    This fire represents what a Scout owes  
to himself and to God, to keep myself  
physically strong, mentally awake and  
morally strong.

I now call upon ( Scouts name) to be invested as a Chief Scout.

I now call upon ( Scouts name) to be invested as a Queen's Venturer.

Troop or Company Scouter accepts renewal of the candidates Promise.  
Mother presents badge to Scout.  
Scout pins a thankyou badge on his Mother.

At the end of the ceremony each person places a hand on the shoulder  
of another, making sure no one is left out, and then say to each other  
in unison.

MAY GOD BLESS US AND PROTECT US.

MAY GOD SMILE ON US AND SHOW US FAVOUR.

MAY GOD'S PEACE BECOME REAL IN OUR LIVES AND  
IN OUR WORLD.

Amen.

## **"IN THE LOOP OF THE OCTORARO BEND"**

**It all began with the dreams of old,  
The Indian Brave and the Pioneer bold.  
By campfire light old tales retold,  
In the Loop of the Octoraro Bend.**

**Those early Scouts with their campaign hats,  
Their pressed wool shirts, their boots and spats.  
Rekindled the dream that had gone before,  
In the Loop of the Octoraro Bend.**

### **(CHORUS)**

**They built a camp upon the Mason-Dixon Line  
Historic land where values shine  
Old Horseshoe your memory will 'er be mine  
In the Loop of the Octoraro Bend.**

**The sun comes up over Flagpole Hill  
Where Old Glory flew and is flying proudly still.  
We'll march to the call at the end of the day  
In the Loop of the Octoraro Bend.**

**So let's hoist our packs once again my friend  
Where the waters flow round the tranquil Horseshoe bend  
And we'll hike and we'll camp in the old Scout way  
In the Loop of the Octoraro Bend.**

### **(CHORUS)**

**(First Sung at Camp Horseshoe on Ernie Heegard Day- June 25, 1988)**

**Words by Kevin Grewell and Vance Hein**

**Tune = "Beaucatcher's Farewell" (Bob Zentz)**