


THE


THIS NGTEBUK is the outcome of one week of sharing experiences. The material was gathered, typed, mimeographed, and assembled during the camp.

These Western Leaders agreed that:
This should be a sharing camp, with no distinctions of leaders from campers on pupils from teachers.
This should be a fellowship separated from any sponsoring institution and self perpetuating by some process of democracy.
Goals must be for the enrichment of all life and not merely to add skills and information to already busy folk.
Recreation Laboratory would invite attendance from diverse vocations and never seek uniformity for its campers.
Those who gather here assume cooperation in complete sharing as a way of life.

Now you ane a pant of Chatcolab.
This is notebook number 22. It is a record of a precious week together s
UTTH TRUE APPRECIATION we dedicate it TC ALL THOSE WHO HAVE HERE ENRICHED CIR LOVES.

$$
\begin{gathered}
\text { CHAJCOLAB } \\
\text { LEADERSHSP LABORAJORY } \\
\text { PJHOLOSOPHY }
\end{gathered}
$$

CHATCOLAB LEAOERSHIP LABCRATCRY is designed as a stimulating experience for people who ane interested in recreation.

THE LAB JS GRCIP LNNJNG in which thene is an exchange of ideas and techniques in the field of recreation.

THE LAB JS A RETREAT FRCM DAOLY RAITINE
Group unity grows as individuals develop togethen in work and play.

MAgLR EIMHAOSOS JS PLACED UN JCY IN FELLCNSHIOP.
NEW KNUWLEDGE AND ABJLTTJES
gained through the sharing of creative activities lead to mental, emotional and spiritual grouth.

AS A RESULT IF LAB EXPERJENCE individuals recognize opportunities fon good living......

BY SHARJNG CNE'S SELF FREELY!

NUMBER YOUR PAGES
Contents

Spirit of Chatcolab $\qquad$
Philosophy $\qquad$
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Look who's here (Roster) $\qquad$
New Horizons - Interest Groups $\qquad$
CHAT in the Kitchen $\qquad$
Table Fun


Music
Discussions


Out-of-doons


Crafts
Parties
Ceremonies


Autographs
THE LAST WORD



1970 Committer

Chairman: Vernon Burlison 1970
Vice Chairman and

| publicity | Velma Stephens | 1972 |
| :--- | :--- | :--- |
| Secretary | Hazel Beeman | 1971 |
| Treasurer | Elaine Rovetto | 1972 |

liange Leinum 1970
Bruce Elm 1970
(Ruby (arpenten served as alternate)


These people wene asked in these specific aneas Wany other Labbens contributed countless resources in numenous ways.



As I wrote this, we still have more than a day of lab time left to go. Up to this point in the lab, I have been asked many times, "How do you feel?"
How do you feel about the way. the new lab program approach seems to be working? How do you feel about the use being made of resource people? How do you feel about the spirit of the lab? How do you feel about the progress the lab groups are making?
I confess that during the first day of the lab, I felt some apprehension about this experiment that we are trying on leadership development. After the groups were formed Monday evening, I felt our chances were good: because the method of group formation used gave you a chance to select the group you wanted to be ins. As I later began to hear neponts on groups' activities, I became firmly convinced that the group approach to Lab program development was successfully working.

This to me seems to be the freest, least hurried session of Chatcolab I have attended. Ne have moved through a progression rather than a schedule of activities. Though there has been separation into groups, there has been togetherness in the whole-lab events. I sense a close bond of fellowship has developed within the program groups and within the lab as a whole. From what I have heard, the groups have developed programs around their collective goals, and these programs have provided many opportunities for individual growth within the groups' efforts. (entainly the calibre of the all-lab events planned by the groups attest the presence and use of competent and varied resources within the lab.
So --how do I feel? I feel we have been bold enough to try an experiment in leadership development and resourceful enough to make it successful. Admittedly there are some rough spots that can be smoothed, some bugs to be taken out in the next try. But even if it seems best, after this session is over, to go back to a more traditional patten for the lab program, I will feel this year's (hat experiment was very worthwhile.
Also I feel that this week has been very wonderful for me. There have been several instances wherein expressions that shored knowledge, humor, ideas and philosophy in friendship have inspired and stimulated me, have made me enjoy my presence here among you, have nenaved my faith in people.
May peace be yours.
Your 1970 Chairman,
Vernon Grison

A WORD FROM THE EDITOR
Our week together here at Chat is rapidly drawing to a close and it has been goodly This lab has been a new and exciting experience for all of us, one of changes for those who have been here before, and one of new friends, at least, for all. A week we will long remember.

May all who use this book enjoy it, as it is a book never to be duplicated any other time on place, for it is the recording of some of the experiences and leanings occuring here. I hope it will help recall many happy memories!

Another writer expresses much better than I ever could what the friendships I have made here at Chat mean to me-- Helen Keller said:

There are ned-letter days in our lives when we meet peorlo who thrill us like a fine poem,
unspoken simpathy people whose handshake is brimful of unspoken sympathy, and whose sweet, rich natures impart to our eager impatient spirits a wonderful, restfulness which, in its essence, is divine.
The perplexities, irritations, and worries that have absorbed us pass like unpleasant dreams, and we wake to see with new eyes and hear with new ears the beauty and harmony of God's neal world.

Again I would like to share with you one of my favorite prayers...
0 Lond, grant that each one who has to do with me today may be the happier for it. Let it be given me each hour today what I shall say and grant me the wisdom of a loving heart that I may say the night thing rightly. Help me to enter into the mind of everyone who talks with me and keep me alive to the feelings of each one present.

Give me a quick eye for little kindnesses that I may be ready in doing them and gracious in receiving them. Give me a quick preception of the feelings and needs of others, and make me eager hearted in helping them.
"And though I have no gold to give, - And only love must make amends, Min only hope is while I live

God make me worthy of my friends."
"Five me the vision to see

-The faith to believe And the courage to dol"

Navajo Indian "Pawn"Necklace



WHOPS HERE!

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Alice Berner
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Interests
Crafts, Music, Church, Camping, latching people do the things I d like to do. Going Places (travel)

Crafts, Birds, Dancing, Student Music, Hiking

People
Professional Volunteer

Sports, Nature, Arts and Teacher Crafts. Celebration of Alumanity

Church, 4-H, People
Teamster Golf

Children, Youths, Adults
41 Claims consultant Ants \& Crafts
Outdoor Recreation

4-H, Farmers Union Homemaker 4-H, Farmers union
Dancing, Games, Crafts

Student
-


The Chatcolab registrar told the latecomer that there was no room available, but the man persisted.
"If the President came, you'd have room for him," he said. The clerk admitted this was so. "Well, let mo have his room; he isn't coming."
--The Timberline

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Interests
4-H, Hiking, Crafts
Farmers Union
Camping, Skiing, Painting Misc.
Lapidary \& Jeweleny wonk

4-H, Skiing, Swimming, Student Sports

4-H, 4-H Foundation Board Retired Farm Bureau, Farm Organization 5 Recreation Labs

4-H, FHA, Ant Club
Student
Glows Annual Staff
Youth Fellowship, Handwork
Camping, Hiking, Skiing
Drifting

Environment works of Ail Anchitectd Living

4-H, Campus Christian Group Forester Church, Student groups, Outdoors, Fishing, Hunting, Hiking Square dancing gardening, reading
Farmers, Ranchers,
Youth Groups, Skiing
4-H, Church, Scouts
Labor
Crafts \& Games

Church, Children, People, Homemaker Songs, Dances, Games

Dance, People, Rocks
Student

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Interests
People, Singing, Camping Reading, Travel

Swimming, Canoeing, Crafts Team Sports, Folk Dance Singing

4-H, EFf, Crafts, Games Student

Rec. Leader, Dog Training, Student Tr. Leader, Teen Leader, 4-H, Games, Songs, Dances, Teaching those younger than I
4-H, Church, School, Arts Student \& Crafts, Sports, Recreation Dancing, Anything

4-H, Boys Brigade,
Youth groups, Fishing
Outdoor fun

Camps, (cb Scouts,
Church groups, Games,
Folk Dance, Puppets

Inestling Football
Volleyball

Outdoor cooking, Hiking
Student
Fire ceremonies, Dancing
Riding, Swimming, Skiing
Laughing, Singing, (rafts, Music
4-H, Saddle Club, Football Student Lutheran League, Singing
Swimming, skiing, Track,
Basketball, Dancing, Hiking
4-1H, Camp Recreation
Skiing, Swimming

Housewife
4-H Leaden

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H. Be th licFarlin 861 Harold moscow, Idaho 83843 882-2740

Interests
4-4 and Key club Camps, Girls, Skiing

Singing, Crafts, Sports, U of I

4-H, Hi (A, Swimming, Hiking, Gymnastics

4-H, Home Demonstra tion Housewife Clubs, Leading Recreation Activities, Skits, Stunts
4-H, FHA, Pep (hub, limesic Student Club, Chorus, Track, Basketball Dancing, Singing, Games
Youths, Church, Rock hunting, Fainting

Purchasing; figent

Indian Lore, Camping,
Camp Director
Singing, Camp Fine
Youth groups
4-H, Folk Dance, Sports
County Extension Agent

4-H, Music, Dance
Student

4-H, FF
Student

4-H, Neighborhood Kids Student Gymnastics, Hiking, Fishing Drawing, Reading, Prop le
yiMIA, Lambda Delta Sima Employees, Sewing, talking Drive Inn Talking, 'Exchinging ideas

Owner

Name, Address, Phone
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763-4372

Interests
4-H, Outdoor Cookery, Group games, Discussions Singing, Riding, Camping All Sports, Life
*Helen \%. Mioone *Ed. Note. irs. Moore was awarded Luther 208 - Fth St. N.
Soap. Lake, In o 98851 246-6391 Halsey Gulich A wand by North Central Washington Council of Camp Fire Girls in Jan 1.970 Highest Award given
-Geneva fanoz
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Stan Rasmussen
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Yakima, lash. 98901
GL 3-2339
Elaine Rovetto 2704 Butterfield Rd o Yakima, in. 98901 GL 3-2339

Church, Crafts \&
Handwork

4-14, FFA, Learning all about teaching.

4-H, Boy Scouts,
Home Ec. Clubs, Skiing
Hiking, Boating,
Swimming, Golfing
Church 4-H, Homemakers (hub, Fishing, Hiking
Sewing \& Reading
Love my brother

4-H, Rainbow, Pom Poms Speech (hub, Sewing
Outdoors
4-H, Grange, Sunday
School, Sewing, wildlife Reading
Philosophy Sports, Youth \& Adults, Foreign and Home

4-H, Cub Scouts, Outdoor Activities Camping, liushroom hunting, Crafts

Student
Occupation
Student

Secretary Chamber of Commence. Local Radio News

Housewife

Student

County Extension Agent

Housewife

Student

Nurse

Corporation
Officer

Homemaker
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Leila Steckelberg

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Clarence Stephens
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Sara Stephens
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Interests
Occupation
C.F.O., Schools of Pastoral Pastor

Singing, Nature Study, UFO's
Singing, Nature Study,
$4-H$, Church, Crafts
Rocks

American Field Service
Swimming, Skiing, Rugby
County Extension
Agent

AFS Student

4-H, Methodist Church Student Sports, Kids, Music

Children ages 6-12
Student

Sports, Music
Methodist Church
Boy Scouts, 4-H, Church Homemaker Outdoor cooking, Fishing Bowling, People

4-H, Group Recreation Student

Family People, 4-H Home Economist
FHA, Dancing, (rafts, Camp Fire Camp Camp Fine Director

Recreation \& Everything Dentist

4-H, Chorus, Band, Rainbow Student Singing, Guitar, Ceramics

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Kerry white
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Interests
Singing, Ant, Sewing Cooking

Church, Piiental health MoD. Rocks, Prop le

Camp Fire, Community Groups concerned with young people

Camp Fire, Indian Center Unitarians, Fun \& Games Outdoor Cookery, Hiking Back packing, Peace
4-H, Neighborhood groups, Recreational Activities, Leadership qualities

4-H, Learn to help people my own age and younger to learn specific ideas in recreation for our County
4-H, Home Extension Hunting, Camping, Nature Wild Flowers

Leather Tooling

Junior Grange, Camp Fire
Church, Dancing, Discussions
Singing, Ant

4-H, Bar None Horse Club Horseback riding
Swimming, Dancing
Recreation leading
4-H, Gymnastics
Football, Games
Square \& Modern Dancing

Occupation
Student

Housewife \& Mother

Student

Student

Homemaker

County Agent Retired

Chat Chat Editor

Student

Student


## PART TIME ABBESS

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Interests
4-H. All kinds of sports and group games. Horse back riding, Hiking, Sewing

4H and other Youth Groups Unbar \& Rural Adults Youth Group Recreation Singing, Dancing
Horseback riding, Hiking
Fishing, Comping "I.just being outdoors."

Smiling
Hunting Rocks

4-H, Church Rodeo Club,
Interact, Fro Leaders. White House Conference on Youth, Youth Groups, Sports Leathercraft, Group Singing

4-H, Dancing, Singing

Fishing

Church, Singing, Dancing CECA

Drama

Camping

International Student

Occupation
Student

County Extension Agent

Legal Secretary

Nurses Aid Housekeeper

Student

Technician (Vine Top)

Retired

Student

Summer Theater

Teacher Homemaker

Student


GREETINSS to Nigel Seebold, resident of Nav Zealand for 17 years. INTERVIEUED by Mary Emma Hibband, resident of New Zealand I year-- 1968-'69

Nigel applied to the American Field Service in N.Z. to come to U.S. for a year. He is one of 58 New
 Zaland American Field Service students in our country this years I discovered that Nigel's home in Green Lane, Auckland is only 5 miles from Nangene where we spent our year participating in N.Z. Life. He goes to Auckland Cranmer School, a boy's high school in Auckland. He says, "Cooed schools are a good thing," and hopes that N.Z. schools will soon become coed. However, knowing the rigidity of some N.Z. customs (though they have adopted the mini-shirt) it will take some time.
New Zealanders do not have as many extra-curriculan activities in their schools, but they do ALL participate in sports. Nigel plays Rugby-the N.Z. variation of football. They don't require a lot of equipment. Shorts and tee shirts with ordinary athletic shoes are all required.
Nigel notices a lot more discussion in schools and organizations of the U.S. He says that the lecture system predominated in the class rom and all study is aimed to prepare students for their "exams". "It is more in the American character to 'go for discussion'. "He has found that the lengthy discussion in onganizatins and classes sometimes becomes frustrating. New Zealanders are naturally more reserved-- closer to the English. He feels that there should be a balance, There would not be likely that a group like this at Chatcolab would occur in N.Z. Changes are coming, however, as students want to be listened to.
For anyone who will journey to the beautiful islands of New Zealand, Nigel says"IROP IN ANY TINE. UE HAVE OPEN HOUSE. VE ARE 15 MILES FROM THE INTER. NATIONAL AIR PORT!"
I can assure you that there is a rewarding experience ahead for N.Z. visitors -gorgeous scenery, wonderful people, and a rich culture of the Maori people to explore.
P.S. Any interested in finding out more about senvas, in International Hospitality group, active in New Zealand, U.S. and Europe, and many other parts of the world-m IRITE: National Office YIICAMMBurney Branch
215 . 23nd Street New York, N.Y. 10011

CHATCO TRIBAL TREE
Chatcos Tribe Has Mutual Aims And Their Targets Are:

Understanding the.
Natives

Communicating
Meaningfully

Meeting Leadership Challenges
with Innovations

Because we represent many families in our tribe, we have discussions concerning many different Indian customs and ways. WAH-TI_ANKA is an Osage Indian from Kansas, who brought his very own "true Indian" blood. SOCKEYE SALMON swam up from Nez Perce reservation and is currently floundering down by the old Mill. Stream (Not thic river, but the stream.) BAID EAGLE flew in cautiously on a lakeside aircurrent from the Clackamas and has, to date, been observing the rest of the tribe quietly. It was rhumored that as he sat around the campfire last evening he was sending smoke signals secretly to his home tribe. Is he homesick or making war plans?. WISE OWL came in the dark of the night as a representative from the Northern Cheyennes. She suffered one catastrophe inthe journey, however. While flying across Lake Chatcolet, she ran into a very thick fors screen that broke her horn-rimmed glasses. Wise Owl is now desperately trying to gather skitsfor her tribe back home and is having difficulty seeing the paper over the rims of her spare glasses. Our FAWN came up from the New Mexico Ft. ApacheReservation, wherd she formerly taught the ethnics of teepee creeping. LAUGHING BEAR, a typical Crow b'ar, climbed over the mountain (the Rockies, that is) to see what he culd sec. Unfortunately, the poor boy forgot to open his eyes and didn't see a thing. He stole into the Potlatch games and it was fortunate for him that we weren't playing strip poker. The way his luck was running I' $m$ afraid he would have lost more than his fur. Then there was ENA BEAVER that ate her way through the trees from Skokomish hungering for the taste of a Chatco birch. Flipping and flopping her way across the dining hall benches on her tail, she somehow implied that she didn't play ALL her games in the water. RUNNING DEER, an inhabitant of the Snake River tribes had very tired limbs from getting her baggage to the wickiup across the deer meadow. Later, the great medicine from the red cotton claws of EAGLE WING soothed her gentle spirit. Early one morning from the magnificent Puget Sound, our tribe was awakened to the To Man'Owos power of the drum of CHECHAKQ. His stories are moving the currents of our tribal spirit across time from todey ato yesterday. His talents bring alive the memories of our arcessox's. LITTLE WHITE DOVE, who's really from the Crows, coastad (Sorth Coast Limited, as a matter of fact) in on the east wind with ressages of peace and the soft down of irredescdnt festhores With her tail feathers she writes of tribal ways, but she really coos at night. Fromtho dopths of the red wood forest we heard a tremulous cry of exasperating cosperation---"YAHOO1!" and suddonly a lovely dark Pomo Indian representative leaped i..: into the light of our campfire. (Some people just can't be satisfied with being normal, simple folks) From the waters of the rumbling rocks of Doc's house comes BABBLING BROOK (cont.)

Her fluent waters have found. their way into many homes. Although she likes to sleep late, she gets much accomplished as our tribal Treasurer. One thingmay cortainly be said for the Chatcos tribe, they are notnot the ordinary run of the mill (not the river but the strean) Indian tribe. They aro accomplishing one of their goals-- of botter understanding of Indian ways. Porhaps with their new scope of knowledge, they can better educate those around them that are still in the clark about todey's Indian.

> WAH-TI-ANKA (Eagle Wing) John Santeford (really! truly!Osage)

SOCKEYE SALMON EricKirkland Nez Perce ${ }^{-}$

BALD EIGIE" Jin Beasley Clackanas

HOO HOO-WISE OWL Becky Lee Cheyonne

FAWN: Cora Raugett Apachee

LAUGHING BEAR Don Zimmorman Crows

ENA BEAVER Billie Marie Studer Skokonish

RUNNING DEER Jeanne Woodard Snake

CHECHAKO Dwight Wales (Drummer) Chimook

LItTle white dove Linda "Duck" Crows Groenfield

YaHOO Diana MacRae Skookum Chuck

## ACTIVITIES OF THE CHATCOS TRIEAL GRCUI

CHATCO\& TRIBE gathered for Lakeside Early Miorning Breakfast Treat. and delighted in Ash-baked connbread, sausages and biscuits in foil, Eggs personal style, and Hobo can coffee.

Fireside confidences inspired Indian Legends and discussion of native names and meanings. Plans for learning and playing native games introduced by different members made for variety of activity and learning and laughter. Thursday's cenemonial was mapped out and the discovery process of innovatin and applied ingenuity created great excitement and satisfaction. Buildup enacted following of trail signs laid down in. dining hall by Laughing Bear (Don Z.) on a "Vision Quest", was hunting fon the Pow low to begin at 8:p.m. Thursday evening. Rocks and discs with marking penned announcements were on each table at Breakfast, too. Indian songs were practiced at Breakfast time also. Previous Vednesday Monning had seen the participation of all Labbers in the Zuni "Sunrise Prayen" (Page 80, (hat songbook) Each Labber neceived a handful, of "shell money" on "beans" upon admittance to the "Lodge" to play with in the games. "Bowich" (Eoria) planned tgameseby starting clans of 7 to 10 persons via Round Robin notation to play Beaver Game, Niegwetch Fur-Flip, Odd-Tossit, Mexitl-Bean toss, Iowa Bowling Yame, Bannock Echo Game, Slahal Bone game, Canoe-game and Tulalip Stick Toss.

After active Indian Dances presented by Jah Ti Anka, Running Deen, and Yahoo, Refreshments of Onage Nutriment Bread (Costuba) Vild honey, and hot spiced ciden, prepared and served by Bald Eagle, lise Gul, Little Dove, and Eagle lling.

Indian Song Fest created the atmosphene fon the nole-playing cenemonial playlet Indian songs sung during the week were introduced by Hononary Vahoo Don Clayton; Yahoo, Diane; Ena Beaven, Billiee liarie. See-Ya-Na round, Ata Kata Nuva (Eskimo song) Aztec Lullabye, Old Man Grey Chief, Navajo Happy Song, Kille Kille, Pantomime presentation by all members of the tribe explained the legend of an Osage (hief who discovered that in orter to see the sun brighter, and his load lighten he should listen to whicet his heart said, not his head, and share his bounty. Poem by Indian Juanita Bell, "Little Indians Speak" Conclusion of evening was Slow Squaw Dance out of the Rec Hall. Souvenier memony token of fava bean symbol wase gift to each participant.

> "Little Indians Speak"
> next page.


OS GE DAICES are usually prayer dances seven days before the var; the T\&I-SHO, Or spiritual chieftain, or earthy chieftain, coos to the south . han each hes received a dream or vision, they return to the "lodge of mystery", Where the "Little old med" (Neither little or old, but village copinselora) interpret the doreen or vision. This intorpetetion becomes the "medicine" or ground plan for the war.

The dance is to peat to "fahkontah"ior his help. Before each dance, ${ }^{2}$ y/jown crier" calls out a. family name. All who want to honor that family and to pray for the protectin of its warriors come out to dance. The cantor leads the song, which contains the "odon" or war honors oi the family and prays for their protection. A short chorus at the end can be danced only by those who have counted coup in battle.

A poem revealing the Indian's concern for people and reflecting a genuine and deep appreciation for them is this expression of another Indian writer, Juanita Bell:

## LITTLE INDIANS SPEAK

People said, "Indian children are hard to teach.
Don't expect them to talk."
One day stubby little Roy said,
!"Last night the moon went all the way with me,
Then I went out to walk."
People said, "Indian children are very silent.
Their only words are no and yes."
But small, nagged Pansy confided softly,
"My dress is old, but at night the moon is kind;
Then I wean a beautiful moon-coloned dress."
People said, "Indian children are dumb.
They seldom make a reply."
Clearly I hear wee Delores answer,
"Yes, the sunset is so good. I think God is throwing
A bright shawl around the shoulders of the sky."
People said, "Indian children have no affection.
They just don't care for anyone."
Then I feel Ramon's tiny hand and hear him whisper:
"A wild animal races in me since my mother sleeps under the ground.
Will it always nun and nun?
People said, "Indian children are rude.
They do not seem very bright."
Then I remember Joe Henry's remark,
"The tree is hanging down her head because the sun is staring at her. White people always stare.
They do not know it is not polite."
People said, "Indian children never take you in
Outside their 'thoughts you'll always stand."
I have forgotten the idle words that People said,
But treasure the day when iron doors swung wide, And I slipped into the heart of Pima Land.".

# We Are The Serendipity 1 Group 

We chose ourselves from the milling multitude at Chatcolab because of the exceptionally intelligent vibrations emanating from the aura of light around each of us. We are ten: Winnie Robocker, Elaine Rovetto, Betsy Jozovich, Chuck Voss, "Doc Rok" (La Rele Stephens), Gen Branch, Helen Moore, Leila Steckelberg, Marge Leinum, Ruby Carpenter, Sarah Arndt, and Clarence Stephens.

Cur first agreement was that we were interested in philosophical discussion and would orient our thinking and discussion toward the problems of personal creativity, fellowship and the general question, "How may I as an individual become effective in today's society?" As the discussion progressed we added the problems of ecology. We set as our limits - 1. Nothing strenuous and 2. No help on the note book. The notebook editor was one of our members and we thought "they" should do it. Who else?

The first profound idea to come out was Doc Rok's pronouncement, "Married people deserve each other." In a more serious vein, we asked, "Why cant we tell the truth instead of talking 'doubletalk'?" A good leader has a responsibility to be honest, he must know his own feelings and hangups first. How do we know what the other person is really saying? This reasoning somehow led to our asking ourselves "What can one person do to help the ecology situation?" One answer - a person has to communicate through letters to the editor and congressmen. Therefore, the Serendipity group asked that directions for writing to legislators and congressmen be included in the notebook.

Other comments were: "You must be able to see a need before you can do anthing." and a quote from a book, "You're so blind you couldn't see it if you saw it".

HOW TO WRITE TO YOUR LEGISLATORS AND CONGRESSMEN:

Honorable John Doe State Representative Legislative Building Olympia, Washington

Senator John Doe Senate Office Building Washington, D.C.

Honorable John Doe
5 : State Senator
7. Legislative Building Olympia Washington

Congressman John Doe House Offices Building Washington, D.C.

HOW TO WRITE TO YOUR LEGISLATORS AND CONGRESSMEN: cont.

1. Address members either by Honorable John Doe or their specific title: Senator or Representative.
2. Be brief. Two short letters are better than one long one.
3. Be specific. Let him know what you want.
4. State the facts.
5. Be yourself. Use your own stationary and your own writing style.
6. Request action. He was elected to act.
7. THANK HIM when he votes in your interest. He likes to know when he is doing a good job.
8. Do not send form letters.

HOW TO WRITE A "LETTER TO THE EDITOR":

1. To write a letter to the editor, address it to the oditor.
2. Sign your name and address. As a rule, publications will not print unsigned communications.
3. Write on one subject and make it short and to the point.

## THURSDAY MORNING:

Thursday morning for the whole lab get together, Winnie read the above to the entire group interspersed with the following thoughts and/or repartee: In the year 2000 there will be so many people, that if some one sneezes in New York, everybody will fall down".
"A man in England has discovered that by using chicken manure mixed with a chemical can get a better fuel with higher octane count and better mileage. So put a chick in your car instead of a tiger in your tank."
"As my colored neighbor told me, you couldn't see if you saw it".
"I'm going to blackball you". "That's mighty white of you, ${ }^{1} \mathrm{Joe}^{1}$.
"There is nothing stronger than human prejudice".
"Some prejudices are to the mind what the atmosphere is to the body."
"Don't weep over yesterday - you can't count on tomorrow. Today is here, DO IT NOW."
"Why not plan to get out in the environment and leave it a little better, more natural after you've passed it."

## THURSDAY AFTER LUNCH:

Thursday after lunch, we announced plans for our after dinner table program "Let's make a Deal". We introduced our theme by reading the PARODY OF THE FIRST CHAPTER OF GENESIS written by a high school student in Pennsylvania.


LET'S MAKE A DEAL
"Let's Make a Deal" turned out to Not be a fun way of getting a serious thought
pt across. Doc Rok made the "deals" in exchange for items from, gum wrappers to misplaced artioles such as Dale's lost Chat notebook from '69 to Leila's lost name tag. We were bitterly disappointed, however. No one wanted the beautiful brick sculpture that was so carefully constructed by curious, careful, creative constructionists.

The Serendipity will coordinate the Saturday evening "Thanksgiving" dinner. We will dole out jobs in true democratic fashion.

The Serendipity I group took a ecology walk up to Indian Cliffs on Friday afternoon. Doc Rok led this adventuresome group.

## PARODY OF THE FIRST CHAPTER OF GENESIS

 Whiten by a high school student in Pennsylvania
## IN THE END,

There was Earth, and it was with form and beauty. And man dwelt upon the lands of the Earth, the meadows and trees, And he said "let us build our dwellings in this place of beauty." And he built 'cities and covered the Earth with concrete and steel. And the meadows were GONE. And MAW said, "IT IS GOOD."
ON THE SECOND OAS,
Man looked upon the MATERS of the Earth.
And man said, "Let us put our wastes in the waters that the dirt will
be washed awry." and man DID.
And the waters became polluted and foul in their smell.
And IFW said, "IT IS SOOD."

## ON THE THIRD DAY,

Man looked upon the forests of the Earth and saw they were beautiful. and Milan said, "Let us cut the timber for our homes and grind the wood for our use."
And Man DIID. And the lands became barren and the trees were gone. And MFW said, "IT IS G000."
ON THE FOURTH DAY,
Man saw that animals were in abundance and nan in the fields and played in the sun.
And MFW said, "Let us cage these animals for our amusement and kill them for our "sport" And man DID.
And there were no more animals on the face of the Earth
And NFW said, "IT IS GOOD."
ON THE FIFTH DAY
Man breathed the air surrounding the Earth.
And MFW said, "Let us dispose of our wastes into the air for the winds shall blow them away." And man DID.
And the air became heavy with dust and it choked and burned. And MFN said, "IT IS GOOD."

ON THE SIXTH DFY
Mian sau himself, and seeing the many languages and tongues, he feared and hated.
find man said, "Let us build great machines and destroy these lest they destroy:"us."
And man SUILT great machines and the Earth was fired with the nage of great uxrs.
find liFW said, "IT IS SOOD."
ON THE SEVENTH OAY,
Nian rested from his labons and the Earth was still, for man no longen
duelt upon the earth. "ANO IT IHS SCOO."

SPRING RAIN

```
"Don't track mud on the floor--
    Can't you see the mat before the door,"
    Said Mom with emotional strain--
    "Why does it have to rain
    Every time I clean the house!"
    Then she looked out the window,
    Saw her graden in its rainy glow,
    Corn growing straight and tall-*
    She 'd can it in the fall--
    Cucumbers long and green,
    Tomatoes red with gleam,
    Squash fresh and yellow,
    Cantaloupes round and mellow.
    "Let the rain pour,"
    Her eyes implored.
    --Jimmy Moody,
    Statesville, N.C.
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THE MIXED CROWD
The Mixed Crowd was drawn together by the look in our eyes, the NOTES pinned to our shirts the touch of our hands and by our "stimulating conversations". Ne chose the banner MIX EVERTHINK as our club motto.
Goals: Demonstrate outdoor cookery
Demonstrate Fire Ceremony
Form discussion, involve "honest emotion" and search
for some personal differences in environmental problems.
Plan Natures Scavenger hunt - Use Forester Resource Person

Andy Johnson, Livingston, Mont. Zoan Smith, Missoula, Mont. Sylvia Fright, Spokane, in Terry Wolfe, Great Falls, mont. Genevieve Clark, Moscow, Idaho Dale Martin, Goldendale, IV.

Stevia Miller, Bozeman, Mont Cathy Gardner, Chateau, Mont. Venn Burlison, Moscow, Idaho Stan Rasmussen, Libby, lionto fingelo Rovetto, Yakima, in.

Some of the Hielights of our activities:

- Ceremonial planning and presentation
--Mushroom excursion - afforded us the reward of several Monnels which were used in an omelet and served to the Labbers at Tea Time.
- Canoe trip and cook-out
- Garnet - Opal trek and cook-out
- Natures scavenger hunt
- Exploration for "honest emotion"
--Basking in the sin while floating lazily on the lake with oars "at rest" -- to live . . . . enjoy . . . .participate . . . . realize . . . share . . . Adjust . . . . Imagine. . . .

TOMORROW IS THE FIRST DAY OF THE REST OF OR LIFE. . . . . BE AT PEACE . . . AT LEAST IITHIN OIRELUES.

The USSU people selected eachother by their common concern for personal examination, philosophy, current problems and discussion.
A wholesome concern for people power led the
group to choose the USSU name--people coming and
going.

## USSU PEOPLE:

Kathy Stevens, Ann Beasley, Don Seifert, Jim Shephard, Linda Richards, Randy Clark, Allan Berner, Marj Bevan, June Kreiter, Patty Barnum, Ken Branch. PHILOSOPHY:

Searching--crying out--feeling--laughing
longing--fearing - dying-mreaching out. for warmth-munderstanding--loving-standing with eyes blindfolded palms outstretched.- waiting. USSU

Explore our Space and the people in it

Tear down
the walls that separate the words that restrict

Unify ourselvesmspeak truth to our power.
USSU- wait not for the lightening sign the thunderclap the greenlight
NOW is the time to live and die Die a little-sothat we may live Love a lot-so that we may be loved by all the earth things.
"The SANDSTORMERS"

# The Sandstormers originated around the central theme of BETTER COMMUNICATIONS 

The Stormers are:
Doug Ward, Vicki Roberts, Barbara Marxer, Debbie Talseth, Peggy Arnott, Kerry White, Tom Mattice. Mike Todd, Genie Townsend, Mel Carlson, Hazel Beeman, Al Kagin, and Beth McFarlin.

After orientating ourselves with one onothar we discussed our week's plans. Ideas such as a sleep-in, a quiet nature walk, and a hike. Tuesday we met and discussed further plans. In the afternoon Tuesday we had a discussion with Don Carlson the head, about Communications.... The communication gap-- between teenagers and adults, between teenagers and themselves, and little kids and older people. As a result of an inspiring discussion we planned a discussion for everyone in the camp.

## THE STORY OF THE HAPPY_ITISES

We were brought together by common interests like:
PLANNING PARTIES
HAVING FUN CAMP LEADERSHIP
COOK-OUTS

We planned and carried out a Hobo-party
We evaluated the party.
We mxplored crafts one afternoon.
We had fun together and learned to appreciate each other.

LaDonna Boehm Tom Pfyer
Mary Lee
Kathy Wilson
Patti Haynes
Cindy Hardwell
Dana Schrupp
Alice Berner

## CAMP CLEANUP

Saturday morning
So now we wander over camp,
The happy clean-up crew.
We picked up more than we have left
Among the pine and yew.
Along the trail, what's this I see?
Gum wrappers, candy too,
A paper plate and cup and foil,
Was that left there by you?
Ah, no, some of it's really old.
From last years camp? you say?
Well yes, there is a 1 little mold;
But let's clean up today.
If everyone in all the world Cleaned just a little more,

It wouldn't be long before each park Would be cleaner than before.

And then the Green of flow'ring vine And grasses, and the trees,

Would be more beautiful to us
Kissed by summers breeze.



I'm READY To TRy ANy thing But WillpOWER


2 Menu

| Wednesday Breakfast | Wednesday Lunch |
| :---: | :---: |
| Fried Hestern Tnout-at beach |  |
| Cornbread- Syrup | Hobo on Mountain Stew |
| Oranges | cooked at beach |
| Coffee | Walking Salad |
|  | Canned Pop |

Thursday Breakfast Stewed Prunes Hot and Cold Cereal Sausage \& French Toast
jam, syrup
Tea-Coffee-Milk

Friday Breakfast
Rhubarb Sauce Bacon and Eggs Toast Jam Hot and Cold Cereal Tea-Coqkee-Milk

Saturday Breakfast
Fruit Juice
Sausage \& Eggs
Hot and Cold Cereal
Toast- Jam
Coffee- Milk- Tea

> Sunday Breakfast

Hot Cakes and Eggs

Anyone wanting to make lunches for the return home trip are welcome to use the leftovers.
wednesday Dinner
Bar-B-qued chicken Potato Salad Garlic French Bread Pickles \& Olives Celery \& Carrot Sticks Ice Cream \& Cookies
Thursday Dinner
Tomato Juice
Roast Beef au jus
Browned Potatoes, carrots
and onions
cole slaw
Jello fruit with Whipped Cream Cookies
Friday linen
Baked Halibut Creole Baked Potatoes
Vegetable Jello Salad Green Beans
Flaming Steamed Pudding
With Hard Sauce
Tea-Coffee-milk
Saturday Dinner
Saturday Lunch Potato Mieat filled
Roll
Cole Stain and Pineapple Orange Cake


STROG NOFF ( 80 servings)
Heat 3 C. oil
Cook: 10 C. chopped onions in the oil until brown. (golden--that is.)

Add: 25\# hamburger and cook until brown.
Add: $1 / 2$ C. (to taste) SALT $1 / 4$ C. (to taste) nutmeg 1/8 C. pepper or less
ADD: 6 small cans of mushrooms (stem and pieces)

Add: 3-50 oz. cans mushroom SOUP and cook 15 minutes when ready to serve, spread about 4 cups powdered buttermilk over top and stir gently. Serve on rice.

HUNTER'S STEW
Brown hamburger and onions Add raw, sliced potatoes Add canned vegetable soup. Cook, covered, on top of stove until vegetables are done.
Refrigerate, and warm when needed.

## MEXICAN CHILI

Cook 5\# kidney beans
(can buy gallon cans)
Mix: 2 Qt. \#lo cans tomato soup.
2 C. chopped onions
4 oz. chili povider
4 oz . salt
Sear lo\# ground beef $1 / 4 \mathrm{C}$. suet
Water to make 24 t. volume Simmer together 3 hours, with the beans.
( VARIATICNS FOR THURSDAY CAKE) ICING
Use pineapple juice in the icing Other fruits in season; Rhubarb, cherries, strawberries, apricots etc., can be used for the filling.

1 C. powdered sugar
1 tsp. butter
2 Tbsp crean or milk
$1 / 2$ tsp. vanilla
Drizzle over hot cake.

## BUTTERMILK HOTCAKES

8 C. flour sifted with:
4 tsp salt
4 tsp soda
3 tsp Baking powder.
4 Tbls. corn meal
4 Tbsp. sugar
Add 8 eges
8 C. buttermilk
4 Tbsp. melted shortening. Yield 80 hotcakes.

THURSDAY'S CAKE
Pineapple Squares
Filling:
$1 / 2$ C. sugar
3 Tbsp cornstarch $1 / 2$ tsp. salt
1 can crushed pineapple--
( $31 / 2$ cups, $1 \# 14 \mathrm{oz}$. size can)
1 ege yolk
Cook all together and cool to lukewarm.

DOUGH:
2/3 C. scalded milk
Add: l tsp. sugar
Dissolve l pkg. active dry yeast in
$1 / 4$ C. warm water, add to the cooled milk.
Add 4 egg yolks slightly beaten
4 C. flour
1 C. margarine
Mix as for pie crust. Stir
in yeast and milk mixture.
Blend thoroughly--divide in
half and roll out on floured
board to fit pan $10 \times 15^{\prime \prime}$,
overlapping edges. Spread with filling--roll remaining dough to cover, seal edges snip top with scissors for air to escape. Cover, let rise in warm place 1 to $11 / 4$ hours. Bake at 375 degrees.

OATMEAL CAKE
Pour $41 / 2$ C. hot water over 3 C. oatmeal and 3 cubes butter or oleo. Let stand 20 min.

Add 3 C. white sugar
3 C. brown suger
6 eges beaten
ly C. raisins
Add $41 / 2$ C. flour
3 tsp soda
3 tsp cinnawon
ly tsp baking powder
TOPPING:
3 C. suear
Melt 3 cubes butter
Stir in 3 eggs
3 c. coconut
3/4 C. Evaporated wilk
Boil 2 minutes
Add 3 tsp vanilla
Bake 30 minutes $350^{\prime}$
(30-40 min.)

## GINGERBREAD

6 C. flour
6 tsp baking powder
$3 / 4 \mathrm{tsp}$ soda
5 tsp ginger
3 tsp cinnamon
l1/2 tsp salt
1 C. shortening
$11 / 2$ C. sugar
3 eggs
2 C. molasses
214/ C sour milk
Sift dry ingredients 3 times, cream shortening and sugar, add eggs to molasses, and dry ingredients with milk.
Bake 30-40 minutes at $350^{\prime}$

## BAKING PO DER BISCUITS

16 cups flour
$1 / 2$ C baking powder
3 T salt
2 C lard
l1/2C milk
Bake 12 minutes at $450^{\prime}$

## BARBLCUE SAUCE

2 C. chopped onion (about 4)
1\% C. brown sugar
$1 / 4$ C. paprika
1/4 C. salt
$1 / 4$ C. mustard
$21 / 2 \mathrm{Tbsp}$ chili powder
11/4 Tbsp cayenne pepper
$1 / 2$ C. Worcestershire sauce
10 C . tomato juice
$21 / 2$ C. vinegar
$21 / 2$ C. catsup
5 C. water.
Makes enough for 40 \# of chicken.

CORN BREAD
4 EGGS
7 CUPS BUTTLRMILK
2 TSP SODA
2 CUPS FLOUR
6 CUPS YLLLO COENMEAL
4 TSP. SUGAR
5 TBS P BAKING POWDER
4 TSP SODA
1 C SHORTENING
400140 min.

FUDGE CAKE for 40
Cream together:
1 $1 / 2 \mathrm{C}$. shortening 4 C. sugar 6 well beaten eggs Add: Mix together
4 oz . chocolate (melted) or 5 oz .
cocoa
11/2 tsp. soda
11/2C. hot water
$11 / 2$ pints milk
Add this liquid alternately
with 7 Cups flour.
Bake 25-30 min. at $350^{\prime}$
Makes 6-9" layers.
APPLE PIES
Crust for 7 pies:
10 C. flour
$31 / 3$ C. shortening
4 tsp. salt
$11 / 4$ C. water
6 gallons canned apples makes 20 pies.

OATMEAL CAKE
Pour 4 $1 / 2$ C. hot weiter over 3 C. oatmeal and 3 cubes butter or oleo. Let stand 20 min .

Add 3 C. white sugar 3 C. brown suger
6 eges beaten
11/2 C. raisins
Add $41 / 2$ C. flour
3 tsp soda
3 tsp cinnamon
1/2 tsp baking powder
TOPPING:
Melit 3 cubes butter
Stir in 3 eggs
3 c. coconut
3/4 C. Evaporated rilk
Boil 2 minutes
Add 3 tsp vanilla
Bake 30 minutes $350^{\prime}$ (30-40 rain.)

## GINGERBRLAD

6 C. flour
6 tsp baking powder
3/4 tsp soda
5 tsp ginger
3 tsp cinnamon
$11 / 2$ tsp salt
1 C. shortening
$11 / 2$ C. sugar
3 eggs
2 C. molasses
2 $1 / 4$ C sour milk
Sift dry ingredients 3 times, cream shortening and sugar, add eggs to rolasses, and dry ingredients with milk.
Bake $30-40$ minutes at $350^{\prime}$

## BAKING PO"DER BISCUITS

16 cups flour
$1 / 2 C$ baking powder
3 T salt
2 C lard
ly C milk
Bake 12 minutes at $450^{\prime}$

## BARBLCUE SAUCE

2 C. chopped onion (about 4)
14 C. brown sugar
1/4 C. paprika
$1 / 4$ C. salt
$1 / 4$ C. mustard
$21 / 2$ Tbsp chili powder
14 Tbsp cayenne pepper
$1 / 2$ C. Worcestershire sauce
10 C . tomato juice
$21 / 2$ C. vinegar
21/2 C. catsup
5 C. water.
Makes enough for 40 \# of chicken.

## CORN BREAD

4 EGGS
7 CUPS BUTTLRMILK
2 TSP SDDA
2 CUPS FLOUR
6 CUPS YLLLO COMNMEAL
4 TSP. SUGAR
5 TBSP BAKING POWDER
4 TSP SODA
1 C SHORTENING
$400^{\prime} 40 \mathrm{~min}$.
FUDGE CAKE for 40
Cream together:
$11 / 2$ C. shortening
4 C. sugar
6 well beaten eggs
Add: Mix together
4 oz . chocolate (melted) or 5 oz .
11/2 tsp. soda
$11 / 2$ C. hot water
$11 / 2$ pints milk
Add this liquid alternately with 7 Cups flour.
Bake 25-30 min. at 350'
Makes 6-9" layers.

## APPLE PIES

Crust for 7 pies:
10 C. flour
$31 / 3$ C. shortening
4 tsp . salt
$11 / 4$ C. water
6 gallons canned apples makes 20 pies.


Pour into well greased molds, steam for three hours. Serve hot with hard sauce. To make hard sauce: cream 2 pounds butter, blend in confectioner's strar and 6 teaspoons vanilla until sauce is firm.
\%

## AP ICOT CEISP

10 cups flour
8 cups sugar
4 cups butter

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CRISS - CNOSS PCNTOES
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Do not pee1 potatoes, but cut in slices, longwise, about $3 / 4$ inch thick. Score criss-cross with fork on one side. aub with oil and with sprinkled paprika.

Crumble and spread over fruit.

POTATO SILLED NEAT AOLL
8 cups cracker or bread crumbs
2 tablespoons pepper
8 cups milk
20 pounds hamourger
16 eggs, slightly beaten
6 cups grated cheese
4 cups cracker crumbs
6 onions
8 quarts mashed potatoes
4 tablespoons salt
Soak the 8 cups crumbs in milk. Combine with meat, eggs, onion, sa1t, pepper, and 4: cups of grated cheese.

Sprinkle the 4 cups cracker crumbs on wax paper. Pat meat on crumbs, spread with potato and the remaining 2 cups cheese. Carefully roll up like je11y roll. Put in shallow baking pan. Bake at $350^{\circ} \%$. for 45 minutes. Dour the puree (or soup) over meat and continue to bake another 45 minutes.
HOME M DE NOODLES
Beat up very lightly.
30 eegs yolks \& 10 whole ..... eges
5 tablespoons salt
2 cups of cold water
stir in 18 cups flour
W.LKING S:L:D
Take a nice big apple and core out the insdie. Use ateaspoon to do this. Take out as much of the inside aspossible, without breaking the outside peel. Then fill"salad bowl" with chopped celery, raisons, nuts andmayonnaise.
Then enjoy your salad as you hike -- or when you get toyour camp site -- you'll enjoy eating your salad bowl asyou eat your salad. Uise no spoon -- but beware, you mayend up with mayonnaise on your nose!
ILICE'S CORNFHKKE C NDY
2 cups sugar
$\frac{1}{2}$ cup milk
$\frac{1}{2}$ cup light corn syrup
1 cup sweet or sour cream
Cook to soft ball stage. Il 1 teaspoon vanilla.
Pour over -
8 cups corn flakes
1 cup rice krispies
1 cup salted peanuts
Mix. and press into pan greased with butter.
To serve about 100 people the recipe should be made in a quanity4 times the recipe above.
$=$

## Barbecue Chicken Sauce

2 Qts Dry Sherry 1六 Quarts Honey 3/4 Cup Cinnamon $1 / 3$ Cup Curry Powder 1/3 Cup Garlic Salt

Marinate Chicken halves 2-3 hours. Drain and use remainder for basting.

Enough for 80 halves.

A treat from Joan Smith
5\# of meat sliced thin
2 G. Morton's curing salt 6 Cups Water
$1 / 2$ Bottle of Liquid Smoke
$1 / 2 \mathrm{C}$. Brown sugar
Liberal sprinkling of pepper
Mix all ingredients together in large bowl. Put in cool room, let soak 3 days. (In crockery)
After 3 days drain liquid off, then let meat stand in running water for an hour. Then with meat in bowl filled with fresh water, Sprinkle more barbecue salt and more pepper and more liquid smoke in. Let stand for $1 / 2$ hour. Drain liquid and hang each piece sepørately for 4 days (Joan said they spread it out on clean screening, or hang each piece with Christmas ornament hook! on a wire or rope) Take meat down, put on cake pan or kettle, and place in oven. Turn heat to $175^{\text {t }}$ for 4 hours.

Angelo's Mushroom Omelet
"Cooking for Fun"
Saute Equal Amount of Onions and celery in butter. 1/4\% each. Mince $1 \%$ fresh mushrooms in bowl with eight eggs. Salt and Pepper to taste.

Mix everything in bowl.
Prepare skillet with hot browned butter, dump in egg mixture, handle like pancakes.

## Thanksgiving Comes To Chatcolab

Saturday, Serendipity 1 brought Thanksgiving to Chat. Turkey, of course was to be on the menu, so we had to find a hardy, handsome, handy hunter, who could shoot a wild turkey.

Marge Leinum will prepare

> Turkey and dressing
> Mashed potatoes and gravy
> Cranberry sauce Salad tray String beans Hot apple cider and

Flaming pudding served with a flair and a flame

Grace before eating will be lead by John Alden Clayton.
Our three chefs in tall white hats will carve said turkeys:
Big Chef Cut Up - Doc Rok
Chef Me Cut Too - Chuck Nos
Chef Cut N ${ }^{1}$ Cut - Clarence Stephens

Chef Flash, Don Zimmerman, will bring in the pudding with a flair.

We ${ }^{\text {I }}$ we invited all the Indians around. The Chatco $\mathrm{T}_{\mathrm{r}}{ }^{\text {ib e }}$ is coming and say they will bring polished rocks as peace offering.

The dining hall was decorated in fall colors of brown, orange and yellow.



Here at Chat we learn a great deal aboutthe personality of the people, but we learn very little about their private lives, and some of the people lead very interesting lives. One such person is Don Clayton, who has studied extensively, a subject which whould be of interest to all of us. Don used to be a rus:al social recreational director from S. Dakota. But he was having trouble communicating with the people, so to learn to be more understanding, he decided to devote his life to the study of rabbits. He was inspired by a book he had read by Normal Vincente Appeal, entitled: "How to Help Hoppless Hares" He has had some interesting and rewarding experiences with rabbits. After several years - ? study in this field, he now ranks as one of the top Rural Rabbit Social Recreationalists in the world.

Here is Mr. Clayton to tell you of his experiences.



Everyone knows, the best place to study a subject is get close information. So he went to a place where there was, an abundance of rabbits. But just as the humans had ignored him, the rabbits also shunned him. So he laid down on the ground to cry, and in wiggling around to get into a more comfortable position to drown his sorrows, and must have made a sound like a carrot, because as he raised his eyes, he saw he was surrounded with rabbits. So he decided to rent a cave on top of the hill so he could observe all the Rabbit Community. and I think the address was 77 Lettuce Strip, or maybe that was the address of the President of the Vegetarian Rabbit Club, which is fully equal to the Kawanian or Rotarius or any type human club. He had more carrots stored up than all the rest of the rabbits, and had been elected to the Presidency of the Club the third time, which was unheara of in Rabbit Circles. So the professor watched HIM carefully, to study his habits. $B$ U T--N this rabbit had an URGE inside himself, he couldn't

## 2. Maximillian the 3,333

conquer. By the way, this rabbit's name was Maximilian the 3,333rd. (Repeat this with feeling, wrinkling your rabbit noses.)
( (GET THE AUDIENCE TO PARTICIPATE ON ACTIONS AND SOUND EFFECTS APPROPRIATE.))
This habit gave him Rabbit-Mares, because he couldn't keep himself from coming out of his cave on top of Carrot Hill, (at 77 Lettuce Strip) and he would RUN DOWN THE HILL (clap hands on lap or table) and SCAMPER_OVER_THE_WAVING_FIELDS_OF_GRAIN He would grab a poor little, defenseless, hopless rabbit by th throat, shake him up real good, and BEAT HIM OVER THE HEAD THREE TIMES. And the other little rabbits would gather around their friend, and CRY HUGE TEARS (rub lower eye lids making real tears, no doubt1! very sympathetically)
Maximilian the 3,333rd was so ashamed, he would run back to his ranchouse type cave on top of Carrot Hill, --- not let's all practice coming out of his cave on top of Carrot Hill, running down the hill, and scampeheverthrwafingfieldsofgrain.
Now when you do this, be careful to motion to the right, when he go DOWN the hill, and overthewavingfieldsofgrain, and go to the LEFT when you go back UP the hill, because some of yousare going one direction, and some the other, and you know what it would be like to $\mathbb{R}$ UNthe wrong way in a cave! (The back wall is kinda hardl)
Well, he was so upset he would go into his rahch-house type cave, and Get in his WESTINGHOUSE, to cool off. Everyone knows a Westinghouse is a place for +ired Wabbits.
NOW, all this time, the FAIRY GODMOTHER was watching, and she visited him twice) (repeat the following..... TELLING this part If the story as two happenings, complete with Mean R.'s actions)
*The Fairy Godmother said: (expressively) "I S A W you, you Mean Little Rabbit. You do that twice more, and I will change you into a GOON. ((Appropriate expression..including rabbit nose, paws, and long ears.))
Well... he did it twice more, and the Fairy Godmother said "I WARNED you, Mean little rabbit........
Now I must tell you the MORAL of our little story, which is a warning to all of you.

HARE TODAY AND GOON YOMORROW."

fey time WED. Tea time was prepared by the Mixed Crowd. Popcorn balls, buttered pop corn, soda pop and Angelo's"Italian Frita" (Mushroom Omelet) with mushrooms, celery and onion. It was also a going away party for Nigel
him a Chatcolab sweatshirt.

Is ouse
Fo mpathy
A titudes
I mentions
E, nthusiasm
E esporsibility
S elt-disciplime
it omesty
I mspiration
Purpose gers.

## MUSIC


how tolead.group singing

KNOM YOUR SONGS IELL enough to be free to relate to the group.
Avoid attention-calling attire on actions.
Know the people and the total program situation.
Seek a face-to-face, informal physical arrangement (unless inappropriate on too disruptive in order to make the change).
Be enthusiastic and show it.
Set the stage to the occasion and the experiences of the singers. Adjust your position and leader role to fit the setting (fireside, table time, auditorium, etc., plus size and experience of group are determining factors).
Use crutch props (accompaniment, pitch pipe, books, song sheet, public address systems, etc.,) only if in the present situation you will benefit from their use.
Select a pitch that is within the singing range of the group. Avoic letting the group lead yoll in setting the tempo.
Use hands basically to emphasize, start, hold, soften, speed up, and stop the singing (avoid unnecessary and repititious hand on body motions.)
When teaching a song demonstrate instead of explaining when possible. Avoic songs that are too difficult, long, on solo types. Open with a familiar song (unless it can be sung with a minimum of teaching) and one which has a lively tempo (unless inappropriate for the occasion)
Select a variety of songs as tools which help group to reach a climax. Use other leadership from the group whenever practical (avoid exploiting on embarrasing by putting others "on the spot".
Be ready to capitalize on and adjust to the unexpected (don't be afraid to change the plans for songs, sequence on length of time if the mood suggests it).
Use closing songs which taper off and complete the song session and set the stage for that which is to follow.
Remember that your main task is that of a song craftsman who is using his tools in an attempt to fashion an experience whereby a group will find fulfillment in singing together for the joy that comes in the singing itself.

## EACH CAMPFIRE LIGHTS ANE J

## Each campfire lights anew

The flame of friendship true.

> The, joy we've had in knowing you
ill last our whole life through.
And as the embers die away,
Ne wish that we might always stay,
But since we cannot have our way
We'll come again some other day.
(Verse 3 by Bill Burning)
within our hearts there burns a flame That is not yours alone non mine, But held in trust to carry far... That everywhere its light may shine.
Here in our hearts a light does shine That is not yours alone on mine
But held in trust for all of time
That every where this light may shine.
(verse 5 used and taken from the (amp Fire Girls)
And though we are far apart
I' Ul hold you in my heart,
Until we meet again...
God keep you safe til then.

SPANISH WORDS FOR ABOVE SONG:
Cada reanion reviva mas'
La amor que aqu'e se siente La amor que ague se
For siempre durara'.

GOD HAD CREÁTED A NEN DAY


Aztec Lullabye
KaNISH: KONISH PA LO SHAY
CHICABEN CHICABEN PA KO KAY (repeat)

ZUNI SUNRISE SERVICE HYMN
Wa Ta Ho Ta Ho
Wa Ta Ho Ta Ho
Wa OooTa Ho
Wa Ooo Ta Ho
Na Wi Ta-Na Lo
$\mathrm{Na} \mathrm{Wi} \mathrm{Ta}-\mathrm{Na}$ Lo
Ma-a Naw!
Zum Ni Teth Lanee
Zum Ni Teth Lanee
Wa wa Ho, Ta Hol
Wa Ta Ho--n (hold)

SPIDERS WEB
There's a web like a spider's web Made of silk and light and shadow Spun by the moon in my nook at night It's a web made to catch a dream Hold it tight till I awaken
Asigifto tell me that dreamin's all

1. Down in the valley there's a fountain By the old oak tree By the fountain there's a mission There my love told me.
2. I met a stranger, his name was Danger We node side by side Down in Santa Fe I killed a man they Danger told me ride. .
3. Then one evening when I was leaving My love dreamt of me. I was sleeping; she was weeping As she said to me:
4. Now if I return, they will hang me By the old oak tree. By the fountain there's a mission there my love told me:
$\qquad$
LOVE GROWS UNDER THE WHITE OAK TREE

Love grows under the White Oak Tree Sugar flows like candy.
Top of the mountain shines like gold Then you kiss your little fella sort of handy.
Chorus:
Dreams, dreams, sweet dreams, under the white oak tree
Dreams, dreams, sweet dreams one for you and one for me. OH!
$\qquad$
SEEK AND YE SHALL FIND
Seek and ye shall find
Knock, and the door shall be opened
Ask and it shall be given
And the love comes tumbling down.
My Brother
Min Sister
My Friend

AMERICA, AMERICA (ROUND)
America, America
Shall we tell you how we feel
You have given us your riches Ne Love you so (too)
$\qquad$
ME BROTHER BILL
Min brother Bill's a Fireman Bold He puts out fires
He went to a fire the other night I $m$ told
(nz he puts out fires
That fire, it lit some dynamite Which blew poon Bill
night out of sight.
But where he's gone, Hell be alright
Cur he - Puts out fires

BOOM BOOM
Ain't it great to be crazy?'
Boom, Boom, ain't it great to be crazy
Boom, boom, ain't it great to be crazy,
Silly and foolish all day long Boom, boom, cin't it great to be crazy
I love myself, I love me so I took me to a picture show Put my arms around my waist Got so freak, I slapped my face.
Boom, boom
Ain t it great to be crazy Boom, boom
Ain't it great to be crazy
Silly and foolish all day tong Boom, boom,
Ain't it great to be crazy.
The Sun is a very happy feller
He shines on us all da-a-a-ay
The Sun is a very happy feller
He shines on us all Da-a-a*ay
He shines on us all day.
The wind is a very fickle feller
He blows all my dreams awa-a-a-ay
The wind is a very fickle Feller
He blows all my dreams awa-a-a-ay
He blows all my dreams away.
The rain is a very samad Iady..
She cries on me-e some ti-i-mes(repeat 2 lines)
She cries on me-e some ti-imes.
A friend is Uncle Wiggle-Bottom
He takes care of us all da-a-ay.
(repeat two lines)
He takes care of us all day.
Love is a friendly Chatcolabber
Who shares in every wa-a-ay
(repeat 2 lines)
Who shares in every way.
Song creates a mood so meller
Expressing thoughts in melordo-yay
(Repeat 2 lines)
Expressing thoughts in melody.
Song introduced Thursday by
LaDonna Cindy
Alice Kathy
Barb Mary
Vicki Patti

## I SEE THE MOON

I see the moon, the moon sees me Down through the leaves of the old oak tree Please let the light that shines on me Shine on the one I love.

CHORUS: Over the mountain, over the sea Back where my heart is longing to be Please let the light that shines on me Shine on the one I love.

I hear the lark, the lark hears me Singing a song in a memory Please let the lark that sings to me Sing to the one I love.

CHORUS
I see the moon, the moon sees me, The moon sees the one I long to see Please let the light that shines on me Shine on the one I love.

CHORUS
It seems to me the God above Created you for me to love He picked you out from all the rest Because He knew He loved you best.

## THIS LAND IS YOUR LAND

This land is your land, this land is my land From California to the New York Island, From the redwood forest to the gulf stream waters, This land was made for you and me.

As I went walking that ribbon of highways I saw above me that endless skyway I saw below me that golden valley This land was made for you and me. Chorus:
I roamed and rambled and I followed my footsteps To the sparkling sands of her diamond deserts And all around me the volce was sounding This land was made for you and me. Chorus
The sun came shining and I was strolling And the wheat fields waving and the dust clouds rollin As the fog was lifting, a voice was calling This land was made for you and me. Choruc:

## CHORUS:

Here we are, all together as we
Sing our song joyfully
Here we are, joined together as we
Pray we will always be.

## Verse 1.

Join we now as friends and celebrate the Brotherhood we share all as one
Keep the fire burning kindle it with care And $w e^{\prime} l l$ all join in and sing.

CHORUS
Verse 2.
Freedom we do shout for everybody And unless there is we should pray that Soon there will be one true brotherhood Let us all join in and sing.

CHORUS
Verse 3.
Glorify the Lord, with all our voices Show him we ${ }^{\text {t }}$ re sincere, by all our deeds Shout the joys of freedom, everywhere And ${ }^{\prime}{ }^{\prime} l l$ all join in and sing.

CHORUS
Verse 4.
Happy is the man, who does his best to Free the troubled world, from all its pain Join we with that man and free the world As we all join in and sing.

CHORUS
Verse 5.
Let us make the world an Alleluia Let us make the world, a better place Keep a smile handy, have a helping hand Let us all join in and sing m-

## JET PLANE

My bags are packed, I'm ready to go
I $m$ standing here, outside your door
I hate to wake you up to say goodbye
The dawn is breaking, it's early morn
The taxi's waiting, he's blowin his horn Already $I^{\prime} m$ so lonesome I could ory

CHORUS:
So kiss me and smile for me Tell me that you'll wait for me Hold me like you'll never let me go Cause I'm leaving on a jet plane Don"t know when I'll be back again Oh babe I hate to go.

So many times I've let you down
So many times i've played around
I'll tell you now, they don't mean a thing Every song I sing, I'll sing for you Every place I go, $I^{1} l l$ think of you When I come back I'll wear your wedding ring.

## CHORUS

Now the time has come for me to leave you One more time let me kiss you And close your eyes, I'll soon be on my way Just think about the days to come When I won't have to leave you alons About the time when I won ${ }^{1} t$ have to say


Chorus:

## 500 MILES

If you mill the train $I^{\prime} m$ on,
You will know that I am gone,
You can hear the whistle blow a hundred miles. A hundred miles, a hundred miles, a hundred miles, a hundred miles,
You can hear the whistle blow a hundred miles.
Lord $I^{\prime} m$ one, Lord $I^{\prime} m$ two, Lord $I^{\prime} m$ three, Lord $I^{\prime} m$ four, Lord I'm Five hundred miles away from home. home Away from home, away from home, away from home, away from Lord $I^{\prime} m$ five hundred miles away from home.

Not a shirt on my back
Not a penny to my name,
Lord I cantt go back home this-a-way This-a-way, this-a-way, this-a-way, this-a-way Lord, I can"t go back home this-a-way.

PUFF (The Magic Aragon)
Puff o the magic dragon lives by the sea
And frolicked in the autumn mist in a land called Ho-Nah-Lee Little Jackie Papen loved that rascal PIFF
And brought him strings and sealing wax and other fancy stuff. Oh'
REFRAIN:
PUFF, the magic dragon lives by the sea
And frolicked in the autumn mist in a land called Ho-nah-Lee, PIFF, the magic dragon lived by the sea
And frolicked in the autumn mist in a land called Ho-nah-Lee.
Together they would travel on boat with billowed sail,
Jackie kept a lookout perched on P(IFI'S gigantic tail
Noble kinas and princes would bow where en they came
Pirate ships would low'n their flag when PIFF roared out his name. Oh!
REFRAIN
A dragon lives forever but not so little boys
Painted wings and giants rings make way for other toys
One grey night it happened, Jackie Paper came no more
PIFF that mighty dragon, he ceased his fearless roar. Oh!
REFRAIN
His head was bent in sorrow, green scales fell like rain
PIFF no longer went to play along the cherry lane
Iithout his lifelong friend PIFF could not be brave
So flit that mighty dragon, sadly slipped into his cave. Oh! REFRAIN

BLAIN' IN THE MIND
How many roads must a man walk down before they call him a man?
Yes'n' How many seas must a white dove sail before she sleeps in the sand?
Yes 'n' How many times must the cannon balls fly before they' ne forever banned?
The answer, my friend, is blowin' in the wind,
The answer is blowing' in the wind
How many times must a man look up before he can see the sky?
Yes'n. How many ears must one man have before he can hear people cry?
yes'n' How many deaths will it take "til he knows that too many people have died
Chorus
How many years can a mountain exist before it's washed to the seal
Yes n' How many years can some people exist before they' ne allowed to be free? Yest' How many times can a man turn his head pretending he just doesn; $t$ see?,
Chorus:

A-way out here they have a name For wind and rain and fire The rain is Tess, the fire's Jove, And they call the wind Moriah.
lioniah blows the stars around And sets the clouds a flyin' lioniah makes the mountina sound Like folks was out there dyin'.
lioniah, Moriah, they call the wind Moriah.
Before I knew fioniat's name
And heard her wail and whinin'
I had a gal and she had me
And the sun was always shinin'.
Then one day I left my gal
$I$ left her far behind me.
And now I' $m$ lost, on gal durn lost
Not even God can find me.
Mioniah, lioriah, they call the wind Moriah
Out here they have a name for rain
lind and fire only.
But when wou're lost and all alone,
There $\mathrm{ain}^{9} t$ no name for lonely.
I'm a lost and lonely man, without a star to guide me.
Mioriah blow my love to me, I need my gal beside me.
Moriah, Moriah, they call the wind lioriah.
10 liAN IS AN ISLANO
No man is an island,
No man walks alone.
Each man's joy is a joy to me,
Each man's grief is my own.
le need one another,
so I will defend
Each man as my brother,
each man as my friend.'

$$
D O-\lambda \varepsilon_{-} N I
$$

So a deer, a female deer
Re a drop of golden sun
lie a name I call myself
Fa a long long way to nun, So a needle pulling thread,
La a note to follow "so".
Ti a drink with jan and bread
And that will bring us back to do-ooo-o---
(Repeat)

## THE HAPPY WANDERER

1 love to go wandering
Along the mountain track
And as I go, I love to sing
nil knapsack on my back.
I love to wander by the stream
Than dances in the sum,
So joyously it calls to me,
Gomel Join my happy song.
I wave my hat to all I meet
And they wave back to me
And blackbirds call so loud and sweet
From every greenwood tree. tho.
High overhead, the skylarks wing,
They never rest at home
But But just like me they
love to sing,
As o'en the world we roam.
Chi.
Oh maul $\frac{I}{\text { go a }}$ wandering
until the day I die;
Oh, may I always laugh and sing
Beneath God's clear, blue sky.
Cha:
Valderi, Valdera, Valderi
valde ha ha ha ha ha ha
Valderi, Valdera
liny knapsack on my back.

```
    Freedom Isn"t Free
    Freedom isn't free!
    Freedom isn't free!
    You got to pay a price,
    You got to sacrifice
    for your liberty.
    Verses:
    Freedom is a word often heard to day
But if you want to keep it there's a price to pay
    Each generation must win it anew
    'Cause it's not something handed down to you.
    There was a gen'ral by the name of George,
    With a small band of men at Valley Forge,
    Left the comfort of home for the cold and ice,
    They won independence 'cuse they paid the price.
    In ancient Rome they felt so free,
        Doing what comes naturally
    They were so busy being merry ones,
    That they didn't notice the barbarrians!
    From Vietnam to Nlamein,
    Our fighting men will have died in vain,
    If we just go on with our comfort and ease,
    Doing exactly as we dang well please!
```

Which Way America?
Chorus
Thich way America? Which way America?
Thich way Imerica? Which way to go?
This is my country, and I want to know,
Thich way merica is going to go.
Verses:
There is many a road to travel,
Many a hill to climb..
I'm gonna find the straight road
And walk it to the edge to time.
There is many a storm before us,
liany a choice to make.
I'm gonna ask the Lord above,
To show me the road to take.

## n

A NEV TOMORRO:
svery guy, every girl
Every guy and girl is needed
To make a new tomorrow
Repeat

## CHORUS

We're gonna talk about it all over the town
We're gonna shout about it where ever we're found
We're gonna stamp our feet (stamp feet, in time)
And, sing about it?
Play that beat (clap hands in time)
Until it's heard the world around
The whole wide world around
2
We're on the line
We're on the go
We've got the power and speed to win now
To make ia new tomorrow
Repeat
Repeat 2nd verse
IF I HAD A HAMIVR
If I had a hammer, $I^{\prime} d$ hammer in the morning I'd hammer in the evening
All over this land
I'd hammer out danger, I'd hammer out warning
I'd hammer out love between my brother and my sister
All ........ over this land
2
If I had a bell (continue like above verse)
3
If I had a song (continue like above verse)
4
Now I have a hammer And I have a bell ..... And $I^{\prime}$ ve got a song to sing All over this land
It's the hammer of danger
It's the bell of freedom .....
It's the song about love between my brother and my sister
All ..... over this land ........

## TP WITH PEOPLE!

It happened just this morning, I was walking down the street, The milkmon and the postman And the policeman I did meet. There in ev'ry window, At ev'ry single door, I recognized people I'd never noticed before.

## Chorus

Up! Up with people!
You meet 'em where ever you gol
Up! Up wi th people!
They're the best kind of folks we know. If more people were for people,
All people ev'ry where
There'd be a lot less people to worry about, And a lot more people who care!
There'd be a lot less people to worry about, And a lot more people who care!

People from the southland, and people from the north, Like a mighty army I saw them coming forth.
'Twas a great reunion, Befitting of a king!
Then I realised people were more inportant than things.

## Chorus

Inside ev'ry body there's some bad and there's some good, But don't let anybody start attacking people hood. Love them as they are, But fight for them to be, Great men and great women, As God meant them to be.

## Chorus

## Born Free

Born free. As free as the wind blows, as free as the grass grows,
Born free to follow your heart.
Live free and beauty surrounds you, the world still astounds you,
Each time you look at a star. Stay free, where no walls divide you, You're free as a roaring tide, so there's no need to hide.
Born free. And life is worth living, but only worth living 'cause You're born free.

## What Color Is God's Skin?

## Verse One

"Good night," I said to my little son, So tired out when the day was done. Then he said, as tucked him in,
"Tell me, daddy; what color's God's skin'

## Chorus

What color is God's skin? What color is God's Skin? I said, "It's black, brown, it's yellow, it is red, it is white, Every man's the same in the good Lord's right."

Verse two
He looked at me with his shining eyes, I knew I could tell no lies, When he said, Daddy why do the different races fight, If we're the same in the good Lord's sight?"

Chorus
Verse three
"Son, that's part of our sufferin past, But the whole human family is learning at last That the thing we missed on the raod we trod, Is to walk as the daughters and the sons of God.

## Chorus

These words to America a man once hurled, "God's last chance to make a world." The different races are meant to be-Our strength and glory, from sea to sea.

What color is God's skin? What color is God's skin? I said, "It's black, brown, it's yellow, it is red, it is white, Ev'ry man's the same in the good Lord's sight. $E V^{\prime} r y$ man's the same in the good Lord's sight."

ESKINO SONF --The Folar Bear Hunt.
"Ah ta ka ta nu va, ah ta ka ta nus va Al mis a day mis a do a mis a day. Hex a col a mis a wa ta, Hex a col a lies a wa ta Ah ta ka ta nu va, ah ta ka ta nu va Al miss a day mis a do a mis a day."

Eskimo paddles his kayak to hunt polar bear.


Clasp both elbows and nock arms back and forth in nhuttom to suggest paddling a kyak. with a double bladed paddle. Sing HiCiUS after each verse.
Verse h: PUB NOSES with neighbor an one side, (kissing wife and relations goodbye) then other side.
Verse 2: Shading eyes with right hand, palm up $>$ with ellocrossed oven to left side, scan horizon for polar bear. Repeat with left hand.,
Verses: Aim bow at moving bear during "ta" and then clap hands saying "Bang"." Repeat, reversing hands. (Sing next thonus quickly as you paddle oven to
Verse 4 Reach down and pull heavy bear into kyat during first two measures, then SPliT. Repeat, (Sing next chorus slowly, the kyack is SC heavy!?
Verse 5: Holding arm high and moving hand from wrist, wave to folks on shore, then point down to your bear, shouting "see" Repeat with other hand. (Sing next chorus with increasing speed (and pride) as you near shore.

From Tent and Trail Songs 1962



Spoken: One flew away.

$$
0-0-o h!
$$

2. Two blue pigeons sitting on the wall, two blue pigeons sitting on the wall.

Another flew away.
0-0-0-0h!
3. One blue pigeon sitting on the wall, one blue pigeon sitting on the wall.

And the third flew away!
0-0-0-0-0h!
4. No blue pigeons sitting on the wall, one blue pigeon sitting on the wall.

One flew back.
Whee-ee-ee-ee!
5. One blue pigeon sitting on the wall, one blue pigeon sitting on the wall. Another flew back. Whee-ee-ee-ee!
6. Two blue pigeons sitting on the wall, two blue pigeons sitting on the wall. And the third flew back! Whee-ee-ee-ee!
7. Three blue pigeons sitting on the wall, three blue pigeons sitting on the wall.

Complete with Words, music, legend, chord symbols for autoharp, guitar, etc.

From heritage songster --- A songbook of 320 folk and familiar songs

Leon \& Lynn Dallin
Wm. C. Brown, Publishers, Dubuque, Iowa.


BY:
Lucile J. Mayhew, 1100 Campboll Ave. Chicago Heights, Ill.

## A CONFESSION

> Whore was I in this world of confusion?
> Was I filled with doubt and indecision?
> What did I do for others today
> To help someone lonely along the way?

Where was my courage and strength and daring? Did I just stand thore holpless, staring? What did. I do whon the need was great? Did I stammer blindly, saying, "It's too late"?

Where was my warm, tencier compassion? Dic I shrus and say, "That's old fashion"? How did I answer, when I hoard the plea? Dic I say, "Forget it, they don't mean me"?

How will I climb the rugged ways, Bearing my share, all of my days, Helping a brothor of every race To meet lifo's challenges face to face?

$$
\begin{aligned}
& \text { Getting started } \\
& \text { in } 1970
\end{aligned}
$$

A PLAN was developed at the linter lieeting to open up the program for Chatcolab, in 1970. The idea was brought forth that over the uears the good experiences and activities had somehow accumulated and wene beginning to dominate. Because it is easien to add to program plans than to cut out an imbalance had developed. The use of time slots at camp was given to repeating with some additions) ideas and actions that were once an oniginal and creative expressopm There is a difference between the creative and the repeated, imitative activity. The former involves participants in a mone internal, expressive, experimental effort; the latter tends to be mone a matten of the participants accomodating and relating to an external idea and onder that is already formed. While such activity has worth, it tends to be restrictive in terms of creative side of the learning process.

In evaluating the purpose of Chatcolag over mone than two decades of life it was agreed that both its purpose of developing a higher appreciation and capacity for recreational leadership and its basic labonatony method were still valid. This agreement meant then that somehow the heavy weight of traditional, repeated, preplanned activities had to be lowered and the time and itnucture of the labonatony had to be kept open and available to the nesponsibility and decision-making of those who actually attended the lab.

## 2. Getting Started in 1970

The first phase of this plan wass conceived of as the UNFREEZING PCNIOD. This is the orientation on "casing-out-the-joint" period. While it wis felt that a pairly high degree of certral leadership and structured activity was necessary it was also felt that activities which invite and allow participats to be quite expressive within the security of the structure could be dasigned.

Sunday evening's opening session tried to accomplish this by such activities as "M es and No", "Musical liadress," "Impressions," "Cooperative Group Dnawing"" and informal qroup singing with several people starting the sonos. The "iere, Earth and Naten" ceremonial was also a participative model.

Monday monning was again designed to involve expressive participation as well as the bringing of basic information. The group singing was of a kind that would reguire a minimum of practicing and learning wonds. The action part of the selections also gave those who feel that they ane poon singers a chance to enter ins The discussion session involved droups of three to five persons telling about things they have been thinsing about, their values and vocational dreems instead of the ussad information about home town, kinds of jobs and associations, family, etc. Following an informal session around ingredients on elements of planning a program the oniginal get-acqurinted groups were asked to join with another group fon the purpose of developing a pive minute activity fon either the noon on evening meal time. They were invited to use some of the themes which the entire discussion had expressed during a brainstorning session. Thene were three. presentations offered at noon and four in the evening that were expressions developed out of the group at this years lab. Some of the effonts seemed to depend pretty heavily on an old action song on skit idea while others neflected a mone creative playing upon some of the pincevious bnain storming. All of the efforts had a freshs contemponanry, Phtere and now" flavon to them.
8 'The afternoon session was devoted to two hopefully expressive activities. The first was centered on the idea that one of the basic elements vital living genenally and in effective proonamming specifically, is, the full and creative use of nesources. To steas that everybody has impontant resources th offer in onden to "wonk" some of our labonatony experiments, a RESOMRCC $P$ POL was developed. Instead of making a special resource status position fon those specifically invited by the Board, everybody was asked to write down nesources that they pelt they could offer should they be needed by groups on individuads. These were all placed in the resource pool located in the center of the Rec. noom.

A session of fairly simple and familiar songs, games and activities followed The purpose was to offer the activity in its oniginal form and, then to give it "it a new variation on " creative tuwisto "Made in the "Water," "Swing Louv" "Soing to Jerusalem", "The Wonder Bull," "Ring arourd the Rosy," and a puppetny demonstration were some of the items offered. Usually a "processing" session followed each experiment. This allowed the players to sit down in a small, informal group to shore with a few others what their experience was other ways it could have been done and situations it might exp used in effectively.

During a late afternoon unscheduled, open time, the Boand and the Facilitators met to evaluate the unfreezing phase of the lab and to prepare for the final part of unfreezing phase which was to take place in the evening. The term facilitator uns selected to denote a person to serve basically as a monber of a living proup but with the added task of meeting with the othen facilitatons each afternoon. This is a kind of "linking pin" nole which allous commurication neganding progress, \& problems being expenienced in each of the sevenal groups and for helping the Boand to evaluate the kind
3. Getting Stanted in 1970
of direction they should give to the "whole" lab. The plans fon the development of the groups during the evening session were discussed and firmed up.

The evening session began with such low onganized activities as "Human Tic Tac Toe" Rock Scissons and Paper "Ilikanana Mixer," and "Turn the Glass slippen Gver. "Both these mixers allow fon stealing partners.) The IECOTIATION SESSION. Lollowed. ALL the labbers wene asked to write down their personal hopes, goals, aims, interests on values they wanted to work on during the nest of the week. They wene asked to also list any limits that they felt they wanted to put on this time. This would include things they didn't especially want to get involved in, on experiences and activities that might be too threatening. Following this they posted their statements around the noom and proceeded to read other people"s statements. The final step was to tape their statement to the front of their body and to mill about the noom and negotiate with others to form a group that would probably "live" together and decide what and how to do for the rest of the week. Facilitatons and Boand members were to negotiate in the same fashion as all others. The suggested size of these groups was from eight to twelve in number. These groups were then formed and they were asked to meet and get acquainted for about an hour befone joining with the others in the Dining nall for snacks and impromptu singing and other activities.


Every man who knows how to read has it in his power to magnify himself, to multiply the ways in which he exists, to make his life full, significant and interesting. Aldous Huxley

Egotism is that certain something that enables a man who tho grove. to think In

AH y
Book
"Hard to believe he's a graduate student-- " "Maybe he's already educated beyond his intelligence."
$=$ The Small Society. $==$ by Brickman.

To live is not to live for one's self alone; let us live to help one another." Menander.

DO MORE THAN EXIST: LIVE
DO MORE THAN LOCK: OBSERVE
DO MORE THAN READ: ABSORB. DC INDRE THAN HEAR: LISTEN. DO MORE THAN LISTEN: LINOERSTANO. DO MORE THAN THINK: PGNOER. DO INDRE THAN TALK: SAY SOMETHING.

Don't worry too much about what others think because most of them don't.


0 what a glony doth this world put on Fon him who, with a fervent heart goes forth Under the bright and gleaming sky, and looks On duties well performed, and days well spent' For him the wind, ay, and the yellow leaves Shall have a voice, and give him eloquent teachings He shall hear the solemn hymn, that Death.. Has lifted up for all, that he shall go in his long resting place without a tear.

## GUIDELINES FOR NATURE HIKES

Nature hikes are available in all parts of our state and tie in with many different kinds of $4-H$ projects and youth activities.

Any responsible person $c \not a n$ successfully lead one. Actually, the main characteristics of a successful hike are that the youngsters enjoy the activity, learn something, and return safely.

The following ideas are presented to help adults enjoy taking young people on a walk in the out-of-doors where they can become better acquainted with the natural world around them.

## Enjoying A Hike

Children love a hike. They respond with joy to space, fellowship, and the fun of action. Satisfying their curiosity about living and non-living things around them can add subtle pleasure that is a hidden bonus. Actually, it is difficult to take a group of youngsters on a hike into the woods without it becoraing a nature hike, especially if the children have time to see what they are looking at. It is important to give them time to do a bit of looking, a bit of loafing, and a bit of relaxing to feel the inpact of the natural world around them.
most youngsters enjoy your approval or recognition. Be alert to let them carry some of your equipuent, help you spot certain kinds of flowers, rocks, trees or animals, and share res onsibilities of keeping order on the trail. Recognizing a youngster's abilities to see and abserve can give him a real boost in the spirit and fun of hiking. On the other hand, too ruch bossing or talking can take all the pleasure from the outing and turn it into an ordeal. Relax and enjoy the wonders of nature with your club mewbers.

## Learning Something

Seeing is the first step in introducing and acquainting our youngsters with many of our natural resources. A leader can soon learn what the group is interested in by watching their response to birds, frogs, salamanders, trees, mosses, cliffs, insects, etc. It is ideal when the guide is knowledgeable about wildlife, , lants, soils, weather, geology, area history and Indian legends, but it is not essential. A leader can successfully teach many things by merely moving along at a pace that pernits the youngsters to see, hear, feel and talk about the natural world around them. Seeing and watching for things is kind of a "catching behavior". The leader can give status and importance to observations by joiring with the hikers in seeing things along the trail. Remember, too, lots of information is walking along with you. Be alert to use informed youngsters. Getting them to share what they know about objects of interest creates more enthusiasm and keener observations. Their combined eyes and curiosities vill notice and identify many things. This is the basis for more inquiry and cetailed learning.

If possible, walk a ways before you bein stopping, looking and studying iteas of interest. This gives the youngsters a chance to use up sorue excess energy and welcome a stop. After that, make frequent short stops. Short ones can be informative and interesting.

## Helps for Learning

With youngsters it may be best that they have a few concrete objectives before they begin. People go on hikes for a variety of reasons including the sheer joy of being out-of-doors, a chance to learn, or both. It will help you as a leader to open their eyes and arouse their curiosity in advance--to give them something to look for. Furthermore, when you return from your sojourn, it is hoped that all of you will be ready to listen to resource people and check references to leern more about the living and non-livin things you saw, saelled and studied in the out-of-doors. Nuch information is available from written raterials and other seople. The following are offered as resource suggestions.

1. The 4-H Natural Science Library, a list of reference is available at your County Extension office. This list points the way to information on birds, mammals, fish, insects, plants of all kinds, geology, and other general outdoor topics (through various publications).
2. The Pocket Guide for 4 -H Hikes is a dandy, too, and everyone can have a copy. The vocabulary is such that you and the youngsters should become fauiliar ith it before going on the hike. ?erhaps this can be done at a regular $4-\mathrm{H}$ neeting or when you are lanning your hike.

This excellent little booklet can be usec in a nuaber of ways to lead youngsters into learning about the out-ofdoors.

If you have an exceptional group, the ideal way to use it for maximum learning is to have the pocket guide along on hikes and check off the items as they are seen or discussed. Since roost youngsters aren't inclined to do a great deal of paper work, this may be difficult for a majority of them to do. However, it is an idea worth trying.

Perhaps you would rather check off the items halfway through, or you could wait until you have almost completed the hike before distributing the guides and marking the items you have seen.

A other good way ${ }^{\text {tis }}$ do this as soon as you get back to tables at camp.

However you do it, the Pocket Guide to $4-H$ Hikes can give anre ourpose to your activity. Copies are available from your County Extension office.
3. Resource People are another source of help with subject matter for hikes. You or your club aembers may know local people who are knowledgeable about various facets of our natural resources. Usually, such people are happy to help others learn about their favorite topic. They should not be overlooked.

## Getting Back Safely

To have a good nature hike, the uide needs to bring back everybody that he started out with. Sith a siall group this is relatively easy, but with ten or wore you need a reliable way of keeping track.

It is alrays a good idea to have other adults along, especially with a roup of youn hikers. An adult at the front of the group or line and one at the end will prevent anyone getting ahead of the group or being left behind. Others can be interspersed here and there if necessary.

The "buddy system" is one successful wethod of keeping track of hikers. They keep tabs on each other and being with a friend starts everyone off in a happy mood and reacy to enjoy himself.

Another simple method of organizing is to have the youngsters "count off. A casual way of doing this is to first start walking down the trail or straight throush the woods. It may take a hundred yards, or a quarter mile, but soon the hikers will find their friends and form a pattern of compatability. When this happens, stop for the count and record the number for later reference and verification if needed. If the number is large, diviaing the hikers into groups, with a counselor in charge of each proup, will also lessen your worries as a leader.

It is good insurance to have counselors take roll call both before and after the hise. Every so often (about every wile on a lone hike with 15 or more) also stop and have a "buddy check" or have the hikers "count off" with the eroup. This "nose count" serves two purposes: (1) If any are missing, y u can stort lookin for them before they are really lost, and (2) You will have a better idea of where to lock if it is necessary.

## Points to Remember

1. Leep in control. This is a wajor challenge, but it's a must. Lead the group. To let some hikers walk ahead usually erodes discipline and control of the group.
2. Have a signalling device. An ordinary policeman's whistle can be used. Horns or songs have also been helpful for asseubling a group.
3. Have jobs ready. Some youngsters ill have nore curiosity than others. The ones that aren't interested can become a nuisance unless kept busy. Plan to have them carry equipment, specimens, lunches, or extra clothing. Sometimes they also make good guides at forks in trails.
4. Be prepared for collecting. Since collecting seems to be a human trait, having equipment to carry specimens is handy. A few bottles or small containers will hold insects and other living, creeping, jumping forms. A siaple plant press can be made by using pieces of cardboard and newspapers held together with one inch strips of old innertube or belt. A jackknife will also be useful and a small hand lens for viewing various objects.
5. Don't "over teach". Qualified and competent people sometimes bring dark clouds over a nature hike by trying to teach too much, too long, and in too great a detail. Teaching within a youngster's scope of understanding and aptitude is the number one challenge for a resource person on a nature hike. If not met, the group can become borea, and a bored oroup will soon require a kind of discipline that can take the pleasure out of the hike.
6. Enjoy yourself. It's contagious!

TO THE POCKI-OUNDS
Some folk say Rocthounds are crazy, perhaps they believe it, too. For to them the picture's hazy of the thing we think and co. They say: "Do something useful, settle down and farm some land," it is always easy to condemn what we do not understand.

Now the cold and the silver that backs the nations tills, represents years of patient searching over deserts, streams, and hills. And the phosphate and the nitrate so essential to farm soil, are a tribute to the miners careful study, search and toil. It's a pleasure to to walking in the morning after rain, and find a lovely agate with a pattern clear and plain. In those patterns is God's writing, everlasting on the rocks, and a lesson for our learning like a baby's painted blocks.

It matters little where $I$ am, I'll be a rockhound still, always hoping that $I^{\prime} I l$ strike it, just beyond the next high hill. I find peace and so lace watching sunset colors chance and blenc, and I'll follow dim old winding trails right to the journey's end.

By Bia Thomas, Penname, Sage Brush Sally .........

She married an archeologist because
--the older she gets the more he appreciates her. Cree to Chatcolab.

The sunnis here at Chatcolab Then san are mighty fine.
The only one who got one las a pal of mine.
(HO: OH, I don't want no more of
Chatcolab,
Hey lina, I wanna so home.
But they wont let me go.
Hey liam, I wanna go home
The opals here at Chatcolab
They say are mighty fine
But Doc's the one who got them In a Milwaukee mine.
Che:
Barge's biscuits at Chatcolab They say are mighty fine But one fell off the table

And killed a pal of mine.
Che:
Coffee here at Chatcolab
They say tastes minhty fine,
It's pod for cuts and bruises
And tastes like iodine. ( Ont.)

1970 Gatact Runt.
No one believes the roc hounds when out in the bills.
"Lid you ce the cocr-sittin。 on the couch?"
"Ch, jour cos. tins one soling a cigars"
"Don't you beliuvc uss is really วI see c dear sitting, on a couch.
"Yeah, econ, it san z boers ployin e police."
"Jon't let elise loo: at your rocs- ho walls oil with the... round nockhouncs, you cont trust your own grand otis."

Cathy, jane, Pray, Helen pore, Billie ...rice, Little Bill, jock roc, jefe, core, Ilea Jeanne - mic, vi wesley stan. went on than 1970 rock bunt.
Beds here at Chatcolab
They say are mighty fine
How the hell would they know
They haven't slept in mine.


Two cars of labbers drove to (amp N-Sid-Sen (Indian name meaning "Place of Inspiration") to check the facilities offered as a possible camp change.: The second car was driven by a charming woman driver with a completely unblemished driving necond, but "little Bill" riding in the back seat was not only a nervous unech, but neally quite ill befone he could get his feet back on firm ground agains The drive was leisurely and lovely through any one's choice of weather: sain, snow, sleet, and once in a while, surskine and veven good ole fog.
 trols on Helen's car were not functioning so neither gas pedal, brake OR steering wheel wonked on the night side whene Bill was niding. Je neally should have nushed the shivvering wreck to Doc befone he collapsed.

A place or two yours truly spelled John Sandford's name as Santeford. Sorry 'bout that. Hope it's the only misteak!

Terry Wolfe

## Tues

 THE GARNET KING
## STORM CLEANSED

 Louise EnownsonThis evening after drenching rain
The , world is left unearthly clean I've watched the wind and rain abruptly cease... The air's baptized, the earth new-bathed in peace. Ethereal light of defeated sun is shimmering Along a sapphire sky and forms a glimmering Lucid wall for painted trees With brushed outline of silver breeze,

This evening after flashing rain Colon rules the world again! Cherries are clustered marbles, hanging lush; Orange trumpet blooms defy the hush Mich their bright calls; noses own washed faces; Wet ferns are spread like crystal-beaded laces A world transformed--agladdened earth-Fontells the glory of rebirth.

| From Sagebrush Sam: |
| :--- |
| USE MY SHADE AND WATER, TOO |
| BUT TIRE YOUR TRASH ALONG WITH YOU. |

TO QA. 4 By Lucy June Helmick
the often grumble as we say: "Today is just another day, And greet it with a sigh of doubt, Not knowing what it's all about. Sometimes the sun shines very bright But there's no time like our today, And our todays are made just right No matter whether wonk on play But very often we can't see How good today can really be!

For with it we must build our life Forgetful of tomorrow's strife.


No chance? Ty the world is just eager For things that you ought to create. Its store of wealth is still meagre, Its needs are increscent and great, It yearns for more power power and beauty, Dore laughter, more love and romance, - ore loyalty, labor and duty Ho chance? -- Ty there's nothing EUT chance!

For the best verse hasn't been rhymed yet, The best house has 't been planned, The highest peak hasn't been climbed yet, The mightiest rivers aren't spanned. Oon't worry and fret, fainthearted, The chances have just begun
For the BCST jobs haven't been started, The BESI work hasn't been done.

- Berton Eraley (copied from Voice for Health)



## HAND PUPPETS

## Resource Person - Mary Emma Hibbard

Making the Head: - perman en puppets
Prepare: 4 cups fine sawdust $11 / 2$ cup wall-paper paste 1/2 cup plaster-of-paris Mix to consistency of clay Cut: Cardboard 3-4 inches long 3 inches wide
Roll: and tie it on index finger Crumple a newspaper ball around the Shape: cardboard and tie with string
a ball of sawdust mixture, starting on top of newspaper ball and mold to make shape of a head. Leave $1 / 2$ inche cardboard at the neck edge (to sew clothes on)
Mold - eyes ( $1 / 3$ way down the head), nose, mouth, ears - and don't forget the chin! Individualize your character.
Dry - in sun, near a stove, or in an oven on low heat if in a hurry!
Paint when dry, using ternpera paints Add - hair made of yarn Dress - from old scrapes appropriate to characters Use: As a story-teller, in role playing, dramatizing fairytales or other stories


## KEN BRANCH



The process of forming and firing the earth into shapes useful or otherwise has a univorsal fascination to all peoples.

The rocks attacked by fire and wator, crumble to silt, support life which
 adds organic matter and plasticity.

Clay, the raw material for pottery can be found in roadsicc cuts or old excavations like behind the Rec-Hall at Chat. Squeeze a handful-- work it in your hand-- pound it until it becomes formativo. Dry clay must be soaked before squeezing. Usc as little water as possible.

SIMPLE METHODS:

1. Pinch pots, 2. Slab and 3. coil. Pinching is forming with the fingors or pross clay into slabs, cut and form into object by welding pieces togother with moist clay. Or roll into strips and build up shape with a sorios of coils.

The wet pot or object d'art can be thrown into the hot coals of the fire immodiately and cooked to a cherry red. If driod, it must be thoroughly dry or it may explode in the firing.

A simple kiln built of brick and mud can bo fircd with kindling to keep a hot, uniform tomperature high enough to blaze. Borax is a good flus to which other glaze material can be added.

This mothod provides a simple introduction to the Anciont Art of Pottery. Little pots, plaques, peads and other artifacts can be producod with a minimum of effort, leading some to a higher involvonent in the art.

Salish Mtn Goat


LONG TERM PROJECT - $2-4$ hours time-minimum MATERIALS: White glue (thin/water)(expense Q-tips or paintbrushes
Spray-fixitin
White Sand (obtain at Hardware, I umberyard, pet store or beach)
Natural Grey sand, Carborundum grits, Etc
Salt can bo used also
Newspapers, TV-tray for mixing
Food coloring or powder poster paint, bluing Scrap boards, wooden box end, or cardboard Plastic cartons or Cottage Cheese containers with lids.
Tacks or pins for stabilizing cardboard. Blank drawing paper and pencils-carbon paper
FIRST STEP: Each person mix a color with $\frac{1}{2}$ to 1 cup of damp sand. Allow to dry on newspaper later pour into lidded jars to stop spills.
 Work out pictograph design, group or personal symbol. Keop it simple. Decide on 2 or 5 colors. Pencil blackened back of patern sheet to transfer to wood, cardboard or use carbon tracing. Paint design with thinned glue on a single dark aea only-for one color. Bo generous. sprinklo on dry colored sand. lot dry an hour . To thicken-raiso dosign paint glue onto area again-sprinkle sand. NOTE: If using cardboard base tape down or tack as wet glue will saturate and warp your cardboard leaving bulges when dry. Continue to add colors to your dosign leaving white or lightest til the last. Dump or brush excess off each time after sand is dry and roturn to jar if colors not mixed. FINAL STEP: When picture is complete; spray with Fixit or delicately brush with lacquer or $I_{c}$ leave it as is. Spray will set the grains without discoloring and help presorve the pattern if this is an important project. EXCELLENT INDIAN CRAFT PROJECT-CREATIVE Any books on Indians, Navajo background and Hopi-Zuni in particular, will illustratc the patterns used for healing ceremonies and religious rites. Of course, Indian sand painting is of spiriturlz significance and each painting should be destroyed and the magic dissipated.
Permanance in the form of glue was taboo, absolute? Until a few yoars ge photographs of sand paintings wore not allowed:

Papien liaché
Clay FINGER PAINTS Carving liaterial
Sand and Starch Modeling Clay
HELEN MOORE
Starch and soapflake fingenpaint
$\frac{1}{2}$ C. Linit Starch $1 \frac{1}{2}$ C. boiling water
lC. saapflakes (not soap powder I Tbsp glycerine, (Optional) Coloring; food coloring poster on powdered tempra on vegetable coloring Mix starch with enough cold water to make smooth paste. Add boiling water cook until glossy. Stir in soap flakes while mixture is warm. When cool, add glycerine and collaring. If kept in jar with tight lid, in refrigenaton, this mixture can be kept for several months.

Cornstarch finger paint
8 parts water 1 part cornstarch coloring
Add coloring to water and bring water to boil (colon should be slightly darker than desired paints) Dissolve starch in a little cold water and stir the two together. Bring to boil again. Cooled paint will be slightly thick.

Wallpaper paste finger paint.
3 parts wall paper paste 3 parts water coloring
Stir paste into water and add coloring.
Corn Starch and Gelatin finger paint
$\frac{1}{2} C_{0}$ cold water IC. hot water I co cold water $\|^{1} \mathrm{C}$ ( soap flakes 1 envelope gelatin coloring on all purpose dyes. lon detergent mix starch and $3 / 4 \mathrm{c}$. cold water, soak gelatin in $\frac{1}{4}$ co cold water. Stir hot water into starch mixture stir until boils and is clear. Remove from heat andadd gelatin, soap on detergent stir until dissolved, Divide and color.

Modeling clay
2C. table salt $\mid c_{0}$ cornstarch 2/3 C. hot water $\frac{1}{2} C_{0}$. cold water Mix salt and $2 / 3$ co water in pan, stir mixture until very hot, add starch mixed with cold water. Stir quickly. Should form stiff dough, if not, stir oven heat for a minute on tow. Add food coloring if desired. (lay keeps if wrapped in plastic wrap.

## Modeling (lay

Mix equal parts of flour and salt with enough waten to form pliable dough. Mold, dry and paint with tempra on waten colons as desined.

Sand and Starch modeling clay.
1 c. (clean) sand $\frac{1}{2} C$ boiling water $\frac{1}{2} C$. sornstarch coloning Mix sand and cornstarch; pour in boiling water and coloning. Cook until thick thick stirring constantly. When cool, mold as desired. Bake in a $200^{\prime}$ oven about an hour on let dry in sunshine for several days.

## Carving Material

4 parts verniculite I part cement I part sand Mix the above ingredients with enough waten to make a heavy paste. Then pour the mixture into a mold, such as a box of any kind, and let it dry. Blocks can then be cut and carved with a penknife. tazeen, ackié
Pulp method: Use this method where thin layers are needed, such as to coven jars on bowls. Tear papen into bits and cover with water. Squeeze out as much water as possible and mix with creany thick wallpaper paste to a pulpy mass.d Apply wrox paper on mineral oil to your base; cover with paper mache. Remove when dry and paint of shellac.
STRIP method. I sue this method for making lange head masks, stage props, etc. Alternately apply 12 strips of paper and past over foundation.

## $S$ AND CASTIMG

Use clean, daxp sand Damp enough to cling togethen on hold shape in lange, nathen wiallow box. Use nature objects, hand on tools to scoop and design as desired. Mix plaster of paris and water to consistency of heavy cream. Pour plaster carefully into the mold you've made, canefully so as not to destroy design. (Sppon on drip it in) Quickly insent hanger. Be sure to mark TOP on exact place you want hangen-- it might turn out on the bottom!! Let set for about 24 hours and lift carefully from sand and let it cormpletely dry and brush auray loose sand. (You will enjoy this)

Cora Raugutt

Materials Needed
Double batch of Creative (lay
Stivepipe wire (and thinner wire)
.Wite cornmeal
Sesame seeds
hole (loves
Paraffin
Small pine cones on artificial greens

Equipment
Nine Snips
Block of styrofoam
Empty juice cans
Frying pan
Cookie sheet
waxed papen
Crayons of desired colors
Styrofoam cone.

CREATIVE CLAY:
Mix in saucepan until thoroughly blended, IC. cornstarch, 2 cups baking soda. Mix in $1 \frac{1}{2}$ cups cold water. Cook oven medium heat about 4 minutes, stirring constantly until mixture thickens to mashed potato consistency. Coven with damp cloth to cools

DECORATIONS:
Form miniature fruit of Creative (lay, inserting $3^{\prime \prime}$ lengths of wire into sides of fruit while still damp. Stovepipe wire may be used for langer fruit thinner wire for bananas. Insert clove in fruit for blossom end and small: twigs, etc., may be used for stems. Allow fruit to dry thoroughly on waxed papen covered cookie sheet. Turn once in a while so fruit doesn't flatten.

Melt parafin in mall cans using one can for each colon desired. Cans should be set in pan of water over low heat. Colon paraffin by melting crayonin the hot wax. Dip fruit in wax, roll onanges in cornmeal and strawberries in sesame seed and immediately dip again. Stand on block of styrofoam to dry. Allow to dry well and insert wired fruit in cone for tree. Fill in holes between fruit with small pine cones on small sprigs of artificial greens such as pine or spruce.

Note: The clay can also be used to make beautiful pins of flower or leaf shapes, as it dries to a lovely gloss.

This craft is one a person can use in quite a few ways, such as preserving lucky 4 -leaf clover and small gems you want to display and keep or plaques for the wall.

This craft may be used with older youth, as well as adults, because some of it has to be done quite fast. As it hardens quite fast and if it is not used at once is wasted.

Materials for this craft may be found in any handicraft book -American Handicraft. (a tandy leather outfit) or Gagnei's Handicrafts, 1024 Necollet Avenue, Minniapolis, Minnesota, 55403 Part of the supplies can be purchased at any Hobbie or Craft shop.

For this you'll need the plastic or ceramic (more expensive but better to work with) molds, the casting plastic, hardener (or catalyst), items to embed in it, jewelry items (key chains), necklace and bracelet chains, earring backings, jump rings etc. epoxy glue, a drill file and something to mix the plastic in (small paper cups and popsicle sticks etc.).

The process for mixing is different for the object you are casting. Seven drops of catalyst is used per ounce for the deepen molds because of the intense heat caused by the curing.

1. use about 7 drops of catalyst per ounce for molds $1 / 4$ inch thick. This can be used for smaller molds.by pouring $1 / 8$ inch. layer not full. Let this set until the consistency of Jello-about $1 / 2 \mathrm{hr}$.
2. Put in the initials, glitten, pressed and dried flowers or ferns.stones, pictures, etc. Use a toothpick or popsicle stick to press down so there are no air bublles or to arrange design in the desired position. Put these in upside down.
3. Pour in another layer and let it "gel" ( 30 minutes)
4. If a colored backing is desired or back ground is needed to show up object, either put paint or dye in last layer or broken glass or travetine sand in last layer.
5. For release of object from mold, use "Pledge" spray mold, then wipe off Pledge from mold before pouring plastic in.

When object is hardened or set (it is no longer sticky) it should come out without any trouble. If not, put in cold place (such as refrigerator) but don't leave to long as intense cold or heat craks the plastic.
6. Use a file or sandpaper to smooth off the edges. Don't scratch the front as the scratch will be permanent and "fog up" the design.
7. Object can be drilled or (glue clipsto a.ttach key chains or pin backs on. Note: the mountainous areas and dryer areas cause difference in hardening of plastic. A moist atmosphere take longer to dry. But be careful on adding more catalyst as the curing process create extreme heat and either melts the mold or cracks the plastic object.

If animals, insects or plants are embedded they should be dried to remove all moisture.

A special drying compound is best for removing moisture and still keep the natural coloraand shape. (fine sand or cornmeal can be used.)

The ratten object are performed so all that is needed is Plastic hardener and broken glass or sand.

Place ratten object on milofilm, shut masking tape around the ouf side of object; be sure you get the tape tight against the bottom of object so plastic doesn't run out.

15 drops of hardener per ounce of resin so you have to work fast in spreading plastic then put broken glass or travetine sand on top of plastic. After this is done, a coat of plastic is poured over the glass or sand.

The praying hands are made with mold. Travetine sand white tan colored sand, with plastic, hardener and (cabasal) the thicken for plastic.

6 ounces $p$ lastic cabasal to make the plastic the consistency of thick jam. Then add 7 drops of hardener per ounce and $1 / 2$ again the amount of hardener per ounce. In other words, 11 drops hardener per ounce for this object.

In order to get the plastic that runs out on the edge of the ratten object use file or sandpaper to remove the plastic.

Leathercraft is one of the most versatile of crafts. It is simple enough for the beginner or for children 6 years and up. It can also be a very creative art for the skilled craftsman. Simple tools can be used very effectively or the individual may choose from a very large variety of intricate tools. You can enjoy hours of pleasant relaxation, fun, and creativity with leathercraft with a few basic tools. For the leather artist it can also become a very lucrative hobby or business.

Sides and Skins are usually measured by the square foot. The leather is measured by special machines. The tiickness (or weight) of lear: $\therefore$ r is usually measured in ounces. One oz. equals about $1 / 64^{\prime \prime}$ thickness. For billfolds, comb or key cases and other small articles a 3 to 5 oz . is good. Forheavier articles such as purses, brief cases or light weight belts a 6-7 or 7-8 oz. weight is best. Western belts, gun cases, and similar large articles can be made from $8-9$ or $9-10 \mathrm{oz}$. for longer wear. Leather kits are available at most leather craft stores and also for the beginner small scraps may be purchased by the pound. For those who plan to make a number of articles the most economical way to purchase is by the side or skin. A skin is the full hide of a small animal, the side is half of a large animal hide. The closer the leather is to the backbone of the animal the stronger it is and therefore the more expensive. This is often best to purchase if only belts, etc. are to be made. However, a full side is more economical if purses are to be made as the Belly section can be used for gussets and the overall cost is less per square foot.


## 2--Leather

You will need a few basic tools - others can be added as you desire. A Marblite Tooling Board or similar swooth, hard-surfaced piece of material to be used when using stamping tools. When punching or cutting place the leather on a piece of heavy leather, Poundo Board, linoleum or smooth board. For a water container it is best to use a glass, porcelain or enameled container for water and sponge for casing the leather. Many metal containers will stain the leather. Also be sure to $k \in e p$ the wet leather away frora metal filings or steel dust.

The 7 basic tools you will need are the swivel knife, camoflage, pear shader, beveler, veiner, seeder, and backgrounder. Many designs can be made with even less. A metal stylus is helpful in tracing the design but a wooden orange stick or any sharp but smooth object may be used. Never use carbon paper or ball point pen or leather, though as it will mark the leather and cannot be removed.

Here are the basic steps in making your leather project. First the leather must be cased--dampened. If you are using heavy leather for belts, etc. it is best to immerse it in water until all airbubbles stop. Then place the leather in a plastic bag overnight or for a few hours to be sure it is evenly moist all the way through. A proximately 4 hours before it is to be worked the leather should be taken from the bag and let dry until the natural color begins to return. When the leather dries too much it can then be slightly dampened on both top and bottom sides with a sponge. The leather should be just damp enough to feel cool to the touch but never soggy wet. Light weight leathers can be "quick cased" by merely dampening them on both top and bottom with a sponge.

When the leather is ready to work tape the pattern which has been drawn on tracing paper or tracing film to the leather and trace each line with a stylus or any sharp tracing instrument. Next cut the design with the swivel knife being sure to out the foremost objects first. Also be sure to cut each line all the way to the joining line--but never cut across another line. To prevent stretching the leather on light weight articles it is best to cement it to heavy wrapping paper or cardboard with rubber cement and the paper can be removed when the project is tooled. A rawhide mallet is best for pounding the stamping tools but a wooden mallet or even a block of hard wood can be used.

The first stamping tool to use for most designs is the camouflage. Always stamp the design away from you for better visibility. Space the impressions evenly.

Next use the beveler around the outside edge of
 each part of the design remembering to bevel the foremost objects first. The tool must be "walked" for smooth beveling. Use the pear shader to put depressions in petals or leaves to give a three dimensional relief. The seeder is used for flower centers or for trimming letters or making borders and the veiner to make decorative lines along the centers of leaves or on scrolls.


Beveler Shader


Seeder


Trimmed with the Vainer


Backgrounder

Many leather craft projects can be made quite inexpensively by buying scrap leather from hobby and craft $s$ ops and making many tools on your own.

Tools can be made from a large variety of items. Some of them follow. (1) household tools such as naut pick, orange sticks (2) large nails filed to a desired shape on the sharp end work as stop tools, bevelers, (3) a half bolt soldered onto the end of a nail make an excellent background or rating tool. (4) numerous parts can be stuck into the end of a dowel or other piece of wood. A. cog wheel from inside a clock or watc.i is a good example; it makes an attractive star pattern

Along with your created tools it is wise to purchase a few that are hard to make substitutes for. Three of the most important are. 1. swivel knife 2. camouflage tool 3. veiner

Several items that would be simple enough for the beginner are listed here:

$$
\begin{array}{ll}
\text { 1. coasters } & \text { 6. che ckbook covers } \\
\text { 2. comb cases } & \text { 7. small coin nurse } \\
\text { 3. key cases } & \text { 8. tie slip } \\
\text { 4. key chain decorations } & \text { 9. nail clipner case } \\
\text { 5. name tags for luggage } &
\end{array}
$$

A new project that can be relatively simple is a set of bookend covers. To make them, cut from the pattern given. Use pattern flower given or any design desired. Tool eave front piece first, then cut from lighter leather a piece of a out tie same size and glue to the back. Glue together three sides leaving the bottom open. Next, lace the glued sides with the desired type of lacing. They are now ready to slip over any standard size metal bookends.

For easier cutting of patterns, cut first from a piece of heavy cardboard then keep this for a pattern. It saves much time and needless measuring.
coasters



## Directions for Assembling Moccassins

Laces cut to the proper length and cut for you, is an advantage of a KIT.
**There must be the same number of holes in both plug and vamp, each hole in the plug should be placed in perfect alignment with the holes in the vamp. The holes are further apart in the vamp, which causes the leather of the vamp to gather.

1. Knot one end of lace. Start with diamond hole in moc and plug on OUTside of vamp. Lace through first hole twice to secure. (Fib.1)
2. Pull lace over plus (from inside to outside), and under vamp (from outside to inside), then back up through plug. Continue around the toe. Use over and over stitch. PULLING LACE TIGHT EACH TIME.
3.Tie again in last hole.
3. Start lace for cuff through plug as shown. Then, to lace cuff on: Start with hole in cuff marked 1 and pull through hole No. 2 in Moc, fold cuff over, and lace through hole no. 3 in cuff. (Fig. 3) Leave about 5! of lace to tie later. Weave in and out until you reach hole $N_{0} .4$ in Moc (heel)
4. Follow instructions closely to make correct sizes:
A. sizes $4,6,8,10$ : Lap hole No. 5 over hole No. 4 as shown in drawing of moc vamp.
B. Sizes 5,7,9,11: Lap hole No. 5 over hole No. 3
Lace Moc cuff on around heel and other side of Moc throuph hole marled. X. and Clip off extra cuff holes and loop lace around clipped edje of inside cuff and lace back through hole in outer ouff. Lace through plug as shown. Leave about 5! to tie.


Sole with ireattached insole 2 each (I left, I right)


Toe Plug 2 each (identical)

Heel Vamp
2 each (identical)

## INCA BOOT

## Assembly Instructions:

Important Notice: Follow each step very carefully. Your Inca Boots are very easy to assemble if the directions are followed carefully. Pull each stitch snug, but do not pull extremely tight as this will reduce the overall size of your shoe.

1. Determine size by drawing insole pattern from stocking feet.
2. Place LEFT sole, assembly part " $/ \mathrm{s}$ " on working surface, insole
 facing up. Match diamond shaped lacing hole on one side of the Toe Plug, part "B" with the diamond shaped lacing hole on the outside edge of the LEFT sole assembly. Run lacing through the diamond shaped hole from the inside of the shoe as shown.
"B"


3. Run the lacing back through the lacing hole in the Toe Plug that is directly above the diamond shaped holes and continue lacing by looping in and out of each succeeding lacing hole as illustrated Stop lacing when you reach the diamond shaped hole on the other side of the sole and proceed to the next step.

4. Your Inca Boot is now ready to wear. Assemble the right shoe exactly as you did the left one, but be sure to begin on the outside of the shoe and lace around it counterclockwise.

5, Lace around the shoe until you reach the point at which you started. Tie a double knot inside the shoe and clip off excess lace.

NAMENESN


## ALCHEMY

Ice-Breaker: "Yes, No,"game.
Games: 1. Divide into groups of $3,7,2,5$, etc.
2. Impressions
3. C. operative group drawing
4. Fantasy

Group Singing
Ceremony

Message:
Theme: Fire, Earth, Water. Atmosphere:

Lights very low
Each person has small candle, single large candle in the center of the room

Box of earth on floor next to center candle
Action:
A few prepared people came to center and expressed a contribution they hoped to make to Chat as they contributed their light to the candle. Then each labber came forward in turn to offer their light and contribution. Next Ken Branch spoke of the earth and how we can mold and shape it, but must finally return it once again. Finally with a few words about water, the punch was offered for the element of water.

## IIONOAY NIGHT PROGRAM

Master of Ceremonies - Don Clayton
Mixers -
Perceptions, by feeling. All shut their eyes, then headed toward the center of the rom, with the goal of getting into groups of three, by by just the touching by hands while the eyes were still closed.

Negotiating to form groups:
Don - "like a list of all your interests, and skills, then post them around "the hall." Leaders and campers scotch-taped signed lists on to the walls, and then read them, with the idea of finding people with similar interests. le fastened our own lists to our fronts and began to "negotiate". People gradually gathered in groups of 8 to 12 drawn together by similar interests. le were off to a new adventure of Friendship and working together.

TUESDAY


IT CAME OUT:
THENE: "Roaring $20^{\prime}$ s Hobo Party"
Decorations:
Stage: Hobo Jungle (Camp-fire, cans, cartons, Royal tent--for Hobo King and queen.
Refreshments:
Hobo Hot Punch (home-brew)
Crackers with frosting
Publicity:
Paper Bar puppet show after lunch, to invite everyone to the Hobo party-- spontaneous dialogue. Tho members of group dressed up and giving a "come-on" to encourage dressing up at dinner.
Progression:
8:00 Pass out paper bags with 8 different colors and symbols to divide into smaller groups.
Groups make up their own puppet play after making puppet faces on paper sacks.
8:30 Puppet plays presented--Puppet stage made by stacking benches, covered with blanket.
9:00 Mixers
"Oh Johnny, Oh" Patti Cake Polka.
9:15 Square Dancing Take a little peek
Dive for the Oyster
9:45 Couple Dances--Polka, etc.
"Hobo Hop" (bunny hop)
****Announcing King and Queen
--Linda Greenfield, Doug ward
Closing: Originally planned-- Singing round the Hobo Fire, ending with "Goodnight Ladies"
Responsibilities were divided among the whole group, everyone participating and supporting the rest.

The Rain
Ken, Elaine, Betsy, Eric Debbie
The rain remains mainly on the plain at Chatcolab. It was those darn Indians that did it with their Rain Dance. Sons: "Rain, Rain, go away, Come again some other day.
and:
It's raining, it's pouring, The old man is snoring."
Went to Bed and covered his head And didn't come out ${ }^{\prime}$ til Sun-day.


THE TALL ONE
(A tall man, and as many other people as wanted.)
1st person: Man, how did you get so tall?
RALL MAN: I rubbed grease all over my body.
1st person: Oh.
2nd person: Man, how did you get so tall?
T.M.: I rubbed grease all over myself.

2nd Person: Oh, gee I guess I'll try that.
(You can use as many people as you want.)
Last person; ; Man, how did you get so tall?
T.M. I rubbed grease all over myself.
L. Per.: But I have tried that and it did not work.
T.M.: What kind of grease did you use?
L.Per: Vell, that's what went wrong: Crisco is shortening.

## DIRTY BILLY

Terry Wolfe: MONTANAN Don Clayton: TEXAN
Earvey Alexander Johnson OREGONIAN
Don SEEFERT, 1 st pig; Winnie Robocker, 2nd pig. Terry Wolfe: Narrator.
A texan, A montanan, and an Oregonian made a bet as to .. .a whichone could stay in a pis house the longesttime. They stayed in one week, and the Texan dropped out, one more week, the Montanan chickened out. Then the 2 pigs couldn't stand it any longer, leaving the OREGONIAN!!

## LITTLE RNBBIT FLUFIU

## (Sing Chorus, say the other parts)

## Chorus:

Little Rabbit FluFlu,
Hopping through the forest, Scooping up the field mice, And banging them on the head.

Down came the Good Fairy:
(Good Fairy)
"Little Rabbit FluFlu, if you don't quit banging those poor little field mice on the head I'm going to turn you into a goon."
(Little Rabbit FluFlu)
"Oh, please Good Fairy, give me one more chance. I wil be good I promise."
(Good Fairy)
"Ill right Little Rabbit FluFlu, I will give you one more chance, but I warn you, if you son't watch it I will turn you into a goon."

Chorus
Down came the Good Fairy:
(Good Fairy)
"Little Rabbit FluFlu, I warned you. I'm going to turn you into a goon." (Little Rabbit FluFlu)
"Oh please Good Fairy, give me just one more chance. I promise I'll quit hitting those little field mice on the head."
(Good Fairy)
"All right I will give you one more chance. I promise though that next time you hit one of those poor little field mice I will turn you into a goon."

Chorus
Down came the Good Fairy:
(Good Fairy)
"I warned you Little Rabbit FluFlu, I am going to turn you into a goon."
(Little Rabbit FluFlu)
"Please, Good Fairy, don't turn me into a goon. I am sorry. I won't hurt the little field mice any more."
(Good Fairy)
"No, not this time, I am really going to turn you into a goon."
(The Good Fairy turns Little Rabbit FluFlu into a Goon.)
The moral of this story is:
"HARE TOD Y, GOON TOMARROW."
"We would like to present the Gopher Girls. Here they are:
Sammy, Mimi, Big Sue, and Maxi, and fulu.
We are going to sing our theme song for you: $1,2,3 \ldots$
We are the go-fer girls
And we sure go-fer goys
Even though they don't gofer us
We sure go-fer them!

We knew you would want an oncore. We'll sing our Railroad song. 1.2.3...

I've been riding on the railroad Just to pass the time away.
Can't you hear the captain shouting? Diana won't you blow your horn.

CIRCLE PUPPETS
The Farkel Family


#### Abstract

The farkel family-Frank Farkel, his wife Fannie Farkel, the twins, Simon and Gar farkel, and daughter Sparkle Farkel-- were shown trying to cure Freddie Farkel's infatuation with his friends, Bertha Burfel and Betty Burfel. Repetition of the full name of each character kept the cast on its toes and the audience anticipating slips.


THE MYSTERIOUS BOX
Characters: Little boy, and 4 other people. Little boy walks up to stranger and says: "Mister, will you please hold my box for me?" Man answers: "sure, Little boy. The box starts to leak. The man asks another bystander what he thinks is in the box. "I think it ${ }^{3}$ s Pepsi."
"No, I think it's lemonade."
They ask several other bystanders what they think is in the box.
"I think it's coffee."
"Orange juice."
Then the little boy comes back into the room. The little boy says:
"Gee, thanks for holding my puppy, Mister."

HAPPY -ITISES HOBO PARTY Evaluation:
Participation: Everyone was involved from time they came in.
John: "We had complete participation."
"Some older folks thought it was TOO active.
Publicity:
It was done in a fun way-- it was definite. It created interest, anticipated fun. Responsibilities: Cont.)

## 4. Tuesday Party

RESPONSIBILITIES: Evcryonc carricd out thoir spocific rospon sibilities."
"We felt embarrassed when wo camc in with the refreshments during the coremony-- but how were we to know?
"Tom really carried through woll, ho had attention before he startod to talk."

The girls were persistant in trying to get the refroshments made."
Transition : They worked out as planned, excopt in transition for the other group to take over the ceremony.
Timing: All went well, except the dancing took longer than expocted, so Tom made the needed decision in making the adjustment, which was good.

## WEONESDAY PARTY TIIC

THEME: Olumpic Games.
PROPS USED: The Eternal Light of the Olympics. COSTUnES: The Lighter of the Candle wears a sweat suit.

The evening started with the lighting of the Olympic candle, representing the eternal light of the Olimpic Yames. Openina activities included the demonstrations of the "Official" waus to throw the shot put, javelin and discus. The contests were on an individual basis so each labber could participate and represent himself. As it turned out this was not a strenuous tupe thing as the 16 pound shot put was a baloon. Discus throwers found the discus to be two paper plates. The individual events were followed by team relays and the highlight of the evening was an onange passing reday in which Ken Branch lost the onange in his beand and Don Clayton seemed to have difficulty with his beand, also. To pass the onange, the participant holds the onange inden his chin and passes it to the next person's chin without the use of hands.
The next nelay involved a penny held between the knees and after nunning a given distance (penny held tightly between the knees) the penny is dropped into a cup on the floon. Again the use of hands is prohibited, and if the penny doesn't drop in the cup, the person has to stant over.

The orympics wene closed with a senpintine to the lake fon a cenemony which will be written under separate cover.

THURSDAY PARTY-- Indian Theme,( See details in CHATCOS TRIBE Interest Groups section)

> C H A T Camp-In Thursday night

Matresses Make Marvekous Mats for Mountains of Men, Pyramids of People and Thmbling Tom's Flipping and Flopping. Merry Music Stompin Terpsicore, Thompin and Traipsing Snickering Snoozing Snoring Until Finally the Fun Faded and Forty-Five Fellows and Fillies Folded. Klatter of Drums and Kerry Tried carrying Terry Down To Dining Hall Without A Fall But Failed.

Indian youngsters used sign language and 1 mitated ailmal and bird sounds to signal and entice en
 Tom-tom drum. (Cards $5 \times 10$ inches or 1 arger:) Drave: NAME of TLTEM ACTION on bne side in large letter Write description of motions and spunds on other side. a. $\because-\frac{0}{0}$ eardboard. readable. Try to arrange alternate silent motions or quiet totems with noisy sound cards.

## CHIEF THUMPER ALWAYS BEGINS: Everyone in rythym always

 ITHMNPER - THUMPERI" then leans forward and beats floor in rythym.

## - SLO BEAT_L BEAT_1. Thump Thump Thump

 has another motion ready to answer when players in unison ask: "What Name of this game" G. AROUND CIRCIE ONCE THEN SPEED-UP Eliminate Whatnameetc" ExidRYONE Says each player's TOTEM twice and Quick eotion around the ring with all the actions. SPEED UP BEAT Clap hads: DANCE DRUM or TOM-TOM ROLLING ROCK -- Hands Rolling in rythym

MAKE SOME OF YOUR OWN
SHAMAN - Shake rattle
PAPOOSE - Rocakabye motion-cry
PACKRAT - Paws at face squeak
MAREOT - Whistle in rythym


TILLICUM - Palm up greeting say "How-How-how-how-howl
WATERFALL - Wavy hands downward in rythym
RAVEN - Flap elbows and CAW
STRIPED SKUNK -- Hold nose wrinkle face say: PHEW PHEW Pew-pew-pew
FORK-LIGHTNING - 2-prong fingers high-darting downward
PEACE-PIPE - PUff pipe COYOTE- Howl in rythym head back.
STRONG BOW- Pull armback Aim Click tongue
SEA GULL. Hands on shoulders Flap wings call Quee-Quee, Quee-quee-queef
TIPI - Cone arms above head - sway. SUNGOD - Arms in circle above head
WAR CANOE - Paddling motion plus swishing sound
POTLATCH - Bub Tummy say Yum etc. SKOOKUM CHUCK - (rapids)
POTLATCH - Rub Tummy say Yum etc. flutter fingers from side to side.
BEAVER - Extend arms elbot together CLAP CLAP Slap-slap-slap.
RABBIT - Make ears on head Flap in rythym.
HOOT OWI- Fingers circle eys - Hootl RACCOON - Food washing motion PEEKABOO - Pepp thru fingers NAMU - (Killerwhaie) Swimming motion- head back blow to spout WILD GOOSE - Make beak with hands crying HONK HONK Honk-honk-honk I

SASQUATCH (Fierce Indian Mtn Spirit) Claw hands Growl-Roar in rythym.
SALMON - Slithering motion
CHINOOK - (West-wind) Puff-Blow.

$$
\begin{aligned}
& \text { BANNOCK - Thumbs in armp1ts proud } \\
& \text { Grunt Ugh Ugh Uh-uh-uhl }
\end{aligned}
$$

TOTEM-POLE Hands atop Head Cross-eyes Thrust out tongue in rythym.

## SK00KMM _man

SKOOKUMmeans strong-wise...
Question ARE YOU SKOOKUM? therefore asks: ARE YOU STHONG-WISE IN THE HEAD ?


In your mind's eye think each square of wood is divided into 9 parts (with imaginary lines) $\rightarrow$ then be aware of where pointer lands each time "AFE YOU SKOOKUM M ${ }^{\text {Hin }}$ is asked.

or imagine each Book or Card in 12 parts


- THIS SHETL PATTEREN


From Collection of Billie liarie McCarty Studer 5512 Canfield PI North Seattle Nash Phone: ME 2-6106


## 4 Thick matching rods, 15 to 20 inches tall (preferably hardwood) square, oval, or round.

Upper hale and top of each PAIR (2) decorated alike-"Man \& Wife" Belt decoration in aiddle of one stick designates male.
Introduce couples to each other by tapping down vertically, clapping together, and then Just touching to get the feel of the sticks and ostablish rythym. 2-4-6 play opposite each other or in double circle... in couples.
PATTERN I:
SINGLE TOSS
Tap ends down (upright) Clap together, Toss RIGHT stick. Tap down, Clap together, Toss LEFT stick. Repeat
PATTERN II:
DOUBLE TOSS
Tap, Clap, Double toss right-left.
PATTERN III: Tap down, Clap together, Toss Right - Left - Right - Left ( 4 times) My
PATTERN IV: Tap down, Clap together, T1p forward in front, Flip (palms upward to catch) FRONT FLIP Tap again, Clap together Double-toss Right-Left. .....Repeat. song twice.
PATTERN V: Tap, Clap, Tlp sideways or to side...Flip.
SIDE FLIP Bring sticks to front Tap down, Clap, Toss Right-Left.
PATTERN 6:
CROSS FLIP
(For Experts)
(Sing song thru until heads come UP)
(Difficulti) Tap, Clap, cross arms, Flip sticks receiving into crossed palms. Uncross, Iap, Clap, Toss Right-Left (\#4-5-6 Patterns can pe practided alone)

PATTERN 7: Tap down, Clap together, then YOU press both sticks TeGETHER and toss BOTH Hinl-squenze play Partner Taps, Claps and tosses BOTH sticks APART (around). Sing song thru once then sing again reversing throws... Yours apart-Partnerts together.
PATTERN 8: Tap, Clap, and Tratisfer...... Left Stick in upward loop before you CIRCULAR. TRANSFEK
(The only "Indian" thing about this game is perhaps the decorative symbolgrams and pictographs to be painted or carved or woodburned onto upper half of Each set of two pairs of matching poles OI $^{\text {This }}$ the NE SKIL GAME


EQUIPT: Deep cup,small wooden box, or $\frac{1}{2}$ cardboard cylinder or Tissue-roll sealed closed one end. Decorate 7 to 10 frilt seed, of nuts or beans or small pebbles paint or mark. on 脱e sisde, ille of counters or tally sticks or stones $\cdot \mathbf{3 0 - 5 0}$.

INSTRUCTIONS:
Shake and toss beans out painted side up in ODD numbers onlycounts score.
3 tosses per person other players giving the
proper amount of tally sticks or counter pebbles from community pile.
When pile is gone game is ended and one with most wins

INDANS Y B O I ANAGNAM S
EQUIPT: $\frac{1}{2}$ lb of large lima beans Fine-point felt marking pens


DIRECTIONS:
(iratn-ae Cannister container for storage


Draw 2-3 beans with same symbol
Pictograph on one side meaning on other. Use at least 30 different symbols
Each person or each couple takes fistrul of beans and lays them out in row or circle to tell story, Time iimit 3 -minutes with another moment to $\because:$ relate imaginary tale.

IDENTIFICATION GAME:
 Add 8 extra vowels (A, $E, I, O, U, Y$ ) Add 6 extra consonants for ( $T-H-S$ ) Leave 10 Blanks (To mean any letter)
In Playing this game each person takes tablespoonful or beans from container.
3 to 5 minutes of alotted time is used for making words of FOODS or other 3-4 letter words. Score a point for each letter used double (extra points) for FOOD WORDS. Be certain tho that Pruit, Veg,or Animal, ifish food is AMERICAN!

DREW a line
stand
(MANUAL SKILL GAME)
pound or more of beans-any kind. . or Corn 1 shallow basket or container or dig a pothole. 1 small blanket laid keside a wall with basket toughing wall in center of robe.
DBEW ailne 10 to 12 feet away from basket or shallow hole. Players grab handful of beans in tight fist. (No beans must be showing - other players look.) Line up and toss beans toward basket. Then quickly go pickup any beans that landed in hole or container, place on back of hadd, and toss these up catching with that same hand. Any caught are kept and one with most at end of game wins of course.


POPULAR GAGE ENJOYED BY MANY INDIAN TRIBES MATERIALS:


30-40 Pebble counters or beans
 one long wand-stick for flippin 4 pieces of Fur or
4 old Moccassins
(Odds \&: Ends of Fluffy-Fuzzy cloth cut about $6 \times 9$ inches will do nicely.)
4 BTATS - BEADS - or PEBBIES (3 same White or Dark with one odd colored)
INSTRUCTIONS:
One person hides beans. Two chances to guess is allowed opponent with wand who chooses a fur piece (or Moc ) to flip. If ODD BEAN is under it, hider must pay forfeit - 3 tallies.
If not odd bean then Flipper guesses again and if ghoice is correct receives 1 tally.
BUT if and guess is wrong, too, then guesser with wand must pay forfeit of $\overline{3}$ tallies to hider.
Take alternate turns and when tallies are gone count to see who has the most or keep on going and take "SLAVES" of the losing team.... HAVE FUN! 1

California. Inc fans played another guessing game with a handful of slender twigs one of which was marked with a band or spots in the middle.
EQUIP: 12 to 20 Shoots about 8 to 12 inches long. Band or mark one in middle...peeling bark.
Community pile of 30 to 100 pebbles or beans (Share) or short sticks.

Shuffle and roll double-handful of playing sticks together then separate into two handfuls.....hold out and let opponent choose hand in which he thinks the marked stick is hidden.
Right guess tu derives a TALLY SCORE STICK. Wrong guess nothing. Keep going until tallysounters are gone.ETC.


Any number dancer participate...couples use old 1-2 step forming circle. Dancing is clockwise ...Turn about signal "YO-HOOOO.."
All couples make complete turn ..one pivoting (girls) inside partner (boy dancing around them.
At another signal they all turn about to dance in opposite direction until another signal for turn about.
Beauty of dance lies in coordination..Signals given by one of dancers. All couples should be evenly spaced to make smooth turn.

## SQUAW-DRAW STEP: S Universally used as Basic step for Yakima, Blackroot, Sundance of Dakotas.

 Slde step to left pulling other foot in dragging slide motion with silght bounce when feet come together.Moving in large circle a change in drumbeat usually prefaces change of dyectuon from left
BEAT: Slow beat Loud-Soft Short Steps.

Sof't beat and
Loud beat 1
Soft beat and
Loud beat 2
TOE-HEEL STEP: Place left toe down, heel raised

Place left toe down, heel raised
Drop left heel, similtaneously raising right peot Place right toe down, heel raised Drop right heel, raising left foot.
A. Feet under body with knees slightly bent eilways:
B. Steps short so knees are bent at same angle constantly C. Soft knee, flexing when weight is upon it.
D. Heel lowered by dropping weight of body on ieg.
FLAT-HEEL
STEP:
Soud beat
Loud beat
Soft beat
Loud beat
Lo

Stamp forward with left foot flat on floor Raise left heel and drop $1 t$ down on count Step forward with right foot flat on ground Raise right heel and drop step down at count
A. Flat footed hugging ground
B. Knees bent under body
C. Soft knee flexing with weight
D. Heel raised by upward lift of body
E. Heel lowered by dropping weight on

FLAT FOOT STEP:

| Loud beat | 1 |
| :--- | :--- |
| Soft beat | 8 |
| Loud beat | 2 |
| Soft beat | $\&$ |

Step on left foot flat
Skip on left foot flat
Step on right foot flat
Skip on right foot
(HOP-STEP)

DOUBLL RT:AT-HER LL STEP:
Soft Beat \& Stand with left foot in advance of right ...to begin.
Loud Beat $1 . \quad$ Jump on both feetflat
Jump on both feetflat Soft Eeat \& Jump on both feet Elat-raise and lower right heel, while left foot Loud Beat 2 rises to go forward
Steps are short with soles of feet hugging ground leaving it
DOUBLE TOE-HEEL STEP.
Sort beat zo jump on both toes, heels raised
Loud Beat 1 Drop left heel, raise right foot forward
Soft Beat \& Jump on toes again, heels raised
Loud Beat 2 Drop right heeel and raise left foot forward
A. Advancing foot rises about 10 inches off floor
B. Spring on each step
C. Tralling foot only 2-3 inches off ground on hops.

DOUBLE FLAT-FOOT STEP
Begin at stand with left foot in advance of right.

| Loud Beat 1 | Jump on both fee flat |  |
| :--- | :--- | :--- |
| Soft beat | 8 | Skip on lift foot flat similtaneiously raising right foot forward. |
| Loud beat | 2 | Jump on bot feet |
| Soft beat $\&$ | Skip on right foot flat while raising left foot forward. |  |

## Intelligence Quiz

Directions: Read all questions before answering

1. Put your name on this paper.
2. Mialtiply 26 and 5 on the back of this paper.
3. Put a stan in each conner of this paper.
4. If you are wearing glasses take them off and clean them before procedeing. If you are not, stomp your feet three times.
5. Fill in all the $o^{\prime}$ 's in question four.
6. Stand up and say "I am very intelligent" if you are the first person to reach this question.
7. Put five $x$ 's under your name.
8. If you know how take the square root of 145. If you do not know how to figure square roots add 99999 and 3333444 on the back of this papen in the left hand conner.
9. Stand up and count from 20 to 10 backwards as fast as you can.
10. If you are the first person to reach this question say out loud "I must be smart look how far ahead I am !"
11. Turn to your neighbor and ask him what state he is from.
12. Don't let your neighbor know what you ane doing but lean oven his shoulder and see how far he is.
13. Cross out your name and write it in a different place.
14. Look at the clock and write down the time you think it was when you started taking this test. 15. If you are ahead of your neighbor say a loud "WAHCO I".

D6. Disnegard all above questions except 1.
17. Sit quietly and wait for the others to finish.

## YOUTH GROUP MOD NIGHT

The Mod Night Party began with a big auction that was headed by a BIG auctioneer, Little Bill. He was a little upset about the mood of the buyers mostly because the articles being auctioned were theirs, and had been heisted by the conniving campers. Little Bill was so worried that he even brought his own good luck charm with himm- would you believe a belly that has never been matched for size? He really crosses people out when he asks anyone if they d lika to rub it for good luck... t
Later we got even with Bill. And Don and Ken, Marje and just about anyone else that we could trump up charges on. In other words, we had a Kangaroo court for the body of the program. Some of the charges weren't so bad as the sentences though. Hey Ken, which rest home are you going to pick (Westinghouse for Tired Wabbits?) Yeah Man.

Some of the Kangaroo Court Ideas were: Pass the love apple--- Girl, Boy, Girl, Boy, Onion. Have a boy propose to a girl, Do a two minute tap dance for us. Pretend you are a P.E. teacher and teach us 5 exercises. Sing do, re, me, etc., Opera style.

After the ordeal of the trial, the pressures of the group were eased and the adults taught the kids of the camp some new modern dances. The kids we were impressed and there wasn t even one Charleston done. Later everyone camped out in the "rec hall" and had a ball. Some of the Labbers compod out on Indian Cliffs (those strong enough to climb the hill) Some people will do anything to get away from the big city smog.

The Notebook Crew had been hounded all year to get the notebook done Friday night instead of Saturday. We tried. But loss of materials, ink flying all ofver every time the wheel went around, and innumerable unforseen problems seldom faced before, And we hope they won ${ }^{\text {t }} t$ happen again!!

Leila was presented a placque for her desk saying ULCER DEPARTMENT. Little Bill didn't know for sure if the ulcers were Leila's or from her nagging the campers to get their copy in. Her assistant, Sarah, was given a placque also, stating "EFFISHENCY EXPURT" to remind her of misspelled names and other things! ! Thanks also to Gen Clark and Genevieve Peroz for their untiring help also. Other labbers too, for their time and talents.

## UUDizid fluID: <br> 

On a Rainy Day (like Wednesday)

## AN ICEBREAKER AT A PARTY

A QUIET EVENING AROUND THE FIREPLACE

## Then's the time for - <br> WORLD WIDE GAMES

Take. ? look at the scene in the dining room on Wednesday, when most folks had left camp:

Couples playing di (Ah-Dee) one of the oldest known games-- played in Ghana, Africa for thousands of years.

$088: 888$ 0
Others were initiated into Japanese Gomeku, played with marbles. Players try to get 5 in a row. Japanese men play this as our folks play checkers or chess.

Chinese Friends, played on a checker board with bi-colored round circles was popular among some.


A few became skilled with French hoops, the Chinese diabole, Alaskan Yoho, Shoot the Moon, etc. These plus many puzzles are available through World Wide Games

Box 450 Delaware, Chic. 43015

## SNIGGLE STICK

NEEDS: $12 x 4$ 32" long 2 1/4" nylon cord
(Like clothesline $6^{\prime}$ long pieces
1 32" smaller cord 1 hard rubber ball $2^{\prime \prime}$ in diameter. Directions to make:

Drill hole $1 / 2^{\text {II }}$ back from end of $2 \times 4$ $4^{4 \prime}$ dimension. Put the lengths of nyala ${ }^{\text {a }}$ through drilled hole, making knots at each end of the drilled hole, to hold nylon in place.

Drill hole through the center of the board, through the $2^{\prime \prime}$ dimension. Attach the hard rubber ball to end of $32^{\prime \prime}$ cord. Attach end of the cord at top of board leaving ball to hang.
Direction to PLAY:
Tie nylon around waists of two people. Put hands behind and swing bodies in rhythm to wind ball around stick, and: unwind.

Name of the Game $\qquad$
Type of game: $\qquad$
is it active, quiet, mental, indoor, mixer, etc.?
Formation: $\qquad$
Number of participants on teams $\qquad$
Appropriate for what ages $\qquad$
Area needed
Equipment $\qquad$

Game objective (purpose)
Creative? contest? Get Acquainted? Utilize skills? etc.
Procedure: $\qquad$

Variations:

For Chat use:
Participating crew; $\square$
Game played when?
Reported by $\qquad$

FOLK DAICE
Folk dance is the free expression of circumstance of people. It typifies their traditional and tribal activities. So, while you are doing a Folk Dance, you are, in a sence, recreating the people themselves. Thus, a Folk Dance is the expression of a tradition on a feeling of a tribe on group of people, which you choose to become and the stony they are telling.
It is as impontant to execute the styling and mannerisms inherent in the dance of another country as it is to be able to dance the steps and pattern sequences. One of the great dangers in this area of enthusiasm fon folk dancing is to treat all dances alike negardless of their onigin and background. Just as seasoning fon your food, you do not want all foods seasoned the same, else all would be uninteresting.

Basically, STYLE, if not inherent, must be developed by the dancer to achieve the fullest enjoyment from the dance. Some suggestions to make folk dancing mone meaningful may be:

1. Study each nationality, its histony, and its way of life.
2. Study the costumes, because the dance movement may be easien executed in a garment designed fon that movement.
3. Develop an awareness of the characteristic styles, step patterns, formations and quality of movement of each country area.
The above knouledge will neflect itself in the style and mannen in which the dance is executed; and the dancer will neceive mone pleasure from dancing and develop greater interest and appreciation for people of many lands and the way they live.
This is very obvious in the MAIIM, MAIM dance from Isreal. The title means Mater, Hater. The dance depicts the significance of water in the dry land of Isreal. Smooth and light movements fon this. The Ru'sifient dance is done with wide sweeping arm movements, and with heavyf tompings, much phouting, and much enengy. It takes much stamina. Spanish \&ancing fis quigk (spicy) with much clapping of hands and heels.



## SLIWOAL MIGHT CEREMONY

## Directed by Doc Rok, Ken Branch

Theme: THEl'E" Fire, Earth, later." The three elements that make up the life stele of all earth things. "ESSAGE:

Reshape what we find and return the ingredients to our stone of resources. Each person has a small candle to be lighted while all are sitting in a large circle. The Chat Ceremonial Candle is placed in the center of the rom. A box of Earth, dug from the clay bank behind the Recreation Hall is placed on the flown next to the Cerenorial Candle. Each person's candle is lit by the candle of the person next to him. Each person came to the center and expressed the contribution he hope $d$ to make to Chat as they. contributed their light to the large Candle.

Next Ken Branch spoke of the earth, while molding it in his hand. Commenting on the fact that the fire and water had reduced the nocks of the earth to soil in a form that we can mold and shape. But we must then finally return it once more to the earth to complete the cycle.

To complete the third ingredient of the theme, water in the form of hot punch urus served to the Labbers with the comment that later is similar to the fluid of life which allows us to function in our environment.

The singing of songs familiar to the returning to establish a feeling of friendship.

## Yedresday Ceremony <br> Planned by THE VIIIED CROMIO

## "FIRES OF FRIENDSHIP"

Ideas can come from almost evenyuhere, liost comps have a theme fon the week on day, on an evening party which may include a ceremonys. A brain-stonning session of your cormittee is almost sure to provide sources of inspiration. Planning and some nehearsal are essential even fon the traditional cenemony. If you are developine, a ceremony, one must be sure the plan will fit the time available fon development, talent of the group, and equipment on hands. Ne feel it highly desirable that each camper have the opportunity to participate at least once during the ceremonys. $1 O Y A L L$ can be used for speaking parts non would everyone desire this nole, but thene are many other noles such as making the fire, making visuals of all tupes, etc. CEREIVNIALLS ARE NOT JUST SEEN OR HEARO OR SFOKEN. CERENONIALS ARE A FEELNG DEEP MITHIN A PERSON THAT HE CAN LIVE ANO LOVE IN A VORTHHILLE IAY ANO THAT THIS DAY HAS BEEN A GOOO ONE. THE IOOST WOWOCZFLLL THINY, PERHAPS, IS THAT OWE KHOIS THAT HE IS SHARIME THIS FEELING TOGETHER IITH THE PEOPLE AROWO HIIN AS THEY SIMG ANO PARTICIPATE!!!
Miessage: "ID NIAN IS AN ISLAND ON CUR PLANET EARTH"
Setting: Group clasps hands to fonm line of friendship and walks to lake stone. Path is lighted by UluithAR. TFlaming Torch" enters circle from pisen and netells a pant of the Legent of Fire.* Fire bursts into fllame. "Significance of Fire" joined the group and shared his thoughts. "IIt seems quite likely that man in his very early history derived only incidental benefits from fire. Only from natural causes did fire exist and its only control was from natural factons. Gradually man learned to control fire. By so doing, he could use fire for warnth in shelters on in the open. He could use fire to prepare food to make it mone appetizing. Fire became a tool mar could use to dispose of waste, to assist him in hunts, and to clear land of urvanted vegetation in preparing it fon other uses. Through these uses of fire man has derived great tangible benefits. But it may well be that mans most important benefit from fire is an intangible one. I am speaking of the effect fine has upon the people who share it; fon it warns, their hearts as well as their bodies. In a gatherine such as ours here, the fire stimulates each person's feeling to reach out with loving concern for others who are close about him in company with the fire. The light of the flames, and later the soft glow of the coals, foster a union at the soul level anong wh who share the firc. Then we feel the fire of love kindled anew in our hearts, and we sense that we have experienced a strongen bond of fellowiship.
The Signigicance of a fire shored moved into deep meanin of CHATCO LAB,
 IERE PLCCED ON A BOAR AND SET AFLOAT. F nom a distance, the LOROS PRAUER wes surg, followed by a moment of silent meditition. Group returned to campfire and spontaneously sang songs of inspiration and fellowship.

Color fires are beautiful for occasional use, and they are easily made. There are a number of chemical powders and cubes on the market which produce multicolored fires when placed on the main logs of the fire or dropped into it when it is burning. Although a few of the chemicals are rather expensive, when bought in halfpound or pound quantities they will last for an entire camp season or longer, depending on how they are used. Colors are produced as follows:
red
orange
yellowish
blue
green
blue-green to purple mauve to violet crimson to purple
strontium chloride
calcium chloride
sodium chloride (salt)
copper oxide
copper, boron, borax, boric acid, or barium chloride copper sulphate or copper Chl. potassium chloride lithium chloride

These chemicals can be readied for use by mixing one pound of the chemical with one gallon of water. Pine cones and lengths of dry, porous sticks are steeped in the solutions, overnight or for longer periods, and when dried are ready for use.

Already prepared color-fire chemicals can be recommended, as they save considerable experimontation and work. These color-fire agents come in various powders, grains, cones, and sticks, with complete directions foruse on the packages. All of these chemicals produce a variety of excellent color effects and may be bought in small or larger quantities at reasonable prices.

Camps situated near to the sea will find that logs washed into shore, when dried in the sun, will brighten a campfire with rainbow hues when used as fuel.

## TORCHES

Most torches made by using cloth soaked in kerosene prove smoky and smelly. Melted paraffin wax gives a better and cleaner light. A good way to use the melted paraffin wax is to dip into it strips of gauze bandages from 1 to 3 inches wide and then wrap these strips around the top of the stick or pole which is being used as the handle for the torch. The strip should not cover more than the top 3 or 4 inches of the handle. All sticks and poles used for handles should be green whenever possible and should range from 1 to $1 \frac{1}{2}$ inches in diameter. The lengths of these torch sticks or poles vary from 3 feet, when they are being carried, to 8 -foot poles, when one end is driven into the ground. The fact that these paraffin wax torches are dripless is another point in their favor.

Good torches can be made from cattails, which are found on marshy ground and around some lakes and ponds. The "tails" are bis enough for use from the end of July onward and are simply prepared, as they do not need to be dried, by just soaking thefuzzy end in melted paraffin or lerosene. Of course, they will only burn for a comparatively short time without the reed burning through, so they
should only be carried in their natural state during brief ceremonies. Then they are required for a longer period, the top part of the cattail can be wired onto green sticks so that the torches ; will burn much longer.

Older campers should be given the responsibility of torch-bearing, and instructed in advance to hold their torches out to the side when the campers are walking in line, so the torch will burn neither the torch-bearers nor other campers.

HON FIRE CAME TO EARTH
It was in the long ago. Yelth, the raven, was a spirit of good, and he was kind; but his uncle, the Great Gray Eagle, was a spirit of evil.

The Eagle kept in his lodge the Sun, Moon, Stars, Fire, and fresh water, and he ccuarded them that the children of men should not get any part of them. He hated the children of men and wished them evil. But Yelth wished them well, and therefore the Great Gray Eagle hated him.

The Great Gray Eagle's daughter, however, did not hate the handsome youth, and when Yelth spoke smooth words to her, she bade him enter her father's lodge. Yelth looked well within the lodge to see what he could find that the children of men could use.
"Tho are you?" he asked a great, shining ball; and the ball answered: "I am Sun. All day lang $I$ can shine and give light and warmth. Thy am I shut up here?
Then Yelth saw a smaller ball and he asked: "Mo are your" and a gentle voice said: "I am Moon, and by night I can shed soft radiance over all the world to make it fair and well-night bright as day. Yet here I rest in this dark place," and she sighed.

Yelth turned to some small and twinkling lights and asked their names. They answered: "We are stars. Te are Ioon's children, flowers of the sky; but the Great Gray Easle keeps us here, although we long to see the bright and beautiful world."

Yelth looked once more in the lodge and saw two other things, and they were Fire and later, and he said to himself: "All of those things I must have for the use of my friends, the children of men"

Then Yelth, the raven, gathered up Sun, Noon, Stars, Fire and Fater, and bearing them all with him, he flew up out of the smoke hole of the lodge. He flew straight up to the blue, and there he hung sun where all men might see him. Then he rested for a while in a treetop, and soon came night.

Yelth could not see to fly; but he hung ioon in her place and scattered the Stars all about the sky, and they made the heavens bright with light. An Yelth flew swiftly through the air.

Yelth could not see to fly; but he hung Noon in her place and scattered the Stars all about the sky, and they made the heavens bright with light. An Yelth flewswiftly through the air.

He flew and flew toward his own lodge. And he carried with him fresh Water and burning Fire. At length, however, he grew tired of his task. He dropped water upon the Earth, and it flowed and flowed into rivers and lakes and springs, and thereafter men had plenty of fresh water to drink.

Now Fire was burning upon a fire stick, and Yelth carried the stick in his bill. The slow flames burned and burned, and the smoke blackened the raven's coat untilit was like a coal. The flames became hotter until they burned the stick away and touched Yelth's bill with pain. Yelth dropped the Fire and it fell to earth. To the rocks and trees it fell, and there it is to this day. For the children of men to make fire by striking together two bits of rock, or by rubbing together two dry sticks.

And this is how Fire was brought to earth by Yelth, the raven, in the time of long ago.
(Stretch a small wire or cord from a stake in the pile of wood to a tree or to some other higher point outside the circle. At this hang a rag soaked in oil and weight it so that at the proper moment someone can light it and send it down the wire to the kindling. It really has the appearance of a flying brand. Storyteller should be opposite the starter of the fire so that the attention of the group will not be drawn behind scenes.)

For marking, our path from the Rec Hall to the Lake Side we used the UMINARIOS These were made from light colored papen bags with a couple of inches of sand in the bottom and a short candle bedded in the sand. The light they shed was a soft, mellow outline and was veryimpressive.

## Lanterns s can be improvised from fairly large tin cans. (ut a window

 in the side of the can (with a pop bottle opener for the light to shine through, and in the bottom make two crossed gashes - an "X". which will enable you to fold up the metal for a most satisfactory candle holder.
$\frac{\text { CLOSING CAMP CEREMONY }}{\text { Planned by the MIXXED CROND }}$
THE ETERNAL FLAME
The closing camp Ceremony began with spontaneous lighting of the Ceremonial Candle that had received our contributions at the beginning of the Camp. (Sunday Night (eremony)


ONE CANDLE
A candle is a small thing
But one candle can light another
And as it gives its flames to the other,
See how its own light increases!
Light is the power to dispel darkness,
You have the power to move back the darkness in yourself and, in others with the birth of light created when one mind illuminates another, when one man strengthens another.
And its flame enlarges within you as you pass it on.
Each Labber lights his candle from the Ceremonial Candle and walked onto the station of $K N O M L E O S E$ where a short inspirational talk was given, and on to the separate stations of IDEAS, PHILOSOPHY, HUMOR, FRIENOSHIP and SHFPIMG, on the path to the waterfront where each person's candle was placed on a float spelling "CHAT 70". Ais this float was launched into the water, the fulfilling voice of Stan Rasmussen came from across the water singing THE IMPOSSIBLE DREAM. Reaching the chorus, the rockets flared and the lights came on showing the American Flag in the sky over the lake. The end of the song concluded the ceremony.

Apersonal note to the other Labbers from THE MIXED GRCUP The information and directions for performing the Fire Magic of tonight has been compiled for your further use. Use this information and enjoy the beauty of "Magie Fire" in your camps this sumer.


Campers like ceremonies and magic. Both of these elements can be included in starting a campfire for an evening program.

## Levying the fire

The fire should be carefully laid before the campers enter the council ring.

Several types of fires may be used for an evening campfire program, but three of the most popular are the log-cabin, theccrisscross, and the teepee or wigwam council fires.

The log cabin fire is laid in pyramid shape, starting with heavy wood at the base with successively smaller wood building the walls toward the top. The crisscross fire is laid in much the same way except that each layer other than the bottom is built solidly using appropriate sized wood. The crisscross fire will burn effectively from the bottom up or from the top down.


The teepee fire is built, as its name suggests, in the form of a teepee. Tinder and small kindling are placed in the center with larger wood on theoutside. A piece of hay wire will prove helpful in holding the teepee together as it burns.

A teepee fire makes a good starting fire for the log-cabin fire. Place the teepee fire way in the center of the log cabin.


Teepee or wigwam Council Fire

[^0]Enough readily combustible tinder or paper and kindling must be placed near the "magic" fire source or point of impact to assure that the fire will start quickly and burn enough light the larger wood.

Be sure to conceal any wires or lines andother equipment you will be using to start your "magic" fire.

## Lighting the fire.

Preface the fire lighting with incantations to the "fire god," Vulcan the god of fire, or to the Great Spirit Wakona to bring forth fire to the evening campfire.program. If you went to go all out, have someone out of sight of the campers yet just outside the fire circle shake a sheet of aluminum or galvanized iron for a thunder effect while another person shoots a camera flash.

Be sure to check or test fire lighting methods before the program begins.
Mechanical methods.
No chemicals areneeded for these methods.

2. Tape a "hot wire" across the exposed end of a red ten-minute railway fusee. Hot wire running through a box of kitchen matches will also work. If resistance wire is not available, use the spring kitchen matches. Stick the match heads in the resistance wire coils. The resistance wire heats as current flows through it and ignites the match haads. Be sure to leave air space around in the match heads. a ball point pen.
3. Lighted candle on a sliding board concealed in the fire lay under a cut-

4. Tie two matches to a cigarette (no filter). Light several prepared cigarettes and put them in a firelay under dry tinder or paper. Cigarettes burn about one inch in three minutes. Allow plenty of air space. out tin can. Black fish line or heavy black thread leads to edge of the cooncal ring. To start fire, pull string untilthe flame of candle is under tinder.

5. Drill or punch $30-40$ holes in a piece of flat board. Put shortened

6. Anchor sandpaper -topped board in fire lay. Tape kitchen matches to large spool, place on nail, heads down and carefully tap nail into sandpaper-topped board. Take several turns of fish line around spool and extend line beyond council ring. A sharp pull spins the spool and starts the fire.
7. Use a small wooden box for a fire sled. Load it with dry tinder chips. A long string is attached to one end of the sled and passed through the council fire to a position on the opposite side. A solo indian dancer asks the Great Spirit to send fire. Someone inconspicuously lights the fire sled and the sled is slowly pulled toward the council fire. The dancer follows the sled and dances around it as if he were forcing it toward the fire lay. Tinder at the point of contact or a tunnel under the fire with tinder in the center start it off.
8. A "fire snake" is a spectacular method of lighting a fire. Make a "snake from a 2 or 3 -foot length of $3 / 4$ inch rope wrapped round with some dark absorbent cloth which has been previously soaked in melted paraffin or one of the fire lighting liquids or waxes used to start charcoal fires. The snake is threaded on a strong, thin, black wire stretched from somewhere outside the circle to a short stake firmly driven into the groundjust inside the heart of the council fire. The snake may be threaded by means of small wire loops attached to the body. The snake should be hidden from view so it can be lighted out of sight. The fire snake, once lit, is pulled from its hiding place into thecouncil fire by means of a long, black thread or string attached to a short piece of wire from the snake's nose. The pulling string or thread has been passed through a small screw-eye fastened to the stake in the heart of the fire lay. The wire passes over to the Chief or someone else who will pull it through the fire lay at the proper time. Since the snake should travel only about three inches above the ground, great care must be taken to see that the path is cleared of dry grass or other inflammable material. i. water bucket should be handy just in case. Try a few trial runs with the unlighted snake to assure a perfeet performance.

9. Fire by fire ball is a papular method of starting a magic fire. A fine wire is tightly strung from a branch of a tree to a stake driven into the center of the fire lay. in ordinary thread spool or photographic film spool is threaded onto the wire. The spoolis wrapped with cotton wool or gauze which has been soakedin melted paraffine wax. it the signal, the fire ball, is lit by someone concealed in the tree and is allowed to descend into the fire. You will need to experiment with this to see that it doesn't come down the wire so rapidly that the campers do not see it. : fairly long run is far more effective than a short run.
Be sure to leave an opening in the fire lay for the fire ball to enter.
10. : similar method, especially dramatic during an Indian campfire, is to have a costumed brave standing outside the circle shoot a flaming arrow into the tinder. The arrow, thehead of which is paraffin or kerosene soaked, is guided by a thin black wire on which it is suspended by wire loops. It should not be shot too hard. In openingmust be left in the fire lay to allow the arrow to get to the tinder.
Chemical methods.
(Exercise utmost caution when using chemicals. They are extremely dangerous if not stored and handled properly.)

1. A "magic fire" which will burst into flame without visible human aid is made with sulfuric acid, potassium chlorate and sugar. At the base of the tinder, place a shallow container with a tablespoon of potassium chlorate throughly mixed with a tablespoon of granulated sugar. (Do not grind together). Above this, suspend a çlass vial containing an ounce of sulfuric acid. To this vial, attach an inconspicuous thread in such a manner that the vial can be easily tilted by pulling the thread. When a call is made for fire, the designated person draws on the string. The acid soills into the other chemicals and the fire blazes up immediately.

Because of the explosive nature of the chemicals, they must be kept out of reach of the campers. If the "set" does not blaze up immediately, use a match but don't lean over the fire lay unless you want to be "defurred." The chemicals may not get together as soon as you planned it.
2. A slower method is to use a tablespoon of postasium permanganate into which is poured a similar quantity of glycerine. It will be a minute or two before combustion starts, which gives the fire lighter time for his mysterious chants, dances or supplications.

Again, use caution in handling these chemicals.

## IF I KNEW YOU

If I knew you and you knew me;
If both of us could clearly sec,
And with an innor sight divine,
the meaning of your heart and mine,
I'm sure that we should diffor less;
And clasp our hands in friendlinoss;
Our thoughts would pleasantly agroc,
If I knew you and you knew me.
If I know you and you knew me, as cach onc knows his ownsolf, wo
Could look each other in the facc,
and soc thercin a truer grace.
Life has so many hiccion woos
So many thorns for overy rose,
The "Why" of things our hearts would sce,
If I knew you and you knew ne.
--Author Unknown.

I want to be on friendly terms with everyone I know;
I would admire and trust thom all,
As herc and there I go.
A

But life is filled with many folk,
So where should I begin
To jucige the qualitios of cach--
These frionds I wish to win?
MYSELF! Ah, thorc's a starting point
How good an I? How truc?
Would othors like, admire, approvo
The things I say and co?


And so I'll start my friondship list With the person known to me, And teach myself the traits I'll like In other friends to sec.


FRIENDSHIP'S KOAD
Frisendship is a chain of gold,
Bhaped in God's all-porfect molc.
Each link-- a smile, a laugh, a tear, A grip of the hand, a word of cheer.

As steadfast as the ages roll, Binding closor soul to soul.

No mattor how far or heavy the load, Swoet is the journcy of Friendship's Road.

$$
\begin{aligned}
& \text { MEW CALEMARK. } \\
& \text { for rush orders }
\end{aligned}
$$

EVERYONE wants his order yesterday. With this calendar customers can place their orders on the seventh and have them delivered on the third.

Most customers want their orders shipped Friday, so there are two Fridays in every week.
There are seven extra days at the end of the month--to take care of shipments which MUST go before the first of the following month.

NEG•FPI•FP.I-THU-WED-TUE•MON

| 8 | 7 | 6 | 5 | 4 | 3 | 2 |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 16 | 15 | 14 | 13 | 12 | 11 | 9 |
| 25 | 22 | 21 | 20 | 19 | 18 | 17 |
| 31 | 30 | 29 | 28 | 27 | 26 | 24 |
| 38 | 37 | 36 | 35 | 34 | 33 | 32 |

No first of the month's bills to pay because there isn't any "FIRST". We've omitted the "TENTH" and "TWENTY=FIFTH" so you wont have to pay invoices in accordance with our terms.

There are no bothersome non-productive Saturdays and Sundays. In that way we can get week end rush orders out without the time and a half or double time overtime charges.

There's a NEW day each week called negotiation day, on which requests for improved delivery can be reviewed and discussed once weekly.
Your notebook crew is thinking of adopting this calendar so yell can get the copy in early enough for us, and we can get the notebook done on time. How 'bout that, gang?

PEOPLE TO ATOID :

Miss Information
Miss Reprosontation
Miss Understanding

What's THE FRIENDSHIP VITAMIN? Of coursc-- it's $\beta^{\prime}$

Miss Application.

It's smart to pick your frionds--but not to pieces. (Toastmastor.)

STRANGERS ARE JUST FRIENDS YOU DON ${ }^{1} T$ KNOW YET. Margaret Lee Runbock.

A friend whom you have been gaining during your whole lifo, you ought not to be displeased with in a moment. A stone is many yoars becoming a ruby; take care that you do not destroy it in an instant with another stone.



## VACATION BLESSING

Friend, May you keep your luggage light and yours be all fair weathent
Your purse be full, your cares be slight,
Your shoes be sturdy leather.
And may some places that you find
Be nowhere mapped on charted:
The country of the carefree mind,
The hills of the light hearted.
May happy surprises crowd your days
"It's nice to have And nights, and bring sound


And may you have a sense always
That you have God's safekeeping.
James Dillet Freeman


[^0]:    Cooperative Extension :.irk in Agriculture and Home Economics, State of Oregon Oregon State University and United States Department of Agriculture Cooperating.

