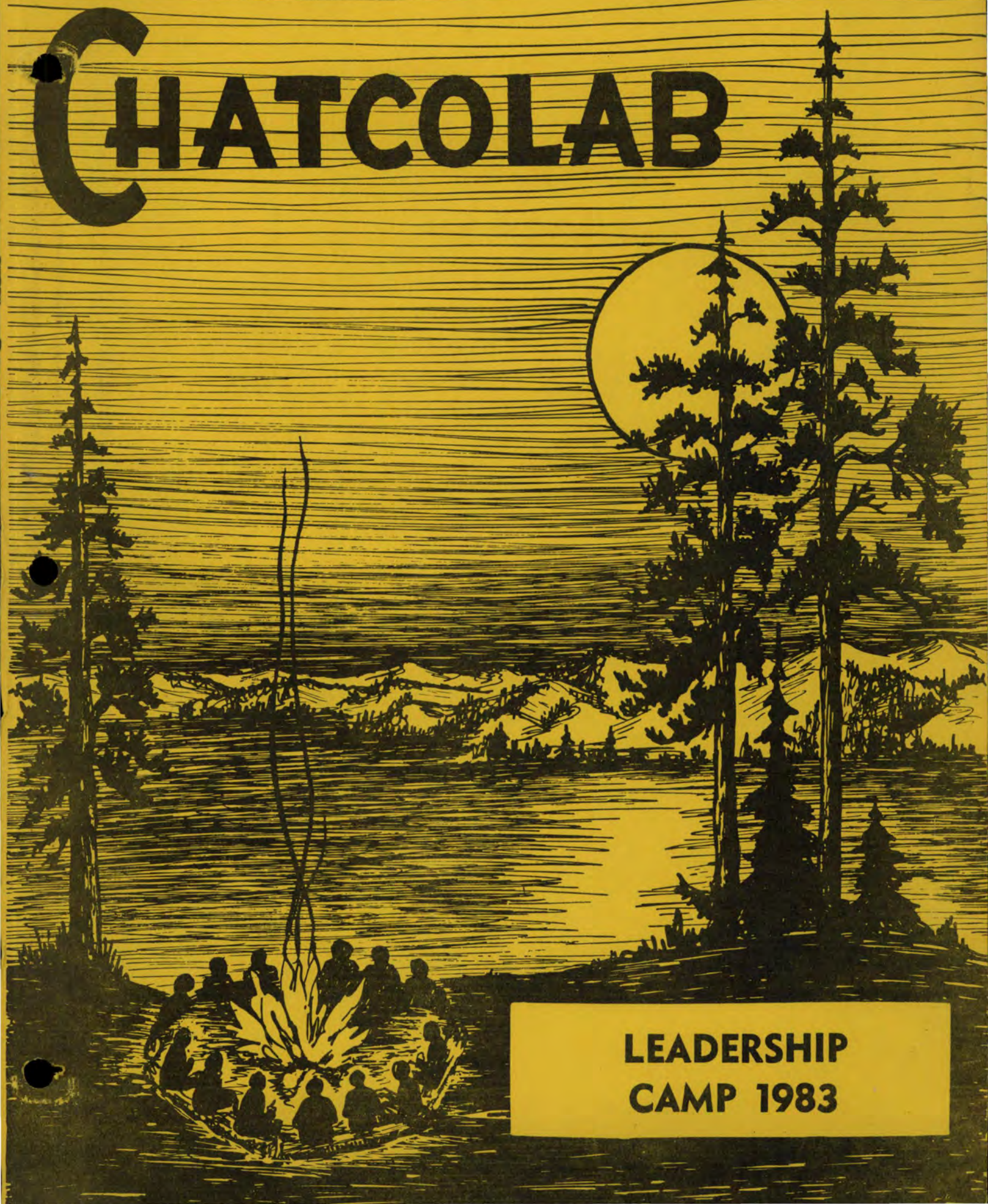


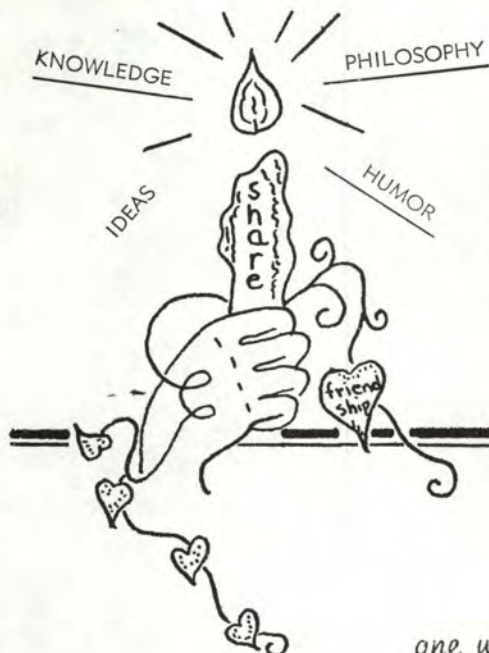
CHATCOLAB



**LEADERSHIP
CAMP 1983**

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NORTHWEST LEADERSHIP LABORATORY

THE
SPIRIT
OF

CHATCOLAB

THIS NOTEBOOK 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 or
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 are a part of Chatcolab.

This is notebook number **35**

It is a record of a precious week together.
WITH TRUE APPRECIATION we dedicate it
TO ALL THOSE WHO HAVE HERE ENRICHED OUR LIVES.

CHATCOLAB LEADERSHIP LABORATORY PHILOSOPHY

CHATCOLAB LEADERSHIP LABORATORY is designed
as a stimulating experience for people
who are interested in recreation.

THE LAB IS GROUP LIVING
in which there is an exchange of ideas and
techniques in the field of recreation.

THE LAB IS A RETREAT FROM DAILY ROUTINE
Group unity grows as individuals develop together
in work and play.

MAJOR EMPHASIS IS PLACED IN JOY AND FELLOWSHIP.

NEW KNOWLEDGE AND ABILITIES

gained through the sharing of creative activities
lead to mental, emotional and spiritual growth.

AS A RESULT OF LAB EXPERIENCE individuals recognize opportunities
for good living.....

BY SHARING ONE'S SELF FREELY!

HISTORY OF RECREATION LABORATORIES

The recreation laboratory idea was born in the early thirties at Waldenwoods, Michigan. A meeting had been scheduled for recreation leaders, and all arrived except the people to conduct the meeting. A snow storm prevented their arrival. The group decided to carry on that meeting by exchanging their own ideas and experiences and by practicing and developing recreation methods and ideas for their own groups.

They spent several days together before the roads were cleared for them. At the end, in analyzing what they had done, they decided that their method had been so effective in the sharing of information, ideas, and the techniques that had been useful in their work, that they decided to hold another meeting. Their enthusiasm for the "laboratory" method was so great and contagious that others heard about it. Applications came from many people who wished to share this experience with them.

In several years time, the group had grown so large the originators felt that it was necessary to reduce its size because they felt that its maximum usefulness and effectiveness could be obtained only in small groups that could be quickly integrated into sharing situations in lab. Consequently, they agreed to break up and form other laboratories entirely separate except in inspiration from the parent group. Some of these labs made great progress while others were less successful.

One of the labs originating in this process are Camp Idluhapi at Loretta, Minnesota, which later became the Northland Recreation Leaders Lab. This in turn was the inspiration for others, one of which was formed by a group principally from Nebraska, North and South Dakota and Montana. Twenty seven interested people donated a dollar, and with this \$27 a committee planned the first lab to be in October 1946, at Box Elder Camp in the Black Hills near Nemo, South Dakota. They decided on a fall lab, usually the end of September, since Northland was held in the spring.

The Black Hills Lab drew its registrants from an ever widening circle in the west, midwest, and southwest, and generated such enthusiasm that many of its members returned home determined to bring a similar experience to greater numbers of people in their area by establishing other labs. Such was the foundation of Chatcolab in northern Idaho in 1949 established in the Northwest-held in May at Heyburn State Park on Lake Chatcolet. Also the Longhorn Recreation Lab, which was soon after organized in Texas. From the same Black Hills Lab came the inspiration for the Southwest Lab in New Mexico, and the Great Plains Lab in Nebraska. The Black Hills also inspired the nucleus from the east who set up another lab in Michigan, called the Great Lakes lab and indirectly influenced the establishment of a lab in Maine, the Downeast Rec. Lab.

At the Black Hills Rec Leaders' Laboratory in 1948, some of the "out westerns" got to saying, "Wouldn't it be great to have a camp like this further west?" It was at this time that Don Clayton was moving to Moscow, Idaho, from Havre, Montana. There were a few from southern Idaho who had attended Black Hill's Lab and Don's move was the incentive to try to start a new lab here in the northwest. Black Hills labbers contributed \$58 toward organizational expenses and a committee of six people was formed. A sub-committee made up of people from Oregon, Washington, and Idaho who were interested in people and recreation and were also drafted

to complete the new organizational committee. The winter meeting held during Christmas vacation (over really icy and snow packed roads) with Al and Louise Richardson at Corvallis, Montana, blew the \$58 but enthusiasm was even greater to get this lab off the ground. Resource people from the area were secured and an old C.C.C. camp was chosen as the site. Ongoing authority by an old timer, the best weather in May was always the second week--May 11-18, 1949, was the target date. This meeting was followed by lots of letters, phone calls, and news releases inviting and urging recreation leaders to participate.

This camp was built as a C.C.C. camp in the 1930's. During WW II, it was used as a Convalescent camp for pilots stationed at Spokane. Then Chatcolab was first held here, the camp was in a sad state of disrepair. Don brought students from Moscow and many others in the area contributed much time, materials, and money to repair the camp so it could again be used. A wall was built between the kitchen and the dining area and many pictures were painted in the walls to enhance the building. The trays, carts, and many other things were brought from Farragut Naval Training Station on Lake Pend Oreille.

The first lab, May 11-18, 1949, was a great success with 88 people attending in full spirit and form. Financially it was solvent, morally it was clean, and physically it was capable of growth and sustained life. Chatcolab was held in the same location-Heyburn State Park on Lake Chatcolet--from 1949 through 1975. The name Chatcolab was derived from the name of the lake and the fact that this is a laboratory situation.

In 1955, a group of three California people, came to Chatcolab in Idaho and became so enthused with the idea that they were determined to set up a similar organization in California. More than a three-year period finally culminated in starting the Redwood Lab.

In May, 1956, the topmost section of the Chatcolab Candle, which represented sharing was presented to Mary, Kay, and Carl for the beginning of the new lab. A committee had been formed in 1955 and the members met at Camp Sylvester (Stanislaus Co. 4-H Camp) on Nov. 12-13, 1956 was set for the first Redwood Recreation Laboratory to be held at Camp O-ONGA in Southern California. This lab was cancelled one week before scheduled to start due to inadequate registration.

Mary Regan and Emily Ronssee returned to Chatcolab in May, 1957, bringing their section of the candle with them. It was placed back in the Chatcolab candle and again presented to Mary and Emily at the closing ceremony of lab. They came back to California more determined than ever for Redwood to become a reality. And so it did! Jones Gulch, south of San Francisco was the location of the first Redwood Lab in April 1958. The sharing section of the Chatcolab candle became the base of their Redwood Candle with a real redwood trunk. Chatcolabbers Valt and Sally Schroeder, and Leila Steckelberg (who made the Redwood Candle at that first lab) went down to help the new lab off to a flying start. There were 43 labbers including staff and resource that year.

In April, 1959, the second lab was held at Mendocino Woodlands, eight miles inland from Mendocino City, with 50 people attending. Not even an Asian flu epidemic, a "fast" trip down a very narrow rough, and crooked mountain road late at night because of a broken collar bone,

dampened the enthusiasm of those attending.

The first two labs were held in the redwoods, but in 1960 the decision was made to hold the lab at Old Oak Youth Camp. It was also there in 1960 where a free will offering was taken to purchase a beautiful piece of gold bearing quartz which Ken Hoach presented to the Chatcolab board in May (to be placed in the new recreation hall fireplace) in appreciation for all of the moral and financial help and support that he had given this lab.

Since the center section of our original candle became the base of the Redwood Candle, in 1958 the remaining part of it was melted down and molded into a new large candle and 4 small ones to represent the "Spirit" of Chatcolab-knowledge, philosophy, ideas, humor, and sharing. These are the candles we still use.

Through the years, Chatcolabbers have strived to make improvements in the camp so that it will be a better place when we leave.

The possibilities of becoming an incorporated group was discussed at the October '68 board meeting in Moscow, Idaho, with the board accepting the proposal. Vern Burlison was most instrumental in getting the corporate matters completed so that on May 15, 1969 during Chatcolab the articles of incorporation were notarized at St. Maries, Idaho.

As can happen in any organization the plans and expectations were becoming too caught up in the past and "getting in a rut." The "family groups" were getting too strong and activities were based on duties, rather than people. Don Clayton, one of the original planners of Chatcolab, now of Illinois, attended the October '69 planning board meeting in Moscow, Idaho to help re-evaluate the goals of Chatcolab. Recalling that we learn through sharing not merely in getting, and that labbers need to feel the warmth and love of the group to be ready to learn and experience leadership, plans were made to create an atmosphere where labbers are more willing to try things on their own. During the May '70 lab, when Chat became of age (21) the lab program was people-centered and activities were filled in to suit the needs, rather than an activity program first, filled in by people. This presented a challenge for labbers to use their ideas in a self discovery.

Chatcolab '72 saw the introduction of C.H.A.T. (College or camp of Hidden Arts and Talents) classes allowing every labber an opportunity to give more of himself by sharing some ability.

The celebration of the 25th anniversary brought 91 labbers to Chat. Mary Fran Bunning Anderson (who along with her husband, Bill) instrumental in forming the earlier years lab's leadership growth, attended her 19th lab and shared memories of past labs. Marge Leinum Grier (24), Leila Steckelberg (21), Don Clayton (23), Vernon Burlison (20), who all had each attended at least 20 years also added their memoirs. Labbers celebrated by enjoying birthday cake, the anniversary waltz, reminisced and enjoyed other activities.

All good things to come to an end sometime and our use of Heyburn Youth Camp ended (last lab there was 1975) by the Idaho State Health Dept.

declaring the facilities unfit and closed the facilities unless they could be brought up to regulated health standards. This was almost an impossibility for the aging facilities to be updated.

Vern Burlison and Leila Steckelberg were instrumental in finding a new location, deciding on Easter Seal Camp at Worley, Idaho, not far from Heyburn. There was much nostalgia carry-over and yearning for Indian Cliffs, the colorful dining hall, the glorious trees, the daily train, the many memories there, but we found a new home, because Chatcolab is not just a place, more importantly - people! The wishing well at Heyburn was purchased at the dispersal auction and will someday be rebuilt as a remembrance of our "youthful years." Easter Seal Camp (WSU) has satisfied our needs and now feels like home.

Recreation Laboratories offer a unique opportunity for all those involved in recreation of all types, whether on an amateur or professional basis. Its uniqueness stems from the extent of complete involvement of the individual in the imaginative planning and sharing of all aspects of the recreational program. An atmosphere is created for discovering within oneself the latent abilities that ones normal environment never uncovers. In this discovery, anyone can become a better man or woman, a more efficient leader. The wide opportunity to gain manual skills and training experiences, through of lasting value, shall be considered secondary to the foregoing.

Thus, these basic objections were formulated 25 years ago and still hold today:

"Participants in Chatcolab Recreation Laboratory have the opportunity to uncover, utilize, and share those talents in themselves which are perhaps laying dormant by:

1. Getting to know intimately, by working together, others similarly involved in working with people.
2. Encouraging participation in "trying-out" situations.
3. Sharing recreational experiences and skills with both amateurs and professionals.

The basic idea which brought so much enthusiasm out of so many people can be expressed in one word - SHARING. The learning at lab has never been by or for specialists. It has been an effort to stimulate and enthuse by exposure to methods and ideas. Stress has been placed upon learning by participation and encouragement. The sharing of duties was encouraged whenever possible by having the lab in a camp site situation where duties and problems made practical application of chore sharing a necessity. Leaders have been chosen very often, not as true experts in their fields, but rather as guides to help other leaders on the way.

At the Great Lakes Recreation Leaders Laboratory held May 5-10, 1978 at Camp Pinewood on Echo Lake (15 miles east of Muskegon, Michigan) the "true" story of the birth of recreation labs was made known. This story follows:

The many fine Rec Labs now being held all over the United States received their inspiration and beginning years ago in Chicago.

Lynn Rohrbaugh, Owen Gree, Chester Dower and Chester Graham (all ministerial students) decided that the National Recreation Association was not meeting the needs of the churches and other non-professional groups. So they organized the first Educational Recreation Institute held in Chicago in June, 1926-27. It was moved to Wheeling, W. Va. in 1928-29, Lake Geneva, Wisconsin and then to Waldenwoods (near Howell, Michigan) from 1931 through 1934.

As the group grew larger and people became eager to share the inspiration, training and fellowship with people in their own localities, it was decided to discontinue the meeting in Waldenwoods and give people an opportunity to start new labs.

The Michigan group met for two years at the Folk School in Grant, Michigan. After that the Michigan area did not have a Lab until Arden Peterson, Marian Hermance, Bernice LaFreniers, Gould Pinney, Ray Lamb and Jim Halm went out to the Black Hills Recreation Lab in 1951 and came back with such great enthusiasm that a Great Lakes Recreation Leaders Lab was started at Twin Lakes in 1952.

The "myth" of the snow storm is still preferred by labbers because it is symbolic of the philosophy of Chatcolab. When put in such situations (a "leader" does not arrive) we should be prepared to take over and not be dependant on someone else. Through Chatcolab experiences, we strive to be able to become dependant upon ourselves.

NORTHWEST RECREATION CAMP

Camp Chatcolet

Plummer, Idaho

May 11 - 18, 1949

1948 Committee - served in 1949

Don Clayton, Moscow, Idaho	Chm.
Emil K. Eliason, Havre, Montana	Treas.
Louise K. Richardson, Corvallis, Montana	Sec.
Ruth Radir, Pullman, Wash.	
A. L. Richardson, Corvallis, Mt.	
Dan Warren, Moscow, Idaho	
George Gustafson, Bozeman, Mont.	
Evelyn Sainsbury, Great Falls, Mont.	
Esther Teskerud, Corvallis, Ore..	

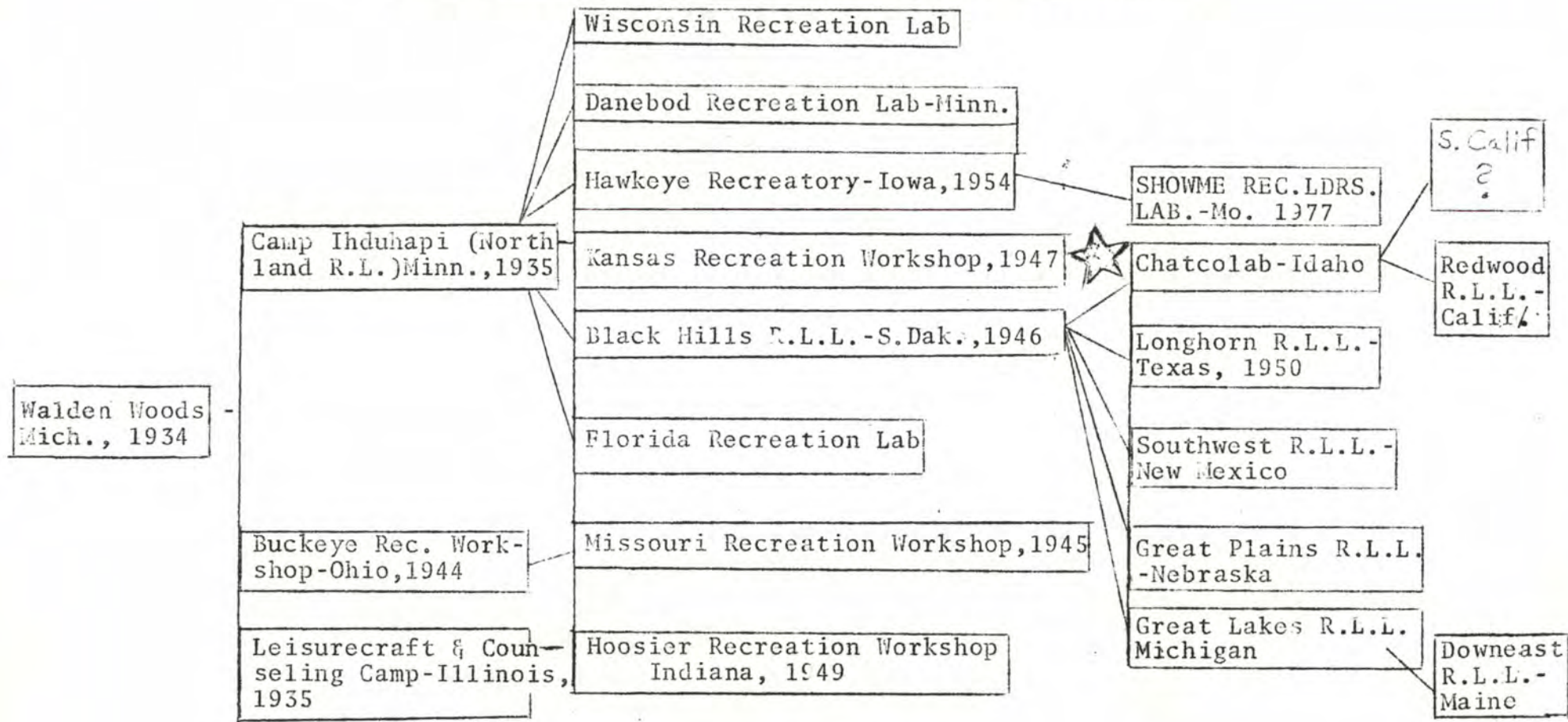
1949 Committee - served 1950 camp

Term Expires

Don Clayton, Chm.	1952
Dan Warren, V. Chm.	1952
Geo. Gustafson, Treas.	1951
Louise K. Richardson, Sec.	1951
Jim Huntley, Olympia, Wash.	1952
Evelyn Sainsbury, Salem, Or.	1951
Lillian Timmer, Moccasin, Mont.	1950
John Stottsenberg, Nez Perce, Id.	1950
Elizabeth Bush, Okanagan, Wash.	1950

(Chatcolab history re-written and updated during the 1978 lab by Leila Steckelberg and Jean Baringer, with the help of those who could "remember when.")

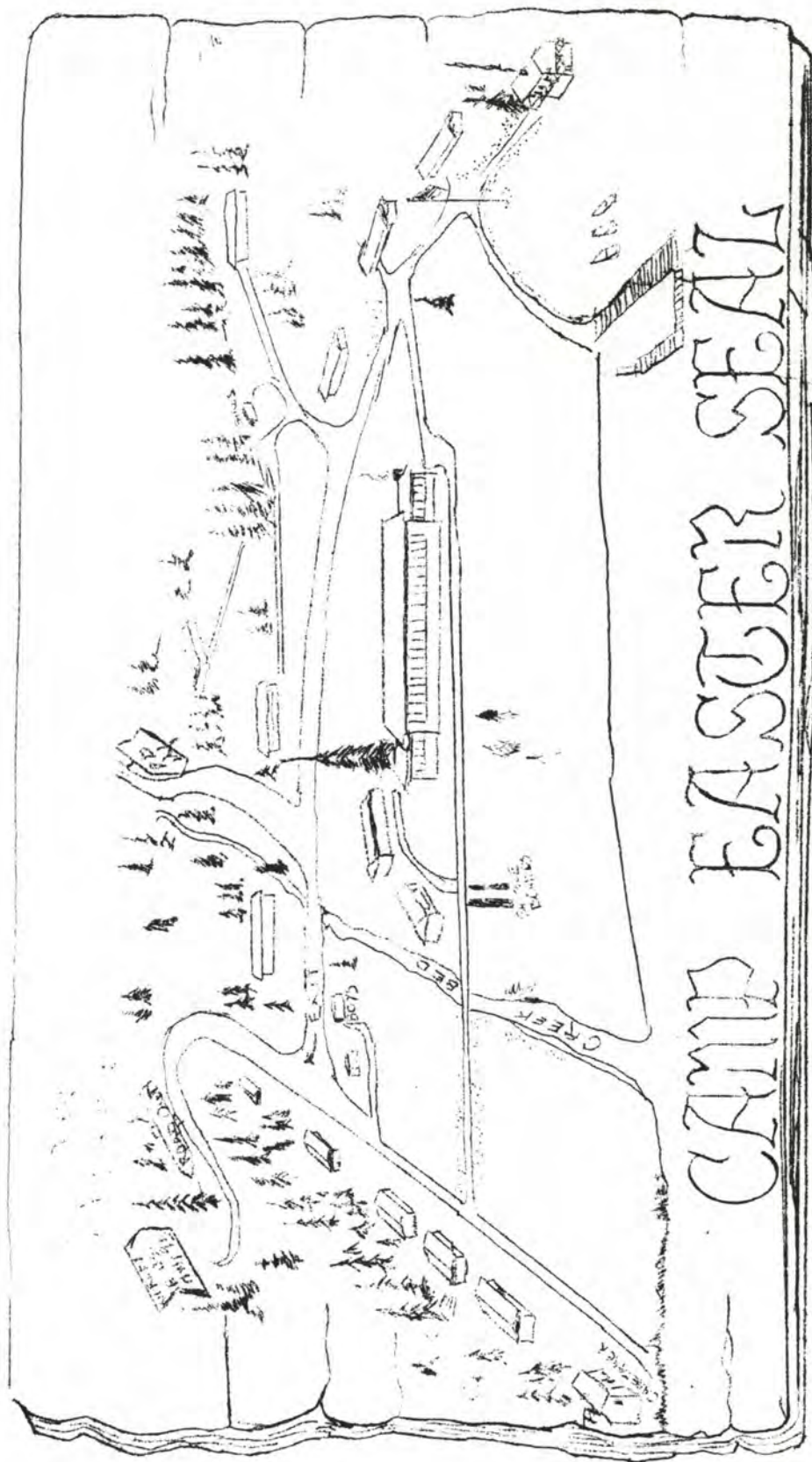
GENEOLOGY CHART OF NON-PROFIT RECREATION LABORATORIES



Not Determined - Eastern Cooperative Recreation School - New York
 John C. Campbell Folk School - North Carolina
 Kentucky Recreation Workshop

"a long time ago
in a camp far,
far away....."







HISTORY OF CAMP EASTER SEAL

In 1950 Mr. Bryan Hankins, Executive Director and Vera McCord of the Washington Society for Crippled Children and Adults, told Al Smick, Extension Specialist in Community Organization at the State College of Washington that the society was willing to provide funds for a camp or teacher's institute for the benefit of handicapped children in the summer of 1950.

A sub-committee called the Working Committee was established. Members were Gordon McCloskey, Delmar Oviatt, Roger Larson, and Ruth Radir, all members of the State College of Washington. Roger Larson was elected as the first Camp Director. His major responsibilities included finding a campsite, employing all personnel and making all other arrangements in the physical make-up of the camp. Ruth Radir of the Extension Service was program director.

Up to this time camps for the handicapped were limited to children with the same type of handicap. The committee decided that this camp would include both those who were handicapped and those who were not. Non-handicapped children were limited to one for every four who were handicapped. Handicapped children had to be orthopedic cases who were ambulatory and mentally acceptable in the public school. The handicapped came from all over the state of Washington, the non-handicapped from Pullman, Washington. The camp became a reality on July 16, 1950 with 39 children and 12 counselors. It was called Camp Manitowish meaning "Wish of the Great Spirit," and it was located at Point McDonald on Coeur d'Alene Lake.

The owners of the campsite, The Episcopal Church, served notice that they would rent the camp to the Society for the last time in the summer of 1955. An advertisement appeared in the Sunday Spokesman Review for the sale of property along the lake. The property appeared to be a good site for a camp but if earnest money were not put down immediately, the chance of buying the site would be lost. Four men, Golden Romney, Roger Larson, Victor Dauer, and Glen Galligan, put down the earnest money and then had the task of persuading the Board of Regents of Washington State University that the school should purchase the site. Even with a site, the Camp looked doubtful since there were no available facilities for campers or counselors. Within a year \$29,000.00 had been collected; a kitchen, an infirmary, and a cottage for boys donated; and various equipment acquired. In 1956 a total of 162 campers roughed it with the help of 22 counselors. Tents were used to house, feed and provide recreation.

That first year would always be called the "Miracle of Cottonwood Bay" but the new camp was given the name of Camp Easter Seal by the camp committee.

A cabin especially designed for the wheelchair camper was completed in 1961. Known as the Kiwanis Hall, it was the first winterized sleeping cabin at the camp. In October of 1969, a caretaker was hired by the College.

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D/B: 4/14

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D/B: 3/3

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D/B: 4/1

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Tel.: 408 259 5635

D/B: 12/13

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Atwater, Ca 95301
Tel: 209 357 0681

D/B: 8/27

GUESTS:

Violet Hansen,
Worley, Idaho

Oscar and Alice Stube (Buster)
Moscow, Idaho

Mel & Zilda Carlson
Boise, Idaho

PICTURE 1983

FRONT ROW:

Don Gouchenour, Leila Steckelberg, Monica Whalen, Brad Bradley,
Mary White, Jean Baringer, Doc Rock

SECOND ROW:

Bet, Staeck, Margaret Bradley, Dick Schwartz, Angelo Rovetto,
Virginia Kinck, Mark Patterson, Betty Schuld, Mathilda Utzman,
Shannon Smith, Mark Rovetto, Denise Anderson.

THIRD ROW:

Don Clayton, Barb Mechels, Florence Wells, Faye Hill, Joan Smith
Clarice Reilly, Art Lozon, Kevin Laughlin, Jim Beasley, Patrick
Davis, Rosemary Gouchenour

FOURTH ROW:

Roy Main, Elaine Rovetto, Evelyn Sutton, Donna Carr, Sherri
Michaels, Gwen Main, Bob Zurcher, Jan Delmore, Kati Williams
Dorothy Clayton, Doris Choriki.

(left to right)

OTHER RECREATION LABS

BAPTIST SUNDAY SCHOOL BOARD REC. LAB.
CHURCH RECREATION DEPT.
HASVILLE, TENNESSEE 37234

January \$160.00
Lake Yale and Glorieta, Tenn

BLACK HILLS RECREATION LEADERS LAB. INC.
Ruth Moe, Executive Secretary
205 Corthell Road
Laramie, Wyo 82070

September 25 - October 3, 1982
\$120
New Castle, Wyoming

BUCKEYE RECREATION WORKSHOP, INC.
Mary Brenner
16721 Hartford Road
Sunbury, OH 43074
(614) 965-2042

March 19-24, 1982
\$105
Brinkhaven, Ohio

CHAPARRAL REC., ED., & LEADERSHIP LAB, INC.
Marianne D. Skinner
Cuyamaca Star Rt. Box 1919
Julian, Cal. 92036
(714) 765 1135

November 10-14, 1982
\$70.00
Julian, California

EASTERN COOPERATIVE REC. SCHOOL
NANCY PENNEY
Box 41
Center Strafford, NH 03815
(603) 664 2213

August 8-16, 1981
\$150.00
Peterborough, New Hampshire

GREAT LAKES RECREATION LEADERS LAB
Mary Lou Reichard
1694 Progress
Lincoln Park, MI 48146

April 30-May 5, 1982
\$130
Dowling, Michigan

Great Plains Recreation Leaders Lab
Mrs. Henry Schneider
Cody, Neb 69211

April
Held at Camp Comeca
Cozad, NB

HAWKEYE RECREATORY
Glen Thompson
State 4-H Office
23 Curtiss
Iowa State University
Ames, IO 50011

March 14-20, 1982
\$90.00
Dayton, Ohio

Hoosier Recreation Workshop
Eric Behrman , Ext Agent-Youth/4-H
205 N. College Ave,
Graham Plaza
Bloomington, Indiana 47401
(812) 332 2366

April 2-4, 1982
\$50.00
Bradford Woods, Indiana

KANSAS RECREATION WORKSHOP
Carmen Armentraut
557 South Erie
Wichita, KS 67211

April
\$70.00

LAUREL HIGHLAND CREATIVE LIFE LAB
Nikki Yahner, Registrar
33 Grant Street
Greensburg, Pa 15601
(412) 439 4912

April 25-30, 1982
\$130.00
Hopwood, Pennsylvania

LEISURECRAFT AND COUNSELING CAMP
Mrs. Naomi N. Baker
Rural Route 1, Box 70
West York, Il 62478

April 25-30, 1982
\$71.00
Monticello, Illinois

LEISURE/RECREATION WORKSHOP
Southeastern Jurisdiction Office
159 Ralph Mc Gill Blvd. NE, Suite 304
Atlanta, Georgia 30308

April 12-17, 1982
\$120.00
Gallant, Alabama

LONGHORN RECREATION LABORATORY
Jim Davis
400 Timber
College Station, TX 77843

March 8-13, 1982
Cost \$100.00
Held at Texas 4-H Ctr.
Star Route 2, Box 191
Brownwood, TX 76801

NORTHLAND REC LAB
Jo Hecht
3420 48th Place
Des Moines, Iowa 50310

April 23, -30, 1982
Cost \$95.00
Held at Camp St. Croix
near Hudson, WI

PRESBYTERIAN ANNUAL REC. WORKSHOP
Gay Mothershed
1545 State Street
New Orleans, Louisiana 70118

May 3-8 1982
\$160.00
Montreat, No. Carolina

REDWOOD REC. LEADERSHIP LAB
Jim Slakey, Executive Director
2718 Brentwood Drive
Lacey, WA 98503

Week before Easter
April 3-9, 1982
\$88.50
San Luis Obispo, California

SHOWME RECREATION LEADERS LAB
1014 Holly Drive
Jefferson City, MO 65101

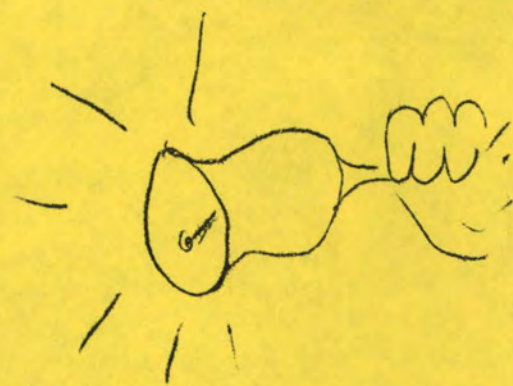
March 10-15, 1982
(unknown)
Eureka, Missouri

WINTER CREATIVE LIFE LAB
Jim Mc Chesney
666 N E Mississippi Street
Fridley MN 55432

Jan 31 to
February 5, 1982
\$100
Onamia, Minnesota



'yearning'
for
'Learning'



GOD AND WOMAN, THE HIDDEN HISTORY
CLASS BY DOROTHY WOLFE CLAYTON

BASED ON ARTICLE IN REDBOOK 1978 BY ELIZABETH RODGERS DOBELL

From the earliest times, the religious experience of the human race has undergone constant change and modification. Some changes, particularly in the Judaeo-Christian tradition, have been well documented for instance, those of the Protestant Reformation and the Counter-Reformation of the Catholic Church. But other changes have not been so well recorded. The article that follows discusses what scholars are beginning to recognize as one such change that seems to have taken place early in history. It contains information that only recently has surfaced in the academic world of archaeologists and Biblical scholars and may surprise readers, but the subject matter is fascinating and of importance to women.

Since some of the ideas and evidence being turned up by the researchers may seem to set on end some conventional religious thought, you may want to discuss them with your priest, your minister, or your rabbi. He or she probably will be familiar with the new ideas, and you may be surprised - as we were when we called clergymen and clergywomen - at how widely they are accepted by the religious community.

The quiet sanctuary of St. John's Episcopal Church in Crawfordsville, Ind., is relatively small, and it normally accommodates comfortably about 125 people; but on Saturday, Jan. 8, 1977, almost 500 people crowded into St. John's to witness a special ceremony. Some of those present had traveled great distances from as far away as Florida and California, and not surprisingly, they were slightly unprepared for both the exceptionally cold weather in Crawfordsville that day and for the unexpected crush in the church. They were totally unprepared along with everyone else, for the presence of the sheriff's armed deputies.

There were two deputies. Both were dressed in plain clothes and were reasonably unobtrusive, but it was obvious that they were watching the congregation carefully. That was the unnerving thing. Why should the ordination of a priest and the children and the adults crowded into St. John's had gathered for no purpose other than to witness the ordination of a priest- require the presence of armed men? For no reason, evidently, other than the fact that the priest to be ordained was a woman.

"to speak of God in exclusively male terms distorts and limits our perception of God." - Church of the Brethren task force on the problem of nonsexist language in worship and literature.

Natalia Vonnegut, the mother of four and the founder of the increasingly well-known Julian Mission, in Indianapolis, Ind., was to become that afternoon only the second woman Episcopal priest in Indiana, and the fourth regularly

"God is Spirit, neither masculine nor feminine in Human terms. We have anthropomorphized God into male and that is the ultimate put-down to women." - Dr. Kenneth Teegarden, General Minister and President of the Christian Church.

ordained women Episcopal priest in the United States. But for over a month she had been receiving threatening telephone calls. The last had come just the night before, on Jan. 7th, when still another unidentified male voice had repeated a familiar message to Mrs. Vonnegut; "If you care anything about the welfare of your children, you won't go through with the ordination ceremony."

The idea of a female priest is still that disturbing, in the 1970s to certain people living in America. Disturbing enough that they are willing to carry on the old and destructive tradition of threatening those whose vision of the Godhead and whose religious practices are different - as the early Moslems set about converting whole nations by the sword, with Christian Crusaders soldiering in their wake; as agents of the Inquisition tortured and burned innumerable bodies in the name of the merciful christ to "save" immortal souls; as Protestants and Catholics did kill each other all across Europe and together murdered Jews. Earlier according to the Old Testament, the Hebrews themselves killed great numbers of Canaanites - men, women and children- because the Canaanites wor "False Gods". And even today, groups such as the Ku Klux Klan continue to threaten Catholics and Jews (along with Blacks) from behind giant crosses.

But regardless of how violently human beings have disagreed for the last 3,000 years over the one true way to worship God the Father, they seldom disagreed that the femal half of the race could not - indeed, must not - serve the Father as priests, ministers or rabbis. It was God's will, men agreed instead, that women should be subordinate to their husbands and fathers in all ways, and in no way more so than in the mosque the church or the synagogue.

It seems almost unbelievable that there was an earlier age and one that lasted from atleast 30,000 B.C. until about 2000 B.C. and in some few places until as late as almost AD 500, when men were subordinate to their wives and mothers. Not in all aspects of life, even then, but most certainly in the confines of the great temples of worship that existed in the cites of the ancient world when the Supreme Being - astounding as it may seem at present - was worshiped as a woman.

The Great Mother was worshiped, furthermore, in her own right -not as the wife or daughter of some superior male god of the muse of poets, as in the familiar myths of the Greeks and Romans. In those myths the ancient Ancestress already had been "married off" to male newcomers like Zeus or Jupiter, or made subservient to them; but then, those myths sprang into be at what was already a relatively late stage in the development of the race

No-before that age that we call the Age of the Patriarchs in the Bible and stretching back into the dim recesses of time, the Great Mother ruled supreme and the priests who led all people to Her were female. The archaeological evidence continues to accumulate and modern scholars contin to disentangle the many confused threads of the ancient tapestry, so long hidden from view.

Consequently the reality of God as Mother, in addition to the reality of God a;s Father, is beginning to sink deep into the consciousness of a growing number of women and men. Religion as we know it today may nev er again be the same.

The Revered Natalia Vonnegut was ordained without incident Jan. 8, 1977 The threats against her children never materialized. When the officiating priest recited the statement that precedes all Episcopal ordinations "If any know any impedimtn or crime because of which we should not proceed, come forward now and make it known"- there was one orderly but totally expected protest. The statement of the single male who stood up to speak on behalf of an Episcopalian orangization opposed to female priests was brief:

"The proceedings, he said, were "sacrilegious", it was "heresy" to ordain women and it could result only in schism from the "true body of Christ".

As the man left the church the ordination of Mrs. Vonnegut continued.

Sacrilege? There is no word spoken by Jesus Christ in the New Testament against women. Even the Vatican's own Biblical Commission concluded, in 1976, that there is nothing in the Bible forbidding women priests. The Pope's decision in January 1977 that the Catholic Church "does not consider herself authorized to admit women to priestly ordination" relied almost completely on tradition, on the Church's "unbroken tradition" of male priests.

Priests, declared the Pope, must have a "natural resemblance" to Christ. If a woman celebrated Mass, "It would be difficult to see in the minister the image of Christ". The leaders of Eastern Orthodox Churches agree. Orthodox Jews, of course, also have a difficult time imagining any "natural resemblance" between a female rabbi and the Lord God of Hosts.

But then, men and women in the ancient world had a difficult time imagining any "natural resemblance" between the Great Mother they revered and worshiped as the creator of all life and civilization and the male of the species.

For many years, archaeologists and scholars dismissed much of the evidence of the Female Deity. Conditioned by 3,000 years of male dominance in history, it simply never occurred to men - or to women for that matter, - that there might have been a time when males in all matters, religious and secular, were not masters but at best only equals. Scholars dismissed the great number of female figures found in the Mediterranean world, in Europe and the Americas, and the single most persistent kind of object found at early archaeological sites, as mere symbols of "fertility cults" created by "primitive" imaginations - just as archaeologists in some far-distant future might dismiss the crucifix as the symbol of primitive "death cults" if they had no understanding of Christianity.

The fact that the Female Deity had many names in different places and at different times in the ancient world also was misinterpreted as proof that goddess worship was only "cult" worship - some localized and much less authentic manifestation of the religious impulse than that found in the "higher religions" of Judaism, Christianity, Islam, Hinduism and Buddhism. Only recently have we begun to understand that whether the Goddess was called, among other things, Isis in Egypt, Inanna Ishtar in ancient Sumeria, Tiamat in Babylon, Astarte in Syria, Demeter in Greece, the Magna Mater in Phrygia and Rome, Annapurna in India, Coatlicue in South America, or Asherah, Ashtoreth or the "queen of heaven" in the Old Testament itself - the same religious impulse was being celebrated.

"I am now persuaded that it is illegitimate to use masculine- or feminine- language about God. What we ought to use is neutral language. This question is not a 'tempest in a teapot.' Language is crucial in the structuring of our consciousness". - Rabbi Chaim Stern, editor of three new prayer books published by Central Conference of American Rabbis (Reform)

The great mother, in all her manifestations, was One- as the God of Orthodox, conservative and Reform Jews and of Catholics, Presbyterians, Methodists and Baptists is One.

To our earliest ancestors the female principle simply was the source of all life. Only a woman could bring forth children, and the creative mystery of woman, the flow of a mother's milk, her menstrual cycle - rhythmically in accord with the waxing and waning of the moon, the birth, increase, decline and "death" of that celestial orb - was linked to the mystery of all creation.

What power but female power, then, in the mind of early humankind, could continually re-create life and death in the world, dark and light, spirit and flesh?

"Whenever a symbol has attached itself to a reality in the minds of people through many centuries, it is unwise and inappropriate to separate the two. For that reason, I resist the idea of changing the male reference to the Deity. But just as strenuously, I do not believe that the Reality we call God, whether Being, Process or Person, is to be conceived of as exclusively masculine. There are rich resources of feminine imagery in the Bible, images that we should isolate and elevate in our minds and hearts. So God as masculine, si! So God as feminine, si! Rev. Martin E. Marty, University of Chicago Divinity School.

In their desire to be linked to that all-encompassing power the ancients began developing, at least as early as 30,000BC., a mythology of the naked goddess. For whereas men in all their rites dressed themselves in special costumes for worship, from magical feathers to prayer shawls to priestly cassocks, the most potent force of woman was made manifest in her completely unadorned body.

To modern eyes, some of the earliest female figurines seem fierce and terrifying, even lewd, in their bold nakedness and the emphasis on breasts and genitalia. Others are more realistic and beautiful, although even these often seemed shocking to the Victorian scholars who first began unraveling, in the 1800s, the first secrets of the preclassical ancients.

Temple caves of the Female Deity dating from 30,000B.C. have been found in the Soviet Ukraine, northern Spain and southern France to date. These were the forerunners of all temples and cathedrals, because they clearly were intended as sacred places where the mystery and space of the Deity could be made manifest to the human mind. Over thousands of years thereafter, in many places, the religion of the Goddess grew rich with symbols, signs, rites, and the rituals that focused the minds of men and women on Her boundless mystery. In much the same way, the cross or the taking of communion focuses Christians on the mystery they celebrate in the birth, death and resurrection of Christ.

The Goddess was the creator, the lawgiver, the judge, the wise counselor, the bounty of Mother Earth, the dark womb to which humankind returned, the Queen of Heaven, All. And within Her embrace all apparent opposites, even life and death, were to be seen only as part of a single, unified process of creation, rest and re-creation. Both the productive aspect of nature and its negative, killing aspect were only parts of a single thread spun on the loom of Time.

It is fascinating to learn that one of the many symbols associated with the Female Deity was the serpent, often depicted in the ancient world coiled around the mystical Tree of Life in the World. In the Bible the serpent is the embodiment of evil because it enticed Eve to eat of the fruit of the tree of knowledge, whereupon humankind became "aware" of its nakedness and evoked the wrath of God for disobedience. So that the "Lord God said, Behold, the man is become as one of us to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever; Therefore the Lord God sent him forth from the garden of Eden..." Gen3:22

Atleast 7000 years before the Hebrew scriptures were compiled, the strange ability of the serpent to renew itself by shedding its skin was seen as symbolic of the higher mystery of both physical and spiritual rebirth -of the way in which all humankind comes into consciousness through birth, may (or may not) be spiritually reborn and continually dies to be continually reborn.

In the days of the Goddess, around 8000BC, the arts of agriculture and stock breeding were first developed. Later, in the fertile lands between the Tigris and Euphrates rivers in Mesopotamia (modern Iraq) the fundamentals of high civilization evolved: writing, mathematics, scientific observation, temple architecture and government by kings. Writing in particular, probably was developed, not by "man," but the priestesses who began keeping temple records. The earliest example of writing yet discovered was found at the temple of the Queen of Heaven in the Sumerian city of Erech. Kings in that day ruled, furthermore, because they were "loved"- that is, divinely approved by the Goddess. Sargon of Agade (about 2350 BC) for example, was the first important ruler of a true power state in Mesopotamia. "Sargon am I, the mighty king, Monard of Agade," the ancient records read " while I was a gardener (one who makes the Earth Mother productive of the fruits of the fields) the Goddess Ishtar loved me. Then I ruled the kingdom".

Long ages before Sargon's rule, however, another crucial development had taken place; men finally had begun to understand their own essential role in the creation of new life (although there still exist primitive tribes that do not understand the relationship between sexual intercourse and the birth, nine long months later, of a child). And to the mythology of the Goddess had been added the sacred Son and Consort, since in the mind of the ancients even a husband of the Goddess must first of all have been born of the Goddess.'

The sacred Son and Lover, through whose mystical union with the Goddess the continuation of all existence was guaranteed, usually was represented as an eternally dying and resurrected god, as the fields of the earth "die" each year to be reborn in the spring. He too had many names in many places - Tammuz, Damuzi, Attis, Osiris, and Baal, among others- but the young male god remained secondary to the Mother. Until, that is, tribes of warrior nomads, herders of sheep, cattle and goats, began invading the predominately agricultural Mediterranean world sometime around 3500 BC.

Sweeping down from the Indo-European grasslands or up from the Syro-Arabian deserts, the nomads gradually, over a period of roughly 2000 years, overran the Mediterranean world. Their religion from the earliest days, was different from that of the Great Mother. In the mystical area of the nomads, a young warrior god or even a supreme father god already was equal to or had taken precedence over a mother god.

To oversimplify only slightly, the role of women in nomadic societies simply had ceased to be as important as it was in the Mediterranean world. There, women had played the primary role in developing agriculture and building settled homes; had created, in effect, the most valuable economic resources of their societies. As a result, both family life and property still were conceived of in strictly matrilineal terms. A husband lived in his wife's house, property was handed down from mother to daughter; in many places the right to rule passed through the female line. (Even today one cannot properly be considered Jewish unless one is born of a Jewish mother)

"In Egypt", the Greek historian Herodotus wrote in the 5th century before Christ, "The women go in the market place, transact affairs and occupy themselves with business, while the husbands stay home and weave". The patriarchal Greeks laughed at the henpecked Egyptians, but even after the Greek Ptolemies had conquered and ruled Egypt for 300 years (323 to 30 B.C.) the historian Diodorus Siculus could observe as late as 50 BC that in Egypt, "among the private citizens, the husband, by the terms of the marriage agreement, appertains to the wife, and it is stipulated between them that the man shall obey the woman in all things."

Generations of Egyptologists scorned poor old Diodorus as an unreliable dolt, until hundreds of actual marriage contracts were found well showing that if anything, Diodorus had understated the matter. In these agreements whereby men also delivered all their possessions to their wives, it was clearly stipulated that even if a wife should divorce her husband, she would continue to feed and clothe him, and see that he was properly buried.

The matrilineal organization of early societies, it is important to understand, did not mean complete female, or matriarchal, control. The extent to which women as the heads of families or clans actually ruled is unclear, there is strong evidence in some places but not in others. Still, women had great economic and legal power and enjoyed supreme respect; often they were the chief lawgivers or judges, even generals.

To the patriarchal nomads who gradually gained control of Greece, Asia, and the rest of the Near East, however, women were much less important. Property passed not from mother to daughter but from father to son.

A much more profound change in the whole structure of human thought and feeling was on the horizon. For eventually women ceased to be honored for the creation of life with the help of men and became instead mere carriers of the male's all important seed. In the play, The Eumenides, by the Greek poet Aeschylus, the God Apollo insists that the mother is no parent of that which is called her child"; the only parent is "he who mounts" The Old Testament abounds with references to the importance of the male's seed and prohibitions against wasting it.

Thus the seed, or "male spirit" rather than the dark mystery of the womb, or the "flesh" came to be seen as the higher more truly creative force behind the heavens and the earth. It was a critical turning point in the human history. The conscious, rational and divisive side of the human psyche - today identified with "masculine" thinking - was beginning to overwhelm the deeper levels of the intuitive, irrational and associative side, now identified as "feminine".

The consequences for women were very great. Among other things, men developed a need to know without any doubt that the male child who would inherit their name and property was indeed their child and not some other man's. There is only one way a man can have such knowledge, however, and that is by making absolutely sure the woman who receives his seed was not, is not and never will be accessible to any other male. That she is, in short, his sole and exclusive property. Thus the importance of virginity or "purity" at least for women, and prohibitions against adultery began to take on enormous psychic force in patriarchal societies.

For roughly a thousand years there was a kind of merger of the beliefs of the nomad invaders and the beliefs of those who still worshiped the Goddess, but eventually the male gods conquered all, as their followers conquered on earth, and became not only rulers of the Mother but in many instances Her murderer. In the late-Babylonian epic of Marduk, that young male god overcomes and kills his great-great-great-grandmother Tiamat - the Creator - to become King of the Universe. The theme of Marduk's conquest was repeated in many other late myths, until at long last the tales of creation boldly declared that one or another male god alone was the creat

Jewish and Christian women only recently have begun to understand the enormous extent to which the patriarchal world view shaped both the Hebrew and Christian scriptures. There is no question the Bible was compiled in the midst of a culture totally male dominated, so that many Biblical passages were recorded in terms of male prejudices. Unfortunately, those passages, in addition, have been overinterpreted for 2000 years as theological statements of God's will and intention that women should be subordinate to men.

Both the Old and New Testaments clearly affirm that God is Spirit, of course, and as such totally transcends the human categories of male and female. Nevertheless, the use of almost exclusively masculine language in the Bible to describe God has led to centuries of imagining the Supreme Reality as a kind of superhuman "male" being, so that men and women alike have believed that if God was male, then to be male was to be more "like" God.

Yet the first passages in the Bible plainly state: "And God said, let us make man ('adham, the Hebrew for "human being", not 'ish or Zakar, the Hebrew for male human being) in our image... so God created man ('adham) in his own image, in the image of God created he him, male and female created he them." Gen 1:26-27.

The Hebrew word used for God in the first creation story, furthermore, is ELOHIM: "in the beginning ELOHIM created the heaven and the earth." Throughout the Old Testament, ELOHIM is also the most commonly used expression for the Supreme Reality (followed by Yahweh: I am who I am, or I will be who I will be). ELOHIM is translated as God or the masculine singular "He". Yet ELOHIM is made up of ELOH - the feminine singular for goddess - and the masculine plural ending im.

The word could be translated as either God or Goddess, or Gods or Goddesses.

Biblical scholars long explained the plural (if not the feminine) form of Elohim as calling to mind the idea that the majesty of God is plural, many sided, all encompassing. And so it is. The question is, did the early Hebrews use Elohim to reflect their belief that God transcends but nevertheless includes both the masculine and the feminine? If so, why were there later, as scholars have now determined, so many hundreds of instances in the Hebrew scriptures in which deliberate changes were made from feminine to masculine terminology?

Without doubt it was because by the time the Hebrew scriptures actually were compiled, between roughly 900 and 300 BC, it had become impossible for Hebrew males to express reverence for the Holy in any feminine terms. How could they, when the position of women in their own society had fallen so low?

Women, according to the Old Testament, were little more than property, first of their fathers and then of their husbands. A father could sell his daughter as a slave if the man buying her intended to make her his concubine. A man's wife was always and clearly his possession, along with the land he owned, his slaves, his ox and his ass. Women had no economic or legal power, even their public vows meant nothing if their fathers or husbands vetoed them. (Small wonder that to this day Orthodox Jewish males pray: "Blessed art Thou, O Lord Our God, King of the Universe, who has not made me a woman.")

In the days of the Goddess there were laws that said if a man raped a woman he should be put to death. According to the Old Testament, if a man raped a virgin, he simply was required to pay her father 60 shekels of silver "and she shall be his wife, because he hath humbled her he may not put her away (divorce her) all his days". Deut. 22:28-29. If a man raped a betrothed virgin or the wife of another man (that is, violating the property of another male) then he and the woman were to be stoned to death.

Obviously, by 300 BC it could in no way have seemed proper to the priestly editors of the Old Testament to describe God in feminine terms-as easily speak of the Most Holy in terms of a man's other possession!

The New Testament, strangely enough does not transmit any sexist stories involving Jesus Christ. Strange, because the four Gospels, of course, actually were compiled by the followers of Jesus in what was still an extremely patriarchal world. According to the Gospels, however, Jesus broke with many of the anti-female conventions of his day. He stressed that God created humankind "male and female". Women followed Jesus in his ministry (in the face of restrictions against women's speaking with men in public), and women were the first witnesses of the most crucial event in the New Testament, the Resurrection - although the witnessing of the women, according to those who wrote the Gospels had to be "verified" by the male apostles. Women by law were not competent to witness.

Nevertheless, women displayed an active role in the early Church. It was only as Christianity became more and more accepted in the patriarchal Greco-Roman and Jewish cultures of that day that the leadership of women was denied or limited to women's groups or organizations. Precisely half of the Almighty's creation, the female principle itself, continued to be ignored for centuries, with only one major exception: the elevation by the early Church of the Virgin Mary.

The Virgin was elevated not as a goddess in her own right, of course, but as "the Mother of God", and as a woman personifying that most prized of patriarchal virtues, virginity. But the devotion to Mary, we are beginning to understand, had much more to do with certain basic religious hungers and impulses on the part of humankind than with the fact that she was the historical mother of Jesus Christ. For around images of the Madonna and the infant Son in her arms were quickly assimilated an absolutely astonishing number of the same symbols and images that once were associated with the first Great Mother.

In the Middle Ages the role of Mary grew so great that she often completely overshadowed both the Father and the Son, and an extraordinary amount of money, work and art went into the great cathedrals of Europe to venerate Her. It is marvelous that there are statues that depict Mary holding in one hand the entire world and in the other her baby Son, while a door in her body opens to reveal God the Father supporting the crucified Christ as all the saints look on - all within the womb of a virgin, the mother who produced her Son without help from mortal man (as did the ancient Goddess) and became the Mother of God, as the first Great Mother was the ancestor of all Gods.

The Protestant Reformation, which swept the Virgin Mary off many of her pedestals, promised a great deal to women in some ways, but in the end, alas, delivered nothing. Martin Luther himself quickly decreed that women were to have nothing to do with "divine service, the priestly offices or God's word".

Whether Protestant, Catholic or Jewish, women remained children to be protected and controlled by men, children laboring under the old restraint imposed by such teaching as those of St. Augustine (AD 354 to AD 430) "The woman herself alone is not the image of God; whereas the man alone is the image of God as fully and completely as when the woman is joined with him".

Or this from St. John Chrysostom (AD 345 to AD 407): "The woman (Eve) taught once and ruined all. On this account...let her not teach... the whole female race transgressed." Five years ago in 1973, the Bishop of Exeter publicly declared that the ordination of women by the Church of England would be a subtle shift toward the old pagan religions in which priestesses were common. "And we all know," the Bishop warned, "the kinds of religions they were".

Yes, indeed: "fertility cults", according to Victorian scholars, shocked at the overt sexual nature of the Goddess. For those who worshipped the Mother as "the One who walked in terrible Chaos and brought life by the Law of Love, and out of Chaos brought us harmony, and from Chaos has led us by the hand," did believe that the propagation of life was divine. That sex, along with everything else, was Her gift to humanity, and as such was sacred and holy. The ritual "marriages" that took place in ancient temples between priestesses, as representatives of the Goddess and men, who represented the fertilizing power of the male Son and Lover, were under taken as sacred, symbolic unions of the male and female principles, and were meant both to ensure and to show reverence for the ongoing fruitfulness of all life.

In their own languages, priestesses were described as "virgins" meaning unmarried, "Holy", the sanctified women, or the "undefiled". Yet for years scholars translated those terms to read "prostitutes". Small wonder that scholars also could so often and easily dismiss goddess worship in a sentence or two before moving on to the events of "male" history, could ignore such evidence as these examples of ancient thought:

From Babylon, 1800 BC "Unto Her who renders decision, Goddess of all things; Unto the Lady of Heaven and Earth who receives supplication; Unto Her who entertains prayer; Unto the compassionate Goddess who loves righteousness".

Egypt, 1400 BC "In the beginning there was Isis: Oldest of the Old, the Goddess from whom all Becoming arose... Mistress of Heaven, Mistress of the House of Life, Mistress of the word of God".

The Old Testament: "Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitudeanswered Jeremiah, saying: As for the word that thou has spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil". Jeremiah 44:15-17

The male prophets in the Old Testament constantly were having to remind Israel that it was folly to worship "other gods", sometimes actually named as Baal or Tammuz (the Son/Lover) or as Asherah, or Ashtoreth (the Goddess). The prophets did at last, however, overcome the Queen of Heaven, the Mistress of the House of Life - the feminine aspect of God.

Thereafter women were forbidden to study "male" scriptures, to pray certain prayers, to speak with men in public, or even to touch the hands of their own husbands if they were menstruating and thus "unclean". Brides were to be stoned if the "tokens of virginity" were not found on their wedding day. Women were admonished, as Paul (not Christ) admonished them, to obey their husbands and to keep silent in church.

Forced to become inferior, women were excluded from the grounds of their inferiority for centuries; and either from fear or love of God, now reshaped from transcendent, all encompassing Being into a male being alone, women repressed any impulse to revolt. Not until the last century did a few courageous women begin to assert publicly that God had created the male and the female equal and that women also should be allowed to serve God as members of the clergy - along with such earthly privileges as the right to speak out against slavery and the right to vote.

Today there are roughly 1,500 female ministers among major Protestant denominations and perhaps another 3,000 among Evangelical and Pentecostal groups. There are a growing number of female rabbis among Reform and Reconstructionist Jews; by 1980, it is estimated, one of every 13 newly ordained Reform Rabbis will be female. The recent dramatic increases in enrollment in both Jewish and Protestant seminaries are accounted for in large part by the dramatic increase in the number of female students.

Is it, then, all coming together for women at last? Perhaps. But the ordination of women and the nonsexist reinterpretation of the Bible by theologians and scholars are only beginning steps. So are the growing realization that God once was worshiped as female and the fascinating discovery by modern science that all human brains, male and female, has two hemispheres, the left (which controls the right side of the body) predominantly involved with "masculine"-rational thought, and the right (which controls the left side of the body) predominantly involved with "feminine" intuition, body awareness and creative or artistic expression.

The masculine/feminine duality of life, and of the Almighty, is far from being truly integrated by the major faiths or secular society to date. Women are being ordained, but only a few are yet heads of synagogues or churches. After her ordination the Reverend Natalia Vonnegut returned by her own choice to the Julian Mission she had founded, but the mission originally was founded because there was no place for Mrs. Vonnegut, as an ordained deacon, at any church in the diocese of Ind.

"Not looking to the Church to provide a new ministry", a male priest and close friend urged Mrs. Vonnegut in 1974. "Get out and do it yourself. So Mrs. Vonnegut did. With almost no money and only three part time assistants, she created a "ministry of listening" to help troubled women, widows, battered wives, pregnant teenagers, lonely and aging mothers with no confidence in their ability to function after their children were grown.

In little more than year the Julian Mission, named for Lady Julian of Norwich, an English mystic of the late 14th and early 15th centuries and an active "listener" who touched the lives of many people - grew into a ministry to seriously troubled women all over Indianapolis, and then to men as well, to social-welfare agencies, even to male business establishments. Today Mrs. Vonnegut is being approached by people across the country eager to establish similar programs.

"I now believe" says Rev. Mrs. Vonnegut, "that in the fullness of time, women have been called to do this work - to be ordained and to seek out new areas of oppression where the age old nurturing skills of women - patience, sharing, communal effort, even vulnerability and a willingness to be open and emotional - can make an enormous difference".

Those are, after all, the very skills that male clergymen, permitted to be more aggressive in their young years, often must work to develop in order to be true shepherds to their pastoral flocks. "One thing women in outreach ministries certainly can do", Mrs. Vonnegut adds, "is help teach women historically conditioned to be dependent and passive that theologically the Word of God also means responsibility, here and now, for their own actions".

Dr. Clarie Randall, the first woman General Secretary, of the National Council of Churches, also sees a need to help women become more "aggressively responsible" as they move into position of leadership within the traditional church structures. "Over and over" Dr. Randall explains, "I've seen women who were natural leaders, intelligent and very articulate within women's groups, simply claim up in larger groups dominated by men. Women are conditioned to the idea that males lead and ladies follow".

During the years she worked for Church Women United, before her election as General Secretary of the National Council of Churches in 1974, Dr. Randall set up a number of workshops aimed at helping women learn more "aggressive" skills without losing the "feminine" skills they should be sharing with males. Women, for instances, have less need, I believe, says Dr. Randall, "for hierarchical Church structures. They are less concerned with personal power than men".

The national Council has a Commission on Women in Ministry, "It's important that women in Ministry be involved in regular ministries", Dr. Randall stresses, "to break certain barriers, to help reshape certain of the Church's traditional ways, or relating to the world. To help us all think in new ways theologically".

In the late 1960s Dr. Randall developed for Church Women United, in co-operation with a Roman Catholic women's community called Grailville, a series of women's theological conferences that now are annual events. Catholic and Protestant women, both theologians and laywomen, meet each summer at "Women doing Theology" at Grailville, in Loveland, Ohio, to re-examine the male theological concepts women have accepted for thousands of years and to search for additional truths relevant to the actual experiences and thoughts - even ancient myths - of women.

Among other things, "Women Doing Theology" has raised such questions as these: Is Eve (woman) to be condemned for eating of the fruit of the tree of knowledge? For would humankind, without consciousness, be truly human? More important, is it not somehow idolatrous to describe God in anthropomorphic terms?

"Why indeed must God be a noun?" the theologian Mary Daly asks in her book Beyond God the Father. "Why not a verb- the most active and dynamic of all? Hasn't the naming of "God" as a noun been an act of murdering that dynamic Verb? And isn't the Verb infinitely more personal than a mere static noun? The anthropomorphic symbols for God may be intended to convey personality, but they fail to convey that God is Be-ing".

Jewish women deeply involved with their faith also are questioning traditional concepts. Basically, women have been "exempt" from the religious study and communal prayer that is the core of traditional Judaism, the means whereby men strengthen their relationship with God. The woman's role centered almost exclusively on the home and - many feminists now say- primarily enabled a woman's husband and male children to fulfill their religious obligations.

"I am deeply Jewish and deeply feminist" says Rabbi Sandy Sasso, of the Manhattan Reconstructionist Havurah, in New York City. "There simply came a time when those two elements had to meet". She did not, she explains carefully, enter rabbinical school because she was a feminist. She became a feminist only during the course of her studies, amid a growing awareness of the way in which much in the Jewish heritage had relegated women to the role of second class Jews. Women, no less than men, Rabbi Sasso believes, have an obligation to strengthen their relationship with God.

Moreover, Rabbi Sasso, now the mother of a young son, does not believe that redefining traditional roles will weaken family life. On the contrary she is convinced that just such re-examination and change, in the face of all the other forces now pulling families apart in our society, will strengthen family life.

She and her husband, who is also a rabbi, have written a service to celebrate the birth of a daughter, called a Covenant for the Daughters of Israel, to mark the birth of female children as joyously and seriously as the birth of Jewish sons.

Other Jewish women are working to expand their role in synagogues and religious courts. New Prayer books are being written. An independent women's magazine has been established, called "Lilith", after the legendary predecessor of Eve who claimed to be Adam's equal and therefore was exiled from the Garden of Eden. One group has created a blessing to be recited upon the onset of every menstrual flow: "Blessed are You, O Lord Our God, and God of our foremothers and forefathers, who have set the moon in its path and have set the order of the cycles of life. Blessed are You, O God who have created me a woman".

There is also the "Ceremony of the New Moon". Created by a group of Jewish feminists to express one unique aspect of women's spirituality, it is a ceremony in which candles are floated on water, prayers are said and crescent shaped foods that contain sprouts and grains, the seeds of life, are eaten. All to mark the rebirth of life in female and lunar cycles--the same cycles that were celebrated by those who worshiped the Goddess.

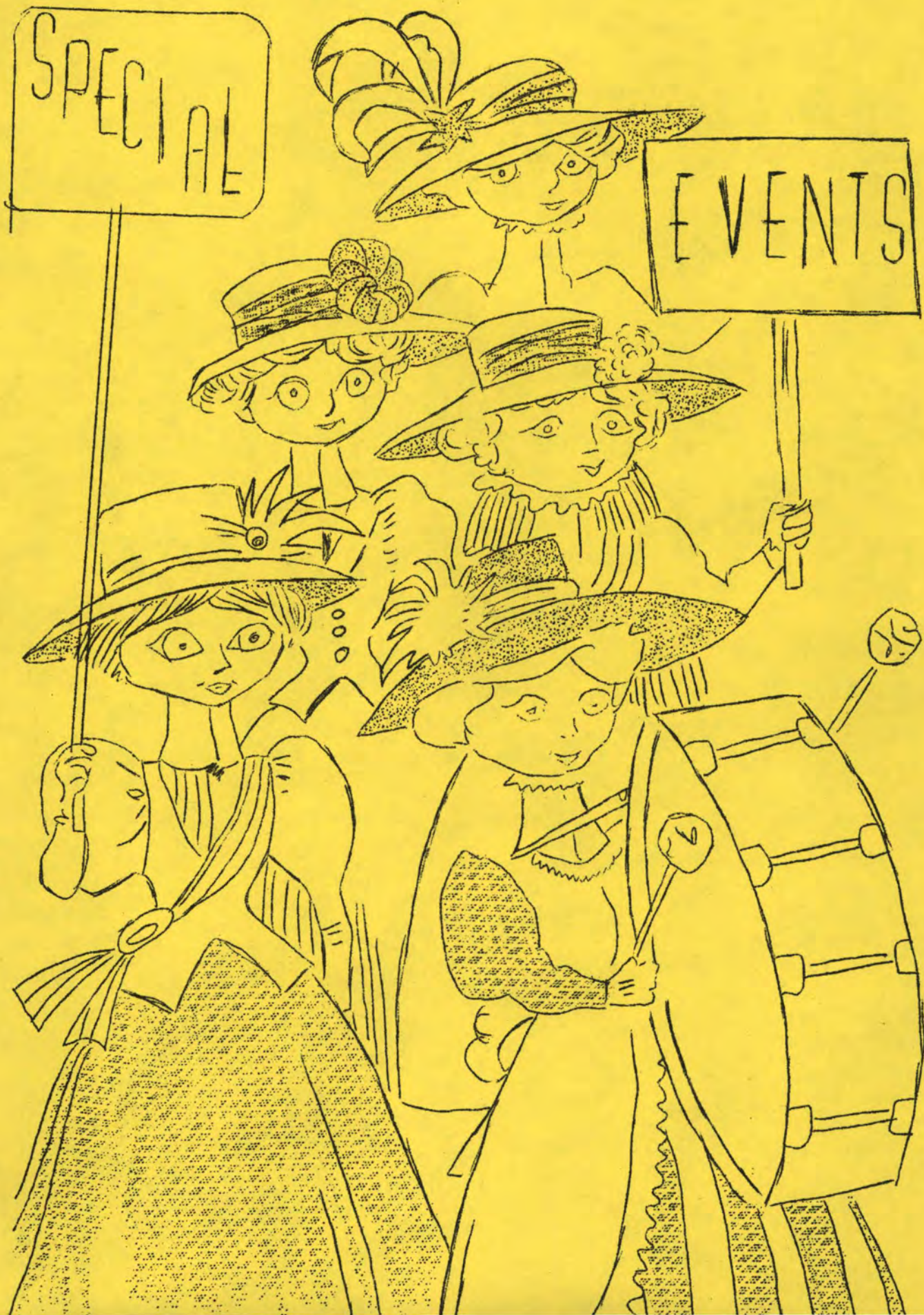
The pendulum swings from one extreme to the other and sometimes rests. There is movement toward the center, a new balance for men and women, everywhere. In 1963 an international Catholic women's rights organization called St. Joan's Alliance first dared to consider publicly the question of female priests in the Roman Catholic Church. The time seemed right: the 67 year old Alliance, which grew out of the women's struggle for the vote in England, long had been fighting for equality and justice on many fronts. Even so, one long time feminist who also served for many years as president of the U. S. Section of St. Joan's, Frances McGillicuddy, recall that her first reaction to the ordination of women was tentative, Oh that's going a little too far, she remembers thinking, but then... why not!

Today the National Assembly of Women Religious (women in Catholic orders) also is asking "Why not". So is the fast growing Women's Ordination Committee (nuns and laywomen) organized in 1974 and Priests for Equality, an unofficial 1300 member organization of priest who support the ordination of women. The Women's Ordination Committee received hundreds of new membership inquiries immediately after the Pope's January 1977 decision against female ordination. Priests for Equality sent an open letter to major women's groups, publicly apologizing for the "pain and frustration" the Pope's decision created.

On any given day, Frances McGillicuddy, now retired from teaching school but still extremely active for United Nations representative for the St. Joan's Alliance, can be seen sporting five or six buttons under the lapel of her suit jacket or coat. She simply flips up a lapel and there they are, all the slogan she's come up with over the years from "Ordain Women or Stop Baptizing them" to "Mary was a Feminist". The one button that sums up everything however is the one that says, simply and eloquently **EQUAL RITES FOR WOMEN**". Equal Rites. God the Father and God the Mother The Ultimate Reality, ultimately transcending but nevertheless encompassing both the feminine and the masculine. Celebrated not in unfair favor of the feminine and the masculine, but equally, equitably, reverentially, rightly, in favor of the All - the Almighty and the Almighty's Sons and Daughters, both partners with God in the ongoing cycles of creation, revelation and redemption.....The End.

SPECIAL

EVENTS



WOMEN'S ISSUES

by Dorothy Wolfe Clayton

Feminism according to the dictionary:

The doctrine advocating social and political rights of women equal to those of men. OR

"a feminist is someone who knows how far women have to go before we achieve equity and is willing to do something about it."

WOMEN'S HISTORY is a new scholarship dating from 1969. Traditional history has been written and interpreted by men in a male reference. It can be described as the history of men. It is about war, business and government, all areas in which women were excluded.

Women's History challenges the Androcentric(male) assumptions of traditional history and assumes that the role of women in historical events must be illuminated.

WOMEN'S STUDIES is a new scholarship starting in 1970. Women discovered as they struggled for tenure and professorships that no matter how qualified and high their achievement, they were passed over for promotion of men not as qualified. The Civil Rights Act of 1964 with its affirmative action for women was honored very slowly or not at all. Out of 2300 faculty at the University of Wisconsin, 170 were women, 2/3 of whom were in women's professions. The only heads of departments or in places of authority were Home Economics or Nursing. In 1970 many women were just beginning to understand their oppression and were speaking up for themselves. Twenty-nine women professors began an interdisciplinary course for women. The basic task was to find the full facts of sex discrimination and develop new directions to reduce it. The task turned into an awareness (1) that the basic assumptions that many scholarships, scientific, as well as the humanities were based on the assumption of the inferiority of the female inherited from Biblical and common law concepts; (2) that there were no facts about women in many critical scholarly areas. Ideas presumed to pertain to both sexes were actually based on the study of males and extended to females. When females were studied the facts were based on masculine bias about the passivity and inferiority of women. Women scholars are doing research that break the models that demean or degrade women. That is what Women Studies are about.

THE STATUS OF WOMEN IN THE USA TODAY Poverty in America is a female problem. 150,000 middle class women tumble into poverty a year through divorce and child custody. It is called "The Feminization of Poverty" named by sociologist Dr. Diana Pearce. We are fast approaching a point at which nearly all the poor will be women and their children. If it continues at the present rate the poverty population will be composed solely of women and their children by the year 2000. Public officials don't like to advertise the fact that their prime victims of budget cuts are women and their dependent children.

What makes women poor? No fault divorce. Men are 70% better off since this law was created and women were 43% worse off.

Divorced mothers bear the emotional, as well as, the economic responsibility for their children. They become single heads of households. The courts are punitive toward divorced women. The judges who are men, most of the time, award child support to 71% of white women, only 29% black women. The average child support is less than \$2,000 a year. Unwed mothers fill growing numbers of the poor. More women are employed full time than at any other time in our history, but that doesn't keep them out of poverty. The jobs available to women are the problem.

(Women's Issues, pg.2)

Only 20 out of 420 listed occupations account for 80% of employed women. This job segregation accounts for the low earnings. Women earn 52% as much as male sales workers; professors 80% of males; women bank officers 60% of male officers. Most women earn the minimum wage and have no adequate day-care or adequate chance for training to get out of poverty. Professor Ann Seidman sites that 23% of all manufacturing profits are attributed to lower salaries for women. That is why ERA didn't pass.

Low pay coupled with child raising is a sentence to poverty. We know what happens to children reared in poverty. Can the USA afford a poverty mentality in millions of its children.

We need laws that address the needs of women, heads of households, and the deep seated injustices of a business dominated economy and a male dominated society.

There is a gender gap. For the first time, since women have had the right to vote, more women voted than men in 1982. Women have culturally different views on issues than men.

By opposing women's opinions at almost every turn, the administration and the right wing have turned women toward Democrats and pro-equal Republicans. This gender-gap has been given credit for the defeat of the Moral Majority and its scare tactics. These groups only turn out 3% of the vote, but they are clever at tactics.

The task of the pro-equality majority (women) is to get out the female vote..

"It's a man's world unless women vote."

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U.S. PEACE ACADEMY are up both in the House (HR 1249) and the Senate (S 564).

There are 53 co-sponsors of this bill. They expect a vote in June.

The cost of a Peace Academy to every citizen was estimated at seven cents per person a year. The cost of the Department of Defense expenditures to U.S. citizens now is estimated at \$1100 per person per year. The Peace Academy would train individuals in conflict resolution and negotiation.

Write your Congressman and Senator that you favor it.

THIS IS IMPORTANT. THEY NEED TO HEAR FROM YOU!

PRAYER EXERCISE
Submitted by Roy Main

This developed from an exercise recommended for "senior citizens" (survivors). It is one of many in a book published by the U.S. Dept. of Human Development and it goes like this:

1. Place hands pressed together (in the attitude of prayer).
2. Turn hands slowly upward and inward toward chest, bringing the elbows up to shoulder height, so you feel a certain amount of "pull".
3. Stretch arms out in front, perfectly horizontal, spreading fingers wide.
4. Move arms in one motion to the sides and back as far as possible - Hole.
5. Bring arms together, palms of hands facing.
6. Return to starting position (1)

The prayer that came to me one day was this:

1. Dear Lord and Father of mankind
2. Here I am, such as I am
3. Send me out, so that I may reach others in love
4. Into thy big wide, wonderful world full of thy splendor
5. And bring me back to Thee in wonder, faith and praise.
6. Amen.

1984 COMMITTEE

May 14-20, 1984

Chairman	Dick Schwartz	1986
Vice Chairman	Mary White	1985
Secretary	Jean Daringer	1986
Treasurer	Leila Steckelberg	
Assistant Treasurer	Margaret Bradley	1984
Notebook Editor	Barbara Mechels	1985
Chat Chat Editor	Mary White	1985
	Jackie Baritell	1984
	Pat Davis	1986
	Durl Winchester	1984
Alternates	1st Mark Rovetto	
	2nd Rosemary Gouchenour	
	3rd Stewart White	
Lifetime Member	Dwight Wales	
Honorary Members	Vernon Burlison	
	Don Clayton	
	Marge Grier	
	Leila Steckelberg	

1983 COMMITTEE May 8-14, 1983

CHAIRMAN	Jo LaRele Stephens	1985
VICE CHAIRMAN.....	Mary Pancich White	1985
SECRETARY	STEWART WHITE	----
TREASURER	LEILA STECKELBERG	----
Asst.	Margaret Bradley	1984
NOTEDOOK EDITOR.....	Barbara Mechels	1985
CHAT CHAT EDITOR.....	Mary Pancich White	1985
MEMBERS	Jackie Baritell (Sally Heard)	1984
	Mark Patterson	1983
	Mark Patterson	1983
	Elaine Rovetto	1983
	Brian Salyer (Stewart White)	1983
	Burl Winchester (Angelo Rovetto)	1984

ALTERNATES	1st	Stewart White
	2nd	Sally Heard
	3rd	Mary Swan

LIFETIME MEMBER: Dwight Wales

HONORARY MEMBERS: Vernon Burlison

Don Clayton

Marge Grier

Leila Steckelberg

1983 Resource People

DISCUSSIONS:

Don Clayton
John Abell

WORKSHOPS:

Teaching Techniques - Jean Baringer
Women - Dorothy Clayton
Music & Song
Leading - Don Clayton
Games - Jan Delmore
Pat Davis
Conflict Management - John Abell

CRAFTS COORDINATOR

Jean Baringer

CLASSES

Nature Study - Brad Bradley
CLAY - Betty Schuld
Stained Glass - Virginia Kinch
Spit & Whittle of
Coconuts - Doc Stephens
Tagua Nuts
Soap Stone - Angie Rovetto
Fungus Paiting - Mark Patterson
Cornhusks - Leila Steckelberg
Wheat Weaving - Jean Baringer
Mary White

NOTEBOOK

Barb Mechels
Doris Choriki

FACILITATOR

Leila Steckelberg

TYPIST & ILLUSTRATORS

Brad, Bet, Mark, Stew, Mary
and Sherri

COOKS

Rosemary and Don Gouchenour

Cooks Assistances:

Art Lozon, Mathilda Utanan,

FACILITATORS

Doc Stephens, Stew White

EXECUTIVE DISHWASHER & SUPERVISOR OF LACKEYS - ----MONICA WHELEN

KP ASSTS.: Pat Davis, Mark Patterson, Donna Carr,
Denise Anderson, Sherri Michaels, Faye Hill,
Joan Smith, Barb Mechels

GO FORS

"KT MAC" McWilliams

FOCUS ON LEADERSHIP

^AALL LAB SESSIONS:

Leadership Styles (Monday)- Don Clayton
PARTY PLANNING (Tuesday) - Don Clayton
ELEMENTS OF LEADERSHIP (Wednesday) - Don Clayton
FOCUS ON WOMEN (Ed. Evening) - Dorothy Clayton
SOLUTIONS TO INNER CONFLICT - John Able

WORKSHOPS:

Monday: Teaching Techniques - Jean B.
Song Leading - Don Clayton

Discovering Inner Conflict - all Lab
Thursday: Solutions to Inner Conflict

CLASSES:

Monday - introduction to all classes

Tuesday Stained glass
 Pottery
 Wheat Weaving
 Nature Study

Section 2 Carving, Whittle & soapstone

Thursday: Wheat
 Stained glass
 fungus painting
 silk screen
 painting.

DAILY SCHEDULE MAY 8-14, 1983

	SUNDAY "L"	MONDAY "E" ^{RED}	TUESDAY "H" ^{GREEN}	WEDNESDAY "D" ^{BLUE}	THURSDAY "E" ^{YELLOW}	FRIDAY "R" ^{ORANGE}	SATURDAY "SHIP" ^{PURPLE} OUT
8:00 ^{A.M.}		breakfast	breakfast	breakfast	breakfast	breakfast	breakfast
9:00		pictures					
10:00		all lab session	all lab session	all lab session	all lab session	all lab evaluation	
11:00						New Board Mtg	
12:00 ^{PM}	LUNCH	lunch	lunch	lunch	lunch	lunch	
1:00	REGISTRATION, TOURS, SETTLING IN ↓			corporation meeting	Games		
2:00		classes	classes			AUCTION	
3:00				workshops	CREATIVE TIME		
4:00		dancing	color group activity		CLASSES	Book Walk	
5:00		women's session		women's session + creative time			
6:00	DINNER &	dinner	dinner	dinner	dinner	dinner	
7:00	ORIENTATION						
8:00	MIXERS & DANCE	intro to classes	impromptu party	all lab music + special session	Women's Session Clay Pottery Silkscreen		
9:00	CEREMONY				PRIME TIME HAWAII		
10:00					CAMPFIRE/ CEREMONY		
11:00							

SEE YOU
NEXT YEAR



GROUP BIOGRAPHIES

GREEN GROUP

Mathilda Utzman - This is my fourth year at Chat . I have enjoyed each year more than the year before and this year is really super. I know some of the people better and whats more important they know more about me. My interests are rug making, oil painting, craft painting, sewing, knitting, crocheting and quilting. I have so many projects started. It will take a long time to finish them all. I like people but am also happy being alone. I spend some time reading current events as well as mystery novels. I spend a lot of time with my four great grandsons, ages two, four, six and seven. I also have two daughters, one son, three grand daughters and five grandsons.

Don Gouchenour - I am a Montana farmer and rancher. I live in the triangle north of Great Falls where the best wheat with the most protein in the world is raised. I like to fish and hunt, but don't seem to get the time to do much of it. I've enjoyed helping my good wife do the cooking here at Chatcolab this past week of May 7th through May 13, 1983.

Mark Patterson - Born in San Francisco and raised in the Redwood Empire to the north, I first came kicking and screaming to Chat in 1971 and have been a laborer convert ever since. I am currently a music teacher (grades preschool through 8th grade) at a private school on the San Francisco peninsula. Much of what I've done in the intervening 12 years has been directly influenced by what I've learned, and how I've developed here at Chat. And if I told you some of those stories you'd think I'd have been taking snow lessons from Doc.

Clisty Lozon - From Great Falls, Montana. Originally from Hardin, Montana which is the Crow Indian Reservation. Mother of six, grandmother of ten. Part-time manager of the Pines Apartments in Great Falls. Have 80 apartments which keep me busy. Deal with a lot of different people, I like it most of the time.

Jessie Pancich - Born in Steele, North Dakota, March 24, 1917. I grew up on a dryland farm with two brothers and three sisters. We moved to Great Falls, Montana in 1927 so I consider myself more a native of Montana than North Dakota. Rex and I were married in 1940 and we are the parents of three daughters, Marcia, Karen and Mary. Now Rex is retired (semi) and I am going to College of Great Falls in pursuit of a B.A. degree in English. My hobbies are sewing, machinery embroidery, choir, reading and crossword puzzles and dancing on Saturday night.

Evelyn Sutton - Born in Shelby, Montana, 1931. Grew up on a ranch in Sweet Grass Hills, moved to Kalispell, 1961. Married Robert Sutton in 1964 and combined our families of five and four children and have had two more children. Have been a 4-H leader nine years and am active in Grange and church. I like to sew and help children - draw, ride horseback and garden - both flowers and vegetables. This is my first year at Chat and I think it's great.

Jean Baringer - is a wife and mother from Conrad, Montana. Jack (county extension agent), Jeff 11 years old and Jennifer 8 years old allow Jean her week of self-development and sharing with others. Otherwise, Jean is home involved with her craft shop in her home, 4-H club of boys, bowling, church activities and family. Family enjoys outdoors and camping. If you are in the area (Great Falls and north - 60 miles or through Shelby, Montana, 25 miles to the north) do call or stay-we have beds and beverages!

(Biographies, pg.2)

Jim Beasley - Wife Miriam (Mom) at home to you on the Clackamas River. Church Sunday, Golf Wednesday, free the rest of the time. It's great. Retire as soon as you can and join us for E hugs.

PURPLE GROUP

Virginia Kinch - daughter of Mathilda Utzman, sister of Zilda Carlson, from Seattle. I work parttime in the audit department of Sears, Roebuck & Co in Seattle. I have a wonderful husband, Paul, 3 sons, Jim, Ron, Dan, a daughter-in-law, Karen and 4 grandsons, Jason, Jordan, Justin and Jarren. I love to read (especially science fiction and mystery), sew, crochet, knit and work with stained glass. Come and see us when you're in Seattle. Phone is 935-7417.

A Art Lozon - Born and raised in Superior, Wisconsin. Was a navigator in World War II. Moved to Great Falls in 1945 where in 1947 I met Clisty, we were married June of that year. We have six children - all of them grown. Spent 33 years in Postal Service, retired five years ago from foreman of mails. At present am a part time assistant manager of Pines Apartments in Great Falls, Montana.

Denise Anderson - Born in Fort Ord, California. Raised in Montana. (in the styxx) I was born on November 19, 1966. I attend Simms High School. Raise my horse (Lover). I spend my life in school and going on trips. What a life!

Patrick Davis - Native of tropical Montana transplanted to California. Getting older and better each year. Presently working with behavior problem youth, soon to return to the halls of an educational institution in Berkeley for the Big One.

Mary White - (formerly Mary Pancich)- newlywed very happy enjoying the new transition in my life. I spend my time taking care of Stewart, building a home, and publicizing Chat. I miss the Montana big sky but am acclimating to the beauty of Portland.

Dorothy Wolfe Clayton - I'm into my fourth career loving being there. I'm most concerned with nuclear war and the status of women and their children in the USA.

Elaine Rovetto - from Yakima - Central Washington. Am planning to become a student to prepare for a career. This family of Chat has become an important extended family for me and I return to learn from my experiences here. I am enjoying my life passage and have found wonderful milestones. The future is bound to contain more which I eagerly anticipate.

YELLOW GROUP

Kevin Laughlin - County agent Shelby, Montana, former Peace Corps volunteer. Interests: music, water safety instruction, youth and volunteer work, teacher training and development. Philosophy: that our things, accomplishments, clarity and care which we have given will speak with vitality of the great gift of love we've become to each other.

Shannon Kathleen Smith - Student at Humboldt State University, Arcata, California. Major: Recreation Administration. Born S. California - lived 10 years in Florida. Currently working in San Jose with developmentally disabled adults as a housemother/recreation staff. Interests: animals, people, music, the great outdoors (hiking, camping, backpacking), travelling, photography, environmental awareness. Goals: to graduate from college!! (yeah) To see it snow for the first time!(and then ski on it!!) To learn and grow!

(Biographies, pg.3)

Stew White - (What was told to Kevin is not printable) I'm a firefighter/paramedic with the Portland Fire Bureau, an advisor to the Clackamas County 4-H Camp Committee, a sometimes remodeling ex-sper, and 1/2 of the maintenance crew for "Ivon House". The other 1/2 of the maintenance crew is Mary - the bestest part of my life!

Bet Staack - Two mid-20s former 4-Hers and American Youth Hostellers and I are the Staack family. Through sewing aprons, sowing cherry tomatoes, pinning insects, hiking, biking and skiing the three of us learned together and became real friends as well as family.

Faye Hill, Kalispell, MT - 4-H leader, school lunch program, member of Fire Department Auxillary, active in parent-teachers club. I am a mother of three children: Amber 17, Tony 16 and Danny 13. A fantastic husband, William or Bill. We own a 10 acre small farm, raise cows, goats, sheep, chickens, geese and turkeys. I love working with kids and teenagers. My main goal in life is to show everyone love and to be as helpfull as possible. I love CHAT.

Margaret Bradley, Seattle, WA - Mother of four grown children shared by Brad and proud new grandmother of Adorable Andrew. Another is on the way - grandchild, that is, and former Chatco-labber Meg is the mother-to-be! As for my second career, I am in my 15th year as a probation counselor at the Department of Youth Services (better known as the juvenile court). Family, friends and flowers are high priorities in my garden of life along with Chatcolab.

Roy Main - ex-Canadian (many, many, many years ago) - remembers World War I, served in the U.S.A. Infantry in World War II - father of 3 children and 6 grandchildren. Hales from southern, southern, southern California, 12 miles from the Mexican border in El Centro. Came to CHAT first in 1976, and have been coming back ever since BECAUSE CHAT changed his life and gave him something meaningful to do in his retirement years. He has gone from "nuts and bolts" hardware salesman) to "song and dance". Has found great fulfillment in working with Older Adults, Physically and Mentally Handicapped, Day Care Centers, and Elementary Grade Schools. Loves people and challenges.

RED GROUP

Don Clayton, one of four boys born above a drug store in Milwaukee in 1914, married Dorothy 42 years ago while still in Seminary in Chicago. Active as a clergyman in Nebraska, Milwaukee. Then, while a minister in Havre, Montana got involved with starting and participating in Recreation Leaders' Laboratories (Black Hills, Nebraska and New Mexico. On moving over to serve the Presbyterian Church and University of Idaho student program, helped in launching Chatco Lab in 1949. After moving to the South Dakota State University and their Extension Service, then on to Chicago as a producer, and host of children's programming of the public television station (one year) then on to teach at George Williams College for 23 years during which time Chatco Lab was a significant, stimulating, life-giving experience most every spring.

Retired in 1978 and moved to Central Wisconsin and the old family place of my grandparents and am thoroughly living it up with Chatco Lab friends and happenings continuing its great contribution to my health, happiness and sense of worth and well-being.

Brad Bradley - playboy - semi-retired -travel with a flair - home builder and gardener - backpacking, hiking, X-C skiing - husband of Margaret - parent of three daughters and son - adopted a dozen or so CHAT daughters - love to cook, read and enjoy people. Nature is my specialty - birds and flowers.

(Biographies, pg.4)

Sally Heard - living in Great Falls, MT - with husband, Bill and the last of six offspring, Marty and Vince. The four that have "sprung" from the "heard" are: Vicki, Terri, Christina and Carolyn. The new member of the "heard" is 1st grandson John Mark (mother Vicki). Main interest besides painting, drawing, homemaking is children - at Montessori, 4-H camp and anywhere I find them.

Betty Schuld - "I'm from Clackamas County. I can do anything." With a slogan like this I have to keep expanding and growing. The Clackamas County 4-H Camp takes a good portion of my energy. The camp is a youth version of Chatco Lab. There is so much love generated by those of us involved that grand things happen and everyone grows and a small bit of the world becomes the most beautiful place around. I have been a 4-H leader for 14 years, the 1st years in various versions of homemaking. For the last 2 years my husband and I have had a horse club. But camp is my 1st love and it has supported me for 14 years. Because it is such a beautiful experience I have been able to shed my cocoon and become a beautiful butterfly.

Mark Rovetto - I am still a student at WSU but my hearth is out in the world and with Chatcolab. I have been to Europe twice once as a youngster and once at 18 years of age and Chat is a review of world living. I love people young, old, all people especially women. Chat is part of my agenda.

Doris Choriki - originally from Hawaii makes her home in Great Falls with husband Ray and children Tony, Pat, Mike and Lani; two married daughters Donna and Michelle; and Danny in college. Occupations: mother, wife and secretary; interests music, insects, knitting, crocheting, reading, philosophy.

ORANGE GROUP

Donna Carr - I live in Kalispell, Mont. I have been enrolled in 4-H for the past 8 years. Some of the projects I have carried are: market beef, beef breeding, horse, dog obedience, sewing, cooking and leather craft. I'm a junior in High School and enjoy school very much.

Gwen Main - from sunny southern California. Love dancing and singing, all Chat people, my 2 daughters and 1 son, 6 grandchildren and Roy who has been around for 40 years.

Clarice Reilly - 1st year labber - long time 4-H involvement - Member, leader, 4-H Extension Aide. Mother of 3, mother-in-law of 3, grandmother of 1 and same husband for 26 years.

Sherri Michaels - I live in Monte. Washington. I am involved in 4-H, Red Cross and swimming. I have 3 brothers and sister and 1 baby niece. I have 3 loves my family, Chat and swimming. I finish my high school studies this year. It has been great!

Doc Rock & Velma Stephens - Doc born Jackson Hole (Whoming and Idaho) area. Grew up in Snake River Valley area Idaho. Grad. from Univ. of Idaho B.S. Psychology & Univ. of Chgo - Medicine. 26 years of Chatco Labs beginning very early '50s. Lived in Moscow (practicing medicine) from 1947 - 1973. Lived in Spokane since 1973. Father of 2 sons and 1 daughter - Grandfather (Papa) of 2 granddaughters & 3 grandsons. Presently a bee keeper (200 hives)

Darb Mechels - Human of 3 siblings, born and raised physically in Great Falls, Montana, grew up in 3 dimension- I am becoming more than I was. Certificate, I have none, but services I have many.

BLUE GROUP

Bob Zurcher - lives in San Jose, California, he works with the developmentally disabled, was born and raised on Long Island; sports a handle bar mustach, and likes to ride motorcycles.

Florence Wells - lives in Hoquiam, Washington which is on the coast, likes to sing and walk in the mountains, and returns to Chat because she likes to be here.

Joan Smith - lives in Alaska, likes working with young people, enjoys going to visit remote villages in Alaska, is active in politics and church-work, and returns to Chat because she continues to grow and Chat is a growing, sharing lab.

Angelo Rovetto - lives in Yakima, Washington. It must have something for this is my 26th year - let's call it love. Love of the people, love of the philosophy, love of the habitat, the love of love itself, it permeates the area. I do come from being with people with whom I work, relatives and friends but I am a better friend and relative when I return from Chat.

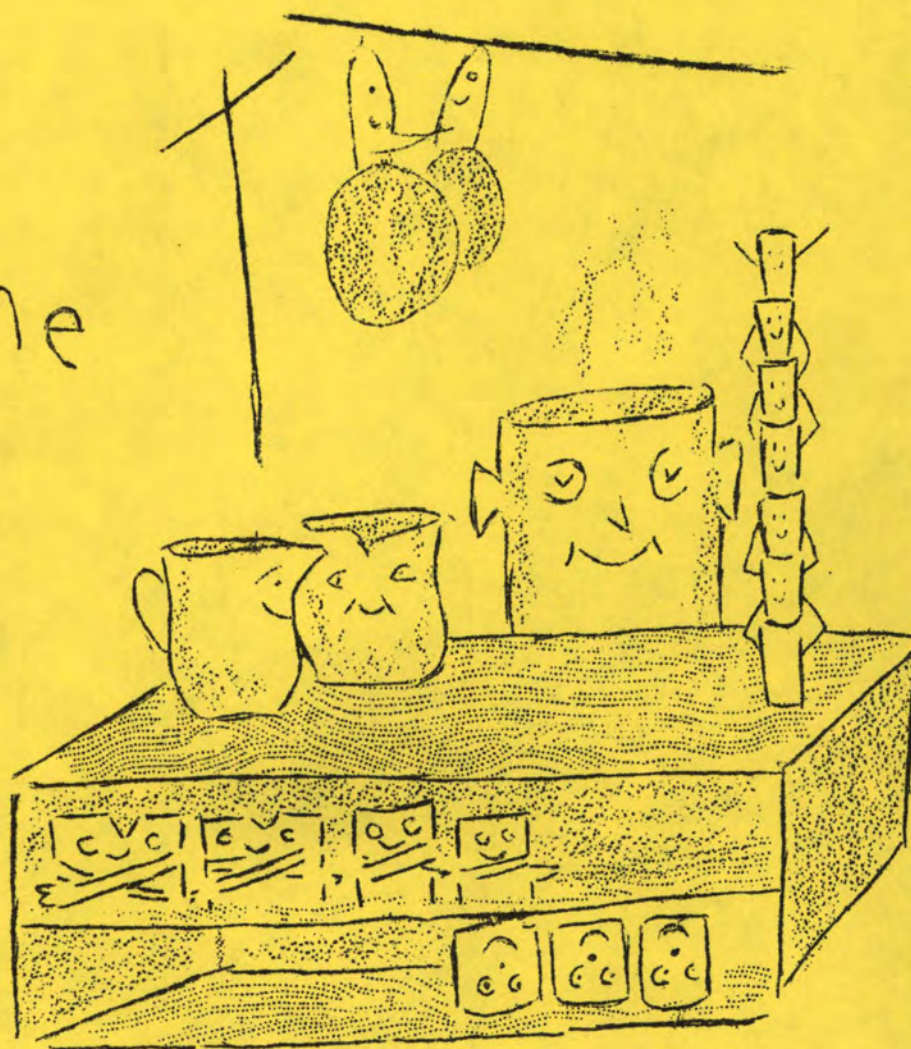
Jan Delmore - lives in Walla Walla, Washington, likes to be outdoors especially where there's snow to ski, also likes to be underwater with fish and octopuses, works with retarded people in recreation, likes backpacking and mountain climbing, and believes in elves.

Leila Steckelberg - I am a native Washingtonian (Arlington) but have lived and worked in Idaho, California and South Dakota. Also have gone to graduate school in Washington, Oregon and Washington DC, after graduating from the U of Washington in 1963. Have taught High School HE and have been a professional with Camp Fire (directed Camp Kirby 9 years), have worked with 4-H, Cub Scouts, Camp Fire, Degree of Honor Juniors and Sunday School. Husband Dale and I have been foster parents for abused kids, also. We live in country and have a 70 year old house we are in the process of remodeling. Dale is a logger who will never retire, he loves working in the woods. We have a son, David, a professional actor who currently lives in North Hollywood. He has worked in many Dinner theaters throughout the eastern United States; recently working with 4 different casts as the postman in "On Golden Pond". Dale & I are rockhounds and square dancers who are looking forward to retirement. We belong to camping club and hope to make good use of it soon.

Monica Whalen - lives in Bozeman, Montana presently but will begin a new career as a high school English teacher in Sidney, Montana in September; likes art, music, drama and literature, enjoys nature, is sensitive and understanding, and believes in the basic goodness of humankind.

CHAT IN

The



KITCHEN

CAMP RECIPES
Submitted by Barb Mechels

THICK QUICK MINNESTRONI SOUP (80) *very quick, easy

Undrained:

- 7 cans corn
 - 7 cans peas
 - 7 cans beans, green
 - 14 cans stewed tomatoes
 - 4 quarts tomato juice
- Heat through with spices:
- 2 T. onion flakes
 - 4½ T. worchestershire sauce
 - 14 bouillon cubes or 14 t.
 - 3½ t. thyme
 - 3½ t. garlic powder

Slice and brown in oven: 7 lbs. Italian sausage (can use German sausage, which is milder for younger children) Drain off grease.

Then add meat and 7 cups Pasta to heated vegetables. Cook approx. 15 min. until noodles are done. (Also optional for adults: 7 cups dry red wine)

LAYERED VEGETABLE SALAD (80) *make ahead

- 5 head lettuce, torn in pieces - put in bottom of pans
 - 2½ c. celery chopped next layer
 - 2½ c. chopped pepper next layer
 - 1 c. chopped onion next layer
 - 5 pkg. frozen peas (do not thaw) next layer
 - 7½ c. mayonaise mixed with 1/2 sugar spread over veg. layers, sealing edges
 - 20 oz. cheese, shredded next layer
 - bacon bits (or chopped bacon leftovers, Ha!) sprinkle on top.
- Cover tightly with plastic wrap and refrigerate overnight.

REGULAR FRENCH TOAST 130 slices (serve about 80)

4 Doz. large eggs, beaten lightly. Add 3 c. milk, and add about ½ c. sugar and vanilla, 1 T.

MARINATED VEGETABLES

- Chop 3 bunches of Broccoli
3 heads cauliflower
1 lb. carrots, cleaned and chunked

Pour Italian Salad dressing over (1 lge bottle) & let set overnight

SALAD (80) *easy/make ahead

- Drain and mix: 5 cans green lima beans
5 cans garbanzo beans
5 cans green beans
5 cans kidney beans
- Add: ½ c. chopped onions, ½ c. sliced green pepper, ½ c. sugar,
1 c. oil, 1 c. vinegar. Let marinate overnight.

PASTRY FOR PIES & COBBLERS

3 lbs. flour (3 qts)
1 T. salt
2 lbs. & 4 oz. shortening (1 qt. & 1½ c.)
2 c. cold water

Cherry Cobbler:

3 ¾ gal. frozen red tart pitted cherries, drain & heat liquid
(or ¾ gal. canned cherries & increase sugar to 3 qt. & 1½ c)

Mix: ¾ c. cornstarch
1 qt. & ½ c. sugar
1 T. salt

Blend: into hot liquid, add ¼ t. red coloring & 1½ c. lemon juice,
Put into 4 pans 20 x 12 x 2". Cover with pastry.
Bake 375° 45-50 min.

OVEN BAKED DONUTS

Warm all utensils & ingredients to room temp.

Dissolve:

½ c. dry yeast
1 c. lukewarm water

Beat: 5 large eggs & add

Blend all dry ingredients in mixer 1 min.

2 ¾ qt. flour
1½ c. sugar
1½ T. salt
1 ⅔ c. nonfat milk
1 T. nutmeg
2 c. ground rolled wheat

Let bowl set 30 min. in warm
place (90°F).

Roll out to ¾". Cut with
donut cutter; place on greased
cookie sheet. Raise 30 min.

Add: 1½ c. softened shortening
3 c. warm water (65°)

Bake 425°, 9-10 min.

Glaze or ice.

Mix 10 min. at medium speed.

ENTREE

ENTREE

One cup of laughter and a bit of a smile;

Put them both together -- let them show awhile.

Blend one cup of kindness with generosity,

Marinate a pinch of pride in deep humility;

Mix a pound of compassion with some selflessness,

Sprinkle on understanding, a little happiness;

Add this to an open heart and an open mind.

Work this mixture for awhile and one day you'll find

That there's no need for famine if you follow the above,

For it will nourish the world, this recipe called love.

---- Elaine Martin

ORANGE FRENCH TOAST (30-35) *double for 80

4 loaves French bread, cut fairly thick, 1-1½ "
4 cubes butter
4c. sugar
4 t. cinnamon
4 T. orange peel
16 eggs
3½ c. orange juice

Spray pans with pan. Melt butter & spread evenly in pans. Mix sugar, cinnamon & orange peel. Sprinkle sugar mixture evenly over pan on top of butter. Beat eggs & orange juice together. Dip slices in egg & orange juice mixture & lay on top of sugar & orange peel. Bake 400° for 25 min. Serve butter side up. (Usually no one needs or asks for syrup) Can sprinkle with powder sugar for looks.

MEAT LOAF (80)

10½ ground beef
1½ doz. eggs
1 c. chopped onion
6 c. oatmeal
1 lge. can tomato juice or V8, or pineapple juice.
Mix & form into 5 loaves.

POTATOE CASSEROLE (120)

12 pkg. hash browns (frozen)
4 c. melted margarine
4 qt. sour cream
10 cans chicken or mushroom cream soup
8 sm. minced onions
Mix together & put in pans, then add:
16 c. grated American Cheese
Sprinkle top with 1 gal. or 2 boxes corn flakes, crushed.

Bake 350° 30-45 min.
in 19 x 13" pans.

CHICKEN PAPRIKA (120)

2 c. butter
2 c. oil
180 pieces of chicken - brown in butter and oil, then add:
15 lge. onions sauted and mix with:
2/3 c. paprika
3 T. salt
4 t. pepper
4 t. garlic pwdr.
5 1/3 qt. tomato juice
6 c. sour cream
2 c. flour

Simmer 30 min. to blend &
mix well & add to chicken
Bake 350° for 40 min.

Then add all liquid ingredients to chicken and heat through 40 min. until chicken is done.

HOT CROSS BUNS

Dissolve:

14 qt. warm water
1/2 c. yeast
2 c. sugar

Add: 8 1/2 qt. flour
5 T. salt
5 T. cinnamon
4 t. nutmeg

Beat until smooth, then add: 15 eggs
2 lbs. soft shortening
8 1/2 qt. flour
(12 c. dried chopped fruit, optl)

Beat or knead until smooth.

Let rise until double. Spoon mixture into muffin tins, let rise til top is above muffin tin, then wash with 6 egg yolks mixed with 2 T. water. Bake 350° 25 min. Frost with iced sugar (powdered sugar frosting)

VANILLA COOKIES

Blend: 2 1/4 qt. flour
3 1/3 T. baking powder
2 t. salt

Cream: 3 c. butter or margarine
1 qt. plus 1/2 c. sugar

Add: 8 large eggs
2 T. vanilla

Blend well-

Use 1 3/5 T. scoop (ice cream) place on greased cookie sheet.
Bake 375° 12 min. until light brown.

BROWNIES

Blend dry ingredients in mixer:

1 1/2 qt. flour
2 qt. sugar
3 1/3 T. non-fat dry milk
1 1/3 T. baking powder
3 1/2 t. salt
2 2/3 c. chopped nuts

Melt together: 16 squares bitter chocolate
2 1/2 c. shortening

Beat 16 large eggs, mix into chocolate mixture with 1 c. water & 2 t. vanilla. Add to dry ingredients.
Bake 30 min. at 350°. Frost while warm with chocolate frosting.

GINGERBREAD (100)

Blend:

4½ qt. flour
1½ c. cornstarch
2 2/3 T. baking powder
2 2/3 T. baking soda
2 t. salt
3 T. cinnamon
3 T. ginger

Cream:

1 qt. & ½ c. shortening
1 qt. & ½ c. sugar

Add:

2 qt. molasses

Then: Add to dry ingredients
along with 2 qts. boiling water
alternately.

Beat 16 eggs and add to mixture, pour into 4 greased pans,
12 x 20 x 2". Bake 30 min. at 350°.

Serve with warm lemon sauce or applesauce or just dust with
powdered sugar.

LEMON REFRIGERATOR CAKE

Blend: 1 qt. & ½ c. graham crackers
2 3/4 c. powdered sugar
1½ c. melted margarine

Press 1½ pts. of this mixture into 2 baking pans 20 x 12 x 2"

Save rest of mixture for topping.

Soften 1/3 c. gelatin in 1 1/3 c. cold water.

Beat 18 large eggs with 1 3/4 c. sugar, 3 c. milk ;

Cook in double boiler until thickened, then add gelatin stirring
until dissolved, cool.

Beat 2 qts. & ½ c. cottage cheese, 3 c. condensed sweetened
milk, 1½ c. lemon juice, 1 T. vanilla. Stir in custard, pour
into pans and sprinkle with remaining topping, chill until
needed to serve.

APPLE CRISP

Place in 4 greased baking pans 20 x 12 x 2"

3 3/4 gal. apples (16 lbs)

Blend and pour over apples:

2¼ qt. brown sugar

2 2/3 T. cinnamon

1/3 c. lemon juice

2 c. water

Top with:

1 qt. rolled wheat or oats

1 qt. & ½ c. brown sugar

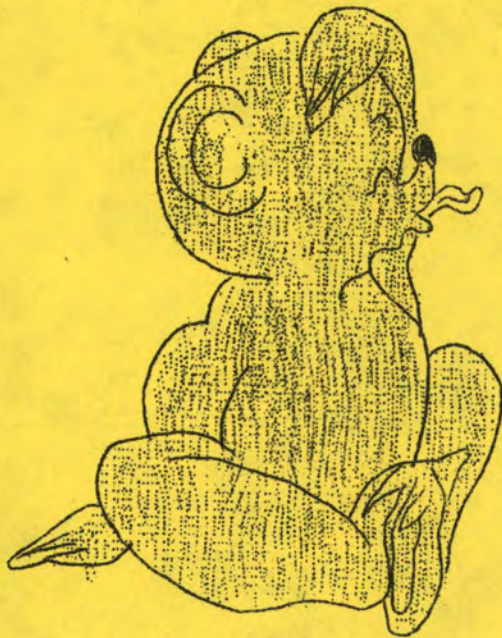
2 t. salt

1½ qt. flour

1 ¼ qt. butter or margarine

Bake 400°, 25 min.

KOLLEGE OF THE OUTDOORS



ENVIRONMENTAL or NATURAL HISTORY
Class Instruction by Brad Bradley

Teaching natural history and environmental awareness should be not so much lecturing but rather an opening of doors by encouraging awareness of the world about us and helping people find sources of information. I am assuming that you will be working with young people. The same methods will also work with adults. It is not important that a set of facts are learned. Rather it is important to open feelings for a subject through observation and discussion. In the latter the facts may be presented in an informal manner. Following the general discussion or in its conclusion sources of additional information should be pointed out.

The leader should be prepared ahead. Decide what you want to expose your group to and a method to do this. The use of recreational educational games has proven to be a powerful teaching tool as people learn by doing. They also have much better retention and recall of information learned this way. Nature walks are a second valuable teaching method. The third, and probably poorest way is classroom lectures.

RECREATIONAL-EDUCATIONAL GAMES

Games have traditionally been thought of as "fun", yet only as something to do when you're young. But with the introduction of recreation-educational games this attitude is changing. Anyone understands and remembers concepts best when they learn from direct personal experience. So, what better way to learn than while having fun and being actively involved in games. While playing the games one acts out dynamically, experiences directly, or tunes in feelings about nature; its natural cycles and processes. Each of the games creates a situation, or an experience, in which nature is the teacher. So this is what recreational-educational games are all about: using nature to stimulate joyful, enlightening insights and experiences.

REMEMBER THAT:

- 1) People are naturally drawn to learning if you can keep the spirit of the occasion happy and enthusiastic.
- 2) We learn best when the activity is challenging and in some way rewarding to us as individuals.
- 3) Recreational-educational games are motivators as well as good learning tools.
- 4) They provide a refreshing way to introduce, cover or review a topic.
- 5) Your own enthusiasm is contagious, and that is perhaps your greatest asset.

HINTS:

- 1) Make sure the game is geared to participants age level.
- 2) Change activities if you lose interest, seems too difficult, or it is just not going well.
- 3) Be sure to have "back up" activities or games planned in event or #2.
- 4) Stop at the height of the activity. If they complain say, "We'll do it again later, if time permits."

Some Sample Games:

DUPLICATION

This is a good game for getting children interested in rocks, plants, and animals. Before assembling the children to play, secretly gather from the immediate area about 10 common natural objects, such as rocks, seeds, cones, plant parts, and signs of animal activity. Lay the objects out on a handkerchief and cover them with another. Call the children close around you and tell them, "Under this cloth are 10 natural objects that you'll be able to find nearby. I will lift the handkerchief for 25 seconds so you can take a good look and try to remember everything you see." After looking at the objects, the children spread out and collect identical items, keeping their findings to themselves. After five minutes of searching, call them back. Dramatically pull out the objects from under the handkerchief, one at a time, telling interesting stories about each one. As each object is presented, ask the children if they found one just like it.

Children have a lively curiosity about the kinds of things you'll show them...rocks, seeds, plants, and so on. When you repeat the game several times, it has a noticeable strengthening effect on the child's concentration and memory.

From: "SHARING NATURE WITH CHILDREN", Cornell, Joseph
Bharat

FOOD CHAIN GAME

What happens to a community when part of it dies?

- 1) Use plants and animals of any community: grassland, shore, marshes, forest.
- 2) Teacher narrates on the site in the fields, naming organisms in correct chain succession beginning with plant.
- 3) As each animal or plant is named, a pupil is chosen to play the part. Each steps into the scene holding a string attached to the person in front of him. He pretends to eat his predecessor.
- 4) After all are worked in, a disaster is described which removes one link in the chain. The participant playing this part stoops down, which pulls the string. Whoever feels the tug also stoops, which relays it to the next link.

Concept: Living things are highly organized systems of matter and energy.

From: "TEACHING SCIENCE IN AN OUTDOOR ENVIRONMENT",
Gross, Phyllis & Railton, Esther P.

NATURE WALKS

As in most any activity, a nature walk requires a degree of pre-planning. The theme or type of trip dictates the amount of planning. A bird watching walk can't count on specific birds at specific locations but you can roughly plan your timing for the route you choose and select that route to include as many habitats as possible to enhance the possibility of observing a variety of species. Likewise with a wildflower trip. If you can pre-walk the route within twenty four hours it gives you a greater opportunity to prepare. There are many possible types of hikes:

- Bird Walk
- Wild Flower Walk
- Seashore Walk
- Blind Walk
- Unnature Trail
- Caterpillar Walk
- Micro Hike
- Night Walk
- Stream Hike
- Build or Mark a Nature Trail

(Material from "Chat" Notebook)

HOW TO PLAN FOR AND CONDUCT A NATURE WALK

- 1) Select an appropriate theme (a big idea concept, or great truth that lies behind the relevant facts).
- 2) Plan your walk as though it were a STORY IN SERIAL FORM. But, each stop should relate to the next. Avoid having it turn out as a series of complete short stories unrelated to your theme.
- 3) INTRODUCE IDEAS! AROUSE CURIOSITY! Find ways to play upon the imagination of the people in your group. People love to theorize. Allow them to speculate with you upon possible answers to questions.
- 4) Conducted walks are directed conversations:

Gain involvement of your group by ...

- a) Posing problems for them to ponder about.
- b) Asking questions (Effective use of questioning strategy can ensure a high level of participation from your group).
- c) Using drama (not melodrama). Practice making effective use of your voice (inflection, emphasis, varying rate and volume, etc...all of these are helpful toward creating an element of suspense and discovery in a conducted walk.

- d) Letting them make some discoveries of their own.
(Don't supply all the answers. Again, skillful use of the inquiry method allows the visitor the fun of discovering some answers himself.)
 - e) Encourage use of the senses. This can be a very successful way to get your group to participate in a way that promises better retention of what they learn. The emphasis, however, is upon the "experience" rather than content. Learning results; but, in a painless manner.
- 5) Remember... interpretation is an ART. So, let yourself go. Be imaginative... original... resourceful. Make innovation and experimentation your modus operandi.

CONDUCTED TRIPS

PREPARATIONS:

- 1) Plan your route. Where possible, let the route lead through a variety of terrain, habitats, etc. to make for an interesting hike.
- 2) Do a careful inventory of trail features. Take someone with you for this task. "Two heads are better than one". Someone else may see things you might overlook. Make careful notes.
- 3) You may already have selected your theme. (Many say that theme-selection should precede the inventory of trail features.) In any case, choose a theme that the features along your trail will support.

LEADING A CONDUCTED WALK

- 1) Always start on time! Don't penalize those who arrive on time by forcing them to wait for late arrivals.
- 2) Take charge. Your voice and physical demeanor can effectively establish the proper relationship between you and your group. It can also lead to utter chaos. Don't be authoritative; but also avoid the appearance of timidity. Relax, but assume your rightful role as leader of the group.
- 3) During the warmup, you met them individually. Now greet the group. Introduce yourself by name. Ask them to call you by your first name.
- 4) Encourage introductions within the group. Try to get things on a first-name basis.
- 5) Move out briskly to your first stop. This, again, helps to set your position as leader of the group. Try to make your first stop in sight of the starting point. In this way, late-comers may see you and still join you.

(Environmental or Natural History, pg.5)

- 6) Then... set a moderate pace. An old rule of thumb says "adjust your pace to that of the slowest member of your group". However, don't permit someone to deliberately drag their feet to the dismay of your group.
- 7) Stay ahead of your group. This refers primarily to between stops. Obviously, there are times when you will want to walk back into the midst of your group in order to share discoveries with them.
- 8) Assemble your group before speaking. Allow everyone the benefit of your interpretation.
- 9) Be conversational...but, be heard. Try to establish an air of informality and sharing. Certain conditions may require you to shout. But, try to avoid these situations. It is difficult to shout and not sound authoritative.
- 10) Repeat questions, so all can hear. Nothing is so frustrating as trying to put an answer into context without the benefit of the question.
- 11) Share discoveries.
- 12) Have a definite dismissal point. Avoid an abrupt ending, but don't leave them guessing as to whether you're really through. If you've had a theme tie loose ends together and summarize.
- 13) Thank everyone for their participation. Invite them to join you or other employees again.

CLASSROOM OR LECTURE SESSIONS

These are the most difficult to successfully conduct. Participation, hands on materials and good "props" are very important.

- 1) Participation... Involve all your class members in the discussion through questions they can all answer such as: what do you think this might be used for? Who would eat this? Any general questions that will bring out something about the study object and involve the student. Effective questioning ensures high participation.
- 2) Hands on Materials... Whatever you are studying try to have actual subject matter in the classroom. If your topic is certain plants have the plant material there for the students to hold in their hands and examine. Insects, bird skeletons, feathers, leaves, tree branches, seed pods, shells and many other items may be found to use in the classroom. Securing materials may be made a game. e.i. A scavenger hunt.

(Environmental or Natural History, pg.6)

- 3) By props I mean the tools that will enhance the learning experience. There are several that come to mind... magnifying glass, binoculars, birding scopes, and microscopes. I am sure that you can think of others. Especially for children these can be windows into a new world for who can forget the first thrill of looking at a beautiful bird in a spotting scope.

HABITATS

One of the principle rules of nature is that all living things are found in certain habitat. Without the living space in the habitat they require they cease to live. All living things are part of a food chain so if you disrupt the habitat of one link in that chain you not only eliminate that link but also impact and possibly eliminate other members of that food chain. If you learn what habitat a particular bird lives in you can improve your chances of observing that bird. Man has destroyed so much habitat that many species have been impacted and endangered.

Source Material:

- "SHARING NATURE WITH CHILDREN", Cornell, Joseph Bharat, Ananda Publications.
- "TEACHING SCIENCE IN AN OUTDOOR ENVIRONMENT", Gross, Phyllis and Railton, Esther P. University of California Press

THURSDAY BOAT TRIP

On Thursday afternoon a group of ten embarked on a journey those of us involved will probably not forget! Setting out on a pontoon boat with our life jackets and chairs in hand, we sailed out onto the beautiful Lake Couer d'Alene. All was smooth sailing as we went along - there was even live entertainment; music provided by Pat, Barb, and all of us singing together! Peace and relaxation abounded among us. Until... suddenly the boat started to dive bow first into the water!!! Five inches of water rushed across the boat as we all frantically raced to balance out the boat. Talk about excitement! Our captain, Dick, got things under control and we all gathered our somewhat "wet" belongings and headed back to port and safer waters!!

Participants: Dick Schwarz, Barb Mechels, Doris Choriki, Pat Davis, Monica Whalen, Gwen Main, Roy Main, Angelo Rovetto, Bob Zurcher and Shannon Smith.

BRACKEN FERN
(*Pteridium aquilinum*)

EVERYBODY KNOWS IT. The coarse appearance of bracken fern and its tendency to form a dense cover make it easily known. The usual height is two to six feet, but it can grow tall enough to conceal a man on horseback. Bracken invaded fields like a conquering host, becoming a troublesome weed. It loves a damp climate but is remarkably resistant to drought. Where grasses and field crops turn yellow, the brake will hold its own.

GROWS IN OTHER LANDS. Bracken fern is widespread in the northern hemisphere. It has only one species, of which that in the Northwest is a variety. Although seen everywhere, it is most abundant and largest in the Cascades and westward, attaining a luxuriant growth in the coast mountains. The name "brake" or bracken, which traces back into a number of European languages, may have come from the broken appearance of the fern cover after the first heavy frost. The leaves lie collapsed like a miniature forest hit by a tornado.

A SOURCE OF FOOD. Harvest at four to 12 inch stage before the curl comes out of the frond. Prepare fronds by placing the collected fronds in a cook pot with water. Bring to a boil, drain, refill water and bring to a boil again (about 15 minutes) and serve with margarine or butter, season to taste.

BIRDWATCHING AT TURNBULL NATIONAL WILDLIFE REFUGE

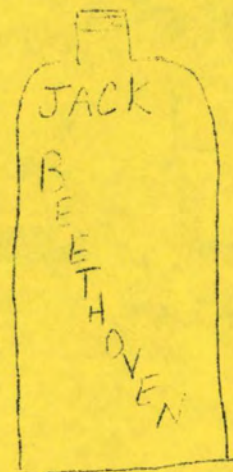
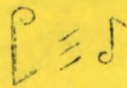
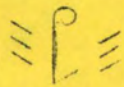
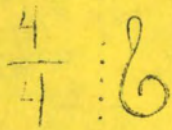
Our group of seven left Chat at 5:20 a.m. on Wednesday to drive to the refuge. Along the way we observed fourteen species of birds. On the refuge we did the usual visitors loop route and returned to camp before noon...first time we ever made it back before lunch.

BIRDS OBSERVED - 40 SPECIES

Black billed magpie	Red winged blackbird
Starlings	Kestrel
Robin	Western meadow lark
Ring necked pheasant	Killdeer
Violet-green swallow	Barn swallow
Mallards	Gadwalls
Red Head duck	House sparrow
Song sparrow	Flicker
Canadian geese	American Widgeon
Lesser scaup	Yellow headed blackbird
Ruddy duck	American coot
Morning dove	Black capped chickadee
Pygmy nuthatch	Green winged teal
Black swifts	Cinnamon teal
Brown headed cowbird	Ringneck duck
Eared grebe	Bufflehead
Canvasback duck	Yellow bellied sapsucker
Pied billed grebe	Long billed marshwren
Tree swallow	Red tail hawk
Northern harrier	Chukar

Kevin Laughlin, Faye Hill, Doris Choriki, Shannon Smith, Don Gouchenour, Evelyn Sutton and Brad Bradley participated.

Music



(A 1/5th)



SONG LEADERSHIP TECHNIQUES

I. ENJOY WHAT YOU ARE DOING! ENTHUSIASM CAN ~~SEEL~~ MAKE THE DUMBEST DITTY.

A. Smile!

B. Use your whole body - not just your hands.

II. KNOW YOUR SONG

A. Be prepared as to what you will lead or teach

1. Have a song list written down (on recipe cards)

B. Know HOW you are going to teach the song.

1. Song sheets, slides, opaque or overhead projector

2. Rote -- say a line, have group say it back

3. Sing it for the group (short, short songs only)

4. Sing a line, have group sing it back to you

III. HAVE TECHNIQUES FOR TROUBLE SHOOTING

A. Make a definite start to the song

1. Use hand and/or head signal

2. verbal cue -- "Ready? Begin"

B. Use your hands to communicate (If you work with a very large group, wear white gloves for visual attention)

1. show melody line by moving hand upward or downward

2. show beat or syncopation

3. hold a note longer, cut off a note

4. song draggin? Start clapping your hands

5. End the song

C. Don't be afraid to stop the group, and start over again (in a better key, a better tempo, etc)

IV. Use OTHER LEADERS TO HELP WITH rounds, harmony or very large groups.

A. Give them a forewarning, when possible.

B. Draw on promising young leaders, and not always the same old reliables.

V. Use tapes, recordings, if necessary

I AM A SMALL AND LONELY GRAPE

I AM A SMALL AND LONELY GRAPE, CLUTCHING TO THE VINE^{Am}
WAITING FOR THE DAY WHEN I'LL BECOME MY SAVIOUR'S WINE.^F
OH WOULDN'T FRENCH CUISINE JUST YEARN IT,^C
I'VE ETERNITY TO FERMENT,^F
KNOWING IF I'LL END UP RIPP^GLE IN A CELLAR OF CHABLIS.^{G7}

ARE YOU A SMALL AND LONELY GRAPE, CLUTCHING TO THE VINE
WAITING FOR THE DAY WHEN YOU'LL BECOME YOUR SAVIOUR'S WINE?
NOW DON'T YOU WASTE TIME HESITATING
YOU DON'T WANT TO BE A RAISIN,
CAUSE THERE'S GRAPE, GRAPE JOY IN JESUS,
IN THE VINEYARD OF THE LORD!

SHAKER DANCE AND SONG

WHEN TWO OR MORE ARE GATHERED IN HIS NAME,
THE GIFTS OF THE LORD WILL ALWAYS REMAIN,
FOR THE GIFT TO BE SIMPLE AND THE GIFT TO BE FREE
ARE PART OF LOVE AND HARMONY.
'TIS A GIFT TO BE SIMPLE, 'TIS A GIFT TO BE FREE
"TIS A GIFT TO BE WHERE WE OUGHT TO BE
AND WHEN WE HAVE ANOTHER WITH WHOM WE CAN SHARE,
THE GIFTS WE HAVE ARE DOUBLY RARE.

I'M ON MY WAY

I'm on my way to find a friend,
And I may not pass this way again.
So, let's go build the bridge, mister;
Let's go pick the flowers, sister.

Ref:

Come along strangers, come along friends,
We may not pass this way again.

Let's walk this trail until the end
For we may not pass this way again.
So, let's go climb a mountain, mister,
Drink from a bubbling fountain, sister.

Ref:

Let's live this day until the end
For we may not pass this way again
So, let's go run the ridges, mister,
Let's go chase a rainbow, sister.

Ref:

ON THE LOOSE

On the loose to climb amountain
On the loose where I am free
On the loose to live my life the way
I think my life should be
For I've only got a moment
And a whole world yet to see,
I'll be looking for tomorrow on the loose.

Have you ever seen a sunrise
Turn the completely red?
Have you slept beneath the moon and stars,
Apine bough for your bed?
Do you sit and talk with friends
Though a word is never said?
Then you're just like me and
You've been on the loose.

There's a trail that I am hiking
Just to see where it might go;
Many people still to visit,
Many people yet to know.
And in following my dream
I will live and I will grow
On a trail that's waiting
Out there on the loose.

Continued on next page,

ON THE LOOSE continue

So in search of love and laughter
I'll be traveling through this world
Never sure of where I'm going
For I haven't any plans
So in time when you are ready
Come and join me, take my hand
And together we'll share life
Out on the loose.

(Repeat first verse)

JET PLANE

All my bags are packed, I'm ready to go;
I'm standing here, outside your door
I hate to wake you up and say goodbye.
But the dawn is breaking, it's early morn;
A taxi's waiting, he's blowing his horn,
Already I'm so lonesome I could cry

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.
I'm leaving on a jet plane--
Don't know when I 'll be back again;
Oh babe, I hate to go.

There are so many times I let you down,
So many times I played around;
I tell you now, they don't mean a thing.
Every place I go I think of you,
Every song I sing I sing for you--
When I come back I'll wear your wedding ring.

Chorus:

Now the time has come to leave you,
One more time let me kiss you,
Hold me now, then I'll be on my way.
Dream about the days to come
When I won't have to leave alone.
About the times I won't have to say.....

Chorus:

THERE IS HOPE FOR EVERYONE!!

Love is like a vine it clings to you.

TODAY

Today, while the blossoms still cling to the vine,
I'll taste your strawberries, I'll drink your sweet
wine.

A million tomorrows shall all pass away
'Ere I forget all the joy that is mine today.

I'll be a dandy and I'll be a rover,
You'll know who I am by the song taht
I sing;
I'll feast at your table, I'll sleep in your clover,
I'll laugh and I'll cry and I'll sing.

Chorus:

I can't be contented with yesterday's glory,
I can't live on promises winter to spring,
Today is my moment and now is my story,
Who cares what tomorrow will bring?

Chorus:

REC LAB TODAY

Today while the pine fragrance hangs in the air,
Beside the white eater, beneath skies so fair,
We'll share Rec Lab moments for we cannot stay,
But we'll delight in the joys that we know, today.

We'll learn some new skills and we will become leaders,
We'll share what we learn with the others we know,
We'll build understanding and knowledge of labbers,
Through plans that we make ere we go.

Chorus:

We'll touch the hands of our newly found Someones,
We'll reach their hearts by the words that we say,
We'll turn to the mountains for our inspiration,
And smile when we think of today.

Chorus:

We'll be the dancers, and we'll be the singers,
We'll know who we are by the love that we see.
We'll look to our vision and try to be dreamers
o learn what the future might be.

Chorus:

Happiness is life.

ONE FOR THE MONEY

Chorus: One for the money, two for the show,
Three to make ready as off into the world
To find my fortune I go.

If I were a baker in a bakery shop
I'd bake and I'd bake and I wouldn't stop
'Till all of the world had cookies and pies
And Love was the color of the children's eyes.

Chorus:

If I were a butcher I would be able
To set the whole world down at my table,
I'd work and I'd work and not go to bed,
'Till the world was the color of the very well fed.

Chorus:

A candlestick maker I shall be I
I'll light a candle for the world to see
And then one day when the darkness is gone
The world will be the color of dawn.

Chorus:

MAGIC PENNY

Chorus:

Love is something if you give it away,
Give it away, Give it away.
Love is something if you give it away,
You'll end up having more.

It's just like a magic penny
Hold it tight and you won't have any
Lend it, spend it, you'll have so many
They'll roll all over the floor.

Chorus:

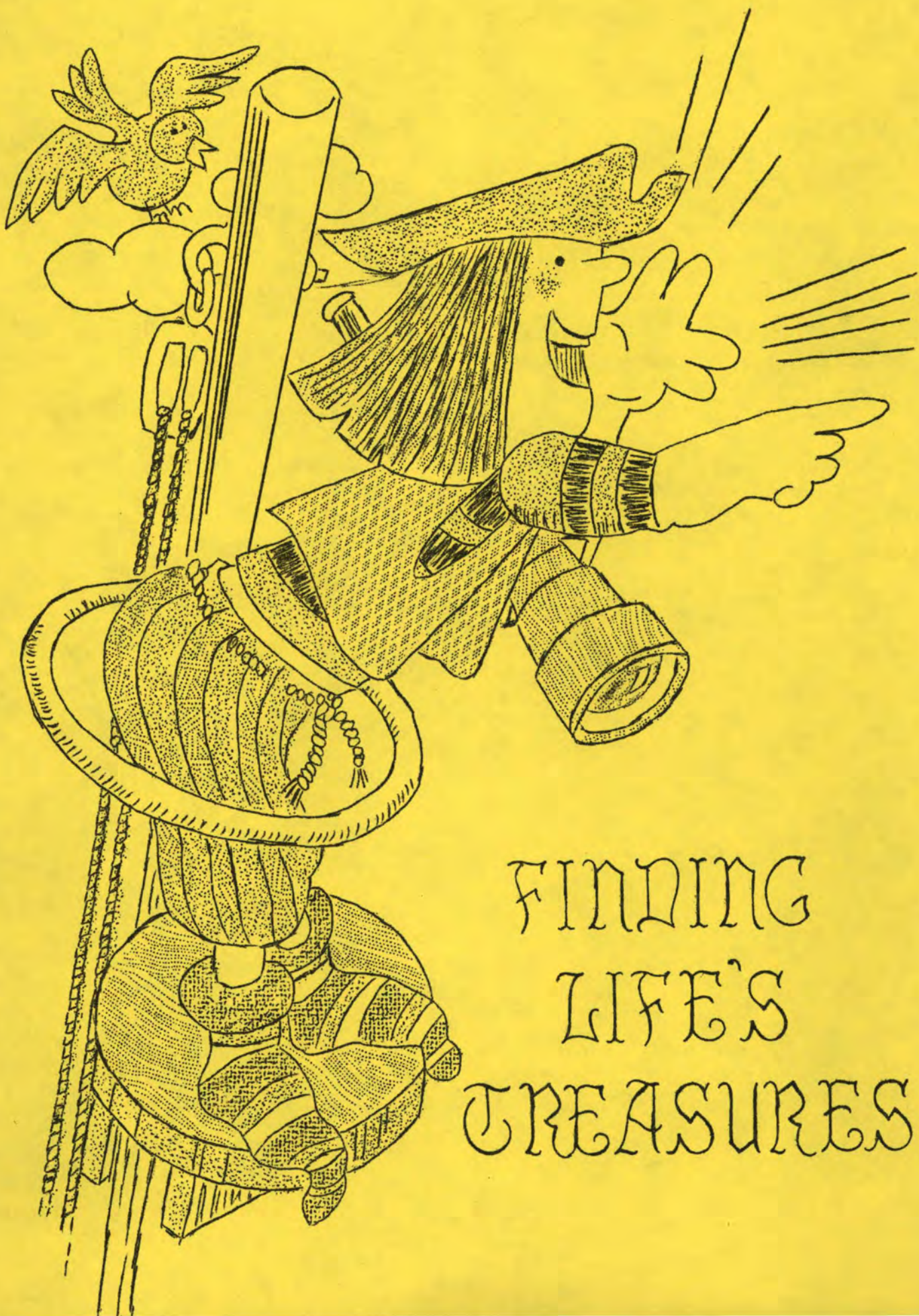
So let's go dancin' 'till the break of day
And if there's a piper let him pay
For love is something, if you give it away
You'll end up having more.

Chorus:

So let the sunshine and the rain come down
And let the rainbows touch the ground.
For magic pennies make a lovely sound
When they roll all over the floor.

Chorus:

last verse written by Marta White of Oregon



FINDING
LIFE'S
TREASURES

LEADERSHIP EXPERIENCE IN ORGANIZING AND CONDUCTING SOCIAL ACTIVITIES

Leila Steckelberg

Social recreation is any social occasion where people get together for fun and fellowship; to play, to dance, to laugh, to compete in the spirit of a game, to join in the spirit of a game, to join in the theme of a party.

This social occasion may be at any age level from two to one-hundred two. It may be any age separately, or all ages together. It may be any size from a handful of friends at home to a group of several hundred at a conference or camp. It may be any length from thirty minutes of games to a three-hour dance or rally. All have one thing in common - a group of people who have the same general interest in sharing some time together in one or more activities.

The party-type recreation is not a special luxury for the few far down on some priority list. Rather, it is one of the most needed mediums for healthy personality development in our modern day. It offers a necessary balance to one's work life, as it promotes and teaches wholesome self-expression in a group, encourages the development of creative talents, gives constructive release of tensions, offers many opportunities to gain a sense of being accepted just for what you are, and all in a gay and friendly atmosphere. A good party may not always be an educational program as far as providing intellectual stimulation and factual knowledge, but a good party never fails to educate one's emotions by helping the participant to experience more confidence in right human relationships with others and with himself. And who of us can deny this need for people to learn cooperative, friendly, intermingling socially. It is an art that requires much practice and participation in wholesome, friendly, and democratic situations.

Having a party doesn't mean that you have to spend a lot of money or hours making decorations and favors, nor does it have to come on some special day. A good party is merely any social recreation centered around one idea or theme. It is a program of events that is unified, has movement, gives new twists to old games, stunts, or dances, provides friendly mixing, offers variety in group participation, comes to a climax and tapers off to a mellow close.

When you volunteer, (or someone asks you), to help plan a party, you need not be apprehensive. One of the great educational experiences in democratic living is to serve on a party-planning committee. Many committees have more fun getting the ideas and doing the planning than those who finally attend the "super" affair itself. This fact in itself reveals one of the key secrets to a successful party; that is, that the more the committee and the leaders can do to get those attending the party to help make it, the more fun they will have! The success of a party is to a large degree dependent upon how many people are involved in "putting it on".

Leadership Experience-page 2

The only prerequisites for being a successful and productive member of a party-planning committee are a genuine interest in, and love for all people, a liking for parties, and, most of all, boundless enthusiasm!! A knowledge of the principles and techniques of planning and conducting social recreation will be a great help in bolstering confidence in your abilities and capabilities. In order to be a relaxed leader, it helps to be aware of leadership techniques for planning well, choosing and arranging materials carefully and the conducting of activities for the enjoyment of all. Only you can provide the prerequisites; some of the principles and techniques I shall attempt to bring to you here.

Good parties are not automatic - they don't "just happen". Just getting people together is not enough. This need not be frightening, however, since it does not take a magician to provide the ingredients necessary. Good parties need to appear relaxed and effortless. This means planning down to the smallest detail. A well-planned party agenda, with dependable and enthusiastic people on hand to help, and everything ready to go well before the party begins, means security for the leader and results in a relaxed, smiling, happy person who can proceed with confidence. The result will be genuine enjoyment for the guests and the leader as well. It is also the responsibility of the leaders to create an atmosphere where the guests will be at their best. Under certain circumstances and atmospheres, people are shy, self-conscious, afraid, or inhibited. Under other circumstances and different atmospheres, these same people are friendly, relaxed, and cooperative. They are happy, contributing, and spontaneous. It is the objective of the planning committee to find the right combination of circumstances to set the stage. Planning for, and with, each specific group of people is the magic formula for any party-planning committee. Finding the right circumstances is a matter of answering a few questions and building the party around the answers.

I. The type of party will be determined by:

A. WHO will be attending?

1. Age of participants.
2. Sex of participants.
3. Proportion of men, women, children.
4. Abilities or limitations of participants.
5. Special interests of participants.
6. Prejudices, if any.
7. Size of the group - number attending.
8. Type of group this is (church, 4-H, etc.).
9. Experiences this group has had.
10. Do they know each other.

B. WHAT is the occasion for the party?

1. Why is the group getting together?-will help set the theme.
2. How will they be dressed.
3. What type of party will it be.

Leadership Experience-page 3

- C. WHEN is party being held?
 - 1. Time of day.
 - 2. Season of the year.
 - 3. Weather.
 - 4. How long will it last.
 - 5. Will party include a meal or some kind of refreshments.
- D. WHERE party will be held?
 - 1. Location.
 - a. Indoors.
 - b. Outdoors.
 - c. Size of facility.
 - d. Kind of place.
 - 2. Facilities available.
 - a. Parking.
 - b. Hanging wraps.
 - c. Lavatory.
 - d. Fireplace, etc.
 - e. Electricity.
 - f. Heat and ventilation.
 - g. Kitchen.
 - h. Chairs and tables.
 - i. Waste baskets.
 - j. What is the floor like.
 - 3. Equipment available.
 - a. P A system.
 - b. Record player.
 - c. Piano.
 - 4. Regulations.
 - a. How early can you get in.
 - b. How late can you stay.
 - c. What are the decoration regulations.
 - d. Any clean-up requirements.
- E. HOW MUCH is the budget?
 - 1. Resources.
 - 2. Fees-money raising event or tickets

II. THEME (The theme is an idea or hook on which to hang a variety of spontaneous and interesting ideas and events.)

- A. Where does the theme originate.
 - 1. Past, present, future.
 - 2. History - historical events, people, etc.
 - 3. Places.
 - 4. Activities, sports.
 - 5. Occupations (circus, loggers' jamboree, etc.)
 - 6. Geographical areas and circumstances peculiar to them.
 - 7. Special events.
 - 8. Fiction.
 - 9. Famous people and places.
 - 10. Make-believe.

Leadership Experience-page 4

11. Seasons.
12. Nature.
13. Special interests.
14. Countries, customs, traditions.

B. How is the theme arrived at - where do the ideas come from?

1. Sometimes already determined by the occasion.
2. Brainstorming (saying the first thing that comes into your head whether it makes sense or not).
Stress not to be concerned with "how could we do this?" or "what would we do at this kind of a party?" but rather on just getting lots of ideas listed. One idea suggests another and another until the theme emerges from the entire group at the same time. This can only happen when there is lots of enthusiasm and each idea is accepted as good - never "that's no good", "that wouldn't be any fun", etc.

- a. List all ideas suggested - if group bogs down, throw out ideas of where to find them from list above.
- b. Vote on list and eliminate by democratic procedures.
- c. Make final decision on mutual interest - you can't plan a good party unless all are enthusiastic about the theme.
 1. If group is evenly divided on two themes, why not combine them? (Twist Beach Party, King Arthur of the Stone Age, Backwards Rock & Roll, Surfing Party at Muscle Beach, etc.)
 2. You can tell when the group has agreed and enthusiasm is running high - they begin to plan, in the large group. Now is the time to break up into smaller groups to plan the different parts of the party. Watching a party theme take shape is an amazing experience!

III. PARTS OF A PARTY

A. BUILD-UP -- to create enthusiasm, to stimulate interest to want to come to the party.

1. Invitations - can set the tone for the whole party.
 - a. Should have some element of mystery, surprise, gaiety, or curiosity.
 - b. State clearly the date, time, place, theme, and whether guest is to wear anything special or bring anything.
May be made by mail, telephone, person-to-person, word-of-mouth.

Leadership Experience-page 5

2. Posters, Signs.
 3. Announcements.
 4. Advertisements.
 5. News articles in newspapers, on radio or TV.
(sometimes free for public events)
 6. Skits.
 7. An element of mystery-surprise-question marks to build up excitement for the big event.
 - a. A clever committee will create a variety of things to keep interest alive and stimulate "looking forward" to the party. Each should restate, at least once, the date, time, place, and requirements of the party and be in keeping with the theme. (whether the guest is to wear a costume or bring anything special). The more people talking about the party, the greater the participation. If people "simply don't want to be left out," the build-up has been good.
 - b. These things may be started before the invitations are sent and continued right up to the day of the party.
- B. ATMOSPHERE -- to create more enthusiasm.
1. Decorations - should accent the theme and be appropriate; need not be elaborate, gaudy, or expensive.
 - a. May be done before party.
 - b. May be done as a pre-party activity.
 1. Have plenty of materials available and have those arriving early pitch in to help provide decorations in keeping with the theme. To make it even more fun, have groups competing with each other in their decorating. An Animal Party might have the groups making a den, etc.
 2. Physical arrangements - to help people become a part of a small group.
 - a. Avoid a single line of chairs around the perimeter of a room, if possible.
 - b. Strive for conversational groupings.
 - c. The arrangement of the furniture is probably the most singularly important item in creating atmosphere.
 3. Lighting - one of the most effective means of setting an atmosphere.
 - a. Lamp light or light from a fireplace, in contrast to bright flary light, is inviting.
 - b. Firelight attracts.
 - c. Dimness stimulates good singing.
 - d. Spot lights accent only certain attractive details.
 - e. Moving or flickering light is exciting.
 - f. Cutouts or silhouettes are good conversation pieces.

4. Costumes - allows everyone to get out of their everyday selves into a "party personality" with amazing results.
 - a. Come to the party in the costume.
 - b. Provide materials for folks to make their own costumes (to fit the theme) as they arrive.
5. Refreshments - it is well to relate them in some way to the party theme. And let's contrive a way to serve the refreshments without having the party guests line up and file past a serving area in cafeteria style.

C. PROGRAM -- The program is the party!

1. The program is concerned with:
 - a. Choice of activities - what kind, how many, order of events.
 - b. Transition from one activity to another.
 - c. Relation of activities to the theme - change the names of activities (games, dances, etc.) to suit the theme.
 - d. Appropriate activities according to "who" is attending.
 - e. FUN! FUN! FUN!
 - f. ENTHUSIASM! ENTHUSIASM! ENTHUSIASM!
2. The program may be made up of any, or all, of the following activities:
 - a. Games.
 1. Ice-breakers.
 2. Defrosters.
 3. Get-acquainted.
 4. Mixers.
 5. Active.
 6. Quiet.
 7. Relays.
 8. Pencil and paper.
 9. Musical.
 - b. Dances.
 1. Folk
 2. Western - Squares, etc.
 3. Popular.
 4. Interpretive.
 - c. Pre-party activities - something easily and readily provided to participants, with very little explanation necessary, as they arrive. Don't let your guests have a moment of bewilderment about when the party will begin - it has begun the moment that first guest arrived! These activities must be of the type that can be used for any number of people; does not upset the whole group when a new person arrives; and is easily terminated.

1. Decorations.
 2. Costumes.
 3. Name tags, etc.
 4. Competitive types of things such as each group building a shelter for their particular animal group; space vehicles for travel on the moon; dressing one of their members as a scarecrow, man from Mars, beatnick, animal, etc; decorating their section for the Olympic Games, Etc. The party theme will suggest an activity that may be used. Prizes are not necessary here (but do be sure that their efforts are used in some way - as their home base for several games, in a parade, as a way of selecting a "queen", etc.), the fun and the hilarity as well as the cooperation & team-work is enough! An enthusiastic introduction as well as an imaginative and vast assortment of materials and supplies available for their use will quickly bring about the desired results; their creativity and "genius" will produce most fascinating and fantastic creations - "out of this world," so to speak! As an added bonus, when people come to a party where they are not acquainted, the pre-party activity should serve to create a feeling of belonging. Groups should be kept small so that they will get acquainted (everyone is needed in a small group) and share the fun rather than be isolated. "Two heads are better than one" means in social recreation security and usually results in better participation and greater enjoyment.
- d. Contests.
 - e. Entertainment.
 - f. Skits.
 - g. Stunts.
 - h. Music.
 - i. Singing.
 - j. Slides and films.
 - k. Stories.
 - l. Visiting
3. Preparation of the program - some leadership suggestions pertinent to the general selection of activities for it.
 - a. Have a definite program planned. However, be flexible, have substitute activities available and be ready and willing to change if necessary.
 - b. An hour and a half is plenty of time for a program of organized social recreation activities - especially if the activities are quite active.

- c. Always plan more activities than you can use, for something may not prove popular and you may want to change activities sooner than you expected, or some may not take as much time as you had planned. On the other hand, some activities may take longer than you had planned, so be willing to drop or skip some of the program - don't drag it out to the bitter end.
- d. A pre-party type of activity should come first in an organized program and should be the type which involves everyone-individually or in groups - as they arrive.
- e. The second activity should be one which includes everyone together as a group. This may be a get-acquainted, ice-breaker, or mixer type of game or dance, and should be lively, fun, and one of the leaders sure-fire activities since this event can set the tone of the entire party.
- f. The next activity should be in a similar formation but contrasting in terms of action - if the first was noisy and active physically, this one can be less active or more quiet. Be sure to have something at the beginning to get everyone started and with a certain laugh - active participation will usually take care of itself after that. Do make it easy for late-arrivals to enter into the activities by choosing those that are simple, and easy to start participating in at any stage of the game. Save the more complicated for later in the party.
- g. Now a change of position or formation is needed. Plan for one activity to have some relationship to the next - winner of the last be captain or "it" for the next activity. Move smoothly from one activity to another with a minimum of time lost - but don't push! Confusion can be kept to a small degree if you can end one game in the formation required for the next activity, or use a game to get into the new position ("Choo-choo", "Circles", grand march, etc.).
- h. Vary the program - use ideas from those listed previously.
 - 1. Active and quiet.
 - 2. Small-group activities and whole-group activities.
 - 3. Participant and spectator.
- i. A climax activity should bring the whole group back together. This leaves the group happy or exhilarated from good participation.

- J. The closing activity should be snappy and gay, including everyone. It should send guests home singing, laughing, and chatting about "a good time". Or, you may prefer a "tapering off" type of activity which will unify the group into a mood of fellowship. Real fun is not merely a surface feeling or a whimsical "fling". Good party fun goes deep into the heart of a person and brings to one some of that joy in friendly fellowship that one cannot help but someday realize to be his most priceless possession. A party committee would do well to do some experimenting with some short, but well conceived and planned, closing to their parties. A simple, ceremonial type of affair that takes ten or fifteen minutes and which, through music, poetry, or simple dramatics, seeks to present (without preaching) a serious, or humorous but meaningful, note on the party theme may prove to be most effective.
- K. Be sure that the closing activity is done in such a way that people are aware that this is the last activity without having to say "That's all, folks!"
 - l. Give some consideration to the order of events in regards to ease of setting up the materials. Do not run to consecutive events which require different materials to be passed out and cleared away.
 - m. When planning around a theme, any activity can be changed or renamed to fit into the atmosphere you wish to create.
 - n. Have a master list of events with leaders (and materials if needed) posted in some inconspicuous, yet accessible, place so that those who are going to lead can check at any time to see when they are due to perform.
- 4. A successful program - what makes a good party?
 - a. Enthusiasm of the planners - have fun yourself and show it!
 - b. Cooperation in planning.
 - c. Good theme.
 - d. Good leadership. The secret of a happy evening is to make everyone perfectly comfortable from the time he or she enters the door until they leave. Open the door wide as the guests enter, shake hands as if you mean it. Here are some tips on being a good party leader.
 - 1. Be friendly, enthusiastic, and interested in each person. (This isn't number one without reason.)
 - 2. Be a good follower.
 - 3. Enjoy everything you do and show it! (Don't show annoyance!)
 - 4. Be adjustable and ready to capitalize on unexpected happenings.

5. Don't rush your event and don't let it lag. Stop at the climax while all are still enjoying it and want more. Next time this activity is suggested, it will be welcomed with enthusiasm.
 6. Start where the people are emotionally, physically, and socially.
 7. Don't let your personality get in the way of what you're supposed to share.
 8. Learn to like people for what they are. (Not what you would like.)
 9. Speak clearly and jovially; explain yourself but don't talk too much.
 10. Have a working knowledge, based on experience, of that which you are sharing.
 11. Experiment in developing teaching techniques that convey the ideas and directions quickly.
- e. Good leadership - A good game leader must have these qualifications.
1. He must like people! A game leader must try to get everyone playing as part of the group, and often must smooth out personality difficulties to do it.
 2. He must be enthusiastic! Sincere enjoyment in what you are doing is catching.
 3. He must enjoy playing games! He must feel that the games are so much fun that others will enjoy playing them, too.
 4. He must be willing to work hard, both before and during the leading of games! Much planning, practicing and preparation ahead of time go into the leading of games, and a great deal of energy is needed to put over games.
 5. He must know many games! Start a collection of games and party plans from books, magazines, parties you have attended, and favorite games of anyone you know. Know whether it is a game that can be played indoors or out, with adults, children, boys, girls, mixed groups, what equipment is needed and whether it would be acceptable to the people you will be leading. It will be easier to plan a program of games for a specific meeting or party if you know many different types that can be used. Really know your games and the way that you believe best to teach them.
 6. Be contagious! Radiate enthusiasm yourself-don't portray annoyance or resentment.
 7. He must be adjustable! Capitalize on unexpected happenings.

8. He must be "democratic!" Lead, don't push; use others to lead and to plan.
9. He must be a good follower! Learn by self-participation, observation, and evaluation.
- f. Good leadership - Suggestions for successful game leadership. To lead games so that people have the most enjoyment from them is an important talent. It is a talent that many people can develop. To develop it to its highest good, it must be used and used often. If we hide our talents, they not only do not do any good while we have them, but they will be taken from us soon. However, if we use them often, more will be given to us. A game, like a dance or stunt, is just a tool that can be used to aid in the fashioning of fun and enjoyment in an atmosphere of "relaxed togetherness." The success of the tool in realizing the desired goal depends in great part upon the craftsman and when and how he uses it. Here are some points for consideration.
 1. Be friendly, enthusiastic, and interested in each person.
 2. Know your group and its program, remembering always that individuals make up groups.
 3. Build an atmosphere for play. Don't be afraid to show how much you enjoy playing games - and you must sincerely enjoy playing them if you want the group to be with you.
 4. Know your games well so that you can get all of the essential parts over to your audience clearly. Think each one through carefully, step by step, before taking it to the group.
 5. Get your group into a listening formation and as near to game formation as possible.
 6. Get the attention of the entire group before giving directions. Ask yourself, "Where will I stand? Where will the group be? What will I say first?"
 7. Do not give instructions until the group is quiet and speak slowly and softly. A raised hand for quiet is far better than a whistle or shouting.
 8. Don't talk too much. Give brief rules or instructions. Interpret rather than explain. Demonstrate whenever possible - be clear, jovial, and distinct. Also, tell the name of the game and something about it if you can.
 9. If the game has several parts, explain the first step, demonstrate if possible, and have the groups practice this step.
 10. Explain, demonstrate, and practice each step in turn.

11. Do a practice run through of the game to be sure that everyone understands and can accept the rules before starting to play.
12. If directions are not understood, stop the entire group and briefly clarify, using different words if possible, then start the game again.
13. Play the game for fun. Laugh at mistakes- but be sure the group understands how to play it.
14. Join in the fun. Get into the group, play whenever plausible or watch with keen interest.
15. Know when to stop the game. Be sensitive to the climax - do not run the game into the ground - move on to the next game while they still want to play the first one.
16. Arrange the games so the change from one to another can be made smoothly.
17. Vary the program - active games alternating with quiet, etc.
18. End your game playing decisively but easily.
19. In practicing the game, do it with someone who will not be embarrassed to have the whole group look at him. A shy person may be unable to play until the entire group is doing it.
20. Praise the group every time they do something especially well, and try to find these features often -- but really mean it!
21. Try to see that everyone has some recognition during the evening. Change leaders and captains frequently so that many people have the opportunity to be "first."
22. To get people to take part, joke with them, laugh with them, be gay and even-tempered at all times. Encourage people to play. Make them know you want them in the group, but don't be too insistent. Always leave a loophole so that someone can come into the games later if they wish, or can drop out gracefully if necessary.
23. Don't "shush" people or scold them, boss them, or argue with them. And never embarrass anyone or make fun of them. Remember, a party is a place to have fun, and your attitude will mean a lot in how much fun everyone else will have.
24. If an awkward situation should come up, turn the laugh on yourself. Take any remarks as you hope they were meant, and don't brood over failures. Be ready to apologize or make amends, if possible, for mistakes. Then, next time, you will be able to do a better job.

25. Be on the alert every second in order that you may see and avoid any breakers ahead.
26. Keep in the background as much as possible. Do not be "it" too much; only long enough to demonstrate.
27. Be sure that you have no responsibility for anything but the social side of the evening. Have special hostesses, refreshment, etc., committees.
28. Find leaders and then employ them to advantage - saves energy and develops better cooperation.
29. Let others share in the game leadership!
30. Above all, have fun! Remember, playing games is fun, and leading games so others can have fun is even more rewarding. Develop your talent and use it often. That way, you will realize your own capabilities and live a richer, fuller life.

D. REFRESHMENTS -- tied in with the theme.

1. When served?
 - a. To begin the party.
 - b. During - as a part of the regular flow of activities.
 - c. At close of party.
2. What served and how?
 - a. Plans include some activity leading into the serving of refreshments and also for leading back into the other program activities, if served during the party.
 - b. Planned according to the theme.
 - c. Must keep in mind the comfort of the guests in serving, ease of handling, and eating what is served.
 - d. Plan for groupings - companionship enjoyed during refreshments.

E. CLEAN-UP -- If all has been planned well, each committee will take care of their own and no one will be stuck with the job.

1. It is a time when those who have worked together to plan the party enjoy sharing the fun, laughs, and good fellowship of clearing it away.
2. Have on hand plenty of waste baskets, brooms or mops, ladders, dish washing materials including hot water, and boxes in which to carry things away.

F. PARTY POST-MORTEM -- E. O. Harbin, the outstanding American recreationist, says that "A good recreation occasion ought to be enjoyed three times - in anticipation, in realization, and in retrospect." This is certainly true for a successful party, especially the last part, if we judge by vocal expressions alone.

A good party always has a delightful party hangover, with people buzzing and exclaiming as they review the happenings and try to explain it to others.

Much could be learned from this kind of a reaction or even an adverse one, if a kind of supervised or controlled discussion were held after the party. At least, the party committee should indulge in some honest evaluation by looking at the party piece by piece and scoring the success, mediocrity, or failure of each event. See "The Morning After" attached.

- IV. How will this material improve your party planning? I have given you the "whole load" as the saying goes, now you must sift through and use the things which apply to your situation. There is much to learn about social recreation - I have only scratched the surface here. PLANNING EXCITING PARTIES IS EASY -- HAVE FUN, BE ENTHUSIASTIC!

Now you are ready to use these same principles for all kinds of planning. Don't limit yourself to parties.

A SUGGESTED PARTY COMMITTEE ORGANIZATION WORKSHEET

PLACE _____ DATE _____ TIME (start) _____ No. EXPECTED
 (close) _____ (Male) _____
 PARTY THEME _____ (Female) _____
 GENERAL CHAIRMAN _____

THEME SUGGESTIONS

WORK COMMITTEES: (Each committee does its own clean-up)

Interest Promotion: (Invitations, Posters, build-up, etc.)

Atmosphere: (Decorations, costumes, facilities, etc.)

Program Events: (Games, dances, entertainment, leaders)

Refreshments:

Closing Fellowship: (For a more elaborate closing)

OTHER NOTES			
TIME	ORDER OF EVENTS	LED BY	MATERIAL NEEDED
1. 1.		1.	
2. 2.		2.	
3. 3.		3.	
4. 4.		4.	
5. 5.		5.	
6. 6.		6.	
7. 7.		7.	
8. 8.		8.	
9. 9.		9.	
10. 10.		10.	
11. 11.		11.	
12. 12.		12.	
13. 13.		13.	
14. 14.		14.	
15. 15.		15.	

Leadership Experience-page 16

THE MORNING AFTER

(A Suggested Evaluation Sheet)

Rating: 10 Excellent; 8 Good; 6 Average; 4 Mediocre; 2 Uninteresting; 0 Negative Effect

GENERALLY SPEAKING:

TOP SCORE 50

Did everybody seem to have a good time? _____

Was the theme practical for shaping a successful program & atmosphere? _____

Was there plenty of opportunity for group expression & participation? _____

Did the party move easily from one event to another to its climax? _____

Did the work of the several committees dovetail? _____

ADDITIONAL COMMENTS: _____

Total: _____

INTEREST PROMOTION:

TOP SCORE 40

Were the invitations inviting? _____

Was the build-up unique and a curiosity arouser? _____

Was there adequate build-up?(All things considered) _____

Were the interest promoters in keeping with the theme? _____

ADDITIONAL COMMENTS: _____

Total: _____

ATMOSPHERE:

TOP SCORE 40

Was there something significant to do when people arrived? _____

Did decorations, costumes, etc., help to create good atmosphere? _____

Did the party beginning succeed in mixing & unifying the participants? _____

Did everybody feel that they were included? _____

ADDITIONAL COMMENTS: _____

Total: _____

PARTY PROGRAM:

TOP SCORE 50

Was the balance and variety in the program good? _____

Was there enough partner changing and "mixing"? _____

Was the order of events a good arrangement? _____

Did the program taper off to a good sense of mellow fellowship? _____

Did the party end at the right time? _____

ADDITIONAL COMMENTS: _____

Total: _____

REFRESHMENTS:

TOP SCORE 30

Was the method of serving in keeping with the theme? _____

Was the type of food in keeping with the theme? _____

Was it served at the right time? _____

ADDITIONAL COMMENTS: _____

Total: _____

LEADERSHIP:

TOP SCORE 80

Was the party chairman successfully inconspicuous
to the group? _____

Was there enough sharing of the leadership with the
various events? _____

Did each leader seem to be having fun himself? _____

Were they successful in gaining group respect? _____

Were they able to maintain control of the group? _____

Did they adequately communicate directions? _____

Did they have an experienced knowledge of their
materials? _____

Did they have a good teaching technique? _____

ADDITIONAL COMMENTS:

Total: _____

IF I WERE TO DO THIS AGAIN, HOW WOULD I CHANGE IT?

Generally Speaking _____

Interest Promotion _____

Atmosphere _____

Party Program _____

Refreshments _____

Leadership _____

MONDAY A.M. ALL LAB SESSION DON CLAYTON
LEADERSHIP AS A RELATIONSHIP
Notes on Group Discussion

Factors in Successfully Leading:

- Some Factors are Inherent in the Leader
- Some Factors are Controlled by the Group
 - Some in Past Experiences
 - Some in Perceptions of Goals
 - Some in Expectations
- Try and Identify and/or be Aware of these:

What Elements of Leadership are Controlled by the Followers

- The Participants
- The "Fringe"
- The Rebellers
 - The "Cow Principle"- "lead the leader of the followers"
lead the majority-the rest follow

P Perceptions:

- Of oneself
- Of oneself by others

Communicators and Motivators

- What are they?
 - Self-interest
 - Group-interest
 - Love

Stress/Tension, Lack of Humor Tend to Destroy Group Feeling

Comraderie Keeps Group Together

Discovering shared values in group can over-ride "failures".

Communicators/Motivators are Inherent- part of an inner value system

Shared Values-can you lead if people do not share:

1. your values
2. what you choose as your motivator
(which comes from your value system)

Example: Perhaps your motivator (what gets you to act) appears to be self-interest but on contact with the group is seen to actually be a common interest.

Example: Changing the board meeting from 6 a.m. to 7 a.m., the chairman personally didn't like it so early, but it was "traditional". Self-interest motivated him to propose changing the time to the group and found that it was a common interest (nobody liked 6 a.m.-but needed a lead to change the "tradition")

A leader is a Visionary

- A Leader sees what needs to change
- A Leader risks changing
- A Leader facilitates the transition with and for others in the group

Goals-Task Element- "our group has got to do this"

1. A concrete goal gives the group a focus and a purpose for existing. But over-emphasis of tasks can be oppressive. Some leaders are primarily task oriented.

Development Element-sense of supportive belonging, freedom to risk

1. A developing cohesiveness, friendship in a group maintains the group over a longer period. Group becomes self-perpetuating

Example: Betty's 4-H group
Chatcolab

(Leadership as a Relationship, pg.2)

Summarizers - some people have this natural leadership quality.

Relating - What is the purpose of the group?
is its' relationship primarily:

task-oriented:

development-oriented?

a combination?

What is the sense of expectation of the group?
of its leader?

Is it easy to relate to the leader?

Does group have shared values with the leader, shared goals?

Is there listening going on?

Wednesday Session
Procedure for Group Meeting

For this meeting the group should divide into six man teams. Additional members should sit as observers with different teams. The exercise is divided into two parts - the first is the tower building game and the second is the discussion and comparison of the leadership analysis questionnaire and behavior during the exercise. Both parts will be done in the 6 man teams

A. The Tower Building Game

Step 1: Formation of teams and choice of leaders. To play the tower building game the six man group should divide itself into two teams of three members each. Each of the three man teams should then choose a leader. The game will be played in two sessions. In the first session Team A (chosen by flip on coin) will build two towers each of 4 rounds for a total of 8 towers. Team B will observe Team A during this session. In the second session the positions are reversed - Team A observes while Team B builds it's towers.

Step 2. Preparation for the tower building task. Everyone should read the game instructions. Team A should organize its tower building materials and prepare for the first round. After reading instructions the leader should blindfold his two team members. Members of Team B should prepare for observing Team A by reading the Observers Guide to the Tower Building Game.

Instructions: In this game Team A will compete against Team B in the building of towers. The two team members are the construction workers and the group leader is the teams' manager. Each construction workers task is to build as high a tower as he can using his nondominant hand only (left hand for right-handers and vice versa) while totally blindfolded. Team members should don blindfolds prior to round one and not remove them until the conclusion of round four.

Goal Setting and Scoring Procedure:

At the start of each round the team manager should indicate the goal he has set for each of his two men to the observing team and record these goals on the Tower-Building Record Form. The score for each man will be determined by how accurately this goal meets the actual size of the tower. In other words, if the goal is 8 blocks and the man stacks 10 blocks, his final score is only 8. If on the other hand his goal is 8 and he stacks only 7, his score is 0. If at any time, any part of the tower should collapse, the round is over and the score is 0. Blocks must be stacked singly (one on top of the other with no double block foundations).

There will be four rounds in the game. There will be no time limit on the first two rounds. The last two rounds will have a time limit of 3 minutes for each round. The observing team should keep time for rounds 3 and 4.

Promotion: After completing the third round of construction, each manager must decide which of his employees he is going to promote to the position of manager. The person chosen then becomes manager (the first manager now blindfolds himself with the new manager's blindfold and becomes part of the construction team). The new manager then directs the goal setting and production in round 4.

Step 3. Session two. When team A has completed its four rounds and recorded its total score, Team B should prepare for its construction rounds while Team A prepares to observe by reading Observer's Guide.

OBSERVERS' GUIDE TO THE TOWER BUILDING GAME

MANAGEMENT BY OBJECTIVES:

1. How did team leaders go about setting goals for their workers?
2. How much freedom did they allow the individual to set his own goal?
3. Did managers provide too little direction or too much?
4. How did different approaches to goal setting affect the team score?

MANAGERIAL STYLE AND ASSUMPTION ABOUT PEOPLE

5. What differences in managerial style can you identify from the way team leaders acted during the actual tower building phase?
6. How are these differences related to the managers assumptions about human nature? to his own motives? to the needs of his men?
7. What managerial style seemed most effective?

CONFLICT MANAGEMENT

8. How were decisions made? When disagreements arose how was the conflict handled - compromise, confrontation, avoidance, arbitrary, decision by authority?
9. How did a manager's conflict management style relate his assumptions about people?

LEADERSHIP AS A FUNCTION OF THE TASK TO BE ACCOMPLISHED

10. Were some managerial styles more effective in the timed rounds (3 and 4) and others more effective in the untimed rounds (1 and 2)?
11. How do you account for these differences in effectiveness?

PROMOTION DECISION

12. What criteria were used in making the Promotion Decision? What assumptions underly the decision? How did the promotion affect the team's performance?
13. How did it feel to step out of a managerial role and become a member of the construction team?

INTERGROUP/INTRAGROUP COMPARISON

14. What effect, if any, did the other 3 man group have upon your behavior as manager, your feelings as a builder?
15. Those of you who were not promoted had a chance to work under two managers. What differences, if any, did you notice between their styles? Did one appeal to you more than another? Why?

and Part I: Analysis of the tower building game:

When both teams have completed the tower building the six man group should share its observations of behavior in the game. One format for doing this is as follows:

1. Team B gives its observations of Team A.
2. Team A tells how it saw its own performance.
3. Team A gives its observation of Team B.
4. Team B tells how it saw its own performance.

Part II Comparison of game behavior with personal analysis of leadership
When this discussion has been completed the members of the six men group should as a total group, share their responses to the Personal Analysis of Leadership Style questionnaire and compare these responses with the behavior they observed during the tower building game.

1. Were your perceptions of group members leadership style reinforced or changed during the tower-building game? How?
2. Was your self-perception reinforced or changed? How?

Chatcolab 1983 "Focus on Leadership"
All Lab Evaluation

4(had value to me), 3,2,1(had low value to me) = SCALE

Comments - use back of paper too

1. over all Lab ____

2. color groups ____

3. craft evening ____

4. workshops ____ : teaching techniques ____; song leading ____; games ____: in-
ternal conflicts and resolutions ____; women's studies ____; other ____

5. all lab singing ____

6. meals ____

7. parties ____

8. ceremonies ____

9. schedule ____

10. evaluations ____

11. all lab sessions ____

12. specifics: stained glass ____; wheat weaving ____; nature studies ____; soap-
stone/tauganuts ____; fungus art ____; silkscreen ____; pottery ____; dance ____;
other _____, ____

13. group interaction ____

14. individual interaction ____

Did you feel there was a "focus" on leadership for you?

Of all the above, which will be the most useful to you to take home to others?
(fill in #s) _____

comments:

Of all the above, which contributed the most to your Lab experience?

comments:

What did you learn?

*Written comments to the Board are welcomed all year.

CLASS BY JOHN ABLE
A WAY TO MAKE A CHANGE IN YOURSELF

Look over all your concerns and note one thing you are unhappy with and would like to change:

Describe the situation in terms of why you are unhappy with it.

How would you like to change this situation?

List all of the Obstacles that you feel are causing this situation to remain a problem for you.

1	6
2	7
3	8
4	9
5	10

List all of the helping forces that you feel may contribute to this situation becoming less of a problem and more of an opportunity for growth for you.

1	5
2	6
3	7
4	8

Decide: How can you decrease the obstacles?

Decide: How can you increase the helping forces?

Are there other actions you can take to make the situation less stressful and more productive for you? What are they?

? ? ? ? BUTTONS ? ? ? ?

Deactivate your Buttons

Together with a friend, make up your button list. Exchange lists, and read each vulnerability aloud as realistically as possible, while you practice not responding to them. Use this check list to identify the buttons that apply to you and include some of your own.

button list:

_____ Being told I disappoint someone _____ Being told I am fat
_____ Being told I am unrealizable, untrustworthy, etc. _____ Being told I'm ugly
_____ Being told that I smoke too much, bite my nails or some other bad habit
_____ Being teased about my freckles, my hair style, style of dress, etc.
_____ Being ridiculed or teased about my sex, home town, accent, race or income bracket.
_____ Other items that make you feel vulnerable

Buttons, continued

Not responding will involve controlling your facial muscles so you don't automatically smile or laugh nervously. It will include controlling whatever anxiety responses you usually feel when someone has pushed your button.

Practice relaxation as you listen to your friend trying to push your buttons. What you are doing is exercising your choice not to react, and giving yourself a feeling of control. When you can go through all of your buttons on your lists without reacting with undue anxiety or hostility, you will have made it difficult for the buttons to control you, and you can thwart a button pusher's attempts willing to manipulate you. This isn't as easy as it sounds. You may be unable to deactivate your buttons alone. Consulting a professional counselor or therapist can provide you with the extra support you may need.

FORMS OF NON VERBAL COMMUNICATION:

Body Gestures and expressions are two of the more common and interesting forms of nonverbal communication. They are also subject to a wide variety of meaning and interpretations. Gestures and expressions (movements) can be intentional or unintentional and may communicate emotions, moods, motives, and intentions better than words; even though they often accompany words. Here are some common gestures along with their accompanying meanings.

WINK - - pass, flirt, tongue in cheek.

A-OK - - okay, I can handle it, It's finished

RAISED EYEBROWS - chastisement, disbelief, dissatisfied.

WRINKLE BROW - - puzzlement, dissatisfaction, amazement.

SMILE - a pass, humor, satire, ridicule, happy, affection, love.

FROWN - dissatisfied, ill, unhappy.

WRINKLE NOSE - - odor, itch, disapproval.

BLUSH - mad, embarrassed, caught in the act, discrepancy in presentation of self and performance, innocence, chastity.

WRINGING HANDS - nervous, anxious, greedy.

TWIDDLE THUMBS - bored, impatient.

THUMBS DOWN - denunciation, disgust.

WAY ONE WALKS - tired, sexy, in hurry, frightened.

POSTURE - relaxed, nervous, tired, unconcerned.

AVOIDANCE OF EYE CONTACT - shifty, guilty, shy, wanting to terminate conversation

SILENCE - sick, disappointed, thinking, insulting, uninterested, angry, unfriendly

SHRUG OF SHOULDERS: Nonchalance, indifferent, I don't care, I don't know

WIGGLE FOOT - forced, nervous, impatient

BITING NAILS - bored, nervous, fear

FINGER TO LIPS - silence

SNAP FINGERS - I'm cool, wanting attention, service, hurry, get on the ball, cease what you doing, I've got an idea

GRITTING TEETH - anger, toughness, rage, nervousness, pain

LIP SMACKING - good taste

STICK OUT TONGUE - teasing, anger, flirt, dislike

PULLING EAR - You're pulling my leg, disbelief

ROLLING EYES - wow! Oh Brother, disgust

HAND BEHIND EAR - repeat, louder, I can't believe what you're saying

SHAKING FIST - anger, power, threat, prepared to fight.

TAPPING A FOOT - boredom, impatience, parents let children know they are doing something wrong.

EXTENDING INDEX AND SECOND FINGER - in V form - victory, love, peace, two

GENTLY TUCKING FINGER IN MOUTH BETWEEN TEETH - innocence, shyness, pretense of innocence or shyness

...

SCRATCHING HEAD - Puzzlement, amazement, dandruff, thinking
Hugging oneself - pleasure, happiness, mocking someone, cold
HANGING ONE'S HEAD - shame, grief, depression!
FOLDING ARMS AND ROCKING THEM - motherly or womanly love, affection, carrying
HOLDING NOSE - something stinks, dislike of social situation
HANDSHAKE - friendship, conclusion of encounter, sealing a contract, agreement
PAT ON BACK - congratulations, consolation, sincerity, you're OK
EXTENSION OF ARMS - come to me, endearment, intention of security.
CIRCLE OF MOTION AROUND EAR WITH FINGER - you're crazy, I don't believe it
BLOWING A KISS - love, endearment, goodbye,
PATTING CHILD ON HEAD - approval, love
CLAPPING HANDS - approval enjoyment, praise, "hurry up"
YAWN - sleepy, boredom, tire
HOLDING STOMACH - pain sick disgust
MOUTH DROP OPEN - awe, disbelief, surprise.
CLEAR THROAT - get attention, You're overstepping your bounds, call someone down
anger, anxiety, to terminate conversation, uneasiness
POUNING TABLE - anger, emphasis
WRINKLE FOREHEAD - pain, attentiveness, thinking, questioning
TEARS - happy, sad, grief, pretense for sympathy
TWIRL HAIR, CHEW AND RUB - nervousness, unsure of oneself, thinking
JAPPING IN RIBS WITH ELBOW - sign of comrades, mutual secret sharing, cue
for someone to stop doing something, flirting with opposite sex.
COVERING MOUTH WITH HAND - surprise, shock, indication of inappropriate behaviour
shame, embarrassment.
HANDS IN POCKETS - casualness, indifference, unconcern, boredom, trying to
suppress one's gesture
BITING LIP - concentration, nervousness, thinking
LOOK AT WATCH - I'm in a hurry, wish to end conversation, time for you to go, or
STANDING UP AS PERSON ENTERS ROOMS - courtesy, respect, authority
HOLDING HANDS - security of affection, closeness
NOD HEAD WHEN YOU PASS SOMEONE, - a nonverbal "hello", shows you recognize
RUBBING CHIN - puzzling, thinking
PACE FLOOR - impatient, thinking, nervous
ARM AROUND SOMEONE - concern, sympathy, love affection, friends
HAND WAVING - hello, goodbye - attention, wait a minute, stop
BENT ELBOW WITH CHIN RESTING ON PALM OF HAND - forced, attentive, thinking, ~~calm~~
TAKING FEW STEPS BACKWARD - want to leave - other person is too close
ICY SILENCE, - hostile, insult, extremely upset
ABSENCE OF HANDSHAKE - hostility, unfriendliness
BLOODSHOT EYES - been drinking, been crying, has cold, been sleeping eye strain
SIGN - bored, displeasure, blessedness, satisfaction, show of affection, relief
HOW CLOSE ONE IS PHYSICALLY TO ANOTHER - close : Love affection, concern, sympathy. Far: not wanting conversation, indifference, anger, hostility, suspicious
CONSTANT EYE CONTACT - person is self confident, sexual attraction to you, interest in person or his conversation, being polite, respect for another, pretense of interest.
SNIFFING NECK - preliminary gesture to complimenting fragrance, affection

VALUES SHIFT

PROTECTION VALUES:

SAFETY

Avoiding risk. Protection by way of external constraints and restraints (burglar alarms, rules, borders) to define the places safe from danger, "us" from "them", survival a goal.

COMFORT

Avoiding pain, contradiction
Threats to belief systems.

IMAGE

Meeting or exceeding cultural expectations. Conforming to norms, fitting oneself to "Job Description" Status and role valued.

SELF CONTROL

Ability to restrain emotional responses or control the situation. Repression of anger, fear sexuality sentiment. Or self indulgence, which is also an anesthetic against Fear for some people.

EGO DEFENSES*

Protection of one's self image by making others wrong or by rationalizing one's beliefs or behavior. feeling right or righteous.

PERMANENCE

Long range commitments, preservation of traditions, repeating and recalling past tribumps, longevity, effort to freeze and memorize the past.

INFORMATION

Having answers, facts, training, experience, data, being sure

ADJUSTMENT

Belief in human limitation, which excuses one from great effort. Human beings seen as limited in what they can accomplish. War, starvation, and poverty viewed as inevitable, effort as futile.8

POWER OVER OTHERS

Being boss, judge, authority, top dog, or being helpless, manipulative, flattering, coercive.

GROWTH VALUES

SPONTANEITY

Freedom, Willingness to risk, move into unknown. Survival taken for granted.

MEANING

Willingness to confront life as it is including uncomfortable contradiction and paradox. Tolerance of ambiguity.

AUTHENTICITY

Meeting or exceeding one's own expectations. Flexibility, willingness to diverge from cultural norms out of curiosity or integrity. Acceptance of nonconformity in others.

SELF KNOWLEDGE

Awareness of one's feelings and their role in behavior, transformation of fear and anger through self-understanding and trust; inner confidence that comes from having let go of illusions and survival fears.

VULNERABILITY

The transparent self acknowledges its weaknesses and draws from its strengths. It does not identify with the ego's need to be perfect.

POTENTIAL

Recognition of the flux and dynamics of Life, the impossibility of holding the present moment. Belief that changes represent possibility, a future whose capacity to surprise is relished, not feared.

AN INSIGHT

Asking the right questions, eager to learn, acceptance of uncertainty.

ASPIRATION

Belief in human potential. Human beings have built great cathedrals, flown to the moon. Any of us might accomplish something beyond the ordinary.

POWER WITH OTHERS

Cooperation, Communication, mutual support alignment.

FEELING SUPERIOR TO OTHERS

Protection from feelings of inadequacy by being special; more attractive than the others, or more intelligent, more successful, harder working.

FREEDOM FROM RESPONSIBILITY

Whatever happens is the fault of other persons, social or other forces, fate. Sense of impotence.

RELATIONSHIPS AS COMPLETION

The self perceived as needing another, one's missing self.

FEELING CONNECTED TO OTHERS

Identifying with all human traits. Sincere acceptance of oneself and others

FREEDOME IN RESPONSIBILITY

Acknowledgement that one has chosen in the past, chooses in the present, and can choose in the future. Sense of personal power.

RELATIONSHIPS AS ENRICHMENT

The self experienced as whole, relationship as opportunity for growth.

LET'S HUG

Why do you think God gave us two arms?

TO HUG, HUG, HUG, HUG

Huggers' Pledge (Taken with two arms extended)

I pledge my arms to Hugging
and promise to do my best to help
make this planet safe for HUGOCRACY.

Neither shyness nor embarrassment nor fear of
rejection shall keep me from my chosen a-rounds.

The essentials of life:

1. Air
2. Food
3. Water
4. HUGGING
5. Clothing
6. Shelter
- 7 HUGGING

come out of the closet

The time has come to TAKE UP ARMS.

Hugging is all natrual:

Organic
Naturally sweet
= No pesticides
no preservatives
no articial ingredients
100% wholesome

Hugging is Healthy

it helps the body's immunity system
it keeps you healthier
it cures depression
it reduces stress
it induces sleep
its' invigorating
its rejuvenating
it has no unpleasant side effects
Hugging is nothing less than a miracle dr

RECIPE FOR A PERFECT HUG

Ingredidents:

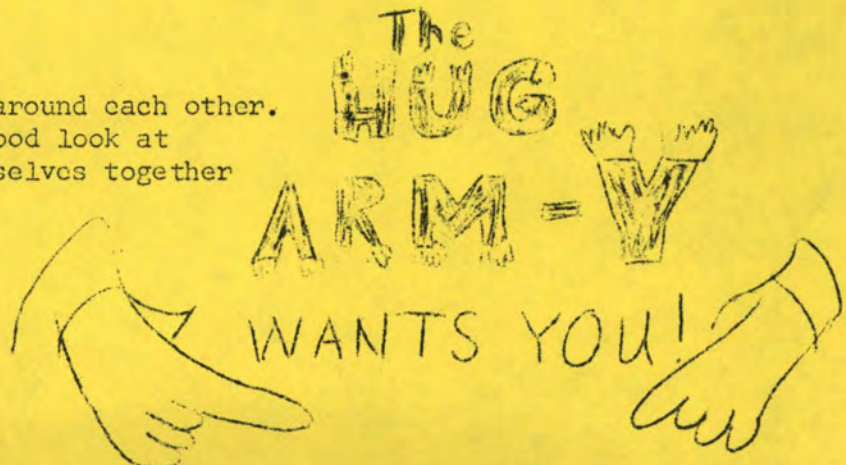
2 people
4 arms
2 hears
a touch of love
a pinch of humor
a sprinkle of glee

The best people, places and times
to hub:
Anyone, Anyplace, Anytime

Directions:

Extend arms and wrap them around each other.
Clear your minds, take a good look at
each other, then pull yourselves together
and mix well

Serves two.





E Hug



A Hug



B Hug



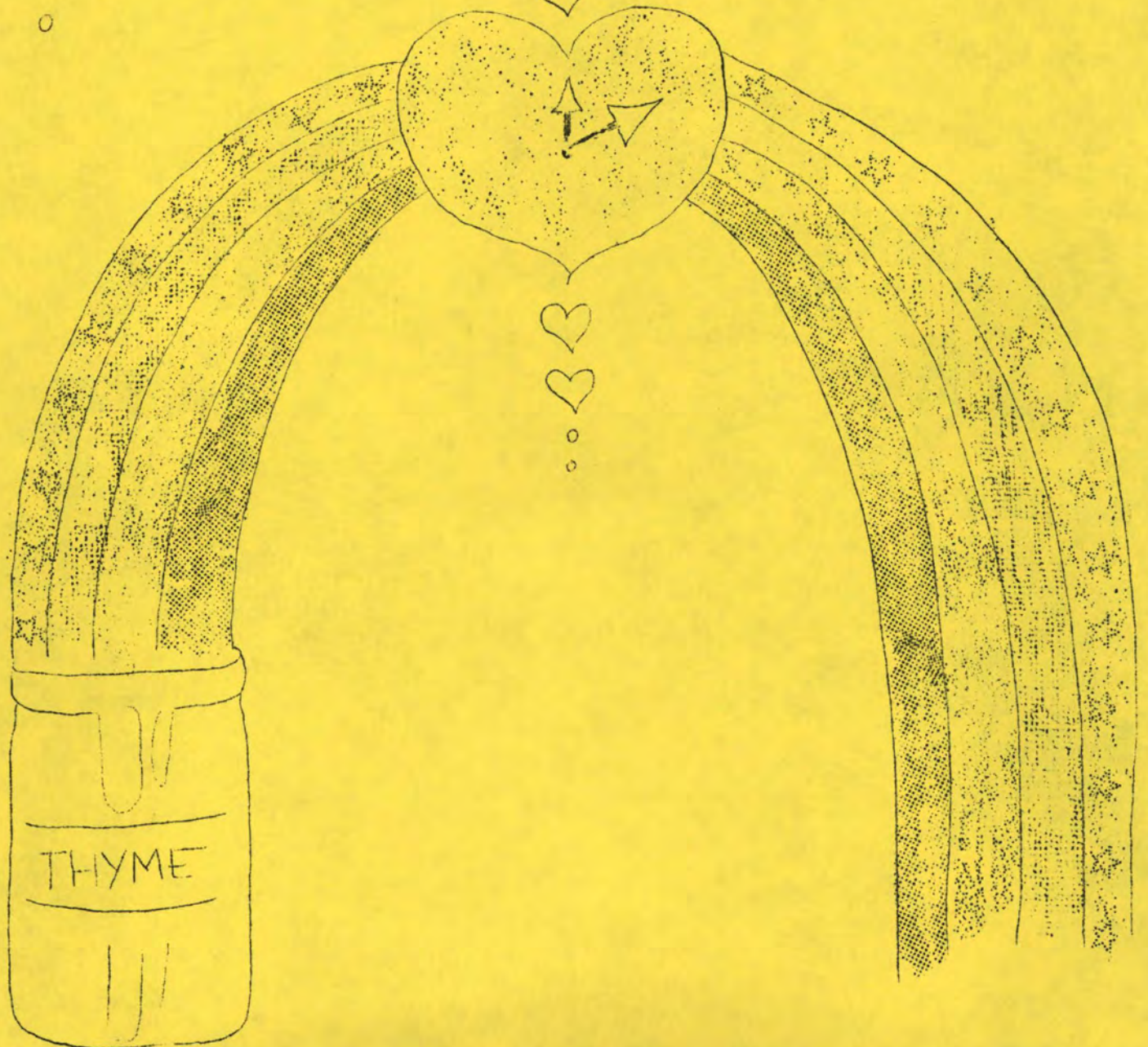
C Hug



D Hug

1500

Prose and Poetry



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 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'd rather see a sermon than hear one any day;
I'd rather one would walk with me, than merely show the way.
I can soon learn how to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run
All the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do.
Though I may not understand you and the fine advise you give;
There is no misunderstanding how you act and how you live!

#####

WHAT SERMON DO I SEE.....COMING FROM YOU???????

#####

It seems to me that everyperson, always, is in a kind of
informal partnership with his community. His own success is
dependent to a large degree on that community, and that community,
after all is a sum total of the individuals who make it up.
The institutions of a community, in turn, are the mans by which
those individuals express their faith, their ideals, and their
concern for their fellow men..

Charles Stewart Mott

ART'S CHRISTMAS POEMS

Christmas breakfast was a wonderful event. A tablecloth came to lab with Elaine and an idea for something for sometime since props help set the mood. And as the week progressed the idea of what didn't jelled so I asked the board to host a Christmas breakfast where people could come in their robes and whatever they felt most comfortable in - relax and enjoy themselves and share the good feelings Christmas evokes. An idea for having a Lucia Bride did not evolve as fully as we planned when time became too short and the group began eating before she could serve the rolls. She was there in a magenta robe because we couldn't arrange for white and a cedar wreath. We had Denise Le Chat-lina or Chatelucia and she passed some rolls and then joined us. The people all came in and after grace filled their plates from the buffet. The tables had been moved into the fireplace room and were set with silver and a small pine cone at each. Each person tied a piece of blue yarn to their cones and and tied them to a cardboard tree with oval cutouts in it. The tables were decorated with fir boughs and candleholders and baskets with more cones. Some Christmas music spontaneously occurred. Art Lozon read these Christmas poems.

CHRISTMAS WISH

Cold has clenched the Rockies
In a grip of ice and snow
That makes the aspen shiver
And waters cease to flow.
Silence stalks the vast and
Awesome splendor of the land;
Loneliness and beauty
Go walking hand in hand.
Frosted silver moonbeams
Bathe the countryside with light--
A whirling, winter wind
Breathes this prayer tonight:
May you find peace and comfort
Through the coldest winter storm
With friends to keep you happy,
And love to keep you warm.
--Gary S. Null

NOEL

Hear the merry bells of Christmas,
See the glowing yuletide tree!
All of this great joy given
To mark a Child's nativity!

Hear the happy carolers singing,
Smell the aromatic pine.
All of this is done today
Because there was a Babe divine!

Let the joyful hymns ring out,
Let your hearts untroubled be.
Praise the Lord Who in His mercy
Sent His Son to you and me!

--Mary Ellen Stelling

There were two poems posted on paper scrolls.

SANTA LIVES!

"Daddy," she said, her eyes full of tears,
"Will you talk to me and quiet my fears?
Those bad boys at school are spreading a lie
'Bout the impossibility of reindeer that fly.
'There's no Santa Claus,' they say with a grin;
'There's not one now and there never has been.
How can one man take all of those toys
To thousands and thousands of girls and boys?
But I told them, Daddy, that they were not right,
That I would come home and find out tonight.
Mama said wait until you came home.
Please tell me now that I was not wrong."

Her daddy looked at her questioning face
And puffed his pipe while his frantic mind raced.
He had put this off as long as he could;
He had to think fast -- it better be good.
Whispering a prayer, he began with a smile,
"Well, climb in my lap, dear; let's talk awhile."

"Remember at church how we learned to pray,
Asking God to take care of us each day?
And you know we say grace before each meal
To this same God Whom we know to be real.
Though we never see Him, we know He is there,
Watching His children with such loving care."

"God started Christmas a long time ago
When He gave us His Son to love and to know.
A spirit of giving came with that birth,
And God's generosity filled the whole earth.
Man had to name this spirit of giving
Just as He names all things that are living."

"The name Santa Claus came to someone's mind--
Probably the best name of any to find.
There is, you can see, and I think quite clear,
Truly a Santa who visits each year:
A spirit like God, whom we never see.
He enters the hearts of your mother and me."

"Each year at Christmas for one special night
We become him and make everything right.
But the real spirit of Christmas is in you and me;
And I hope you are old enough now to see
That as we believe and continue to give,
Our friend Santa Claus will continue to live."

---George B. Collins III



ULYSSES

It profits that an idle king, by this still hearth, among these barren crags,
Matched with an aged wife, I mete and dole unequal laws unto a savage race,
That hoard, and sleep, and feed, and know not me.

I cannot rest from travel: I will drink life to the lees: all times I have
Enjoyed greatly, have suffered greatly, both with those
That loved me, and alone; on shore, and when through scudding drifts the rainy
Hyades vexed the dim sea: I am become a name; For always roaming with a hungry
Heart much have I seen and known; cities of men and manners, climates, councils,
governments, myself not least, but honoured of them all;
And drunk delight of battle with my peers, far on the ringing plains of windy
Troy. I am a part of all that I have met;
Yet all experience is an arch wherethrough gleams that untravelled world,
Whose margin fades for ever and for ever when I move.
How dull it is to pause, to make an end, to rust unburnished, not to share
In use! As though to breathe were life. Life piled on life
Were all too little, and of one to me
Little remains: but every hour is saved from that eternal silence, something
More, a bringer of new things; and vile it were for some three suns to store
And hoard myself, and this grey spirit yearning in desire
To follow knowledge like a sinking star,
Beyond the utmost bound of human thought.

This is my son, mine own Telemachus, to whom I leave the sceptre and the isle--
Well-loved of me, discerning to fulfil this labour, by slow prudence to make
Mild a rugged people, and through soft degrees subdue them to the useful and
The good. Most blameless is he, centred in the sphere of common duties,
Decent not to fail in offices of tenderness, and pay meet adoration to my
Household gods, when I am gone. He works his work, I mine.

There lies the port; the vessel puffs her sail: There gloom the dark broad seas.
May mariners, souls that have toiled, and wrought, and thought with me--
That ever with a frolic welcome took the thunder and the sunshine, and opposed
Free hearts, free foreheads--you and I are old; Old age hath yet his honour
And his toil; Death closes all: but something ere the end,
Some work of noble note, may yet be done, not unbecoming men that strove with
Gods. The lights begin to twinkle from the rocks: The long day wanes:
The slow moon climbs: the deep moans round with many voices. Come, my friends,
'tis not too late to seek a newer world. Push off, and sitting well in order
Smite the sounding furrows; for my purpose holds to sail beyond the sunset,
And the baths of all the western stars, until I die. It may be that the gulfs
Will wash us down: It may be we shall touch the Happy Isles, and see the great
Achilles, whom we knew. Though much is taken, much abides; and though we are
Not now that strength which in old days moved earth and heaven; that which we
Are, we are; One equal temper of heroic hearts, made weak by time and fate,
But strong in will to strive, to seek, to find, and not to yield.

--- Alfred, Lord Tennyson

I have a need of gulls again and their flying
over the foam white acres of the sea
Where the sunrise drifts like a fleet of ships afar,
And the drak like eternity.

I have a need for the yellow sea oats music
And the single salty note
Curled in the palm of a shell as pale as the sigh
in a sandpiper's throat.

Too long the city has housed me and fed me its fare,
too long I have run with the crowd;
I have a need to free again like the gulls,
to bath my face in the cool white peace of a cloud.
I have a need to live at length on the sands,
To unshoulder my burdens out where the seagulls cry,
And to all of my heart's dark questions unanswered
Hear the white answers they write in the sky.

CELEBRATE THE TEMPORARY
Clyde Reid

CELEBRATE THE TEMPORARY

Don't wait until tomorrow

Live today.

CELEBRATE THE SIMPLE THINGS

Enjoy the butterfly
Embrace the snow
Run with the ocean
Delight in the trees.

or a single lonely flower
Go barefoot in the wet grass.

Don't wait until all the problems
are solved

Or all the bills are paid.

You will wait forever
Eternity will come and go
and you will still be waiting.....

Live in the now with all its problems
And it's agonies
With its joy and its pain.

CELEBRATE YOUR PAIN, YOUR DESPAIR, YOUR ANGER
It means you're alive

Look closer

Breathe deeper

Stand taller. STOP GRIEVING THE PAST.

THERE IS JOY AND BEAUTY TODAY

It is temporary here now and gone

SO CELEBRATE IT WHILE YOU CAN

CELEBRATE THE TEMPORARY!

CHAT

Chat isn't something you'd describe
with just a word or two
I've tried a lot, but just can't
find one word or phrase to do.

It's more than an "experience"
or just some "happenings"
And yet, it has its share of both,
and many other things.

"Twas born from an idea
and it has fostered many more.
It helps a person learn to think
(That's what it started for.)

It kindles lots of feelings
and it fosters special love,
For brother men around you
and our heavenly Friend above.

No one would ever call the chores
at Chat a thing like "work"
But when there's something to be done
no Labber'd want to shirk.

Each has responsibilities but
they're more like pleasure
Because you're doing it with friends
and friendship is a treasure.

And there's consideration for folks
of different ages
For labbers come from paths of life
at many different stages.

Labbers don't all think alike,
but still there's harmony.
For we have learned what's good for you
may not be right for me.

There's tolerance for differences
yet no man stands alone
For happiness is shared by all
and each one keeps his own.

Written by Lois Stephens who has
attended previous years; submitted
by her daughter, Jean Baringer, who
encouraged Lois to finish the poem.

ERASERS ARE NICE

Erasers are the nicest things! Of that there is no doubt.
We make mistakes -- a few quick rubs, and they just fade right out.
And you will find erasers of a very different kind
Extremely helpful, if you try to bear these facts in mind:
When you jostle someone, and almost knock her down.
A soft "I'm sorry" will bring smiles, and rub away the frown
Apologies, invariably, obliterate mistakes..
And three small words, "I love you", can erase the worst heartaches.

LOVE

Love is just a lot of little things
that I can give
 like a smile
 a touch
 a compliment.

Love is just a lot of little things
that I can do
 like a call
 a visit
 a letter.

Love is just a lot of little things
that I can show
 like trust
 respect
 sincerity

Love is just a lot of little things
that grow
 to fill up all
 the big and empty
 spaces in my soul.

Juliette R. Mortenson

IT'S YOURS

EACH MORNING COMES
THEY WAY YOU TAKE IT:
THE DAY BECOMES
THE KIND YOU MAKE IT... Leslie Dunkin

I'm amazed at the number of things
I turn on and off every day... and that's
not even counting people.

It's not the minutes you spend at the table
that make you fat.... it's the seconds.

We have to have some people give us advice when we know how badly they
need it themselves.

THE ART OF CLIPPING

I know a man I love quite dearly
Although I don't understand him clearly
He is the kind of guy that reads everything
Then shares what he's read that's inspiring
He collects funny jokes, beautiful prose and poetry
As well as witticisms, he repeats so vividly
I guess I'd have to say, he's a walking encyclopedia set
He clips out all those sundried things, so he'll not forget
He relates them to everyone, he is ever around
Sometimes a happy thought, sometimes wisdom so profound
Where he finds these bits of information is really no wonder
From magazines in waiting rooms, that's where he must clip
and plunder
Just the other day while waiting in the dentist's office,
nervously,
I found a hole in the last page of the story, continued on page 93.

I MET GOD IN THE MORNING

I met God in the morning
When my day was at its best
And His presence came like sunrise
Like a glory in my breast.

All day long His presence lingered
All day long He stayed with me
And we sailed in perfect calmness
O're a very troubled sea.

I think I know the secret
I think I've found the way
We must seek Him in the morning
If we want Him thru the day.

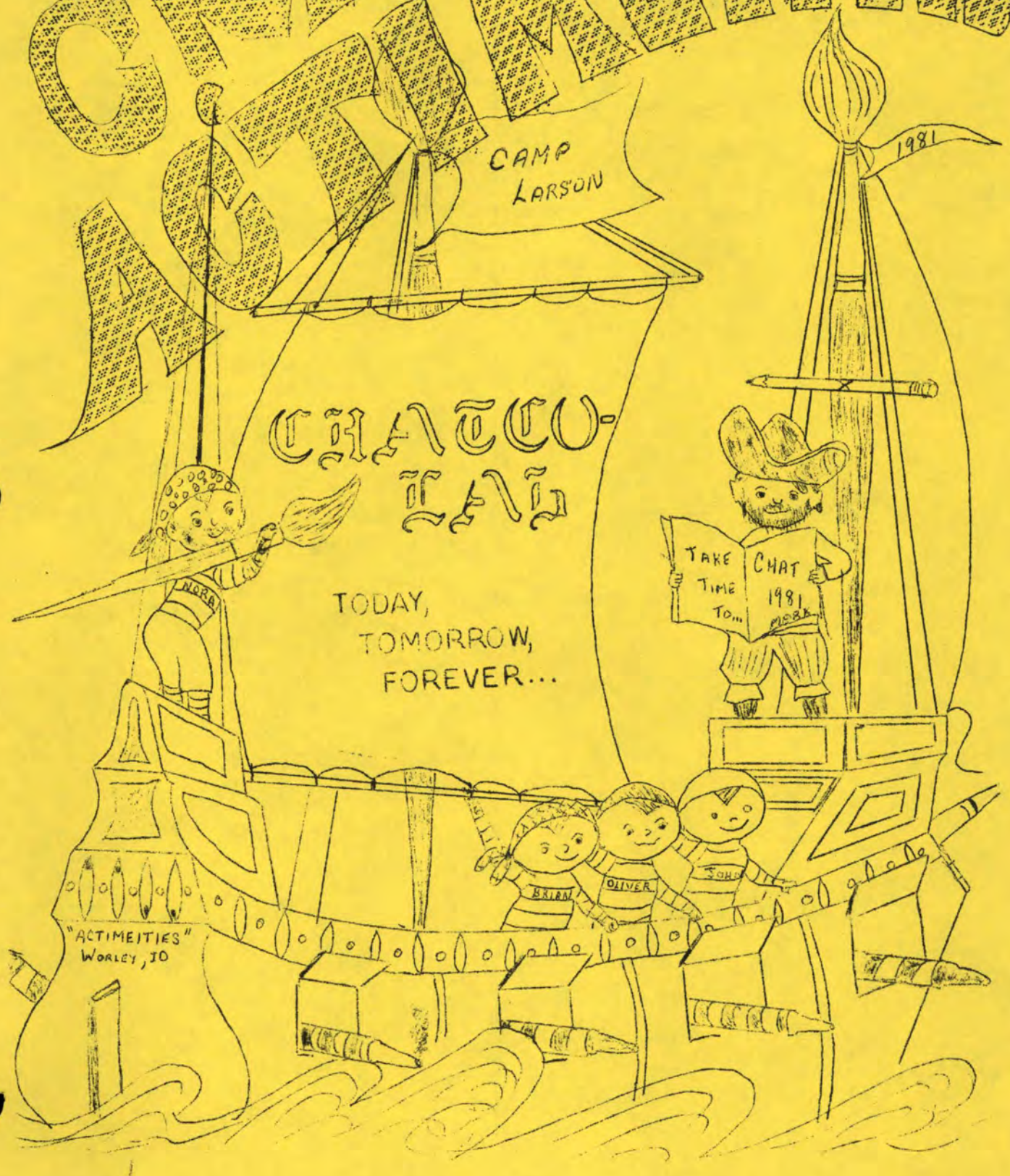
Submitted by Art Lozon

CRAFT ACTIVITIES

CAMP
LARSON

CHATEAU
LA

TODAY,
TOMORROW,
FOREVER...



ARTS AND CRAFTS

Using your ingenuity and creativity!

Games and dancing are to develop skills in muscle development and coordination, social interaction and thought processes. Arts and Crafts can do all that too; and also help develop one's sense of creativity and reasoning, eye-hand coordination and control.

Craft projects can be used to catch fish, wear, decorate rooms, eat, sell for a profit and to be useful other than decoration. They can be made from specific and expensive materials and from items otherwise thrown away and that cost little (tin cans, egg cartons, pheasant feathers, potato chip cans, plastic jugs, glass bottles, etc.) so we help by recycling. They can be a therapy of muscle and mind, help a person relax, a change of pace from the routine of things, give its creator a feeling of accomplishment in being able to make something and have an object to show for their efforts and their talents. Some can become a very good source of income or a regular business and can last a lifetime. Examples: Dan Bailey's fly-tying, World-Wide Games and the Baileys, candle-making, rock polishing, leatherwork, Barbie doll clothes, rock people, photography and oil painting.

It is a natural instinct for man to shape something with his hands, giving expression to thoughts and ideas. The ability to create and produce a craft object with your own hands is not limited to age, sex or anything--it is universal for all people.

Show-and-Tell is often thought of in relation to grade school classes, but not many a day goes by when you don't find yourself explaining a process of some kind, telling how to get somewhere or giving directions while using your hands. Just try to tell your friend how to tie a shoe or teach a child how to tie shoes, a necktie or such, without using your hands.

Or have you had an occasion to talk to a blind person or tell someone over the phone about making a reversible vest or how to change a diaper or a tire! You need to make sure directions are very clear and explicit. This is so true with any craft project. Directions need to be clear.

Craft projects have a definite place in a 4-II program or any other program. People use a craft they know well (knitting, painting, macrame, fly-tying, etc.) to introduce themselves to other people by sharing ideas. Or, they use the craft to strike up a conversation with a new person as a basis for getting to know them. This interaction also helps develop a person's self-confidence, to overcome shyness, improve vocabulary and increase speaking abilities.

(continued)

Most camping programs include craft time or classes of some sort. Why is it in the program? Is it just for a time-killer to keep campers busy; is it to fulfill Mommy's wish that her child bring something home; or is it really some of these reasons, plus developing skills in comprehending how to do, using creative abilities, eye-hand coordination and learning to be resourceful. Are your camp crafts from kits where anyone can do all the same thing, color flowers by number to a prescribed pattern or is there a little more leeway and self-expression and an opportunity to show one's real abilities? Purchased kits can be expensive, too. Making your own cut costs.

Here are some ideas you may use for a regular club meeting or for camp craft ideas. A Supply of Elmer's glue, Mod Podge, Plaster of Paris, yarn, wiggle eyes, felt markers, sequins, rope, used wrapping paper and ribbons, jars, paints and brushes and nature's supply of rocks, cones, shells or driftwood can do a great many inexpensive projects. Very briefly, here are some ideas for projects. Some need specific equipment and may not be ideal in all camps.

TEACHING TECHNIQUES

by:

Jean Baringer

When teaching others how-to-do a craft project or just helping others, please remember these points. You will think of more yourself.

1. Make sure you know what you are doing. Practice your craft; know the easy and the hard spots so you can foresee any problems.
2. Have a list of all equipment and materials needed and make sure you have them all in good working order before you start. (Have tape end started, glue bottle unplugged, paints mixed, water on hand and not have to get later, etc.)
3. Samples of finished products help to see end results. But, don't be afraid to show the not-so-good ones. They can show mistakes and "what happens if" and children don't feel so inadequate or a failure if theirs isn't as "perfect" as the sample--if yours isn't perfect.
4. If you have a long-term project to demonstrate or explain you might have some "sequence" or step-by-step samples to show various stages of the project.

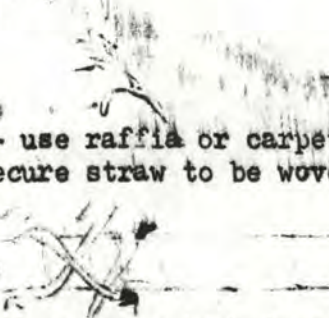
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Teaching Techniques (Arts & Crafts) cont'd.

5. Posters and illustrations should be clear and large enough to be seen at a distance if in a group situation. They help when you can't give close, individual help.
6. Don't take anything for granted. Start with the basics and at the beginning. Don't assume everyone knows what an overhand knot or larkshead is. Define terms and be very precise in directions. Written directions should be specific on size and amounts, a step-by-step process that starts at the beginning.
7. Exaggerate your moves. When showing a group some steps of embroidery or knots, don't use small thread or yarn. Use large things - a rope or shoelace and screen or rug hooking canvas so they can see what you are doing. Or, have samples that can be passed around.
8. When working with children make sure there are enough helpers or work in small groups.
9. Be sure to emphasize any safety precautions when using toxic paints, glues, sharp tools, broken glass, fire or whatever - and keep a close watch for such problems.
10. Plan for extra time for others to do projects that take you a certain amount of time. Remember, you can whiz through what may take numerous times for others to learn (certain stitches, how to tie knots, using floral tape, etc.) Allow for undoing mistakes, slowpokes and accidents.
11. Try to understand where your "students" or "classmates" are coming from, their capabilities. Be patient when a left-hander can't grasp your right-handed explanations, etc.
12. Don't expect everyone to copy the examples exactly - this stifles creativity. Be appreciative of creative expressions - even if they aren't always to your liking.
13. Realize that you may be working with people who may not want to be there. They had to be with the group in crafts, but would rather be out playing ball. Or, it's just not their "bag" or "cup of tea"! Stimulation can occur; alternatives or quick projects can be provided.

WHEAT WEAVING - CORN DOLLIES

Tradition has it that ornaments which are hung from one harvest to the next are to bring blessings and a bountiful harvest. The British refer to A-1 grain as corn and thus the term "Corn dollies". (Dolls were the first shapes made by weavings) referred to the wheatweavings which symbolized good luck. Besides different varieties of wheat, the barley, oats, rye and grasses can also be used following the same procedures.

- a. Materials: What stems or other grain, scissors, raffia or carpet thread, tubs for soaking, towels to wrap wheat.
- b. Directions: Commerical packaged wheat grown specifically for crafts is longer, thicker and easier to handle than gathering your own. If you gather your own wheat, here are some considerations.
 - (1) Gather it about 2 weeks before it will be ready for harvest -- just after it turns from green to yellow gold. The heads are upright, grain is doughy, not hard. The wheat will be more pliable to use and the heads won't shatter as easily and will stand straighter. Triticale a durum-rye cross is the best kind as it is tougher.
 - (2) Leave the heads attached, "clean the wheat" by cutting the stem off just above the first joint. Save the rest for straw projects. Allow stems to dry in fresh air and sun to prevent mildew (a week or so).
 - (3) For any straw, sort the stems by diameters - fine, medium, thick - as project results will be more uniform. Tie in bundles or store in boxes loosely packed, but tight enough to be mouse-proof.
 - (4) When ready to use, soak it for 15-30 minutes in cool water (not hot water) Oversoaking may discolor and over soften the straw. Soak til it will bend without breaking.
 - (5) Keep the straw damp by wrapping it in a damp towel. The unused straw, when dry, can be sotred for later use and used again. But a second soaking may cause grain heads to open.
 - (6) Don't worry about the lengths of stems - when you come to the end of a piece cut a new piece on a slant, insert the pointed end into the previous piece and continue weaving. May add a drop of glue for securing.
 - (7) Leftover pieces of straw can be used for straw marquetry (use of stalks split open and flattened) and other straw projects.
 - (8) Understand the terms, practice the weaves and plaiting and you are ready to combine these into your own designs.
- c. Definitions:
 1. Plait -type of weaving or braiding by bending or weaving straw around each other (common is 5 straw found plait which forms a spiral of 4 sides) others are 6 straw round plait, fan plait, etc.
 2. Mordiford - a heart shaped weaving, traditional to the Mordiford area in England where the corn dollies were popular.
 3. Parts of the straw:
 4. Clove hitch knot - use raffia or carpet thread to fasten grain heads together, and secure straw to be woven.
 5. Tempering - putting moisture back in straw by soaking it for more pliability.

d. Weaving:

Basic Spiral weaver: (4 corners) Use to make rope or cords, bells, wheat flower, wreaths. Uses 5 headed straws, cord and dowel or pencil. Tie securely 5 pieces of straw (near the heads) around a dowel. Hold with straw heads down, long end of dowel up, position straws in the North, West, South and two in East positions. Mentally number the straws as in diagram #1.

Move #1 (working straw) over 2 and 3 up to side of 3.

Move #3 (working straw) over 1 & 4 up to side of 4.

Move #4 (working straw) over 3 & 5 up to side of 5.

Move #5 (working straw) over 4 & 2 up to side of 2.

Turn dowel as you work. straw is moved to "inside" of straw. See diagram 2.

Repeat moving 1 straw over two straws to form a core around the dowel. Add straws as needed and cover the joints by the folds. To increase width of spiral, move the working straw to the outside of second straw, decrease by moving working straw farther to inside of second straw.

Continue to end of desired length for specific project. Tie ends securely. This basic spiral weave can be done using 3, 6, or 7 or more numbers of corners or sides by adding one more straw than number of corners desired. After practice the weave can be done without using the dowel.



e. Plaiting:

This has many variations and usually doesn't require adding on more straws.

- (1) 5 straw plait - done like the weave but without a dowel, closed core.
- (2) 4 straw plait - tie 4 straws close to the heads, spread in a N. S. E. W. position. Move the straws straight across - N to S, S to N, E. to W. W to E. continue N to S, S to N, etc. working on top of previous work. Hold work tight and make clean folds. Tie ends together tightly.
- (3) 3 straw plait - like a normal braid.
- (4) 6 straw plait - fan straws into a 6 point star and move 1 straw over 2, working clockwise, move the next straw over 2 straws to "fill in the gap". Continue to do this til desired length and tie securely.
- (5) 7 straw plait - like the 6 straw except, fold 1 over 2 straws, skip a straw, fold next straw over 2 to fill the gap.

There are others also, 2 straw, 3 or cats paw plait, Welch fan plait, which is a variation of the following.

(6) Flat ribbon plait - tie 9 straws by the heads, spread to an upside down V with 4 straws on the left side, 5 on the right. Mentally number the straws from outside in from 1 to 5. See diagram. #2

Start on the right side. Raise straw 2,

lay straw 1 across straws 3, 4, and 5

at an angle next to 4 on the left side.

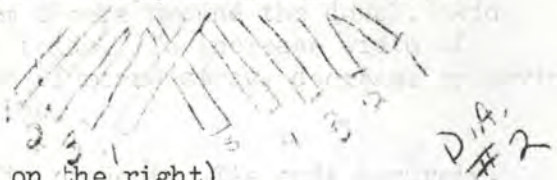
(It becomes #5 on the left side) Lower

straw 2 on the right side (which becomes #1 on the right)

Lift straw 2 on the left, move #1 left across 3, 4, and 5

on the left over next to #4 on the right. Continue process, altering sides.

As you fold outside down, pay special attention to smooth out crease on edge for a neater look. May add on straws for longer plait. Tie ends.



f. Projects:

Using these weaves and plaits you can combine these into various shapes by forming loops, wreaths, hearts, (for these make 2 long plaits fastened together in middle with more straws) and finish by adding bows to cover joinings.

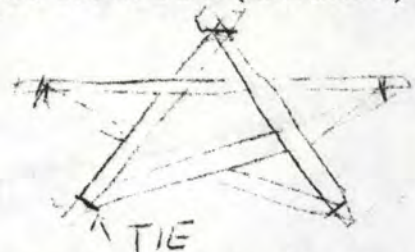


STRAW PROJECTS:

These can use the pieces left from the wheat weaving projects. Most straw pieces originated in the Scandanavian areas or Mexico as popular handi-crafts. These use flat or sometimes split straws. Tie pieces together with clove hitch knot or use tacky glue. Ideas seen here are for tree decorations mobiles, gift wrap extra's, etc.

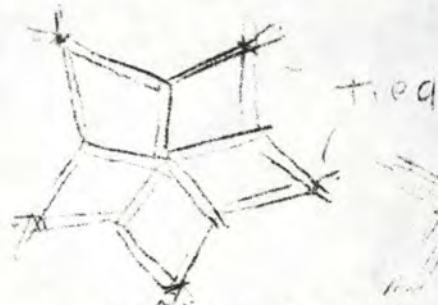
BENT POINT STAR (DIAGRAM 1)

5 Point WOVEN STAR (DIAGRAM 2)

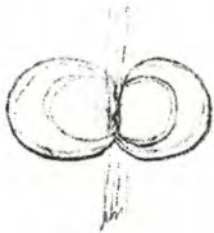


5 POINT TIED STAR

Tie 5 straw together in the middle. Up 1/3 length from center, tie 2 straws together to make 5 points. Tie together on the ends 1 straw from 2 adjacent "stems" or "arms"



Other projects could include crosses, flowers, dolls animals, birds, and many more.



THE MAKING AND FIRING OF PRIMITIVE POTTERY

By Betty Schuld

Sawdust firing is not intended to produce utilitarian pieces. These pots are more fragile than any other kind of pottery and cannot hold soil, water or food. Many beautiful objects can be made, though if this is kept in mind.

CONSTRUCTION OF THE BRICK KILN:

A sawdust kiln fires at a relatively low temperature, so it is possible to make the kiln out of ordinary red building bricks rather than special firebrick. Lay a base of brick on a leveled area of ground approximately 25 x 25 inches (8 brick) square. These brick should be set into the earth securely and evenly. Then simply build a box of unmortared brick on this base, laying them row upon row, leaving a 1/2" air space between every few bricks. The kiln can also be built into a circle. The air spaces are important because they allow air to enter the kiln during the firing and this insures an even, continuous burning of the sawdust. The completed kiln walls are about 34" (8 brick) high. A piece of sheet metal works for a lid, or transite asbestos will work too.

A SAWDUST KILN IN A GARBAGE CAN:

Though it is usual to make a sawdust kiln with bricks, a garbage can also can be used for small firing. An ordinary galvanized can with a lid works well. To allow air to enter the can and keep the sawdust burning, you must punch out two rows of holes, 1 inch apart around the top. The row should be 4-6 inches below the rim of the can. The holes are easily made by placing the can on its side and driving a metal punch or large spike through from the outside.

Fuel and load the can the same as recommended for the brick kiln. Fill the bottom with 5-6 inches of sawdust, place the pots, filling sawdust if hollow, then another 5-6 inches of sawdust to just below the holes. Ignite with paper and wood until the sawdust is smoking, put the lid on at an angle - - do not push it down tight.

SAWDUST AS A FUEL:

Sawdust is a good fuel for two reasons: First, it often can be obtained free with a bit of ingenuity; and second, for all its simplicity it can produce unique lusters and tones on pottery. A good way to obtain free sawdust is to go directly to a lumber yard (don't call ahead and ask for it as you will probably be told they don't have any). Take several large garbage bags and a flat bladed shovel. Go directly to the area where the lumber is being sawed and volunteer to sweep it up.. In most places you will be welcomed. Sawdust can be fine or coarse and each gives a slightly different result to the finished pot. One thing - - it has to be dry. Finer sawdust is somewhat denser, so it allows less oxygen to reach the pots. The result is a darker, sometimes totally black finish. By mixing coarser chips with the fine sawdust, you may get pots with mottled earth tones.

Preparing pots for the sawdust kiln:

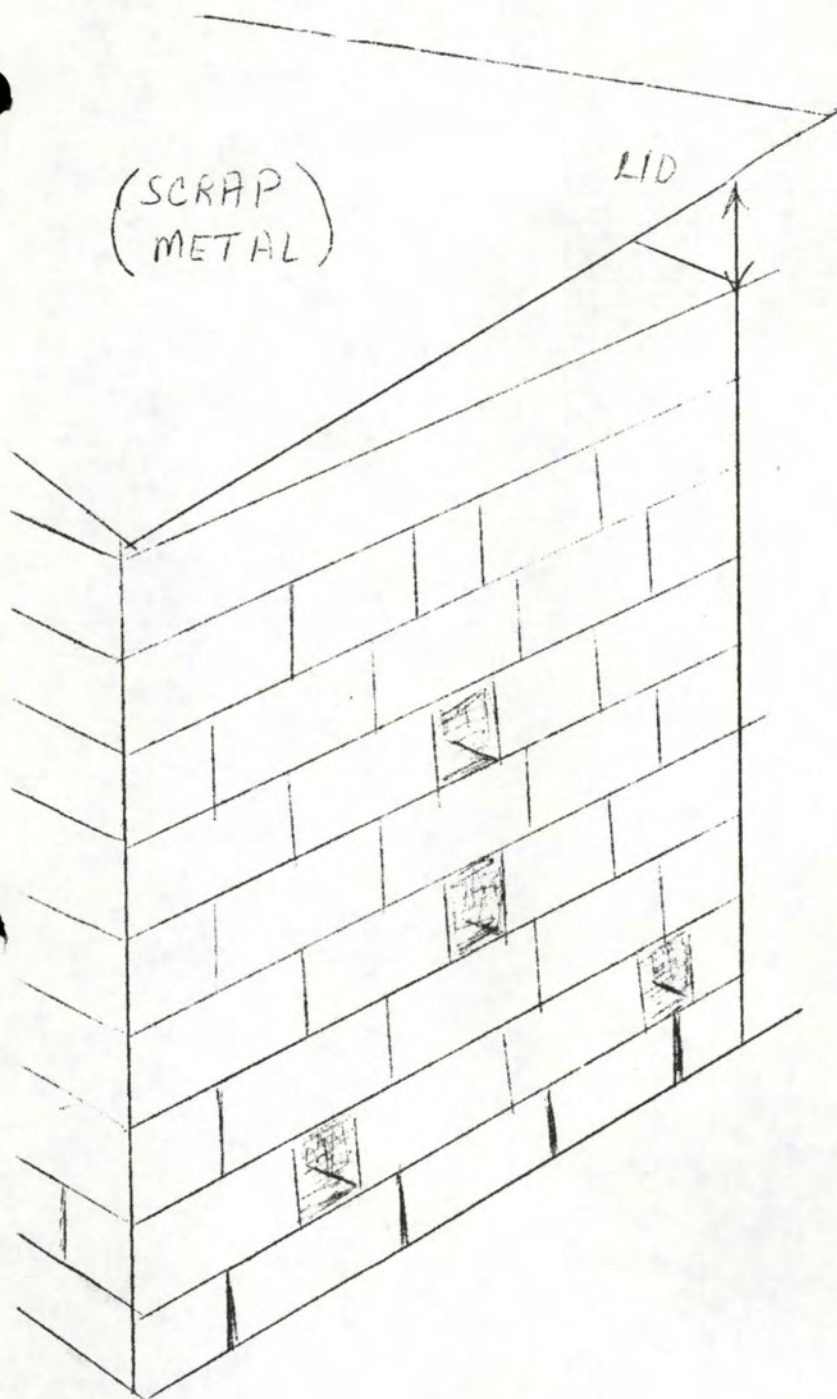
Pots to be fired in sawdust are never glazed, but they must be very dry or they will explode during the firing. Use a red clay to form the pots. Allow them to get leather hard. This means that they will be rigid but still somewhat workable on the surface. By burnishing the surface of the dried clay with the back of an old spoon or a polished rock, using a circular motion, a faceted effect is imparted to the pot. Burnishing is a meditative, good quiet kind of work, nice to do alone or with a few friends. A leaf or other design can be burnished in and will leave its impression. They can also be colored with iron oxide or yellow ochre, a colorant used in glazes. After the pot has been air dried for several days or until it is no longer cool to the face when placed on your cheek it is ready to fire. This process can be speeded up by placing the almost dried pots in an oven and leaving the oven on low for 6 to 8 hours or by placing in the sun and letting them sun dry on a warm day.

FIRING WITH SAWDUST:

Fill the bottom of the kiln with about 6 inches of sawdust, don't pour from a height because this will make the sawdust too loose. Place the pots on the layer of sawdust leaving an air space around each pot being sure the insides of the pots are full, and keeping them away from the edge, at least by two inches. Those in the middle will probably be the blackest, because it will be the furthest away from the air supply. Cover the pots with another 4 to 5 inches of sawdust and if your kiln is big enough or the pots are small another layer of pots can go on the top. Finish filling the kiln with another 5-6 inches of sawdust. Don't fire more than two layers at a time.

A word of caution should be added here. If it is a very breezy day there is a possibility that the sawdust could blaze up. If this should happen the best way to squelch the flames is with a handful of sand or two and place the lid down snugly for a few minutes. Don't douse the flames with the water as you will render the sawdust useless and ruin your pots. The sand will allow the sawdust to continue to smolder.

If you are planning to do this with a group be sure to allow a long enough time period to get the pots dry. Involve the group in the kiln building also. In fact, there is a ritual that goes along with the group firing that comes down from the Japanese that involves a simply ceremony while loading and getting the kiln ready to fire and the start of the fire. With a little ingenuity you can develop your own ceremony to fit the group. The group that I have been involved with usually makes "Kiln Gods" out of clay to sit on top of the kiln as it is being fired. The Kiln Gods are things like gargoyle, dragons and ducks, or other similar creatures.



BASE - lay a base of bricks on a leveled area of ground approx.

25 x 25 inches (8 bricks)

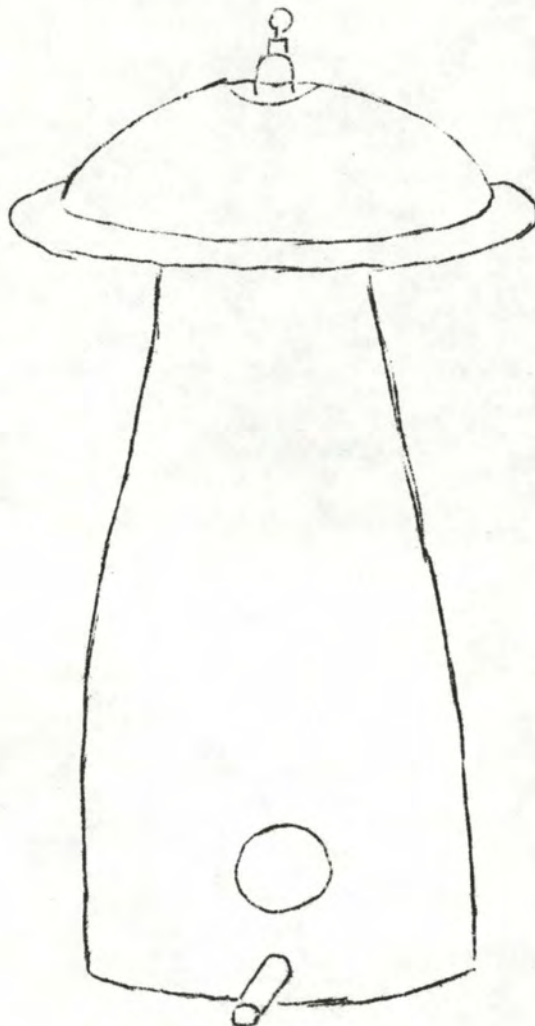
Then simply build a box of unmortare bricks on this base, laying them row by row, leaving a 1/4 inch air apace between every few bricks

Cover with piece of scrap metal

BIRD FEEDER SUPPLIES NEEDED

1. Clear soap or oil bottle
 2. One prescription bottle
 3. $\frac{1}{4}$ inch dowel $1\frac{1}{2}$ " longer than width of soap bottle
 4. Eye from hook & eye set
 5. Plastic soup bowl
 6. Elmers glue
 7. Scissors
- a) Clean soap bottle of all soap & set aside to dry out real well.
 - b) Cut hole in side of soap bottle the size of bottom of prescription bottle.
 - c) Cut $\frac{1}{4}$ of side out of prescription bottle, insert into soap bottle with the cut side down. Glue into place. Let set to dry.

Take top off soap bottle and cut a hole in the center of the bottom of soup dish to set over neck of bottle. Put soup dish on upside-down. Insert eye into the pour spout of cap of soap bottle. Fill soap bottle up with your favorite bird seed, put cap on and hang.



CHRISTMAS WREATH SEED ORNAMENTS

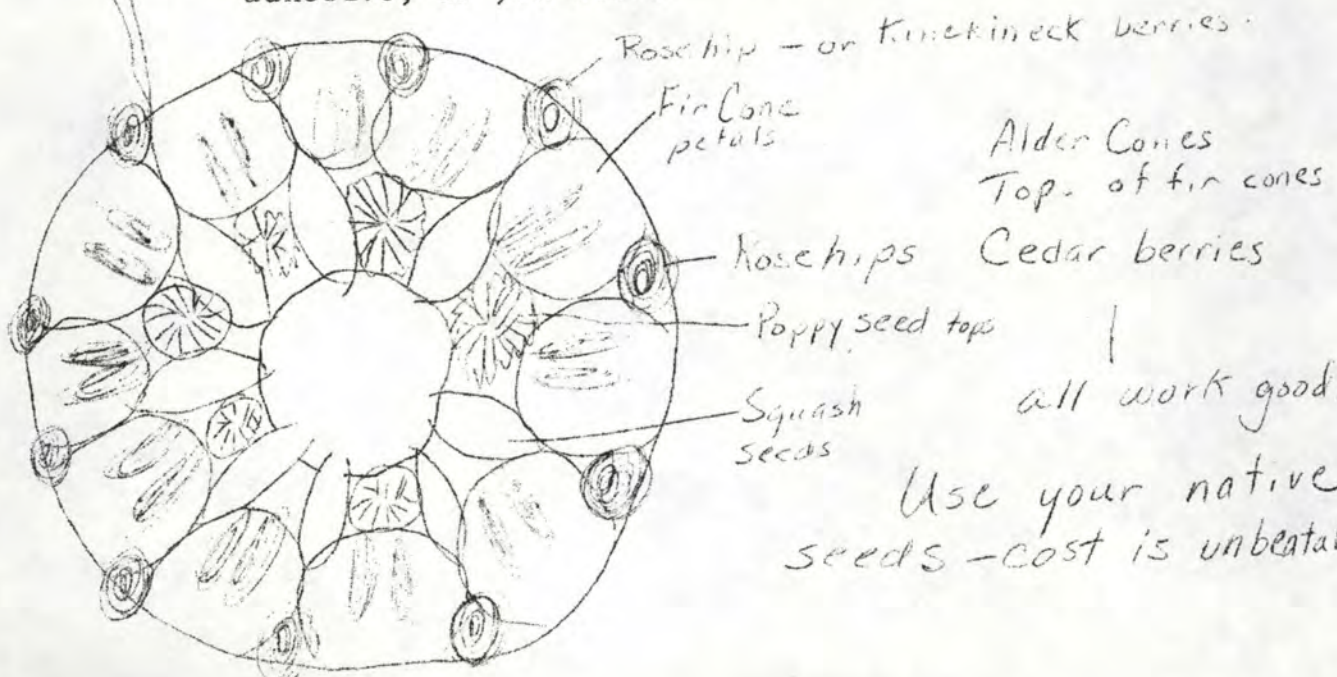
by:
Jean Baringer

Christmas Wreath Seed Ornaments

a. Materials: Thick cardboard (enough for a circle 4" diameter for each), green felt (enough to cover both sides of the cardboard), fast-drying glue (Elmer's is OK), cord 6" long for hanger, seeds, seed pods, cones, etc.

b. Directions:

- (1) Cut cardboard in circle 4" diameter, with a 1" hole in the center like a donut.
- (2) Cut 2 felt pieces a tiny bit larger than cardboard.
- (3) Fold cord in half, glue to cardboard outer edge. Glue a felt "donut" to each side of the cardboard.
- (4) Start on outside edge (usually one side decorated, can do both), and glue on the pine cone pieces, seeds, pods, etc as you wish in a pleasing design. Put them close enough to cover the felt.
- (5) Allow plenty of drying time to let pieces set (so they won't slide off when you pick it up).
- (6) Spray on a clear acrylic spray as an additional adhesive, if you wish.



PRESSED FLOWERS AND LEAVES

Make a scene that brings nature indoors. You can keep those lovely flowers from your garden - press them! Preserve those flowers by pressing them to remove the moisture and use them in various ways explained later. You may want to make a special plant press or use a "makeshift" press. It is best to pick flowers in mid-morning or late afternoon to avoid morning dew and at high noon they tend to wither. Choose perfect, recent blossoms (before they are "ripe" so they don't shed petals), don't show bug nibble marks. Larger flowers can be separated into smaller blossoms (geraniums, delphinium, sweet william, etc.). Pansies, spirea, ferns, Queen Anne's Lace press well!

Pressure and absorbency are the keys to preserving. Plant and flowers can be pressed in a telephone book, using a reasonable amount of pages for absorbing between the flowers. Magazines are not recommended because the shiny pages don't absorb - unless you use paper toweling. Newspapers are the best for absorbing moisture. Press the papers between large flat boards with belts or ropes tightly bound around the bundle. (Or, use heavy boxes or items set on top of papers.) Drying time is about a week, depending on the size and thickness of the flowers. Plants may need to be transferred to another paper if they are too damp and papers are still moist after a week. Some may lose their color by withering before they were pressed or by mildewing in the papers. When thoroughly dry, carefully remove the flowers from the "drying papers" and store in shallow boxes till used.

Collect many while you can. You may decide to make more and can't always get your supplies!

W What to do with the pressed flowers. Here are some ideas; depending on which you choose you may want to have on hand the following items.

a. Materials: pressed flowers in a variety of colors and sizes, white glue, water, cotton swabs, tweezers, white paper, rice paper, parchment paper, tissue paper, kleenex, small paint brush, clear contact paper (self-adhesive), scissors, glassed picture frame, fabric.

b. Directions:

- 1) Depending on the project (picture, collage, framed picture, placemats, stationery, light catchers, etc) you need to decide what size flowers will be appropriate and how many you need. Practice arranging them to a desired position on a practice sheet of paper.
- 2) Carefully glue into place the desired pieces or lay on the finished parts to be used. Be careful of draughts; if blossoms break off, they can be mended with a little glue.

Pictures: Mix a little water with white glue to make the glue easier to work with on dainty flowers. Take the backing out of a picture frame, cover it with some padding and background fabric (velvet is the usual, tiny paster checks work nicely) and tape in place. Carefully (with tweezers) arrange flowers, leaves or grasses on the background, add a dab of glue to each after it is in place. Place grass on top of picture and add frame. You may need to tack or nail back into place.

Stationery: Make your own cards or stationery to use or give as gifts. One method is using kleenex or tissue paper. Mix thoroughly 3 parts glue with 1 part water in a small dish so there are no glue blobs. Place base paper (typing paper-type) down first, arrange flowers or leaves in desired arrangement; carefully place tissue over the design. Brush glue mixture VERY CAREFULLY over the tissue being careful not to tear the paper; allow to dry thoroughly. When dry, trim edges and fold into desired shape. May want to press smooth with iron.

(Pressed Flowers, pg.2)

The other method is similar except using parchment paper as a base, picture of flowers, and rice paper in place of the tissue. Rice paper is easier to work with but more expensive. Do the work over a waxed paper so the glued papers will peel off easier.

Placemats: You can make clear backed placemats using two large pieces of clear contact, or using one piece contact and one piece of clear, heavy plastic, or a covered back using one piece of contact and one of construction paper. Lay the base down (construction paper, for example), arrange flowered design on the paper, may add a little glue so they won't creep along paper as you add the contact paper. Carefully peel off the back of the pre-measured piece of contact paper and smooth on the flowers and paper. Overlap edges so they won't roll loose.

Sun Catchers: Place flower designs between two pieces of glass or clear plastic. Adhere edges together by using liquid lead, welding metal edge, gluing. Add appropriate type of hanging device. Hang it up and enjoy!

TAGUA NUTS - VEGETABLE IVORY
Leila Steckelberg & Mark Patterson

The tagua nut is a true ivory, known to have been used for over 200 years. It is the exceedingly hard kernal of a nut produced by a palm tree which grows in northern South America, botanical name: Phytelephas macrocarpa.

The tree is found in dense thickets near or along rivers and grows to a height of 10 to 30 feet. It is slow growing and may live to be centuries old. The blossoms of the female tree typically appear at the base of the lowest leaves and have a fragrance similar to almonds. Each tree produces six to eight clusters of fruit. From eight to 30 nuts are massed in large thorny heads, resembling enlarged chestnuts, and may be found growing at ground level, or a few feet above the ground, or in the top of the tree, depending on the sub-species. As the fruit develops, the nut is filled with a clear liquid which animals and humans can drink. This liquid grows sweeter and cloudy as the nut matures, finally hardening into a form of ivory.

This source of ivory was used by the early South American colonists to carve objects of religious devotion. By the mid 19th century, it had become an item of commerce, being used to make carved buttons of all types.

About 1859, ships returning to Germany from South America carried tons of tagua nuts in their holds as ballast. Some of these found their way into the hands of skilled Austrian carvers, who made beautiful hand carved buttons from them. By 1860, ivory buttons were made in many forms - dyed and natural, shiny and dull finish, metal rimmed, carved and stamped. Probably your grandmother, or great-grandmother used ivory buttons made from the tagua.

In the early 1900's, experimentation with plastics developed, and in a few years, cheaper plastic buttons foretold the end of the ivory button industry. The use of tagua nuts for carvings and figurines continued in the Orient.

Today, many would like to work with ivory - to slab, carve, cab, or scrimshaw, but scarcity, high cost, and endangered species has turned us back to the tagua nut which is making a comeback as fine jewelry. It is a renewable form of ivory which does not threaten the existence of any species by its use. Furthermore, it is available without the need to kill an animal to obtain it.

To determine whether an article was made from animal or vegetable ivory, the following simple tests may be conducted. Touch the item with a red hot needle. If the item scorches, the material is not a mammal ivory. If you don't wish to risk damage to the item in question, place a drop of sulphuric acid on the article. A pinkish color developing in 10-15 minutes indicates the item is probably tagua nut ivory. The spot can be easily washed off with water. Mammal ivory and many plastics will be unaffected.

(Tagua Nuts, pg.)

WORKING WITH TAGUA NUT IVORY

It handles, cuts, ages, and works just like animal ivory.
TO CUT: The tagua nut can be worked readily using wood working tools. Do not use oily cutting lubricants, such as are normally used by lapidarists. The oil may stain the nut and the moisture may cause it to swell. Slabs can be readily cut on a bandsaw, any small saw - hacksaw or similar. Cut dry. Do not use your diamond saw - it is a waste of time.

TO GRIND: Saw marks may be removed using a worn 80 or 100 belt or disk sander. Final polish should be done using 400 or 600 grit sanding media. Finally, buff the nut surface using any good white polishing compound, such as tin oxide. Use a little moisture here. A final seal prior to engraving should be done using a high quality paste wax.

CAUTION: Treat tagua nut ivory very gently - do not over-heat in working.

The ivory in the tagua nut is a cellulose. It varies in color from blue white to amber. When soaked in water, it will often and swell. Drying for a day or so will restore the surface. All nuts have a center cavity. Toxicity of the dust is about the same as sawdust.

Suitable for slabbing, cabbings, carving, scrimshaw - just use your imagination. Your tagua nuts are thoroughly dried and cured, ready to use. Enjoy!

GENERAL INSTRUCTIONS FOR STAINED GLASS

TOOLS AND MATERIALS:

- Glass Cutters
- Oil
- Soldering Irons
- Rhostat (Dimmer Switch)
- Straight Edges (rules, 45 degree triangle
- Lead Vise
- Working Surface (Glazing Board)
- Hammer and Nails
- Knives
- Pliers (flat wide nosed pliers)
- Shears
- Lathekins
- Carborundum Stone and file
- Orange Stick and Razor Blade
- Sponge and Brushes
- Copper Foil
- Flux and Solder
- Linseed Oil, Glazing Putty, Plater of Paris
- Finishing Agents - Patina's
- Copper Wire and bar
- Lead Came
- Glass
- Pattern

General instructions:

- A. Patterns may be sketched directly on the glass with a magic marker or a crayon. The glass must be clean and dry.
- B. The pattern can be taped to the underside of the glass or used on top of the glass and can serve as an accurate guide for cutting the glass. The glass must be cut accurately or the leading will be difficult.
- C. If the pattern is to be duplicated, make a pattern on heavy paper or light weight cardboard. Trace the pattern, numbering each piece to correspond with the design. Later when the pattern is cut apart, you will know its relative position. Use tracing paper to transfer from book to cardboard or heavy paper.
- D. The heart of the lead takes up 1/16th of an inch, Cut the pattern with two razor blades taped together with a 1/16" wood or cardboard spacer in between. This allows for the width of the lead heart which comes between each piece of glass when fitting two or more pieces of glass together. However, cut the outer perimeter of the design with a single razor blade or scissors. Use "H" lead when connecting two or more pieces of glass and "U" lead channel around outside edges.
- E. When cutting the glass leave a sufficient margin of glass around your pattern to allow sufficient leverage to remove excess glass. Small pieces of glass can be held with a pliers to remove.
- F. When needed, the glass can be filed with a carborundum stone or sanded with medium course sandpaper to smooth rough edges.

G. Eyes for the various patterns can be made by simply melting a droplet of solder and when cool, glue it to the glass.

H. Occasionally glue will be needed to keep lead and glass from separating.

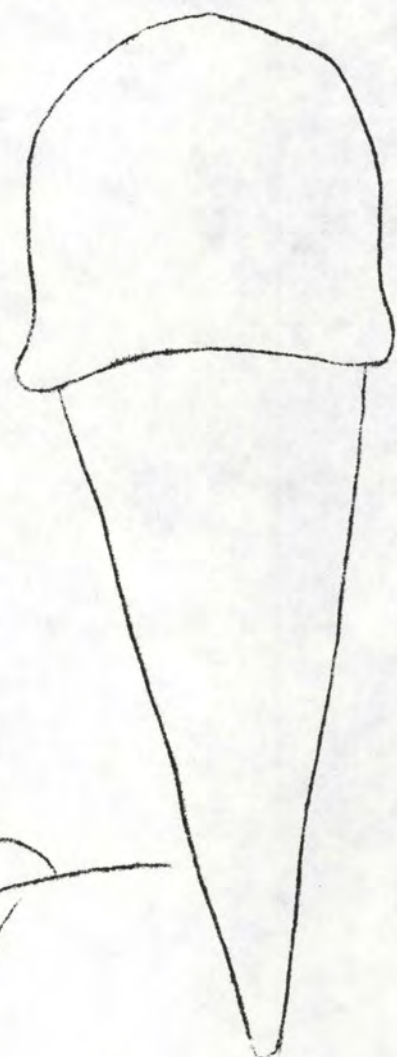
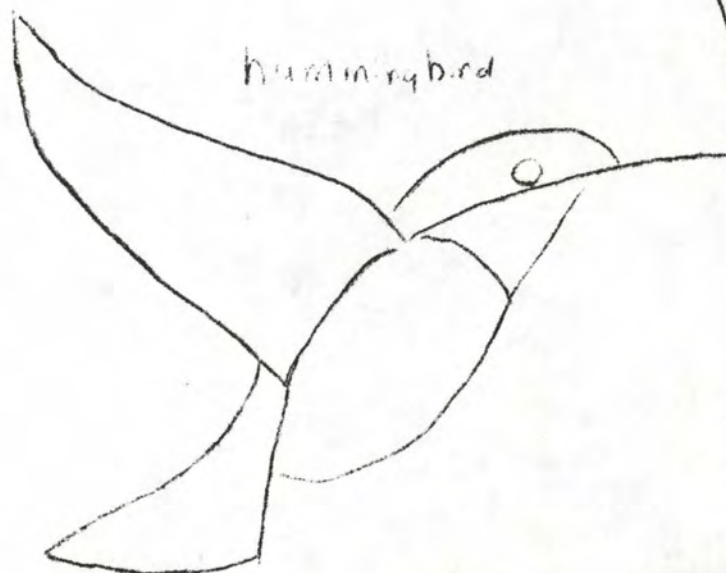
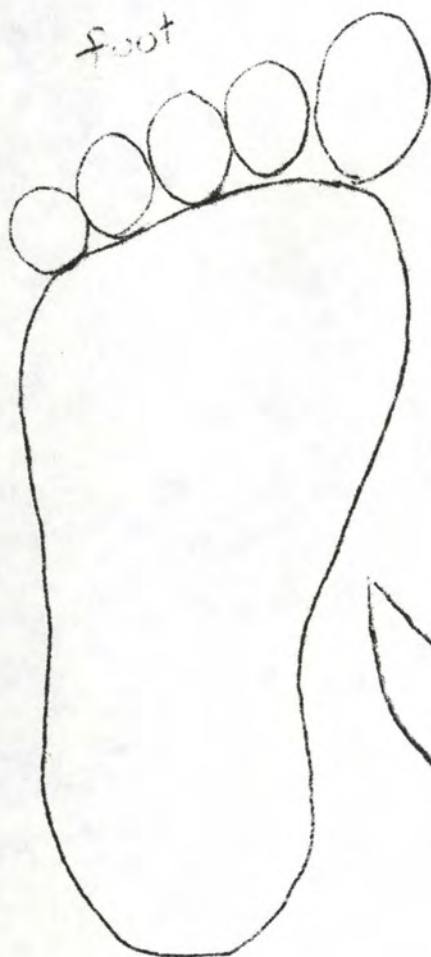
I. Lead channel can be hammered into a flat piece if needed for decorative pieces.

J. Cut sheet metal or copper can be soldered easily to lead if needed for big or strands.

K. When doing window panels or complicated designs, hammer, small nails around outside edge of the design to hold glass.

L. Where the broken line appears on the pattern use two layers of glass and channel.

SIMPLE PATTERNS FOR BEGINNERS -



Cone

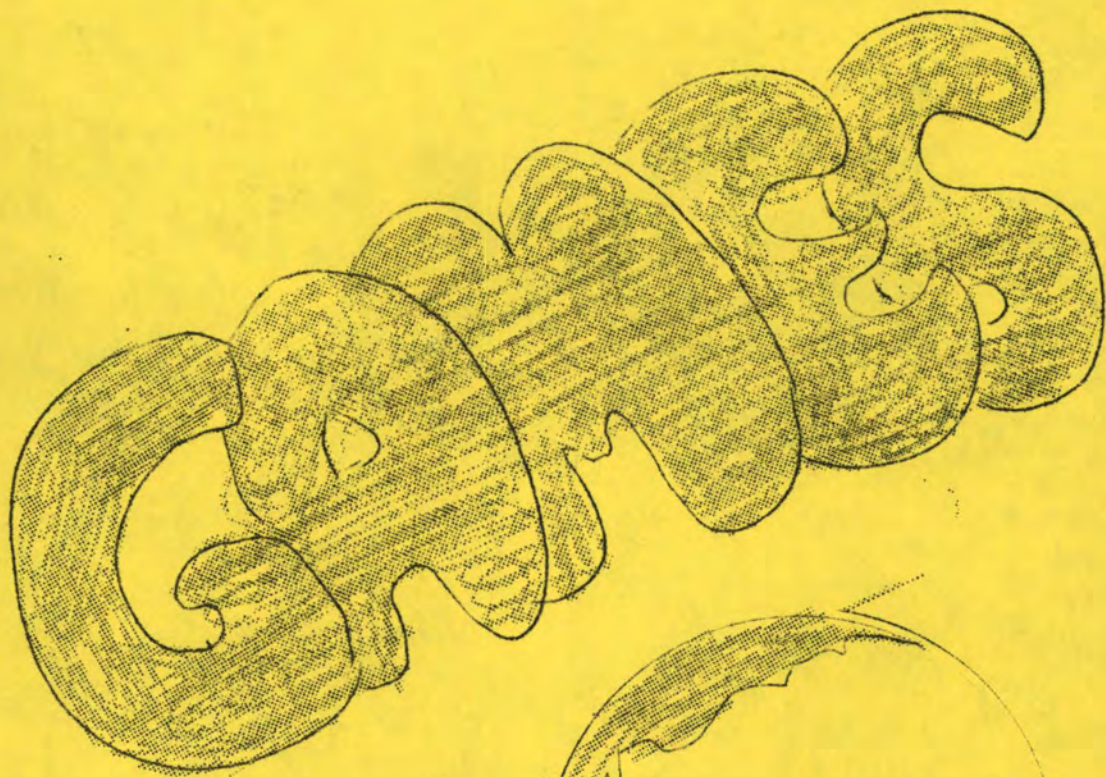
CUTTING THE GLASS:

- 1) draw pattern onto the glass
- 2) dip cutter in oil every two or three cuts or use a cutter that has a handle that holds the oil
- 3) Score glass: Bearing down firmly with cutter, start 1/8" in from the edge farthest from you. Pull the cutter towards you maintaining downward pressure. Stop 1/8" from the opposite edge. Don't go off. Listen for the "SCRITCH" of your cutter. The score should show clearly on the glass. NEVER, NEVER GO OVER THE SAME SCORE TWICE. Do the most difficult scores first, and after each score, break the glass.
- 4) HOLDING THE CUTTER between the first two fingers, thumb and index finger should be in position to bear down on the shoulders of the cutter.
- 5) Tapping: Hold the glass in one hand and with your cutter in the other, gently begin to tap the underside of the score. Begin at the far edge tapping towards the middle. The tapping will start a run in the score. Once the run starts, keep tapping just in front of it. Be firm but not heavy handed. Do your tapping over the workbench. Glass has a tendency to break before you expect it to and you don't want it to go crashing to the floor.
- 6) Snapping straight scores. Make a fist out of both hands with clenched fingers underneath the glass, thumbs on top, parallel to the score, firmly press out and away. Snap.
- 7) Use pliers to snap off small straight line scores.
- 8) Use pliers to break away any pieces of glass that have been scored and are curved or rounded.
- 9) Glass is sharp and should be handled with care. Dull the edges of glass with a grinding wheel or by scraping the edge with a piece of scrap glass at right angles. Sweep up work area regularly to get rid of chips of glass.
- 10) Wipe glass clean with damp cloth

LEADING:

The copper foil technique:

- 1) Start to wrap - be sure glass is clean and free from dirt or oil. Peel off enough copper foil to go around the piece of glass plus 1/4" for overlap. Remove protective backing from adhesive side, center edge of glass in the width of foil. There must be an equal amount of overhang on both sides of the glass. Press the foil to the edge of the glass with your lathekin or other burnishing tool.
- 2) Fold over sides of foil - Press flush against the glass surfaces to form a neat folder on both sides. Burnish the foil so that it lies smooth and tight against the glass.
- 3) Fit pieces of glass that have been wrapped into position on your working drawing. Check again for fit.
- 4) Tacking - begin by applying oleic acid flux to several edges of the foil. To tack solder apply just enough solder to join two pieces securely together. Tacking is especially helpful when you are doing a free form project. Remove drawing if you are planning to use it again.
- 5) Final Soldering - apply flux to exposed areas of copper foil. Hold soldering iron over the copper foil, bring end of the wire to tip of iron. Move them both continuously along the length of the seam. The hot solder will follow the iron.
- 6) Finishing off. Turn the project over and solder the other side. Remember not to let the iron get too hot or you'll mess up the front. Remember glass gets hot. For hanging solder a copper wire loop to top of object.
- 7) Floated Soldered seams. Keep the soldering iron raised about 1/8 inch and go back over the soldered seam. This will pull the solder up into a convex shape.
8. Clean up - Wipe clean, can use plaster of paris or sawdust, or just a damp clean rag.
- 9) Patina's - for dull gray to black patina use Tinner fluid, apply with paper towel.



For
all

TO DEVELOP LEADERSHIP ABILITY

There are many false impressions about leadership. It's not something you are born with. The art of leading others is merely a composite of learned abilities. These may be dormant, but can be developed in each of us. Among other things, you must:

- STUDY to broaden your understanding, improve your techniques, and add to the activities you can lead.
- VISIT to learn all you can from the many recreational events happening around you.
- PRACTICE to try out the ideas you have found in study and observation. Accept willingly new opportunities to serve as a leader.

GETTING READY

1. Develop a working library of recreation ideas. Keep adding to it as you learn new ones.
2. Have a "fun box" of equipment ready to use, including the materials you generally need for leading games.
3. Learn to handle those who don't want to take part, as well as those who are overly enthusiastic.
4. Learn to plan for the particular group and occasion you face.
5. Plan more than you can use, but be ready to drop some extras.
6. Avoid games that make anyone "the goat" or eliminate players.
7. When possible, plan to use transition games for changing formations.
8. Know exactly what you'll say and do for each activity.

TIPS FOR HANDLING PEOPLE

1. Radiate enthusiasm and a sense of humor. Act as if you're having lots of fun. Develop the spirit of play.
2. Capture attention without a whistle and without shouting at the group. Never attempt to explain anything until quiet and attention are absolute.
3. Present an activity so that it appears to be both easy and fun. Leading a game is vastly different than reading a game.
4. Laugh with the crowd, not at them.
5. Keep your attention on the whole group - not one person or a small group. Try to get the "slow ones" into the game, but don't force or get "hard boiled".

CONDUCTING SOCIAL RECREATION

As you stand up to lead an activity, remember these three basic principles:

You must be seen - First impressions are generally the most lasting. If you are seen favorably, that is your first step toward getting attention. Your clothes and posture speak for you. So does your walk. You should be brisk and energetic, moving with confidence. Somehow that helps people accept you as their leader.

You must be heard - The ring of your voice can show strength of mind and body. It shows your attitude, your feeling. It automatically records in the minds of others a quick impression of your personality. Don't mumble or allow words to trail off. Speak clearly, distinctly and with vigor, but not with a big voice. Big voices never persuade.

You must be understood - Make your explanations simple. This will take lots of thought and work. No matter how complicated the explanation, you can say it simply. Use comparisons to simplify and save time. Use a little humor to ease a too-tense situation.

Here are some other suggestions that will help you in actually conducting a party of social gathering.

1. Start with a plan and follow it, but be ready to change it if the situation demands it.
2. Begin with the first person who arrives.
3. Demonstrate as you explain, in the same formation used in the activity.
4. Teach the rules as they are called for. It isn't always necessary to teach all the rules before starting the game.
5. Don't let an activity die - kill it!
6. Alternate quiet and active games in the same formation before changing.
7. Keep things moving. Never have a time when nothing is going on.
8. Stop when the crowd wants more. Next time they'll look forward to that activity.

STEPS AND THINGS TO REMEMBER WHEN LEADING GAMES Tips from Dick

GET THEIR ATTENTION: This can be accomplished in several ways, one is to absorb them, another is to lead to a group that is scared of you that you can threaten. Another way is to be Enthusiastic, and full of pep that is contagious. This is perhaps the best way.

MAKE SURE THAT EVERYONE CAN SEE AND HEAR YOU: This means Do NOT stand with your back to the sun, among other things. If there are posts in the room, stand so no one is blocked by it. Try to keep the background noise to a minimum while you are speaking.

GAMES CAN BE USED FOR SEVERAL REASONS: They can be used to create a mood, to move people from one area to another, to build unity, and probably most commonly, to be FUN!

ALWAYS KEEP SAFETY IN MIND WHEN PLANNING GAMES: Don't use walls, trees or other stationary objects for a base or "home" area. This can be dangerous because kids, and others, will run to the base full speed and shorten their noses and perhaps faces and arms. Also be aware of low hanging branches, rocks on the ground, poisonous bushes or plants, and other things.

GIVE CLEAR DIRECTIONS: Make sure that you speak clearly and if needed demonstrate slowly enough for everyone to understand. The best teacher is experience.

DON'T BE AFRAID TO ADAPT: Change the rules, the name, the formation or whatever is needed to fit the game to your own needs. There is nothing "sacred" about any game, (unless you are in an organized league) My favorite saying, WHEN YOUR TEAM IS BEHIND, CHANGE THE RULES!!

INTERSPERSE FAST AND SLOW GAMES: This keeps the people from wearing out too fast and losing interest.

OVERPLAN: Always plan for about twice as much time as you think you can possibly use, then add one activity. You can always drop activities, but it is very difficult to think up more new games on the spot. OVERPLAN.

KILL IT BEFORE IT DIES: Change the activity at the peak of interest, don't wait until the people tire of an activity or they will be less apt to want to play it again. Keep the enthusiasm up and the games will go much smoother.

ENJOY YOURSELF, THE REST WILL FOLLOW!

" ACTIVITY " _ " GAME " _ " CRAFT "

NAME OF GAME: _____

E
C
C
I
P
M
E
N
T

MATERIALS:

TYPE of GAME: ACTIVE; QUIET; INDOOR; OUTDOOR; MENTAL; MIXER?

NUMBER of PARTICIPANTS of TEAMS? _____

APPROPRIATE FOR WHAT AGES? _____

D-I-R-E-C-T-I-O-N-S:

A
C
T
I
O
N

T
I
M
E

_____ MINUTES

VARIATIONS:

GAME OBJECTIVE - Purpose: (For example: Creativity? Get Acquainted
Utilize skills? Contest?)

NAME OF REPORTER _____

Game played when? _____

PARTICIPATING CREWS _____

COMMENTS: (How did it go?) _____

GAMES FOR TWO

VERY ACTIVE:

TWEEZLI-WHOP (from Wyoming) or :ROODLE DOOPING" an offspring of classical "Pillow Fighting" but a little more down home. You need two burlap sacks filled with straw and a wooden rail perched high enough to keep your feet from touching the ground. The area beneath the rail should be generously cushioned, a minor haystack will do. You and your partner straddle the rail, face to face and have a go at "whopping" each other with the sacks until one (and frequently both fall off) Great way to work off tensions - a husband wife team might want to give it a go sitting back to back..

SCHMERLITZ:

Homemade toss and catch missile - the best new "ball" we've seen since the Frisbee. To make your Schmerltz, get a long cotton "tube sock" without a heel (hiking supply stores carry them) and a solid sponge rubber softball (about a dollar at the variety stores). Drop the ball into the toe of the sock, tie a knot just above the ball and voila... you got a genuine Schmerltz. The official Schmerltz toss is made by holding the end of the sock, twirling the Schmerltz around ~~underhand~~ a few times, and letting it sail when you've reached critical velocity. With a bit of practice - you'll be able to send it flying to your partner, streaming like a comet. The only acceptable way to catch a Schmerltz is to grasp it out of the air, by the heel only, one handed, of course.

ACTIVE:

HUNKER HAWSER: "The harder they come, the harder they fall.

Pedestal about 6 inches high and small enough so that players can't move their feet without losing balance - a good mount is a block of wood or tree stump. Players hunker down (crouch) on their platforms, holding one end of a rope about one inch in diameter and at least fifteen feet long. The excess rope lies coiled between them, but not for long. At the starting signal, the players begin reeling in. The object is to unbalance your opponent by tightening or slackening the rope..... Sounds simple? "Oh, I'll just give you a good pull.. and suddenly your opponent releases her hold, and over you go...defeated by your own energy.

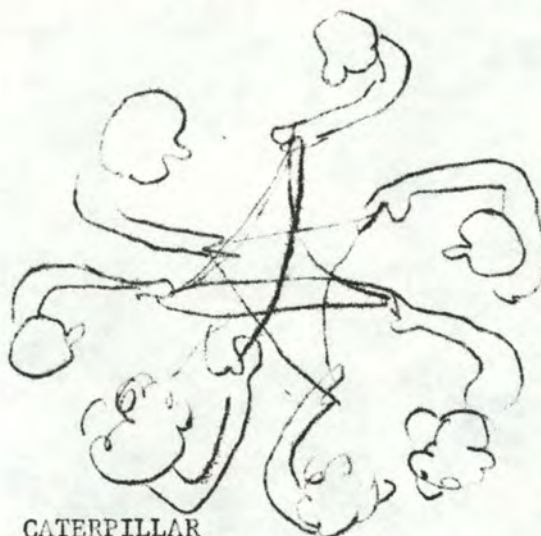
FOX AND SQUIRREL -

You need three balls - two of them should be similar for the "foxes" and the other smaller and distinctly different. The object of the game is for the foxes to catch the squirrel-tagging whoever is holding the squirrel ball with one (or both) of the fox balls. If two against one seems unfair, just wait. You'll find out how foxy squirrels can be. Everyone stands in a circle and begins passing the fox balls from player to player. With a bit of practice you should be able to get them all moving at top speed. Try a reversal as well. Now here's the tricky squirrel bit. We all know that foxes are quick, but squirrels are slick and able to leap besides. That means you can only pass the foxes to the player next to you, but you can throw the squirrel across the circle. To keep everyone alert, call out Fox or Squirrel each time you pass one of the balls. The ballad will certainly dispel any illusion of the forest.

YARN BALL

Yarn ball is a good mixer for campfires as well as parties (have extra yarn if you do it over a campfire). You need a large ball of yarn string, or rope. The leader should tie a loop on the end to hold to, he throws the ball across the circle to a gamer, who loops yarn around a finger and tosses it to another gamer. Each gamer may divulge something about himself. His/her name, "My favorite animal is ____." "If I could go anywhere I'd go ____." "The best thing about me is ____." etc.

After everyone has got a loop of yarn around their finger, point out what a tangle the group has or any other wild description. Suggest everyone trade places with the gamer opposite them without getting tangled in or breaking the string. And suddenly the tangle has turned into a beautiful star of which every gamer holds a ray.



CATERPILLAR

We used to call this game People Roll, until we grew weary of being asked whether it was a culinary delight for cannibals. By either name, it's a delightful way to knock elbows, knees, heads, and hips with your neighbors.

Get everyone lying on their stomachs, side-by-side. Make sure you're packed really closely together, and have any little people squeeze between two big ones. Now have the person on the end of the line roll over onto her neighbor and keep rolling down the corduroy road of bodies. When she gets to the end of the line, she lies on her stomach, and the next person at the other end starts rolling.

Once you get your momentum going, there'll be no stopping you, as your human caterpillar advances over meadows and hills. How about assembling two caterpillars for a cross-country race?



SKIN THE SNAKE

This New Games "track-and-field" event places a premium on both individual and group coordination. You can play it as a cooperative exercise, like People Passing, but it's also a great game to play competitively as a race between two teams.

Each team should have about 20 to 25 players, lined up one behind the other. Now reach between your legs with your left hand and grab the right hand of the person behind you. Meanwhile, the person in front of you is reaching back to grab your right hand. (Give it to him, by all means.) Once the chain is formed, you're set to go.

At the starting signal, the last person in line lies down on her back. The person in front of her backs up, straddling her body, and lies down on his back right behind her. (You're all still holding hands, of course.) This continues as the whole team waddles backwards down the growing line of prone bodies and slips into place.

When the last person to lie down has touched his head to the ground, he gets up and starts forward again, pulling everyone else up and along. What just got done gets quickly undone as everyone "Skins the Snake."

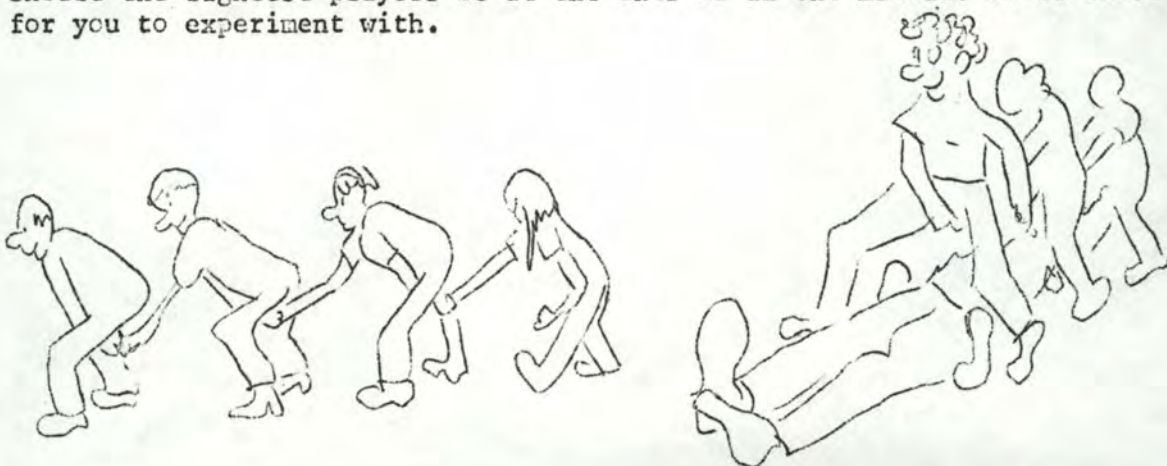
When the last person is back on her feet and everyone is in the original chain, still holding hands, get set to run. The winner is the first team that gets all its members across the point where the head of the line started. If anyone breaks hands during any part of this process, you must stop, go back to that point, and reconnect before proceeding.

The more you discover about the fine points of the game, the faster you'll get, and vice versa ad infinitum-- or at least ad Olympium. Here are some initial pointers:

You'll be less likely to trip over your teammates if you all take off your shoes. When the line is backing up to lie down, bunch close together so you're all touching. Lie down as close as you can to the person in front of you and put your feet close to his side with toes pointed in. (Some people think it's better to hook your feet around and on top of the person in front. You might check this out with him first.)

When you get down to split-second timing, the players at both ends of the line become all important. The last person to lie down should touch his head to the ground for just an instant, roll back up, and start pulling, being careful not to break the chain. The last person to get up has to be fast and agile and have a really good grip.

Should the lightest players be at the ends or in the middle? We'll leave that for you to experiment with.



BUG TUG

Don't have a rope? Try this version of tug of war. You can play it with two-- or two hundred.

It's probably easier to try it first with two. Mark a line on the ground or floor. Then you and your partner stand back-to-back on either side of it. Both of you bend forward, reach between your legs, and grasp each other's wrists. Now start tugging and see who gets pulled over the line first.

This particular version of Bug Tug looks great but doesn't last very long. If your partner outweighs you by thirty pounds, you don't stand much of a chance. The best way to get rid of these bugs is to add on a whole bunch more of them.

Stand in two lines, everyone back-to-back. Now one line stands still while the other takes a step to one side. Each of you should now be standing with a person behind you on either side. Everyone bend down and cross your arms (this is important) between your legs. Hopefully you'll come across one hand of the person on your right and one hand of the person on your left. Everyone in the line should have a grip on two different people---except the people on the ends. They had best get a grip on themselves.

Once everyone starts pulling, you may get nowhere in particular, but undulating back and forth can be mighty nice. If you get tired of just undulating and feel the urge to get somewhere, how about assembling two 50-person bugs for a centipede race?



SPIRALS

After a 100-point game of Infinity Volleyball or a devastating round of Slaughter, the group energy may be a little ragged and dispersed. Making Spirals is a fine way to gather it back together again, let everyone catch their breath, and get the group to give itself a big hug.

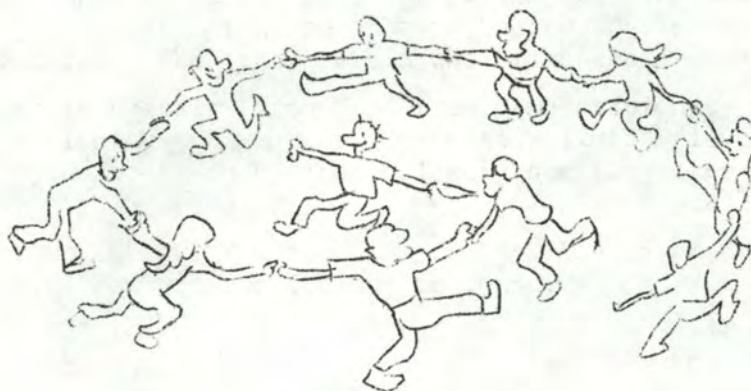
To begin, everyone joins hands in a circle and pauses for a few minutes to feel the group coming back together. Then one person releases the hand of her neighbor and, pulling the giant human rope behind, begins to walk around the outside of the circle. The other person who broke hands remains in position.

The chain of people spirals 'round and round the stationary person, drawing everyone into a tighter and tighter coil until all the players--still holding hands--are wrapped around each other, closer than the stars in Andromeda Galaxy.

Now feel the group energy. You're all one body. You might decide to sway together or to express how you are feeling in sound.

The best way to unfold the spiral is from the center. Still holding hands, the person in the middle ducks down (everyone will have to make a little room for her) and begins to crawl out through the forest of legs. The whole group follows down and through, magically uncoiling. When you're all unwound, you should be in a circle again--and much more one being than when you started.

Note: If you plan to play this game in Argentina, remember that spirals in the Southern Hemisphere tend to turn inward in a clockwise direction, while Northern Hemisphere spirals prefer to go counterclockwise.



HUG TAG

This variation on classical tag is a perfect example of how you can turn an old game into a new one. Play by whatever rules you're used to, but with one major exception--the only time a player is safe is when he's hugging another player. (No fair for adults to carry small children around under their arms).

After playing for a while, make the game a little more communal--rule that only three people hugging are safe. Then try four, five...everyone. When you're all hugged together, why not get whoever is IT to join you and all have a go at an Amoeba Race?



STAND UP

This cooperative game is one of our favorites for getting a New Games group together. You can start with just one friend and end up with a whole crowd of struggling, stumbling, zigling humanity.

Sit on the ground, back-to-back with your partner, knees bent and elbows linked. Now simply stand up together. With a bit of cooperation and a little practice, this should not be too hard.

By the time you've got this mastered, you'll probably have drawn an interested spectator. Have her join you on the ground, and all three try to stand up. This feat should take you just long enough to attract

another onlooker. Have him join you. Four people standing up together might be a genuine accomplishment.

By this time you should realize that there's more struggling, stumbling, and giggling each time you add another person. But this very fact assures you of an endless supply of fascinated spectators, ready to join up to help you get off the ground.

A gracefully executed Mass Stand Up (any number greater than five) is like a blossoming flower--but a more rare event. To achieve it, start by sitting close and firmly packed. Then all stand up quickly and at precisely the same moment.

Judging by the records, it must be easier to go down than up. Can you imagine 1,468 champion Lap Sitters in Palos Verdes playing Stand Up together? However, we're confident that somewhere a group of dedicated gymnasts is practicing for the World Stand Up Record. Write us if you think you and your friends have made it.



GAMES GAMES GAMES

The games played during Thursday's game session were taken from THE NEW GAMES BOOK and COWTAILS AND COBRAS. All except for the yarn game which was invented around a campfire after 3 weeks of being lost in the wilderness (imagine what would happen after 4 weeks). Both books can be ordered from the following addresses:

Project Adventure
P.O. Box 157
Hamilton, MA 01936

New Games Foundation
P.O.Box 7901
San Francisco, CA 94120

New Games philosophy is "Play hard, play fair, nobody hurt." and added to that can be "Have fun, work together, absorb spectators." Remember that if you see someone who appears not to be having fun be sure to tell them "You're having fun." (you may have to tell them this several times). This usually works and he/she begins grinning uncontrollably. When playing games remember:

1. Who are the people involved- kids, teenagers, seniors, mixed group, handicapped?
2. Have a game or two planned that the early comers can be involved in.
3. Use a mixer to bring everyone together and get acquainted.
4. Pick a theme for games and/or put games in a sequence in which the position of gamers at end of game can lead into the next game.
5. Have supplies assembled before starting games - you might want a whistle to get gamers attention.
6. Improvise, use your imagination.
7. Know games before hand. You can even write your sequence out on a piece of paper (Jan & Pat did!!)
8. Let gamers have input.
9. Use terrain conducive for the game.
10. After the mixer game build into more active games then slow down to something relaxing like caterpillar. Be sure to pull everyone together in the end.
11. Be aware of the group atmosphere - stop the game at the peak of the fun.
12. Use a variety - slow games, mixers, active games, relays, whole group games, smaller group games, etc.
13. Leave gamers begging for more.

Jan and Pat thank all of you Chatcolab gamers for contributing to our game session.

Stand Up (early comers)
Yarn Throw (mixer)
Spirals (whole group working together)
Bug Tug (improvised tug of war)
Skin the Snake (2 group race)
Hug Tug (active)
Amoeba Race (groups work together)
4-point (groups solving a problem)
Catterpillar (Slower game when gamers need a rest)
Lap Game (bringing group together)

THE LAP GAME

After a strenuous stretch of whopping, boffing, clenching, and tugging, how about sitting down for a rest - New Games style?

Everyone available stand in a circle, shoulder-to-shoulder. Now turn to the right. Then, very gently, everybody sit down on the lap of the person behind them.

There are two ways you can get yourselves into this position. The "Slow & Easy" method is to have one person lie on his back with his knees bent. The next person sits down, forming a nice chair for the next person to sit on, and on and on until the whole circle is seated. The crucial moment comes when the person on his back is hoisted up onto the lap of the person behind him. And there you have it - sitting circle.

The "Fast & Reckless" method is for everyone to sit on their neighbor's lap at precisely the same moment. This is very impressive when it works and a spectacular flop when it doesn't. Actually the circle is far more stable, if less exciting, when you sit on your neighbor's knees. (Somehow, "The Knee Game" just doesn't have the same ring to it.)

- 0 Once you're comfortably seated, you might all wave your arms, or give the person in front of you a back rub, or even try a caterpillar merry-go-round. Next to tickling, that last suggestion is the surest way to end the game.

We're told this game was originally called "Empress Eugenie's Circle," after the Austrian Empress's account of how her soldiers kept dry while resting in a wet field. It's just too bad they didn't try playing it with the Prussians.



AMOEBA RACE

Here's your chance to experience consciousness at the cellular level. To begin, you'll need a lot of protoplasm, a cell wall, and a nucleus. Protoplasmic people should be those who don't mind being close. Those who like to contain themselves (and others) would make a good cell wall. They should surround the protoplasm, facing outward, and link elbows. Someone with good eyesight and the ability to keep on top of things should be the nucleus, seated on some shoulders of the protoplasm. Now you are an amoeba!

Try a trip down the field or around the block. A rhythmic chant might be helpful for coordinating movements. (What sort of sound does a one-celled creature make?) Now try a little cell division. Pull yourself in two, hoist up a second nucleus, and see which amoeba gets to the other end of the field first. Whether you make it or not, you're sure to develop some real appreciation for single-mindedness.



THE FOUR POINTER

OBJECT: To attempt to get a group of seven students across a thirty-foot area, using only four points of simultaneous contact with the ground (for example, foot, hand, knee, etc.).

RULES:

1. All seven students must start at the marked starting line and end at the finish line.
2. No props (logs, wagons) may be used.
3. All seven students must be in contact with each other as they progress across the ground.

NOTE: A large group can be divided into many groups of 7. Have all the groups make the attempt, simultaneously, so they will discover solutions independently. This problem can also be done with 5 people on three points etc.

Time for a



CAN I TEACH DANCING?

Of course you can. There are excellent "how to" records on the market today that can be used to teach squares, recreational dance, rounds, contras, etc. But the "Good fairy" does not wave a magic wand and say "You are a dance teacher so start teaching". It takes a real desire and much practice on your part.

There is no one correct way to teach a dance. Watch other teachers and choose the techniques and gimmicks that suit your way of teaching. Develop your own method to meet the needs of your teaching situation. Detailed books on teaching methods and techniques are also available, but for a start, here, very briefly are some pointers to get you started.

BE PREPARED: This gives you confidence and is reflected in those you are teaching. Listen to the music many times. Do the dance over and over until the music tells you how the dance pattern fits each section. Know which foot to start on for both men and women. Does the man do a step that is different from the woman's step? How much introduction is there, if any? What are you going to say to signal the start of the dance? Now, after all that preparation the memory needs jogging -- there are so many dances. Use 3 x 5 cards with key notes on each dance. It really helps.

HAVE FUN: That's the main purpose usually, especially in a "one nite stand" situation. Don't talk too much. Give brief, clear instructions that can be heard by everyone. Demonstrate then walk through the dance without music, then build up speed to the tempo you will use on the record. A record player with a speed control is a great help.

HAVE VARIETY: Include mixers which will involve everyone. Use line and no partner dances, "pepper-uppers" and ones to calm down the group. Contras and squares are fun. Everyone enjoys the Virginia Reel. Dances for three are good if there are more women than men or (will it ever happen?) more men than women. It is not always possible to know your group beforehand but knowing many different types of dances will help you be ready for whatever kind of group you have.

HAVE RESOURCES: Start your own resource library of records and dance books. It is so helpful to have material at your finger tips when you have questions on teaching methods or about how to do a particular dance. Don't be shy. Ask experienced teachers in your area to share notes and help. Summer workshops are available in all types of dancing - do attend some. You really can teach dancing. I hope you will try!

WHERE CAN I BUY RECORDS?

Festival Records
2769 W. Pico
Los Angeles, CA 90006

Great selection of records
Costume, music, dance books
Free catalogue available

Ed Kremers' Folk Showplace
161 Turk Street
San Francisco CA 94102
415-775-3444

Folk & square dance advice,
records and supplies.
Many years of good service in
this field.

Folk Motif
2752 E. Broadway
Long Beach, CA 90803

Dancefootwear, costumes
Records, books

Bob Ruff Record Co. &
Callers Supply C.
8459 Edmaru Ave.
Whittier, CA 90605

Records, equipment. Bob Ruff's
instrumental LP albums
Fundamentals of Sq. Dancing are
excellent. Catalogue available.

Lloyd Shaw Foundation
Mailing Division
P.O. Box 134
Sharps, Florida 32959

Rounds, mixers, childrens dances,
American heritage dances, Dance
curriculum kits & manuals, One
night stand kits. Records & manuals
are also available singly. Fast
service. Catalogue available. Ask
about workshops.

World Wide Games
Box 450
Delaware, Ohio 43015

Games of all nations
Folk dance records

WHAT BOOKS WILL BE HELPFUL?

DANCE A WHILE
Harris, Pittman, Waller
Burgess Publishing Co.

This heads the list-a must. A hand-
book of folk, square & social dance.
Many dance descriptions, excellent
teaching techniques.

FOLK DANCES FROM NEAR AND FAR
Folk Dance Federation of
Calif, Inc. 1275 "A" St.,
Rm. 111 Hayward, CA 94541

Very complete, thoroughly
researched dance descriptions.
Dance & Costume books.

ONE HUNDRED AND ONE EASY FOLK
DANCES
ONE HUNDRED AND ONE MORE EASY
FOLK DANCES
Ned & Marion Gault

Written for use as "Memory
joggers" by two very fine folk
dance teachers. Primarily for
those who have already learned
the dance.

Brigham University Publications Books on every type of dancing
for any situation. Sorry the info
is so sketchy. The books are
very good.

RAWHIDE

An easy no-partner country western dance for most groups - teens to seniors.

Music: MCA 51084 ELVIRA - other country western tunes may also be used if you like a faster tempo.

Formation: Lines all facing same wall. Thumbs hooked into belt or in back jeans pockets.

- | | | |
|-----|-------------------|---|
| I | <u>cts</u>
1-8 | Touch R heel fwd, step on R foot beside L.
Touch L heel fwd. Step on L foot beside R.
Repeat |
| II | 1-4 | Feet together, turn toes of both feet out,
Turn heels out.
Turn heels in.
Turn toes in so that feet are together. |
| III | 1-4 | Touch R heel fwd. to L of L foot.
Touch R foot beside L foot.
Touch R heel fwd. to L of L foot.
Step on R beside L foot. |
| IV | 1-4 | As you turn $\frac{1}{4}$ turn R kick L foot fwd.
Step backward 3 steps L, R, L. |

Repeat dance facing different wall.

COUNTRY POLKA or TEN STEP POLKA (country western)

This dance is the same as the Jessie Polka except that there are two more steps - 10 instead of 8.

Record: Cotton-Eyed Joe - 4189-B. This record can also be used for the "new-fangled" version of Cotton-Eyed-Joe. It's a Windsor record.

- | | |
|----|---|
| 1 | Place L heel diagonally fwd L |
| 2 | Step on LF beside RF |
| 3 | Touch R toe in back |
| 4 | Stamp RF next to LF |
| 5 | Place R heel diagonally fwd R |
| 6 | Swing R heel across in front of L ankle |
| 7 | Place R heel diagonally fwd R |
| 8 | Step on RF beside L |
| 9 | Place L heel diagonally fwd L |
| 10 | Swing L heel across in front of right ankle |

Do four two steps or polka steps or shuffle steps, as they say in country western dancing.

Dance may be done in varsouvienne position with couples or individually moving in LOD on the two steps. The Jessie Polka is often done in groups of 2,3,5 etc, with arms linked. This is fun done the same way. Do your own thing!

BIRD DANCE

RECORD: "Avia Disk" AD831

POSITION: Solo or facing partner

PART I

4 tweets - Elbows bent, hands in front, touch thumb & fingers together 4 times.

4 flaps - Elbows bent, flap arms up and down 4 times.

4 wiggles - Bend knees, wiggle hips 4 times.

4 claps

PART II

Join hands with partner and circle L

16 steps - Circle R 16 steps, or
join hands with several people and circle L & R
For variety skip L & R or make R hand star,
then L hand star.

It is fun to have everyone join hands in a single circle the last time you circle L & R.

PARTIES



PLANING A PARTY

Who has more Fun at planning a party than the committee? The committee as a whole decides the type of party - Theme, Special Events or Merely an Activity Party, time and place, publicity and build up, atmosphere, decorations, and refreshments.

Things to keep in mind while planning a party or event:

A. Consider the group for whom the activity is being given:

1. age
2. interests
3. physical condition
4. number of people

B. How are the guests to be dressed?

1. costumes
2. street clothes
3. formal

C. What do they enjoy doing?

1. active
2. inactive

D. Is the group well acquainted?

1. how many ice-breakers and mixers are necessary?
2. How about name tags?

Party Interest Graph

Activities should be planned to fit certain needs at certain times, depending upon the age group and theme. And remember, over-organization can ruin an event just as quickly as one that is under-organized. Leave time for people to socialize and talk even while maintaining control of the group.

The following graph is an approximate study of a person's enjoyment level:

A. Pre-party activities: To keep the interest level of early arrivals.

Informal activities that anyone can do and that best can be joined into at any time. (approx. 20 min)

B. Mixers: Partner changing activities to insure everyone's getting acquainted with others.

C. ICE Breakers: Something to relax people - something to make them laugh.

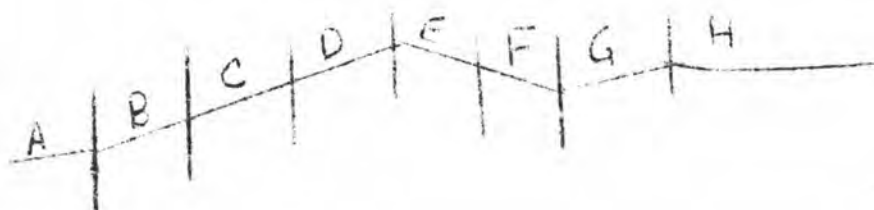
D. Active games: Folk dancing, a grand march or whatever - interspersed with semi-quiet activities (30 min)

E. Refreshments: to rest, nibble and chat while in the party mood (15 min)

F. Entertainment: Quiet games, stunts, tricks, mental games, group singing, while food digests and energies recoup. (10-15 min)

G. More: If dancing - perhaps a bunny hop, conga line, line dance.

H. Ending Activity: End upon a high note with everyone together!



CHARACTERISTICS AND PLAY INTERESTS OF AGE GROUPS

- 3-5 Preschool: Becoming more aware of the world. Ego centered. Tires easily. Imitative, Eager for adult approval. Likes brightly colored objects, stories and make believe, esp. those with repetition of words or phrases.
-
- 6-8 Primary: Always busy. Asks many questions, just getting interested in developing skills and collecting things. Likes big muscle activities involving running, jumping, hopping, etc., music stories and dancing.
-
- 9-12 Elementary: Rapid growth period. Team play is appealing. Likes dual sports such as tennis, crafts and hobby interests developing. Likes outdoors.
-
- 13-18 Greatest growth period. Interest in opposite sex. Rebels against adult authority. Idealistic. Co-educational games. Likes guessing games and other games where he can show superiority. Social dance preferred.
-
- 18-22 College: Tends to push self beyond fatigue level. Life values are largely formed. Interested in developing skills in individual and team sports. Co-educational activities appealing. Creative and cultural interest high.
-
- 23-25 Young adults: Physical powers perfected. Idealistic, striving to make a mark in the world. Works and plays hard. Co-educational activities. Joins young adult groups.
-
- 36-60 Middle Age: Physical powers gradually weaken. Has developed definite ideas about others and things. Care less about what others think. Develops a slower pace of working, playing and living.
-
- 61--- Rapidly losing small muscle control. Wants comforts. May dislike strenuous activity but wants to keep going. Prefers shuffle board to golf. Cultural-creative activities have appeal. Enjoys table games with younger people and hobbies. More content to watch others than to do it.

NEVER ALLOW A PARTY TO JUST DIE. KILL IT. ALWAYS STOP WHEN THE GROUP WANTS MORE. LET THE GROUP KNOW WHEN THE PARTY IS OVER. THE LAST ACTIVITY SHOULD BE EASY, INTERESTING, AND FUN, SOOTHING AND QUIET.

EVALUATE THE PARTY, NOTE "BIGGIES", WHAT BOGGED DOWN, OVER CONTROL, NOT ENOUGH?

Your first party may not be perfect, but then neither will your last necessarily. However each time you lead, you'll improve your techniques, learn more, and experience more of the joy that comes from giving of yourself... the most important gift you can give.

ISLAND/GALLEON PARTY

Tuesday, 8:30

1. Enter Fireplace Room
Make leaves, rainbow, gangplank
2. Walk Gang Plank onto Island (past crashing ocean waves)
Treasure Hunt
Relays (by color groups)
"Cure the Scurvy"
"Rowing Competition"
"Climb the Rigging"
3. Entrance of the Entourage
Queen Lea
Hula Doris & Barb
4. Presentation of the Food
Queen directs exchange of the leis (secret friends)
Doris sings; Barb guitar
Ron dance "Hukilau"
5. Circle Danced
6. Bridge of Hands
7. Closing Ceremony

Evaluation of Tuesday Party

1. Realization that:
Party planning is part of the party
Using imagination can be group effort
The more group is involved in planning the more group participates in the activity itself.
Need to be aware of different duties whether they are group or better worked on individually
2. Comments and Observations:
The party was too short!
Working with committees can make for transition problems if there's no central co-ordinator who has an overall perspective of the activity
Involvement was tremendous!
Gaps in the ceremony due to insufficient preparation
A transition (central) committee would've helped
Good to know a lot of people
Didn't monopolize the day (Tuesday)
Division of labor helped
Committee meetings were hard to organize because of conflicting activities.

TREASURE HUNT

Use no duplicate names. Have person sign own name.

Find someone who "matches up"

1. Celebrated at least 25 years marriage _____
2. Has 3 or more children _____
3. Is an only child _____
4. Has visited Mexico _____
5. Served in the military services _____
6. Wearing red shoes _____
7. Is or was a 4-H leader _____
8. Was or is member of scouts _____
9. Wearing glasses _____
10. Left handed _____
11. Who snores at night _____
12. Wearing black watch _____
13. Is bald headed _____
14. Plays a musical instrument _____
15. First year labber _____
16. Is an officer in some organization _____
17. Likes cats _____
18. Wearing a flower _____
19. Has grandchildren _____
20. Drinks coffee _____

REFRESHMENTS FOR PARTY ON TUESDAY

Serving our delicious refreshments were: Kevin, Faye, Bets, Rosemary, Roy, Margaret and Stew.

We made up our own names of the foods and introduced them as listed below to the Queen.

Inamono - nuts, dried prunes

Alani Owe Oui - roots, carrot & celery sticks, tomatoes, minors lettuce

Okolehau - Drink(1 gal. orange koolaid, 3 cans frozen grape juice, apple juice, 1 can)

Ulu - fruit bread, cupcakes topped with crushed pineapple topped with strawberry halves

It was all ono (delicious). We fed about 40 people and had lots of fun.



Lovely Hula

Hands

» Evening Activities «



SUNDAY EVENING CEREMONY
(opening)

Lead in from party:

A. People were dancing in dining room. To music, a line glided into the "fireplace" room where the lights were dimmed, candles on small table in center of room. (After an active, standing up program, they were ready to sit).

B. Songs (started by Jean) were ones familiar to most labbers:
Viva L'amor
I Love the Mountains
This Land is Your Land

C. Speaker (Jean)

This land was made for you and me, so was Chatcolab. It's here for us to learn and grow, to have a fun week of leadership development opportunities. We hope to better understand our own selves, to develop creative skills, get acquainted with methods and materials. It's a workshop where we can try to know there's help if we fail, and try again.

Our theme is FOCUS ON LEADERSHIP. We've been focused on by having pictures taken, and if not, see Mark tomorrow for one. A photographer will be here after breakfast to do some more focusing - so be prepared. During the week let's keep our focus on the leadership development and keep within the frame. If things get out of focus let's help get back in focus.

Chatcolab is one of many labs in the network of rec labs. Leila will relate the history of rec labs to us.

D. Leila (read parts of the HISTORY OF CHAT & REC LABS in Notebook) and the history of the ceremonial candles.

E. Lighting of the Candles: 1 large, 4 smaller candles on table, ready with matches, "scratcher" & flashlight for those reading.

1. Humor (Mark)
2. Philosophy (Angelo)
3. Knowledge (Pat)
4. Ideas (Bets)
5. Sharing (Doc)

1. HUMOR

This is the candle of humor. One of the most important things we learn at Chat is the value of humor in leadership. Humor is an effective communicator of new ideas - it can inspire new effort, heal hurts or seeming failures, make leading and following a joy. Humor is an essential part of Chat.

2. PHILOSOPHY

Philosophy is life! Each life is a complete philosophy. Chatcolab is a blending of philosophies, but the greatest fact is that we can see our own philosophy and we can control our destiny. To this I light the candle of philosophy.

3. KNOWLEDGE

Chatcolab is a place where we can gain knowledge. At Chat, just as in every day life, there is knowledge presented to us at every moment. At those moments we often may choose that we don't want to learn because we are afraid of failing when we try to apply that knowledge. At Chatcolab, we need not

(Sun. Eve. Ceremony, pg.2)

have this fear of failure because at Chat, while we may not succeed, we can never fail. The only failure is in not trying.

4. IDEAS

Ideas are the gifts we give each other. Each of us nurtures these gift-ideas with our own thoughts. They grow and blossom and once again become a gift to be shared.

5. SHARING

We are sharing with all past history, our forefathers in life and our previous recreation laboratories, and especially previous chatcolabs. We come here to share from and with other labbers today and here; sharing is the basis of lab. I light the candle of sharing that we may share here as this candle represents past sharing.

F. CLOSING

Singing: "Each Campfire Lights Anew"
"Kum Ba Yah"

Jean explained that after the next song people should beel free to leave if they wish, stay and visit, or sing.

"Sing Your Way Home"

COMMENTS:

1. Songs should be ones familiar to most everyone.
2. Travelers have had long day getting here, keep it light & short.
3. Use theme to tie in our being here and "set the stage" for the week.
4. Use the ceremonial candles in the traditional manner.

TUESDAY LUNCH INVITATION

As the palm trees sway in the double moonlight
'Neath billowy clouds and rainbow bright
Our galleon will sail to a desert isle
For fun & friendship just for a while
In your colorful costumes flowery and bright
We'll see you here at 8:30 tonight.

TUESDAY CEREMONY

COMMITTEE (ALL DAY LAB) BRAINED STORMED, each group then assigned parts:

Buildup - Invitation at lunch to attend
Set mood
Anticipation - table decorations to invite groups
kind, place time, what to wear /bring
Atmosphere- decorations,
costumes,
refreshments
closing - good memory

Hawaiian Theme , using natural elements to camp location, pine boughs, dandelions, flowers, etc.

Entrance - walk the gang plank to get in.

Made Leis out of paper, toilet tissue, yarn, etc.

Treasure Hunt - find a person to fit the questions (see mixer)

Scurvey Cure - relay on orange under chin pass (hands not allowed)

Blue Lagoon Race - couples sit on floor, scooting backwards as the "rowed

Talk the tight rope (heel must touch toes and stay in straight line, forward' and then back again)

LiLiUokalani "Queen " of the Island entrance with mix combo

Hula Dance and food procession "Little Brown Gal" and Lovely Hula hands

"Gracè was sung - How Great Thou Art in Hawaiian, then last time English

All participated in the Hukilau (fishing) hula dance

A round dance " NeNe" or Goose Dance... light , fun

Closing Ceremony, singing songs of friendship, candles only

and then sailed little boats representing the memories we shared today and at this party, as we drift off in the sunset.

Also a Volcano was set up outside, which was then lit for the evening's atmosphere.

* the leis made earlier were exchange by the "secret pals" from last year during the singing of How Great Thou Art.

Everyone came in costume of sorts: Hawaiian, pirates, sailors, etc.

The evening meal was served on a canoe, edible plant life from area was served with dips, fruits , punch, vegetables, and then a "Hawaiian Short Cake consisting of cupcake, thickened pineapple with a half of strawberry on it.

BEAUTIFUL....FUN.....TOUCHING.....TREMENDOUS



Take Time To Write

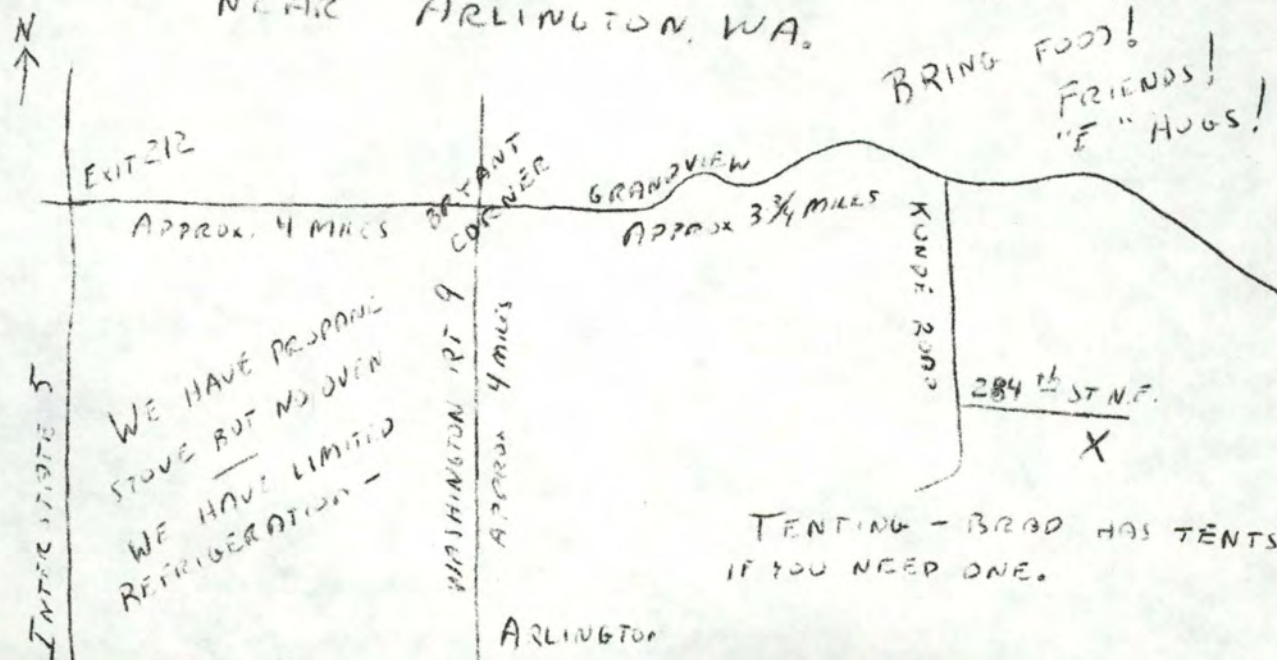
DeAR moM....

WASHINGTON - OREGON LITTLE CHAT

JULY 29-30-31

POTLUCK WITH DWIGHT WALES
SATURDAY EVENING

MARGARET, BRAD AND BILLIE MARIE STUDER
WILL BE THE HOSTS AT THEIR PROPERTY
NEAR ARLINGTON, WA.



May 13, 1983

TO FELLOW CHATCO LABBERS:

I would like to thank Barb and Doris for the typing and work on the notebook and for the time they have spent this week alone by themselves without any help.

And I'd also like to thank Don and Dorothy for the time and effort spent on sharing some leadership and experiences with us.

And I think the cooks are worth mentioning for the fine food and for their efforts put forth for a delicious and wonderful experience in Lab.

And I would like to thank all Labbers for sharing their leadership and love with everyone and for the great experience they have given each and every one of us.

On Sunday and Monday we had the experience of getting to know each other through "E" Hugs and talking and sharing experiences.

On Tuesday we had the chance of some really neat experiences working out some problems on leadership and creativity for the party. I felt the time and effort spent on the party were well worth it. The party ran smoothly and easily and everybody had a great time.

Wednesday I would like to say how much I enjoyed the presentation on the Dinner Party and how much I learned from it and it was a neat experience.

As for Thursday I had the opportunity to go on a mushroom hunt with some really neat people and some highlights of that were crowding of the back end of the truck in which time we the people in the back had time to share and enjoy and love each other enormously. I also enjoyed the games that we had after a late lunch that Jan and Pat taught and ran and it was a really neat time for learning and enjoying ourselves.

Thank you for being kind and wonderful people! You have made Chat a growing experience!

Love,
Sherri

I Love you all

(even at 4:30 am)

SOMETHING is wrong here. You are all right now in the midst of that exciting first day of Lab, while I sit alone soaking sun in my new backyard after several hours of bookkeeping and office works. No. I don't want to accept this. I was to fly up last night after a class in Sacramento. Instead of heading for the Sacramento airport, I turned south and rode for 2 hours to get home.

I am completely in love with my new home (I'm renting a large 3 year old home with a lovely yard) and my new community (Atwater). However my heart won't be here this week, it will be with you on Cottonwood Bay. It's hard to know what to write. I am saddened to be missing Chat for the first time since I began going in 74 but I am feeling warmth and enthusiasm for this year's lab. I know how much thought, love and effort is behind Chat 83 and that makes me sure it will be a good lab.

I will want as many details as possible from everyone so PLEASE write me. I know that each day this week I'll be wondering. I have the urge to send a personal note and hug to each of my special friends who are there. But please know you are being thought of in a special way this week..

I am enclosing a check to cover costs of a notebook and a group picture, a supporting membership, and whatever else you can use it for. To the Board- thank you for your beautiful efforts. Please keep me informed.

My love and support. . Jackiet Baritell
 112 Mulberry Ave.
 Atwater, Ca 95301 tel: 209 357 0681

CARD FRONT: I have realized that those moments I value most
 have been spent with the friends I value most.

Dear Chatcolabers.....

I'm writing this wishing I could be with you this week. Work has kept me really busy since the first part of the year along with its ups and downs. Things are looking up though.

This will be the first year in many that I will miss. I miss you all and will look forward to seeing all of you. .. hopefully soon.

Have a super terrific week.

I love you.... Terri (Heard)

I have to live with myself and so
I want to be fit for myself to know.
I want to be able as years go by,
Always to look myself straight in the eye.
I don't want to stand at the setting sun
And hate myself for the things I've done.....Author Unknown

LET'S RESOLVE...

To be a little better
Than we have been before,
To be a little kinder
And to smile a little more.

To go about our living
With a firm hold on our nerve,
And to be a little wiser
As our judgments we reserve.

To be a little blinder
To things that hurt our pride,
To be a little calmer
And take Life in our stride.

To be a little gentler
No matter how we feel,
That is the way we can all
Make happiness come real.

TO all of you wonderful and
inspiring people of chatcolab..

You passed my way and stopped awhile
We shared a hug and grinned a smile
You made me laugh because you shared
And fed my soul because you cared.

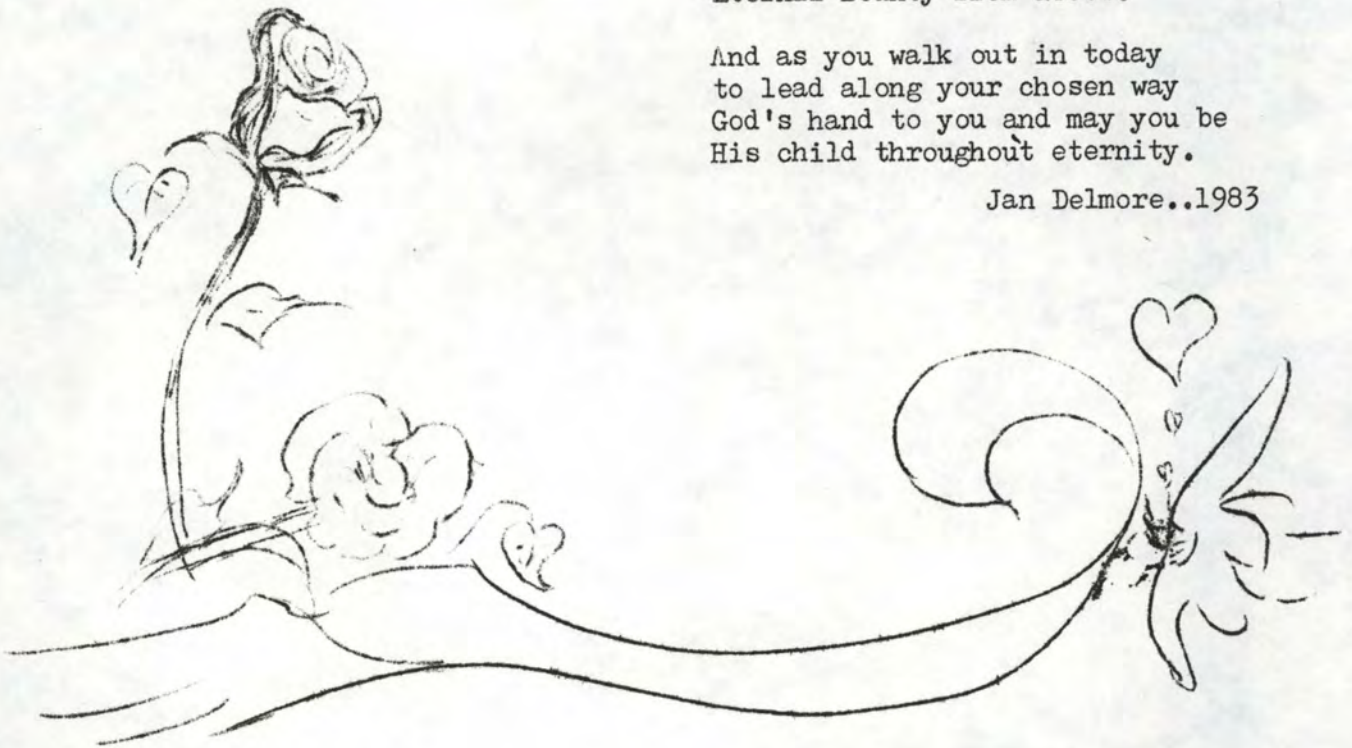
So may our friendship always grow
companionship, heartlights that glow
With deeper love enduring strong
to live forever like a song.

I wish you boundless joy and peace
The Chatlab kinds that never cease
and all things good -faith, hope and
love....

Eternal Bounty from above.

And as you walk out in today
to lead along your chosen way
God's hand to you and may you be
His child throughout eternity.

Jan Delmore..1983



Dear Chatcolab family and friends,

4 May, 1983

It seems that my mind automatically turns to northern Idaho each year about this time. I hope that this Chat is everything you've waited for -- "as ye sow, so shall ye reap". I know a lot of preparation and dreams have been put into this year's lab.

My job as Girl Scout Field Director and Camp Director is taking many extra hours to learn but I'm very happy. It's a dynamic and supportive organization to work for and a challenging occupation. I'm using many of the skills I learned at Chat and other Labs, especially in team building and communication techniques. Thank you Burl and Don!

I work with seven neighborhood groups of volunteer leaders, relaying information and materials from the Council to the field. It involves a LOT of meetings (yuk) and much contact with wonderful people (YEA). We are working towards expanding membership to 20,000 girls within a two county area, so recruiting of girls and leaders is a big part of my responsibility. I'm finding it easy to be a salesman for Girl Scouts -- it's a SUPER program.

I'll be at Camp Winacka in "my" Cuyanaca mountains for the summer. I'm looking forward to the escape from the city and to the responsibilities of camp life. We'll have five sessions with 180 girls each time. My staffers are the greatest -- lots of energy and enthusiasm. I can hardly wait for mid-June!

Life continues to offer me challenges -- for experience, for learning, for whatever. Two weeks ago a man ran a STOP and totalled my car (and his) but luckily there was no severe human damage. I'm still coming up with new aches and bruises, but from sprains and strains (should and back). Guitar playing is on hold until a torn tendon heals in my hand. Mornings are great, but by evening I can feel every muscle in my back. Time will (and IS) help the healing.

Of course he was part of the Great California Majority -- 70% of the drivers here do NOT have insurance. It's been a learning experience in dealing with insurance companies, police reports, tow yards, attorneys, auto loans -- WOW! I know a lot more than I did two weeks ago...a lot more than I care to know.

I've enjoyed living in a nice house out near the beach -- a view of the blue Pacific from the front yard, and Mission Bay from the back patio. Every paradise has its reality though; it's under the causeway for the San Diego Airport. You just stop your conversation when one of the big jets comes over.

My roommate, Vicki, is a R.N. and works evenings, 3 to 11 p.m. She has finally given up on trying to get enough sleep so she's moving to a much quieter neighborhood. I hate to see her go for several reasons. We get along famously, she likes my dog (and you know how important THAT is) and we have become good friends. All of those things will remain. BUT since I can't afford the rent alone and am leaving for camp in a few weeks anyway I've decided to put my things back into storage and look for a home again at the end of summer.

If any of you need to get ahold of me, I will be living at Julian :
P O BOX 703, Julian Ca. 92036, work: 619 298 8391

Between 6/18 and 8/18 I can be reached at Camp 619 765 0600.

I hope you all join in these and million more new memories of Chatcolab.

My love, Marianne

Stuff & Nonsense





The wonders of a hug

by Paula Page

Hugging is very therapeutic. Experts tell us it is medicine that can help relieve depression and stress, strengthen family ties and protect against illness. It can even help you fall asleep without the aid of pills. Hugging can lift depression and let the body tune up its immunity system.

"The type of hugging I recommend is the bear hug," said Dr. David Bresler, director of the Pain Control Unit at the University of California at Los Angeles. "Use both arms, face your partner and perform a full embrace. Hugging breathes fresh life into a tired body and makes you feel younger and more vibrant," he said. Daily hugging helps reduce friction among family members. A tender hug can provide a sense of companionship and happiness.

Helen Colton, author of "Joy of Touching" says researchers found that when a person is touched, the amount of hemoglobin in the blood increases significantly. Hemoglobin is a part of the blood that carries vital supplies of oxygen to all organs of the body, including the heart and brain. An increase in hemoglobin tones up the whole body, helps prevent disease and speeds recovery from illness. Hug your spouse, your children, close friends or relatives. It is a marvelous way to improve the quality of your life.

THE CORPORATE STRUCTURE

Submitted by Jean Baringer

CHAIRMAN OF THE BOARD

Leaps tall buildings in a single bound
Is more powerful than a locomotive
Is faster than a speeding bullet
Walks on water
Gives policy to God

PRESIDENT

Leaps short buildings in a single bound
Is more powerful than a switch engine
Is just as fast as a speeding bullet
Walks on water if the sea is calm
Talks with God

EXECUTIVE VICE PRESIDENT

Leaps short buildings with a running start and favorable winds
Is almost as powerful as a switch engine
Is faster than a speeding BB
Walks on water in an indoor swimming pool
Talks with God if special request is approved.

VICE PRESIDENT

Barely clears a quonset hut
Loses tug of war with a locomotive
Can fire a speeding bullet
Swims well
Is occasionally addressed by God

GENERAL MANAGER

Makes high marks on the wall when trying to leap buildings
Is run over by locomotive
Can sometimes handle a gun without inflicting self injury
Dog paddles
Talks to animals

MANAGER

Runs into building
Recognizes locomotives two out of three times
Is not issued ammunition
Can stay afloat with a life preserver
Talks to walls

TRAINEE:

Falls over doorsteps when trying to enter building
Says, "Look at the choo choo"
Wets himself with a water pistol
Plays in mud puddles
Mumbles to himself

SECRETARY

Lifts building and walks under them
Kicks locomotives off the tracks
Catches speeding bullets in her teeth and eats them
Freezes water with a single glance
SHE IS GOD!

Author Unknown

A FABULOUS CHILD'S STORY

by Lois Gould

Once upon a time, a baby named X was born. This baby was named X so that nobody could tell whether it was a boy or a girl. It's parents could tell, of course, but they couldn't tell anybody else. They couldn't even tell Baby X at first.

You see, it was all part of a very important Secret Scientific Xperiment, known officially as Project Baby X. The smartest scientists had set up this Xperiment at a cost of Xactly 23 billion dollars and 72 cents, which might seem like a lot for just one baby. But when you remember the prices of things like strained carrots and stuffed bunnies, and popcorn for the movies and booster shots for camp, let alone 23 shiny quarters from the tooth fairy, you begin to see how it adds up.

Also, long before Baby X was born all those scientists had to be paid to work out the details of the Xperiment, and to write the Official Instruxtion Manual for Baby X's parents and, most important of all, to find the right set of parents to bring up Baby X. These parents had to be selected very carefully. But Thousands of volunteers had to take thousands of tests and answer thousands of tricky questions. Almost everybody failed because, it turned out, almost everybody really wanted either a baby boy or a baby girl, and not Baby X at all. Also, almost everybody was afraid that a Baby X would be a lot more trouble than a boy or a girl. (They were probably right, the scientists admitted, but Baby X needed parents who wouldn't mind the Xtra trouble.)

There were families with grandparents named Milton and Agatha, who didn't see why the baby couldn't be named Milton or Agatha, instead of X, even if it was an X. There were families with aunts who insisted on knitting tiny dresses and uncles who insisted on sending tiny baseball mitts. Worst of all, there were families that already had other children who couldn't be trusted to keep the secret. Certainly not if they knew the secret was worth 23 billion dollars and 72 cents--and all you had to do was take one little peek at Baby X in the bathtub to know if it was a boy or a girl.

But, finally, the scientists found the Joneses, who really wanted to raise an X more than any other kind of baby--no matter how much trouble it would be. Ms. and Mr. Jones had to promise they would take equal turns caring for X, and feeding it, and singing it lullabies. And they had to promise never to hire any baby-sitters. The government scientists knew perfectly well that a baby-sitter would probably peek at X in the bathtub, too.

The day the Joneses brought their baby home, lots of friends and relatives came over to see it. None of them knew about the secret xperiment, though. So the first thing they asked was what kind of a baby X was. When the Joneses smiled and said, "It's an X.." nobody knew what to say. They couldn't say, "Look at his husky little biceps." And they couldn't even say just plain "kit-chy-coo". In fact, they all thought the Joneses were playing some kind of rude joke.

But of course, the Joneses were not joking. "It's an X" was absolutely all they would say. And that made the friends and relatives very angry. The relatives all felt embarrassed about having an X in the family. "People will think there's something wrong with it!" others whispered back.

"Nonsense!" the Joneses told them all cheerfully. "What could possibly be wrong with this perfectly adorable X?"

Nobody could answer that, except Baby X, who had just finished its bottle. Baby X's answer was a loud, satisfied burp.

Clearly nothing at all was wrong. Nevertheless, none of the relatives felt comfortable about buying a present for a Baby X. The cousins who sent the baby a tiny football helmet would not come and visit anymore. And the neighbors who sent a pink-flowered romper suit pulled their shades down when the Joneses passed their house.

The Official Instruction Manual had warned the new parents that this would happen, so they didn't fret about it. Besides, they were too busy with Baby X and the hundreds of different Exercises for treating it properly.

Ms. and Mr. Jones had to be extra careful about how they played with little X. They knew that if they kept bouncing it up in the air and saying how strong and active it was, they'd be treating it more like a boy than an X. But if all they did was cuddle it and kiss it and tell it how sweet and dainty it was, they'd be treating it more like a girl than an X.

On page 1,654 of the Official Instruction Manual, the scientists prescribed: "plenty of bouncing and plenty of cuddling, both. X ought to be strong strong and sweet and active. Forget about dainty altogether."

Meanwhile, the Joneses were worrying about other problems. Toys, for instance. And clothes. On his first shopping trip, Mr. Jones told the store clerk, "I need some clothes and toys for my new baby." The clerk smiled and said, "Well, now is it a boy or a girl?" "It's an X." Mr. Jones said, smiling back, but the clerk got all red in the face and said huffily, "In that case, I'm afraid I can't help you, sir." So Mr. Jones wandered helplessly up and down the aisles trying to find what X needed. But everything in the store was piled up in sections marked "Boys Fire Engines" and "Girls' Housekeeping Sets." Mr. Jones went home without buying anything for X. That night he and Ms. Jones consulted page 2,326 of the Official Instruction Manual. "Buy plenty of everything!" it said firmly.

So they bought plenty of sturdy blue pajamas in the Boys' Department and cheerful flowered underwear in the Girls' Department. And they bought all kinds of toys. A boy doll that made pee-pee and cried, "pa-pa". And a girl doll that talked in three languages and said, "I am the Pres-i-dent of General Motors". They also bought a storybook about a brave princess who rescued a handsome prince from his ivory tower, and another one about a sister and brother who grew up to be a baseball star and a ballet star, and you had to guess which was which.

The head scientists of Project Baby X checked all their purchases and told them to keep up the good work. They also reminded the Joneses to see page 4,629 of the Manual, where it said, "Never make Baby X feel embarrassed or ashamed about what it wants to play with. And if X gets dirty climbing rocks, never say 'Nice little Xes don't get dirty climbing rocks.'"

Likewise, it said, "if X falls down and cries, never say 'Brave little Xes don't cry.' Because, of course, nice little Xes do get dirty, and brave little Xes do cry. No matter how dirty X gets or how hard it cries, don't worry. It's all part of the Experiment."

Whenever the Joneses pushed Baby X's stroller in the park, smiling strangers would come over and coo: "Is that a boy or a girl?" The Joneses would smile back and say, "It's an X." The strangers would stop smiling then, and often snarl something nasty--as if the Joneses had scolded at them.

By the time X grew big enough to play with other children, the Joneses troubles had grown bigger, too. Once a little girl grabbed X's shovel in the sandbox, and zonked X on the head with it. "Now, now, Tracy," the little girl's mother began to scold, "little girls mustn't hit little X" and she turned to ask X, "Are you a little boy or a little girl, dear?"

Mr. Jones, who was sitting near the sandbox, held his breath and crossed his fingers.

X smiled politely at the lady, even though X's head had never been zonked so hard in its life. "I'm a little X," X replied.

"You're a what?" the lady exclaimed angrily. "You're a little b-r-a-t, you mean!"

"But little girls mustn't hit little Xes, either!" said X, retrieving the shovel with another polite smile. "What good does hitting do, anyway?"

X's father, who was still holding his breath, finally let it out, uncrossed his fingers, and grinned back at X.

And at their next secret Project Baby X meeting, the scientists grinned, too. Baby X was doing fine.

But then it was time for X to start school. The Joneses were really worried about this, because school was even more full of rules for boys and girls, and there were no rules for Xes. The teacher would tell boys to form one line, and girls to form another line. There would be boy's secrets and girls' secrets. The school library would have a list of recommended books for girls, and a different list of recommended books for boys. There would even be a bathroom marked BOYS and another one marked GIRLS. Pretty soon boys and girls would hardly talk to each other. What would happen to poor little X?

The Joneses spent weeks consulting their Instruction Manual (there were 249½ pages of advice under "First Day of School"), and attending special conferences with the smart scientists of Project Baby X.

The scientists had to make sure that X's mother had taught X how to throw and catch a ball properly, and that X's father had been sure to teach X how to jump rope and, most of all, what to say when the Other Children asked whether X was a Boy or a Girl.

Finally, X was ready. The Joneses helped X button on a nice new pair of red-and-white checked overalls, and sharpened six pencils for X's nice new pencil-box, and marked X's name clearly on all the books in its nice new book-bag. X brushed its teeth and combed its hair, which just about covered its ears, and remembered to put a napkin in its lunchbox.

The Joneses had asked X's teacher if the class could line up alphabetically, instead of forming separate lines for boys and girls. And they had asked if X could use the principal's bathroom, because it wasn't marked anything except BATHROOM. X's teacher promised to take care of all these problems. But nobody could help X with the biggest problem of all-- Other children.

Nobody in X's class had ever known an X before. What would they think? How would X make friends?

You couldn't tell what X was by studying its clothes--overalls don't even button right-to-left, like girls' clothes, or left-to-right, like boys' clothes. And you couldn't guess whether X had a girl's short haircut or a boy's long haircut. And it was very hard to tell by the games X liked to play. Either X played ball very well for a girl, or else X played house very well for a boy.

Some of the children tried to find out by asking X tricky questions, like "What's your favorite sports star?" That was easy. X had two favorite sports stars: a girl jockey named Robyn Smith and a boy archery champion named Robin Hood. Then they asked, "What's your favorite TV program?" And that was even easier. X's favorite TV program was "Lassie", which stars a girl dog played by a boy dog.

When X said that its favorite toy was a doll, everyone decided that X must be a girl. But then X said that the doll was really a robot, and that X had computerized it, and that it was programmed to bake fudge brownies and then cleanup the kitchen. After X told them that, the other children gave up guessing what X was. All they knew was they'd sure like to see X's doll.

After school, X wanted to play with the other children. "How about shooting some baskets in the gym?" X asked the girls. But all they did was make faces and giggle behind X's back.

"How about weaving some baskets in the arts and crafts room?" X asked the boys. But they all made faces and giggled behind X's back, too.

That night, Ms. and Mr. Jones asked X how things had gone at school. X told them sadly that the lessons were okay, but otherwise school was a terrible place for an X. It seemed as if Other Children would never want an X for a friend.

Once more, the Joneses reached for their Instruction Manual. Under "Other Children", they found the following message: "What did you expect? Other Children have to obey all the silly boy girl rules, because their parents taught them to. Lucky X--you don't have to stick to the rules at all! All you have to do is be yourself. P.S. We're not saying it'll be easy."

X liked being itself. But X cried a lot that night, partly because it felt afraid. So X's father held X tight, and cuddled it, and couldn't help crying a little, too. And X's mother cheered them both up by reading an X-citing story about an enchanted prince called Sleeping Handsome, who woke up when Princess Charming kissed him.

The next morning, they all felt much better, and little X went back to school with a brave smile and a clean pair of red-and-white checked overalls.

There was a seven-letter-word spelling bee in class that day. And a seven lap boys' relay race in the gym. And a seven-layer-cake baking contest in the girls' kitchen corner. X won the spelling bee. X also won the relay race. And X almost won the baking contest, except it forgot to light the oven. Which only proves that nobody's perfect.

One of the Other Children noticed something else, too. He said: "Winning or losing doesn't seem to count to X. X seems to have fun being good at boys's skills and girls' skills."

"Come to think of it," said another one of the Other Children, "maybe X is having twice as much fun as we are!"

So after school that day, the girl who beat X at the baking contest gave X a big slice of her prizewinning cake. And the boy X beat in the relay race asked X to race him home.

From then on, some really funny things began to happen. Susie, who sat next to X in class, suddenly refused to wear pink dresses to school any more. She insisted on wearing red-and-white checked overalls--just like X's. Overalls, she told her parents, were much better for climbing monkey bars.

Then Jim the class football nut, started wheeling his little sister's doll carriage around the football field. He'd put on his entire football uniform, except for the helmet. Then he'd put the helmet in the carriage, lovingly tucked under an old set of shoulder pads. Then he'd start jogging around the field, pushing the carriage and singing "Rock-a-bye Baby" to his football helmet. He told his family that X did the same thing, so it must be okay. After all X was now the team's star quarterback.

Susie's parents were horrified by her behavior, and Jim's parents were worried sick about his. But the worst came when the twins, Joe and Peggy, decided to share everything with each other. Peggy used Joe's hockey skates, and his microscope, and took half his newspaper route. Joe used Peggy's needlepoint kit, and her cookbooks, and took two of her baby-sitting jobs. Peggy started running the lawnmower, and Joe started running the vacuum cleaner.

Their parents weren't one bit pleased with Peggy's wonderful biology experiments, or with Joe's terrific needlepoint pillows. They didn't care that Peggy mowed the lawn better and that Joe vacuumed the carpet better. In fact, they were furious. It's all that little X's fault, they agreed. Just because X doesn't know what it is, or what it's supposed to be it wants to get everybody else mixed up, too.

Peggy and Joe were forbidden to play with X anymore. So was Susie, and then Jim and then all the other children. But it was too late; the other children stayed mixed up and happy and free, and refused to go back to the way they'd been before X.

Finally, Joe and Peggy's parents decided to call an emergency meeting of the school's Parent's Association, to discuss "The X Problem." They sent a report to the principal stating that X was a "disruptive influence". They demanded immediate action. The Joneses, they said, should be forced to tell

whether X was a boy or a girl. And then X should be forced to behave like whichever it was. If the Joneses refused to tell, the Parent's Association said, then X must take an Examination. The school psychiatrist must examine it physically and mentally, and issue a full report. If X's test showed it was a boy, it would have to obey all the boy's rules. If it proved to be a girl, X would have to obey all the girls' rules.

And if X turned out to be some kind of mixed up misfit, then X should be expelled from school. Immediately!

The principal was very upset. Disruptive influence? Mixed-up misfit? But X was an Excellent student. All the teachers said it was a delight to have X in their classes. X was president of the student council. X had won first prize in the talent show, and second prize in the art show, and honorable mention in the science fair, and six athletic events on field day, including the potato race.

Nevertheless, insisted the Parents' Association, X is a Problem Child. X is the Biggest Problem Child we have ever seen!

So the principal reluctantly notified X's parents that numerous complaints about X's behavior had come to the school's attention. And that after the psychiatrist's Examination, the school would decide what to do about X.

The Joneses reported this at once to the scientists, who referred them to page 85,759 of the Instruction Manual, "Sooner or later", it said, "X will know for sure whether X is mixed up or whether everyone else is."

The night before X was to be Examined the Joneses tried not to let X see how worried they were. "What if ___? Mr. Jones would say. And Ms. Jones would say, "What if ___? and Mr. Jones would reply, "No use worrying."

X just smiled at them both, and hugged them hard and didn't say much of anything. X was thinking, What if ___? And then X thought: No use worrying.

At Xactly 9 o'clock the next day, X reported to the school psychiatrist's office. The principal, along with a committee from the Parents' Association, X's teacher, X's classmates, and Ms. and Mr. Jones waited in the hall outside. Nobody knew the details of the tests X was to be given, but everybody knew they'd be very hard, and that they'd reveal Xactly what everyone wanted to know about X, but were afraid to ask.

It was terribly quiet in the hall. Almost spooky. Once in awhile, they would hear a strange noise inside the room. There were buzzes. And a beep or two. And several bells. An occasional light would flash under the door. The Joneses thought it was a white light, but the principal thought it was blue. Two or three children swore it was either yellow or green. And the Parents' Committee missed it completely.

Through it all, you could hear the psychiatrist's low voice, asking hundreds of questions, and X's higher voice, answering hundreds of answers.

The whole thing took so long that everyone knew it must be the most complete Examination anyone had ever had to take. Poor X, the Joneses thought. Serves X right, the Parents' Committee thought, I wouldn't like to be in X's overalls right now, the children thought.

At last, the door opened. Everyone crowded around to hear the results. X didn't look any different; in fact, X was smiling. But the psychiatrist looked terrible. He looked as if he was crying! "What happened?" everyone began shouting. Had X done something disgraceful? "I wouldn't be a bit surprised!" muttered Peggy and Joe's parents. "Did X flunk the whole test?" cried Susie's parents. "Or just the most important part?" yelled Jim's parents.

"Oh, dear," sighed Mr. Jones.

"Oh, dear," sighed Ms. Jones.

"Sssh," sshed the principal. "The psychiatrist is trying to speak."

Wiping his eyes and clearing his throat, the psychiatrist began, in a hoarse whisper. "In my opinion," he whispered ___ you could tell he must be very upset ___ "in my opinion, young X here ___"

(A Fabulous Child's Story, pg.6)

"Yes? Yes?" shouted a parent impatiently.

"Sssh." sshed the principal.

"Young Sssh here, I mean young X," said the doctor frowning, "is just about

"Just about what? Let's have it!" shouted another parent.

"Just about the least mixed-up child I've ever examined!" said the psychiatrist.

"Yay for X!" yelled one of the children. And then the others began yelling, too. Clapping and cheering and jumping up and down.

"Sssh!" SSSHed the principal, but nobody did.

The Parents' Committee was angry and bewildered. How could X have passed the whole examination? Didn't X have an identity problem? Wasn't X mixed up at all? Wasn't X any kind of misfit? How could it not be, when it didn't even know what it was? And why was the psychiatrist crying?

Actually, he had stopped crying and was smiling politely through his tears. "Don't you see?" he said. "I'm crying because it's wonderful X has absolutely no identity problems! X isn't one bit mixed up! As for being a misfit ridiculous! X knows perfectly well what it is! Don't you, X?" The doctor winked, X winked back.

"But what is X?" shrieked Peggy and Joe's parents. "We still want to know what it is..."

"Ah, yes," said the doctor, winking again. "Well, don't worry. You'll all know one of these days. And you won't need me to tell you."

"What? What does he mean?" some of the parents grumbled suspiciously.

Susie and Peggy and Joe all answered at once. "He means that by the time X's sex matters, it won't be a secret any more..."

With that, the doctor began to push through the crowd toward X's parents. "How do you do," he said, somewhat stiffly. And then he reached out to hug them both. "If ever I have an X of my own" he whispered, "I sure hope you'll lend me your instruction manual."

Needless to say, the Joneses were very happy. The project Baby X scientists were rather pleased, too. So were Susie, Jim, Peggy, Joe, and all the other children. The Parents' Association wasn't, but they had promised to accept the psychiatrist's report, and not make any more trouble. They even invited Ms. and Mr. Jones to become honorary members, which they did.

Later that day, all X's friends put on their red-and-white checked overalls and went over to see X. They found X in the backyard, playing with a very tiny baby that none of them had ever seen before. The baby was wearing very tiny red-and-white checked overalls.

"How do you like our new baby?" X asked the Other Children proudly.

"It's got cute dimples," said Jim.

"It's got husky biceps too," said Susie.

"What kind of baby is it?" asked Joe and Peggy.

X frowned at them. "Can't you tell? Then X broke into a big mischievous grin.

"It's a Y".....