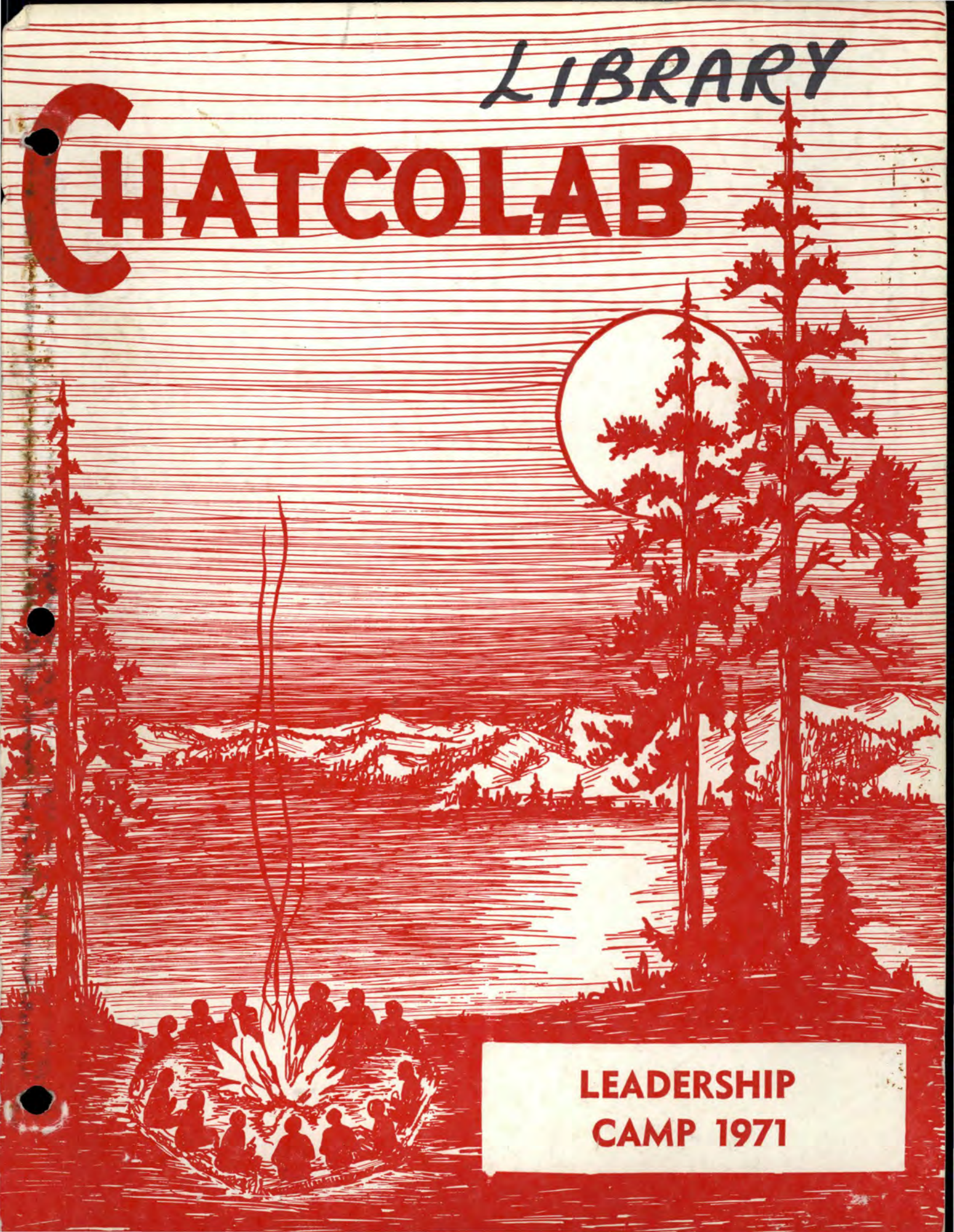
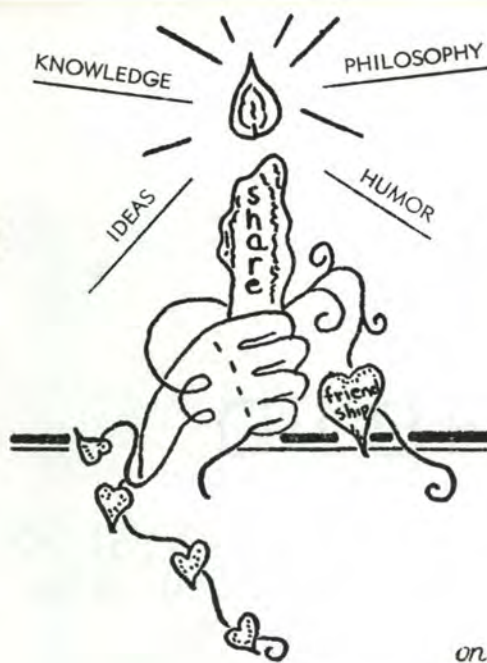


LIBRARY

CHATCOLAB



**LEADERSHIP
CAMP 1971**



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 23.

It is a record of a precious week together.

WITH TRUE APPRECIATION we dedicate it

TO ALL THOSE WHO HAVE HERE ENRICHED OUR LIVES.

CHATCULAB LEADERSHIP LABORATORY PHILOSOPHY

CHATCULAB 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 ON JOY IN 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!

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(Number your pages and fill in the blanks)

1974 COMMITTEE

May 9 - 16, 1971

Chairman; Alice Berner 1973

Vice Chairman and
Publicity; Velma Stephens 1972

Secretary; Hazel Beeman 1971

Treasurer Elaine Rovetto 1972

Notebook Editor

Leila Steckelberg

Jim Beasley 1971

Clarence Stephens 1971

Bill Headrick 1972

(Leila Steckelberg served
as alternate)

Betsy Jozovich 1973

Diana MacRae 1973

Honorary Member: Dwight Wales

Alternates: 1st John Sandford
2nd Gen Clark
3rd Leila Steckelberg

Advisor; Vernon Burlison

The 1972 Board Members

Chairman: Alice Berner 1973

Vice Chairman
and Publicity: Betsy Jozovich 1973

Secretary: Leila Steckelberg 1974

Assistant Secretary Dwight Wales

Treasurer: Bill Headrick 1972

Notebook Editor: Leila Steckelberg

Chat Chat Editor Dwight Wales

Velma Stephens 1972

Elaine Rovetto 1972

Diana MacRae 1973

Charles Voss 1974

Jerry Kimes 1974

Honorary Members: Marge Grier, Dwight Wales

Alternates: 1st Lois Stephens, Jean Baringer Tie
2nd Joan Smith

3rd Ruby Carpenter
Advisor: Vernon Burlison

These people were
asked in these
specific areas.
Many other labbers
contributed
resources in
numerous
ways!



Thank you all!

Group Leadership, Discussions,
Philosophy of Leadership

Don Clayton

Library

Clarence Stephens
Diana MacRae
Hazel Beeman

Crafts --

Moccasins
Laced Belts
Rock People, Macrame'
Bead People, Swedish Embroidery
Rock Polishing
Macrame'
Lanyard Braiding

Hazel Beeman
Chuck Voss
Lois Stephens
Jean Baringer
Doc Rock Stephens
Leila Steckelberg
Jim Shephard

Tormentor

Dwight Wales

Notebook Editor
Typist
Notebook Helper

Leila Steckelberg
Debby Lovel
Geneva Paroz

Kitchen Facilitator
Cooks

Marge Grier
Ruby Carpenter
Jeanie Townsend
Ethyl Fox

K.P.

Joan Smith
Allan Berner
Jim Shephard
Cheryl Roche

Dear Friends,

This is a letter of welcome to Chat, a letter of thank you to each for coming and allowing us to know you a little or much as the situation may have presented itself, and a letter of fond farewell.

I am always amazed, grateful and delighted that Chat develops its own personality each year that can never at any other time or place be duplicated. Knowing this makes me feel as though I have found another treasure that will always be priceless. The beauty of the treasure is that sometime, somewhere, I may have the opportunity to share this treasure if I allow myself to be open and have enough courage to accept the challenge the opportunity affords. Hopefully, this week will become meaningful to each of you with the learning of new skills, relating to new people thereby finding new friends and after returning home you find that each has grown personally in a satisfactory and acceptable way. As Richard Cabot says:

The urge of growth is the creative urge, the creative power in the universe. It lures and fines us in the people we love. It lights enthusiasm for an adventure, for a college, for a business, for a child, for a garden, for a home or a family, for the majesty of a forest after sunset. In such moments we feel more alive, more genuinely ourselves than usual. The fire within us is fed by the life around us and we get into the current of that life. In such moments we grow in sympathy, in self-mastery, in honesty, or in sensitiveness to beauty.

In closing I would like to leave you with this thought by Howard Truman.

There is only one place of refuge on this planet for any man--that is in another man's heart. To love is to make of one's heart a swinging door.

So to each of the persons attending the 1971 Chatcolab may each of you find the swinging door in your heart.

*All my love and
fondest wishes,
Alice Berner*

YOUR 1971 CHAIRMAN



To Sarah Arndt, in memory, we dedicate this notebook. To Sarah Arndt, a thoughtful person who was sweet and kind to everyone and who was a beloved friend of those who got to know her.

At the many Chatcolabs she attended, the notebook was Sarah's first and enduring love. It seemed not to matter when you entered the notebook shop, there Sarah would be -- typing, drawing, or cutting stencils. She seemed always to be there.

But it was of her own choosing that she put in the long hours and she never complained. Always she was cheerful, enthusiastic about Chat and about life. If she ever had unkind thoughts, they never found expression in words. Her unselfishness generated kindness in others and her friendly smile would make worried frowns melt into oblivion.

Sarah's example would say to us:

In your life every day
Listen for a heart tune,
Expect to meet a new friend,
Read a good poem,
Look upon a fine painting,
Meditate awhile on a noble idea, and
Speak sensible words molded in kindness.





Little Bill's Page

Rt. 1 Box 352
Beavercreek, Ore. 97004

Dear Chatcolab Friends,

Here it is only the first day that I should be on my way to the lab and I miss it already. If there were some way I could have gotten the time off I sure would be there. So much for the sob story, now let's get down to the meat of the thing. (Notice how this cheap typewriter can't even spell). By the time you get this you will notice that Leila has become a regular "Old grouch (old grouch--Well!--Ed.) and probably has already started her perenial NAGGING". (Now, Bill, you know I don't nag! I just gently and sweetly remind! Ed.) Pay no attention to it as she does this every year and in spite of (because of, maybe? Ed.) it we still have a notebook. At this point please pass a hanky to Leila and the rest of you guys pitch in and help her all you can as it is really rough for her to get the stuff printed if she doesn't have any copy yet.

I suspect Doc Rock is polishing rocks about now and this should get there before the Wednesday rock hunt but in case it didn't, did you find anyone else to go down into the opal mine? Hope you get some rocks as I saw a newspaper article that claimed the FEDERAL GOVERNMENT was going to close down the garnet diggings because of "pollution". Knowing Doc though, he knows a way to get around that, huh?

This past week I spent a couple days at an outdoor school as an outdoor consultant (doesn't that sound impressive?) and I want to mention that the "Clayton tactics" sure work when it comes to song leading. Can you imagine ME leading songs knowing what you do about my singing ability? Well I keep telling them to sing loud enough so my golden tones can't be heard and if they are on key we'll harmonize. Believe me in order to not hear my sing anyone else will!! I wonder why that is???

The rumor is that you have a different cook but she has been to lab long enough that I am sure Ruby & Jeanie will do a great job as Marge has done in the past. I guess that Ethel is helping and I'm sure several others are in the kitchen most of the time too.

If Charlie Scribner is there tell him that my nephew and daughter are both tying flies now and both are doing better at it than I am. Charley taught me and I taught them all I knew and then they both learned something I haven't but I hope that they will show me that little trick pretty soon. I "obtained" a white swan and skinned it but swan feathers are not as good as I thought they would be for fly tying. No, I won't tell you where I got the swan but I will say it was legal, and FREE!

Please, Dwight, put my name on the mailing list for the Chat Chat this year and I will send you the dollar later.

In case you haven't figured it out yet, I am writing this on county time as I am supposed to be working, but with all this typing I am doing it looks like I am writing some big report or something. Occasionally the sergeant hollers at me and I lose my train of thought but at least it is a start and I will try to write more before the week is over.

So long for now, I wish I were there but since I'm not, I will see some of you in the fall I hope and the rest of you next May.

Until later,

Fittle Bill

P.S.

*Having a miserable time - wish I
were THERE!*

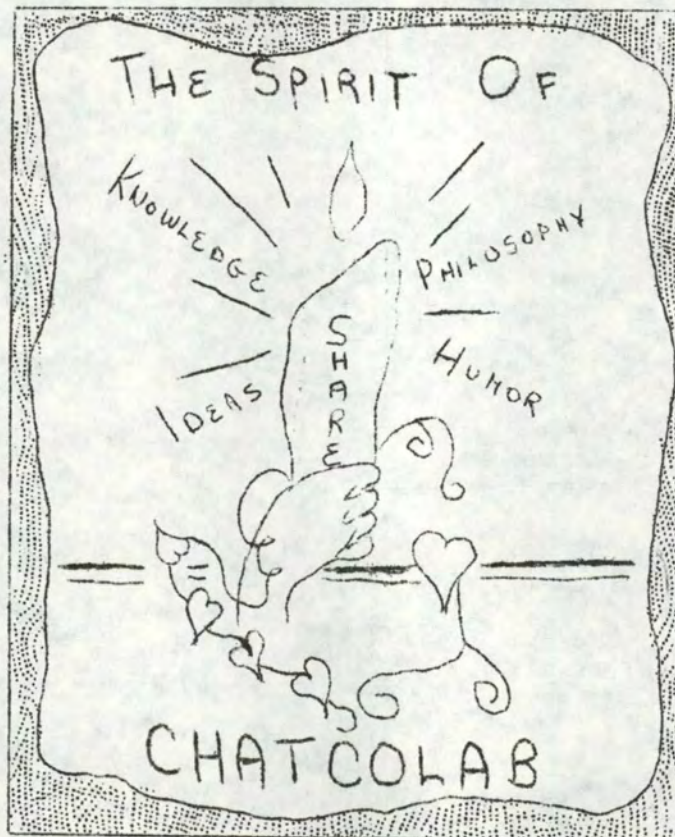
THERE'S NO SENSE IN DOING
A LOT OF BARKING IF YOU DON'T
REALLY HAVE MUCH TO SAY



THE SPIRIT OF CHATCOLAB NAMETAGES

To make the idea of name tags a more meaningful experience, Clarence Stephens designed the Chatcolab symbol and cut it up to make a giant jig saw puzzle. A reasonable facsimile can be seen below.

At registration, each Labber was given one piece to this puzzle. As part of Saturday's festivities, the puzzle was put together. Each person had a visual reminder of how they fit into Chatcolab when they put their piece in its appropriate place. When the symbol was completed, we noticed several open spaces--these represented labbers who were only at Lab for part of the week, but who were part of us in spirit.



CHATCOLLAB

Now
SMILE!



Row 1

Cheryl Roche
Allan Berner
Nancy Rice
June Kreiter
Al Puntillo
Angelo Rovetto
Maurine Bell
Don Clayton
Vernon Burlison
Jim Beasley

Row 2

Beaz Beasley
Mark Patterson
F. T. Barnum
Velma Stephens
LaRelo Stephens
Jean (Stephens) Baringer
Lois Stephens
Clarence Stephens
Linda Brosze
Elaine Rovetto
Genie Townsend
Ruby Carpenter

Row 3

Jim Shephard (Shep)
Joan Smith
Chuck Voss
Virginia Heppe
Florence Wells
Carol Mittal
Sheri Guffey
Linda Nodland
Tetsy Jozovich
Violet Engelke
Margaret Bucher
Jerry Kimes
Hazel Deeman
Loyal Fox

Row 4

Steve Kurk
Howie Low
Leila Steckelberg
Dave Redrick
Polly Robertson
Kathy Nelson
Carole Finley
Alice Berner
Diana MacRae
Ken MacRae
Dwight Wales



Name, Address, Phone	Interests	Occupation
<i>MSP</i> Jean (Stephens) Baringer Box 1489 108 N. Main Conrad, Montana 59426 406-278-7716	People, Crafts, Sewing, Singing, Resting	Homemaker & Referee of the Household
✓ Patty Barnum (P. T.) 3633 Hacienda Drive Santa Rosa, California 95405 707-542-1803	Summer camp, being with people, Adventure, Unlimited (Youth Group)	Student, Camp Counselor
<i>MSP</i> James R. Beasley 14515 S. Clackamas River Dr. Oregon City, Oregon 97045 503-656-5027	Boy Scouts, Church, Golf, Rock Hunting, Indian Cliffs	Teamster
✓ J. Robert Beasley 2441 Island Dr. So. Seattle, Washington 98118 206-243-5203 285-AT5-1133	4-H, Boy Scouts, Red Cross, Camping, Hiking, Swimming, Golf, Living	Real Estate Salesman

Name, Address, Phone	Interests	Occupation
Hazel Beeman 1712 Mt. View Drive Boise, Idaho 83704 503-473-2655 (Vale, Ore.) 208-344-7451 (Office) 208-343-3592 (Apt.)	Church Youth and Adults, Nature, Games, Crafts	Unemployment Insurance Consultant
Maurine Bell 1457 Alpowa Moscow, Idaho 83843 208-882-5929	Church, Mental Health Skiing, Piano, Dancing, People, Books, Travel, Teenagers, American Field Service	Housewife Secretary
Alice Berner Wolf Point, Montana 59201 406-525-4148	4-H, Farmers Union, MACCY, Fun, Dance, Games, Horses, Snowmobiling	Farm-wife
X Allan Berner Wolf Point, Montana 59201 406-525-4148	4-H, Farmers Union, Painting, Hiking, Bicycling, Travel	Student
Marge Bevan Box 94 Harrison, Idaho 83833 208-689-3347	Young People, Rocks, Silversmithing, Iden- tification and the Preparation of Edible Wild Foods	Occupied All the Time
Linda W. Brosze 40 Thunderbird Parkway #H-2 Tacoma, Washington 98498 206-JU2-1287	Emotionally Disturbed and Retarded Adults, Creative activities	Rec. Therapist
Margaret Bucher Box 2447 Great Falls, Montana 59401 406-452-6406	Montana Farmers Union, All Kinds	Director of Education
Vernon H. Burlison 517 East B Moscow, Idaho 83843 Home-208-882-3891 Office-208-885-6356	4-H, Natural resource (environment) manage- ment camps, Campus Cru- sade for Christ, Hiking, Hunting, Outdoors, Pinochle	Forester
Ruby Carpenter Box 174 Livingston, Montana 59047 406-222-1068	4-H, Church Youth Groups, Labor Hunting, Camping, Arts, Crafts	
Don Clayton 359 Oakwood Street Park Forest, Illinois 60466	People, Singing, Camping Reading, Travel	Teacher

<u>Name, Address, Phone</u>	<u>Interests</u>	<u>Occupation</u>
Violet Engelle Homestead, Montana 59242 406-963-4367	Farmers Union	Housewife
Carole Finley 1921 Little John Lane Santa Rosa, Calif. 95405 707-542-4946	Wesley Fellowship, Hiking, Sailing, Bi- cycles	Student
Ethyl Fox 1902 S.E. 212th Gresham, Oregon 97030 503-665-5746	4-H, Girl Scouts, Ex- tension Snow Cap, Camping, Hiking, Out- door Man & Cooking Club	Homemaker
<i>Combx Mr. & Mrs. M. G. P.</i> Marjorie Grier N. 4010 Raymond Road Spokane, Wash. 99206 206-WA6-8395	Church Youth, Hiking, Travel, Rocks	Bookkeeper
James E. Grier N. 4010 Raymond Road Spokane, Wash. 99206 206-WA6-8395	Church, Hiking, Tra- vel, Rocks	Retired
Sheri Guffey Route 1 Bozeman, Mont. 59715 406-586-6824	4-H, Song Leader	Student
Mrs. Virginia Heppe Rt. 3 Box B15 Elma, Wash. 98541	Grays Harbor, 4-H Leader	
<i>M. G. P.</i> Betsy A. Jozovich 202 E. Dillon Dillon, Montana 59725 406-683-4601	4-H Leader, CYO, Camps, Skiing, New Experiences	Housewife, Mother-to-Be!
Jerry Kimes 430 N. Lincoln Moscow, Idaho 83843 208-882-5360	Rocks, Stamps, Coins	Telephone Lineman/Retired
June Kreiter 504 1/2 Jackson Ole, Oregon 97045	Outdoor Sports, Swim- ming, Cooking	Secretary
Steve Kurk 705 E. Cottonwood Bozeman, Mont. 59715	4-H, Girl Scouts, 4- Wheel Drive Club, In- dian Artifacts, Square Dancing, Woodworking, Crafts	Student, Ser- vice Station Attendant

Name, Address, Phone Interests Occupation

Debby Lovel
815 West A Street
Moscow, Idaho 83843
208-882-2478

Hiking, Camping, Horse Showing, Trail Riding, 4-H, Rodeos

Student

Howie Low
Rural Route 1
Great Falls, Mont. 59401
406-454-0085

4-H Builders, Donavan Park Livestock, Outdoors-Hikes, Wildlife, Crafts

Student

Combine

Ken MacRae
1955 Creekside Road
Santa Rosa, Calif. 95405
707-542-3888

Indians

Indian Book Distributor

Diana MacRae
1955 Creekside Road
Santa Rosa, Calif. 95401

Camp Fire Girls, Sharing Ideas, Church, Adventure/Unlimited

Homemaker

Carol Mittal
Box 816
Forsyth, Mont. 59327
406-356-2184

4-H, Extension Homemakers Camp Meal Activities, Crafts, Skits, Indoor Games

County Extension Agent

*Combine
Marilyn &
Gregg*

Kathryn Nelson
910 McConnell Ave.
Santa Rosa, Calif. 95404
707-546-4585

Santa Rosa Rec. Dept., Day Camp, Stamps-Mexico

Student

Gregg Nelson
910 McConnell Ave.
Santa Rosa, Calif. 95404
707-546-4585

Stamps, U.S.

Student

Linda Nodland
3115-132nd S.E.
Everett, Wash. 98201
206-337-9858

4-H Builders

Student

Mark Patterson
1745 Proctor Drive
Santa Rosa, Calif. 95404
707-545-8974

Adventure/Unlimited, Hiking, Swimming

Student

Dave Pedrick
2290 Jackson Ave.
Port Orchard, Wash. 98366
206-TR6-2046

4-H Club Leader, 4-H Camp Coordinator

Artificial Insemination

Mary

Geneva Paroz
Rt 1 Box 105
Moscow, Idaho 83843
208-882-2170

Church, Crafts Handwork

Housewife

Name, Address, Phone	Interests	Occupation
Albert Puntillo 1984 S.W. Broadway Portland, Oregon 97201 503-227-4516	YMCA (N.Y.C.), Football, Cooking, Sports Car Racing	Portland Public Parks
Nancy Rice 330 Silver Ct. Great Falls, Mont. 59401 406-452-7908	4-H, Speech, Service Clubs, Guitar, Talking to People, Getting to Understand Them	Student
Polly Robertson 1307 Walenta Drive Moscow, Idaho 83843 208-882-4800	Hiking, Sewing, All Handcrafts, Travel	None
Cheryl Roche Rt. 1 Box 190-E Arlington, Washington 98203 206-652-8795	Arts and Crafts, Hiking, Songs	Student
<i>Combine Mr. & Mrs. Map</i> Elaine Rovetto 2704 Butterfield Road Yakima, Wash. 98901 509-G13-2339	Scouts, 4-H, Hiking Outdoors, Travel, People	Homemaker
Angelo Rovetto 2704 Butterfield Road Yakima, Wash. 98901 509-G13-2339	Hitchhikers, Scouts, Youth, Nature, Life, Re-Cre-Ation	Philosopher
John Loren Sandford 108 King Street Wallace, Idaho 83873 208-753-6351	Prayer, Study, Little Theatre, Pastor Choir, Sports, Fishing, Hiking, Flying Saucers, Reading, Writing	Pastor
Jim Shephard 2053 North Orchard Santa Rosa, Calif. 95404 707-545-6209	Wesley Fellowship, Rec. & Park Student Dept., Children 6-12, Teens and Adults at camps, Sailing, Hiking, Swimming, All Major Sports	Student
Joan Smith Rt. 4 West Riverside Missoula, Mont. 59801 406-258-6226	Exploring, Boy Scouts, Young People, Square Dancing, Outdoor Sports	Homemaker

Name, Address, Phone	Interests	Occupation
Leila Steckelberg Rt. 5 Box 452 Arlington, Wash. 98223 206-435-3075	Family, People, Folk and Square Dancing, Crafts, 4-H, Camp Fire, FHA Rockhound	Field & Camp Director, Samish Council, Home-Ec Teacher
<i>Map</i> <i>Combiner Dr. & Mrs.</i> Clarence E. Stephens 204 28th St. N. Great Falls, Mont. 59401 406-452-1427		Dentist
<i>Combiner Dr. & Mrs.</i> LaRele Stephens 620 Ridge Road Moscow, Idaho 83843 208-882-3551	People who are preg- nant or not.	Physician
<i>Combiner Dr. & Mrs.</i> Lois K. Stephens 204 28th St. N. Great Falls, Mont. 59401 406-452-1427	4-H, Extension Home- makers, Singing, Re- creation Leader De- velopment, People, Discussions, Crafts, Games	County Agent Homemaker
Velma Stephens 620 Ridge Road Moscow, Idaho 83843 208-882-4985	Camp Fire, Church, Family, Nature Ex- ploring, Children's Literature, People	Wife, Mother, Grandmother, & Friend
Genie Townsend Rt. 3 Box 1030 Gresham, Oregon 97030 503-665-5876	4-H and Extension, Hunting, Camping, Wild- flowers	Homemaker
Charles (Chuck) Voss 8615 W. 32nd Tacoma, Wash. 98466 206-10-49282	Leathercraft, Fishing, Golf	Ret. Co. Ext. Agent
<i>Map</i> Dwight Wales Rt. 4 Box 286 Arlington, Wash. 98223 206-GE5-3865	Junior Grange, 4-H, Sunday School, Camp Fire, Chatcolab	Editor-Chat Chat
Florence Wells Rt. 4 Box 44 Hoquiam, Wash. 98550 206-532-2287	4-H, Camping, Hiking, Bowling, Horses	Mother

LOOK
WHO'S
NEW!



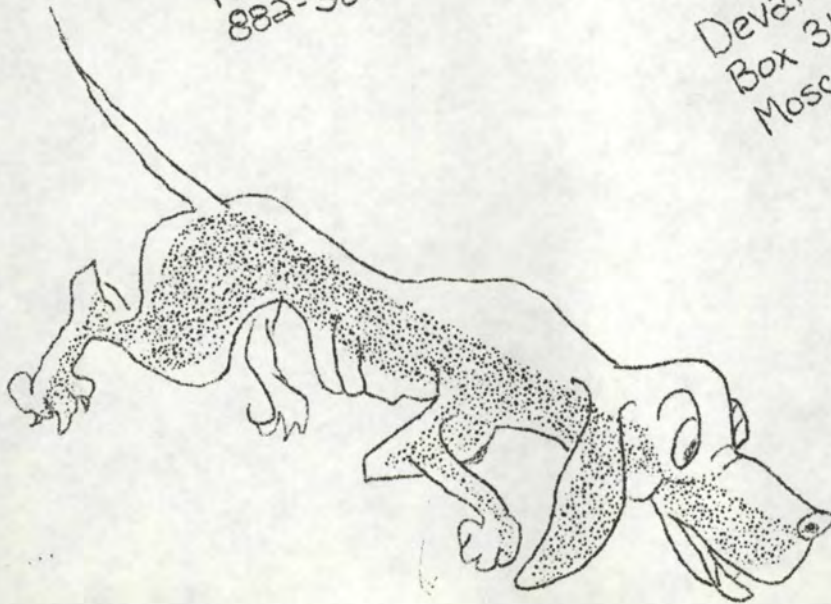
Rodger Benson
4600 22nd N.E.
Seattle, Wash.
LA5-6323

Sara Stephens
4510 22nd N.E.
Seattle, Wash.
543-1204

Prudie Buroison
517 East B
Moscow, IDAHO
882-3891

Prudie Miller
517 EAST B
MOSCOW, IDAHO
882-3891

Devaki Uthurusamy
Box 3135 Univer. Sta.
Moscow, IDAHO
882-4022



[getting to know you]

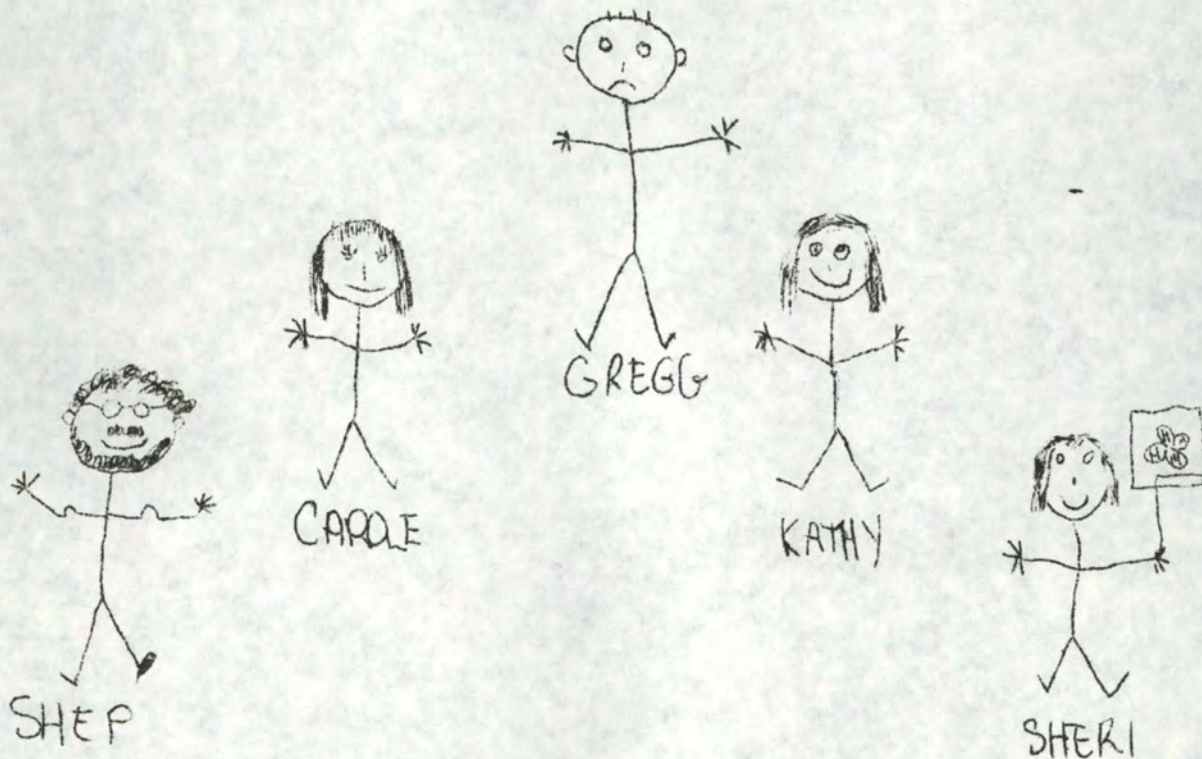


4 C's and 1 M

Our family was named because of the home states of the members. Shep, Carole, Kathy, & Gregg are from California, and Sheri is from Montana.

The purpose of our group was to try to solve some of the problems of getting first-time "labbers" into the swing of Chat. It seemed to us that by the time a new labber could feel really comfortable with all the new people, the week would be almost over.

Therefore, we joined with other groups in some of their projects in order to become acquainted with more people in a mutual effort. We went with the Ecology group to help clear the trail to Indian Cliffs; and on Thursday, we went to Couer d'Alene to the convalescent home.





CHATCOLAB SOCIETY OF PROFESSIONAL ECOLOGISTS AND ENVIRONMENTALISTS,
INCORPORATED

At the very beginning of Chatcolab, a group of individuals with the same high ideals congregated together.

The common interests of this group are ecology, nature hikes, crafts, making new friends and renewing old acquaintances, philosophy and general good fellowship.

The upstanding members of this society are:

Jim Beasley
Jean Baringer
Doc Rock
Steve Kurk
Howie Lowe
Joan Smith
Vern Burlison
Virginia Heppe
Betsy Jozovich

As part of our group and total lab experience, we have decided to help with recreation at a nursing home in Coeur d'Alene on Thursday afternoon. Another group has decided to help us with this adventure.

REMEMBER:

"If you're not part of the solution,
you're part of the problem!"

CHILDREN OF DEMOCRACY (C.O.D.)

Monday session

Our group decided to get acquainted. Allow me to expound on the previous sentence.

Velma Stephens, one of Chat's semi-old timers, explained how once upon a time Chat was merely a competitor for "who gets Doc Rock for a week in May." One year she finally came to really find out what Doc's second love was all about. Velma's three children, Don, Bob, and Kathy and of course Doc himself keep her quite busy.

Hazel Beeman turned out to be a totally different person than expected. At home she is an unemployment claims consultant. Hazel started Chat by trying to help cook, when someone found out that she was a truly artistic person. Now Hazel makes her Chat bed in the Craft hall.

Florence Bells has five kids. Imagine, five kids ranging from ages seven down, and she's so young herself! In our discussion we found out that Florence is one of these mothers that wants her sons to be able to fight for their country, but not in Vietnam. I ask you Florence-"Where else are we fighting?"

Angelo Rovetto is one of our group members who has spent a great deal of time abroad. Maybe not a lot of wordly time, but I'm sure his mind wanders across the oceans quite often. Angelo being a camper cushion maker (laymans language) and having a youngster of 10 is quite an easy going, content person.

Al Puntillo (Big Al) seems to be basically interested in present day problems. Al, just being out of the army last August, says, "Chat's a real trip." Being from New York, Al finds the Westcoast quite refreshing. He is now a gardener for the city of Portland and hopes some day to either go to school or return to Germany, where he was stationed in the army.

June Kreiter found out through our discussion Monday that the real reason she came back to Chat was to teach Big Al how to play. Says June "I wasn't sure why I really came because I really couldn't afford it, but now I remember about playing. Chat taught me to really play and I want all my friends to know so I can have playmates."

Violet is a cook for her husbands restaurant in Northern Montana. She apparently is a pretty good cook too, because she has offered to make the appetizers for the food bazaar.



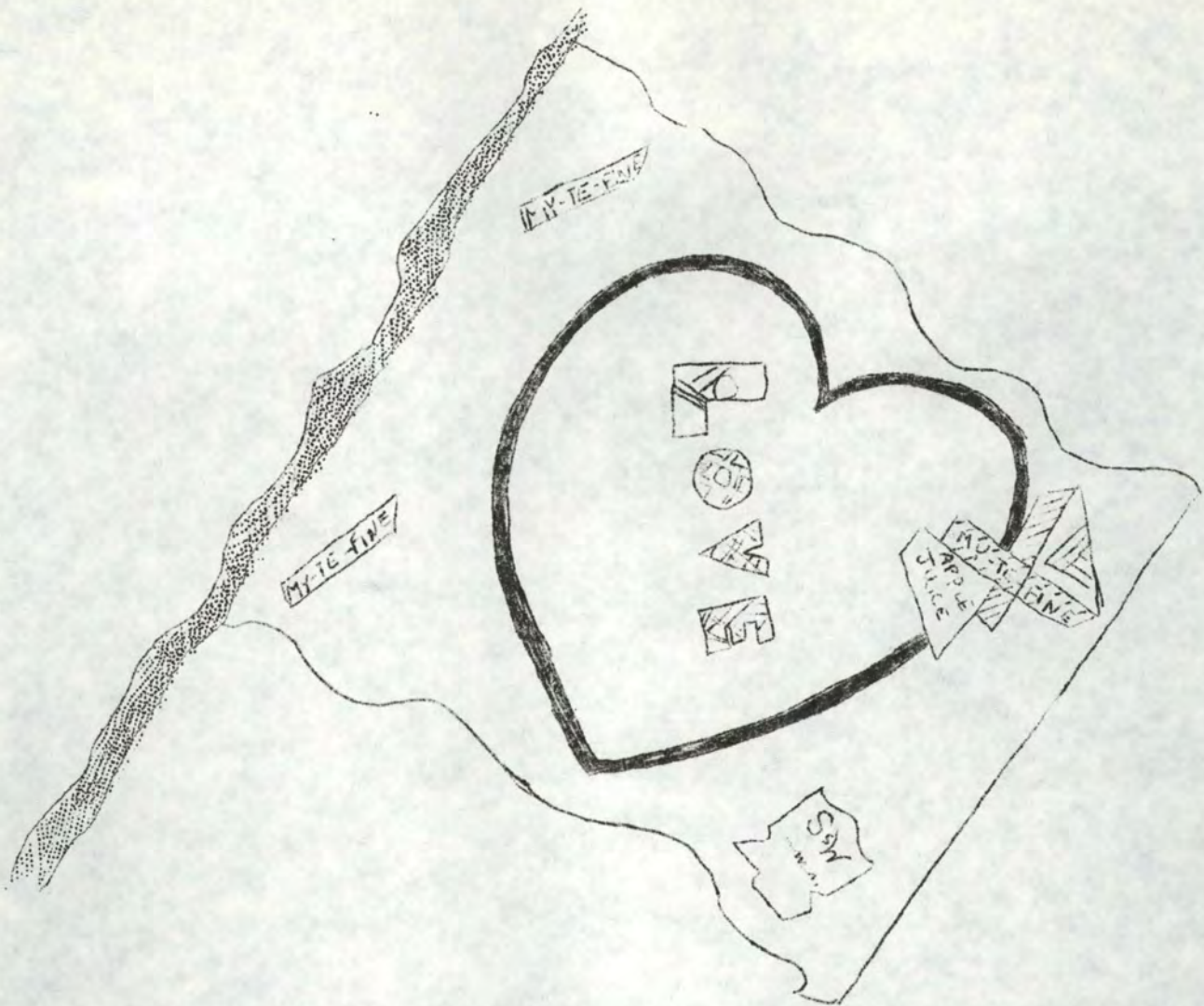
(CONT. CHILDREN OF DEMOCRACY)

Tuesday session

Chat's Tuesday afternoon session took place under the big pine tree in front of the old rec hall. This session brought our group to decide on our name C. O. D. --meaning Children of Democracy.

This session also brought our group to decide to sponsor an international food bazaar this Friday evening. Scheduled to start at 6:00 P.M. the event will be held in the Rec Hall and should last into the night. The food and entertainment should really be unique and good.





THE MISLABLED (The Love Bug Group)

As one of the so called Establishment, I want to tell our young people sometimes called Hippies that I love them dearly. By going to the extremes that some have, they have been an important factor in waking up the old foggies who thought that material possessions were important and didn't realize that love was really the only thing we need in living.

Just think about the sweet syrupy songs the older people sing, and then think about all of the wonderful ballard our goung people are singing. For instance think about their song, "Up Up with People."

God is love. We all know this, but we make ourselves so busy that we don't put his love in practice. At least not as much as we should. God's kind of love is the love that is felt but unseen. It is the giving of ourselves without expecting anything in return, but we always don't do this either.

We all know that love is what makes the world go round. Thank you young people for waking up the world to this importance. And thank you, each one of you at Chat for giving me the love which you have given me this week.

Marge Bevan

The people here really care
Reaching out and sharing with whomever may be there
Giving you things sometimes unaware
Giving so much it hardly seems fair

Why are we here today
Where will we be tomorrow
Today we stand in the shadows,
Tomorrow maybe the sun

I try to give without taking
I try to talk without talking
I try to feel without feeling
And yet, "Here," I am what I am

Who are they that know nothing
Taking but not giving
Destroying yet living
What can we, so few, do



Chat is new to me, and now it shall be a part of my life forever. I've never known so many people so willing to help me because I am me. I wonder as I write this if I am only dreaming and will awake any minute, if that is so I know that I would go mad and my life would come to an end. I've taken down my guards to a couple people for a few minutes and listened. I can't I am so used to protecting myself that when I open the door for someone to walk through I can't relax.

That is probably why I'll be coming back to Chat next year. Its the first time that I've wanted to open up and maybe by next year I will be able to do it with your help.

"The people here at Chat are the most wonderful people in the world" I truly mean that. No one I know has ever cared so much for each other. There's a song that reminds me of Chat. Part of it goes----

---Seek and you shall find
---Knock and the door shall be opened
---Ask and it shall be given
---And the love comes a trickling down

(Every time I think of that song
I shall remember you, the people
of Chat)

C H U C K A N U T S

The Chuckanuts are the most enlightened family. We've gone through trial by fire! And came out victorious and unscathed. We had tiny Dave tiptoeing through the pinecones to light the Olympic fires. We are the most profitable group (sponsors of the auction). Bridging the generation gap, with the Bridge Builders Construction Company, we went to Moscow to conduct a recreation meeting with the Junior Leaders group and enjoyed great success. Others went to Coeur d'Alene with the C.O.D. group and participated with them in a Builders Club meeting with recreation as the theme. Also greatly successful.

After a slow start we caught fire. In more ways than one. We all feel warm.

Most sincerely & with great love,
the Chuckanuts

THE BRIDGE CONSTRUCTION COMPANY

Communication bridging the walls built up around individuals to form a cohesive functioning group. This was the basis our group was built upon as a result of our first two group confrontations.

MONDAY we bridged the generation gap.

TUESDAY we bridged the internal group gap and adopted Cheryl

WEDNESDAY we bridged the (Midnight vs. Morning) Breakfast gap and created the concerned group gap

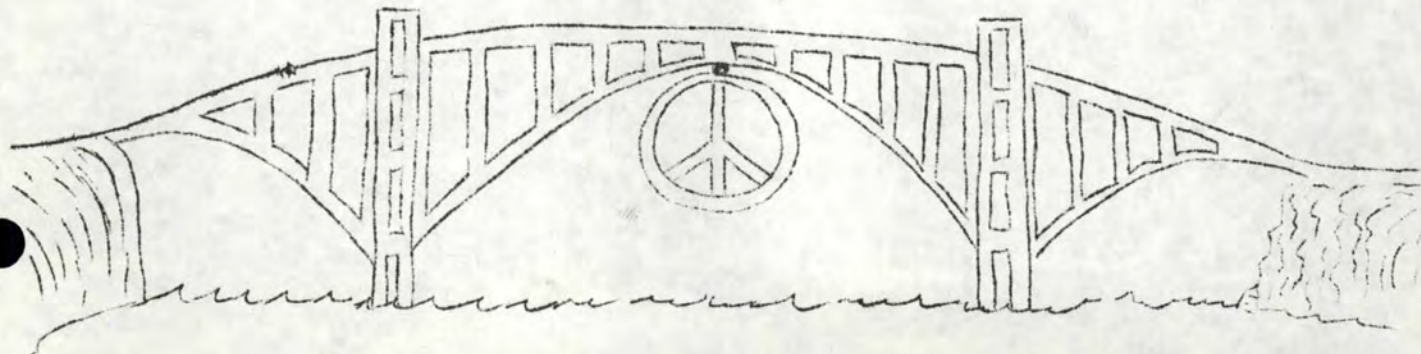
THURSDAY we bridged the concerned group gap,
Bridged the Chuck-a-Nut group gap,
Bridged the Chat-Moscow Jr. Leaders gap
While discovering a leadership communications gap
& a rock happening co-operation and interest gap

FRIDAY we closed the group leadership gap
we reinforced the bridging of the concerned group gap, bridged the C.O.D. squad Friday evening activity gap, and repaired the rock happening co-operation and interest gap.

SATURDAY we bridged the notebook contribution gap, bridged the mislabeled love group ceremony,
Bridged the camp clean-up gap

BRIDGE GROUP: Patty Barnum - Bob Beasley - Allan Berner
Mark Patterson - Nancy Rice - Dwight Wales
Maurine Bell - Linda Nodland - Cheryl Roche (Adopted)

EVALUATION: We were able to create an open line of communication in conjunction with an honest emotional union of a group of people who really care.



History of CHAT



History of Recreation Laboratories

Leila Steckelberg

The recreation laboratory idea was born some 42 years ago in Michigan at Walden Woods, where a group of recreation leaders, disappointed in the non-arrival of a lecturer, because of a snow storm, decided to carry on their meeting by exchanging 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 this "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 was Camp Idhuhapi 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 the Dakotas and Montana. This lab, organized in 1946, has its site in the Black Hills of South Dakota, and is held in the fall, usually the end of September. The Black Hills Lab drew its registrants from an everwidening 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.

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 Hills 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 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. On good authority by an old timer, the best weather in May was always the second week May 11-18, 1949, was the target date.

This camp was built as a C.C.C. camp in the 1930's. During WWII, 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 was a great success with 87 people attending. Chatcolab has been held in the same location-Heyburn State Park on Lake Chatcolet-ever since 1949. The name Chatcolab was derived from the name of the lake and the fact that this 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. Over a three-year period finally culminated in starting the Redwood Lab.

In May, 1956, the topmost section of the Chatcolab Candle, which represented sharing and 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 Redrecreation 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 Walt and Sally Schroeder, and Leila Steckelberg 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 we had given this lab.

Since the center section of our original cradle became the base for 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.

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, though of lasting value, shall be considered secondary to the foregoing.

Thus, these basic objections were formulated 23 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.

I want to be on friendly terms with everyone I know;
 I would admire and trust them all,
 As here and there I go.
 But life is filled with many folk,
 So where should I begin
 To judge the qualities of each--
 These friends I wish to win?
 Myself! Ah, there's a starting point!
 How good am I? How true?
 Would others like, admire, approve
 The things I say and do?
 And so I'll start my friendship list
 With the person known to me,
 And teach myself the traits I'll like
 In other friends to see.

IF I KNEW YOU

If I knew you and you knew me;
 if both of us could clearly see,
 And with an inner sight divine,
 the meaning of your heart and mine.
 I'm sure that we should differ less;
 And clasp our hands in friendliness;
 Our thoughts would pleasantly agree,
 If I knew you and you knew me.

If I knew you and you knew me,
 as each one knows his ownself, we
 Could look each other in the face,
 and see therein a truer grace.
 Life has so many hidden woes,
 So many thorns for every rose,
 The "Why" of things our hearts would see
 If I knew you and you knew me.

. . . . Author Unknown

CHATCOLAB HISTORY

as related by Charlie Scribner at 1965 Sunday Night Ceremony.

The older buildings here were constructed in 1934 as a CCC camp; the messhall, the old "Rec." hall, barracks #4, the office, and bathhouse. (The office has been removed and a new building in 1968)

After their occupancy by the CCC was ended, the Heyburn Camp Association, a group consisting of the county agents from several counties in northern Idaho and eastern Washington leased the site from the state for outing facilities for 4-H groups. When Chatcolab was organized they applied for and were granted a week before the 4-H clubs needed it. The old buildings were designed for only three years use originally, so considerable maintenance was required to keep them in condition for use, or at least somewhere near that condition. Due to the short time lease, it was not felt that more than the barest of maintenance was justified.

Then, eight years ago the law was changed to make possible a 7 year lease with renewal clause. This made the future of the camp for our use secure. The counties concerned built the newer small barracks (names engraved), razed several of the most dilapidated of the old buildings. The Board, including the committee of Chatcolab, promoted and moved the present recreation hall-- Shanabrook-- from the Diamond National Company at their logging camp east of Bovill. Volunteer labor, chiefly county agents and those others who they could inveigle, erected it.

The camp is presently used by ten county 4-H encampments, Chatcolab, a western forestry training camp, one church group, and a sort of summer retreat for part of the faculty of the University of Idaho.

Locally there are some interesting natural and historical points. In 1843 Father Point erected St. Joseph's Mission on the foothill on the north side of the river almost directly east of our camp. This was the first church erected in Idaho. It was located at an ancient Indian encampment and on a much used trail between the Tensed area and the upper Coeur d'Alene River. Late high water made the fathers dissatisfied with this location.

Therefore, in 1846 they moved to the site of the Cataldo Mission, just off Highway 10 and slightly west of the village of the same name, under the direction of Father Niculous Plant. This is easily accessible and very much worth the effort and time needed for a visit. The huge timbers, moved in and erected by manpower alone, are rather awesome. Small poles were inserted between them. Grass was woven between these; then a coating of mud was applied. Excellent finger prints of these old workers are still plainly visible. In 1877 the mission was again moved to the present site at Desmet, but a week-long summer encampment is still held each summer at the old site.

In 1958 Captain John Bullen started to build a military road from Walla Walla to Fort Benton, Montana. His road came down the point just beyond the village of Chatcolet. Traces of this old way can still be seen. He crossed the outlet to Lake Chatcolet which he called Four Lake then followed up the south bank of the St. Joe River to the site of old St. Joseph's Mission. Here he built a ferry of sorts, then took a route to the Coeur d'Alene River which is closely approximated by State Highway 3. This route was troubled by high water for considerable periods so in 1863 the good captain constructed a route through the present city of Coeur d'Alene, thence eastward near the present route of Highway 10. He camped during July 4th period just east of the Fourth of July Summit (continued)

Chatcolab History, according to Charlie (2)

(as now called). Near his camp the date, July 4, 1863, was carved on a white pine tree and this is still legible. The tree itself was twisted off in a windstorm some years ago, but the base remains, protected by an iron fence.

The sharp peak to the east was a popular hunting and berrying camp for the Scioumi (Coeur d'Alene tribe), probably venerated by them as today by those who dwell under its spell. Just beyond and slightly to the north is a rock-slide on which a number of stone monuments have been erected. Some of these still remain in good condition. They are of interest because of a custom of the Scioumi. When the boys reached or approached young manhood they were stripped of all clothing and other gear except a knife. They were required to make their way from the encampment, wherever it might be, to this mountain, erect a suitable memento, have a dream, and return to their home, living from their own resources during the entire journey. Upon their return they reported to the elders on the monument they had placed. On the fall hunt these elders inspected the marker, and if it was found to be satisfactory they were admitted to warrior status. They reported their dream to the medicine man who interpreted it from various omens and talismen, then bestowed upon them a name.

Directly west of the camp, on a trail that leads up the watercourse, in the talus alpoes will be seen some mounds and depressions that are conjectured to have been made for use as concealment when the Scioumi were watching for game to approach. Certainly they were man made. Farther along the trail climbs to a plateau known locally as Indian Cliffs, from which a gorgeous view of the valley is obtained. The trail reaches the road just toward camp from the railroad.

While we were up on the cliffs we could hardly help noting one of the remarkable phenomena of the St. Joe River--"The River That Runs Through the Lake" (Robert Ripley). Here the river flows for several miles between banks that are several feet high--dry enough for a road most of the year. A very fine view of this is afforded from any overlook on the way to St. Maries, some half a mile east of the railroad underpass.

NOTE: Chatcolab, on the Northwest Leadership Laboratory, has always been held here at Camp Heyburn. It serves four states for the most part: Montana, Idaho, Oregon, and Washington, but some people from other states attend every year. The lab is planned each year by an elected board or committee of nine members that serve 3 year staggered terms. Three new members are elected each year.



CHAT IN THE KITCHEN



BOOKS



I'M READY TO
TRY ANYTHING
BUT WILLPOWER

BEING OUT OF
CUPS IS ALMOST
AS BAD AS
BEING OUT OF
COFFEE



CARMICHAEL

menu

Saturday Night Supper for 25

Spaghetti and meat balls
Tossed spring salad
Pears and cookies
Tea-Coffee-Milk

Sunday Breakfast for 25

Juice
Hot Cakes Eggs
Dry Cereal
Tea-Coffee-Milk

Monday Breakfast

Apple Juice
Bacon and Eggs
Hot and Cold Cereal
Toast and Jam
Tea-Coffee-Milk

Tuesday Breakfast

Orange Juice
Sausages and
Scrambled Eggs
Toast and Jam
Tea-Coffee-Milk



ANNOUNCEMENTS!



Sunday Noon

Tamalie Pie
Grapefruit and orange
salad
Cherry Crisp
Tea-Coffee-Milk

Sunday Dinner for 90

Beef Stroganoff
Green beans, onions with
bacon bits.
Pineapple and Cottage
cheese salad
Bread
Chat-Co-Cake
Tea-Coffee-Milk

Monday Lunch

Creamed Dried Beef on
Baked Potatoes
Crunchy Spring Salad with
dry cereal squares
Chocolate Cake with
Whipped Cream
Tea-Coffee-Milk

Monday Dinner

Pork Steak and
Mushrooms
Bean Salad with
Onion Rings
Diced Creamed Potatoes
Peaches and cookies
Tea-Coffee-Milk

Tuesday Lunch

Chicken and Homemade
Noodles
Cole Slaw
Gingerbread with
Whipped Cream
Tea-Coffee-Milk

Tuesday Dinner

Baked Ham
Baked Potatoes
Peas and Carrots
Hard Rolls
Apricot Crisp
Tea-Coffee-Milk

2 Menu

Wednesday Breakfast

Fried Western Trout--at beach
Cornbread- Syrup
Oranges
Coffee

Wednesday Lunch

Hobo or Mountain Stew
cooked at beach
Walking Salad
Canned Pop

Wednesday Dinner

Bar-B-que'd chicken
Potato Salad
Garlic French Bread
Pickles & Olives
Celery & Carrot Sticks
Ice Cream & Cookies

Thursday Breakfast

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

Thursday Lunch

Texas Goulash
& Mashed Potatoes
Tossed Salad
Hot Biscuits
Strawberry Shortcake
Whipped Cream
Coffee-Tea-Milk

Thursday Dinner

Tomato Juice
Roast Beef au jus
Browned Potatoes, carrots
and onions
cole slaw
Jello fruit with
Whipped Cream
Cookies

Friday Breakfast

Rhubarb Sauce
Bacon and Eggs
Toast Jam
Hot and Cold Cereal
Tea-Coffee-Milk

Friday Lunch

Vegetable Soup & Crackers
Shrimp & Lettuce Salad
Apple Pie and Cheese
Tea-Coffee-Milk

Friday Dinner

Baked Halibut Creole
Baked Potatoes
Vegetable Jello Salad
Green Beans
Flaming Steamed Pudding
with Hard Sauce
Tea-Coffee-Milk

Saturday Breakfast

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

Saturday Lunch

Potato Meat filled
Roll
Cole Slaw and Pineapple
Orange Cake

Saturday Dinner

Sunday Breakfast

Hot Cakes and Eggs

Anyone wanting to make lunches for the return home trip are welcome to use the leftovers.



Give Yourself



a Treat

Ye Olde Editor's Favorite
Candy

1 cup butter
2 tbsp corn syrup
2 tbsp water
1 C. sugar
1½ C. walnuts

8 oz. Hershey Bar

Put butter, syrup, water and sugar in saucepan in that order. Do not stir! Cook on low heat to 288° F.

Put 1½ C. walnuts or almonds on foil in pan about 12" x 18" Cut hershey bar into pieces and spread over nuts. Pour syrup over top and cool. Break into pieces.

Leila

(Recipe corrected from past years.)

Demo by Marge Leinum:
Dipping Chocolates

Bon Bons

DATE ORANGE CAKE

3 C. sugar
1 C. oleo
3 eggs
3 C. buttermilk
3 tsp. vanilla
6 C. flour
3 tsp. soda
3 C. nuts
1 C. dates

Mix and bake 40 min.

Pour TOPPING over warm cake and serve:

Heat juice of 3 oranges (a little rind)
3 lemons & 3 C sugar
Pour over warm cake. :
Or serve cold after setting at least 24 hours.

CHARM is the ability to make someone else think both of you are wonderful.

CENTER

2 C. crunchy peanut butter
4 Tbsp butter
2 C. chopped nuts
2 C. cut-up dates
2 C. powdered sugar

DIP

Melt 1 pkg
chocolate chips
1 pkg. butterscotch
chips
½ slab parafin

Keep pan warm over hot water.

Roll "Center" into small balls and dip in chocolate mixture. Place on Waxed paper

A knitting needle or other sharp instrument would be helpful in dipping.

*A Labber, late for breakfast, gave his order as he went through the kitchen:
"Toast-- not too brown, not too light. Coffee hot but not boiling. A white egg cooked exactly two and a half minutes, and in an egg cup if possible. Add hurry."
"Just one question," Marge said.
"The hen's name is Mabel. Will that be alright?"*

STROGANOFF (80 servings)

Heat 3 C. oil

Cook: 10 C. chopped onions
in the oil until brown.
(golden--that is.)

Add: 25# hamburger and cook
until brown.

Add: ½ C. (to taste) SALT
¼ C. (to taste) nutmeg
1/8 C. pepper or less

ADD: 6 small cans of mushrooms
(stem and pieces)

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

HUNTER'S STEW

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

MEXICAN CHILI

Cook 5# kidney beans
(can buy gallon cans)
Mix: 2 Qt. #10 cans tomato
soup.
2 C. chopped onions
4 oz. chili powder
4 oz. salt
Sear 10# ground beef
¼ C. suet
Water to make 24 Qt. volume
Simmer together 3 hours, with
the beans.

(VARIATIONS FOR THURSDAY CAKE) ICING

Use pineapple juice in the icing
Other fruits in season; Rhubarb,
cherries, strawberries, apricots
etc., can be used for the filling.

1 C. powdered sugar
1 tsp. butter
2 Tbsp cream or milk
½ tsp. vanilla
Drizzle over hot cake.

BUTTERMILK HOTCAKES

8 C. flour sifted with:
4 tsp salt
4 tsp soda
3 tsp Baking powder.

4 Tbls. corn meal
4 Tbsp. sugar

Add 8 eggs
8 C. buttermilk
4 Tbsp. melted shortening.
Yield 80 hotcakes.

THURSDAY'S CAKE

Pineapple Squares

Filling:

½ C. sugar
3 Tbsp cornstarch
½ tsp. salt
1 can crushed pineapple--
(3½ cups, 1# 14 oz. size can)
1 egg yolk
Cook all together and cool to
lukewarm.

DOUGH:

2/3 C. scalded milk
Add: 1 tsp. sugar
Dissolve 1 pkg. active dry
yeast in
¼ C. warm water, add to the
cooled milk.
Add 4 egg yolks slightly beaten
4 C. flour
1 C. margarine

Mix as for pie crust. Stir
in yeast and milk mixture.
Blend thoroughly--divide in
half and roll out on floured
board to fit pan 10 x 15",
overlapping edges. Spread
with filling--roll remaining
dough to cover, seal edges
snip top with scissors for air
to escape. Cover, let rise in
warm place 1 to 1¼ hours.
Bake at 375 degrees.

(YUM, YUM, MARGE!)

OATMEAL CAKE

Pour $4\frac{1}{2}$ C. hot water
over 3 C. oatmeal and
3 cubes butter or oleo.
Let stand 20 min.

Add 3 C. white sugar
3 C. brown sugar
6 eggs beaten
 $1\frac{1}{2}$ C. raisins

Add $4\frac{1}{2}$ C. flour
3 tsp soda
3 tsp cinnamon
 $1\frac{1}{2}$ tsp baking powder

TOPPING:

3 C. sugar
Melt 3 cubes butter
Stir in 3 eggs
3 c. coconut
 $\frac{3}{4}$ C. Evaporated milk
Boil 2 minutes
Add 3 tsp vanilla

Bake 30 minutes 350'
(30-40 min.)

GINGERBREAD

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

BAKING POWDER BISCUITS

16 cups flour
 $\frac{1}{2}$ C baking powder
3 T salt
2 C lard
 $1\frac{1}{2}$ C milk
Bake 12 minutes at 450'

BARBECUE SAUCE

2 C. chopped onion (about 4)
 $1\frac{1}{4}$ C. brown sugar
 $\frac{1}{4}$ C. paprika
 $\frac{1}{4}$ C. salt
 $\frac{1}{4}$ C. mustard
 $2\frac{1}{2}$ Tbsp chili powder
 $1\frac{1}{4}$ Tbsp cayenne pepper
 $\frac{1}{2}$ C. Worcestershire sauce
10 C. tomato juice
 $2\frac{1}{2}$ C. vinegar
 $2\frac{1}{2}$ C. catsup
5 C. water.

Makes enough for 40 # of chicken.

CORN BREAD

4 EGGS
7 CUPS BUTTERMILK
2 TSP SODA
2 CUPS FLOUR
6 CUPS YELLOW CORNMEAL
4 TSP. SUGAR
5 TBSP BAKING POWDER
4 TSP SODA
1 C SHORTENING

400' 40 min.

FUDGE CAKE for 40

Cream together:
 $1\frac{1}{2}$ C. shortening
4 C. sugar
6 well beaten eggs
Add: Mix together
4 oz. chocolate (melted) or 5 oz.
cocoa
 $1\frac{1}{2}$ tsp. soda
 $1\frac{1}{2}$ C. hot water
 $1\frac{1}{2}$ pints milk
Add this liquid alternately
with 7 Cups flour.
Bake 25-30 min. at 350'
Makes 6 - 9" layers.

APPLE PIES

Crust for 7 pies:
10 C. flour
 $3\frac{1}{3}$ C. shortening
4 tsp. salt
 $1\frac{1}{4}$ C. water
6 gallons canned apples makes
20 pies.

PICKLED BEAN SALAD

1 gallon green beans	1 cup sugar
1 gallon yellow wax beans	2 teaspoons salt
3 cans kidney beans	3 cups vinegar
3 cans garbanzo beans	2 cups salad oil
4 or 5 onions, sliced	dash black pepper

Drain juice from beans.
Combine drained beans, pepper, and onion.
Add remaining ingredients and toss.
Refrigerate several hours before serving.

* * * * *

FLAMING PUDDING

Sift together:	18 cups sifted flour	5 teaspoons salt
	5 teaspoons soda	5 tablespoons cinnamon
Mix in:	5 cups raisins	5 cups finely cut citron
Mix and blend in:	5 cups ground suet	5 cups molasses
	5 cups sweet or sour milk	

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

APRICOT CRISP

10 cups flour
8 cups sugar
4 cups butter

Crumble and spread over fruit.
Bake at 400°F. until brown. *****

CRISS - CROSS POTATOES

Do not peel potatoes, but cut in slices, longwise, about 3/4 inch thick. Score criss-cross with fork on one side. Rub with oil and with sprinkled paprika.

POTATO FILLED MEAT ROLL

8 cups cracker or bread crumbs	2 tablespoons pepper
8 cups milk	6 cups grated cheese
20 pounds hamburger	4 cups cracker crumbs
16 eggs, slightly beaten	8 quarts mashed potatoes
6 onions	1 gallon tomato puree or soup
4 tablespoons salt	

Soak the 8 cups crumbs in milk. Combine with meat, eggs, onion, salt, pepper, and 4 cups of grated cheese.

Sprinkle the 4 cups cracker crumbs on wax paper. Pat meat on crumbs, spread with potato and the remaining 2 cups cheese. Carefully roll up like jelly roll. Put in shallow baking pan. Bake at 350°F. for 45 minutes. Pour the puree (or soup) over meat and continue to bake another 45 minutes.

HOME MADE NOODLES

Beat up very lightly.

30 eggs yolks & 10 whole eggs
5 tablespoons salt
2 cups of cold water
stir in 18 cups flour

WALKING SALAD

Take a nice big apple and core out the insdie. Use a teaspoon to do this. Take out as much of the inside as possible, without breaking the outside peel. Then fill "salad bowl" with chopped celery, raisons, nuts and mayonnaise.

Then enjoy your salad as you hike -- or when you get to your camp site -- you'll enjoy eating your salad bowl as you eat your salad. Use no spoon -- but beware, you may end up with mayonnaise on your nose!

ALICE'S CORNFLAKE CANDY

2 cups sugar
 $\frac{1}{2}$ cup milk
 $\frac{1}{2}$ cup light corn syrup
1 cup sweet or sour cream

Cook to soft ball stage. Add 1 teaspoon vanilla.

Pour over -

8 cups corn flakes
1 cup rice krispies
1 cup salted peanuts

Mix and press into pan greased with butter.

To serve about 100 people the recipe should be made in a quantity 4 times the recipe above.

SCALLOP CORN--for 25

1 gal. creamed corn
2 cans cond. milk
¼ lb. crackers
Little pig sausages for each member

BAKED BEANS--for 80

8 lbs. Navy Beans cooked.
1 qt. molasses
3 cup brown sugar
2 bottles of catsup
4 tlbs. prepared mustard
½ cup vinegar
Bake 1½ hr. or till done

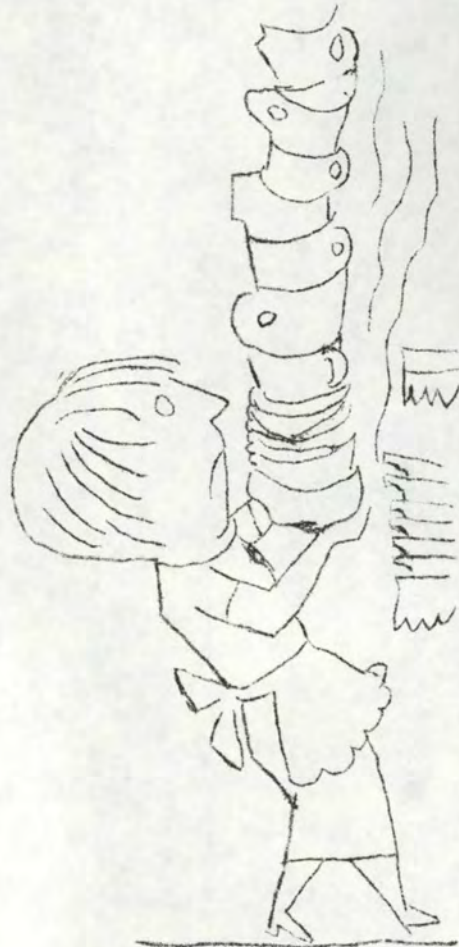
SWEDISH MEATBALLS--for 8 to 10

1 lb. ground beef
½ lb. ground lean pork
½ cup minced onions
¾ cup dry bread crumbs
1 tlbs. snipped parsley
2 tsp. salt 1/8 tsp. pepper
1 tsp. Worcestershire sauce
1 egg
½ cup milk
¼ cup Gold Medal Flour
1 tsp. paprika
½ tsp salt
1/8 tsp pepper
2 cups water
¾ cup dairy sour cream

Mix thoroughly and shape into round balls and brown and cook meat balls in oil remove meatballs -keep warm.

Blend flour, paprika ½ tsp. salt and 1/8 tsp. pepper into oil in skillet. Cook over low heat stirring until mixture is smooth.

Remove from heat and stir in water. Heat to boiling stirring constantly. Boil and stir 1 minute. Reduce heat and gradually stir in sour cream. Mixing until smooth. Add meat balls, heat thoroughly.



DAFFYNITION: Cookbook----- A volume brimfull of stirring passages.

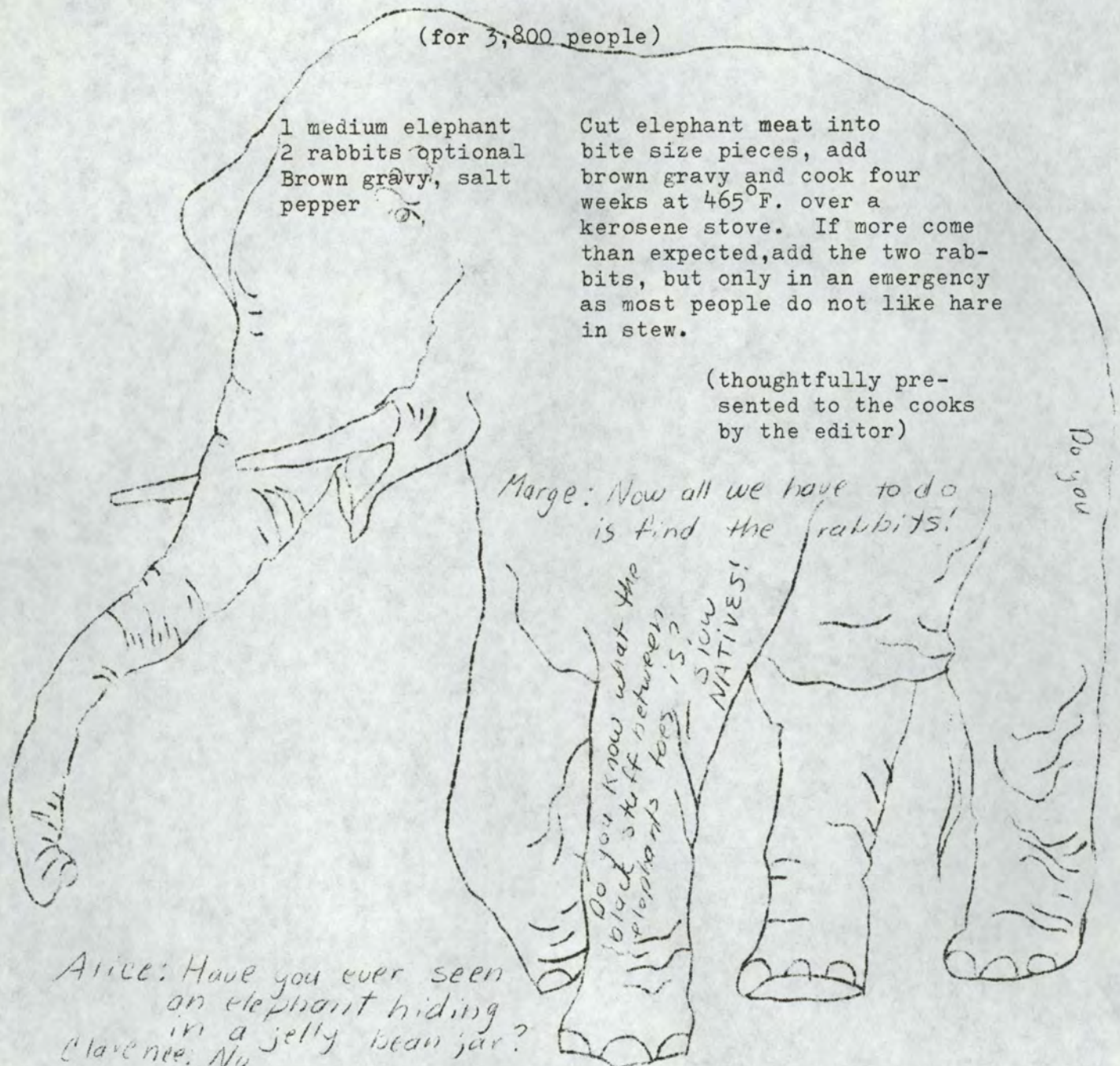
ELEPHANT STEW

(for 3,800 people)

1 medium elephant
2 rabbits optional
Brown gravy, salt
pepper

Cut elephant meat into bite size pieces, add brown gravy and cook four weeks at 465°F. over a kerosene stove. If more come than expected, add the two rabbits, but only in an emergency as most people do not like hare in stew.

(thoughtfully presented to the cooks by the editor)



Marge: Now all we have to do is find the rabbits!

Do you know what the black stuff between elephants toes is? SLOW NATIVES!

Do you

Alice: Have you ever seen an elephant hiding in a jelly bean jar?
Clarence: No

Alice: Boy! They sure do hide good, don't they?

Do you know how to get out of a elephant?

Run around until you get pooped out!!!

Do you know

Clarence: Do you know the difference between a pound of butter and an elephant?

Alice: NO?

Clarence: Boy, I sure won't send you to the grocery store!

Wednesday Barbeque

The Wednesday night Bar-be-que has been fraught with many problems over the years. This is particularly so since Cliff Robertson took over as Chief B B Quer. One year the pig didn't get done so we had hot dogs and ate the pig the next noon. Cliff and Don Stephens started preparing the animal at 4:00 a.m. and by 6:00 it was cooking. First the fire was too hot, then the electricity went off. Later the pig started to work loose on the spit. Finally, things went along great and the meat was done at 9 P.M. Somebody tucked Cliff in bed at 8:00 and Angelo took over. He cut the pig up sometime between 9 and midnight.

This years barbeque was shis-ka-bobs. It was cooked on individual skewers that were made of 3/16" square cold-roll iron, cut in 2 ft. lengths and then twisted. The twisting can be done by fastening one end in a vise about 3" or 4" in and the grasping the other end at approximately the same distance with a suitable size crescent wrench and twisting three complete turns. Handles were made from old broom handles and pine branches.

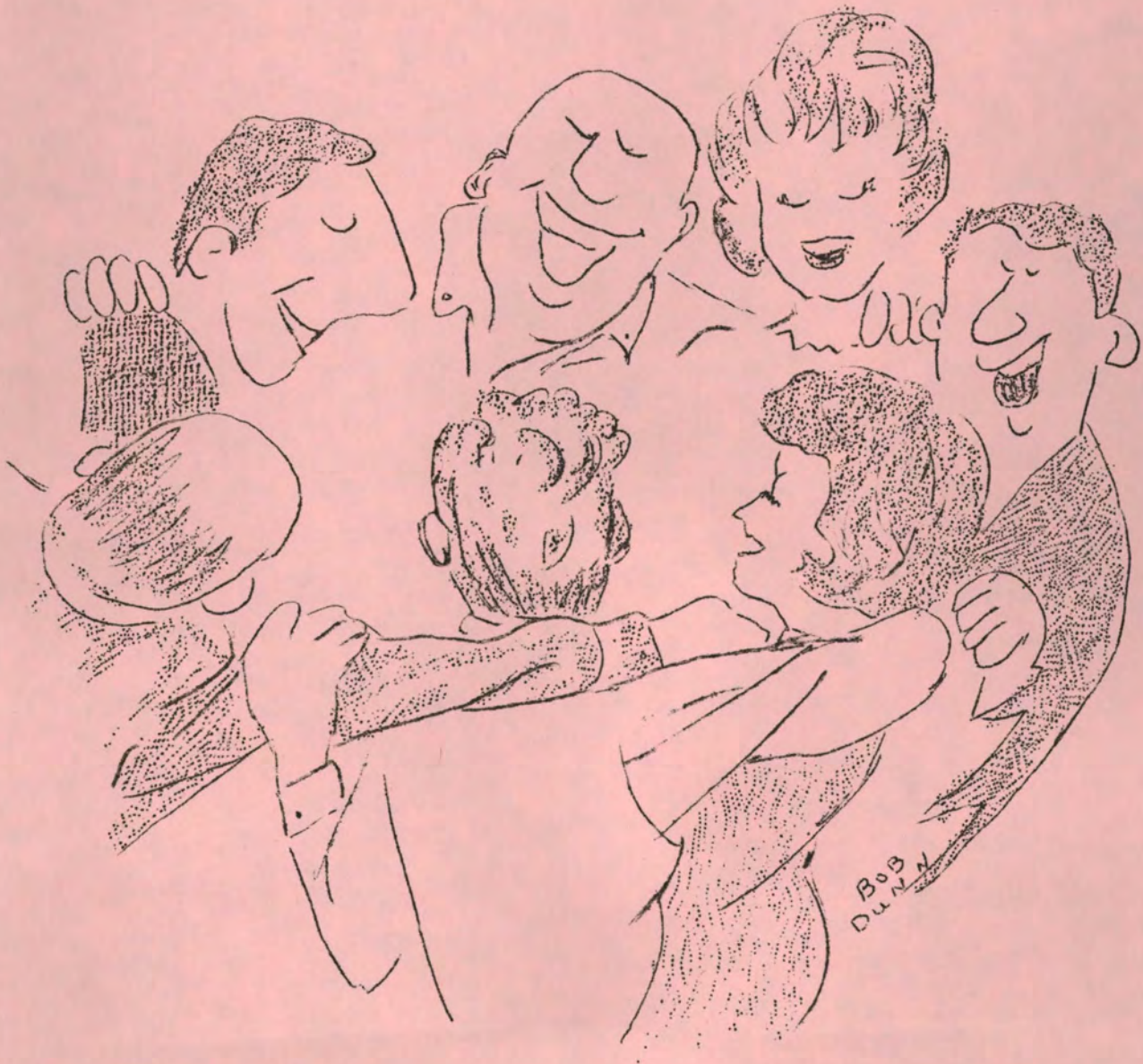


Place food on skewer as follows for good balance.
(This is not absolute--merely a suggestion.)

Spud, tomatoe, meat, onion, mushrooom, meat, green
pepper, tomatoe, onion, meat, gr. pepper, mushrooom
meat, potatoe.



MUSIC



how to lead group singing

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

GRACE-----

Tune: Gillette Shaving Commercial
Be present at our table, Lord!
Be here and everywhere adored.
These mercies bless and grant that we,
May feast in fellowship with thee.

AMEN

"Thank you--for giving us this moment

Thank you--for teaching us to share

Thank you--for giving us each other

Thanks for being there."

Nancy J. Rice

Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost.

AMEN

Back of the bread is the flour,
And back of the flour is the mill,
And back of the mill is the wind and the rain,
And the Father's will.

AMEN

God has created a new day
Silver and green and gold,
Live that the sunset may find you,
Worthy his gifts to hold.

AMEN



PASS IT ON

It only takes a spark to get a fire going
And soon all those around can warm up in its glowing
That's how it is with Chat's love
Once you've experienced it
You spread its love to everyone
You want to pass it on

What a wondrous time is spring
When all the trees are budding
The birds begin to sing
The flowers start their blooming
That how it is with Chat's love
Once you've experienced it
You want to sing it's fresh as spring
You want to pass it on.

I wish for you my friend
This happiness that I've found
You can depend on this
It matters not where you're bound
I'll shout it from the mountain top
I want my world to know
The love of Love has come to me
I want to pass it on.

(From "Tell it like it is" with
a variation)

IT IS MY JOY

It is my joy in life to find,
At every turning of the road,
The strong arm of a comrade kind,
To help me onward with my load.
But since I have no gold to give
And love alone must make amends...
My only prayer is while I live,
God make me worthy of my friends.

SONG FOR CLOSING CEROMONY

Tune: Brahms Lullabye

Holding hands of dear friends
Forming circles of friendship
Meeting eyes all so true
Ever brings me thrills anew
Though we part, 'Tis with joy
For we'll always remember
Chatcolab - for work & play
Hope we meet again some day.



*Over to
songs a great
means of expressing
what we
feel!*

EACH CAMPFIRE LIGHTS ANEW

Each campfire lights anew
The flame of friendship true.
The joy we've had in knowing you
Will last our whole life through.

And as the embers die away,
We wish that we might always stay,
But since we cannot have our way
We'll come again some other day.

(Verse 3 by Bill Eunning)

Within our hearts there burns a flame
That is not yours alone nor mine,
But held in trust to carry far...
That everywhere its light may shine.

Here in our hearts a light does shine
That is not yours alone or mine
But held in trust for all of time
That every where this light may shine.

(verse 5 used and taken from the Camp Fire Girls)

And though we are far apart
I'll hold you in my heart,
Until we meet again...
God keep you safe 'til then.

SPANISH WORDS FOR ABOVE SONG:

Cada reunion reviva mas'
La amor que agu'e se siente
La amor que agu'e se siente
Por siempre durara'.

HERE WE ARE



CHORUS:

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

Verse 1.

Join we now as friends and celebrate the
Brotherhood we share all as one
Keep the fire burning kindle it with care
And we'll all join in and sing.

CHORUS

Verse 2.

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

CHORUS

Verse 3.

Glorify the Lord, with all our voices
Show him we're sincere, by all our deeds
Shout the joys of freedom, everywhere
And we'll all join in and sing.

CHORUS

Verse 4.

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

CHORUS

Verse 5.

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

today is my song

or

epistle to icarus

flying high, flying free so free
just like our kite spinnin round
i'm so relaxed, so at ease, so me
and if i crash i can say, "well
at least i left the ground!"

i felt a feeling that felt free
as you and i we walked along
you said "please sing your soul
to me for i would like to hear
your song."

i spun an apple as i ran
i said " he loves me, he loves
me not" "he doesn't care," the
stem was in my hand
after i'd said "he cares alot.

oh yes, we're children of the sun
and the sun was ours, yours,
and mine
we latched the day away in fun
and we lost track of any time

we told each other of our
dreams
spoke of beginnings and
of ends
and somewhere in the in
between

we found a place that i
call friends

i think i'll like you
as you are
oh, and i'll trust you
in my way
for you aren't claiming
my tomorrow
no, you just want to share
today

well i have got a singin
heart
it cried inside of me for
lack of voice
a poet shared with his
guitar
and now in listening i
rejoice

though i can't sing there's still a way
to hear my soul, just come along
and watch me as i am today
for my livin is my song

I SEE THE MOON

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

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

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

CHORUS

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

CHORUS

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

THIS LAND IS YOUR LAND

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

As I went walking that ribbon of highways
I saw above me that endless skyway
I saw below me that golden valley
This land was made for you and me.

Chorus:

I roamed and rambled and I followed my footsteps
To the sparkling sands of her diamond deserts
And all around me the voice was sounding
This land was made for you and me.

Chorus

The sun came shining and I was strolling
And the wheat fields waving and the dust clouds rollin
As the fog was lifting, a voice was calling
This land was made for you and me.

Chorus:

PUFF (The Magic Dragon)

Puff, the magic dragon lives by the sea
And frolicked in the autumn mist in a land called Ho-Nah-Lee
Little Jackie Paper loved that rascal PUFF
And brought him strings and sealing wax and other fancy stuff. Oh!

REFRAIN:

PUFF, the magic dragon lives by the sea
And frolicked in the autumn mist in a land called Ho-nah-Lee,
PUFF, the magic dragon lived by the sea
And frolicked in the autumn mist in a land called Ho-nah-Lee.

Together they would travel on boat with billowed sail,
Jackie kept a lookout perched on PUFF'S gigantic tail
Noble kings and princes would bow whenever they came
Pirate ships would low'r their flag when PUFF roared out his name. Oh!

REFRAIN

A dragon lives forever but not so little boys
Painted wings and giants rings make way for other toys
One grey night it happened, Jackie Paper came no more
PUFF that mighty dragon, he ceased his fearless roar. Oh!

REFRAIN

His head was bent in sorrow, green scales fell like rain
PUFF no longer went to play along the cherry lane
Without his lifelong friend PUFF could not be brave
So PUFF that mighty dragon, sadly slipped into his cave. Oh!

REFRAIN

BLOWIN' IN THE WIND

How many roads must a man walk down before they call him a man?
Yes'n' How many seas must a white dove sail before she sleeps in the sand?
Yes'n' How many times must the cannon balls fly before they're forever banned?

The answer, my friend, is blowin' in the wind,
The answer is blowin' in the wind

How many times must a man look up before he can see the sky?
Yes'n' How many ears must one man have before he can hear people cry?
Yes'n' How many deaths will it take 'til he knows that too many people have died

Chorus

How many years can a mountain exist before it's washed to the sea/
Yes'n' How many years can some people exist before they're allowed to be free?
Yes'n' How many times can a man turn his head pretending he just doesn't see?'

Chorus:

THE SUN IS A VERY HAPPY FELLER.

The Sun is a very happy feller
He shines on us all da-a-a-ay
The Sun is a very happy feller
He shines on us all Da-a-a-ay
He shines on us all day.

The wind is a very fickle feller
He blows all my dreams awa-a-a-ay
The wind is a very fickle Feller
He blows all my dreams awa-a-a-ay
He blows all my dreams away.

The rain is a very sa-ad lady...
She cries on me-e some ti-i-mes
(repeat 2 lines)
She cries on me-e some ti-imes.

A friend is Uncle Wiggle-Bottom
He takes care of us all da-a-ay.
(repeat two lines)
He takes care of us all day.

Love is a friendly Chatcolabber
Who shares in every wa-a-ay
(repeat 2 lines)
Who shares in every way.

Song creates a mood so meller
Expressing thoughts in melo-da-yay
(Repeat 2 lines)
Expressing thoughts in melody.

MORIAH

A-way out here they have a name
For wind and rain and fire
The rain is Tess, the fire's Jove,
And they call the wind Moriah.

Moriah blows the stars around
And sets the clouds a flyin'
Moriah makes the mountain sound
Like folks was out there dyin'.

Moriah, Moriah, they call the wind Moriah.

Before I knew Moriah's name
And heard her wail and whinin'
I had a gal and she had me
And the sun was always shinin'.
Then one day I left my gal
I left her far behind me.
And now I'm lost, or goll durn lost
Not even God can find me.

Moriah, Moriah, they call the wind Moriah

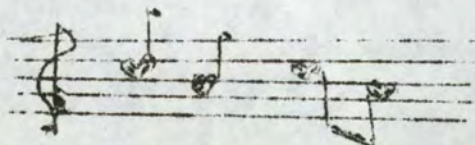
Out here they have a name for rain
Wind and fire only.
But when you're lost and all alone,
There ain't no name for lonely.

I'm a lost and lonely man,
Without a star to guide me.
Moriah blow my love to me,
I need my gal beside me.

Moriah, Moriah, they call the wind Moriah.

NO MAN IS AN ISLAND

No man is an island,
No man walks alone.
Each man's joy is a joy to me,
Each man's grief is my own.
We need one another,
so I will defend
Each man as my brother,
each man as my friend.



DO-RE MI

Do a deer, a female deer
Re a drop of golden sun
Mi a name I call myself
Fa a long long way to run,
So a needle pulling thread,
La a note to follow "so".
Ti a drink with jam and bread
And that will bring us back to
do-o-o-o---

(Repeat)

THE HAPPY WANDERER

I love to go awandering
Along the mountain track
And as I go, I love to sing
My knapsack on my back.

Cho.

I love to wander by the stream
Than dances in the sun,
So joyously it calls to me,
Come! Join my happy song.

Cho.

I wave my hat to all I meet
And they wave back to me
And blackbirds call so loud
and sweet
From every greenwood tree.

Cho.

High overhead, the skylarks
wing,
They never rest at home
But just like me they
love to sing,
As o'er the world we roam.

Cho.

Oh may I go a wandering
until the day I die;
Oh, may I always laugh and sing
Beneath God's clear, blue sky.
Cho:

Valderi, Valdera, Valderi
valde ha ha ha ha ha ha
Valderi, Valdera
My knapsack on my back.

Freedom Isn't Free
Freedom isn't free!
Freedom isn't free!
You got to pay a price,
You got to sacrifice
for your liberty.

Verses:

Freedom is a word often heard to day
But if you want to keep it there's a price to pay
Each generation must win it anew
'Cause it's not something handed down to you.

There was a gen'ral by the name of George,
With a small band of men at Valley Forge,
Left the comfort of home for the cold and ice,
They won independence 'cuse they paid the price.

In ancient Rome they felt so free,
Doing what comes naturally
They were so busy being merry ones,
That they didn't notice the barbarians!

From Vietnam to Alamein,
Our fighting men will have died in vain,
If we just go on with our comfort and ease,
Doing exactly as we dang well please!

Which Way America?

Chorus

Which way America? Which way America?
Which way America? Which way to go?
This is my country, and I want to know,
Which way America is going to go.

Verses:

There is many a road to travel,
Many a hill to climb..
I'm gonna find the straight road
And walk it to the edge to time.

There is many a storm before us,
Many a choice to make.
I'm gonna ask the Lord above,
To show me the road to take.

1
A NEW TOMORROW

Every guy, every girl
Every guy and girl is needed
To make a new tomorrow
Repeat

CHORUS

We're gonna talk about it all over the town
We're gonna shout about it where ever we're found
We're gonna stamp our feet (stamp feet, in time)
And, sing about it?
Play that beat (clap hands in time)
Until it's heard the world around
The whole wide world around

2
We're on the line
We're on the go
We've got the power and speed to win now
To make a new tomorrow
Repeat

Repeat 2nd verse

IF I HAD A HAMMER

If I had a hammer, I'd hammer in the morning
I'd hammer in the evening
All over this land
I'd hammer out danger, I'd hammer out warning
I'd hammer out love between my brother and my sister
All over this land

2
If I had a bell (continue like above verse)

3
If I had a song (continue like above verse)

4
Now I have a hammer
And I have a bell
And I've got a song to sing
All over this land
It's the hammer of danger
It's the bell of freedom
It's the song about love between my brother and my sister
All over this land

JET PLANE

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



CHORUS:

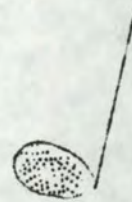
So kiss me and smile for me
Tell me that you'll wait for me
Hold me like you'll never let me go
Cause I'm leaving on a jet plane
Don't know when I'll be back again
Oh babe I hate to go.



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

CHORUS

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



Chorus:

500 MILES

If you mill the train I'm on,
You will know that I am gone,
You can hear the whistle blow a hundred miles.
A hundred miles, a hundred miles, a hundred miles,
a hundred miles,
You can hear the whistle blow a hundred miles.

Lord I'm one, Lord I'm two, Lord I'm three, Lord I'm four,
Lord I'm Five hundred miles away from home. home
Away from home, away from home, away from home, away from
Lord I'm five hundred miles away from home.

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

MERMAID SONG

'Twas Friday night as we set sail
And we were not far from land
When the captain spied a young mermaid
With a comb and a glass in her hand.

Chorus:

Oh, the ocean waves may roll
And the stormy winds may blow
But we poor sailors go skipping to the top
And the land lubber lie down below, below below
And the land lubbers lie down below.

Then up spoke the Captain of our gallant ship
And a right smart man was he
I have a wife in Salem town
And tonight she'll a widow be.

Up spoke the cook of our gallant ship
And a red hot cook was he
I have more love for my pots and pans
Than I do for the bottom of the sea

And three times around went our gallant ship
And three times around went she
And three times around went our gallant ship
And sank to the bottom of the sea.

THE MUSIC MASTER

Kathy Nelson

leader: I am the Music Master, I come from Chatcolab.

group: You are the Music Master, you come from Chatcolab.

leader: I can play

group: You can play

leader: I can play the piano. . .

group: You can play the piano. . .

All: plink, plink,- plink, plink, plink,-plink, plink, plink,-
plink, plink, plink; (REPEAT) (ACTION: hands, & arms extended front, as if playing a piano.)

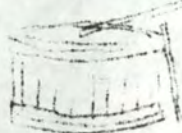
Repeat the basic song form, filling in a new instrument, sound, and action each time.

Drum: Brrump, brrump; brump, bump, bump. Brrump, bump, bump, brrump, bump, bump (REPEAT) (ACTION: As if playing a drum).

Tuba: Ompa, ompa, ompa-pa, ompa-pa, ompa-pa (REPEAT) (ACTION: tuck hands under armpits with elbows held out like "wings". Pump arms up and down to music.)

Violin: Vio, vio, viola, viola, viola, vio, vio, viola, vio, vio, la-la. (ACTION: arms positioned as if playing a violin)

Bagpipes: (twanging throat sounds)-hold nose and gently hit Adams apple with side of head.

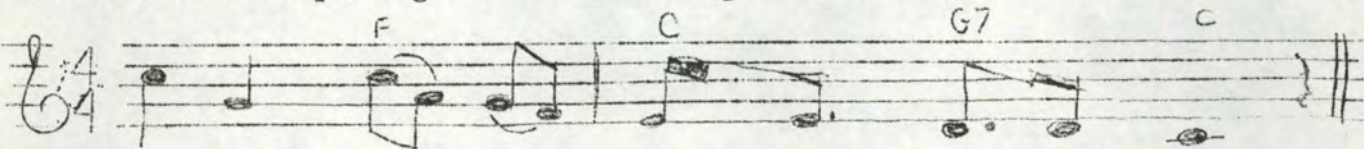


Happily

Three Blue Pigeons



1. Three blue pi - geons sit - ting on the wall



Three blue pi - geons sit - ting on the wall.

Spoken: One flew away.
O-o-oh!

2. Two blue pigeons sitting on the wall, two blue pigeons
sitting on the wall.
Another flew away.
O-o-o-oh!

3. One blue pigeon sitting on the wall, one blue pigeon
sitting on the wall.
And the third flew away!
O-o-o-o-oh!

4. No blue pigeons sitting on the wall, one blue pigeon
sitting on the wall.
One flew back.
Whee-ee-ee-ee!

5. One blue pigeon sitting on the wall, one blue pigeon
sitting on the wall.
Another flew back.
Whee-ee-ee-ee!

6. Two blue pigeons sitting on the wall, two blue pigeons
sitting on the wall.
And the third flew back!
Whee-ee-ee-ee!

7. Three blue pigeons sitting on the wall, three blue pigeons
sitting on the wall.

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

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

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

Saga of Anthony Dare

There was a man named Anthony Dare
And he was famous everywhere
As a conjurer a man of repute
Because he could play with his boots

Chorus:

And they were large boots, large boots
Boots as heavy as lead
With a circular twist of his muscular wrist
He could swing them right over his head
Dee dilly um pum pum, Dee dilly um pum pum

One day as he walked down the street
A pretty young maiden he chanced to meet
Who thought it would be such a wonderful treat
To watch the man play with his boots

And as he was swinging them round and round
One came down with duce of a bound
On the hairy head of her faithful hound
As she watched the man play with his boots

She spied a policeman passing by
And quickly cried oh hi-hi-hi,
My faithful dog has been hit in the eye
By the man as he played with his boots

They took him to the magistrate
Who placed him in a cell of slate
And there he was able to cogitate
And play with his wonderful boot.

They held the trial for straight-away
In fact it was held the very next day
And the magistrate was heard to say
Why should'nt he play with his boots

Now Anthony Dare has gone to his rest
As a swinger of boots he was the best
He swang with a zing and he swang with a zest
That pair of wonderful boots

Fire's Burning (Round)

Fire's burning, fire's burning
Draw nearer, draw nearer
In the gloaming, in the gloaming
Come sing and be merry

C O N F O R M

Chorus:

Conform! Conform! I really must conform
To think that I should be myslef would cause me allarm
Conform! Conform! I simply must conform!
I'd die of fright at the plight of living on my own.

Verse:

The interesting thing about conformity
Is that the life we live is not our own
I's gotta meet the standards of the gang
It's gotta comply to the group.

When its "in" to be in---I've gotta be in;---
When its "in" to be out--I'll be out.
When its "in" to be up---I'll be way, way up;
When its "in" to be down-I'll be down.

Sometimes the gang really puts on the squeeze
Doing things that I don't want to do
I know before I do them that it isn't right,
But to the gang I gotta stay true.

'Cause if you cop out man you're finished for sure
And I could'nt stand it out on a limb
So together we play our silly game
And nobody says a thing.

The hemlines have to be the same, the waistlines follow suit.
The hair styles either long or short
With or without shoes.

THE MAN WHO COMES AROUND

BY Dwight Wales

CHORUS: The man comes to our house every single day.
Papa comes home and the man goes away.
Papa does the work and Mama gets the pay
And the man comes around when papa goes away.

The man comes to our house to bring my mama ice
He walks into the kitchen and talks so very nice.
But the little teeny weeny piece soon melts away.
So he has to come back again later in the day.

G. : The man comes to our house to take away the trash,
With a little white jacket and a little black moustache
It's all very friendly but it always seems to me
He's a lot more familiar than a trashman ought to be.

CHORUS: The man comes to our house to bring the baby milk
He walks into the kitchen and he talks as smooth as silk
I have to hold his horsie out by the gate
He stays so long at our house, the horse don't want
to wait.

CHORUS: When I grow up I don't want to be a doctor or lawyer,
no siree,
I don't want to be a dentist with an office downtown,
I just want to be the man who comes around.

"WHITE SOCKS" (Tune: White Wings). (1. Min.)

White socks that never get dirty-

The longer you wear them, the
stiffer they stay.

Night comes, the toes get all curly,

I stand up my white socks,
And sleep far away.

the song of Old Roger*

old roger is dead, and gone to his grave,
gone to his grave
gone to his grave
old roger is dead, and gone to his grave,
HMMMM HAW,
gone to his grave

three apple trees grew up over his head,
over his head
over his head
three apple trees grew up over his head,
HMMMM HAW,
over his head.

the apples were ripe and ready to pick,
ready to pick
ready to pick
the apples were ripe and ready to pick
HMMMM HAW,
ready to pick.

there came a North Wind a-blowing them off
blowing them off
blowing them off
there came a North Wind a-blowing them off
HMMMM HAW
blowing them off.

there came an old woman a-picking them up.
picking them up
picking them up
there came an old woman a-picking them up
HMMMM HAW
picking them up

old roger jumped out and gave her a knock
gave her a knock
gave her a knock
old roger jumped out and gave her a knock
HMMMM HAW
gave her a knock

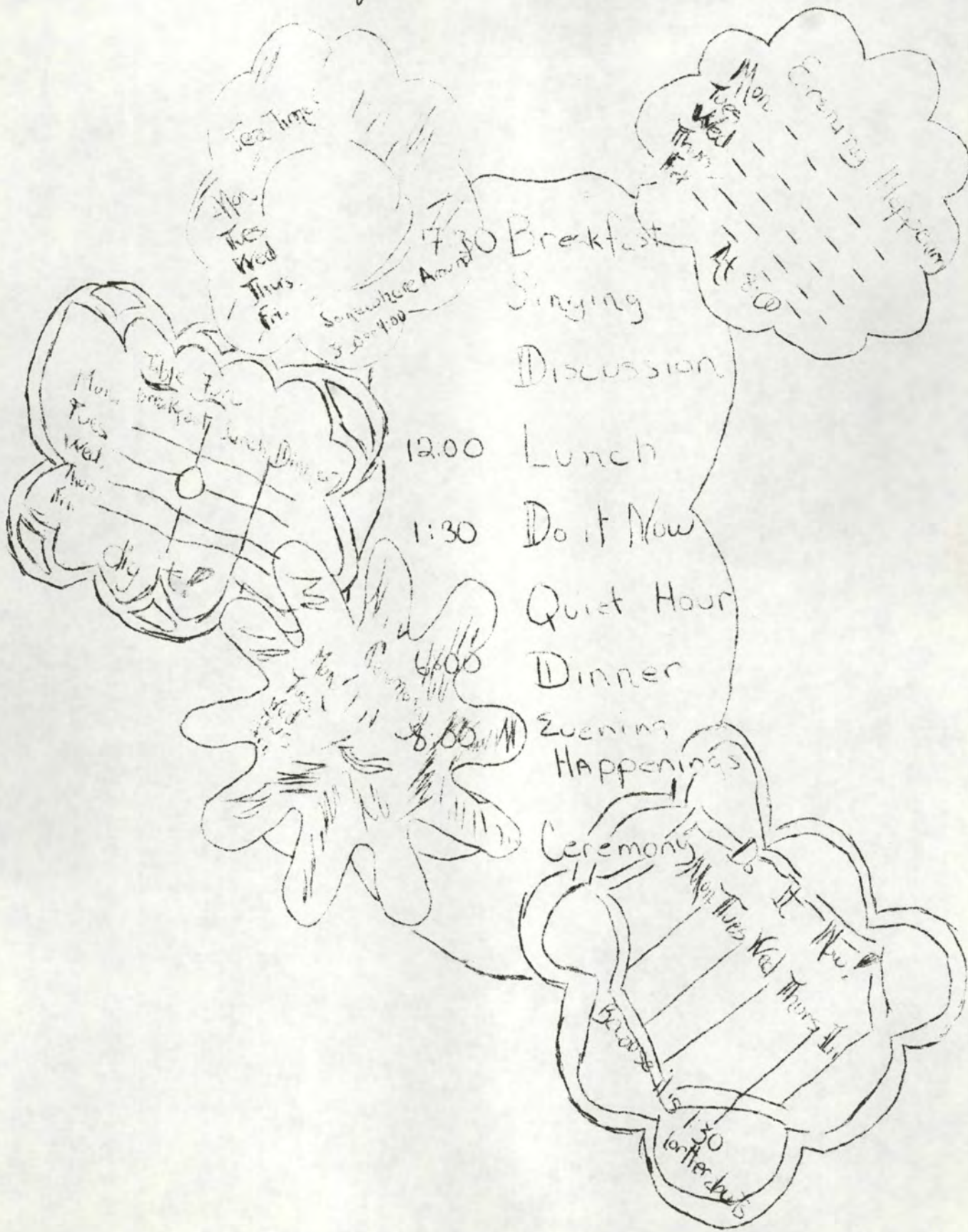
which made the old woman go hippity-hop
hippity-hop
hippity-hop
which made the old woman go hippity-hop
HMMMM HAW
hippity-hop

there came a North Wind a-blowing them off
that's the end.....
blowing them off
there came a North Wind a-blowing them off
HMMMM HAW
blowing them off.

PROGRAM PLANNING



Daily Schedule ??



PROGRAM PLANNING PROCESS

Don Clayton

The discussion for Tuesday was geared to helping the groups that were committed to planning and performing for one of the three Community Groups located in Coeur d'Alene or Moscow, Idaho on Thursday. However, the issues were hopefully applicable generally to many group situations.

A distinction was made between Person-Centered and Activity Centered program planning processes. Instead of making them as distinct opposites they were pictured as extremes along a continuum.

<u>PERSON</u>						<u>ACTIVITY</u>
<u>CENTERED</u>	X		X	X	X	<u>CENTERED</u>

When one examines most of the programs and the way they are determined in playground, community centers, 4-H clubs, churches, camps, and a host of other settings the point on the line tends to be much closer to the Activity Center in its emphasis and concern. However, there is an increasing need and opportunity for recreation in America to enhance the value of its services by becoming more Person Centered.

A few of the factors that distinguish these two approaches to programming are:

1. A-C Programming involves one or more leaders who decide, previous to the event (and without the participants or their representatives), on one or more activities to be led or will have other designated leaders lead or run. Such a program is often felt to be something that the responsible leadership has to "put on" or "put over." Leadership success revolves around persuading or guiding the participants to so behave as to make the activity succeed as required or expected. Controlling, informing, persuading, correcting, guiding, and judging are some of the strong roles that leadership gets involved in to try to make the program work or succeed. Leaders tend to select, train, and coach participants more as functioning units capable of performing at pre-determined levels of skill than as persons who, as humans, benefit from enjoying activity just for the doing of something. Expectations and standards set up by people not necessarily participating in the activity tend to strongly influence the worth and success of the activity over the involvement, satisfaction and inner expressiveness of the actual participants.

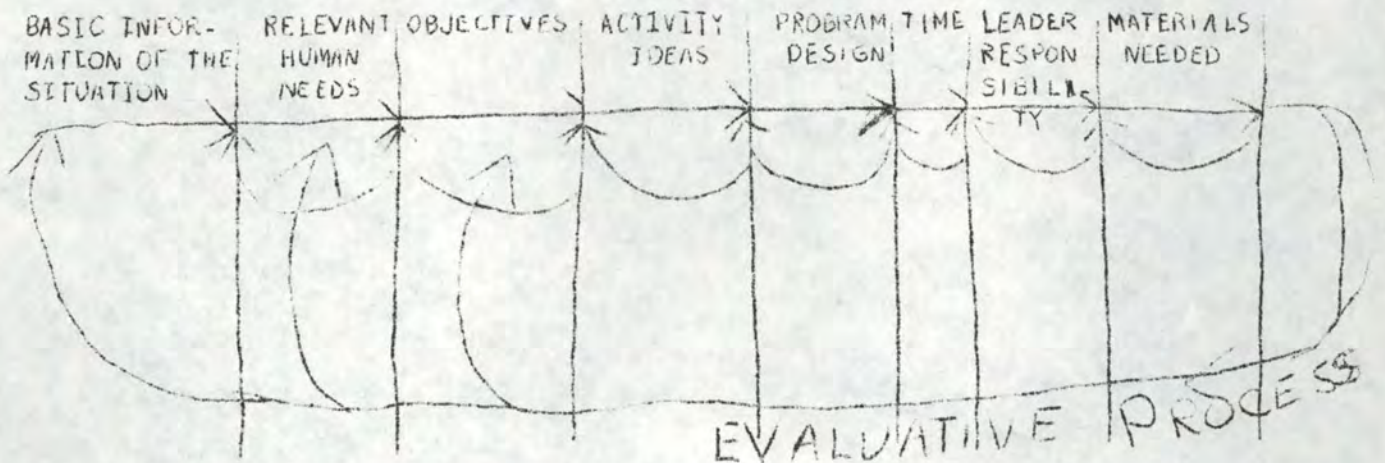
2. P-C Programming tends to involve the participant in decision-making that precedes and determines events and their activities. Programming, in other words, begins with those who are going to recreate or play in their coming together and not when an event or particular activity begins. The entire process of interacting, getting ideas, determining possibilities, problems, human needs, and interests are all considered to be the program. Planning, designing, choosing leadership, etc. are important to determining just what kinds of activity emerge for the party, playground, club meeting, camping experience, etc. The recreator/leader becomes more the facilitator and fellow participator and player. The helping or enabling role offers key information about the situation, the human condition, the rich resources that are available in the community and in the members themselves. He also tries to bring into clear focus the limitations and constraints that are evident and very real factors in any human situation. He models the role of player and as one who believes in and builds on man's ability to dream, imagine, create, and to bring these possibilities into real and satisfying expression; In other words, while he does recognize the need to accommodate, adjust and adapt he never denies the worth and necessity for people to feel, to perceive, to symbolize, to develop pictures, and frames of reference around what he values and believes in. If a person only accommodates to the pressures and demands of forces outside of himself but never assimilates these forces into his own personal meaning AND FIND WAYS TO GIVE EXPRESSION TO HOW HE FEELS, THINKS, AND PERCEIVE he doesn't have much of a sense of being a person in his own right or selfhood.

Therefore, the recreator realizes that a program and its activities emerging out of a process of people taking responsibility for it is much more valuable as a learning, growing, involving, and enjoying experience than is a higher "quality" or smoother and more professional performance put on "for" the people. The criteria for success with the P-C programming process is much more in terms of what happens to persons in the process and on the inside rather than in the so-called finished product measured by some measuring stick that belongs outside the participants themselves.

One might use the basic role of the recreator who is operating close to the P-C area of programming as "Maieutic" agent. This is a Greek word which is translated to our word of "mid-wife." In other words, one helps the people or groups in the birth process but he doesn't feel the possessiveness and

and ownership of it being his baby. His success is in the deep satisfaction of enabling others to conceive and clarify ideas, their own resources, their own strengths and weaknesses, their own sense of power as they come together in cooperation, teamwork, and mutual effort, in their own movement through creative risking and acting. In the end they might not even remember that he gave them important and key information, support and confirmation.

WORKSHOP SHEET FOR P-C PLANNING AN EVENT



Basic Information of the Situation

This area includes such basis information questions as: How many people? What ages? How many male and female? How well do they know each other? When does it start? When will it conclude? What are the available resources such as spaces, equipment, materials, weather? Are there nationality, religious or race factors to be aware of?

Revelant Human Needs

This area includes such human needs as sociability, enjoyment, confidence/security, individual recognition and worth, movement, novelty, accomplishment. One could use such as Havighurst's "Development Needs and Education" as a guide. This book cites a set of developmental needs and tasks for different age groups beginning with infancy and going through old age. For example, what are some of the dominant needs that one can expect will dominate the situation the group will confront among those members of the convalescent home attending the affair on Thursday afternoon? Certainly many of them will have a need to be confirmed as a person of individual worth and uniqueness. Institutional life tends to develop a system which confines many decisions that involve individuals residents to behave in expected ways, to staff and administrative levels. There is a great deal of deciding and doing for and to people living

there in areas where these people used to decide and do for themselves somewhat independently. The human need for self-importance is probably great. Situational factors usually emphasize certain of the basic needs.

Objectives

This area is not related to idealistic values or philosophic positions. It is more located around operational goals and aims. There are certain experiences, states, object relations or things one wants to accomplish. Only when one has a sense of focus, direction and destination can things to do or the how to do it ideas and activities be selected that will be relevant and hopefully effective. Too often planners think of things or activities to do without checking the expectations, assumptions, and goals of others in the group. When the goals or objectives are not made clear and checked for acceptability many unnecessary mistakes, frustrations, hurt feelings, and failures are promoted and actually develop in the program process. Also, objectives for a P-C emphasis are checked out against the agreed upon human needs that will be dominant in the situation that is anticipated.

Activity Ideas

As a group is working on identifying situational factors, human needs and objectives there are often spontaneous suggestions for kinds of activities or happenings that pop into the minds of the planners. Some of these will be memory recalls of something that was experienced in another situation. These ideas should not be evaluated or adapted and talked about at this time nor should they be dishonored or belittled. If a list of them is kept for later examination and possible use the problem of not getting off the subject at hand but honoring the potential worth of people's contributions can be taken care of. If more ideas are needed one can indulge the planning group in some brainstorming where spontaneity of response to various suggestions is asked for without any judgment of further comment until they are all recorded.

Program Design

The designing of a number of activities into a coordinated whole requires more than figuring out how much time each item would take, who could and should lead the activity and what materials and other help is needed. It seems that every time that people come into a situation there are basic human elements of getting started or included, matters of pacing and variety plus a kind of theme or central emphasis that is included. Therefore, the determination of activities and their order in the sequence need to take in several factors along with the relationship to objectives, human needs and the situation. HERE REFERENCE TO LLILA'S WRITING ON PROGRAM

PLANNING BECOMES MOST PERTINENT (See inclusion)

Time

It is amazing how unable people are in being able to determine actual times for activities. For example, how long does it take you to brush your teeth in the morning? Now simulate the action and time yourself? Experiencing Time is quite different and highly variable. Certainly it is different than clock time. The same amount of time clockwise can drag interminably or be gone without even being aware of it. Serious problems in coordination, sharing of leadership, providing movement and excitement to the program pattern and certainly to the play or recreation experienced of the participants can be seriously threatened when unreal assumptions or estimates of time for the parts are made. Estimating time ahead of time does not serve as a rigid master of the situation. However, it can be an invaluable as a guide and gadget for measuring the pace and process and for making on the spot adjustments to the plan as new basic information enters in to confront the planners, performers and leaders.

Leadership Responsibility

In the P-C model for programming the concept of leadership is away from the single "great man" leadership idea. Leadership is not something located inside of a single person. Every role requires another role and so leadership inevitably involves relationships. What happens between persons is more powerful than the particular talents, skill, or experiences that one of the persons has that is superior or greater than that of the other. It is the meeting and the kind of relating that determines whether or not the talents, skills, and other givings that come out and are shared will be received. The receiver holds great power over that which the sender is trying to give. Another important aspect of leadership that can therefore, be stressed is that of leadership as a function for a kind of situation. A group of people sensing themselves to be in a certain situation tend to feel a need for certain kinds of services, functions, behaviors, or tasks to be performed for their sensing of a need. Therefore, they tend to choose wisely or not so wisely certain members in the group (or seek outside resource) to do the job. The one they choose often does not seek or want the task while one who would like it very much for either; status or experience reasons does not get chosen to do the group's function. In the P-C model many factors are considered in making the choice for the central leadership of a particular activity. Above all, when one or more persons are in the central or spotlight roles there are many supportive roles that the other members of the planning and performance teams can offer to help the success and effectiveness.

Materials Needed

This item is very obvious and yet it is too often the case that a leader is standing before a group has successfully given the basic instruction and other information only to find that he doesn't have the bean bags ready, or the microscope doesn't work, etc. So the players are ready to go upon a successful invitation and then the mood is lost and maybe a good part of the total experience.

Evaluation

In this model evaluation is seen as an essential feedback process which happens throughout the planning and design, the process of the program itself and in the post-period following. Instead of a straight line idea of planning, doing and then evaluating there is a regular checking of where the program is in terms of actual performance along the way and not just did we get there or not. By this circular feedback system and the measuring of the actual performance position (and not just where we ought to be) many important and creative adjustments can be made in the process so that the objectives are realized or in some cases deliberately surpassed.

Leadership Experience in Organizing and Conducting Social Activities

Leila Steckelberg
Recreation with Youth Groups

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 theme of a party.

This social occasion may be at any age level from two to one-hundred-- 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."

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.

2--Recreation with Youth Groups (continued)

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.

1. 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: (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?

C. WHEN is the 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 of some kind of refreshments?

D. WHERE will party be held?

1. Location? (Indoors? Outdoors?)
Size of facility? Kind of place?
2. Facilities available?
 - a. parking?
 - b. hanging wraps?
 - c. Lavatory?
 - d. Fireplace, etc.?
 - e. Electricity?
 - f. Heat & ventilation?
 - g. Kitchen facilities?
 - h. Chairs and tables?
 - i. Waste baskets
 - j. What is the floor like?

3-- Recreation with youth groups: (continued)

3. What equipment is available?

P. A. system? Record player? Piano?

4. Regulations?

How early can you get in? how late to stay?

(Any cleanup requirements, or decoration regulations?)

E. How much is the budget? Its resources?

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

Where does the theme originate--past, present, future; History-- events or people? Activities, sports, circus, Occupations? Geographical areas (Countries, customs, traditions, celebration dates or days? Fiction or make-believe? seasons, nature?

WHERE DO THE IDEAS COME FROM?

1. Sometimes an already determined by the occasion.
2. Brainstorming (saying the first thing that comes into your head whether it makes sense or not).

List ALL ideas suggested, eliminate by democratic procedures.

3. Make final decision on mutual interest (even combine themes)

III. PARTS OF A PARTY

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

INVITATIONS, POSTERS, SIGNS, ANNOUNCEMENTS (radio and TV for public events sometimes free)

State clearly the date, time, place, theme; whether the guest is to wear costume or bring anything special.

Should have element of mystery or surprise. A clever committee will create a variety of things to keep interest alive and stimulate "looking-forward" to the party.

B. ATMOSPHERE -- to create more enthusiasm.

Decorations should accent the theme and be appropriate; need not be elaborate, gaudy, or expensive. May be done pre-party activity, or ahead of time by committee.

C. PROGRAM -- the program IS the party!

1. The program is concerned with:
Choice of activities -- what kind, how many, order of events.
2. Transition from one activity to another.
3. Relation of activities to the theme -- change the names of activities (games, dances, etc.) to suit the theme.
4. Appropriate activities according to "who" is attending.
FUN! FUN! FUN! ENTHUSIASM! ENTHUSIASM!

4--Recreation with youth Groups: (continued)

Program continued:

2. The program may be made up of any, or all, of the following activities:

GAMES: Ice breakers, defrosters. Get-acquainted. Mixers. Active. Quiet. Delays. Pencil & paper. Musical.

DANCES: Western-Squares. etc., Popular, Interpretive.

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 the 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
4. Competitive types of things such as each group building something pertaining to the theme of the party -- such as a space vehicle for travel on the moon, dressing another member as a scarecrow, animal, etc.

GROUPS should be kept small so that they may get acquainted if need-be, and share the fun rather than be isolated:

Contests, entertainment, skits, stunts, music, singing, slides and films (and equipment needed!) stories, visiting.

3. Preparation of the program--some general leadership directions

- a. have a definite program planned; however, be flexible and have substitute activities available, and be 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 planned. On the other hand, some activities may take longer than you 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 soon 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 leader's surefire 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.

5--Recreation with Youth Groups: (continued)

- 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!"
 - 1. Give some consideration to the order of events in regards to ease of setting up the materials. Do not run two consecutive events requiring different materials to be passed out.
 - m. When planning a party 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.
- B. REFRESHMENTS may be served any time, beginning, during--as a part of the regular flow of activities, or at the close. Plans include some activity leading into the serving and also for leading back into the other program activities, if served during the party. May be PLANNED ACCORDING TO THE THEME. Keep in mind the comfort of the guests, ease of handling and eating what is served.

6--Recreation with Youth Groups:(continued)

- E. CLEANUP -- 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 recreationalist, says that "a good recreation occasion ought to be enjoyed three times--in participation, 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

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!

#

BELIEVE IN YOURSELF
by Edgar A. Guest

*Believe in yourself! Believe you were made
To do any task without calling for aid.
Believe, without growing to scornfully proud,
That you, as the greatest and least are endowed,
A mind to do thinking, two hands and two eyes
Are all the equipment God gives to the wise,
Believe in yourself! You're divinely designed
And perfectly made for the work of mankind.
This truth you must cling to through danger and pain;
The heights man has reached you can also attain.
Believe to the very last hour, for it's true,
That whatever you will, you've been gifted to do...
The wisdom of ages is yours if you'll read.
But you've got to believe in yourself to succeed.*

SOME THINGS TO CONSIDER

for your own parties

From Mary Reagon,
a former Labber.

Place Available () Space: Large, small?

LIGHTING: Adequate outlets () Any other props necessary?

VENTILATION: Good? Heat needed? Fans?

ARE THERE PROVISIONS FOR REFRESHMENTS (preparation or serving?)

CHAIRS: Movable? Stationary? Can you make noise?

DECORATIONS: Is the room clean? Attractive? Are you allowed to
put up decorations?

Need Piano? Stage?

Everything like you found it? Or better.

You are very essential to the happiness of the world.
Your little services to others may pass un-noticed but the sum
of all such helpfulness is what makes the world better today
than it was yesterday and builds up our civilization.

—Anthony 'ope.

Small kindnesses, small courtesies, small consideration,
habitually practiced in our social relations, give a
greater charm to the character than the display of great
talent and accomplishments.

"STAY" IS A CHARMING WORD
IN A FRIEND'S VOCABULARY.
Alcott.

EVENING ACTIVITIES

THEME:

Buildup:

(TABLE FUN?)

(TEATIME)

Atmosphere:

PROPS USED:
Costumes?
Decorations?

Body of the activity:

(Games, Dances, Stories, Skits, Contest)

Refreshments:

Evaluation:

EVENING ACTIVITIES

SUNDAY EVENING ACTIVITIES

At dinner: A welcome was extended by Velma Stephens to all present.

A game called Mrs. Chatcolab (a get-acquainted game) was explained by Leila Steckelberg) and was played, with each table being a separate group to play the game..

Songs (Let Us Sing Together and a few other fellowship type tunes) were led by Vernon Burlison.

After dinner (party and orientation): The opener, played while people were assembling in the recreation hall, was as follows:

Each person was given a sheet of paper and asked to write his or her name vertically as shown at right. Then find other people whose first or last names had a letter that is the same as a letter in either the first or last name of the bearer until each letter of one's own name was used in the spelling of other people's names.

J
H
D
E

For mixers, everyone was asked to get on the floor and form groups of different numbers of people. This developed into formation for dancing "Oh Johnny" and "Ersko Kolo."

Tentative organization of the lab into groups was accomplished as follows: Six labbers were asked early to think about and develop as clearly as possible their answers to the following questions: Why did I come to Chat? What do I expect to get out of it? These people were secluded from the view of the rest, but where their voices could be heard.

It was then explained to the whole lab that we would form tentative groups on the basis of their individual reactions to the answers the six voices would give to the questions. It was also explained that throughout Monday anyone who felt they should change groups could change. There was discussion on the groups as the basic structure of the lab and on how the program activities during the week are developed by the groups.

The six voices were then heard. (See content of their presentations below.) There was opportunity for questions to be asked of the voices by anyone in the audience. Comments on the meaning of the lab also were made by some labbers. All labbers were then asked to make up their minds about which expression they liked best of the six voices on why I came to Chatcolab? and what do I expect to get out of it? After being given a little while to make last considerations, everyone was asked to rise and proceed directly to the areas indicated for the various groups to meet -- and not to change their minds if a friend chose a different group than theirs.

The groups were each asked to consider the same question to see if they could reach a common opinion as to why they came to the lab and what they expected to get out of it. After some discussion the groups were asked each to develop a skit, pantomime or other expression of their decision.

The presentations by the groups were made. There was some discussion about the relative sizes of the groups. Then the labbers were again asked individually to decide if they would stay in their respective groups or make a change. So the groups were reformed, but there was not much change from those created by the first formation. It was then restated that anyone still could change groups if he (or she) decided that would be desirable, but it should be done on Monday if possible.

Voices:

1. (Which was transformed into the Bridge Club or official Bridge Construction Company)

One represented a first year Chatcolabber. I came to Chat as a result of being associated with people who had been to Chat in previous years and at little Chat happenings which I have had the opportunity to attend. I found that people from Chat when observed with other Chat people seem to have something which I haven't observed very often in the world away from Chat. I was curious about these observations and decided I would have to get involved to find out for myself what it was all about. I came to Chat for an experience in life and people through basic communication with the people who make up this year's lab. I need the time away from the year round world and hope to grow a great deal on a personal level through the communication opportunities of Chat.

2. I came to Chatcolab to learn new ways to communicate. In today's world people keep hurling words at one another, often in anger, yet they cannot seem to understand each other.

People who are having fun together, either in play or working together, seem to communicate very well.

I hope to deepen my understanding and improve my skills in communication with people in many ways - particularly in different recreational activities.

3. Firstly, I hope to make new friends at Chat and renew old acquaintances.

I want to be able to sit and talk and listen to everyone at Lab. This way I'm sure to accomplish both of my main goals.

I hope to have a few discussions on ecology and what each of us can do as our part. To quote our group: "If we don't help with our nation's ecology, we won't be able to philosophize." I hope to be able to throw a little philosophy into this week.

In this week, I hope to be able to work in a few small crafts. Not only to take back home, but to be able to enjoy these myself. Something I can do while listening and walking around.

Last, but certainly not least, I hope to be able to find an inner personal peace. I'm hoping that this will help me to better understand myself and in turn, help me to understand others - both those here at lab and those at home.

4. I came to Chat merely because I want to show off all the wonderful people to my friend.

5. I came to Chat a year ago not knowing quite what to expect. I came away knowing alot more about myself and about how to relate to others. I guess if I had to pick out one thing that meant most to me it would be trust. I found out what it is to really open up and take off my mask and that beautiful things happened when I did. This year I really didn't know what I would find, but I think I want to feel the special love, that kind that isn't found too easily. I call it God's love and I think that it's really expressed at Chat. I want to be with people who reflect this spiritual love. There's something about the whole Chat experience that I can really dig. I guess I came to be with the kind of people who would come to a place like Chat. This year I don't really know what I'll learn, except that it's going to be alot different from last year because I learned some things so well that I won't have to relearn them. I've got room and time to learn new things this year. I'm looking forward to sharing this learning experience with my old and new friends because, well, people is what Chat's all about!

6. I came to Chat because I like people. I like recreation too, and I think these two go together very well.

MONDAY EVENING ACTIVITIES

To start out we sang "Conform."

For build up for the label party and for demonstrating labels we were to think up labels we wear at home and in our communities. We drew a picture of a fractured person. The paper was folded three ways.

	The face was drawn on top.	
The turned under.	and passed to next person who drew body.	
then turned under	and feet where drawn on person.	

The pictures were then passed again and opened. The pictures looked like Catalina Madelina and other such persons. We then turned over the pictures and wrote on the papers the labels people give us at home and in our communities. Such as Mother of teenagers, hippy, philosopher, loner. The labels were picked up and given to others and worn. For evening campfire we had a fashion show and each one was to bring a prop indicating his label.

The Mislabeled (Love Bugs)

Theme: Labels

Buildup: on separate page.

(table fun?)

(Tea time?)

Atmosphere: Outside in the Meadow. Very informal and relaxed.

Props used:

Costumes? Something symbolic of their label or labels.

Decorations?

Body of the activity:

(Games, dances, stories, stunts, contest.)

Our first plans were that our group would have just the ceremony but at the last minute we discovered that no group had planned a party so we incorporated our ceremony and the party.

To keep the evening a fun and light activity we started with the ceremony and ended with an experience where the campers lined up back to back seated on the "ramp walk". The couples back to back linked arms and Don lead us in singing.

While we were singing we were to express the song with the movement of our back - shoulder blade to shoulder blade!!!!!!

My Wild Irish Rose
I'm With You and You're With Me
Shine On Harvest Moon

Dancing in the Rec. Hall to tunes that we sang and also records.

Refreshments: In kitchen.

Evaluation: We were limited on time as we originally only planned to do the ceremony so we had to adapt rapidly. We felt some people misunderstood our definition of labels but it was still interesting and fun. We discovered that it is almost impossible to introduce new songs outside. It would have been easier for the groups to fully enjoy singing the rounds if all the groups had formed themselves in circles or horseshoe formation around the campfires. All agreed the 'back to back' experience was fun and different.

TUESDAY EVENING ACTIVITIES

The Chuck-a-nuts introduced Tuesday night's program at dinner, with a heart-warming rendition of "Blowing in the Wind", after which Chuck Voss, dressed in a top hat and formal regalia invited the groups to meet at 8:00 carrying their "national flags."

Olympus got things off to a roaring start and tiptoed through the tulips to light the fire. If he had had a uke, you might have thought he was Tiny Tim. The ambassadors were greeted by Linda.

Seven events made up the Olympic Games. Javalin throwers used plastic straws, marshmallows were used as shot put, paper plates were used by discus throwers, the fifty foot dash was a heel and toe thing, high jumpers were awfully backward, relay teams carried oranges between their knees and buttons on their strings to the finish line, pitch and hitters batted pine cones into the darkness.

Chuck and Dave presented the awards to the athletes and then awarded the Olympic banner to C. C. D., the winning nation. A special award was presented to the "Golden Voice of Chatcolab", Don Clayton.

We felt that this event was well planned and organized. The number of events seemed to work out just about right. The greatest problem of course was our human torch. This experience will remind us the next time to soak our torches early in the day and light them well away from underbrush. Some of the games were played in the dark, so we felt that next time we should start by 7:30, to make sure that the games will be done earlier. After such strenuous play, refreshments of S'mores didn't go over so well. Not only was it too much exertion to toast a marshmallow, but everyone seemed to want something to drink.

After a song fest, the nations serpented up the hill to an evening ceremony.

WEDNESDAY EVENING ACTIVITIES

Wednesday evening each group brought 2 games, which could be used in the Thursday night visits, to the recreation hall. The games consisted of skits made from props which were given to teams in a paper bag, getting groups together by using animal sounds, relays by moving by twos with one handling the paper that the other walks on, the bag - shower stunt and others. It was a fun evening followed by folk and square dancing.

MIDNIGHT BREAKFAST

One of the most enjoyable things our ridge group did was the midnight breakfast. It all began when some of us protested that breakfast was too early; so B ecz suggested we have breakfast before we go to bed, then we could sleep in, in the morning. At first some of us thought breakfast between 12 and 3 a.m. was a bit late--or early. However, the younger members of the group gathered the food from the kitchen and after waking down to the lake Don Clayton discovered that they were not taking orders and that we each had to cook our own breakfast. What a surprise to have to learn to cook everything in foil, no implements except a piece of tree bark to turn the eggs with. We learned from Don (after he discarded several burned eggs) that "once over lightly", meant toss the egg over your shoulder and try again. After many different types of foil wraps on biscuits with surprising results, the slogan for the night was, "Don't blow your biscuit". We also learned what getting down to the nitty gritty really was after seeing Don eat his gravelly sausages.

This impromptu event had a sign-up sheet and others besides our own Bridge group were included.

Contributed by Maurine Bell

COD BAKE AT THE LAKE

It was after the midnight breakfast. All the idiots of the camp had come together to break bread together. Somebody should have told Howie that it didn't mean over Debbie's head. Well, after we revived Debbie and brushed the crumbs out of her hair, we got off to a roaring start - not quite as roaring as Dave's start a little earlier in the evening, but nobody complained, including the forest ranger.

Beaz and Nancy and P.T. went off after some water. We knew things were getting late when they came marching back wading in the water with Beaz and P. T. carrying the pot single file on a trail wide enough for one. Nancy, not wanting to feel left out, walked along side in the bushes banging on the pot with the dipper and irrepressibly announcing breakfast to anyone who would listen.

Under the directions of super cook and snooper director Beaz, we went through a deeply religious ceremony in which we sacrificed a burnt offering of bisquick and sausage to the Gods. It must have been the wrong Gods for some labbers, for Betsy and Alice ran off soon afterwards performing a ritual with uncertain meaning but I think that the one hand on the stomach and one hand over the mouth has something to do with a purification rite.

One by one the folks escaped as the group became more and more insane. By the time we had finished our eighth round of "The Kids are Delirious" there were only seven lucky people left. Nancy shared her tired story at which time the giant became a green avacado and the rabbi donned basic black with white pearl choker and black leather pumps.

Steve and Sheri figured that anything following that would have to be an anticlimax so they started to split at about that point. But they hadn't counted on Nancy literally wading in the water. I mean we told her to go jump in the lake, but it still kind of freaked us when she came back with a wet head. Sheri and Steve really did leave then, not knowing that this baptism would become a ritual reoccurring periodically throughout the morning.

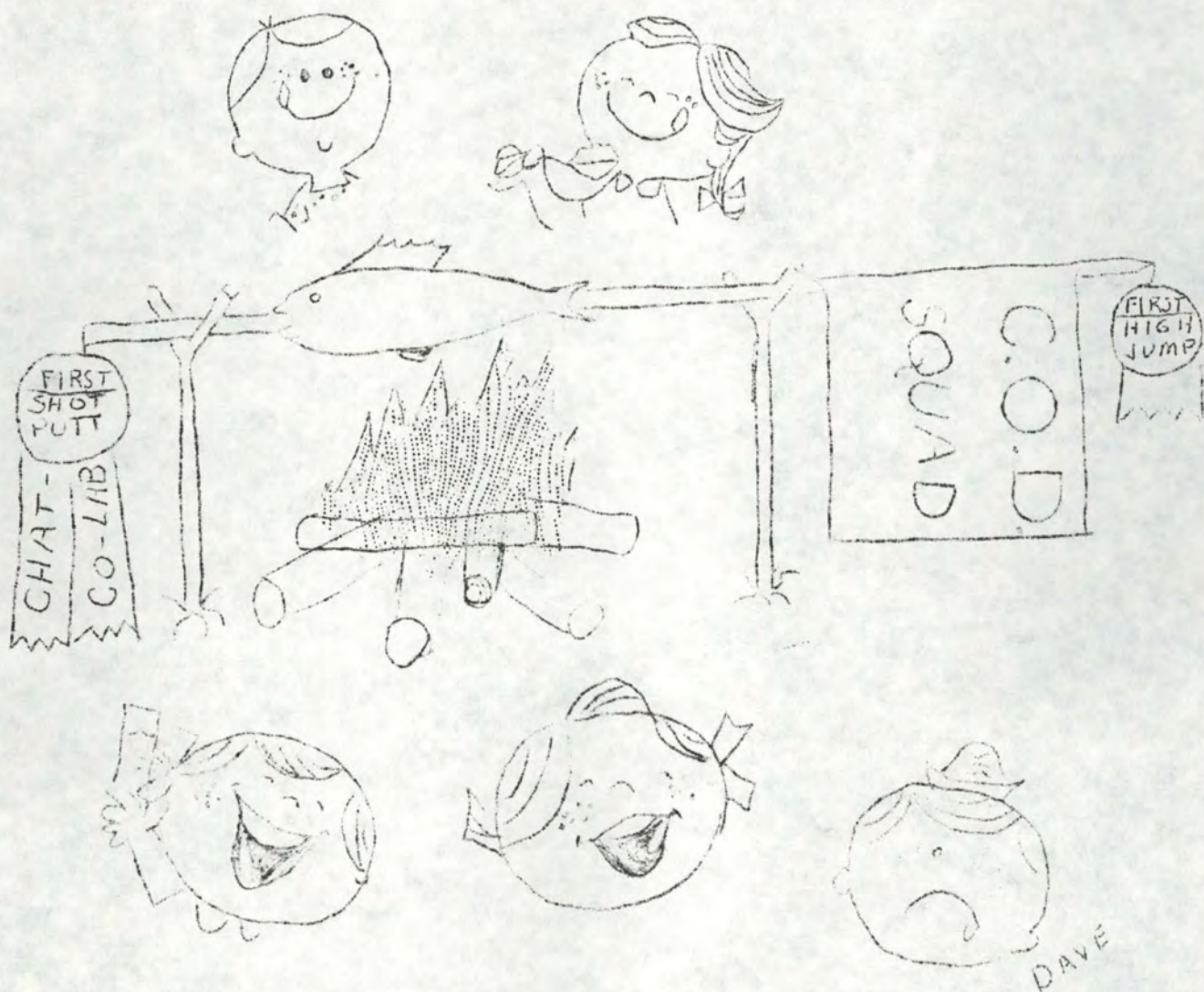
At one point a little later in the early morning, P. T. mistook the sound of Nancy merging with the lake for the sound of a fish jumping out of the water, so she walked over and found a fish. Beaz felt that it was such a momentous occasion for a member of the female species to carry a one-eyed, two-day old 18 3/4 inch fish anywhere, that a celebration was in order. Mark looked over at the high jump bar and decided that as long as we had the makings for a bar-b-que pit we might as well have a bar-b-que. So the four of us (Linda was occupied trying to avoid a purification ritual) impaled the fish, now named Percival P., upon the flag pole of the C. C. D. group. Of course C. C. D. was soon shortened to cod.

Somewhere in the next couple of hours, pop corn was popped and placed under mercy. Nancy began basting him by ladling out watered down punch. Mark continued to process much to mercy's delight, for he had begun to feel the paranoia of a fish out of water.

We decided that Percival was a top quality fish, very deserving of the high jump and shot put championship awards bestowed on him while the flag proclaiming his name fluttered at the end of the shower.

By the time 6 o'clock rolled around, the group was so delirious that they decided to supplement the morning people's breakfast with a highly scaled surprise. They set signs around the camp announcing "Cod Bake at the Lake" and "Popcorn with Special Gravy Sauce."

The more intelligent members of the group then crashed in their cabins after taking a few pictures, leaving Beaz and Linda plinking sleepily in a super snooper stuper to face the reactions of the early birds coming down to catch the fish who caught the worm.



THURSDAY EVENING ACTIVITIES IN COEUR D'ALENE

SPECIAL LEADERSHIP OPPORTUNITIES

Sunset Convalescent Home, Coeur d'Alene, Idaho

Situation: Prior to Chat, arrangements were made for groups from the lab to provide programs on Thursday evening for the Senior Citizens Club in St. Maries, the 4-H Builders Club in Coeur d'Alene, and the 4-H Junior Leaders in Moscow. The Senior Citizens cancelled the arrangement; so on Tuesday when a small delegation went to Coeur d'Alene to check on the arrangement with the 4-H Builders, they learned that a lab group could provide programs for convalescent or nursing homes in Coeur d'Alene. The Ecology group at lab, which had planned to visit the Senior Citizens, decided to accept the invitation from the Sunset Convalescent Home to give a program during the crafts period on Thursday.

The information we had to serve as a guide in planning:

- 1) The party would be held in the dining room at the Home;
- 2) We could expect about 35 or 40 patients to attend;
- 3) Several would be wheel chair cases, thus limiting moving around;
- 4) If refreshments were to be served, we would have to bring them.

Coupled with the above information, our planning time was short and we were limited on what we could spend for the party.

Objectives: The Ecology Group decided to attempt a party that would be enjoyed by the convalescents, that would be a satisfying and beneficial leadership growth experience for members of the group.

Plan: These are the things that were planned for the party:

Theme: Indian Potlatch Festival

Events: 1) Ecology group members volunteer to help patients to dining room. In doing so, get individual name tags on everyone, including the visiting group.

2) Ecology group members visit with patients during the period of gathering them into the dining room.

3) After everyone was assembled, introduce members of the visiting group. Do this in a friendly personal manner.

4) Explain purpose of the Indian Potlatch Festival theme, that the visitors are interested in ecology and environment and that we respect the Indians because of their closeness to and understanding of nature. We do not wish to have laughs at the Indian's expense nor to do anything to show disrespect.

5) Visiting Ecology group give presentation of Zulu Warrior Song.

6) Visiting group sing Navajo Happy song and have the women of the group do the Squaw Dance during the singing.

7) Group singing of old time songs:

Old Mill Stream	Let Me Call You Sweetheart
Home on the Range	Ol' Texas
Idaho	This Land Is Your Land
Blest Be the Tie	Aztee Lullaby

Plus requests from the audience:
Redwing America the Beautiful
Arrawona and other.

Dwight was requested to sing "The Man Who Comes Around."

8) Singing of "Arise, Arise, Arise" called everyone to the Potlatch Festival. Cookies and punch (a mixture of cranapple juice and Wink) were served. Ecology group members served the patients from a table decorated with wildflowers and evergreen boughs.

9) Legend about the fishing prowess of the Bear and the Raven, with the Shaman (medicine man) slyly helping the Raven try to become a better fisherman than Bear.

10) Legend of Sonnequah who sometimes visited the Potlatch to carry away anyone (especially children) who had not been good.

11) Legend of Napi and how his kicking a tree in anger broke the bones in his foot and thereby caused all men to have many small pieces of bone in their feet.

12) A closing that consisted of singing Auld Lang Syne, So Long - It's Been Good to Know You and the members of the Ecology group circulated among the audience to say personal goodbyes to all in the audience.

Evaluation: The pervading feeling of the group which went to the Sunset Convalescent Home was that of having had a highly satisfying and beneficial experience. Though it was saddening to see the plight of some of the patients, the obvious pleasure that most of them got from the program was a real delight.

The specific things (aspects, or characteristics of the whole situation) that we judged to be important factors in the success of the meeting were:

- 1) the pre-program visiting with the patients made them feel we were personally concerned about them as individuals.
- 2) The dining hall was quite a satisfactory meeting place;
- 3) The name tags also lent a personal touch. Since visitors and patients all wore name tags of the same kind, it tended to make one group of them all. Some patients would forget their name tags, then would obviously be pleasantly surprised when members of the group greeted them by name. Only one patient refused to wear her name tag.
- 4) Continued visiting among the audience (just saying "Hi" and sitting by someone) by the Ecology group when they could during the program further promote the feeling of friendliness between visitors and patients.

5) Friendly, quiet explanation of Indian theme, asking the audience to imagine this room was the tribal Potlatch House,

and personal introductions of the visiting group helped gain acceptance of us by the audience.

6) Asking the patient's permission first if it seemed desirable to move them so they could see better or make use of a table gave them individual importance.

7) Enacting the Zulu Warrior Song and performing the Squaw Dance showed them we could plan and have fun at it.

8) Inviting the audience to make requests and to join in during group singing gave them an opportunity to participate on a voluntary basis.

9) The Indian Potlatch theme based on interests in ecology was quite acceptable to the audience.

10) The Indian legends enacted with masks and other costuming (plus the fact that different members of the visitors wore headbands, necklaces, or Indian dress) made a very novel performance for the patients--something that a member of them mentioned was far out of the ordinary for them.

11) The refreshment time came in quite smoothly as a part of the program; and the singing of "Arise, Arise, Arise" as an invitation to the Potlatch gave a ceremonial touch.

12) The refreshments were a little nicer than the patients are normally accustomed to having, and they were served individually by the visitors with warm friendliness.

13) Some spontaneous aspects of the program added a touch - Dwight's singing "The Man That Comes Around" and Joan's impromptu dance of the Shaman. Though the audience probably did not realize this spontaniety, it gave added confidence to members of the group.

Additional Comments: Many of the patients joined in some of the songs. Others clapped and kept time with the rhythm of the songs. The nursing help said they had never seen such widespread participation by the patients in any previous program. Several patients who refused at first to come to the party did come later after the party got started. A few of the patients never showed active interest in the program even though they did attend. Several patients asked visitors for their nametags and addresses. One lady patient inquired if Don Clayton was married. Another one said, "As long as there are people like you and a country as beautiful as ours, there is nothing we really have to worry about, is there?" Ruth Martin, Recreational Director for the Homes, was so favorably impressed that she plans to attend Chatcolab next year.

S u g g e s t i o n s : The visiting group suggests that:

- 1) This experience had enough value for us that future labs should consider similar undertakings;
- 2) Little personal favors on the serving trays would have been worthwhile;
- 3) Take along materials for a craft that patients might do later. (NOTE: Rok Doc took some telephone wire and some example figurines, but this was a "spur of the moment" acting rather than being planned as an appropriate craft.)
- 4) Get names and addresses of patients so that members

- of visiting groups might later send cards to them;
- 5) Attempt to get local groups in the visitors home communities to take on regular recreational programs for patients in convalescent or nursing homes.

Those Who Participated

Jean Baringer	Diana MacRae
Jean Smith	Carole Finley
Rok Doc Stephens	Kathy Nelson
Dwight Wales	Virginia Heppe
Jim Beasley	Vernon Burlison
Don Clayton	

Addenda: Though he was not a participant in the group, Angelo Rovetto, while listening to the Ecology Group's evaluation discussion, came up with the following as an expression of what our objective to him seemed to be:

The Aged

like the heaven of religion beaming aged should be a goal in our own lives and it should be our desire and opportunity to become the saga of our own world. when we become old enough that we have seen more than anyone else why shouldn't we at least be masters of our own selves and have the nursing homes be doing our bidding. This would give dignity to the elderly, similar to what is accomplished by the Chinese way of life.



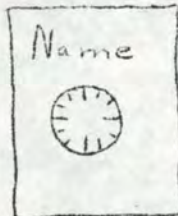
THURSDAY NIGHT ACTIVITIES

Even with little advance planning, nine Chatcolabbers carried out a successful evening program of recreation with the 4-H Builders Club in Coeur d'Alene, Thursday evening. Seven (3 boys and 4 girls) Builders and one mother came to the meeting at the community room in the basement of the county courthouse. "Search" was the theme chosen to be carried out.

A schedule of games, songs, and dances, was worked out and the persons responsible were indicated. More activities were selected than were finally needed. The following is an outline of the schedule that was used:

1. Follow the Leader Rhythm game
2. Hank Henry Get Acquainted
3. Clock Get Acquainted game

This was a new idea introduced by Don Clayton. Everyone is given a pencil and piece of paper and asked to write his name and draw a large clock face on the paper. Draw lines



outside the clock at each hour. Then have everyone exchange appointments by signing their names on the same hour blank. After everyone has filled their appointments or after a certain amount of time, the leader tells the group to get together with their appointments of a certain hour. They can then be told to talk about a certain topic

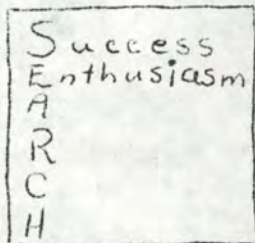
or just get acquainted with each other.

4. Introduction of ourselves and why we came
5. Search game
6. Musical Madness
7. "Terrible Tasmanian Garnish"
8. Dances (Irish Washer Women, Captain Jinks)
9. Refreshments
10. Closing Ceremony

Songs (Viva La mor, Eskimo Hunting Song)

"Search" Each person wrote the word "search" vertically on a piece of paper and then put words (ideas) that they personally are searching for which begins with the letters search.

Ex.



Candles were used and everyone lit theirs and read what they had written.

Songs-- Ending with "No Man Is An Island" and "Its Been Good to Know You"

Evaluation: Generally a great success. All Builders were involved and seemed to go home inspired and with new ideas.

More planning time would have been better so leaders could have been more familiar with the games.

Words for the songs and music could have been printed up and

given to the Builders so they could remember them in the future. A discussion of their camps and problems could have been good.

Follow-up is important. Perhaps the same group could be visited next year. The Builders should be invited to Chat-colab next year, also.

THURSDAY NIGHT ACTIVITIES IN MOSCOW

THE BRIDGE CONSTRUCTION COMPANY AND CHUCK-A-NUTS VISIT THE MOSCOW 4-H JR. LEADERS

In the field of Educational experiments the Bridge Club and the Chuck-A-Nut plus various and sundry other contributions from Chat were super coordinated by the Good-Guy-in-the-White-Hat (which he lost that night) in a spontaneous recreational happening at the Moscow Grange. The program was organized using the throw-it-against-the-wall-method, fortunately some of it stuck and after getting to a slow start (some of the entertainers arrived before the mass of the entertainees), that taught us that popular rock music dancing to was not the Jr. Leader's idea of a recreational happening, we had a tremendously successful fun and games evening. Since our plan was to be flexible toward the desires of the group the super-coordinator felt he was pretty shot out of the saddle when while trying to determine on a first hand basis what the Jr. Leader's would prefer to do, other than not dance, and was informed that none of our planned activities were acceptable and that we would have to build a swimming pool to rectify the situation. Your fearless leader bounced back and around in spite of this major catastrophe thanks to the help of his fine staff, singing D Guitars, games (including mattress covers), and trust circles. Then the final bomb of the evening hit us/me when Mr. Gordan Dailey in the course of announcements he indicated that he was expecting a more structured and informative session on the virtues of Chat and why the Jr. Leaders should all attend. At this point Super-Coordinator stated that Chat is an experience in people which is highly recommended. An over-all evaluation of the experiment indicates that we felt extremely successful, but could have been improved through an increased inter-communication in the task group, and better preparation in terms of the group involved, who are they, how are they organized, how well do they know each other, and what do they really expect of us when we put on a program. Both groups apparently enjoyed the evening a great deal and in spite of it our project was successful as exemplified by Nancy's "Trid" Story which we finished off a fantastic evening.

Respectfully Submitted

BEAZ Super-Coordinator in Collaboration w/ P.T.

FRIDAY NIGHT ACTIVITIES

International Bazaar (by C. O. D. family)

The party began with the ringing of the buzzer for dinner. While some campers carried trays of food to the recreation hall, Angelo Rouetto directed outdoor games of Bocchi ball. Pine cones with markings of color were used for each player, and the "boling" was a rock. Four players comprised two teams and the score given was the number of cones that one team placed nearer the "boling" than the closest cone of the other team.

Although many nationalities found expression during the evening, food was mainly Norwegian or Italian in nature. The menu included varied hors d'oeuvres, lefse, lasagna, mock lutefisk (halibut), Italian Frita (mushroom omelet), creamed potatoes, buttered corn, and a typically American dessert of Apple pie with cheese. Recipes for lefse, lasagna and mushroom omelet are elsewhere in this book.

Few will forget the breaking of the pinatas. The first contained a shower bath for Alice Berner, but the second was filled with the usual goodies.

Norwegian dancing and the playing of numerous records completed a wonderful evening.

Last night's International Food Bazaar was a great success. The customs were really creative and every one liked the assortment of food. June Kreiter headed up the decoration committee and really did a good job. With a little help from her friends.

The cooking was done by Violet Engelke, Florence Wells, Angelo Rovetto and Al Puntillo of the C. O. D. group. Thanks for coming and see you next year.



from
Pete + me + Heidi's
fab + t. mark

SUNDAY MORNING WORSHIP SERVICE

For those who were in camp early, a worship service was held before lunch.

Those attending first gathered at the Rec Hall and proceeded on a Silent Walk to a secluded spot in the woods. This walk was led by Angelo Rovetto.

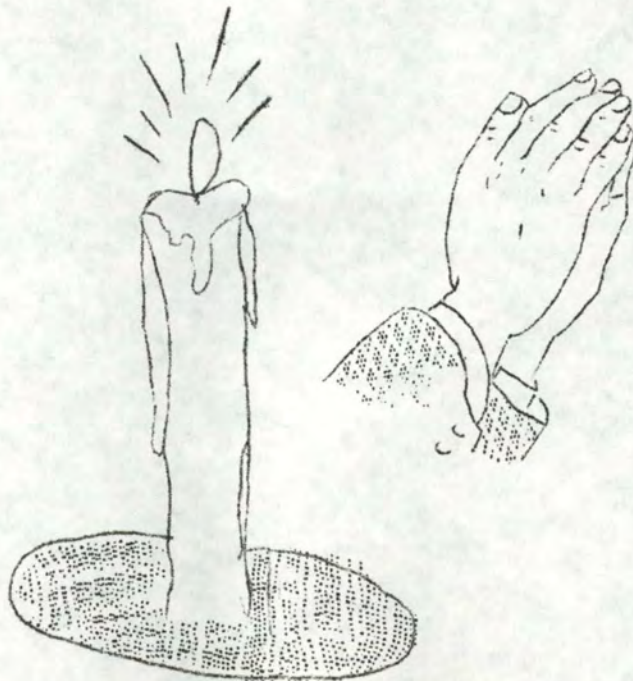
The service was opened with the hymn "Holy, Holy, Holy".

A three-part reading was given by Marge Grier, Diana McRae and Clarence Stephens. They read from the first chapter of Corinthians, Verses 12 and 13.

After the reading, each member of the congregation contributed their gifts of love, music, peace and a thought of the mothers of the world. Everyone prayed together "The Lord's Prayer".

Nancy Rice played and sang "Get Together", as her gift.

"The Battle Hymn of the Republic" was sung at the closing of the service.



CEREMONIES

SUNDAY NIGHT CEREMONY:

Following the evening party the campers gathered in a large circle seated on benches. The lights were slowly turned out as we sang songs to set the mood. A table was placed in the center of the circle with the large Chat candle in the center and the four small candles placed around the large Chat candle.

PURPOSE AND PHILOSOPHY - Alice Berner

We have heard from the voices of Chat as to the expression of the purpose of Chat, such as the need to experience life with people through basic communication, to talk and listen, learn new skills, and the opportunity to relate to other people.

The setting is such that, hopefully we can support and encourage each and everyone present to develop their potential as a leader and their potential for personal growth. The opportunity is present to make many new friends and from them gain new ideas and to form meaningful relationships.

IDEAS AND KNOWLEDGE - Jean Baringer

Ideas and knowledge come from a sharing process whereby, here at Chat this comes from the new and old labbers, the young and the elder labbers. For some one to gain new knowledge and ideas others have to share what they know. This is a basic part of Chatcolab.

FRIENDSHIP - Jim Beasley

We come to Chat to renew old friends and add new. These friends will follow and lead us through life. We all want a chance to know you better!

HUMOR - Doc Rock

I light the candle of humor which is essential to Chatcolab. Here of all places a sense of humor helps us in understanding ourselves and others through out this week.

SHARING - Marge Bevan.

I light the candle of sharing. Some years ago a saying appeared in the Chat notebook which has given my living a new perspective. It was this: "If only the birds who could sing - sang - the woods would be awfully quiet." Think of this. We each are a very different persons and we all do have much that we can share of ourselves to others.

The ceremony closed with Don Cayton leading us in songs appropriate to the setting.

GREATEST FISHERMAN

Once a long time ago, Bear was known as the greatest fisherman of the Northwest Coast. He would wade into some of the greatest streams of the Northwest--the Columbia, the Kootenai, the Frazier, and would hold the fish with his great paws and stick his nose into the water and catch the great salmon. Soon he would have a great pile on the rocks drying all long the rivers. Many months he did this as the great summer moons passed to fall.

One day Raven happened by and observed bear fishing and wished very much that he could catch fish as Bear. In fact he wished so much that he thought he could and he challenged bear to a fishing contest.

"Ki", spoke Raven, "I will show you who can fish."

Bear just laughed at foolish Raven, and every time he would catch a fish he would laugh at Raven again. Raven's weak eyes could no more see a fish let alone catch him, and he did nothing but poke his beak into a rock.

Finally he got mad at Bears insulting laugh, and flew off to find the Shaman.

"Ki, Ki," said Raven impatiently to the Shaman.

"Give me great medicine hook so that I may beat bear fishing."

The shaman disliked being bothered by one so foolish as Raven and he said, "Bear is the greatest fisher, but you will learn foolish Raven," and he gave him a hook of cedar.

Raven flew back to the streams edge and hiding the hook from the bear proceeded to cheat. Sometimes he caught two salmon on the hook it had such great power. Soon Bear became suspicious and thought he would try to watch Raven as he rested on a rock. Suddenly Bear saw the hook and roared, "Sooo---You are only a fisher by the power of the Shaman's cedar," Bear became furious. "Because you have cheated foolish Raven, I will throw you to the salt waters, and I will claim all your fish, and you whall never again fish in my waters."

Now hear this. Those who want more talents than they can handle, loose all by their greed.

Dedicated to Dwight at the dedication of his
Tipi of the ledgens of good medicine called
Tipi wakan with many happy
Tipi raisings.

Yahoo



MONDAY NIGHT CEREMONY:

It was planned to be a fun, light ceremony because we had all worked hard in the participation of the morning and afternoon discussions in the development of this 1971 Lab.

THEME: Labels

MESSAGE: THE LABELS WE ALL HAVE TO LIVE WITH IN OUR EVERYDAY LIVES.

SETTING: THE MEADOW

TRANSITIONAL PERIOD: The evening activities started with the ceremony with everyone gathering around the "ramp walk" and the four campfires - two campfires at each end of the "ramp walk".

CENTER OF FOCUS: The "ramp walk"

CREATING THE MOOD: Singing songs - "Put on your old grey bonnet", "I got Shoes", and "Yellow Ribbon".

DRAMATIC EFFECTS: A "ramp walk" with two campfires at each end of the "ramp walk".

HIGH POINT: The narration by Angelo and Maureen as each person acted out their labels or label, as they walked the ramp--persons starting from each end of the "ramp walk".

PARTICIPANTS: All of the campers.

NARRATION: Angelo and Maureen stood at each end of the "ramp walk" and introduced each person and their labels.

ENDING: The campers gathered around the four campfires and sang songs. "Row, Row, Row Your Boat", "Three Blind Mice", "Are You Sleeping", and "From Out the Battered Elm Tree."

WORK DETAILS: Jerry made the "ramp walk" from three sheets of ply board and arranged the four small campfires.

TUESDAY'S CEREMONY:

From the Chatcolympics party down by the lakeshore, the labbers were led single file silently, hand in hand to a small forest opening on Plummer Peninsula. This was done without light.

Then the thought was expressed: Grest Spirit, your people seek an understanding relationship with you and with all your creation. You have revealed to us that each life is a part of all life, that the Earth is the mother of life. In Mother Earth is the pool of life, and each life makes ripples in the pool that enjoins the ripples of all other lives. Therefore, each of our lives affects all other life. For many ages your people lived without the light of this knowledge as they lived without the light and warmth of fire. But knowledge has been revealed and fire has been given.

At this point a legend of the Raven was told and the Raven came and brought the ember to light a small fire downhill a few feet from the group. Another legend was then told.

Words to the Dakota Hymn were thoughtfully read by a single voice and were then sung by six voices from the nearby woods.

The ceremony closed with the whole group singing a few songs: "Day is Done", "I Love the Mountains", etc.

The ceremony committee's purpose was to give serious thought to man's relationship to all of creation, expressing it in an Indian-likemanner because of the Indians' close companionship with and deep understanding of nature.

Members of the Ecology Group planned and conducted the ceremony with assistance from Diana (Yahoo), Dwight, Don C., P.T. Barnum and Nancy. The Ecology Group consisted of: Jim B., Betsy J., Howie L., Steve K., Joan S., Jean B., Virginia H., Roc Doc, and Vernon (3 Blue Pigeons).

In the beginning there was no water, and Raven know that water was needed as the trees were dieing and people were faint from thirst.

He heard that a man all alone in the mountains had a spring of water in his house. So he changed himself into an old, poor, hungry man and came to the water-keepers' house begging for a place to sleep. Inside he saw the spring and stuck his head into it. The spring-owner shrieked, "Get out of my spring." But Raven had a good mouthful. He talked and told stories until late at night when the water-keeper nodded his head, when Raven drank all the water in the spring. But then the spring-keeper woke up, Raven changed back to his own shape and flew up to the smoke-hole, but he was too full of water to get through the crack.

TUESDAY'S CEREMONY: cont.

The water-owner built the fire up and put wet wood and green cedar boughs on it. Raven was badly choked by the smoke, and coughed up some of the water, which made him small enough to get through the smoke-hole.

He flew away, and as he flew, some of the water spilled from his beak, making the creeks, lakes, and rivers which are still flowing.

But while he was stuck in the smoke-hole, the smoke blackened his white feathers, and even today the raven's feathers are black.



Tuesday Campfire

HOW RAVEN BROUGHT FIRE TO THE PEOPLE



At the beginning of the world, people had no fire. The only fire anywhere was on the top of a high mountain, guarded by evil spirits, or skookums. The skookums would not give any of their fire to the animal people. They were afraid that if people should become comfortable, they might become powerful-- as the spirits.

So the people had no heat in their lodges, and they had to eat their salmon raw. When Raven came among them, he found them cold and miserable.

"Raven," they begged, "bring us fire from the mountains, or we will die from the cold."

"I will see what I can do for you," Raven promised.

Raven was very wise, he could not think of a good plan, so he decided to ask his three sisters who lived in his stomach in the form of huckleberries. They were very wise. They could tell him what to do.

"If we tell you," they said to Raven, "you will say that you knew that yourself."

Raven remembered that his sisters did not like hail. So he looked up into the sky and called out, "hail, Hail Fall down from the sky."

His sisters were afraid and cried, "Stop, stop, Don't bring the hail. Don't bring the hail. We will tell you whatever you need to know."

When they had finished talking, Raven said, "Yes, my sisters, That is what I thought. That was my plan all the time."

Raven called all the animals together, just as his sisters had directed. He told each animal--Mountain Goat, Bear, Lynx and Fox and others to take a certain place along the mountainside. Each place was in a line between the people's lodges and the fire guarded by the skookums.

Raven flew up to the mountain lodes of the skookums guarding the fire, flew into the smoke hole and down to the fire, grabbed a piece of burning wood and flew out the door. The skookums followed running after him showering ice and snow upon him so he could not fly very high. Exhausted Raven reached the tree line and flew to a branch tired and out of breath. There Goat jumped from his hiding place in the same tree. He seized the burning brand and ran down through the scrubby trees and the rocks. When he came to taller trees, he passed the fire to Bear, Bear ran with it until he came to the thick underbrush. Then lynx and fox in turn took the burning stick. Then squirrel seized the hot brand and leaped from tree to tree. The skookums, still chasing the fire, hoped to catch Squirrel at the edge of the forest.

But under the last tree, Antelope was waiting to run with the fire across the meadow. One after another, the animals carried the fire. All hoped the skookums would soon be tired out.

At last, when only a coal was left, it was given to squatty frog. Squatty frog swallowed the hot coal and hopped away as fast as he could hop. The youngest skookum, though she was very tired, was sure she could catch Frog. She seized his tail and held tight. Still Frog did not stop. He made a long deep dive into a river and came up on the other side. But the skookum leaped across. A second time she caught up with Frog. He was too tired to jump again. To save the fire, he spat it out of his mouth on Wood, and Wood swallowed it. The other two skookums joined their sister. All three stood by, helpless, not knowing how to take the fire away from Wood. Slowly they went back to their lodge on top of the mountain.

Then Raven came to the place where the fire was, and the people came close too. Raven was very wise. He know how to bring fire out of Wood. He showed the people how to rub two dry sticks together until sparks came. He showed them how to use the sparks to make chips and pine needles burn. And then he showed them how to make a bigger fire from the burning chips and pine needles. Ever after that, the people knew how to use fire. (from Indian Legends by Clark)

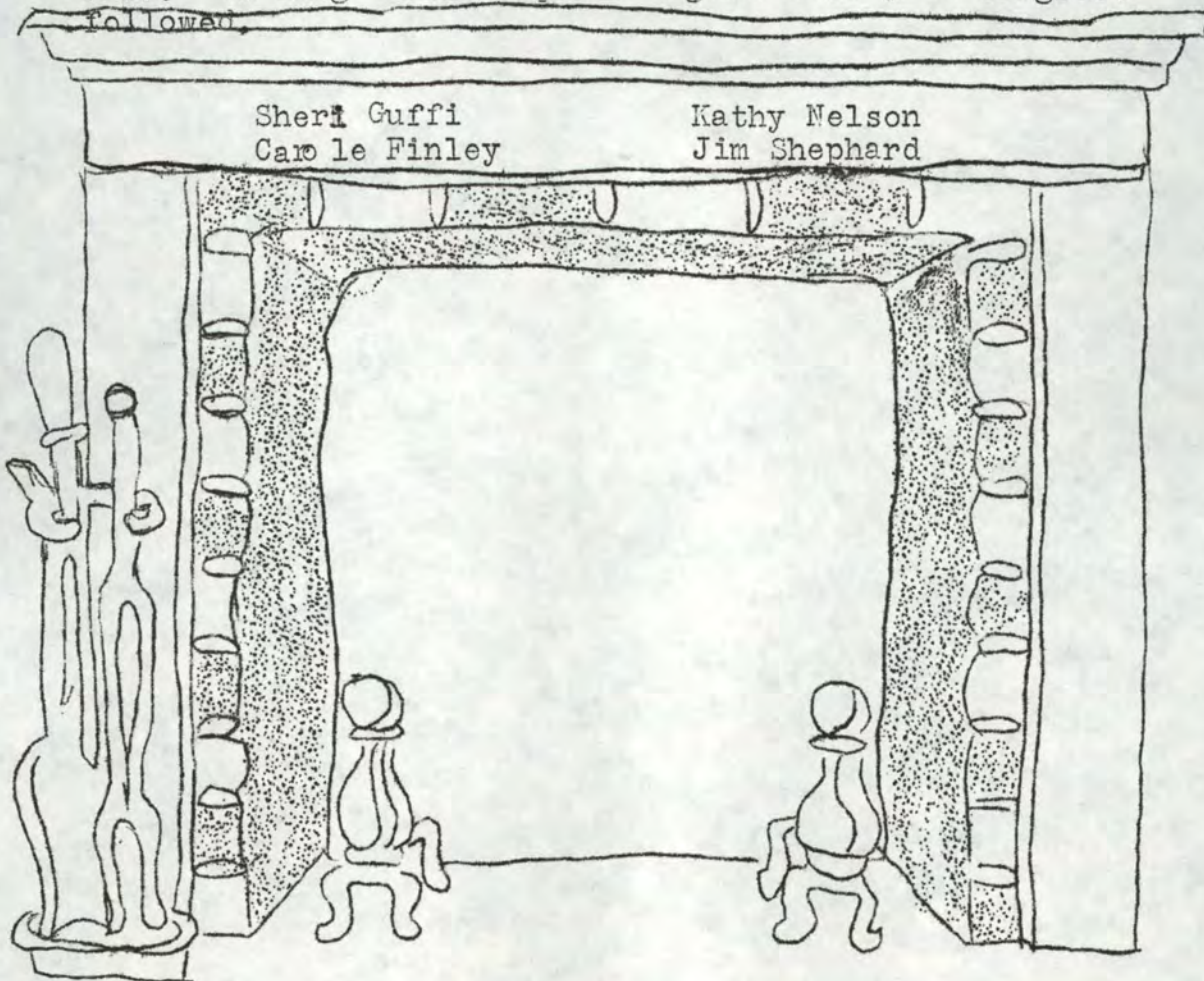
CEREMONIAL NIGHT - BY THE 4 C & IM

The main purpose of our ceremonial was to illustrate the bringing together of individuals' knowledge and experiences in a situation such as Chatcolab furnishes.

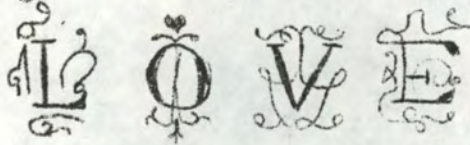
We used Chat's candle symbol in three ways:

- 1). The large white candle represented Chat.
- 2). The medium-sized candles, held by the members of the 4C & IM represented the contributions that have always been made by "labbers".
- 3). The small candles, held by all of the "labbers" represented the present individual contributions.

Due to the rainy weather, we had to adapt and set the scene in the Old Rec Room. We had the room completely dark when everyone arrived; we handed them the small candles as they came in the door. We then lit the Chat candle, and Carole explained our purpose; the four of us lit the medium candles, and began to light everyone else's, while the entire lab sang "No Man Is An Island". At the close of the song, with the room lit up by candles glowing, we put our candles, one by one, into the fireplace, thus starting the fire. We sang "Each Campfire Lights Anew". A songfest followed.



To You



Love is the creative fire,
the inspiration that keeps
the torch of progress aflame.

Love is the dynamic motivation
behind every worthy purpose;
it is the upward thrust
that lifts men to the heights.

Love is the dove of peace,
the spirit of brotherhood;
it is tenderness and compassion,
forgiveness and tolerance.

Love is the supreme good;
it is the overflowing life;
the giving of ourselves
to noble ends and causes.

Love is down to earth
and it reaches to the highest star;
it is the valley of humility
and the mountaintop of ecstasy.

Love is the perfect antidote
that floods the mind
to wash away hatred, jealousy,
resentment, anxiety and fear.

Love, in the words of the Master,
is the shining commandment:
love one another.

The art of love
is God at work through you.

From Leila

Wilfred A. Peterson

Closing Ceremony

Opening - Chatcolab puzzle explained, surrounded by candles.

Songs - No Man Is An Island, and others

Love Group - Read their thoughts on love, followed by a
song appropriate for each.

Others invited to express in verse, song or an experience
something they would like to share with us all.

Then each invited to take their own nametag back home.

Closing song - Holding Hands (tune: Brahms Lullaby)

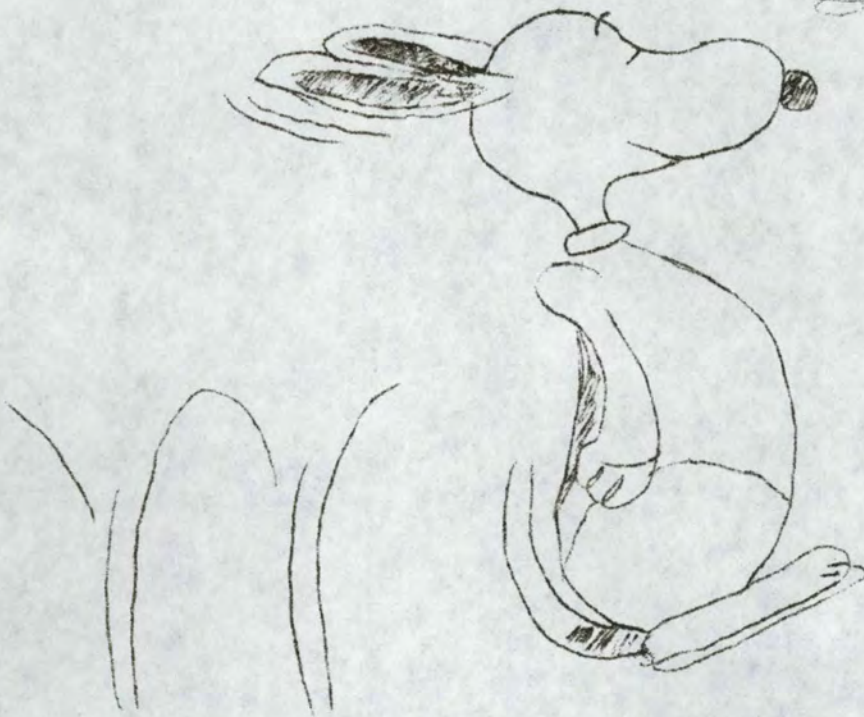


DANCES

Lady around lady
gent-so-low



If you can't Dance, You
Should at Least Be
Able To Do A HAPPY
Hop!



BIRDIE IN THE CAGE

All join hands, and circle to the south
Let a little sunshine in your mouth
Aleman left, with the old left hand
Meet your partner and promenade home
1st couple out to the couple on the right
Birdie in the cage & three hand around
Around & around & around you go
Birdie hop out and crow hop in
On you go again and again and again
Crow hop out give birdie a swing and both
couples swing
Circle 4 in the middle of the floor
Dosey Doe little boy blue, chicken in the bread
pen pickin out dough

On to the next and birdie in the cage...

Called by Steve Kurk

NINE PIN SQUARE

INTRODUCTION

CALL

First and third gent circle the nine pin (once around)
Swing your own when you get home.
First gent out and swing the 9 pin,
Run away home and swing your own.
The second gent out and swing the 9 pin,
Run away home and swing your own.
The third gent out and swing the 9 pin,
Run away home and swing your own.
The fourth gent out and swing the 9 pin,
Run away home and everybody swing.
All four ladies circle the 9 pin.
All five circle with the 9 pin.
Everybody swing the nearest thing.
Ellemande left and a grand right and left.

Continue with the 2nd and 4th,
Continue with the 3rd and 1st,
Continue with the 4th and 2nd.

Dance may be ended by calling --

All four couples circle the 9 pin.
Take her off the floor, that's all there is
There ain't no more.

Called by Leila Steckelberg

Square Dance:

Round That Couple and Take a Little Peek

Big, foot up and little foot down.

Swing your honey around and around.

Alamen left with the old left hand, meet your partner with the right and left grand.

Meet your partner and promenade home.

1st couple out (couple on the right) around that couple and take a little peek.

Back to the center and swing your sweet.

Around the couple and peek once more.

Back to the center and swing all four.

Circle four in the middle of the floor.

Dosy Doe little boy blue, chicken in the bread pen pickin out dough. (on to the next)

(After finishing the four couple) Alamen left then meet your partner and promenade home.

Oh Johnny

Oh, you all join hands and circle the ring
Stop where you are and you give her a swing
Now swing that girl behind you
Go back home and swing your own if you have time
Allemande left with your corner girl
Do-SA 'Round your own
Now you all run away with your sweet corner maid
Singing Oh, Johnny, Oh, Johnny, Oh,

Eight Hands Across

CALL: First couple out to the couple on the right.
*Eight hands across (men join hands between ladies, ladies join hands below men's hands)
Ladies bow and the gents bow-wow (ladies bow under as men put arms around ladies' waists, hands still joined. Men duck as ladies put arms around men's necks, hands clasped)
And swing like thunder
Break and swing your opposite,
Now your own, leave others alone,
And on to the next couple.

*Repeat 3 more times.

THINGS

NATURE

HAPPEN

ECOLOGY

FAST



ECOLOGY
AND
ENVIRONMENT

An Account of the Indian Cliffs Trail Crew

Tuesday at 8:00 a.m., a volunteer crew of Chatcolabbers took off on the south leg of the Indian Cliffs Loop Trail in company with Chuck Wells, Heyburn Park Superintendent.

They carried with them an ax, a shovel, two one-man saws, one two-man crosscut; and (happy day!) there was a chainsaw with its operator, Chet Hill of Idaho Parks Department. Some of the crew carried large litter bags. Also, kind and considerate Jerry Kimes (with help from Florence, I think) toted a container of good, refreshing Indian Cliffs spring water.

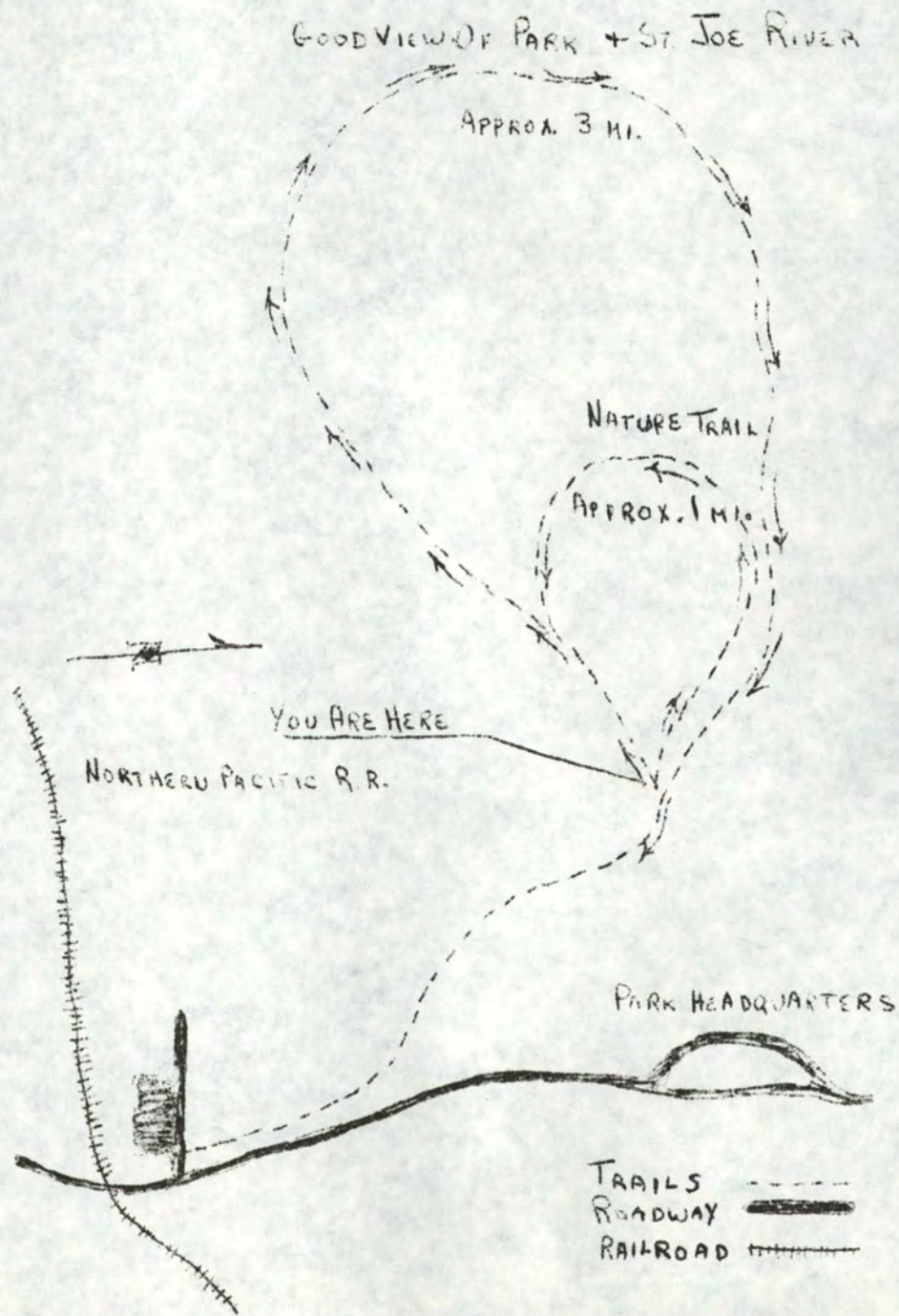
The objectives of this bunch was to clear the trail of windfalls, of which there were many, and to pick up all the man-strewn litter along the trail. They worked until noon. The second objective was completed and the first was about three-quarters finished. Despite the hard, arduous and coordinated efforts of the combined crew, a number of windfalls still remained across the north leg of the trail. But these were attended to on Wednesday morning.

The crew who did this bit to increase users' enjoyment of the Trail were:

Steve Kurk	Sherri Guffey
Howie Lowe	Clarence Stephens
Jim Beasley	Lois Stephens
Joan Smith	Vernon Burlison
Diana (Yahoo) McRae	Jerry Kimes
Ken McRae	Jean Barringer
Mark Patterson	Doc Roc Stephens
"Shep" Shephard	Carole Finley
Kathy Nelson	Florence Wells
Gregg Nelson	

Certificates of merit or some citations of special honor should go to Chet Hill for the large amount of work he did with the chainsaw, to Steve and Howie for the way they stuck to the handles of the two-man crosscut, and to Jim, Roc Doc and Jean for their insistence that we could pass no point until the trail was in condition that met their critical approval.

INDIAN CLIFFS SELF-
INTERPRETIVE NATURE TRAIL
HEYBURN STATE PARK
PLUMMER, IDAHO 83851



INDIAN CLIFFS SELF-INTERPRETIVE NATUPE TRAIL

HEYBURN STATE PARK

PLUMMER, IDAHO - 83851

Early settlers, finding Indians camping near the high cliffs, began, through this association, to call them "Indian Cliffs".

The cliffs are basalt ledges with rock slides "talus slopes" accumulating at their base. Over a period of years individual rocks have become covered with lichens (pronounced li-keens) and mosses, thus changing their appearance.

While walking along this trail, one may notice a variety of trees, shrubs, and flowers which help to form the forest community. Whitetail deer, coyotes, and an occasional black bear may be seen in this natural environment. Several varieties of birds, including the ruffed grouse, may sometimes be observed.

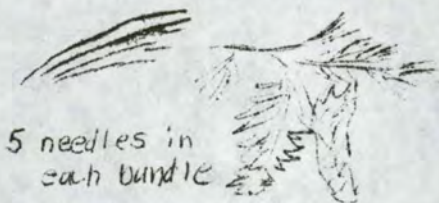
The following stations (corresponding to the number markers along the trail) provide information concerning points of interest.

Sta. 1 From this viewpoint, looking out toward your left, several varieties of trees may be observed. Trees occurring in this forest community are: Whitepine, Ponderosa Pine, lodgepole pine, larch, red cedar, hemlock, douglas fir, grand fir, birch, and maple.

Sta. 2 These trees are members of the birch family. The wood of the birch is fine grained, light, and easily split. The bark of the birch is very durable, lasting long after the wood has rotted away. Indians used the decorative bark in their basket weaving.



Sta. 3 White pine, or as it is sometimes called, silver pine, can be frequently located by the presence of a carpet of brown needles on the forest floor. Under normal growing conditions the trunk is distinctly straight. The wood, which is easily worked, is prized for special construction purposes and carving. On some specimens one may notice an area of dead or rust colored needles which, most probably, indicates the presence of "Blister Rust". (Blister Rust is a parasitic fungus growing in the bark which causes a canker that girdles, and eventually kills the affected branch or trunk).



Sta. 4 The small evergreen trees in this immediate area are grand fir, sometimes called western balsam fir. They represent volunteer seedlings achieving a niche in the forest community.

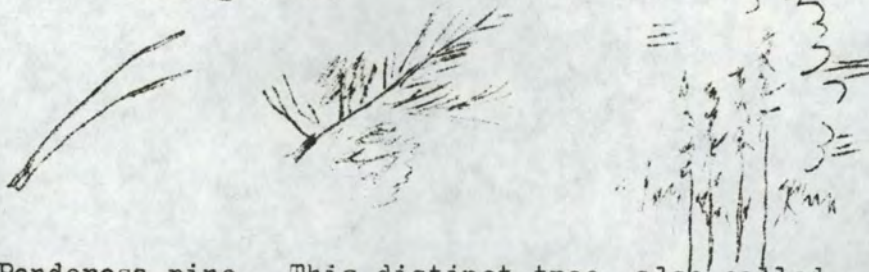


Sta. 5 This unusual tree, called larch or tamarack is not an evergreen. The needle-like leaves turn light golden yellow in the fall and drop to the ground compelling some people to consider them dead or diseased. The wood of the tamarack is valued for commercial use. It is used for piling, railroad ties and general construction. Mistletoe, a parasitic plant, has infected many of these trees and it may be observed in the branches. Mistletoe sometimes causes branches to become gnarled and twisted. Grouse can often be found near stands of larch, eating the fallen needles.

Sta. 6 This larch has, in its past, incurred possible wind damage to its growing tip. Branches located near the damaged area have assumed the characteristics of the growing tip causing this unique development.

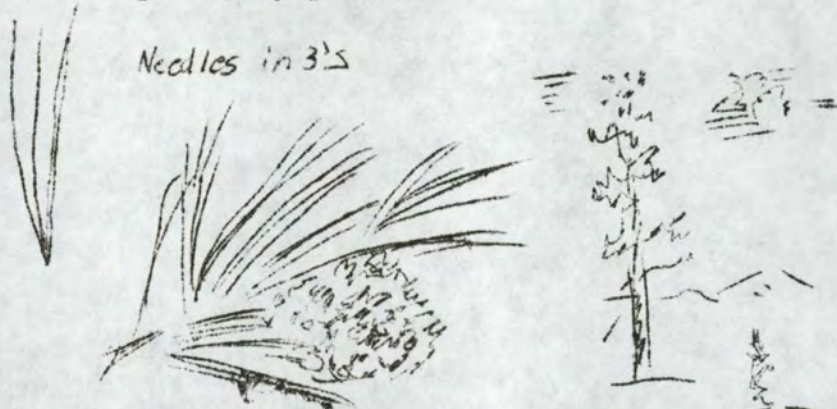
Sta. 7 Lodge pole pine is a tree of widespread range. It ranges from near sea level to sub-alpine elevations. It is usually a tall slender tree with dark gray-brown scaly bark. The wood is used for railway ties, fence building and fuel. Lodgepole pines are usually found in thick stands on old burned over areas. This is due to the fact that their cones can withstand fires and later open to release their seed.

Needles in 2's



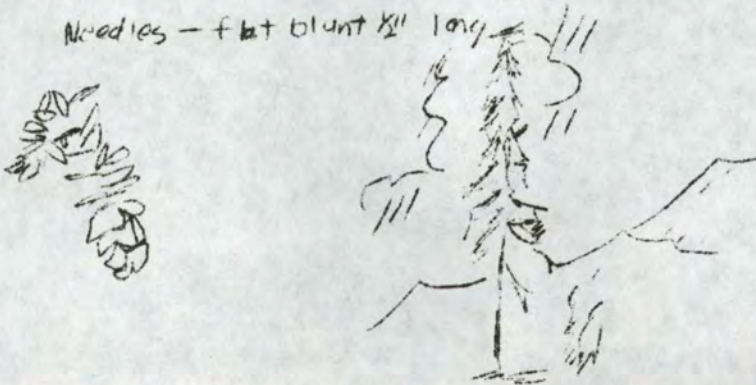
Sta. 8 Ponderosa pine. This distinct tree, also called western yellow pine, has an almost straight trunk with massive twisted branches. The needle-like leaves are 6 to 9 inches in length, the longest needle of any evergreen in the State. Mature trunks produce jigsaw puzzle shaped scales. The wood (when freshly cut) is a light yellow with brown knots. It is a soft wood used for interior finishing (knotty pine).

Needles in 3's



Sta. 9 This large tree is a hemlock. Hemlocks grow well in moist conditions reaching from 2 to 4 feet in diameter and to 160 feet in height. The limbs are long and irregularly located on the trunk. A drooping tip is a distinct characteristic of the hemlock. The wood is used mostly for pulpwood and the tree itself is used by some for ornamentals. Notice the faint scratches on the trunk. These were possibly made by a stretching or climbing bear.

Needles - flat blunt 1/2" long



Sta. 10 The leaves or "fronds" of the red cedar are rich in nourishment and provide excellent forage for deer. This tree is usually shaggy in appearance with a fluted trunk that tapers quickly toward the top, which is sometimes dead. The fronds are a yellowish green in color which distinguishes this tree from others. The reddish fragrant wood is valuable for shingles, shakes, and posts because of its resistance to rot. Chest makers and boat builders also value this wood.



Sta. 11 Douglas Firs" Douglas firs, being widespread in their locations, are found in association with most of the evergreen trees in the State. The douglas fir, or as it is sometimes called, red fir, is the largest tree in Idaho. It may reach 6 feet in diameter and over 200 feet in height. The wood is pinkish in color with prominent annual rings. Being very strong, the wood is valued in heavy construction and used for interior and exterior finishing. The douglas fir is a favorite Christmas tree.




Sta. 12 From this observation point can be seen the southern end of Indian Cliffs. You are actually standing on what might be considered a "talus slope". Lichens and mosses cover most of the exposed rocks and contribute to the eventual breakdown of the rock.


Sta. 13 The grand fir grows best under moist conditions. It is usually a tall, straight tree reaching 125 feet in height and 2 to 3 feet in diameter. It has soft light wood which is usually used for pulp and cheap wood products. It has been said that gum from the resin blisters contains healing properties.

A Key To Further Identify Plants:


<u>Name</u>	<u>Bloom Period</u>	<u>Color + Form</u>
Syringa	June	Shamy white flowers 1 inch across, 4 petals, a spreading shrub to 12 feet high. Idaho State Flower.




Ocean Spray	June	Masses of loose creamy plumes, shrub to 8 feet high.
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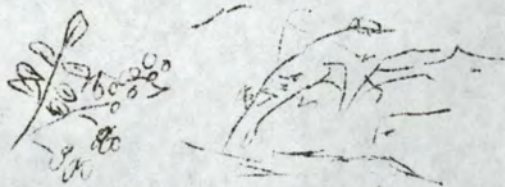
Snowberry	June + July	Pinkish flowers $\frac{1}{4}$ inch long, white waxy ber- ries, a low bush to 3 feet in height.
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Elder Berry	June July + August	Cream colored flowers in large clusters, a shrub reaching 20 feet in height.
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<u>Name</u>	<u>Bloom Period</u>	<u>Color + Form</u>
Mountain Ash	June	Small white flowers in clusters, 10 feet in height with large branches of bright red berries during fall.
Trillium	April + May	A white flower with 3 petals 1-2 inches long, & large distinct leaves.
Snouting Star	March + May	Pink to purple flowers with usually 1-2 flowers on each stem.
Balsam Root	May	Yellow flowers up to 4 inches across with usually 1 to each stem, large basal leaves.
Snow Lily	March + April	A bright yellow flower 1-2 inches across, 1-3 per stem, smooth glossy leaves.
Lady's Slipper	April to June	Pink to purple flower 1 inch long, 1 leaf occurs at the base of the stem which is 4-6 inches high.



Trillium



Snouting Star

March + May



Balsam Root

May



Snow Lily

March + April



Lady's Slipper

April to June



Small white flowers in clusters, 10 feet in height with large branches of bright red berries during fall.

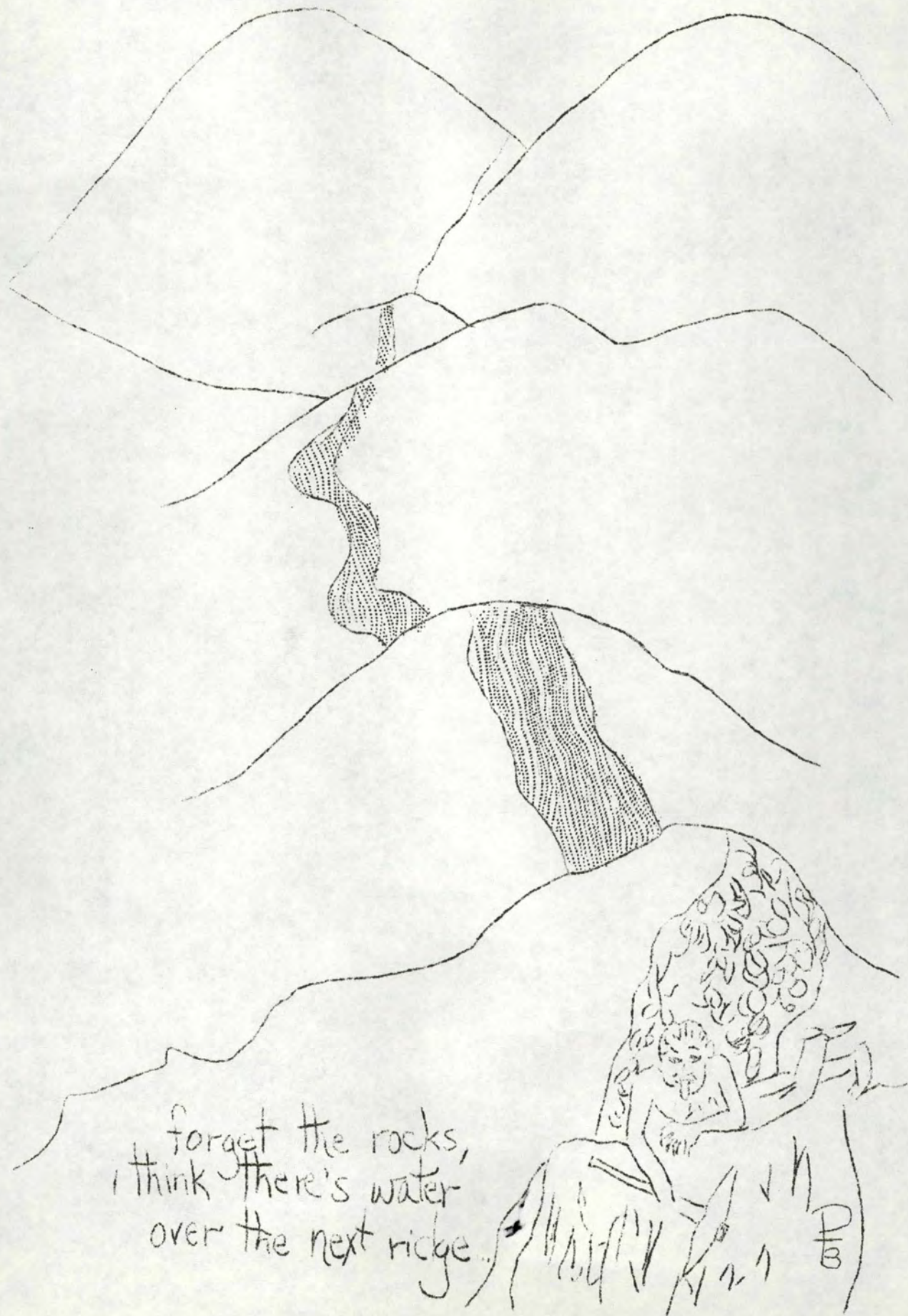
A white flower with 3 petals 1-2 inches long, & large distinct leaves.

Pink to purple flowers with usually 1-2 flowers on each stem.

Yellow flowers up to 4 inches across with usually 1 to each stem, large basal leaves.

A bright yellow flower 1-2 inches across, 1-3 per stem, smooth glossy leaves.

Pink to purple flower 1 inch long, 1 leaf occurs at the base of the stem which is 4-6 inches high.



forget the rocks,
i think there's water
over the next ridge.

P
B

ROCK HUNT - IMPROMPTU

(Snipe Hunt)

Wednesday

Participants: Lois Stephens, Hazel Beeman, Dave Pedrick, Virginia Heppe, Jean B aringer, Doc Roc, Jim B easley, Marge Grier, Jim Grier, Bob Beasley, Linda Nodland, Jerry Kimes, Leila Steckelberg, Allan Berner, Cheryl Roche, Angelo Rovetto.

After gathering all our gear, shovels, picks, buckets, peavies, lunch and changing to our mungiest duds we left for parts unknown. Little did we know how true this was to be!

The first stop was at the opal pit. If you leave your car parked along the highway the squatter will come run you out.

But, the stop was unsuccessful, no little Bill to crawl in the lake and the squatter had too much Imperial (booze).

Up a very scenic drive of mud and water we found two deep mud holes and high centered; even got stuck turning around and parking the car. Jean had one mud foot from that. Over the meadows and through the swamp we all had wet feet. Our leaders, Angelo and Doc promised that if we ran lightly we wouldn't get our feet wet but nobody had enough faith, so we slushed up the hill.

Lunch was along an old railroad bed. While Leila dug a spruce, Opie helped her finish her sandwich. After casing three or four gulches, many miles of hiking, one group started digging with little success. Before we hiked many miles back to the car we did have a good supply of mushrooms, moss, railroad spikes and, oh yes, a few hands full of garnets. We didn't come back empty handed, we still had all the empty milk cartons we carried in.



The ROCK HUNT as witnessed from the grandstand by Ruffer Upper, Mark and P. T.

Deep in the jungles of darkest Idaho, the labbers stalked their prey. "Hey, doc, did you bring the extra ammo?" breathed Dwight nervously. Doc nodded grimly and released the safety catch. This was the most dangerous mission in the history of Chatcolab. In fact, when the deliriousness of the expedition became apparent to Chuck, he became too excited to keep his eyes open and stationed himself as lookout on the top bunk.

Dig Al raised his hand and quietly asked for a moment of meditative thought. Alice expressed her particular thoughts aloud for the benefit of the tense adventurers. A half an hour later, when everyone woke up again, the actual hunt commenced. All thoughts of eating were put aside when food chairman Beaz, announced that the day's food rations consisted of do-it-yourself two-day-old bar-b-queed cod and breaded sausage to which the hungry troops responded with a rousing cheer, "Eat 'em up, eat 'em up, Raw! Raw! Raw!" The team marched on.

Just at the outskirts of Pretoria, they had their first brush with death when they were nearly eclipsed by an avalanche of screaming trids. When it was ascertained that no permanent damage had been inflicted Don immediately snatched up the opportunity to jump up and lead the group in a synchopated "whews!"

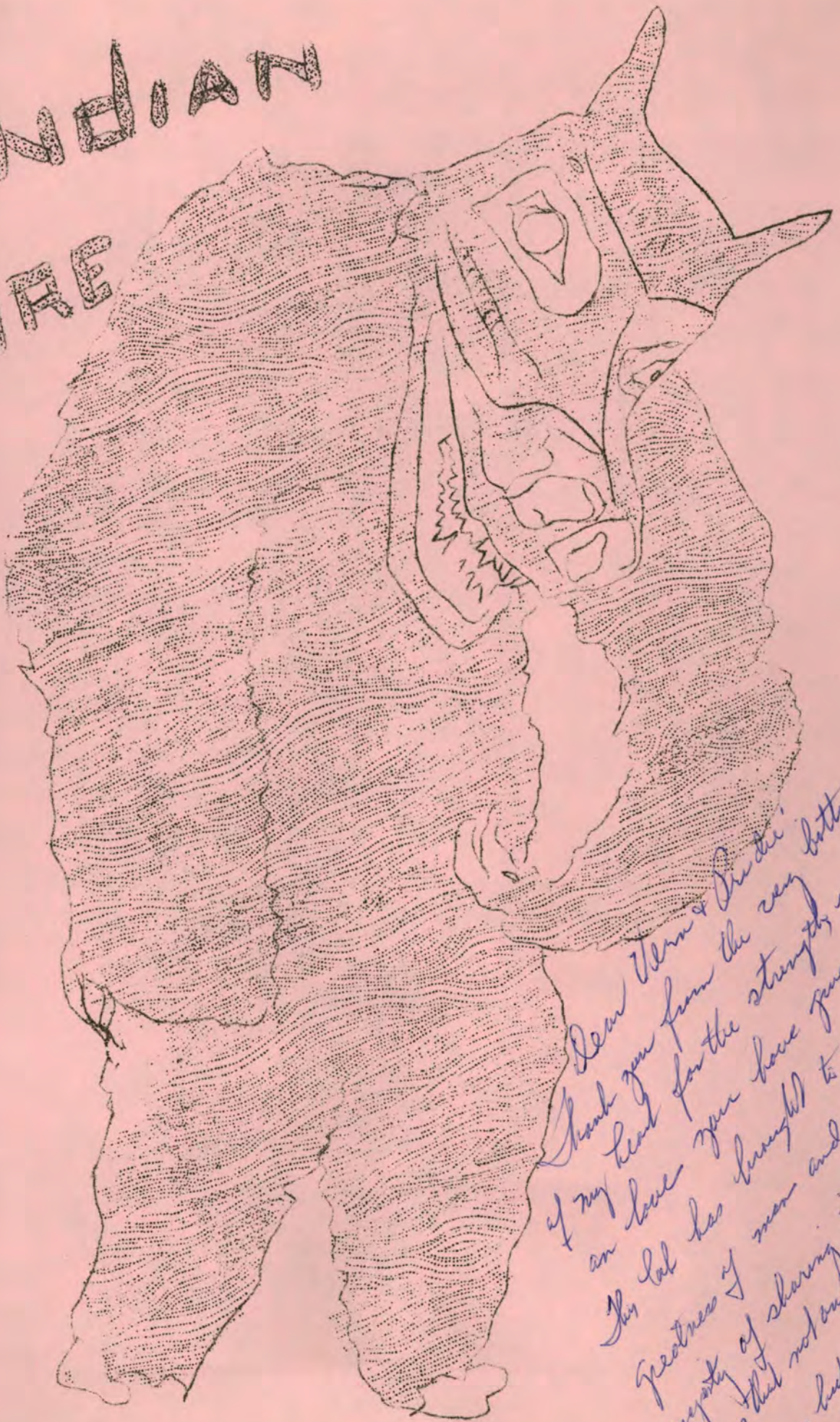
Then it happened. They came unexpectedly upon a flock of grazing shale. Dave frantically shouted out "firsties," but being that it was well past four o'clock in the morning, he was not at his prime and difficulty cocking his rifle. The shale bounded gleefully away with screams of "Hmmm Haw, Hmmm Haw" spiced with "tee-hees". Dave is credited with bagging the big one that got away, but said he didn't care because they probably had a low butterfat content anyway.

Moving right along, Allan bagged a giant granite, and Jim, keeper of the dogs, lost his entire pack of rockhounds when they chased over the cliff by an ignorant ignesus (who shortly thereafter metamorphosized into a sentimental sedimentarian.) Then at the very next instant, all hearts stopped beating, something unbelievably horrible and entirely unspeakable happened. It was unwriteable too so we won't tell you about it.

Nancy once had a horntoad named Calumet, but he ran away.

INDIAN

LORE



Dear Urm & Dueti
Thank you from the very bottom
of my heart for the strength, support
and love you have given me & S.
The Lal has brought to me the
greatness of man and the
majesty of sharing together
problems that not only trouble
us but also the world.
Did I see you & keep
you and your
family
safe & happy
+

THE FAST RUNNERS

Once, long ago, the antelope and the deer met on the prairie. At this time both of them had galls and both dew claws. They began to talk together, and each was telling the other what he could do. Each one told how fast he could run, and before long they were disputing as to which could run the faster. Neither would allow that the other could beat him, so they agreed that they would have a race to decide which was the swifter, and they bet their galls on the race. When they ran, the antelope proved the faster runner, and beat the deer and took his gall.

Then the deer said: "Yes, you have beaten me on the prairie, but that is not where I live. I only go there sometimes to feed, or when I am traveling around. We ought to have another race in the timber. That is my home, and there I can run faster than you can."

The antelope felt very big because he had beaten the deer in the race, and he thought wherever they might be, he could run faster than the deer. So he agreed to race in the timber, and on this race they bet their dew claws.

They ran through the thick timber, among the brush and over fallen logs, and this time the antelope ran slowly, because he was not used to this kind of traveling, and the deer easily beat him, and took his dew claws.

Since then the deer has had no gall, and the antelope no dew claws.

Crafts

ZUNI INDIAN DECOUPAGE DECORATION

MATERIALS:

Cardboard or poster board, any size
Various fabrics and papers of
different textures and colors
Buttons, sequins, etc. (optional)
White glue
Scissors

METHOD:

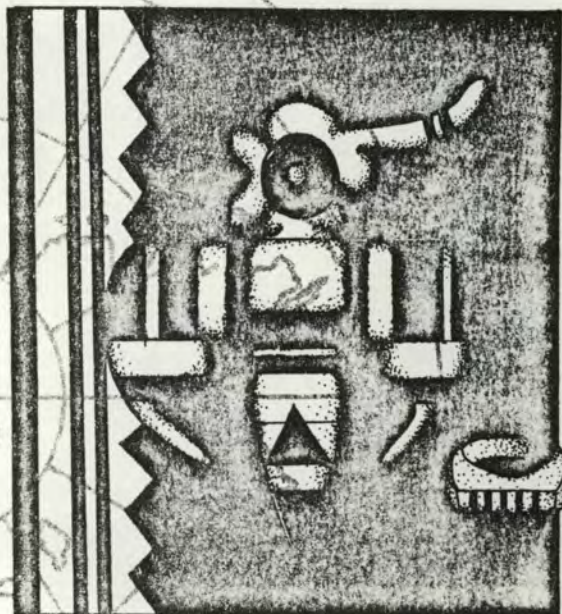
Cut a rectangle, square or circle of
cardboard or poster board.

Sketch a flat Indian design with a
pencil. The sketch should be geometri-
cally segmented like a jigsaw puzzle.
Transfer the design to the cardboard
shape.

Cut the different materials to conform to the segments drawn in the
sketch and glue onto the backing until the total design is completed.

You may further decorate the decoupage with buttons, beads, sequins,
etc.

This project can be used for posters or display, as well as plaques
or wall hangings. Make small decorations, glue a pin or clasp to the
back and use as jewelry.



KACHINA DOLLS

MATERIALS:

Balsa or other soft wood (about 1" to 1½" thick, but may be larger or smaller)

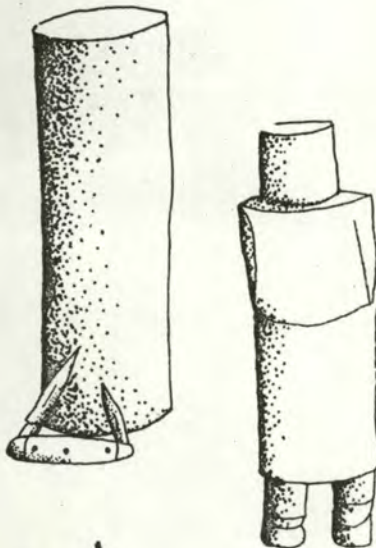
X-acto knife or sloyd knife

White glue

Gesso

Tempera paints and starch

Decorative accessories-- fabric, beads, feathers, ribbons, leather scraps.



METHOD:

Using the X-acto knife or sloyd knife, carve out the basic cylindrical form of the doll; including the legs and feet.

From another piece of balsa wood, cut out eyes, nose, beak, arms, horns on the headdress, etc., and glue onto the body. Allow to dry thoroughly.

Paint a figure in appropriate colors and designs, after first giving the wood a coat of gesso.

Make the kilt or robe of fabric scraps with colorful designs, or paint the designs on plain fabric. Decorate the entire figure with beads, bells, feathers and ribbons.

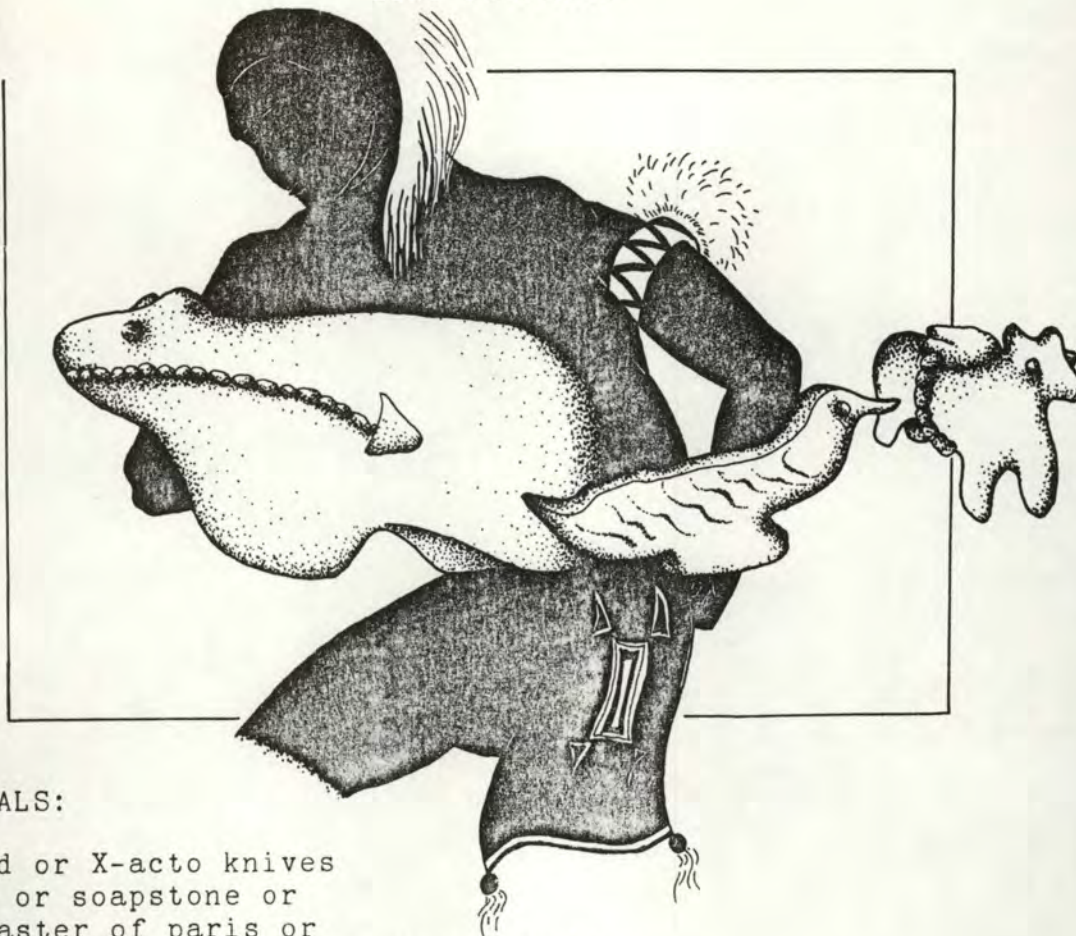


3.



4.

ZUNI FETISHES



MATERIALS:

Sloyd or X-acto knives
Soap or soapstone or
plaster of paris or
plaster of paris mixed with zonolite
Hard wax (colored with crayon shavings)
Tempera, mixed with liquid soap or liquid starch
Lacquer or varnish

METHOD:

Carve whatever materials are available or chosen, into simple animal shapes, small enough to fit into the palm of your hand.

Rub or burnish smooth, and paint with tempera colors.

To give the fetish a more interesting appearance, cut small holes or spaces for the eyes and designs on the face and body. Into these carved out spaces, glue small pieces of stone, differently colored soap or wax, or beads. Mosaic patterns can also be made.

When the paint is dry, spray or brush on several coats of lacquer or varnish, and allow to dry. Rope or string can be wrapped around the animal and objects loaded on top to make a pack animal.

The Zuni fetishes can be used as pendants, curios for the shelf or table; larger ones as sculpture display. They can also be carried in the pocket and used as conversation pieces.

Dance

UNITED STATES
(SOUTHWESTERN INDIANS)

It was necessary to leave the ship and go in smaller groups by canoe to visit one of the 10 cultural areas of Indian tribes on the North American continent - the Southwestern Indians.

We were certainly glad to have our new language of dance upon learning these 10 areas had about 30 different language families and about 600 dialects. All we needed was five basic dance steps to communicate with the entire Southwestern group: Papago, Yuma, Chemehuevi, Walapai, Havasupai, Maricopa, Pima, Hopi, Navaho, Pueblo, Zuni, Apache, Jicarilla, Jemez, and Mescalero.

The Indian dancers performed the Hopi Snake Dance - a prayer for rain. We learned of a mythical thunderbird held in awe by all the Indian tribes. This was a bird of enormous size that produced thunder by flapping its wings and created lightning by opening and closing its eyes. This bird carried lakes of water on its back - rain. This visit opened our eyes to a primitive culture that was a part of the history of our own country. The dancers performed religious, story, fun, skill, death and victory dances - each of which had a very definite purpose.

Like the dancers we met in Nigeria, the purpose was often to honor or petition the Gods. We noted a very definite beat underlying and necessary to the performance in both cases. Many times this drum beat (or clap) was the entire orchestra. We noticed the drummer constantly watching the feet of the dancers beating out a 1,2 or 1-2-3 or 1-2-3-4 and in many dances signaling a change in steps as well as time. The drummer told us no American Indian drummer ever played the drum by tapping it with his fist or hand as did the African drummer. He informed us that the American Indian drummers used a drumstick.

We were given a tip on planning our own performance too. Remember most audiences like color, action and showmanship. Authentic Indian dances were never intended for general public entertainment as many were long and drawn out. The Sun Dance went on continuously day and night until the dancers dropped from fatigue. We made mental pictures of the most spectacular parts of two of the old dances: The Eagle Dance and the Devil Dance. Our mental pictures enabled us to limit our own performance to three to 10 minutes, but kept in the significance or spirit of these dances. A short introduction and a word or two during the performance was provided by our tour leader and did not spoil the primitive effect but increased the appreciation of the audience of the performance.

One man in our party mastered the five basic steps for both dances very quickly and was anxious to be off for Greece. He had been cast as the Devil in the Devil Dance and was not too happy about it! One of the ladies persuaded him to at least wait to remove his Devil mask until she jotted down a few notes about costumes.

Dancing was the most popular way of showing off costumes. Shirts were not worn for active dancing because they were too hot. Apache Indians used many charms and fetishes in their ceremonies. Masks and headdresses were made under the supervision of a priest and before they were assembled the dancers went through the purifying ceremony of a sweat bath. Two sets of masks were made. One set was used until it was felt that it was worn out and had lost its magic power. It was then replaced by the other with its strong, fresh medicine. Attached to the cloth mask was a fan-shaped head-dress made of thin narrow strips of yucca wood painted with symbols of the sun, moon, rain, stars and lightning. The medicine men's costumes in the Apache Devil Dance were very colorful and all somewhat different. The Devil was in a breechclout with a black hood over the head.

One of the most spectacular of all Southwestern dance costumes was the one for the Eagle Dance. One kind is made of cloth the length of which is equal to the outstretched arms of an average boy (about 5½ feet) and covered with 8 to 10 inch imitation eagle feathers.

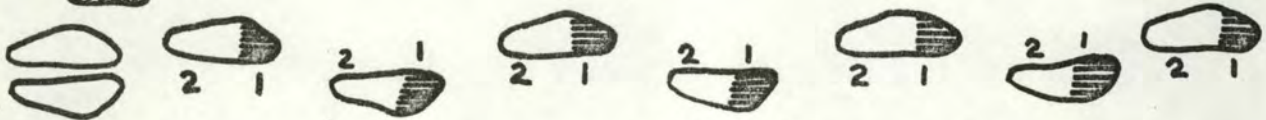
At this point, our guide announced our departure for Greece and the gentleman cast as the Devil with great pleasure removed his Devil mask.



Fig 1.

THE 1-2 OR TOE-HEEL STEP

COUNT: 1-2



NOTE: This is one of the simplest and one of the most generally used of all Indian dance steps. A beginner can learn the step positions in a few minutes, but it will require considerable practice to develop the proper rhythm and enough coordination of the steps to dance with other dancers. First teach step in place: *On No. 1 (loud beat of drum) step up with the left foot and touch the ground lightly with the toe; On No. 2 (soft beat of drum) come down hard on the L heel. Alternate by doing these 2 positions, first on left foot, then on R. After step is learned in place, dancers can dance forward in a circle and try other variations such as dancing backwards or from side to side using this toe-heel step.*

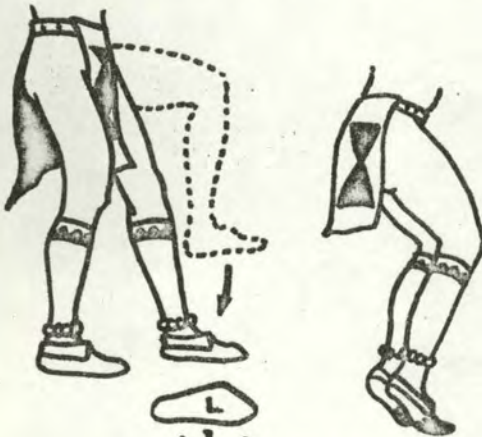
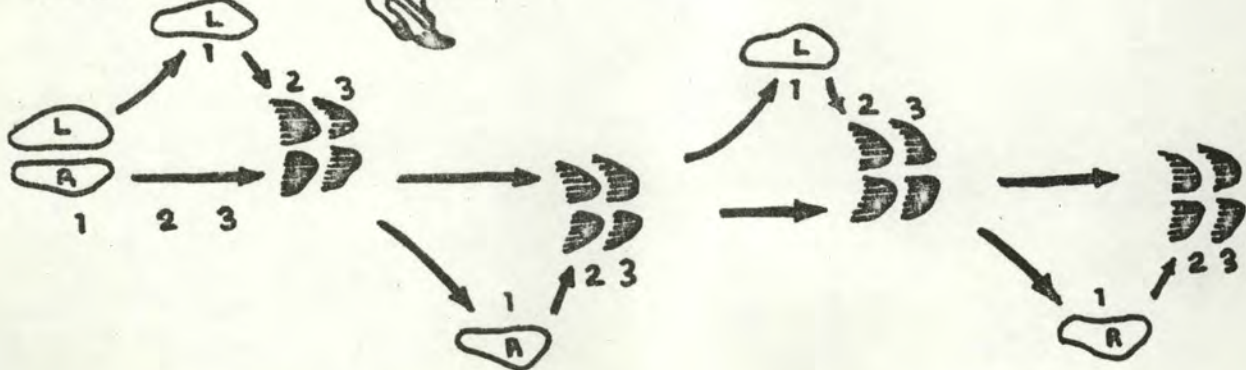


Fig. 2.

THE STOMP STEP

COUNT: 1-2-3



NOTE: This step is much more emphatic than the toe-heel step. It has 3 dance positions:

1 beat: Knee is lifted high and the foot brought down hard to the ground in a stomping motion.

On 2-3 light beat: Dancer comes down lightly in two hops on the toes.

Dancers body is held upright and the hands are kept close to the body at hip height.

Fig. 3.



THE DRAG STEP OR STEE-YOU

COUNT: 1-2



NOTE: This step is very effective when not much ground is to be covered. It is a good step for showing off when doing a solo dance. First step is made on the *soft beat* of the drum.

On 1 beat: Step forward so that the toe touches the ground, and then drag the foot backwards. Both actions should be light.

On 2 beat: Bring the heel down hard (on the loud beat of drum).

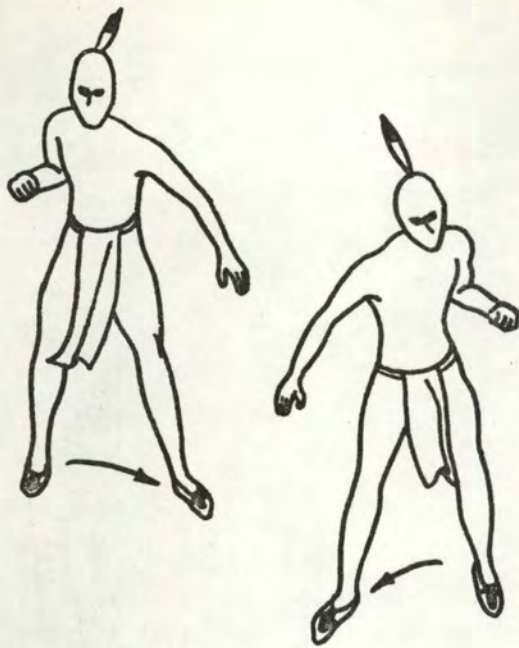
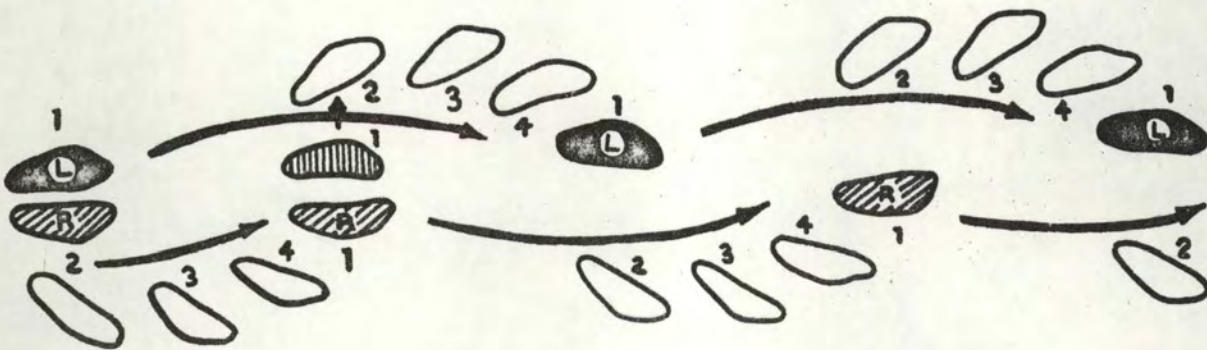


Fig. 4.

THE CANOE STEP



This step is the most graceful of all Indian steps and takes its name from the body and arm motions that represent paddling a canoe. Imagine yourself holding a canoe paddle and you will have the right arm position. The arms are moved in long swinging strokes - first on one side of the body and then on the other (1-2-3-4 R) and (1-2-3-4 L). For the Devil Dance and Eagle Dance the hands can be kept close to the body at hip height and only the foot work of this step used.

Leap - change the weight from one foot to the other through the air as in a run. The step alternates R, L, R, L etc. and may travel in any direction.

THE EAGLE DANCE

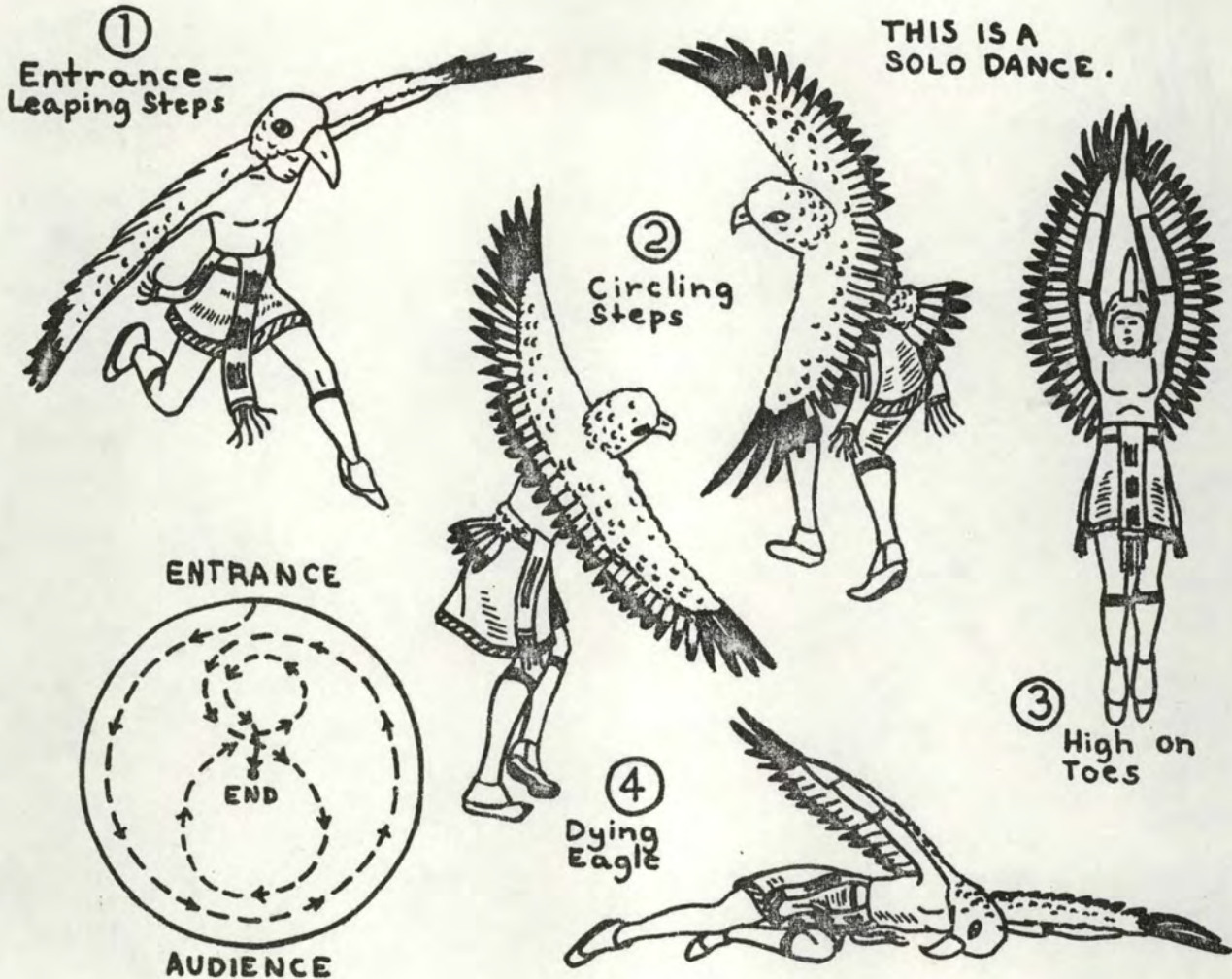


Fig. 1 - The Eagle enters slowly and gracefully soars around dipping his wing slowly and progressing forward in long leaping steps.

Count: 4 counts of 8
 Formation: Traveling forward in (1 or 2 big circles depending on space)
 Step: Leap - L, R, L, R
 1-2, 3-4, 5-6, 7-8 and Repeat 3 times

Fig. 2 - Then the Eagle makes a figure eight, banking gracefully (see Figure 2 A & B) and at intervals giving a high "Ku-ee Kee" call. This Figure 8 can be repeated.

Count: 4 counts of 8
Formation: Figure 8 (if more than 1 figure eight, use more counts).
Step: Toe heel, toe heel, toe heel, toe heel
 L R L R
 1-2 3-4 5-6 7-8
Repeat 3 times

NOTE: Lean R 1. (count 1-8) 3-repeat (1-8)
Lean L 2. (count 1-8) 4-repeat (1-8)

Fig. 3 - A. The Eagle moves boldly and slowly to the center of the stage facing the audience.

Count: 2 counts of 8
Line of Direction: Traveling forward toward audience.
Step: Canoe Step (footwork only) L(1-4), R(5-8),
L(1-4), R(5-8).

B. The Eagle stops dead, and raises himself on his toes gradually, as he raises his wings, quivering until the tips touch above him. (See Figure 3).

Count: 2 counts of 8
Line of Direction: In place

Fig. 4 - The dancer is up on his toes. At the very moment the eagle stretches to his fullest height the drummer shoots one loud beat. The eagle screams "Kue-e Kee-e-e" and flutters about wildly in a circle. At the same time, he gradually sinks lower and lower beating one wing, and holding the other limp. He falls, holding one wing up. When prone, he keeps beating with the one good wing against his body. Gradually this beating becomes less and less and finally the wing falls limply. The drumming becomes softer and softer, dying out with the death of the bird.

A. As The Eagle flutters wildly in a circle:

Count: 4 counts of 8
Step: Toe-heel step - tottering from one side to the other and getting lower and lower to finish on the floor at the end.

B. Only the one wing (R) moves and the movement should be uneven gradually getting slower and stopping entirely.

Count: (optional 4 counts of 8 at the most.

THE APACHE DEVIL DANCE

NOTE: This dance can vary greatly in detail, but the general theme is always the same: the conflict between the evil and good spirits, climaxed by the success of the good.

Step I (The Dance begins as a happy warrior comes out into the dance area and dances in a happy, light-hearted manner.)

Drum Beat: 1-2-3

Count: 8 counts of 3

Step: The Stomp Step (moving forward in a figure 8)

L-2-3, R-2-3, L 2-3, R 2-3,
L-2-3, R-2-3, L 2-3, R 2-3

Step II (Suddenly the Devil appears out of the darkness. He has a large wand of horse hair in each hand and makes menacing passes at the warrior with his hands. He first approaches the warrior from behind; then circles around him continuing to make menacing passes at him.)

Drum Beat: 1-2

Count: 8 counts of 8

NOTE: The warrior, sensing the presence of the devil, begins to dance cautiously. He changes his step to match this feeling and he also dances to the 1-2 beat of the drum now.

A. WARRIOR STEP: Drag Step

L(1-2), R(3-4), L(5-6), R(7-8)
Repeat all 7 times making a figure 8.

NOTE: As the step is repeated for the 5th time, the warrior notices the devil who has started to circle him. The warrior varies his figure 8 to show he is trying to avoid the devil on the remaining 4 counts of 8.

B. DEVIL STEP:

NOTE: The Devil sneaks up behind the warrior. On the fifth count of (1-8) he starts to circle the warrior gradually closing the circle so that he finishes beside the warrior).

Step: Toe-heel step

L(1-2), R(3-4), L(5-6), R(7-8)
Repeat all 7 times.

(4 counts of 8 sneak up behind and 4 counts of 8 to circle warrior).

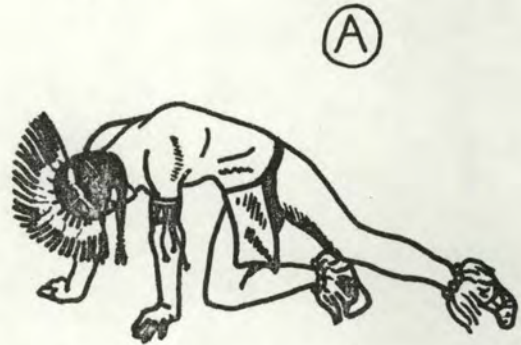
Step III Gradually the warrior becomes bewildered and weakened as the Devil becomes bolder and circles closer. As the Devil reaches his side, the warrior sinks to the floor.

Count: 3 counts of 8

Fig. 6.

A. WARRIOR STEP:

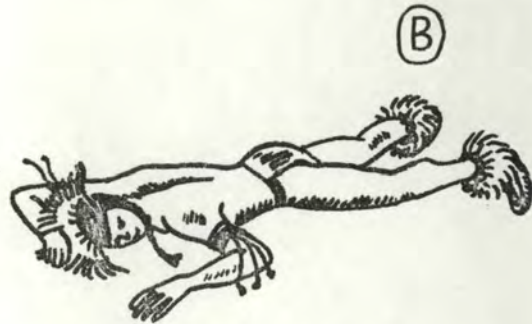
1. Warrior falls to floor
Count: 1 count of 8
2. Warrior attempts to rise - but is unable to do so
Count: (1-8)
3. Warrior - face down on the floor, his body completely limp.
Count: (1-8)



B. DEVIL STEP:

Rejoicing over the fallen warrior.

1. Toe heel step (circling warrior)
Count: (1-8)
2. Stomping motions at warrior
Count: (1-8)
3. Steps over warrior's fallen body to finish standing over him on count 8.
Count: (1-8)



NOTE: The warrior remains face down and limp until Step VI when the Medicine Men lift him.

Step IV Medicine Man then appears, views fallen warrior and in grotesque, stiff steps with feet apart dances toward the Devil. The Devil is not afraid and defies the Medicine Man. When the Medicine Man sees he can do nothing alone, he retires to rear of the stage.

Count: 8 counts of 8

MEDICINE MAN STEP: Footwork of Canoe

Step: (Using the short quick jump on count 1) from time to time

1. Advancing toward Devil
L(1-4), R(5-8),
L(1-4), R(5-8), $\frac{1}{2}$ turn

NOTE: Devil waves the horse hair at him remaining steadfast in his position over the warrior throughout Step IV.

2. The Withdrawal
(After the $\frac{1}{2}$ turn R the Medicine Man's line of direction is traveling to back of stage.)

Canoe Step footwork

L(1-4), R(5-8),
L(1-4), R(5-8).

Repeat all of Step IV.

Step V

NOTE: Two or three medicine men (or more) now appear and space themselves around the Devil. The Devil at first defies them, but gradually the good spirits overcome him.

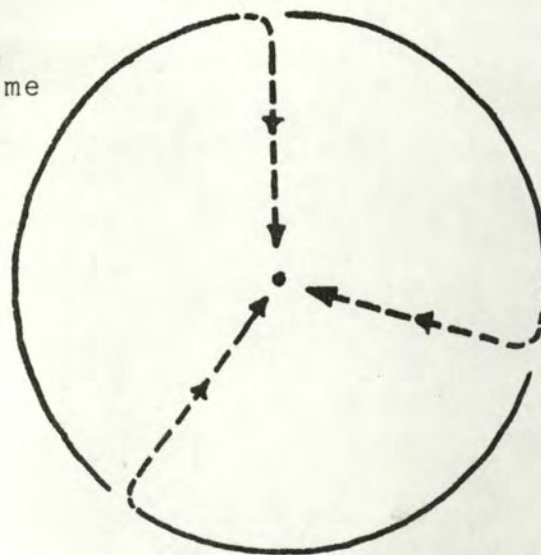
Count: 16 counts of 8.

Step: Medicine Men do *Canoe Step* footwork on all counts for Step V.

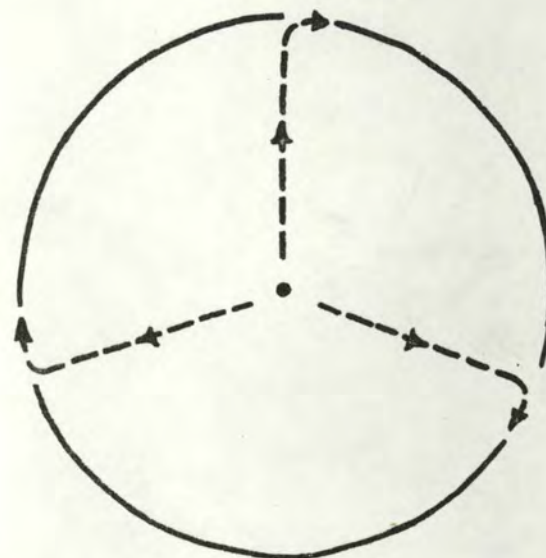
1. Move forward in a line toward the Devil.
Count: 2 counts of 8
L(1-4), R(5-8), L(1-4), R(5-8).
2. Travel to space themselves so they encircle the
Count: 2 counts of 8
L(1-4), R(5-8), L(1-4), R(5-8).
3. Each makes a circle in place turning R.
Count: 2 counts of 8

Fig. 7

(D)

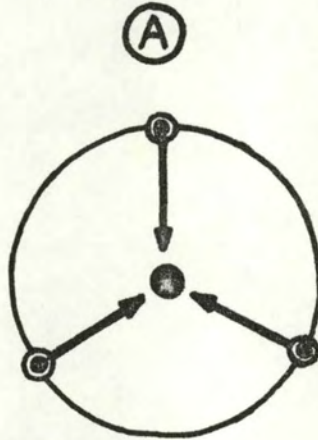


(E)



4. They all move forward toward the Devil (each from his position in the circle).

Count: 2 counts of 8
($\frac{1}{2}$ turn R on last count)



5. They all now travel away from the Devil.

Count: 2 counts of 8
($\frac{1}{2}$ turn R on last count)



6. They move toward the Devil again.

Count: 6 counts of 8.

NOTE: The Devil on the last two counts of 8 makes his retreat to rear of stage using *Toe Heel Step*.

L(1-2), R(3-4), L(5-6), R(7-8), The Devil repeats (1-8).

Step VI The Devil has made his retreat and the Medicine Men revive the fallen warrior.

Action 1. Medicine Men lift warrior

Count: 2 counts of 8

Action 2. Medicine Men and warrior dance happily off together.

Step: *The Stomp Step*

Drum Beat: 1-2-3

Count: 8 counts of 3

L(1-2-3), R(1-2-3), L(1-2-3), R(1-2-3)

L(1-2-3), R(1-2-3), L(1-2-3), R(1-2-3)

This dance is best performed at night under subdued lights or by a single camp fire, with the dancers appearing mysteriously out of the dark and disappearing the same way.

MacRAE'S INDIAN BOOK DISTRIBUTORS

Book List of Titles on the American Indian

These books are in print, and available from us by mail. In addition to the popular titles that the bookstores carry, this list includes many titles not usually found in the average bookstore. Among these are publications by various museums, both the U.S. and Canadian governments, University publications and a number of titles that are out of print that we still have a supply of. The majority of the titles listed here are non fiction. We have not attempted to list the many mediocre fiction titles.

REPRINTS

Many of the titles are reprints. If possible, the original date is listed. Reprints are an exceptional buy today as they usually have much more information than books that have been published during the past few years. The originals of these reprints, most of which were published first during the 1800's, are in many cases worth \$100 and up, making the reprint a valuable book to own at a modest cost. A number of these are Smithsonian and other government publications that have become collectors items.

CATALOGS AVAILABLE

In addition to this list, we will be happy to mail you a copy of our Rio Grande Press Catalog, which has over 60 reprints including the 1902 Smithsonian Annual Aboriginal Indian Basketry by Mason, The 1903 Bureau of American Ethnology's 21st Annual Report Hopi Kachinas by Fewkes, and many other exceptional titles. In addition to retailing these reprints, we are the Exclusive Nationwide Distributor of a number of these titles on the American Indian to Bookstores and Museums.

We also have copies of the University of Oklahoma Press Book Catalog, which includes 110 titles in the Civilization of the American Indian series.

A descriptive folder listing the subject material in the 24 volume set The North American Indian by Edward C. Curtis, which is reprinted at \$500, is available on request. This set is described in Curtis' Western Indians, listed on the back page of this book list. The 24 volumes in this set are available individually at \$25 for 20 of the volumes and \$30 for the 4 volumes that have prints.

BOOKS IN THIS LIST

All titles are hardcover unless listed as PB (paperback). All titles were available when this list was prepared, however, availability and price are subject to change without notice. California retail customers should include 5% sales tax. Books will be sent postpaid upon receipt of cash, check or money order. WE DO NOT SHIP C.O.D.

In addition to the exceptional values represented in the reprints in this list, the back page describes a number of titles that have been reduced in price from their original published prices, some by as much as 75%. They are exceptional values that make a reference library more valuable.

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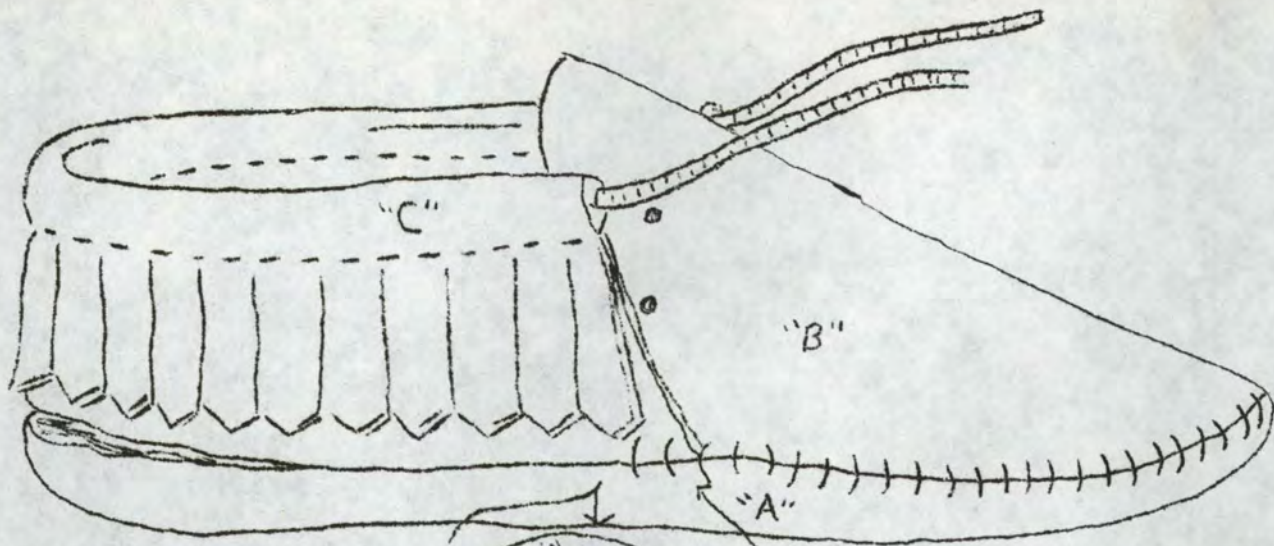
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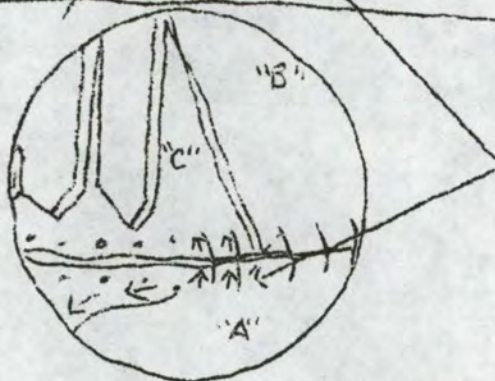
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PEACOCKS



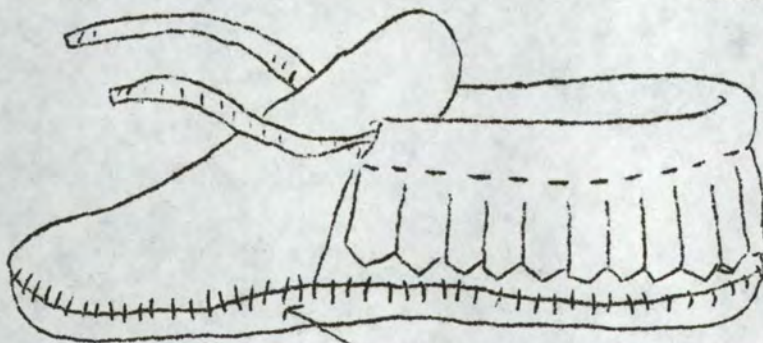
4. Align the first lacing hole in the heel vamp, part "C": with the diamond shaped hole in the sole, part "A": as shown, and continue lacing.



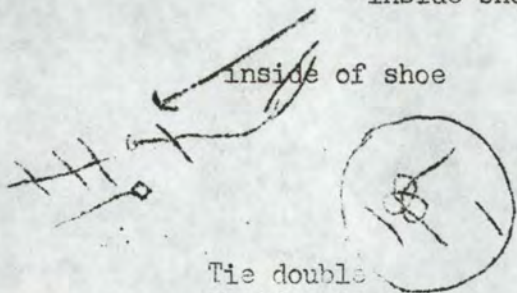
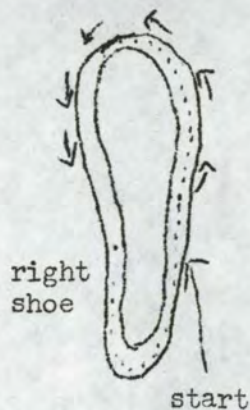
Align 1st hole in part "C" with the diamond shaped hole in the sole.....

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

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



Tie double knot inside shoe.



Tie double knot on inside of shoe.....

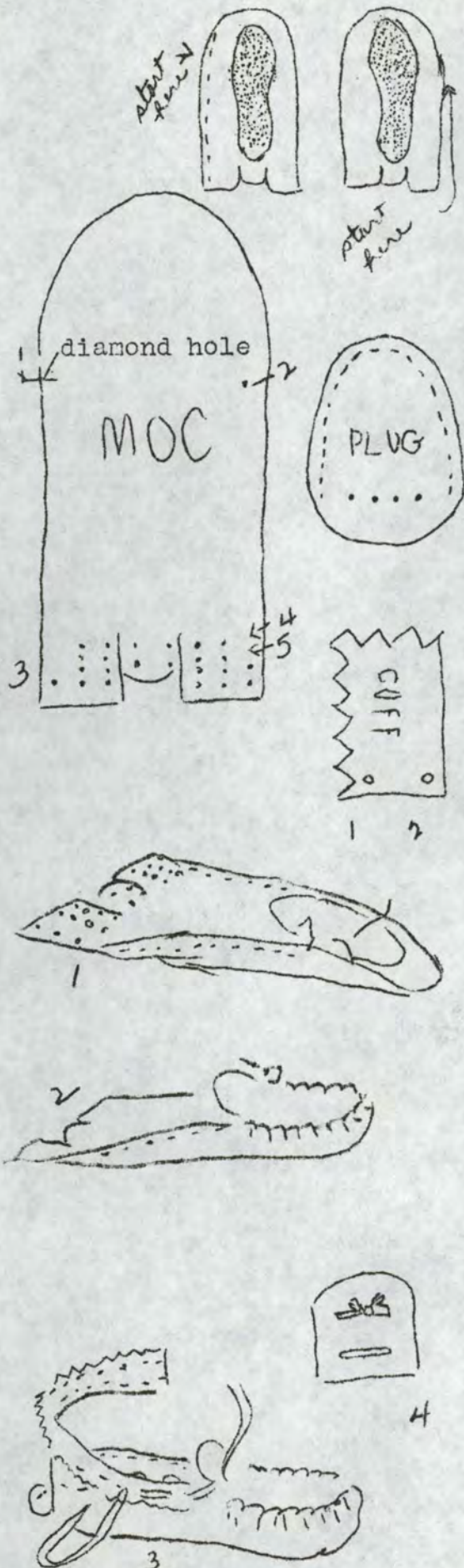
Lace right shoe same as the left, only lace counterclockwise.



Directions for
Assembling
Moccassins

Laces cut to the proper length and cut for you, is an advantage of a KIT.

**There must be the same number of holes in both plug and vamp, each hole in the plug should be placed in perfect alignment with the holes in the vamp. The holes are further apart in the vamp, which causes the leather of the vamp to gather.



1. Knot one end of lace. Start with diamond hole in moc and plug on OUTSIDE of vamp. Lace through first hole twice to secure. (Fig. 1)

2. Pull lace over plug (from inside to outside), and under vamp (from outside to inside), then back up through plug. Continue around the toe. Use over and over stitch. PULLING LACE TIGHT EACH TIME.

3. Tie again in last hole.

4. Start lace for cuff through plug as shown. Then, to lace cuff on: Start with hole in cuff marked 1 and pull through hole No. 2 in Moc, fold cuff over, and lace through hole no. 3 in cuff. (Fig. 3) Leave about 5" of lace to tie later. Weave in and out until you reach hole No. 4 in Moc (heel)

5. Follow instructions closely to make correct sizes:

A. sizes 4, 6, 8, 10: Lap hole No. 5 over hole No. 4 as shown in drawing of moc vamp.

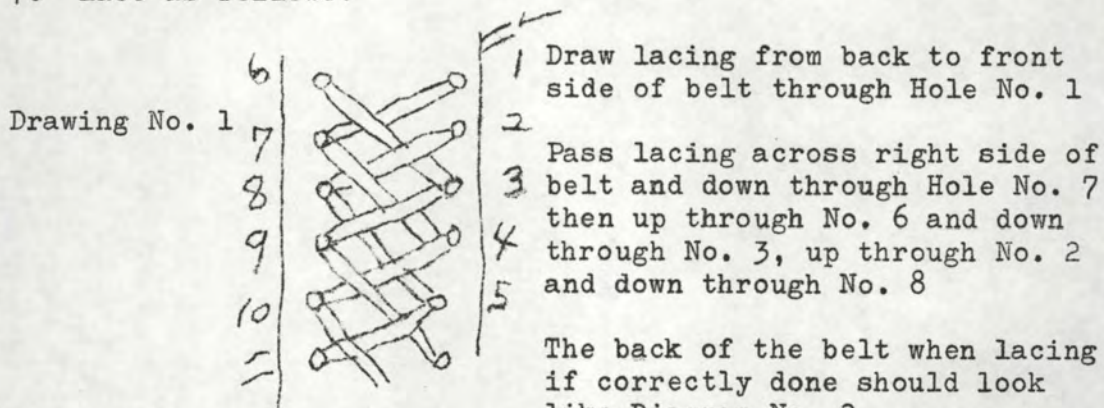
B. Sizes 5, 7, 9, 11: Lap hole No. 5 over hole No. 3

Lace Moc cuff on around heel and other side of Moc through hole marked X. and Clip off extra cuff holes and loop lace around clipped edge of inside cuff and lace back through hole in outer cuff. Lace through plug as shown. Leave about 5" to tie.

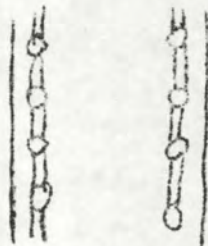
LACED LEATHER BELT

Chuck Voss

1. Cut belt blank, edge it, and then dye, if desired.
2. Dampen leather lightly with sponge of water and let dry until surface returns to original color.
3. Crease, cut, and bevel the edge for a border.
4. Punch holes $1/8$ " inside border spaced $1/8$ " to $5/8$ " apart, according to personal choice. The turning portion of the belt and as much of the tip as draws through the buckle should not be punched or laced.
5. Apply leather finish (Tan-kote, Neatlac, etc.).
6. Select leather or plastic lacing. There is a greater variety of colors in plastic and it is also shinier, and may be grained. It also laces easier.
7. Lace as follows:



Drawing No. 2



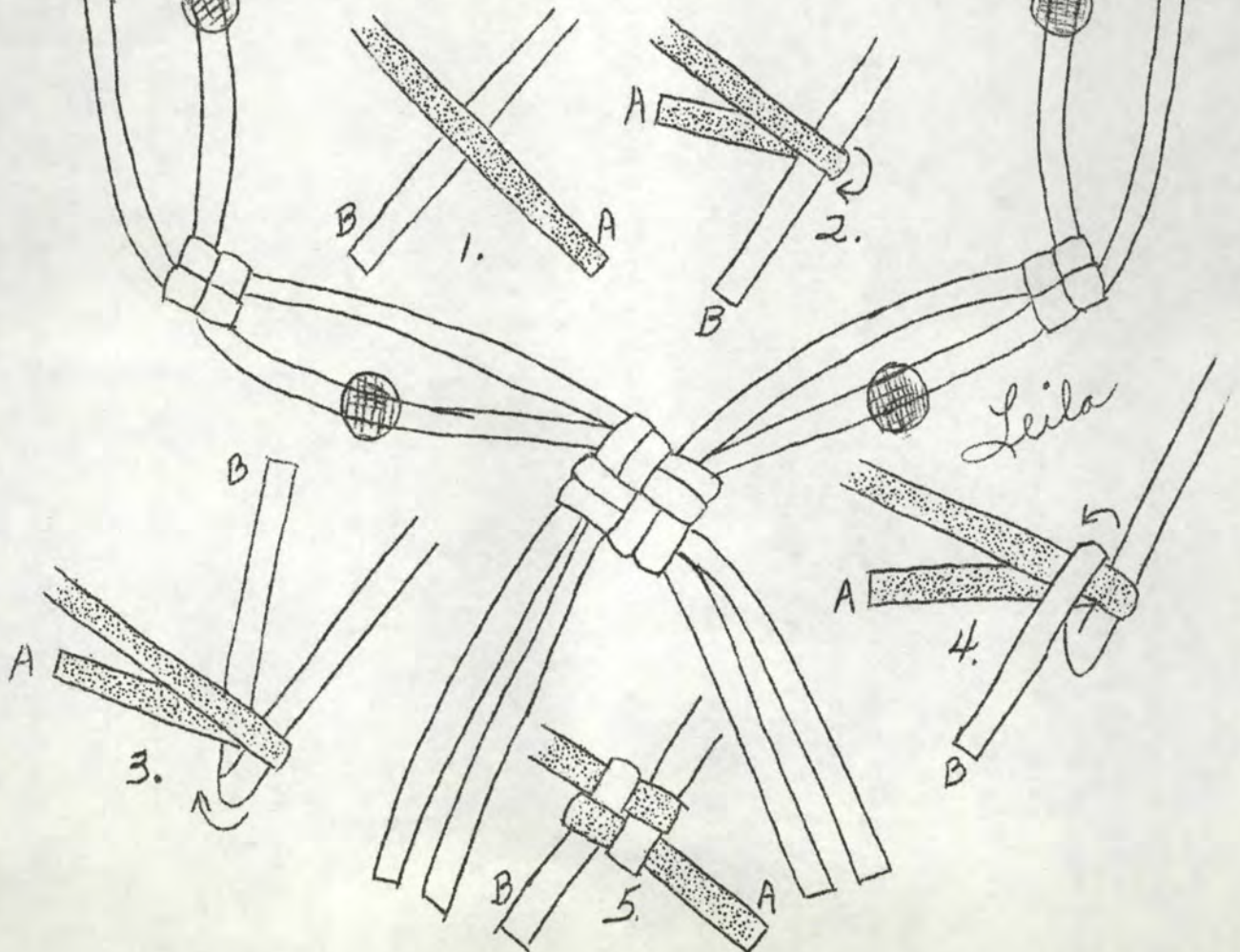
Note: Lacing does not pass through No. 1. This is to throw the first stitch at an angle to form a more interesting lacing pattern.

LEATHER THONG NECKLACE

Materials: 72" leather boot laces
small brass bells from India

The Square Crown Knot

1. Take two 72" thongs, cross their centers so that you have four ends extending in opposite directions as in Figure 1.
2. Take the right-hand thong (A) and fold it back under left-hand thong (B) so that it points in the opposite direction and slightly below, forming a loop.
3. Fold B thong back under all thongs leaving a small loop where it turns under.
4. Fold B thong down over all thongs and beside other end of B.
5. Fold A thong over B and through the loop left by the first fold of B. Pull knot tight.
6. Knots may be spaced however desired. Small brass bells between knots are fun to use.



MINIATURE FIGURES FROM WOOD & PLASTIC BEADS

GENERAL DIRECTIONS:

Small wooden beads can be split in half fairly easily. Glue two pieces of wood (such as popsicle sticks) to a cutting surface. The space between them should be just wide enough to accommodate the bead. Lay the bead, with the hole straight up, on the cutting surface, and press with a knife across the grain of the wood.

*Use Super-Thick glue to glue the beads together. You cannot make if you use any of the white glues that run.

*Use acrylic paints, such as Liquitex. These do not run, and they enable you to do Toothpick Painting.



GLUEING:

Whenever possible, slip a round toothpick into the figure. This will provide you with a handle to hold while glueing and painting. Use the tip of a toothpick to apply the glue to the tiny surfaces to be joined.

PAINTING:

Use a tiny, good quality brush whenever you are covering a large surface, such as the entire bead. **WASH THE BRUSH IMMEDIATELY** if you are using acrylic. Plain water is fine between color-changes, but use a little detergent in the water of the final clean-up.



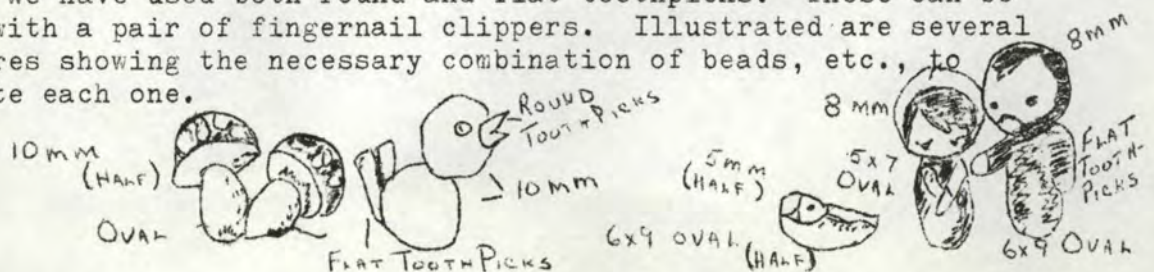
ALL DETAILS ARE PAINTED WITH THE TIP OF A ROUND TOOTH-PICK. If you use acrylic paint, you will enjoy the Toothpick painting.....dip the tip of a round toothpick into acrylic paint, press small colored dots onto your figure. Five small colored dots surrounding a yellow dot will make an adorable flower. Eyes, stripes, "lace", "embroidery", and other details can be added in this way.

BEADS:

We have used 10mm (3/8") and 8mm and 5mm round beads, together with 6x9mm and 5x7mm oval beads and 5mm square beads.

TOOTHPICKS:

We have used both round and flat toothpicks. These can be cut with a pair of fingernail clippers. Illustrated are several figures showing the necessary combination of beads, etc., to create each one.



Huck Weaving

Jean Baringer

Huck-style weaving done on a variety of smooth-textured fabrics opens up possibilities for designing many new patterns. The basic huck weaving stitch is used, with stitches being taken through the material, picking up a few threads of the fabric pattern to form the design. A wide range of effects can be achieved by using different materials-checks, dots, tiny-patterned fabrics.

The technique used for embroidering designs on various fabrics is basically the same as huck weaving. However, since the fabrics are generally smooth and have no raised threads to work through, the stitches are taken through the material, picking up a few threads and not through the huck fabric. The embroidery thread between these tiny stitches forms the design. Good fabrics to use are diagonal or square checks, dotted Swiss or other dotted cottons, fabric with very close patterns in even or alternating lines, waffle pique or monk's cloth.



Any huck weaving border chart can be used to embroider designs on checked fabrics, dotted Swiss, pique, or other tiny-patterned material. On checked fabric like gingham, for instance, every other check represents one stitch. On fabric with a pattern of smaller checks, every fourth check would represent one stitch. To work on dotted Swiss, use each dot, because the dots are placed in the same position as the pairs of prominent threads on huck. On waffle pique, the stitches go through the raised threads of the pique, but not through the fabric, just as in regular huck weaving.



One advantage of using patterned fabrics, rather than huck, is that because there are no vertical raised threads to work through, the stitches can be made in any direction. Therefore, corners can be turned and designs worked both horizontally and vertically. Design your own corners to go with a straight huck weaving design.

The size of the finished design will vary depending on the size of the checks or dots of fabric used. When working on a two-colored check, the design can be made small and compact by working first the row of stitches in each check of one color across and next row of stitches in alternate checks of other color in next row. To enlarge the design work stitches in alternating squares of one color for the first row and in alternating squares of other color in next row. On one-color checks, work the first row of stitches in every other square and the second row of stitches in alternate squares of next row. Dotted fabrics usually have rows of alternate dots, but

the size of the design will vary with the spacing of the dots. When planning a definite size for an article such as a place mat, there will be more or less repeats of the border design around all sides depending on the size of checks or spacing of dots in the fabric. Work the repeats of design and corner as nearly as possible to size planned.

Since it is difficult to determine the exact size to cut fabric for finished article with corner motifs, it is best to leave the fabric uncut until the first row of weaving is done. Begin weaving at lower right-hand corner of fabric. Follow the bottom row of chart from corner repeating design along side to next corner, turn chart and work corner. Continue around all sides or as many sides as required.

Huck or Swedish weaving is usually done on the wrong side of the material where the prominent threads will be found in pairs across the width of the material.

Choose either a perle or 6 strand when you make huck-a-weave designs. Perle is used in single strand and 6 strand can be used in 3 or 6 strands depending on pattern and quality of the huck used. Also, embroidery floss can be used.

Patterns are started at the center (which is found by counting the double threads across the huck, or carefully folding) so that borders are even and pattern will be properly spaced.

Use a blunt point tapestry needle in size from 18 to 22. Thread needle with a length of thread 2 to 2½ times the width of material.

Working from right to left pass thread under the two center loops and draw half way through. Follow pattern to the edge. Rethread needle with remaining half of thread and again working from right to left follow the pattern to other edge.

Work all rows (from center out) or use first row as a guide and work from border to border. Always work from right to left as a change in direction will show up in a finished piece.

Be careful to follow the illustration. Wonderful shading effects can be obtained by starting with Dark Shades Top and Bottom followed by working lighter shades toward center of design-do this all the way across design width.

Finishing: Pass ends of thread over last loop at edge of material and back thru 2 or 3 loops of pattern and clip close.

HUCK STITCHES

Figure Eight or Cross Over

In order to show areas of more solid color within the patterns a cross-over or figure 8 stitch is used.

To make the stitch:

1. Weave the thread under a pair of prominent threads from the right (Fig 1).
2. Weave thread under the pair of prominent threads directly above this pair, also from the right (Fig 2).
3. Return to first pair of prominent threads and weave through again, from the right (Fig 3)

Above Figs 1, 2 and 3 we give you the modified diagram of these stitches.

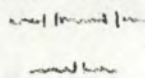


Fig. 1.

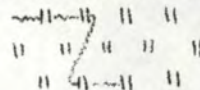


Fig. 2.

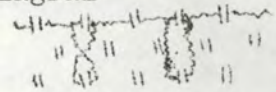


Fig. 3

Other patterns, are worked by carrying the thread upward directly above the starting pair from the same (right) side. This is also one in the reverse or downward direction. (Fig 4a).



Fig. 4a

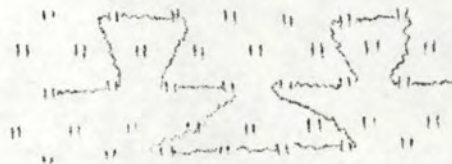
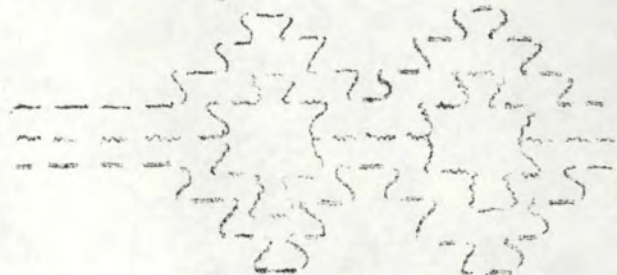
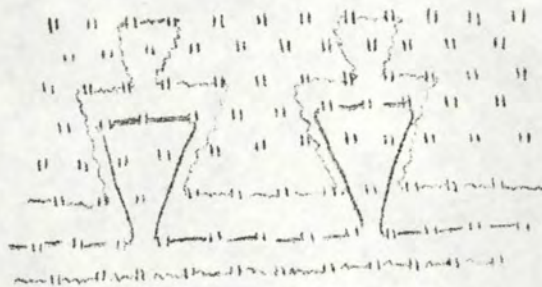


Fig. 4b

Slanted lines are made as in the above, except that pairs of threads not directly above each other are used. Care should always be taken to weave from right to left through the prominent threads of the huck. (Fig. 4 b)



A good starting design.

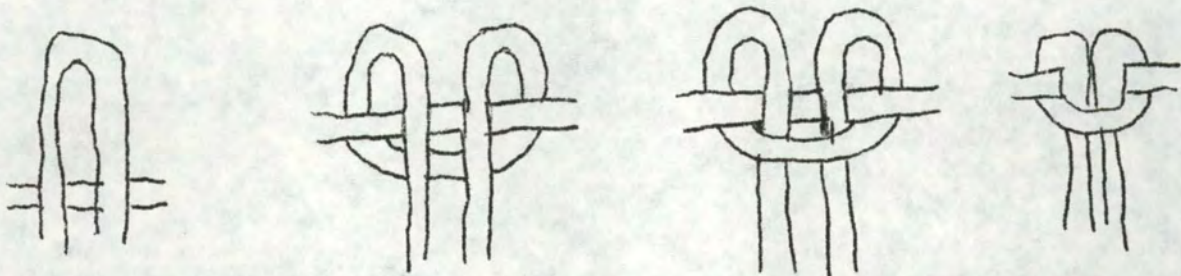
You can make up your own stitches too —
Be creative!

M A C R A M E'

CREATIVE DESIGN
IN KNOTTING

by Leila Steckelberg

Lark's Head
(Reversed Double Half Stitch)



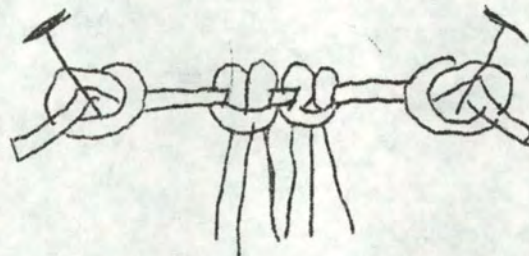
Step #1. Fold the cord in half. It will be doubled.

Step #2. Bring the top of the loop down.

Step #3. Pull the strands in front down through the loop.

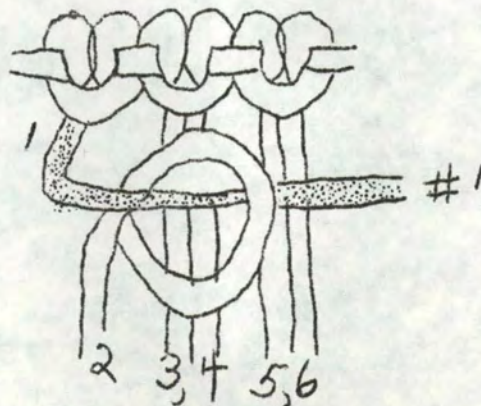
Step #4. Pull knot tight.

Step #5

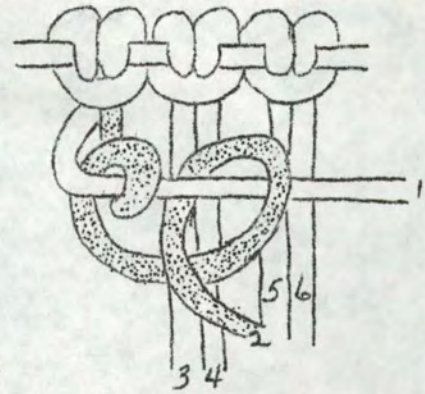


Two reversed double half stitches shown mounted on a holding cord. The two overhand knots on either side are pinned securely to the knotting board.

Step #6 To make horizontal rows:
End #1 is knot-bearer.



Step #7 With end #2. Double half hitch

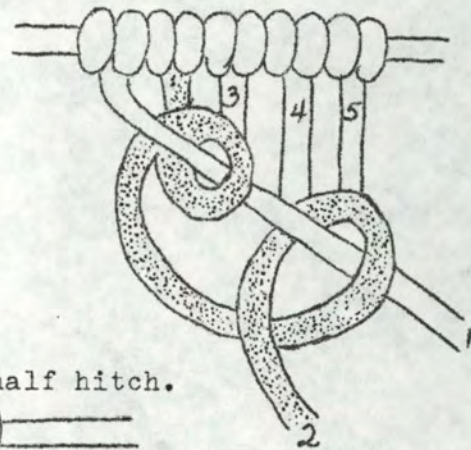


Complete row and return

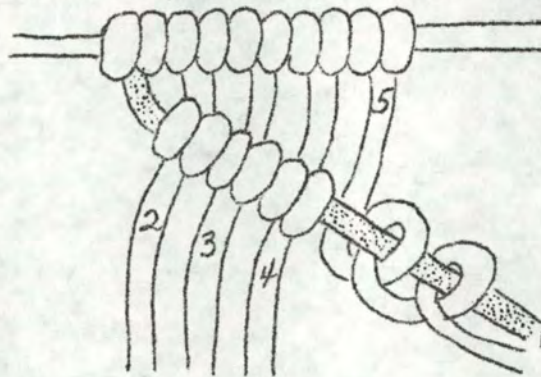
Step #8 Reversed row is done with same steps but in opposite direction.

Step #9 To make diagonal rows

End #1 is
Knot bearer

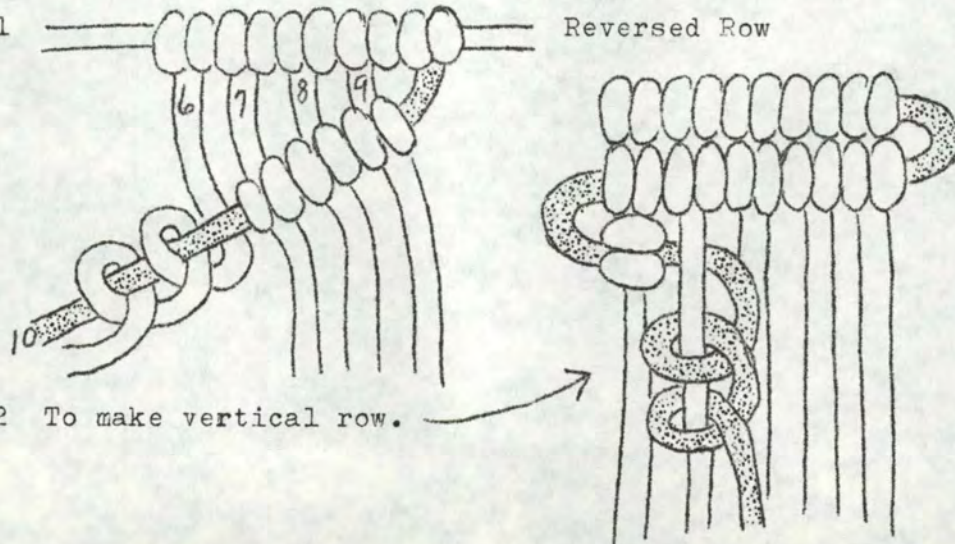


Step #10 With each end, make double half hitch.



To make reversed row is done in opposite direction.

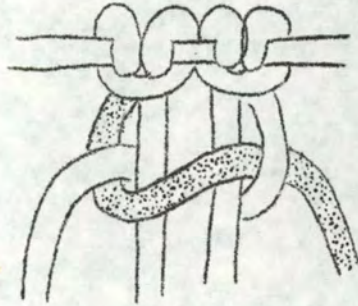
Step #11 Reversed Row



Step #12 To make vertical row.

Continue as illustrated
and then reverse row is
done in opposite direction.

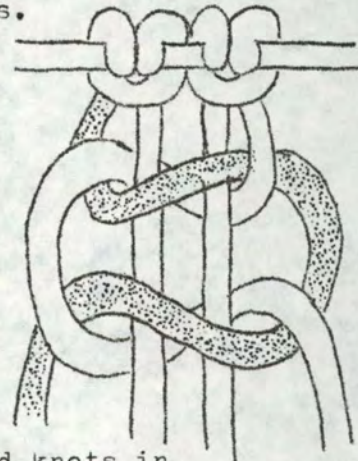
Step #13 Half knot left-right



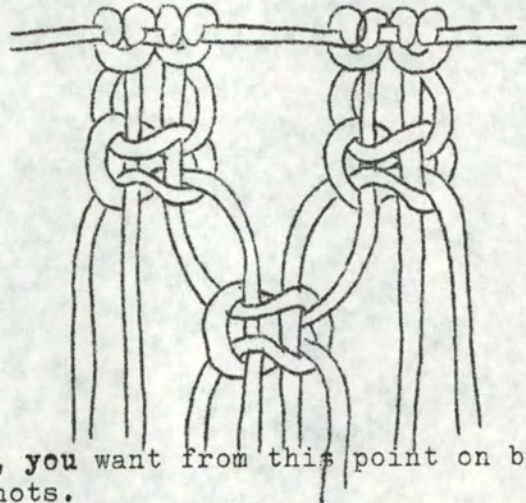
To make half-knot left-right, will turn only one way,
from right-left will only turn another direction.

To make reversed row is done in opposite direction:

Step #14 Square knot left-right, and right-left, completed.
Continue with series of Square knots.



Step #15 Alternating Square knots are featured knots in
this project:



You can make any design, **you** want from this point on by
using these different knots.

The types of thread used in macrame' instructions at Chat-

colab is "Seine Cord", 24 ply - 8 oz. - 352 feet long.

Many other different types of thread, twines and yarns are obtainable from Hobby and Craft Shops.

Belts, using three different colors are very beautiful finished.

Ropes, tie-backs, head pieces, and many different articles can be made from Macrame'.

Ask at Hobby and Craft Shops for free leaflets.

MACRAME' BIBLIOGRAPHY

- Macrame' - Creative Design in Knotting, by Donna Z. Meilach, Crown Publishers, New York, New York. 1971, (\$7.95 or \$3.95 -paperback-Pickwick bookstores)
- Macrame' Start to Finish, Craft Course Pub. Inc., Temple City, Ca. 1971, (\$1.00).
- Simply Macrame', An Introduction to an Exciting New Craft, Mary & William Singleton, Betty & P. Wes Weber, Webton Enterprises, Berkeley, Ca. 1971 (\$1.00)
- Step-By-Step Macrame', Mary Walker Phillips, Golden Press, New York, Western Publishing Co., Inc. 1970. (\$2.50)
- Practical Macrame', Eugene Andes, Van Nostrand Reinhold Co., New York 1971. (\$3.95)

MACRAME BELTS

Lois Stephens

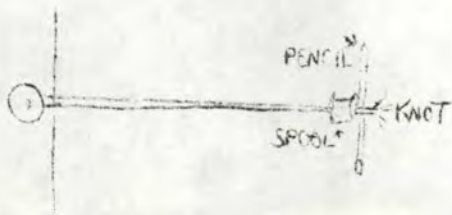
Use the simple rope-making and knotting techniques given here to make these exciting belts. The specific rope sizes given here can be varied. Experiment with varying the size and number of ropes or yarns in each belt to create your own designs.

Making A Rope

A rope is made of strands of yarn, twisted and doubled. The length and number of strands for each belt varies and is suggested in the individual directions.

Tie end of yarn from skein to a door knob (an easy-to-reach drawer or window handle will do, provided there is sufficient space for length of yarns.) Having someone to be at the other end is even better. String yarn out to appropriate length; place a chair at this point. Wrap yarn around the chair, back to door knob. See #1; cut and tie. This counts as TWO strands. Continue until you have the required number of strands. Slip yarn off chair. With a crochet hook or bobby pin, pull yarns through hole of a thread spool; stretch out and trim ends evenly. Knot ends. Slip a pencil through the strands of yarn between spool and knot. # 2. Holding the spool, twist yarn tightly by twirling pencil; move in as yarn contracts, but DON'T LET YARN KINK. If one person at each end twists a pencil it saves time.

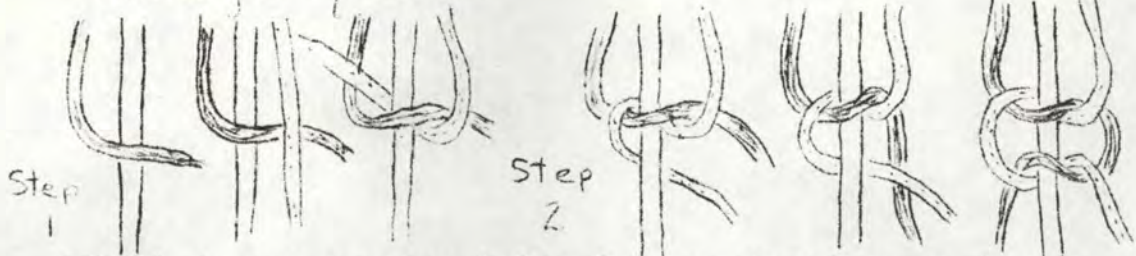
When yarn is tightly twisted, pencil will spin in reverse direction when let go (usually, but not always). At this point, bring yarn around a chair or have a friend hold center of rope to hold it taut. HOLDING YARN TAUT AT ALL TIMES, remove pencil and spool; tie end to same door knob. Starting by holding rope several inches from folded end, let rope twist together; KEEP ROPE TAUT and move fingers down rope as it twists. Twist yarn tightly at end; cut yarn from door knob and knot.



Remember - keep it taut!

Macrame cont.

Making a Square Knot



BELT 1 is a two-color belt: 2 four-strand ropes in one color knotted around 1 eight-strand rope in a second color. You will need one and one-half ounces of yarn in color A and one ounce in color B.

Length of yarns

- Four-strand rope (color A)
- For waist - 7 yards: for hips - 8 yards
- Eight-strand rope (color B)
- For waist - 5 yards: for hips - 6 yards

Make the three ropes. Leaving 14" ends, tape ropes to table edge with eight-strand rope (color B) in middle. With outside ropes (color A) make a tight square knot around middle rope. Make another knot about 2½" below; push knot up ½" so outside ropes form a circle (3). Continue making knots, adjusting each one as you finish it so all circles are the same. Knot to waist or hip measurement. To finish, knot ends of each rope (with ordinary knot) 9" from end circles; cut off excess rope 4" below knots. Unravel ends and steam-press flat.

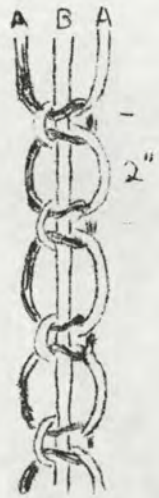


Fig 3

BELT 2 is a three-color belt: 4 three-strand ropes (2 each of colors A and B) knotted around 1 eight-strand rope (color C). A one-ounce skein in each color is needed for this belt.

Length of yarns

- Three-strand rope (colors A and B)
- For waist - 6 yards; for hips - 7 yards
- Eight-strand rope (color C)
- For waist - 5 yards; for hips - 6 yards

Make the five ropes. Leaving 10" ends, tape ropes to table edge as shown (4). With outside ropes (color A) tightly tie a square knot around middle three ropes (4). With inside ropes (color B) make a square knot around center rope (color C) about 2" below first knot (5). Spacing knots 2" apart (6) continue until waist or hip measurement is reached. To finish, wrap end of each rope tightly with thread 10" from last knot. Cut off excess rope below thread.

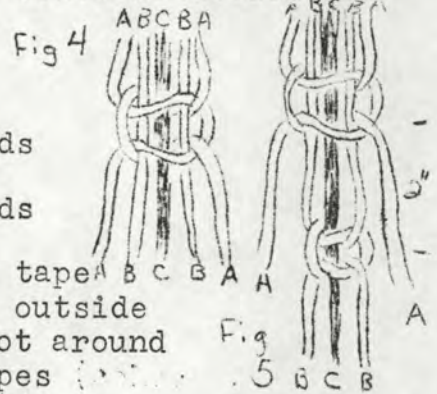


Fig 4

Fig 5

Fig 6



Belt 3 is a three-color belt, knotted with strands of yarn, not ropes. A one-ounce skein in each color is needed for this belt.

Length of yarns

Cut 14 four-yarn lengths of yarn in each color. Divide each group in half (you now have 6, seven-strand groups of yarn, two in each color.)

Leaving 20" ends, tape yarn groups to table edge in the order shown(7). Since yarn ends are too long to handle, wind up each group of yarns around four fingers to a convenient length; hold in middle with a rubber band. With groups A, make a tight square knot around groups B and C (7). With the three groups to the left, make a square knot(7). With the three groups to the right make a reversed square knot (8) - do the opposite to what the square knot detail shows (i.e. "under" when it says "over" and vice versa). Continue, alternating 2nd and 3rd knots (9) to within about 22" of yarn ends, ending with 2nd knot; keep knots tight and close together. To finish, repeat 1st knot. Trim ends evenly.



SOLID CITIZENS

Lois Stephens & Jean Baringer

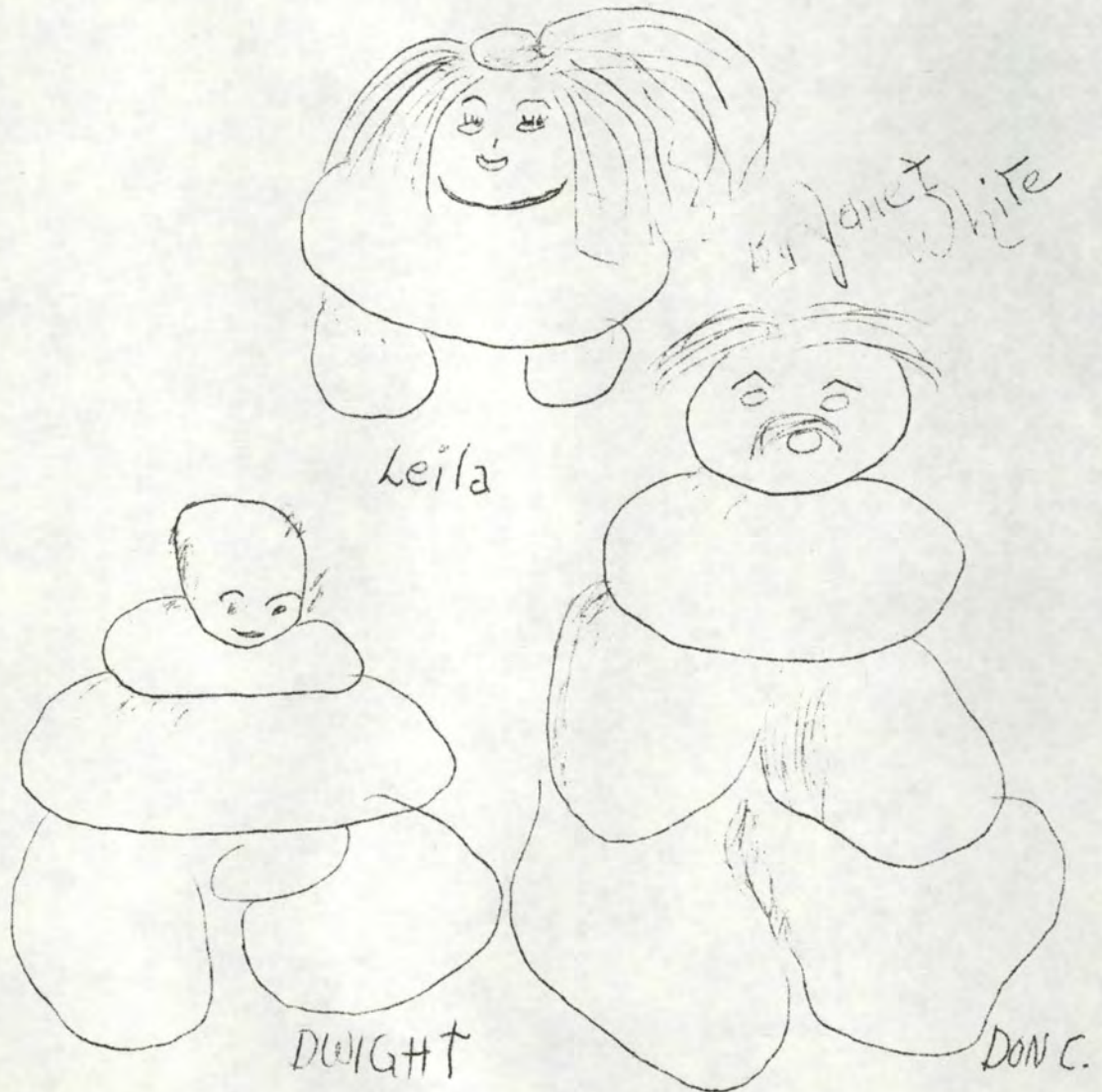
People and animals made from smooth round rocks. The best place to find these rocks is along the banks of rather rapidly running streams, or in glacial deposits.

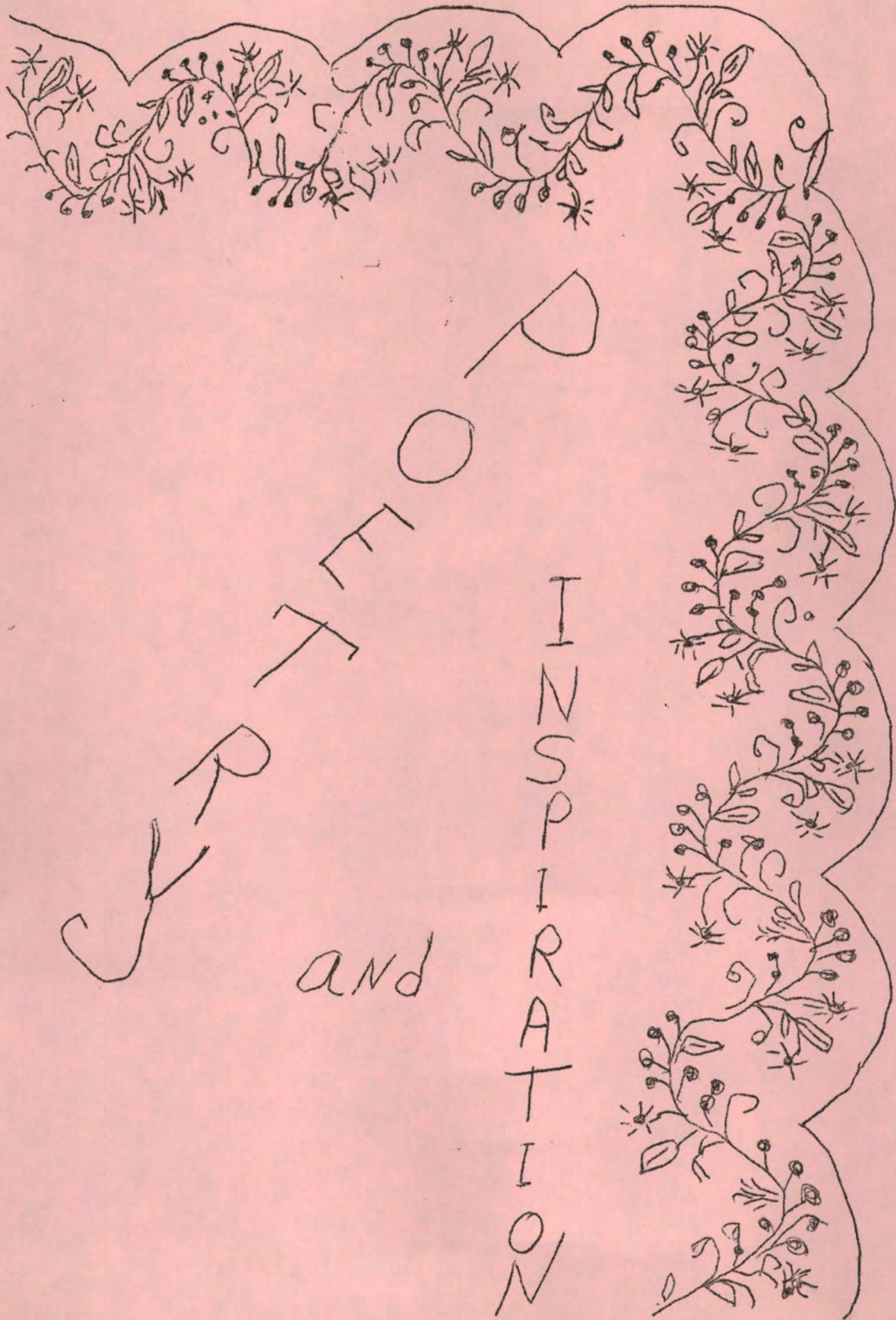
An active imagination and a bottle of "white glue" are the only other ingredients needed. Features may be added with fine felt tip pens. Feathers, lace, rickrack, pieces of felt or sea shells can add interesting touches.

One hint - Don't go hunting rocks of a certain shape - rather, look at the rocks available and imagine them as heads, feet, bodies, etc.

At a recent Rock Show in Seattle a baseball game was depicted complete with bleachers full of spectators wearing colored felt baseball hats like the ones worn by their favorite team.

BRUCE ELM





CREATIVITY
AND
INSPIRATION

hey'. i'm back
and there's the lake
and the bridge
i remember the time i hiked all the way to the bridge
without once touching the road
i pushed through the underbrush and it got dark
i felt a little scared but i made it
i never did try to tell anyone about that
prob'ly because they might not see anything so great
in hiking that far
without once touching the road

stop the car here
i want to slip down and see if there's still a place for me
by my lake
i'll take my schoolbooks and finish doing my french
i cross the railroad tracks where we used to flatten pennies
and stopped to look at a flower right before i saw the lake
-the lake-

i tiptoed down to her side to say hello
but you can't say just hello to an old friend
so i sat and listened to her soothing talk
the longer i stayed the more voices i could make out in symphony
she has'nt missed me
there had been no void when i left
but there would always be a place for me when i chose to come
that's how it is with a friendship
now all the people will filter in, but there will be no emptiness
for the absentees
only more fullness than before because of those who come
i talk with my lake
---my french can wait til another day

really reaching out
is when you doubt that anyone's there
or ever has been
or ever will be
but you so desperately need to touch
that you reach anyway
with visions of hands and mousetraps (snap)
all mixed up in your head
blind
so...
unsure
but you reach anyway
and when you do
there's usually someone there
reaching for you
too

patty

patty

fifty people
 reaching out
half a hundred
 touching hands
all vigorously listening
 to the silent sounds
all eagerly soaking in
the vast everything

sharing, caring
 not only knowing but believing
 God is Love
 not only learning but discovering
 Love is God

leaping into new territory
 and having arms catch the fall
the everlasting arms of Love

and we give unrestrained
 for God's Love is infinite
 and we sin with joy
for happiness is truth

no longer afraid to help a friend, we
 and we're beginning to trust
i think i'm in love with fifty people

patty



the rain drips off the roof
and runs down the window
each drop
is entire and alone in its
until***
all the drops run together,
at which time they become a
stream
except one drop, apart from the others
alone
But they, in their hurry to reach
the others, do not notice this one,
small drop
And so it continues down the window
alone
falls to the ground
and is lost

Nancy J. Rice

Blue is blue and must be that
But yellow is none the worse for it
Hearing only with ears
Seeing only with eyes
Feeling only with fingertips
And this and that creeps away
Never having been known by men
To whom it would not have mattered anyway
Stand easy children; for

GOD is GOOD

And speaks softly to all men.

Carslise Wheeling

I'm

Contributed by
Maurine Bell

He made a circle that shut me out,
heretic, rebel, a thing to flout.

But love and I had the wit to win,
we drew a circle that took him in.

Edward Markham

There is a land of the living and a land of
the dead, and the bridge is love, the
only survival the only meaning.

Thornton Wilder

Men and fishes get into trouble because they don't
keep their mouths shut.

When you talk you teach; when you listen you learn.

Women were born intelligent, men have to acquire it.

1971--A NOTE

The Great Year--Life is once again swinging through our great country--the turmoil is winding down, communication is flowing through--people are looking to the bigger things in life and words like generation gap are fading from our vocabulary. More experimentation is going on and the good is being expressed.

Lets each look for a word of good. Lets pass on a word of good and thank those that present a word of good. It is only from us that a nation can grow, lets keep the phase of our world going.

Chat-co-lab is a spark plug that gets the motors going.

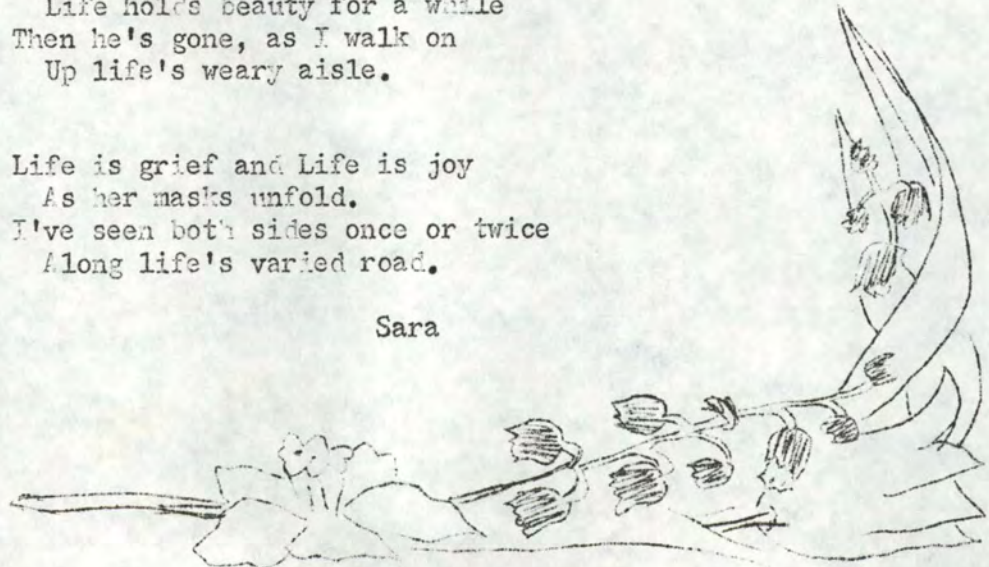
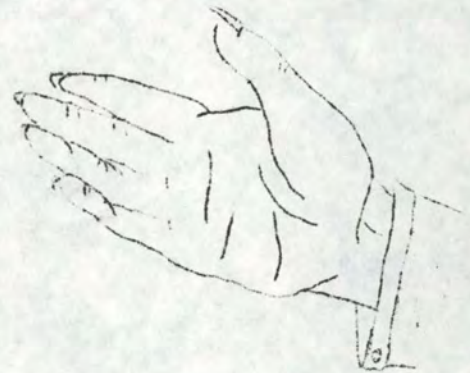
Walking down the road of life
I cry for it's so plain
Then reaching up I catch a cloud
And rise and walk again.

Walking on I spy a man
Whose stone face shape is pale
Smiling suddenly we are friends
As we continue up life's trail.

Laughing, talking, walking always
Life holds beauty for a while
Then he's gone, as I walk on
Up life's weary aisle.

Life is grief and Life is joy
As her masks unfold.
I've seen both sides once or twice
Along life's varied road.

Sara



FREINDS

IF NOBODY SMILED AND NOBODY
CHEERED
AND NOBODY HELPED US ALONG

IF EACH AND EVERY MOMENT LOOKED
AFTER ITSELF
AND GOOD THINGS ALL WENT TO THE
STRONG

IF NOBODY CARED JUST A LITTLE FOR
YOU
AND NOBODY THOUGHT ABOUT ME
AND WE ALL STOOD ALONE IN THIS
BATTLE OF LIFE

WHAT A DREARY OLD WORLD IT WOULD
BE
LIFE IS WORTH LIVING FOR THE FRIENDS
WE HAVE MADE

AND THE THINGS WHICH IN COMMON
WE SHARE

YOU WANT TO LIVE ON NOT BECAUSE OF
YOURSELF
BUT BECAUSE OF THE PEOPLE WHO
CARE

ITS GIVING AND DOING FOR SOMEBODY ELSE
ON THIS ALL LIFE'S SPLENDOR DEPENDS

AND THE JOYS OF THIS LIFE WHEN
YOU'VE SUMMED IT ALL UP
IS FOUND IN THE MAKING OF FRIENDS

ORDER OF THE FISH

The fish is an ancient symbol for the Savior. The Greek word for "fish" ΙΧΘΥΣ (pronounced Ikthus) formed a "rebus" with the following meaning:

Ιησους	-	Jesus
Χριστος	-	Christ
Θεος	-	God's
Υιος	-	Son
σωτηρ	-	Savior

Early Christians drew the symbol on the door-posts of their homes, on the walls of catacombs, and generally used it as a means of identifying themselves as those who belonged to the Lord.

Upon meeting strangers, Christians would sketch a fish in the dust of the road as they squatted there visiting with them. If the stranger was a Christian he immediately recognized the symbol



If he was not a Christian the symbol looked like innocent doodling in the dust.

A few years ago a church group of young women on the east coast decided that they wanted to do something for others in their area such as shopping for the ill, handicapped or elderly; baby-sitting; furnishing transportation; giving aid in emergencies, etc. They were on call twenty-four hours a day. In searching for a name for themselves, they decided "The Order of the Fish" would be very appropriate for their Christian service group. They passed the symbol on to other groups as well as individuals. This is how it came to me. I felt it was appropriate to pass it on to you.

Many have a good aim in life, but they fail to pull the trigger.

Blessed are those who can give without remembering, and take without forgetting.



Contributed
by
Mel
Carlson

May the road rise to meet you
May the wind be always at your back
May the sun shine warm upon your face
May the rains fall soft upon you
in pleasant splendor,
And until we meet again
May God hold you in the palm of His hand.

CHATCOLLAB
BLAB



CHATCOLAB BLAB

This morning Don Clayton made the very profound statement and I quote,
" Recreation has no end in sight---unless you're playing leap-frog.

The last time I wrote I spoke about some people having all the luck and having all the good timing. Well right now I'd like to talk about the subject of bad luck or of being in the wrong place at the right time. There is a person at Chat this year who has been having all the bad luck so far, I'am not going to mention his name to save him some embaresment. He was on his way up here from Calif. driving his M.G. and a deer ran out in front of his car, he missed the deer but got his car stuck off the side of the road. This was only the begining of a great week for Mr. X. All things taken into consideration it only took him about 36 hrs to get here. The second day Mr. X was here he decided to go fishing and so he packed up his wheat bread, some potatoe chips and a bottle of 7-up and off he went to conquer Lake Chatcolet. Well no sooner did he sit down to a quite afternoon of fishing when he realized that the dock was slowly drifting out to the middle of the lake. There was still a chance for our hero to save himself but as luck would have it he fell in the water with all his clothes on and as far as I know he's still drying off. We would like to congratulate Mr. X on his fine sportsmanship and wish him continued good luck in the future.

As most of you may know Leila is behind on this years book. We're not sure, but it could have something to do with Lil Bill. He's not here this year. Speaking of Lil Bill, he sends all his love and wishes everyone a happy.

Keep this thought

" By bringing down walls and putting up bridges we will bring people together".

Alice was accused of being a member of a hand holding club. When she found out about this she was really mad, not because she was accused but because and I quote, " I'm sorry I missed all the meetings".

In closing I like to remind you about the International food bazzar coming up this friday evening at 6:00 in the new Rec Hall. Please come and enjoy the food and the games of all the different countries. If you know of a game that you think the people would like to learn don't be afraid to let us know about it. Just ask for someone on the Bazzar committee or one of the members of the (C.O.D.)

CHATCULAB BLAB

Last night the olympics came to Chat. The evening started off with a hot introduction by Dave (Smoky) Pedrick, who also was M. C. of the program. By the way Dave your lighter and matches are in the office, you can pick them up Saturday on your way home.

One of the most exciting events of the evening was the high jump. This years Broken Butt award goes to Debby Lovel who came in second. We're sure it was painful in the end. We'd really like to see that again, but next year the olympic games are in germany. Hu Hu I'm going
I'm going

Keep This Thought:

If you're not part of the solution
you're part of the problem.

Debby

The over nite on Indian Cliffs has been cancelled cause all the Indians are dead.

Live and Learn:

What is the name of the river that runs through Lake
Chatcolet?

(for answer turn paper upside down)

ON THE ROCKS WITH DC

Today's rock hunt was one of the bombs to come out of Chat this year. One group got so bored that they wandered into the woods and haven't been seen since. The other group made it back for dinner. Jim Beasley won't you please come home!

Keep Smiling
Big Al

ST. JOE 306 .15

CHATCOLAB BLAB

After missing a day yesterday I really have a lot to say today. I think I should report the most important things first so here : goes nothing. Tomorrow the election will be held to determine our over worked and under paid leaders for next year. If you can think of any one you don't like, throw his or her name in the hat and hope for the best. All kidding aside, These people do a great job and they should have our whole-hearted support. Please vote at breakfast tomorrow. Thank You.

This is directed to anyone who can't sleep in a bed without falling out on his head. "Confucius say, Person who fall out of bed have nice CHAT with doctor".

Keep this though

"If the power of love was as strong as the love of power there would be no more wars".

Velma though she could be tricky and get away with wearing last years name tag. However nothing slips past the keen eye of the press.

Where were you when the music stopped? Uncle Don Clayton found himself on the floor at the leadership builders get together last night. We knew he could sing but who would believe he was so light on his feet.

It was brought to my attention that there was some one walking around the camp last night dressed in boxer shorts, a hooded sweat shirt and smoking a pipe. If anyone knows the whereabouts of this person please help him get dressed. Thank You.

REMEMBER TO VOTE

Letters to the editor

Profitable night

The evening started out as a friendly discussion around the table in the kitchen. I presented my problem and the reasons why I came to Chat. I was lucky to have people of experience around, they took my problem as I presented it (with vigor and zeal) and after two hours of debate I saw the light and they had come up with a solution for my problem. As I think back I wonder if my advisor will ever get her dish washer. I really wish you luck. Also I wonder if my other advisor really can get ahead doing things behind her husbands back. Over all it was a very profitable evening.

Thanks again

Dave Pedrick

My greatest experience this week has been getting to know all these people, and feeling like I was part of the whole thing. Being part of it all is really important to me for many reasons but most of all I just happen to need and like people. The thing that amazed me the most is that I found people just like myself here and thats really cool. This may make me seem lazy but I wish we could have Chat 52 weeks a year and only have to go back to that other world for one.

Thanks for the experience

Big Al

Well as much as I hate to say it, this is the last addition of the Chatcolab Blab. Speaking for myself and my staff (June Kreiter) I'd like to thank you all for being such loyal followers of our little paper and we hope to see you all again next year.

Thanks again

Big Al

Thanks for helping
to make this week
a real experience
for us

Al Juntilla
& June Kreitzer

Letters to the editor

Profitable night

The evening started out as a profitable one and the discussion around the table in the kitchen I presented my opinion and the reason why I came to that conclusion was lucky to have people of experience around the table to help me. I presented it (with vigor and zeal) and in the hours of debate the light and they had come up with a solution for my problem. As I think back I wonder if my adviser will ever get her mind back. I really wish you luck. Also I wonder if my other adviser really can get ahead things behind her husband's back. Well all it was a very profitable evening.

Thanks again
Dave Yelrick

My greatest experience this week has been getting to know all these people and feeling like I was part of the whole thing. Being part of it will be really important to me for many reasons but most of all I just happen to need and like people. The thing that engaged me the most is that I found people just like myself here and that's really cool. This may make me seem silly but I wish we could have just 2 weeks a year and only have to go back to that other world for one.

Thanks for the experience
Big Al

Well as much as I hate to say it, this is the last addition of the (Outlook) Club. Speaking for myself and my staff (we're leaving) I'd like to thank you all for being such loyal followers of our little group and we hope to see you all again next year.

Thanks again
Big Al

STUFF



New Calendar for rush orders.

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

Most customers want their orders shipped Friday, so there are two Fridays in every week.

There are seven extra days at the end of the month--- to take care of shipments which MUST go before the first of the following month.

NEG	FRI	FRI	THU	WED	TUE	MON
8	7	6	5	4	3	2
16	15	14	13	12	11	9
23	22	21	20	19	18	17
31	30	29	28	27	26	24
38	37	36	35	34	33	32

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

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

There's a NEW day each week called negotiation day, on which requests for improved delivery can be reviewed and discussed once weekly. Your notebook error has adopted this calendar so you can get your copy in early enough for us, and we can get the notebook done earlier. P. E. S. E. ! ! ! !



Here at Chat we learn a great deal about the personality of the people, but we learn very little about their private lives, and some of the people lead very interesting lives. One such person is Don Clayton, who has studied extensively, a subject which should be of interest to all of us.

Don used to be a rural social recreational director from S. Dakota. But he was having trouble communicating with the people, so to learn to be more understanding, he decided to devote his life to the study of rabbits. He was inspired by a book he had read by Normal Vincente Appeal, entitled: "How to Help Hoppless Hares". He has had some interesting and rewarding experiences with rabbits. After several years of study in this field, he now ranks as one of the top Rural Rabbit Social Recreationalists in the world.

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



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

2. Maximillian the 3,333

conquer. By the way, this rabbit's name was Maximilian the 3,333rd. (Repeat this with feeling, wrinkling your rabbit noses ((GET THE AUDIENCE TO PARTICIPATE ON ACTIONS AND SOUND EFFECTS APPROPRIATE.))

This habit gave him Rabbit-Mares, because he couldn't keep himself from coming out of his cave on top of Carrot Hill, (at 77 Lettuce Strip) and he would RUN DOWN THE HILL (clap hands on lap or table) and SCAMPER OVER THE WAVING FIELDS OF GRAIN He would grab a poor little, defenseless, hopless rabbit by th throat, shake him up real good, and BEAT HIM OVER THE HEAD THREE TIMES. And the other little rabbits would gather around their friend, and CRY HUGE TEARS (rub lower eye lids making real tears, no doubt!! very sympathetically)

Maximilian the 3,333rd was so ashamed, he would run back to his ranchouse type cave on top of Carrot Hill,---- now let's all practice coming out of his cave on top of Carrot Hill, running down the hill, and scampereverthewavingfieldsofgrain.

Now when you do this, be careful to motion to the right, when he go DOWN the hill, and overthewavingfieldsofgrain, and go to the LEFT when you go back UP the hill, because some of you are going one direction, and some the other, and you know what it would be like to RUN the wrong way in a cave! (The back wall is kinda hard!)

Well, he was so upset he would go into his rahch-house type cave and Get in his WESTINGHOUSE, to cool off. Everyone knows a Westinghouse is a place for *ired Wabbits.

NOW, all this time, the FAIRY GODMOTHER was watching, and she visited him twice (repeat the following....TELLING this part of the story as two happenings, complete with Mean R.'s actions)

*The Fairy Godmother said: (expressively) "I S A W you, you Mean Little Rabbit. You do that twice more, and I will change you into a GOON. ((Appropriate expression..including rabbit nose, paws, and long ears.))

Well... he did it twice more, and the Fairy Godmother said "I WARNED you, Mean little rabbit.....

Now I must tell you the MORAL of our little story, which is a warning to all of you.

"HARE TODAY AND GOON TOMORROW."



TRID STORY

The beginning of this story takes place 7 years before May 23, 1912 AD which is when the end takes place!

Once (maybe twice) (or even thrice) upon a time, there were some trids. Trids are small little things that wear red checkered vests (and sometimes red chessed) with green plastic leather pumps that melt when they get near radiators.

And in the land habitated by the trids there was a giant mountain. And on the mountain was purple glass and green glass and pink glass and yeleso glass and there were mirrors. There were mirrors, because trids are very vain, and they enjoy admiring themselves and their red and white checkered vests and red chessed and green plastic leather pumps. And since trids spend the greater part of their trid lives sealing the mountain (I'll explain why pretty soon) they naturally wanted lots of mirrors around to admire themselves in.

The mountain was owned by a great green avacado, with prune pits inside, Power to the prune pits, right on! His color is where we get the shade, avocado green. He didn't wear anything and he hated trids. Since the feelings of the trids were mutual to that of the giant they wanted to bug him - almost to the point of roughing him up. (except trids are so delirious, that they don't rough--up very well.) So every day promptly at 5:14 p.m. Northern Alaskan time, at the sound of the bleep, the trids would scale the mountain. And even more promptly at 5:16 p.m. Northern Alaskan time the great giant avocado with prune pits inside would kick all the trids down the mountain. Because of the rough manner with which they were treated, all the mirrors got broken - giving 7 years of bad luck to the red duck vested, red chessed, green plastic leather pumped trids. And they were sad. It's very difficult to admire yourself in a broken mirror.

Now this is where seven years later comes in. Seven years later on May 23, 1912 (which would mean that the first date was May 23, 1905 - but taking into consideration the leap year, or years, the date could have actually been May.20, 21, 22, 23, 24, 25, or 26, 1905) at 5:14 p.m. Northern Alaskan time, the trids, in their red chessed because it was Monday and their checkered vests were in the wash) and their green plastic leather pumps that melt when you get them near the radiator scabbled madly up the mountain, despite broken glass and mirrors. And even more promptly, because the giant was lighter on his feet at 5:16 p.m. Northern Alaskan time the great green giant avocado with prune pits inside; (Power to the prune pits, right on!) raised his foot and kicked all the trids down the mountain.

But Halleluja! Standing down at the bottom of the mountain wearing basic black, a white pearl choker and black plastic leather pumps that melt when you get them near the radiator, was good old, Sam the Rabbi.

And Sam was nearly eclipsed by the avalance of screaming trids. So he carefully sat down because he didn't want to soil his beautifully basic black. But he didn't care about his nylons. Sam thought for several moments, and he considered the problem at hand and he considered the problem at hand and he said, "Trids - you've got to get together on this." And the trids were so impressed by this great profound advice, that they decided to, for the first time in the triddy existance, they decided to scale the mountain a second

time. They changed their red checkered vests into their red chessed - but kept on their green plastic leather pumps - because they weren't concerned about that. And so, on May 23, 1912 at 5:20 p.m. North Alaskan time, the trids went over the mountain. But the giant green avocado was waiting. He could not be taken by surprise. He kicked all the little trids back down, promptly at 5:22 p.m. North Alaskan time. Sam, the Rabbi was watching the entire proceedings - and he loved the little trids, though he thought they were delirious. So he sat down carefully, again and thought for several moments and he said, "Trids I'll get together with you." And the trids danced for joy. So all the trids in their little red chessedsgot together and Sam the Rabbi in basic black SWINGING - his white pearl choker on his index finger, but minus his black plastic leather pumps that melt when they get near the radiator - because he was afraid that they would get ruined but he didn't care about his nylons. So for the third time on May 23, 1912, 7 years after May 23, 1905, at 5:33 p.m., Northern Alaskan time, all the little trids and Sam the Rabbi (plus pearl choker, minus black plastic leather pumps) charged up the mountainside. However it took a little longer than expected because Sam the Rabbi had tender feet and no pumps - so promptly at 5:38 p.m, Northern Alaskan time the giant avocado with the prune pits inside (power to the prune pits, right in.) raised his foot in anger and kicked all the trids down the mountain - which more than some what roughed up the little trids.

Sam was puzzled. He didn't understand why the little trids got kicked down and he didn't. So he said, "Hey giant! I know why you didn't kick me down off the mountain! It's because I'm wearing basic black isn't it?" And the giant avocado replied, "No!" Sam began to loose a little of his cool and he asked, "Is it because I'm swingin' my white pearl choker on my index finger?" And guess what the giant avocado said? "No!"

"It it because I have runs in my nylons from running over broken glass?"

"No!"

"Well then giant, why did you kick the trids down the mountain? Why didn't you kick me down too?"

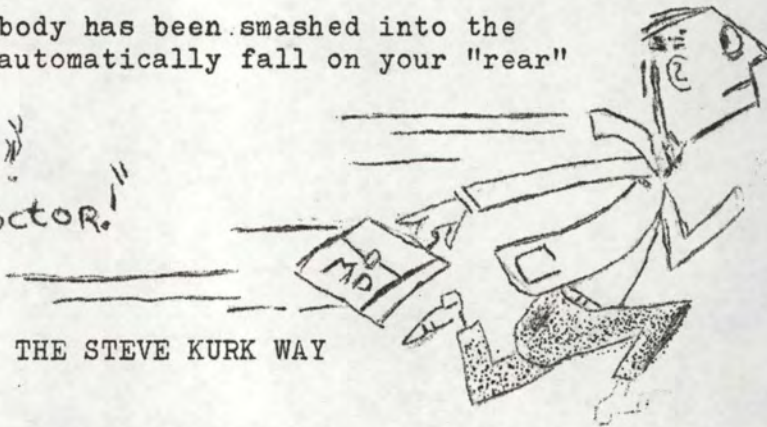
And the giant green avocado replied disgustedly, "Because, silly Rabbi, kicks are for trids!"

By Nancy Rice who is chief official
camp rougher-upper and who is an
extremely delirious kid.

THE HOWIE LOW WAY

1. Make sure the bunk bed is nearest to the lockers.
2. Make sure the lockers are open.
3. Crawl on top of the bunk and lay flat on your back.
4. Turn off the lights so you can't see your hand in front of your face.
5. Move to the side of the bunk.
6. Now sit up and roll off the bed and make sure you mash your head into one of the open locker doors.
7. After your whole body has been smashed into the lockers you will automatically fall on your "rear" on the floor.

8. "It Hurts" "Help"
"Doctor!"



THE STEVE KURK WAY

1. Remove the springs from the top bunk.
2. Lay on the bottom bunk and put your feet on one of the side bars on top.
3. Hook your heels on the top bar and pull your body up with your legs.
4. When you get your body up, then drop your arms around your legs.
5. Hang for a second, then 9 times out of 10 you will end up falling because your heels slip off the bar.
6. This method is much more painful than the Howie Low Way!

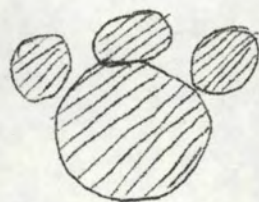
Serves you right for
stowing off!

"Beware" of CHATCOLABS
BUNK BEDS

I messed up your dining room becaz I waznt invyestod to Chatcolab. I wood have dun wors9 things but I new th9 cookies woodnt lgave out th9 strawbery jam again. But now mayb9 you will inveys me next year or I will rilly b99 mad.

Mayb99 I will visit all of your camps and houses b9 four I have to hibernat9 again. I will s99 Dav9 Pedrick soon.

Tajer



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.



AUTOGRAPHS



thanks for
everything
Allan Serner

Vern, My red headed friend,
We had some great experiences
this year - some beyond our expectations.

Life is great - full of love, faith, generosity,
thoughtfulness if we want to find it. None
looks far when you are around. You have
it and each year I see a little more of
it.

Thanks for being you.
Love,
Jean B.

Helma
Betsy

Alice

Hazel

Howie

Cheryl

Steve

Jean

Sara + Rodney

Margaret



Liana
+ many
others

Dwight

Here is "the book"! We
hope you enjoy it as much as
we enjoyed doing it for you!

The End