



Brilliant uniforms have been part of the Canadian scene for a good number of years. Shown here are examples of two of the earliest military organizations in Canada. In the photo at left three fusiliers, of the French Regiment of Carignan-Salliers (1665-1668) display winter garrison and winter campaign dress. In the photo at right a grenadier, a sergeant and an officer, respectively, wear the uniform of the British 42nd (Royal Highland) Regiment of Foot, (1759-1760).

CENTENNIAL CONTRIBUTION

THE Canadian Armed Forces will be in show business in a big way in 1967, for not only will they be carrying out their normal military ceremonial duties but will be taking one of the greatest road shows in Canada's history across the country from coast to coast.

From St. John's, Nfld., to Victoria, B.C., Canadians will have the chance of seeing The Canadian Armed Forces Tattoo which will be the major contribution of the Arm-

ed Services to Canada's centennial celebrations. It will depict by means of brilliant costumes and uniforms, light, sound and music, the history of Canada's Armed Forces from the earliest times to the present day. The cast, alone, for the tattoo will range in size from 250 to 1400 officers and men.

Rehearsals for the tattoo will commence in March 1967 in the Trenton-Picton area with the show's tour starting in early April. Ori-

nally there will be two small tattoos of approximately 250 performers each identical in make-up and scope. They will play two and three-night stands in the ice hockey arenas of the cities visited and will also perform a number of matinees. The two troupes will travel westward, with one starting in Sydney, N.S. and the other starting in Barrie, Ont. Travelling independently and by special trains, they will cross Canada to meet in Victoria. There the

two original troupes will be amalgamated and will turn eastward to stage larger tattoos in outdoor stadiums. These larger shows will consist of 600 to 1000 performers.

The largest shows to be given during the whole tour will be presented at EXPO '67 in Montreal and at the Canadian National Exhibition in Toronto. In each case the tattoo will be one of the highlights and it is expected that the cast for these productions will number close to 1400. The hard core of each type of tattoo will be the original 600 performers who formed the small tattoos. Wherever feasible and where

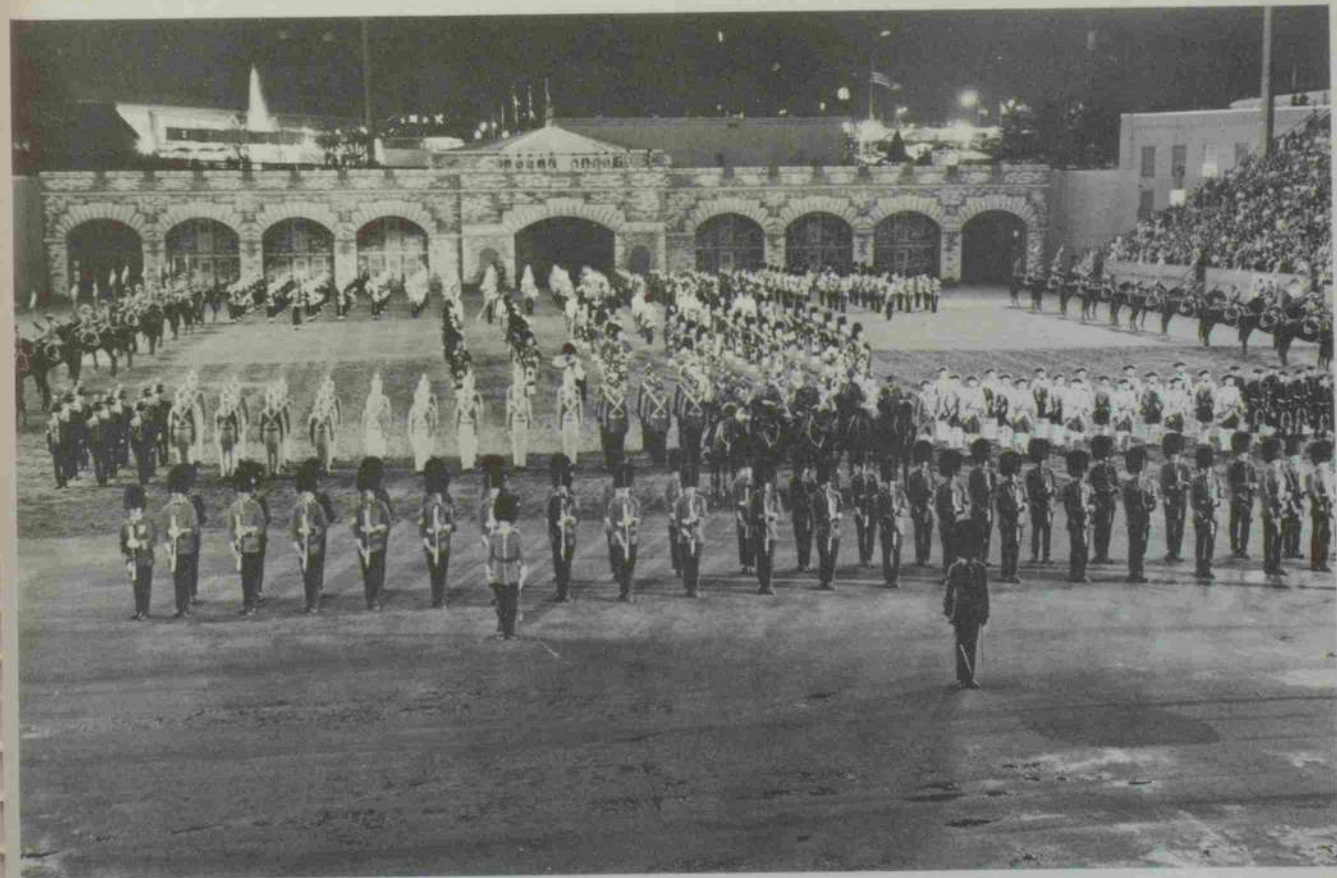
conditions permit, the tattoo will be augmented by local troops to give added depth to the performance. The tattoos in all sizes will appear in 40 cities and will give at least 147 performances during the five-month tour.

Captain I. S. Fraser of Pictou, N.S., who successfully wrote and produced the Canadian Tattoo at the Seattle World's Fair in 1962, has been named the producer of The Canadian Armed Forces Tattoo. At Canadian Forces Headquarters, a Centennial Planning Staff has been constituted to plan and direct

not only the tattoo but other DND contributions to the centennial year as well. It is headed by Brigadier C. A. Peck, Director-General (Centennial) who is responsible for the planning and co-ordination of DND participation as a whole.

In addition to the tattoo many other projects such as ship's visits, aerobic displays, musters, and special days are being considered. It is expected that the department will make its personnel, equipment, administrative and logistical experience available to assist centennial organizations in their plans for 1967.

Millions of Canadians will be treated to the colour and pageantry of a Tattoo during centennial year. The photograph below was taken during the Canadian Tattoo at the Seattle World's Fair in 1962.



The Tattoo

In selecting the tattoo as the vehicle best suited to portray the Canadian Forces to the Canadian public, the Department of National Defence has selected a type of presentation steeped in military tradition and used extensively in celebrations of national significance.

During the late 17th century the British troops of King William III were stationed in the Lowlands and as was the practice in those days, active operations ceased in the late autumn, with the troops of the rival forces going into billets in the towns and villages in and around the battlefields. For these troops, the social centres of the towns were the inns and taverns, to which the majority visited during the long evenings. To induce the soldiers to return to their billets at the end of the evening it was necessary to get them out of the inns. The best way, was to have the innkeepers turn off their beer taps and stop selling spirits to the troops. The time for doing this was between 9:30 and 10 P.M. and at that time a drummer was sent marching through the streets beating a warning "call" for the revellers. The sound of the drums was also the signal for the innkeepers to close down. The old Dutch expression for this closure was "doe den tap toe" which freely translated into English is "shut off the taps". Although the origins of the word "tattoo" are not unanimously agreed upon, the balance of opinion inclines to first, the shortening of the longer Dutch phrase to "taptoe" by the British, and then by constant use, the changing of the pronunciation of "taptoe" to "tattoo". The word "taptoe" was used in official books for a long time but finally gave way to the familiar word "tattoo".

As there were no barracks in Great Britain during this period, the troops, were billeted in a similar manner to that observed on the continent and therefore the "tattoo" was beaten for the same purpose as in the Lowlands. As time passed, musicians joined the drummer, and a flute or fife and other instruments including the pipes were played to the accompaniment of the beating of the drum. Eventually all this led to bands playing concerts for the entertainment of the garrisons as a whole, at the end of the day. Later, tattoos were performed for royalty and the general public.

A large number of tattoos were produced by Canadian servicemen prior to World War II and since the

end of that conflict many well-received tattoos have been performed in camps and cities across the country. Perhaps the best known, are the tattoos produced as part of the Vancouver Festivals in 1958 and 1961 and the highly successful Canadian Tattoo staged at the Seattle World's Fair in 1962.

Hundreds of thousands – literally millions – of people have been thrilled by these military spectacles and the Canadian Armed Forces Tattoo of 1967 will be no less interesting to the Canadian public. Playing from coast to coast it is certain to bring to all Canadians a feeling of pride in, and a better understanding of, their country's military heritage.

AIRCENT CELEBRATES

Air Forces Central Europe (AIRCENT) the seven-nation air component of NATO is celebrating its 14th anniversary. Formed in 1951, AIRCENT has a strength of more than 2,000 jet aircraft as well as a number of anti-aircraft missiles. This multi-national deterrent force is under the command of RAF

A/C/M Sir Edmund Hudleston, GCB, CBE. In the accompanying photograph shown (foreground, left to right): French Mirage III; German F-104; Canadian CF-104; US F-105; (background, right to left): Belgian F-104G; Netherlands F-104G and British Javelin.



SCHOOL OF HARD KNOCKS



Students of an RCAF para-rescue course practice evacuating a "patient" across Maligne Canyon near Jasper, Alberta.

OF ALL the colleges, schools and training establishments which the RCAF maintains none can compare in environment, uniqueness – or physical demands upon the students – with the Survival Training School, based at RCAF Stn. Namao, Alta.

Since a substantial portion of air force flying activities takes place over Canada's forests and arctic areas, survival training for RCAF aircrew is a must. This fact was recognized 16 years ago when, on 15 Dec. '48, the RCAF Survival Training School was established at Fort Nelson, B.C. It was a modest start with the school's staff, comprising one officer (F/L R. J. Goodey) and two Indians, conducting a two-week course (winter bush). Today, there are 11 officers headed by S/L R. G. Connick, officer commanding, plus five senior NCOs, five civilian instructors in the bush and three Eskimo instructors in the Arctic. Seven different courses are offered, ranging from one week to 20 weeks in duration, and a possible eighth type of course (sea survival) is under study.

Students begin their survival

training by reporting to RCAF Stn. Namao for groundschool. In the case of those destined for the summer bush course, the lectures last for three days and consist of such subjects as woodcraft, water safety and first aid. On the fourth day the students, loaded down with pack-sacks, extra clothing, fishing gear and axes, are trucked into Jarvis Lake about 35 miles northeast of Jasper where they spend 10 days in the bush.

For the first three days the students settle-in at a base camp where the theoretical knowledge they learned at groundschool is supplemented by practical demonstrations by the instructors. At base camp the classes, of approximately 30 students, live in close proximity for ease of instruction. They familiarize themselves with survival weapons, try their hand at making fish nets, set their first animal snares and navigate their way through the wilderness while foraging for food.

At the end of these three days the students are moved to another area where conditions are radically changed. At Namao they had learn-

ed theory, at base camp they were given demonstrations and practised their new-found skills under supervision. But at first trek camp they are virtually on their own. Instead of clustering together in pre-erected paratepees, they are divided into pairs and sent out to find their own shelter. This is easier said than done, particularly for individuals not accustomed to living in the woods. But the students set up their paratepees or lean-tos in places which they judge to have as many good features as possible. These desired features include such things as level ground free from obstructions and fire hazards, protection from wind and insects and providing good drainage, plus a clear signal area and near an ample supply of water and fuel. One other living condition which the instructors insist on is that the pairs of trainees stay some distance apart so they will encounter the feeling of isolation which they would face under a real survival situation. This feeling of isolation is readily achieved particularly when, in the stillness of the night, a timber wolf renders a blood-curdling howl.