

THE SCOUT LEADER



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WITH A BOY**
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OF SCOUTS
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the scout leader

THE IDEA MAGAZINE FOR

ALL SCOUTERS AND ADULT LEADERS OF THE MOVEMENT

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this month

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PERSPECTIVE

... **THE ART OF EDUCATION** is to cash in on the child's *natural* desire, needs, interests, curiosity, in order to tap the maximum energy and guide it towards the consideration of the important problems of our time and of the future. Since children spend maximum effort on those activities which interest them most, all such activities should be turned to intellectual profit and thought-provoking value by a clever teacher. . .

—Professor N. V. Scarfe, Dean of Education,
University of British Columbia at the
Canadian Conference on Education.

PERFECTION OF MEANS AND CONFUSION OF GOALS seem, in my opinion, to characterize our age.—Albert Einstein.

POLICY, ORGANIZATION AND RULES, the official rule book of the Boy Scouts of Canada, is now available in a newly revised edition. The new edition incorporates many of the by-laws of the National Council as well as changes which have been published in *The Scout Leader* since the last edition.

TWENTY-FIVE YEARS AGO: Scouts on South Vancouver Island assisted in the summer patrol of 3,000 square miles of timber land—Ontario Scouts planted 70,000 trees in one week-end, in the Boy Scout Forest at Angus—A Rover Scout Crew in the West organized a special Mother's Day church programme, provided flowers for the altar, and later at a special get-together presented each mother with a bouquet of flowers.

—from *The Scout Leader*, May 1937.

For Scouts and Scouters who like to delve into the past or into the ground; who just want to "clown around"; or for those who are "way out" in space—there's important news on page ten!

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Counselling with boys on their problems is a ticklish but rewarding task faced by their leaders. Knowing how makes it less ticklish, more rewarding.



How to Talk With a Boy

— PART I —

By Donald L. Peters

By permission from *Scouting*

Mr. Peters writes from twenty-four years' experience as a Scout, Scoutmaster, Explorer Advisor, merit badge counsellor, camp programme director, and school counsellor in college and high school, now at West High School in Billings, Montana.

"I'M KIND OF SORRY I took up smoking, you know?"

The thirteen-year-old hefted a pack of cigarettes in one hand and pushed back a long strand of black hair with the other. "There's all this talk about it being lousy on your health, lung cancer and all."

"But you do?" asked the man, interested, but not in the least ruffled by the boy's smoking.

"Smoke? Yeah."

"Why?"

"Thing to do, I guess. I mean, the guys I run with do. Kind of required, you know?"

Still in an easy-going conversational tone, the man said, "I always hate to see that."

"Smoking?"

"No, I don't like to see a guy get pushed around."

The boy scowled, studying the man.

"I mean, so a guy smokes", said the man. "So it's his business. But is this supposed to make him a big man or something? What's it to him if someone else wants to play it smart and *not* smoke? It rubs me whenever I see somebody being pushed into doing something he doesn't want to do."

"Look, nobody pushes *me* around", said the boy.

The man shrugged, and they talked of other things.

(Later, the boy stopped smoking.)

"If you try to preach to them what you consider elevating matter, you won't catch them. Any obvious 'goody-goody' will scare away the ones you want to get hold of." So wrote Baden-Powell shortly before the First World War. Sound words then—and *now*!

Scouters are counsellors

From the beginning, Scouters have been counsellors of boys. But now in the age of specialization, with professionally trained counsellors, social workers, and psychotherapists, there may be a tendency to hold back and let the "experts" take over.

This is ridiculous! These specialists will no more replace Scouters than they will parents, and they have no desire to do so. In fact, their research has proved and re-proved how important a sound boy-man talking relationship can be in the life of a boy.

Of course, this boy-man relationship is nothing to be taken lightly. There are complications and there are cautions to be observed.

For one thing, no two kids are the same. Take the matter of maturity. I recall a fourteen-year-old who approached me at a Montana Scout camp one afternoon. He had problems, and he wanted to talk. We fished our way around a lake while he felt me out, seeing how much of what he was telling me I could accept and understand.

A little at a time, he let me know there were things he had been doing of which he was ashamed. He told me he couldn't seem to exercise control. Jumbled in along with this were vague references to "girl problems". He told me he was in serious trouble with a girl friend.

Needless to say, I was wondering what kind of a fix this lad had gotten himself into. Fortunately, I didn't ask any pointed questions. I just let him talk, showing interest but no shock, and certainly no condemnation.

Finally, he mustered the courage to tell me he *picked his nose*—knew it was a nasty habit but couldn't stop.

As for the girls, he had dated a few, and for the life of him, he couldn't figure out what his buddies saw in going out with them. "You just spend your money twice as fast", he said. His most urgent problem was that he

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Sponsors

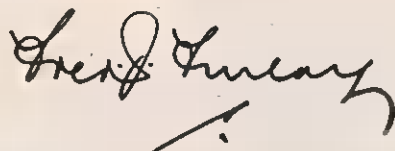
A pamphlet which we, as leaders, should make a habit of rereading periodically is one entitled, "Scout Group Sponsors: their Rights, Privileges, Responsibilities". I am making this the subject of my few words this month because I get the impression that the Sponsor is very often the "forgotten man" in Scouting and when we do remember the sponsoring body, it is to stress its responsibilities and to overlook its rights and privileges.

The important thing for us to remember is that we are giving a programme to the Sponsor, whether that Sponsor be a church, institution, organization or a group of citizens, for them to give to *their* boys—not our boys. It is therefore the Sponsor's privilege to determine the membership of the group and it is the Sponsor's right to determine whether the group will be restricted or unrestricted. Furthermore and most importantly, the Sponsor shall determine the extent and nature of the religious content of the programme.

The Scout Movement in Canada is organized on the basis of a sponsorship system and we must therefore recognize our dependence on churches, institutes, and organizations to supply us with the facilities and leadership and the boys to whom the Scout programme is to be given.

We cannot stress too strongly that this is a partnership and to make that partnership work there must be mutual understanding between the partners of the function and place of each in the Scouting picture and the mutual desire of each to play his part to ensure the success of the partnership. It is, if you will, a union between boys and facilities on the one hand and a programme and service on the other. It is incumbent upon us as leaders to make sure that this relationship is fully understood by all those engaged in the game of Scouting.

In suggesting that you reread the pamphlet "Scout Group Sponsors", I would leave this final thought with you which I quote from the last paragraph of the pamphlet: "Scouters should always remember that the receipt of benefits should not be a 'one-way' affair. It is possible for Scout groups to search out ideas for individual and group good turns which will benefit their sponsoring bodies. Such expressions of co-operation are valuable as a tangible expression of appreciation for the efforts of the sponsors."★



Chief Executive Commissioner.



How to Talk With a Boy . . .

had run into a neighbourhood girl with his bicycle, and her father thought he had done it on purpose.

Now these were serious problems to this boy, but as I said, kids are different. A boy's age may not match his physical development and emotional maturity. Yet regardless of their many differences, boys have much in common. Several proved suggestions apply when counselling with *any* of them.

Modern counselling recognizes that normal development of the human personality is often hampered by feelings of threat and fear. Many people keep their greatest problems to themselves, never seeking help because they fear they will be punished or laughed at, or merely not understood. Others, like the boy who picked his nose, magnify some problems out of all sensible proportions. Many keep things shut up inside for the lack of a trusted friend and a confidential setting.

"I've been trying to catch you alone for days", youngsters too often tell me. "I didn't want to talk with all those other people around."

Also, as any Scouter knows, when boys want to talk about personal problems, they need to get away from the pressures of the gang, where they can talk freely and get to know themselves. A professional counsellor considers a private office an absolute necessity. The Scouter may substitute the distances available in the forest, the Troop room, his living room, or his business office, but the principle is the same.

Accept the boy

Nothing can do more for the boys with whom you talk than your *acceptance* of them. Until the boys come to feel that you accept them—*care* for them, not merely *tolerate* them—you will be severely limited in what you can do. Sometimes this isn't easy. But for the Scouter who wants to help boys, it is a must.

The boys who are the hardest to accept are the ones who need acceptance the most. Such youngsters have a feeling of rejection woven through all their other problems. For example, one Scouter I know tells of how he came into Scouting in Lincoln, Nebraska: "I was thirteen and thought I was 'too old for Scouting'. I had been picked up by the police a few times, and I had no ambition to be one of those sissy Scouts. A buddy of mine bulldozed me into going to his 'crummy Scout meeting'.

"I don't remember what we did at the meeting—played a few games, I guess. But I do remember how everybody made me feel welcome. The Scoutmaster had a few words with me, and every boy in the Troop came up to me, at one time or another, introduced himself, and said he hoped I joined. They made me feel accepted, that I belonged. And I've belonged ever since."

Acceptance of a boy doesn't mean giving approval of everything he does and says, of course. Just what is acceptable behaviour in Scouts and what is not is repeatedly defined in the course of the Scouting programme.

Acceptance does mean an interest in the boy and a willingness to listen to his point of view, accepting it as worthy of consideration.

The boy's point of view is the beginning of any sound boy-man relationship. This tells where the boy is in his thinking.

When a boy is explaining his problems, when he is telling you how he feels, when he is cursing the world and its "unfairness", and when he is searching his soul for answers—these are times to *listen*, not to jump to conclusions or interrupt with pat answers.

Often, he merely needs a chance to "unwind" verbally. Until he has done this, he may not be able to face facts. In my work, for example, it is common to have a youngster come into my office, raging because of some "unfairness" of a teacher or parent. Then, *having talked it out*, with almost nothing said on my part, he concludes, "Oh, she's not so bad, really, I guess", and half-smiling, "I had it coming, I suppose."

In these explosive situations, if I had merely *told* him he was wrong and argued with him, he would have felt forced to throw up defences against my arguments and might never have been able to see the obvious truths.

Often, too, when given enough time, the boy comes up with better answers than we could give him, if we will only have the patience to listen.

Avoid advice-giving

Some boys resent suggestions. Others may accept them far too readily, never wanting to stand on their own two feet. But all boys should have the opportunity to make their own decisions, especially when it comes to their personal problems.

Be straightforward, of course. Answer questions as they are asked. Don't bluff. When you don't know, admit you don't—setting an example for the boy that there is no shame in not knowing all the answers.

Personal references and examples from your own experiences can be of value if prefaced by "for what it's worth", or in some other way offered as just a suggestion and not as infallible advice. What worked for you and me may not work for the boy.

Avoid the "I think you ought to do it this way", answers. Instead, lean toward "What do *you* think about it?" or "How do *you* feel it should be done?"

Such answers keep the emphasis on the boy—where it belongs. You will do the most for him by keeping him carrying the ball. Help him to think through his problems but don't take over for him. Define the rules and the situations where necessary. Help him to see the

rewards and the consequences of the various paths. But the decisions are the boy's to make. This is the only approach that will pay off in the long run.

Use the Scouting programme

Talks with boys are important for *all* boys—those who obviously have serious troubles and, also, those who sail along the Eagle trail with no apparent worries whatsoever. In the board of review, in the quiet moments at the campfire or on the mountain peak, wherever the chance presents itself, help boys to look ahead and plan.

Many youngsters can do little to change the source of their problems—a rough neighbourhood, an overly ambitious mother, an innate lack of ability in school, parents who no longer love each other . . . They can, however, keep from compounding their problems, lashing back at their "unfair" world. They can find outlets for aggressive energies in the active Scouting programme. They can make purposeful, satisfying lives for themselves in spite of their problems, if they have something as solid as Scouting to hold for emotional support.

Some people would have us believe that an unfortunate early environment condemns a youngster to a life of crime or maladjustment. This may be true in a few extreme cases. Still, colossal changes can and do occur through counselling in or out of Scouting.

At times our sophisticated youngsters are quite willing to merely blame their backgrounds, rather than trying to make changes. When young people bring up this point, I usually take a stand.

"It may be true", I tell them, "that some people are handicapped more than others by their backgrounds, by unfortunate, sometimes even painful and terrifying, experiences. Some may always carry scars. But of one thing I am very sure: There is in each of you the spark of God. You are created in God's own image. There is in each of you a freedom of choice—a basic capacity to think things through, to weigh rewards and consequences by your own standards, and to choose."

Infinite growth and change are available in youngsters. Often, all they need are the opportunities that we can give them—the opportunities to talk in a confidential setting, to feel accepted, to probe their problems with an understanding listener, to think things through with the guidance of a mature adult, to develop realistic goals, and to be a part of Scouting. ★

Yes, it's in the book—the new revision of Policy,

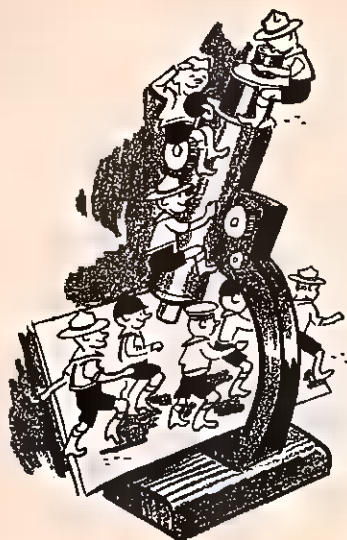
Organization & Rules, that is—so don't be left in the dark

about requirements for new Proficiency Badges. Do be prepared with the

necessary information for camp, programme planning. Every Scouter should have a

copy of the NEW P.O. & R. It's only 50c! Buy one today from your local Distributor,

Scout Office, or the Stores Dept., Box 3520, Stn. "C", Ottawa 3, Ontario.



BOYS

No. 1 of a series of 5 related articles concerning Scouting in Canada

Our thanks to: Dominion Bureau of Statistics; "Teen-Age Culture: An Overview" by Jessie Bernard and "Sexual Codes in Teen-Age Culture" by Ira L. Reiss, from *The Annals of the American Academy of Political & Social Sciences*, Nov. 1961; and to W. J. Gage Limited, for the charts, reprinted from *These Are Your Children*.

It has often been said that boys of this generation are no different from their predecessors. Are they or aren't they? Does it really matter?

Not to today's boys, that's for sure—they are far too concerned with their own problems—trying to find out who they are and, as they grow older, mastering the adjustments necessary to become adults.

Adults find the question much more interesting as they compare today's youth with their own and, no matter what the generation, the past usually comes out more favourably. However, while experience may be a useful guide, its value in rapidly changing situations may not be so great as in more stable situations. For instance, experience based on 1930 conditions would not greatly help in designing a modern highway system.

Adults and children today have the same basic needs as did their ancestors. But they have to satisfy them in a different environment. Today, social change is so rapid that the environment into which children are born is markedly different from that in which their parents were born.

Basic needs have been listed as:

- (1) wish for security—mental, spiritual, social, as well as physical;
- (2) wish for new experiences—environmental stimulus is necessary to carry out our full roles; adventure;
- (3) wish for recognition—desire to be noticed, respect, prestige, acceptance, etc.;

(4) wish for intimate response—the desire to be needed and loved by others for ourselves, apart from our public performance.

The Scouter's job, whether with Cubs, Scouts or Rovers, is to help boys to meet these needs as they grow and develop in the society in which they live. Unless Scouters are aware of the current pressures which our society exerts on youth and the way youth reacts to these as a group, they are not very likely to be much help to the boys. To try to guide them by conditions and standards of an earlier period may risk causing maladjustment to both the present and the future.

Here are a few observations about today's North American youth which Scouters should consider carefully.

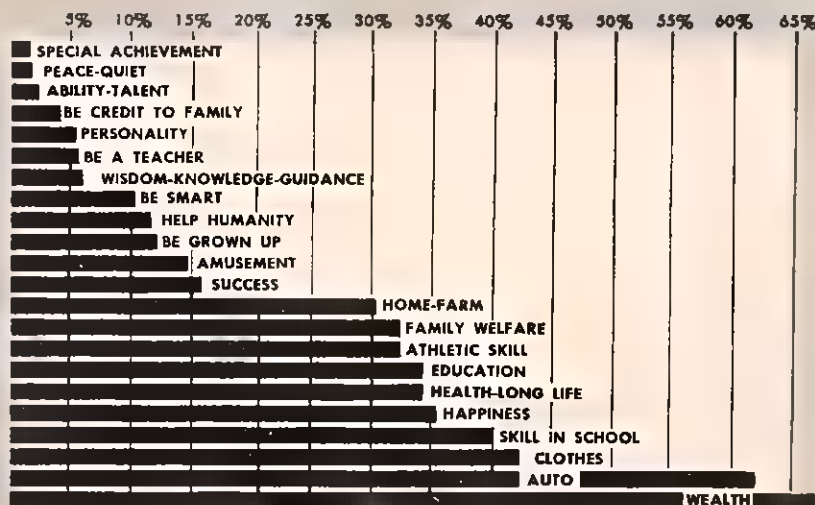
There is evidence to suggest that today's children generally are taller, heavier and reach puberty earlier than those about fifty years ago.

As soon as he can understand, he is trained through radio and TV to be a consumer. Through mass advertising, he is used to influence the decisions of adults.

Once upon a time, children grew up in a large family atmosphere in close contact with grandparents, aunts and uncles. In particular, this offered plenty of opportunity for intimate response. Today's family tends to be more isolated. Children grow up with mother and father and have far less, and less frequent contact with the larger family. Opportunities for in-

WHAT DO THEY WISH FOR?

Most studies of adolescents do not show them greatly concerned about reforming "others" or "the world." They are typically preoccupied with very personal wishes, such as for adventure, thrills, material possessions, personal success. In general, adult criticism or derogation of the more usual teenage desires is not very effective, as long as the peer group accepts and agrees with them. Change will come with maturity rather than from disapproval of their elders.



timate response are much more limited and the children have to seek for new experiences outside the family.

Schools are increasingly becoming a focal centre of our society. Where boy 'gangs' once tended to be neighbourhood centred, they now tend to be school centred. There is pressure for the schools to take on more and more responsibility in respect to child development and training for adulthood.

Today's children are born into a society accustomed to a cult of bigness. Most are born in a big maternity ward, will live in a big city, go to a big school, drive in a big car, work for a big corporation, shop in a big supermarket and pay big taxes to big governments—and be subject to the ever present fear that it may all be ended by a big bomb.

At 13, a boy becomes a member of a new culture—a teen-ager. Fifty years ago most youth 14 and over had entered the labour market and had some adult status. Today most are at school—where, to adults, they are still children but none the less expected to 'act their age' (i.e., like adults).

In 1911, 18.7% of the 15-19 year old population (685,500) attended school. In 1960 it was 59% of 1,465,900 or more than the total 15-19 year old population in 1911.

The teen-age culture is essentially the culture of a leisure class. It is a product of affluence. It is possible because our society can afford a large leisure class of youngsters not in the labour force but yet consumers on a vast scale. The existence of this great leisure class with so much buying power at its disposal, has had profound repercussions on the relationships between teen-agers and the adult world. Adolescents spend their money primarily on clothes, cosmetics, sports and recreational equipment, records, cars and travel.

Clothes are an important part of the youth culture. The clothes a boy wears definitely elevate or lower his social status. When a boy dresses in current fashion, it shows that he knows what is going on and is not 'out of it'.

The automobile is another basic trait in the material culture of adolescents. To many boys, the car itself becomes a dominant motivating force.

Popular records—\$75,000,000 worth annually in the United States—constitute another important trait in teen-age culture.

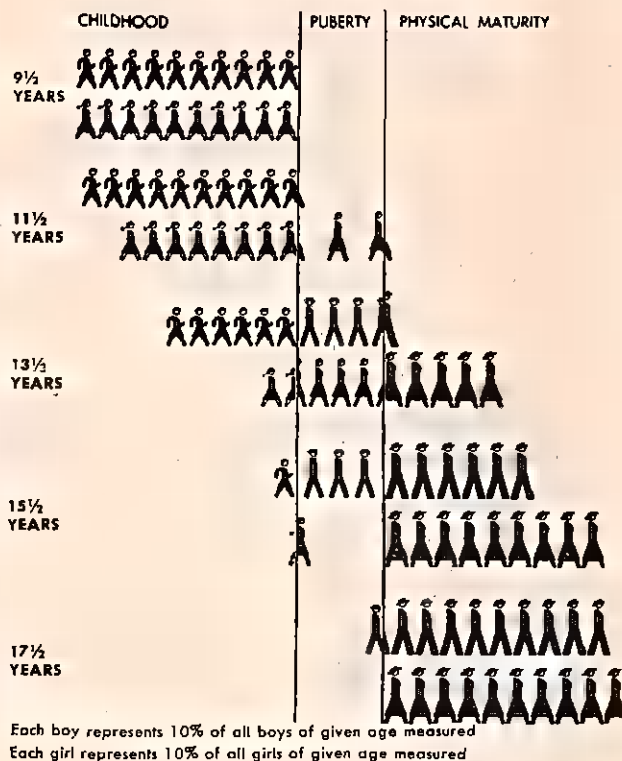
Contrary to the pattern of past generations, present day teen-age boys and girls do not pass through a stage of withdrawal from each other. As early as the fifth and sixth grades, it has been found the sexes are already interested in each other. Dating may begin as early as ten or eleven.

The teen-ager exists in a world somewhere between youthful idealism and adult realism. In a very real sense, he is a marginal man with one foot in the world of a child and the other in the world of the adult.

It is possible that the whole phenomenon of teen-age culture may be moving down, so far as age is concerned. Teen-age culture may come to refer to those in the 10-18 age bracket rather than to those in the 13-20 age bracket.

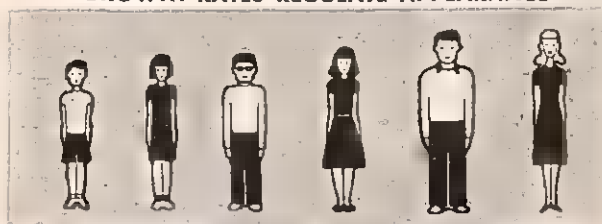
At one time most learning followed a vertical path—from older, more experienced to younger, less experienced. In most cases parents know more than their children; the foreman more than the workers. Today, learning follows lateral paths, too. Parents and children learn many things together—the foreman knows little more about the new machine just put into his factory than the man who is to operate it. The tremendous demand for, and growth in, adult education clearly indicates not only a thirst for knowledge but also the growing demands made merely to keep abreast of the developments in any one job.

WHEN BOYS AND GIRLS MATURE



Usually girls enjoy parties, dancing, and dating before these activities appeal to boys of their age. The reason lies in their earlier maturing.

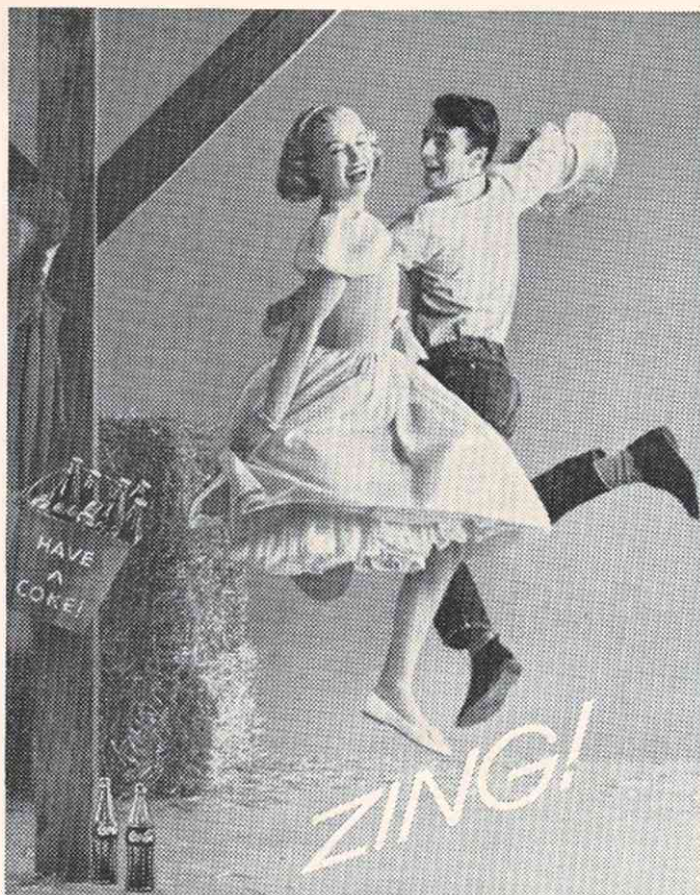
GROWTH RATES REGULATE APPEARANCE



The ways and rates of child growth seem to show an almost infinite variety. Note the varying height, maturity, and body proportions of these 13-year-olds.

It has been said that 90% of all the scientific works ever written and published up to the present time have been written by authors who are still living. The growth of knowledge is increasing in leaps and bounds. Consider the pressure this one factor adds to children in the field of learning—yet today's youngster probably accepts TV, flying, space travel more readily and with more understanding than the children of fifty years ago accepted the telephone and the motor car.

With the tremendous advances that technology is bringing, it is clear that this factor will bring more and more changes to our everyday lives. Change by itself is not necessarily good nor bad, but it cannot be stopped. Those who can accept it, live on; those who cannot, atrophy and fall behind. Those born into an era of rapid change will of necessity be 'different' from those born in more stable times and the adults who try to guide them must be adaptable and prepared to think ahead. The future is a challenge to every young man—our job is to help him meet it head on. ★



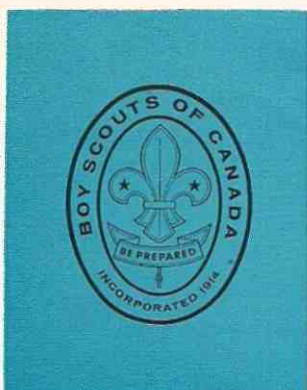
What a

REFRESHING NEW FEELING

... what a special zing you get from Coke.

It's do-se-do and away we go for the cold
crisp taste and lively lift of Coca-Cola!

Ask for "Coke" or "Coca-Cola"—both trade-marks mean the product
of Coca-Cola Ltd.—the world's best-loved sparkling drink.



CANADA'S *Colourful* DISTRICT BADGES

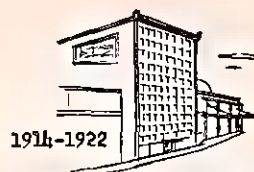
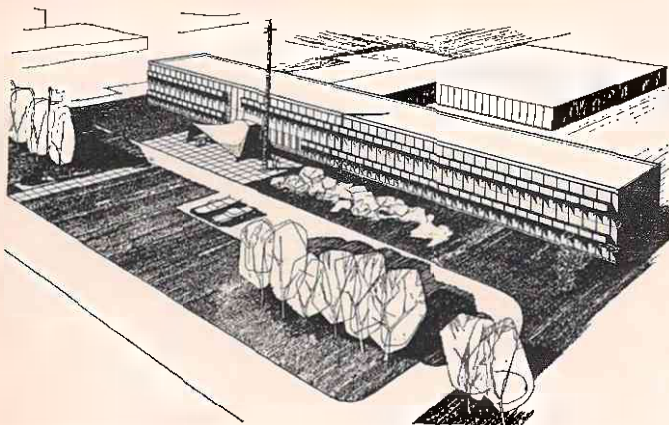
Part XIV

Left: Northern Manitoba's Churchill District badge bears dark blue lettering, gold fleur-de-lys and border, and a white polar bear—common in the area—on a light blue background, chosen to symbolize Hudson Bay.

Centre: South Frontenac District, Ontario is in Frontenac County, which derives its name from Comte de Frontenac, a governor of New France who was responsible for a peace treaty in 1696 with the Iroquois Indians. The badge is red, black, yellow and blue.

Right: The Dartmouth, Nova Scotia District badge depicts a lock of the historic Shubenacadie Canal, which is situated between Waverly and Dartmouth. The badge is light blue with yellow lock, green banks and a yellow fleur-de-lys. Lettering and border are black.

national headquarters



building fund campaign

We acknowledge, with grateful thanks, the following contributions to the National Headquarters Building Fund, received from within the Boy Scouts of Canada.

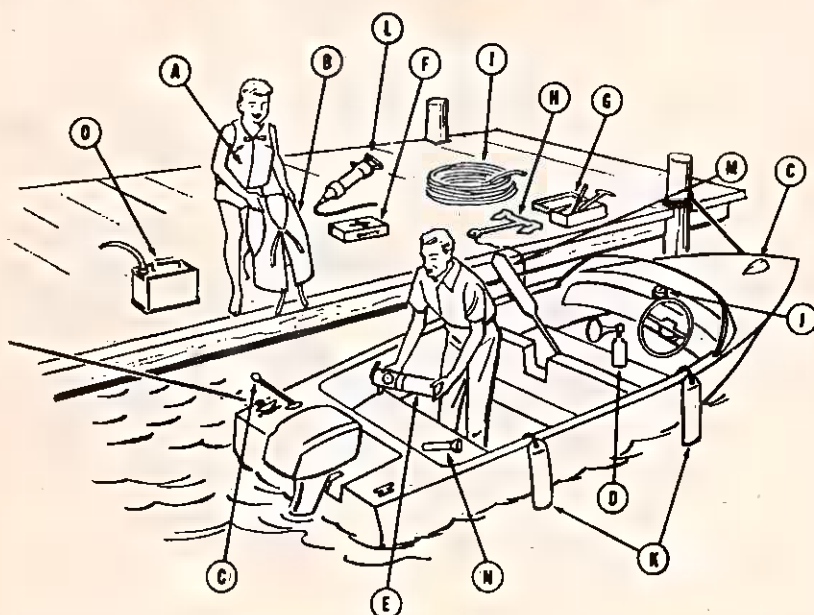
Forward	\$14,202.22
8th Corner Brook Pack, Nfld.	5.00
Candidates, Pack Sctrs' Basic Trg. Course, Niagara Region, Ont.	7.00
Executive Board, Ladies Auxiliaries, Windsor, Ont.	25.00
4th Moncton Pack, N.B. (St. John's United Church)	15.00
21st Louth Group, St. Catharines, Ont.	10.00
14th Kitchener Pack, Ont.	7.00
"A" and "B" Packs, 1st St. James', Saskatoon, Sask.	10.00
2nd Duncan Pack, Cowichan Valley Dist., B.C.	3.00
Sault Ste. Marie Group, Ont. (per M. M. Latham & Phyllis Brideaux)	10.15
St. Giles Ladies Auxiliary, Barrie, Ont.	25.00
2nd Prince Rupert Pack, B.C.	5.00
1st Point Pleasant Ladies Auxiliaries, Kingston, Ont.	10.00
1st Belleville Ladies Auxiliary, Ont.	5.00
9th Ottawa Pack, Ont. (St. Barnabas)	9.00
From Doug, Floyd, Jack and Charles, of the 1st Atchelitz Troop, B.C.	1.00
18th Oshawa Ladies Auxiliary, Courtice, Ont.	5.00
22nd Halifax Pack, N.S.	10.00
1st, 2nd and 3rd White Rock Groups, B.C.	13.39
10th Scarborough West Rover Crew, Ont.	5.00
10th Ladies Auxiliary, Salvation Army Citadel, Oshawa, Ont.	2.00
2nd Malton Group, Ont.	9.50
23rd Oshawa Ladies Auxiliary, Ont.	2.00
5th Newtonbrook Group, Willowdale, Ont.	15.00
Prince Albert District Council, Boy Scouts of Canada, Sask.	500.00
17th St. Catharines Pack, Ont. (Welland Ave. United Church)	25.00
1st Alliston Group, Ont.	15.19

96th Ottawa Troop, Ont. (Woodroffe United Church)	7.50
2nd Aldershot Ladies Auxiliary, Burlington, Ont.	10.00
2nd Downsview "B" Pack, Ont.	5.00
17th Oshawa Ladies Auxiliary, Ont. (St. Paul Presbyterian Church)	5.15
1st Oromocto "B" and "C" Packs, N.B.	5.75
Richmond Group Committee, Woodstock, N.B.	4.00
16th Saskatoon Troop, Sask.	8.00
18th and 48th Rover Crews, Vancouver, B.C.	5.00
Comox Valley Group, B.C.	15.49
55th Hamilton Ladies Auxiliary, Ont. (Holy Trinity Church)	5.00
15th Oshawa Ladies Auxiliary, Ont.	3.00
53rd Hamilton Ladies Auxiliary, Ont. (Coro- nation Baptist Church)	10.00
7th Ancaster Ladies Auxiliary, Ont.	7.00
1st Churchill Group and 1st Fort Churchill Group, Man.	20.00
"F" Pack, Soest, Germany	10.50
37th Hamilton Ladies Auxiliary, Ont. (St. Margaret's)	5.00
3rd Oshawa Ladies Auxiliary, Ont.	5.15
1st Brookfield "A" Pack, Colchester Co., N.S.	3.00
North Waterloo Dist. H.Q. (Kitchener), Ont.	11.00
Fort George District, Boy Scouts of Canada, Prince George, B.C.	100.00
	<u>\$15,196.09</u>

All personal contributions to the National Headquarters Building Fund are deductible for income tax purposes and official receipts will be forwarded immediately upon receipt of your contribution.

If you or your group wishes to make a contribution, you may do so simply by addressing your contribution to the National Headquarters Building Fund Campaign, P.O. Box 3520, Station "C", Ottawa 3, Ontario. ★

YOUR CHECK LIST FOR BOATING SAFETY



Here's a checklist on the items of boating equipment recommended by the Outboard Boating Club of America.

How does your boat check out?

A & B: life preserving device for every passenger

C: proper lighting

D: horn or whistle

E: fire extinguisher

F: first aid kit

G: tool kit

H: anchor

I: line

J: compass

K: fenders

L: bilge pump

M: paddle

N: flashlight

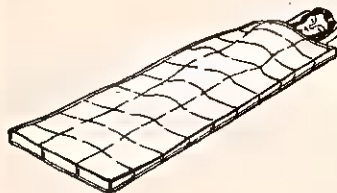
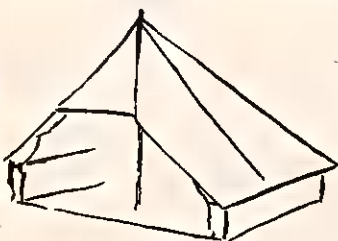
O: gas can

Millions of Canadians and Americans have discovered a new world of fun on the nations' waterways. Boating is even

more enjoyable if the skipper, his mate and the whole crew know their craft is properly equipped.

GOOD COMPANIONS

Our popular 2-man light single pole tent. Easy to erect. 7' x 5' x 5'. Wt. 6 lbs. Also pup tents and quality built Patrol tents.



KARA

A good quality feather filled bag for summer camping. Wt. 4 lbs. Also winter Icelandic range including new Super Icelandic.

Write for fully illustrated 1962 Stores Catalogue to Boy Scouts of Canada, Box 3520, Stn. "C", Ottawa 3, Ont. or



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Explorer or Pirate

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There's something for everyone in these 32 fun-filled pages of costume how-to's, plus make-up hints.

Available from your local Distributor, or
The Stores Dept., Box 3520, Stn. "C",
OTTAWA 3, ONTARIO

The purpose of *The Phoenix* is to acquaint Scouters and others with developments in Scouting with handicapped boys across Canada. Comments, suggestions, games, news items, programme ideas will be welcomed. Please address all communications to the Programme Department, Boy Scouts of Canada, P.O. Box 3520, Postal Station "C", Ottawa 3, Ontario.

We would suggest that you pass your copy of *The Phoenix* on to someone else who might be interested in this phase of Scouting.

A limited supply of issues No. 3 and No. 4 is still available.

Our Aim

The Aim of Scouting with the handicapped is to help more boys to help themselves. As Scouting stresses abilities rather than disabilities, the approach is to get each boy to work to improve that which he has, rather than dwell on that which he lacks.

THE PHOENIX



REPORTS ON SCOUTING WITH THE HANDICAPPED

NO. 5

PUBLISHED BY THE BOY SCOUTS OF CANADA

MAY 1962

Entertaining Shut-in Youngsters

(Note: This excellent idea was gleaned from *Exploring*, the handbook of the Explorer Scouts of the Boy Scouts of America.)

Ask your fellow Explorers to divide their ages by two and then imagine they have been kept in bed for weeks, months, or years. There are youngsters of all ages like that, some in hospitals, others at home.

When somebody comes to entertain them, that is a shining day in their usually dull and perhaps painful lives. And when that somebody is an older fellow—not an old adult, but a big guy—well, the shining day has a little extra sparkle.

FINDING THEM. Getting the names, ages and location of shut-in youngsters is easy when they are in a hospital. Those at home may be found through directors of hospitals, clinics, doctors and the Visiting Nurse Association. (In Canada, the Victorian Order of Nurses—see phone directory.)

APPOINTMENTS. Make an appointment for the visit through those in charge of the hospital children's ward or through the parents if the child is at home. Find out how long the visit should last, how many Explorers should go, and how actively the child should participate in the entertainment. Learn something of the child's personality, likes and dislikes, if possible.

STRATEGY. Whether you go solo or in groups, get your materials and ideas lined up. Walk through the program, trying out each puzzle, game story, etc., even though later you may pretend that you need the youngsters' help. Figure out how to make them forget themselves and their confinement. Plan to leave a toy, book, or handicraft project, perhaps something to practise or complete for a return visit if you plan to go back.

ENTERTAINMENT. Fit the entertainment to the children's condition and interests. Here are suggestions for a few kinds of fun to try.

STORYTELLING. Tell an entire story yourself. Start a story and ask the kids to finish it. Ask them to take turns telling stories. Suggest each one make up and tell a story every day.

READING. Read from a book or magazine such as *Boys' Life*. Don't forget the joke page. Leave issues containing a serial story.

QUIET GAMES. All kinds of word and spelling games, guessing games, card games, board games, skill games.

PUZZLES. Jigsaw puzzles, trick puzzles.

DRAWING. Use crayons on large cardboard. Let everyone choose his subject or vote on one for all to draw. Illustrate a story.

DROODLES. These are brief drawings, just a few lines suggesting a funny or puzzling subject. Draw a few and let the youngsters guess what they are. Get them to draw their own.

PAPER FOLDING AND TEARING. With colored paper make hats, birds, boats, animals, etc.

PIPE-CLEANER MODELING. Make stick-figure models with pipe cleaners.

HANDICRAFTS. Simple projects that require few tools such as in leatherwork, basketry, and braiding.

HAND PUPPETS. Easiest to make are paper-sack puppets although there are many kinds of puppets. Make up a story or get one from a puppet book at the library. Have the kids make puppets and put on an act.

SINGING. Teach the kids funny songs.

STUNTS. Try some you've used at campfire.

HAM RADIO. Get a radio ham to bring a portable set and let the kids talk to other hams.

REFERENCES. Your school or public librarian will recommend books on the various kinds of entertainment.

Two especially good pamphlets are *Games for Quiet Hours* and *Small Spaces* by the National Recreation Association and *Handbook for Recreation Leaders*.

World Advisory Committee for Scouting with the Handicapped

For nearly a year, the World Bureau had been looking for a volunteer who would look after Scouting with the Handicapped at world level. For two months, they have had the volunteer services of Mr. P. R. Cowan (well-known Ottawa Scouter) who goes to the World Bureau twice a week to keep things moving. A long list of projects has been established and approved by the committee, and quite a number are already in full development. These are the projects:

- 1) Complete the list of all the countries having Scouting with the handicapped and encourage each country to appoint a Commissioner for this branch at national level.
- 2) Build up a good collection of 20 to 30 pictures telling a story of Scouting with the handicapped from all parts of the world. This series (once we have it) will be available at cost for exhibition and publication purposes.
- 3) Complete a library of Scout literature for this branch and issue a list of these books with a brief description of their content.
- 4) Gather and spread information on existing films on the subject.
- 5) Through information sheets, spread news of successful experiments countries may have made with this branch.
- 6) Work out some kind of world policy for this branch, which would have to be brought to the World Conference for discussion and approval.

Any suggestion or help for going ahead with the six projects (e.g., good pictures, useful literature, etc.) will

be very much appreciated. Please write the Boy Scouts World Bureau, Commonwealth Building, 77 Metcalfe Street, Ottawa 4, Ontario about your ideas.

"We Get Letters"

Thank you for your letters. We hope that the information sent in reply to specific inquiries will be useful. Special thanks to those who told us something of their work with handicapped Cubs and Scouts either in local groups or in special groups. This information is being shared or will be shared with others in this and in future issues of *The Phoenix*.

For your information, here is a rough breakdown of the information asked for or given in letters received in the last few months: five inquiries about *The Phoenix*; four requests about information on Scouting with the mentally retarded; two requests about information on Scouting with the physically handicapped; four requests about information on Scouting with the blind; an invitation to attend "The Council of Peace" given by the 120th Toronto Wolf Cub Pack; a request about information on Scouting with a Scout confined to a wheelchair and a request from the World Bureau about specific information on games for handicapped children.

Congratulations—3rd Red Deer Group

One of the more interesting letters we received was from Muriel G. Evans, Cubmaster of the 3rd Red Deer Pack. We have reproduced part of her letter as follows:

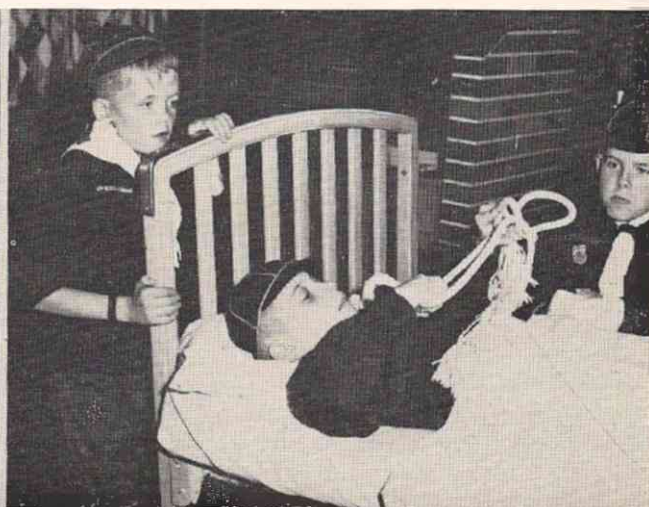
"After reading *The Phoenix* in the January *Scout Leader*, I was prompted to write our story.

In October 1960, while helping with the UNICEF drive at the school, I noticed a small crippled boy with a cane come in with a full money can and a smile from ear to ear.

For the entertainment, this little youngster joined in wholeheartedly but stumbled and fell a few times but always got up with a big grin.

I asked him his name and how old he was. Proudly he said, "I'm eight today". My response was, "You are old enough to join the Cubs—would you like that?" His mother looked at me in a very odd way and said, "But he is handicapped—he has had cerebral palsy since he was 6 years old—he can't join the Cubs".

Scouting skills demand a lot from a boy—especially when he's confined to a wheelchair or flat on his back, but he loves the challenge of learning and doing. (Photos taken at Calgary Crippled Children's Hospital by J. J. Beeger).



I went on to explain there was no reason why he couldn't and why not let him try to see if he would like to be a Cub.

He came the following week and believe me he has kept us all on our toes. The other boys *have gained so much from him*—the rowdy ones have become so considerate and the selfish ones give up their turn and their Six gaining points in speed just to give him a chance to have a turn.

They don't cheer their team mates very much in relays but when Kim's turn comes—well, the roof nearly comes down with cheers for him.

Being inactive, his mind had developed tremendously and his Tenderpad was just play to him.

Kim now has his First Star and is working hard for his Second Star. He goes on toboggan slides, has tinfoil dinners, and he has attended two overnight camps with us.

He has never shed one tear nor ever asked for any special attention but joins in a full programme. If games are rough, he helps with points and the ones that are tagged. These boys who before would like to say they hadn't been tagged, drop out immediately if Kim sees them.

When he joined, one hand was almost useless but, by trying very hard, he has been able to do all his knots and, with a little encouragement, uses that hand more, now.

We do not exclude him from any part of the programme. Even if we know it is impossible for him, he still has his turn to *try* and when he fails, he just grins and cheers the rest on.

This letter has become very much longer than I intended but Kim's story cannot be written in a short note. Thank you for taking time to read it."

Yours in Scouting,

Muriel G. Evans, CM, 3rd Red Deer

"The Council of Peace"

We were delighted to receive a copy of a programme entitled, "The Council of Peace" put on by the 120th Toronto Wolf Cub Pack at the Sunnyview School. These Cubs are deaf or suffering from diseases such as poliomyelitis and muscular dystrophy.

Their handicaps didn't stop them from having what amounted to a most enjoyable evening complete with Indian songs, peace pipe ceremony, dances, a buffalo hunt, a tall tale contest and so on.

Cubmaster Ruby Buesnel wrote to say that the concert was a huge success—the costumes were very colourful; the scenery was loaned by the CBC; there was a very sympathetic audience in attendance and best of all, the Cubs enjoyed every minute of it.

Congratulations, Cubs and Scouters of the 120th Toronto Group!

Quebec Reports Progress

The past year's work has been mostly organizational. After consultation with National Headquarters and based on information from them and other sources, a plan of operation was devised which would best suit our needs.

Information as to how the Districts should proceed with handicapped boys in their areas was forwarded to all District Presidents and Commissioners. Some preliminary contact was made with institutions, and their



A game of ball at Calgary Crippled Children's Hospital.
(Photo: J. J. Beege)

co-operation was assured, provided the Scout District in which the institution is located is interested.

It has been learned that for the boy to derive the greatest benefit of all from the Scout programme he should be encouraged to join a regular Troop or Pack. The way to do this has been pointed out in the descriptive matter which has been sent to the Districts. From there, the existing Packs and Troops should be willing to "carry the ball". These lads are perhaps less fortunate, but they are willing and able to do many things that may surprise us. Thanks are extended to the Districts at this time for their past co-operation and encouragement and hope for their success in this new field of Scouting in their areas.

—from the Annual Report of the
Quebec Provincial Council

Helping Scouts in Faraway Places

Have you sent any stamps to the Boy Scouts World Bureau Stamp Scheme? A house-to-house collection by the lads of your Pack or Troop preceded by a warning to householders to dig out old albums, duplicates or envelopes from all correspondence would produce a grand contribution.

Stamps you send to the Bureau will be sold to help finance Scouting with the handicapped in those parts of the world where they need assistance and guidance. You can help other boys in faraway places to enjoy the game of Scouting by this simple stamp scheme.

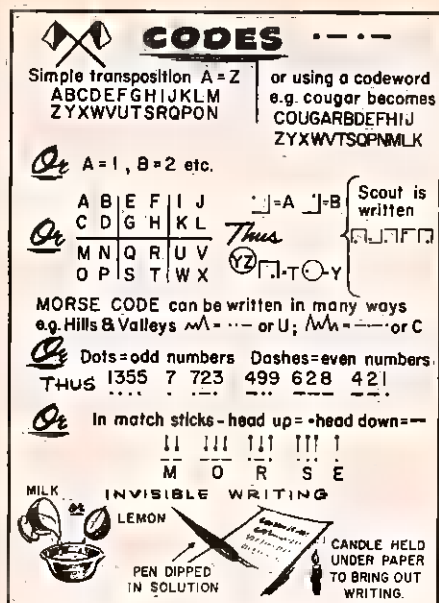
The Metropolitan Vancouver Scout Region recently had a drive to collect used stamps to help finance Scouting with the handicapped throughout the world. Just prior to Boy Scout Week, Cubs, Scouts and Rovers were asked to collect the stamps and turn them in to Scout House. The drive was conducted by the Region's Public Relations Committee.

Stamps for this purpose should be shipped to the Boy Scouts World Bureau, Commonwealth Building, 77 Metcalfe Street, Ottawa 3, Ontario.

(Note: Will District Bulletin Editors please note this request from the Boy Scouts World Bureau and republish it in their local bulletins.)

Gone Home

We are sorry to hear of the passing of two friends of Scouting. Steve Sparling, former Executive Director of the Society for Crippled Children and Adults in Manitoba,



died in December in Winnipeg. Some years ago, it was the writer's privilege to work with Steve on the March of Dimes campaign. This involved the use of Cubs and Scouts in the distribution and collection of cans in the Winnipeg area. We would like to extend our sympathy to Mrs. Sparling and her four sons on the loss of a husband and father.

Harry K. Eby, of the Boy Scouts of America, also passed away recently. Harry was always most generous to the Boy Scouts of Canada in supplying information and material from his vast knowledge of Scouting with the handicapped in the Boy Scouts of America.

Braille Scout Books

We are very pleased to report that the braille editions of *Tenderpad to Second Star* and *Tenderfoot to Queen's Scout* are now in stock. Unfortunately, there was a misunderstanding on the estimated price versus the final price and it will be necessary to sell these books at \$1.00 for *Tenderpad to Second Star* and at \$2.00 for *Tenderfoot to Queen's Scout* (because it is a two-volume book). These books are available through any Scout distributor or direct from the Stores Department in Ottawa.

We would like to thank Ontario Headquarters for making the original suggestion about having these books produced in braille and for acting as co-ordinator for National Headquarters in working with the Canadian National Institute for the Blind. Our special thanks to Mr. E. A. Brown, Chief Librarian at the Institute and his staff for their keen interest in the project and for the tremendous job they did in producing these books.

Worth Retelling

Oops! We have just started a new Scout Troop for mentally retarded boys. None of the boys can read, so we have had to read all of the requirements and laws to them. During our meetings we would ask the boys what the different Scout laws meant. One boy did not know the meaning of the law "A Scout is brave", so I thought I would give him an example.

I said to the boy, "Suppose you saw a person out in the water splashing around and yelling for help and you ran over to the edge of the water and jumped in. You swam out to him and pulled him back to shore and saved his life. If you did that, you would be real brave."

Just as I finished, one of the other boys piped up and said, "I'll say he'd be brave! He can't even swim!"

—from *The Totem*, Australia.

Canadian Association for Retarded Children Conference

The fifth Canadian Conference on Mental Retardation will be held at the Nova Scotia Hotel in Halifax September 18th to 21st, 1962. The theme is, "The community—a necessary member of the team". The slogan is, "Help them to help themselves". For further information about this conference, please contact Mrs. L. J. Stuart, CARC National Conference Chairman, 610 Kenaston Avenue, Town of Mount Royal, Quebec.

Help the World Bureau

Can you help us to help the Boy Scouts World Bureau in reply to the following request:

"Could you send us, at your earliest convenience, a list of six to eight games suitable for playing with *Scouts* with one of the following handicaps:

- (a) boys confined to wheelchairs,
- (b) boys in hospital or sanatorium,
- (c) deaf boys."

Please send your games directly to the Boy Scouts World Bureau or to the Programme Department at National Headquarters, Boy Scouts of Canada.

Handicapped Need Recreation for Fun

"Recreation should be for fun in the case of the handicapped as for all others; it should not be put on a utilitarian basis", Dr. F. E. Coburn told the second annual Workshop on Recreation with the Handicapped held in the Saskatchewan Y.W.C.A. on January 22 and 23. Dr. Coburn, who is professor of psychiatry at the University of Saskatchewan, was luncheon speaker on the second day of the meeting.

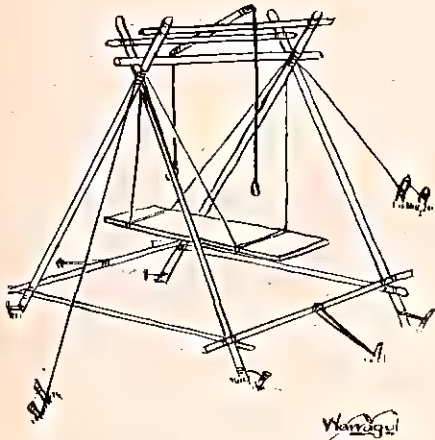
Fun in recreation was demonstrated at the "open house" held in the Y.W.C.A. gymnasium on the first evening. Wheelchair basketball and wheelchair dancing were enjoyed both by participants and spectators. The Boy Scout Troop from the Saskatchewan School for the Deaf proved its ability to pass Scout tests in first aid, and a group of children from the John Dolan School (for the retarded) showed how much fun they derived from organized sports and games. The public interest was indicated by a good attendance.

Approximately 32 Saskatchewan agencies interested in this field reported on their activities. Conference members were divided into four groups—music, crafts, library, games—to explore and study how these can be adapted and used by various handicapped groups. At a general meeting, the showing of the film, *Camp Easter Seal*, was visual proof of how the physically handicapped, the mentally handicapped, and senior citizens enjoy and benefit from a camping holiday.

The workshop was sponsored by the Fitness and Recreation Division of the Department of Education, the Saskatchewan Recreation Association, and the Co-ordinating Council on Rehabilitation (Saskatchewan). S. A. Green, Supervisor, Fitness and Recreation Division, chaired the meeting on the first day and, on the second, C. A. Westcott, Executive Director, Saskatchewan Council for Crippled Children and Adults, presided.

—Saskatchewan Health Newsletter, February 1962.

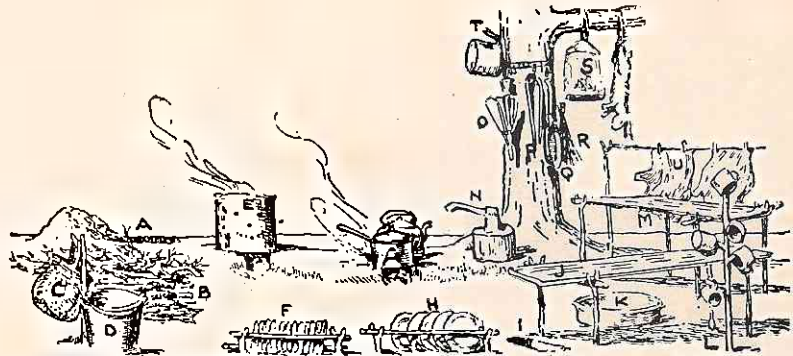
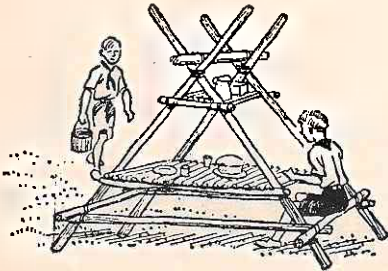
PIONEERING FUN



Tired of monkey bridges and towers? At left is a new pioneering idea from *The Queensland Scouter*. Different but not difficult, the "Swing" could be just the project to spark the interest of your Scouts towards many pioneering adventures this summer.

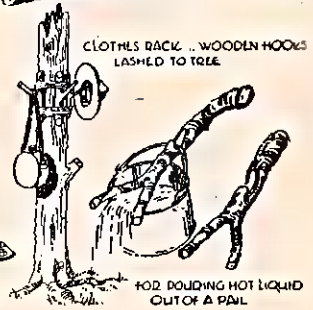
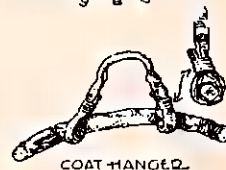
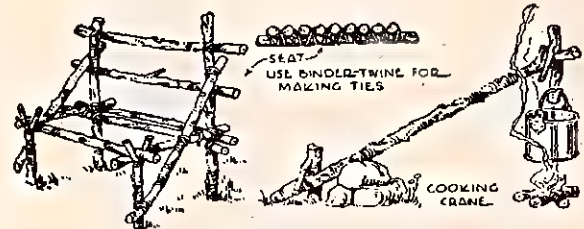
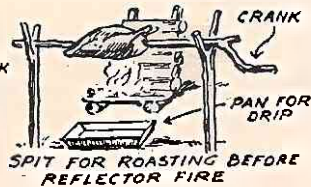
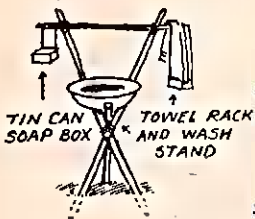
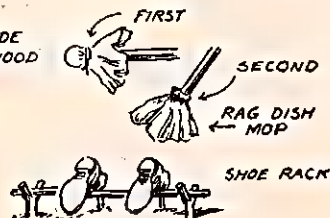
The Swing makes an interesting action display as well as providing much fun at camp.

Many pioneering items can be made or begun indoors. If the Scouts have pioneering practice beforehand, they will enjoy summer camping that much more.



A. Soak Pit. B. Firwood. C. Ego Basket. D. Water. E. Incinerator. F. Cullery Rack. G. Cooking Fire. H. Plate Rack. I. Soak Pit. J. Sloping Washing Board. K. Washing Basin. L. Cup Rack. M. Kitchen Table. N. Chopping Block. O. Bellows. P. Tongs. Q. Frypan. R. Broom. S. Larder. T. Cooking Pots. U. Cloths.

Pictured here is a variety of ideas for camp housekeeping pleasure.





Top: Kitchener, Ont. Scouts presenting books—paid for by the North Waterloo District Council—to the Kitchener Library as a start on a Scouting shelf. A similar presentation was made to the District's Waterloo Library.

(Photo: Kitchener-Waterloo Record)

Bottom: The 57th Windsor, Ont. Pack erected a squirrel feeding table at a local park to keep the animals off the roads and away from nearby homes. Three of the Cubs are putting food on the table. L. to R.: Dave Maughan, Tom Scott, Jeff Bear.

(Photo: Windsor Star)

BADEN-POWELL HOUSE

The Baden-Powell House, a permanent memorial to Baden-Powell, which was opened in July of 1961 in Kensington, London, England, is a seven-storey social and residential centre for Scouts, of whom at least 15,000 pass through London every year. The House contains a lounge, dining hall, dormitories and an assembly hall for meetings or amateur dramatic shows.

There is also a permanent exhibition of trophies of the Boy Scout Movement since its inception.

Flanking the main entrance is a statue of Baden-Powell in Cornish granite. In the foyer, is the collection of his walking sticks mounted in a wrought-iron frame.

* * *

WORLD SCOUT FLAG

The Boy Scouts World Bureau has standardized the world Scout flag. It is purple, with a white fleur-de-lys encircled by a white rope.

World Scout flags may be ordered from the Boy Scouts World Bureau, Commonwealth Building, 77 Metcalfe St., Ottawa, Ontario.

The 6' x 4' flag is \$11.00 plus postage; the 3' x 2' flag is \$6.50 plus postage.

* * *

DIG THOSE FIRE HYDRANTS

The fire chief of Kitchener, Ontario, heartily approved the 12th Kitchener Troop's Boy Scout Week good turn. The Scouts shovelled snow away from fire hydrants which had been buried by recent heavy snowfalls in their area.

* * *

FIVE TOOK ACTION

When a customer in a Windsor, Ontario supermarket suffered a seizure and was choking on his tongue, he became quite violent. Five other customers went to his aid. His tongue was

pulled forward; he was restrained from harming himself and others; a doctor was called, and general first aid was applied. Out of a store full of people these five took action: a Boy Scout; a Scout Troop Leader; a former Scout; a Scout Leader, and a District Cubmaster.

* * *

SCOUTING IN BRAILLE

Two basic Scouting textbooks—*Tenderpad to Second Star* and *Tenderfoot to Queen's Scout*—are now available in braille from the Stores Department at National Headquarters.

Ontario Provincial Headquarters' personnel suggested that these two books be produced in braille, and acted as co-ordinators in having them produced at the library of the Canadian National Institute for the Blind, in Toronto.

* * *

SCOUTERS' RAMBLE

A very successful Pack Scouters' Ramble, held by Colchester Scouters included a demonstration on camp beds; the making of a fir bough mattress; how to make various types of fires and how to extinguish them; tin foil cooking; sketching; compass exploration; plaster casting; observation games; participation in various campfire activities; talks on water safety; programming. The entire afternoon was carefully planned to give Scouters as much practical help as possible.

* * *

EASTERN ARCTIC WARMING UP

Extensive development of Scouting in the Eastern Arctic and Northern Quebec is taking place under the direction of Air Commodore J. B. Harvey, RCAF, ASC, CD, St. Hubert, chairman of a special Quebec Provincial Scout Council Committee to develop this project.

In addition to the formation of new Scout Groups, Troops in the Eastern Arctic are being "twinning" with Troops in southern Quebec. It is hoped that both twins will benefit from exchange of ideas, equipment and hospitality.

There is also a regular weekly radio broadcast to the Eastern Arctic by the CBC titled "Scout-Guide Magazine".

Scoutscope



In September 1961, at the 18th International Conference of the Boy Scouts International Bureau (now World Bureau), JOHN THURMAN, Camp Chief of Gilwell Park, England was invited to speak on

THE SPIRITUAL TRAINING OF SCOUTS

B.-P. said: "An Organisation of this kind would fail in its purpose unless it brought its members to a knowledge of religion."

In 1957 the 16th International Conference passed a Resolution which came to be known as "The Faith and Endeavour Resolution", in which it reaffirmed its faith in the fundamental principles of Scouting, putting Duty to God as the first of these principles.

My task, today and always—being concerned with the Training of Leaders—is to establish, re-establish, and explain the principles and then to show how each generation of Scouters can go into action and breathe life into the bare bones of principles and policy.



In 1959 at Delhi, in opening our last International Conference, Pandit Nehru said, "Truth is not a monopoly of any one individual, any one group, or any one religion."

At the very beginning of organised World Scouting, the International Conference in 1924 said: "The Scout Movement has no tendency to weaken but on the contrary to strengthen individual religious beliefs. The Scout Law requires that a Scout shall truly and sincerely practise his religion."

It is vital to remember that entry into Scouting is entirely voluntary but that the making of the Promise is a condition of membership for each individual boy or man—for the boy it must be commensurate with his age in terms of understanding and, indeed, of what we expect from him. The boy promises "to do his best", not "to do", and the phrase, "do my best" makes the Promise a reasonable undertaking and also a considerable challenge to try to do better today than he managed to do yesterday. This attitude I commend to you as being right in relation to the adult and, indeed, to any National Association.

If we believe and accept all these Conference Resolutions, to which your country has been a party, and if we believe and accept what B.-P. said and all else that has gone before in the spread and establishment of Scouting, then it seems to me to be obvious that we can admit and use only those adults who are prepared to accept the principles, including the religious principles, upon which Scouting is based. Every leader has to exhibit a faith himself, encourage the carrying out of religious obligations on the part of the boy, and teach the boy who has no religious training or opportunity from any other quarter.

No man can teach or interpret the things he does not know; it is hypocrisy to encourage boys to accept and fulfil obligations if the adult is not prepared to accept and fulfil his own. It is impossible to instil a faith into others unless you have a faith to instil.

I suggest that it is dangerous to be dedicated to Scouting as such. The only dedication that seems to me to be worthwhile is a dedication to the continuance and strengthening of Scout principles, which surely must include the religious principles of Scouting.

In this matter and indeed in much else in Scouting, it is not so much the attainment of the aim that matters but the effort made in its pursuit.

We are supported because of our beliefs, not in spite of them! We are respected because of our principles and despite our failures. Remove or tamper with our beliefs and principles and we must lose the support and the respect, and we would deserve to lose it.

I have personal sympathy and understanding for the young man who believes in Scouting but in his personal religion is still groping. It is perhaps strange that I borrow from the lips of the only dictator my own country endured the phrase and attitude which I believe

to be right. It was Oliver Cromwell who said, "To be a seeker is next best after a finder, for such a one shall every earnest seeker become."

I have always welcomed the spiritually active young seeker who in the process of helping to run a Scout Troop finds the right spiritual road for himself. The genuine seeker I know we can use, and I believe we should use him, but deliberately to allow into contact with boys the militant agnostic, the declared atheist, or the middle-aged spiritual lay-about is, I suggest, unwarranted, unfair to boys and their parents, and a betrayal of Scout principles. If any such wish to use our training programme there is nothing to stop them, but make them do it outside our ranks and do not permit them the privilege of membership of our Movement.

If you are not prepared to accept the rules you cannot expect to be allowed to play the game. Religious belief is our foremost rule, and if you cannot accept it then you are not eligible to take part.

I know we are a voluntary Movement, but if by voluntary we mean freedom to do and to believe according to our personal selfish desires then I for one want no part of it. Surely, though, that is not what is meant, but freedom to join and freedom to leave; freedom to accept the principles and come in; freedom to reject them and stay out.

Many countries have worked with good effect through Religious Advisory Panels, through consultative bodies to which leading religious authorities have been invited and given their weight. Much as I applaud this, if we stop at the national level and, even less, at the international level, and fail to carry the message down to the working face of the Scout Troop then in my view we have failed. I would put it this way: the effectiveness of high-level co-operation can be measured only in terms of results achieved with the boy.

Few know better than I do the complexities of the world, for I have worked and camped in most of your countries. I do not believe any country is in a position in this regard—if in any other—to adopt a "holier than thou" attitude. There are weaknesses everywhere and lip service to principles is often more apparent than sincere practice.

I conceive my task today to be to try to give a lead as to how we can jointly and severally put our international house into better spiritual order, and this we will do best if we look first to our own room in the Scout House, the one that we dwell in, the one through which we, and we alone, can make a positive contribution.

Ambition for the development of Scouting is a worthy thing, but it is worthy only provided that we are clear as to what we are attempting to do. I think there are two definite alternatives before Scouting today, in a world sense, in a national sense, and in a local sense also.

Do we want a Scout Movement run by men who accept all of its fundamentals: I repeat all: not merely the convenient and popular ones, and who will earnestly try to establish those principles in each generation of boys, or do we want a vast agglomeration of boys in a thing called Scouting, led by men who believe in nothing in particular? The choice is for us to make. I conceive it possible that if we abandoned all our principles we might recruit more leaders and consequently could handle more boys and perhaps—although I doubt it—in ten years we might double the number of registered Scouts, but we would have lessened a hundredfold the true strength of Scouting for we would end with something that had betrayed its past and in so doing had betrayed its purpose. The mere methods of Scouting can produce good: it is only when the motive for the pursuit and method is right that good accrues. Good Scouting results only from a true marriage of principles and programme.

I put these dangers before you:

1. Being content with a good relationship with the religious bodies at national level.
2. Making Scouting itself an alternative religion. This is the great danger with the young leader.
3. Giving in to lowering standards, which in many respects are apparent in so many countries.
4. Being afraid to take positive action in case in the process we upset somebody.
5. Compromising our fundamentals in order to expand numerically.

What can we do to train the boy? I am going to give you ten points but first I want to remind you of the heartfelt prayer of the small girl who was heard to say, "O God, make the nice people good and the good people nice." The thinking behind this prayer I believe is tremendously important because unless boys see in their leaders good people who are nice (and the boy's definition of being nice will not necessarily be exactly comparable to that of the adult) we are not likely to get boys to follow our leaders.

1. Give him a leader who genuinely accepts the principles of Scouting.
2. Train that leader so that:
 - (a) He has the courage of his convictions in a religious sense as in others.
 - (b) He is advised as to the ways in which he can help the boy in his Troop to achieve a growing understanding of his religious obligations.
3. Accept the authority of the religions of the world, Christian and non-Christian.
4. Use the Scout Law in the way it is designed, i.e., as a positive call to action.
5. Imbue through training and through national example a missionary spirit in our leaders which will support them in their efforts to carry Scouting to the boys who need it most. It is worth remember-

ing that half the boys at the Brownsea Island Camp came out of the slums and the back streets of London.

6. Remember that even in the countries which are prosperous there is a poverty of spirituality possibly greater than it has been at any previous time in the history of our Movement. No nation can afford to live on the spiritual capital garnered by its forebears.
7. Show from our leadership that we support the efforts of the men who try to do the difficult thing, that we support them when they fail as well as applaud them when they succeed. My overriding fear in regard to Scouting is that it will die of respectability, having lost the urge to attempt the difficult and ending as a rather nice middle-class Movement. It is more important to be proud of what Scouting does for the boyhood of the world than to be proud of Scouting.
8. Try to show Scouters how to relate the programme content of Scouting to the Scout Promise. Do you teach First Aid in order that a boy can gain a badge, or do you teach First Aid so that the boy may be equipped to serve other people and, through that service to others, fulfil part of his religious obligation? Every badge a boy wears should be an indication that he is better able to fulfil his promise and should not be an indication of how clever we are to have helped him to gain the badge.
9. Is the good turn a reality or part of a legend, and is it undertaken from a religious motive or a secular one?
10. Train Scouters to realise the need for Scouts to make progress in understanding and effort to keep their promise commensurate with their progress in the secular skill of Scouting, so that your Eagle Scout or Queen's Scout is just that in terms of his Promise.

What follows is aimed at the boy who is the concern of Scouting, but the effectiveness of the suggestions presupposes that the Scouter believes in what he is doing and in the methods he is seeking to use.

1. Use the Court of Honour (Patrol Leaders' Council) as "the guardian of the honour of the Troop and as the custodian of standards in all things". (This surely must include the spiritual honour of the Troop.)
2. Make every effort to bring boys into contact with the best that is in life and at the same time protect the boys from unnecessary temptation and being brought into contact with evil.
3. In the tradition of "Scouting for Boys" itself, use camping, woodcraft, and nature and the out-of-doors generally as a lead to an understanding of the wonders of the Creator.

4. Be prepared and willing to discuss with Scouts their attitude and problems in relation to God.
5. Be ready to help the seeker to find and the doubter to resolve his doubts.
6. In those countries where it is appropriate to use prayers at Troop Meetings and in camp use such prayers, carefully chosen, as are capable of being understood by boys and are therefore acceptable to them.
7. Again in countries where it is appropriate, use the Scouts' Own as a bridge between spiritual ignorance and ultimate conviction.
8. Make positive efforts to relate the activities of Scouting to the Scout Promise.
9. Bring into the life of the Troop such men, Scouters and others, as are genuinely religious in the best sense and who by their actions and presence will draw a response from the boys.
10. Keep the whole of the Scout Promise as the basis of all practical Scouting and keep it progressive, commensurate with the age and development of the individual boy.

All that I have said I believe is necessary and capable of practical application, but there remains one other thing which to me is very important and which needs to be worked into everything else. This is to show a boy how to enjoy his religion, how to enjoy his relationship with God. Don't let him regard duty to God as a sort of pill which adults insist he takes in order to be in Scouting. I believe we can lead a boy to enjoyment of his religion, given that we show that we enjoy ours.

What else can I recommend? I have said that we must strengthen our beliefs and essentially the beliefs of those who run Scout Troops, but I want to appeal too that we strengthen our tolerance towards other faiths. "None has a monopoly of truth." Tolerance does not mean weakness or a weakening of your own faith, for it says in effect, "This is what I believe but I respect your right to believe something different," but that is not the same thing as tolerating the right to be spiritually lazy or to believe nothing.

I want to return to this matter of being afraid to lead and afraid to act. Trying to please all the people all the time is never effective and is never justified. "Nothing comes of doing nothing." Why should a Movement like this set out to please an agnostic or an atheistic adult? Why should we allow him to contaminate (and I use the word deliberately) the efforts of the tens of thousands of adults who accept the principles of Scouting without question and who try to carry them effectively into the lives, the hearts, and the spirits of their boys? Don't tell me that it is brotherly to countenance evil. I believe that Scouting must be militant in its approach to funda-

mentals, and the fundamentals of Scouting without duty to God are worthless.

Our Founder gave us a Promise couched in no uncertain terms and presented in an order of descending loyalties: God, country, other people. That order remains vital. Our efforts should be aimed at its maintenance.

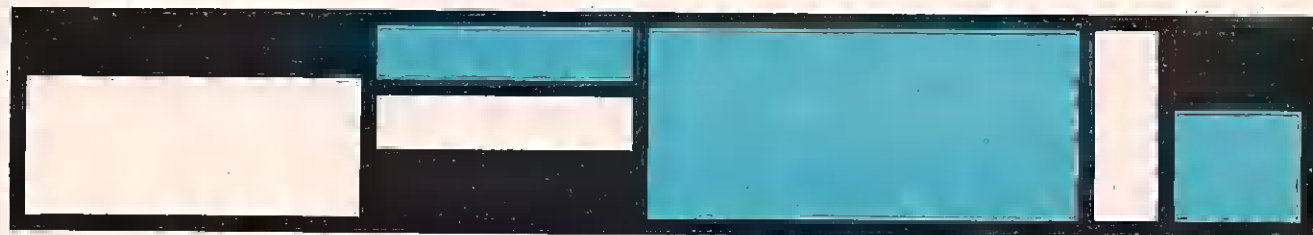
I have not attempted to define God. I know what I mean: You know what you mean—and unless I am very much mistaken we know what each other means, but our predecessors in Scouting, at the International Conference in 1949, had this to say, and I commend it to you:

"It does imply the acceptance of the highest that we know as a guide to life and the recognition that behind all life lies a spiritual reality which provides the purpose and direction. It carries with it also the duty of service to others as a part of our Duty to God. However impossible the individual may find it to say precisely what he means by such terms as 'spirit', 'soul', and 'conscience', the recognition of these in experience is a step towards fuller knowledge. The man who sincerely finds it impossible to accept one creed, or to join any one church, yet at the same time continues his search for the truth, can in all honour take the Scout Promise."

Finally, I come to these thoughts:

1. To those who had the privilege of knowing B.-P. it became very apparent that the more Scouting developed the more fully did he realise that God had inspired him in his work for Scouting. Is there anyone amongst us who is prepared to question that? Is there anyone who has the audacity to allow the source of inspiration to be removed? Many times he said, "God has been good to us in the past in bringing us to this stage". It is surely presumptuous to imagine that there is any other way to progress to the next stage.
2. "All that is necessary for evil to prevail is that men of goodwill shall do nothing."
3. Many of us at the beginning of the Conference remembered with gratitude and pride Jackson Dodds, former Deputy Chief Scout of Canada and a member of the International Committee. He said: "The challenge is simply that you recognize the responsibilities and obligations you have freely undertaken." It is at once as simple and as difficult as that.
4. Finally, and for and from myself, I offer this:
 "Hold fast that which is good.
 Strengthen the faint-hearted.
 Support the weak"
 and help a boy to enjoy his religion.

I believe we have the faith. Now, personally and—I pray—unitedly, we must make the endeavour. ★



-RELAYS-

SLIP-FOOT RELAY

The first boy on each team places a block of wood or a potato on his right foot. Each contestant "slip-foots" to a goal and back and gives his block of wood to the next boy on the team. He repeats the performance. If the block falls off during the race it must be replaced before the contestant continues.

To turn the race into a "shuffle" instead of a slip-foot relay, give the contestants a block for each foot and watch them "just shuffle along".

* * *

FORTY WAYS OF GETTING THERE

In this relay, players travel across the room, using any form of locomotion they wish, but no two players on the same team may use the same. They may walk, run, somersault, walk backwards or use any one of forty ways of getting there as long as it is different from the methods used by the other players on the team. The second player does not start until the first touches the opposite wall.

* * *

DRIVING THE PIGS

The "pigs" are dumb-bells, which never roll the way you expect them to, so a Pig Driving Relay is always full of laughs.

Provide each team with a dumb-bell and a wand or broomstick, and in front of each line, at a distance of about thirty feet, place a chair, a block of wood or some other marker. With one of the wands the first player in each line "drives", or rather rolls, his pig around the marker and back to the starting line. When he gets back, the other players, one after another, drive the pig to market and back home again.

* * *

SUITCASE RELAY

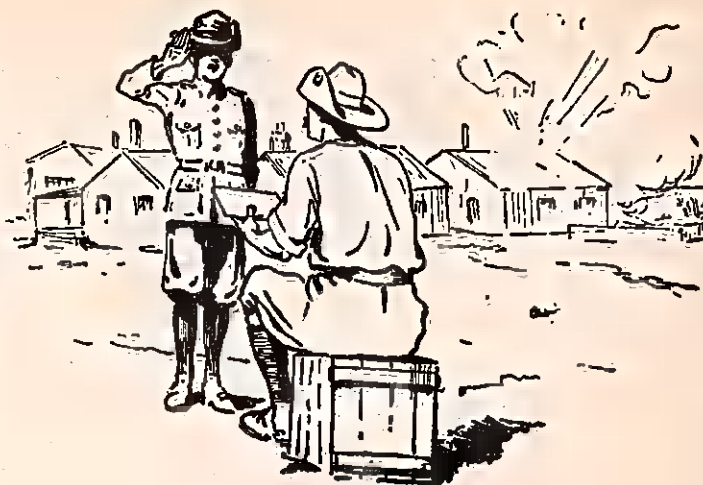
A Suitcase Relay is always a merry event. The equipment for each team consists of an umbrella and a suitcase containing a number of articles of women's wearing apparel, such as a hat, coat, scarf and skirt. Teams line up in the usual relay formation. At the starting signal, the first boy on each team picks up the suitcase and umbrella and runs to a line about thirty feet away. There he opens the suitcase, puts on the clothing, opens the umbrella, picks up the suitcase again and returns to the starting point. The second man assists the first in removing the clothing and places it back in the suitcase. Then he picks up the suitcase and repeats the performance.

* * *

PAPER BAG RELAY

The first player on each team runs forward to a chair or a circle on the floor. There should be one in front of each line. Here they pick up a paper bag from a pile which has been placed there before the game starts. Each player blows up his bag, breaks it—he must make sure that it is broken before he starts back—and then returns to the starting line.

This game can be played as a contest between tables at banquets. If it is, the running is eliminated and each player in turn stands up, bursts his bag and sits down. ★



Canadian Scouting's Museum

Increased interest in the museum at National Headquarters is indicated by the number of new exhibits that arrive from donors almost weekly. The curator's appeal for old insignia met with such a good response that almost every badge ever produced is now on display.

The March 1961 issue of *The Scout Leader*, page four, lists "Books by Baden-Powell". Of this list we should like to add to the museum the following books (dates indicate publication date, where known):

"Cavalry Instruction" (1885)

"Vedette" (1883)

"Reconnaissance and Scouting" (1884)

"Sketches in Mafeking and East Africa" (1907)

"Yarns for Boy Scouts" (1910)

"Scouts Overseas"

"Wolf Cub"—a newspaper for boys

"Old Wolf's Favourites" (1921)

"Adventures and Accidents" (1934)

"More Sketches in Kenya" (1940)

"Snaps and Scraps"

"Paddle Your Own Canoe" (1939)

"B.-P.'s Outlook"

Man, Matron, Maiden

Many, many times during the course of my travels, I get asked, "Just how do you pronounce Baden-Powell?"

Being of Welsh ethnic origin, I have always liked to reply, "Powell rhymes with How-ell".

I did not realize until (just recently) that B.-P. himself had made a rhyme covering the pronunciation of his name. I found it published in a book of humorous verses, and here for all Scouters to remember is the short verse.

Man, matron, maiden,

Please call it Baden;

Further for Powell,

Rhyme it with NOEL.

C. D. COOK.

Grande Prairie, Alta. District Commissioner.

Hmmmmmm . . .

I have been a Brown Owl with the Brownies for six years. We operate very successfully without a Ladies Auxiliary and Group Committee.

My son has become a Cub, so now I am a member of the Ladies Auxiliary. My husband is on the Group Committee.

I want to know why our boys need so much attention. Isn't it the aim of the Movement to develop the boys to be independent, to be prepared to help others as well as themselves? Why do they need both father and mother to do so much for them? I understand that they can't hold a charter without a Ladies Auxiliary and a Group Committee. Did the late Lord Baden-Powell intend it to be this way?

MARGARET S. NICKLE,

Member, Ladies Auxiliary.

Peterborough, Ont.

Reverberations

On the subject of changes in uniform . . . I own a First Class Scout's badge with *no* stars punched in it. . . When B.-P. chose the fleur-de-lys badge, he had in mind the badge of British Army scouts. Shortly after the Boy Scout organization was introduced to the public, a rival "scout" movement came into being. It had a short life, but it drew attention to the need for protecting copyright, etc. The fleur-de-lys, being an ancient design, could not be the subject of copyright. By punching stars in the badge, however, making it original, proper protection could be given to it. So, you see, even the badge was changed to meet conditions. Let's not be too stubborn about "shorts".

D. R. P. COATS,

Scouter.

Calgary, Alta.

It would appear that the many leaders who have written you concerning uniform of Scouts and Cubs do not know, or have not bothered to find out, what sort of opinion the boys themselves hold of their uniform. I am writing to present our side of the story.

Firstly, the long-fought battle of "shorts vs. longs": I am getting just a bit sick and tired of being ridiculed by friends when shorts are required, as on B.-P. Day. I am the son of a District Scoutmaster who sees to it that I wear shorts on Scout holidays. In this modern day, it is rather absurd for a fourteen-year-old boy to wear shorts other than during physical activity. Scouter Charles A. Slane (*The Scout Leader*, March 1962, p. 22) seems to think that we admire many short-wearing sportsmen, and want to copy them. . . Let me tell you, Scouter Slane, that many of the so-called 14-18 age group will not join, (and many) quit Scouts completely, solely because they must wear short pants in public!

Secondly, our broad-brimmed hat is under fire, and rightly so. . . Mr. Slane states that the hat, patterned after that of the R.C.M.P., is distinctively Canadian. He is right to this point. But this hat is also flimsy, difficult to maintain, and easily warped or softened. The American wedge cap is much more versatile. Our hat has a usefulness . . . if you care to stain or soften it by carrying water or mashed potatoes in it. How often do you have to carry water in a Scout hat? . . .

We must bring our obsolete uniform back into date! Most; and I mean just that, of the Scouts agree to the effect that our uniform should be revised. . .

DANNY ROBSON,

Scout.

R.C.A.F. Stn. Comox, B.C.

Our first copy of *The Scout Leader* has arrived and we have studied its contents eagerly.

Preliminary organization of the Little Catalina Boy Scout Troop was begun early this winter and as yet we have only seventeen recruits. To begin this movement here at this season has been difficult but we are confident of tremendous success through the future.

None of us are uniformed Scouts yet, but we are determined to become officially dressed this summer and we now resent the idea of having the Scout uniform changed. We know, of course, that winter Scouting in shorts is hardly possible here because of the climate but we think this can be overcome in one way or another, except by changing to long trousers.

H. E. JOHNSON,

Scoutmaster.

Little Catalina, Nfld.

I am . . . in support of the majority of Scouts and Scouters whom I believe wish the Canadian Boy Scout uniform to remain primarily the same, except for some minor, practical changes.

Our broad-brimmed R.C.M. Police-type hat (is) not only distinctively Canadian but is also very practical for Scouting during spring, summer and autumn weather. I believe, however, that it would be a good idea to authorize a practical winter hat.

. . . Long trousers should be made official during our long and arduous winter, and also for wear in excessively rugged and 'bug-infested' areas during the summer months.

I certainly trust that no great changes are to be made in our Canadian Scout uniform, without the vote of every Scout and Scouter concerned being recorded first.

ROBERT McLEAN,

Lloydminster, Alta. Scoutmaster.



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Correspondents are requested to indicate their rank or position of service in Scouting (e.g., Cubmaster, Assistant Scoutmaster, Group Committeeman, etc.). This will enable readers to better appreciate the writer's viewpoint.

Views expressed are those of the writers. They do not necessarily reflect the policy of the National Council of the Boy Scouts of Canada. The Editors reserve the right to edit letters for reasons of space or clarity. The Programme and Uniform Sub-Committee receives copies of all correspondence relating to its work.

In Reply . . .

I (wish) to answer two letters published in the March 1962 issue of *The Scout Leader*—"Senior Scouts" by Harold Salway and "Who Should Lead?" by Don Rosenburgh.

For the former, I think the main reason Senior Patrols or Troops are being formed is that boys of fourteen and over do not have too much in common with the boys of eleven to thirteen. This very point was commented on in a letter to this magazine about a year ago by a Scout.

Taking this as the main reason, how would a Scout of fourteen fit in the Junior Troop with these younger boys and then be included on activities and projects with the Senior Troop, and attend at least one monthly meeting of the Senior Troop?

Surely a Patrol Leader has enough to learn and do with his own Patrol on their activities and projects, various Troop activities, homework, chores and his own particular social functions, without having to be included in Senior Scout activities.

Lastly, why should the S.M. pick the Patrol Leaders? I would think that if we are going to run Scouting as B.-P. planned it, we should give it back to the boys and let them pick their own Patrol Leaders.

As to "Who Should Lead?", may I ask why should a Scouter have a full uniform before he is invested? Does this mean that the Scouter starting up a new Pack or Troop will not be able to invest his own Cubs and Scouts for the period of six months or until he has attended a Basic Training Course?

Why should a Scouter be denied the benefit of training under a Part II course for two years if he has never had any experience of working with our programme? We must remember that Gilwell is a training ground and not an initiation to a Gilwellian Society. Scouting is for the boys and they must benefit through our own training, therefore the sooner we get it the better for our own Cubs and Scouts.

ROGER McMULLEN,
Greenwood, N.S. District Cubmaster.

Air Scouts

Ever since I was a Scout in 1937, I have wondered why Air Scout Troops have not been organized in Canada. As we are in the "Air-Era", many boys are bound to look skyward. Air Scout Troops could be set up to teach aviation-interested Scouts the basic fundamentals of airmanship, air regulations, navigation, meteorology, airplane modelling, etc. Naturally, the Scout Promise, motto and Law, camping, hiking, first aid, knotting, etc. would be taught as usual.

To distinguish the Air Scout (from the "regular" Boy Scout), all that would be necessary would be . . . to decide on a distinctive shirt for the group, and possibly allow its leaders and Scouts who have qualified for a pilot licence, to wear wings. . . Even Girl Guides can (become) Air Rangers but no provision has been made to parallel this group for boys.

At the present time Scouts can acquire

Air Apprentice, Aircraft Modeller, Air Mechanic and Air Navigator proficiency badges. With the approval and help of District Commissioner Douglas Brown, the 49th Troop Scoutmaster, Donald Elliot, and Assistant Scoutmaster, Kenneth Stuart, I have commenced teaching the fundamentals needed to acquire these badges, to our Troop here in Charleswood, Manitoba.

The boys agreed to come to my house on evenings other than our usual Scout meetings, for classes on airmanship and aircraft modelling. We have visited the Winnipeg Flying Club and the Control Tower, after the boys had been given typed pages and diagrams on aircraft parts, controls, air regulations, etc. Leo Hoffman, the Chief Flying Instructor and Manager of the Club, generously donated an airplane flight to the Scout who received highest marks towards his Air proficiency badges.

The Air proficiency badges are something for the boys to aim at and it is most certainly a pleasure to see the interest this group of boys takes in flying and Scouting. Maybe because I hold a Power Pilot Licence, a Glider Pilot Licence, and was a Scout 25 years ago. I am a little prejudiced toward the formation of specialized Air Scout Troops in the Dominion of Canada. "Any takers?"

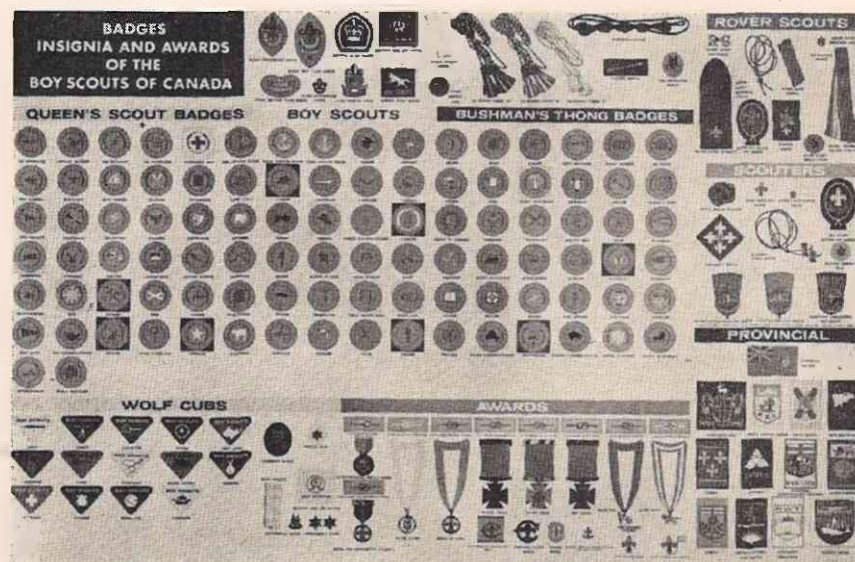
By the way, I am a motorcycle policeman with the Winnipeg City Police and teach the boys First Aid, Traffic Law, Gunnery, etc.).

LOU McPHILLIPS,
Charleswood, Man. Asst. Scoutmaster.

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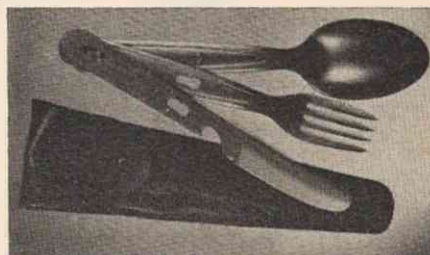
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