

OCTOBER 1966 VOL 44 No 2

the SCOUT leader





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THE IDEA MAGAZINE FOR ALL SCOUTERS AND ADULT LEADERS OF THE MOVEMENT

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MEMO



from the Deputy Chief Scout

Hello again! Since I last wrote to you I have had some wonderful experiences while visiting the Scouting communities in both the East and West. At two Queen's Scout ceremonies, over two hundred young men came forward to receive their awards. What a fine group of young Canadians! They are very much aware of the confidence that reposes in them and the example they must set for the boys who wish to follow in their footsteps. Good luck to them and congratulations to their leaders.

There is just no substitute for moving about and seeing Scouting in action. I have returned home refreshed and encouraged by what I have seen.

I visited Peterborough, where we have a project under way to test the proposed new program for the Scout section. It is off to a good start and has the enthusiastic support of the Scouters and boys alike. We are going to gain some very valuable experience from it.

On the last occasion, I mentioned that I might have a word to say about our changing world. Certainly, the modern environment in which we live is the reason we are revamping our program. Perhaps, the three most important features are: First, our vastly greater knowledge of the material world reflected in our advances in science and technology during the first half century; our pace quickens. As Alice in Wonderland said, "You have to run faster and faster to stay in the same place". Think of the multitude of general information media readily available to our youth. Second, the bewildering array of gadgetry and other specialized complex equipment which are part of our daily life. We live in an age where man is determined to warp space and time. As I write, pictures are being received from space craft on the surface of the moon. Radar and computers enable us to see extremely small objects thousands of miles away with a delay of only millionths of a second. Progress in other areas is a little slower but significant. On a recent visit to the Arctic, I saw an Eskimo boy going by on a Skidoo pulling a sled with his dogs tied to the sled — in case technology failed him. And finally, the changing patterns in our family and community life. One has but to reflect on the wide variety of community activities as well as Scouting which claim the interest and in certain ways provide the challenges which attract our youth.

There are still the same challenges for young men in the natural world — the

continued on page 21



Cool capers at the Aqua Probing pool. Pit is lined with heavy polyethylene over layer of sawdust.



ADVENTURE JAMBOREE

4

Trying out the gloves in an outdoor ring.



Story and Photos by David Aitken

The 1st British Columbia - Yukon Jamboree of Adventure was a salute to the 100th anniversary of the union of the crown colonies of British Columbia and Vancouver Island. For the 2512 Boy Scouts in Camp Ponderosa in the wooded hills west of Penticton last July it was seven glorious days of field sports, marksmanship, go-karting, camping and a hundred other opportunities that tested their muscles and their wits.

From every corner of the province and territory the Scouts came with their tents, kitchen shelters, pots and pans, plastic water buckets, hometown banners, guitars and yes, even their kitchen sink - plastic of course!

Boys also came from every other Canadian province and the neighbouring states of Alaska and Washington. The Scouts of Port Coquitlam District in the Fraser Valley had their own special guest 16-year old Davendranath Srinivassa Ramsingh of Trinidad.

Each troop of thirty-two Scouts and three Scouters set up their own camp on a large



site especially reserved for them in one of the four sub-camps – Cosmos, Icarus, Nautilus and Terra. This was their home where they started each day with flagbreak and prayers, prepared their meals over charcoal fires, entertained neighbouring Scouts at dinner or evening sing-outs, and slept to build strength for the next day's round of work and play.

The air force, fire service, conservation authorities, 'ham' radio operators and many other groups arranged displays that gave the Scouts first hand information.

Displays and activities were open each morning and afternoon after meals and other homemaking duties were completed. Except for attendance at the rifle range, go-kart track and waterfront, boys were free to go where, when and with whom they wished.

A special incentive to enter as many activities as possible was the attractive Adventure Award, an aluminum medallion presented at the end of the jamboree to Scouts who participated in all of the six adventure areas: skills, displays, scoutcraft, waterfront, sports and games, and friendship project.

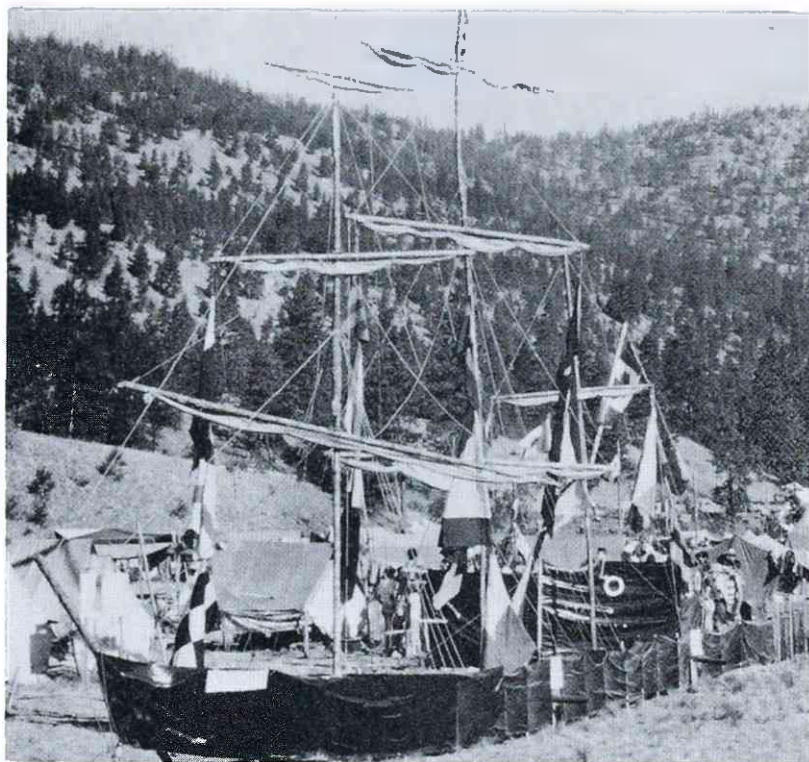
At the Cosmic Training Ground, activities included making rope, plaster casts, and damper (bread on a stick). An aerial runway took Scouts to the Moon Desert where they built rope bridges, platforms and other structures that enabled them to move about freely above the deadly "moon dust."

For a real test of mind, muscle and team-work Scouts formed crews for a Solar Quest that took them on a rugged journey to such places as Venus, Mercury, Mars and Titan. (More about this way out adventure in a future issue!)

The boys spent a period of each day at the waterfront on Lake Skaha. They had opportunities and equipment for sailing, canoeing, scuba diving, water skiing, war canoe racing and swimming instruction.

In addition to an afternoon of shopping and sightseeing in the lovely Okanagan Valley city of Penticton, Scouts took part in the camp's hootenany and talent show in the Cactus Bowl, the finest natural amphitheatre west of Bonavista.

Operating this swinging camp was a team of 350 Scouters and committeemen headed by Charles W. Nash, commissioner for the B.C.-Yukon Scout council. In this, their first jamboree, they set out to give Scouts an opportunity to try new activities, gather new ideas and broaden their Scouting



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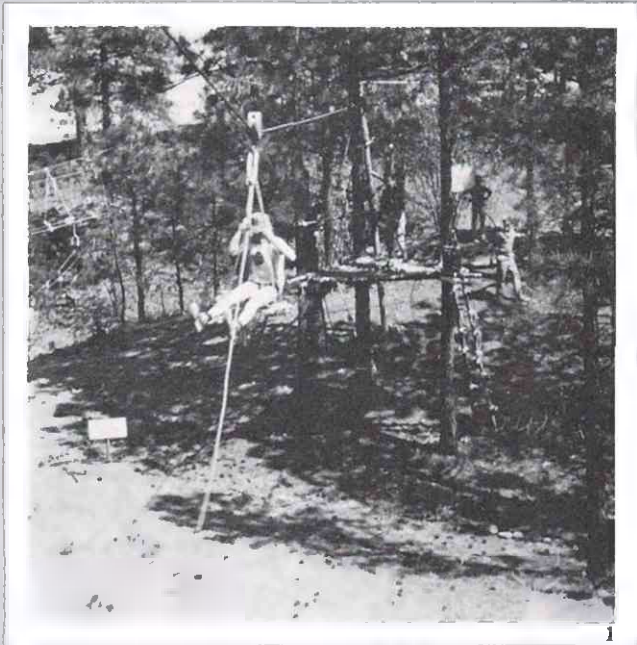
experience. Any doubt about the success of the jamboree was swept away by one bright 15-year-old's comment. "Man, this is the greatest thing to hit B.C. since girls!"

As Scouts left the hills for home they saw a sign hastily set in a Penticton front garden. It said, "Good bye Scouts, we will miss you!" And the Scouts would long remember their seven days of adventure among the hills of the Okanagan.



1. Penticton stars Jennifer Paterson and Doug Mathias made a hit at the great Jamboree hootenany. 2. Landship at the camp of Seymour-Capilano Sea Scouts. 3. Building a platform in the Moon Desert. 4. Re-tiring types at the obstacle course.

MORE ➡



1. Aerial runway to the Moon Desert. 2. Gateway to the Cosmic Training Ground where Scoutcraft skills were practised. 3. Camp of Scouts from the Olympic Area Council, Boy Scouts of America. 4. The go-kart track was the most popular place in camp. 5. Young hopefuls at the jamboree talent show.



What's All That Row in the Basement Really About?

by Kathleen M. Brook

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I am an Akela of a Cub pack. Every Thursday evening for one and a half hours I entertain and teach, or cause to be entertained and taught (or am entertained and taught) by twenty-four little boys ranging from the wide-eyed timid soul of eight to the brash young gentleman of 11½ who isn't above winking at Akela if he thinks she isn't looking.

We work through the levels of the 5BX, paint murals, make crystal radio sets, do rescue breathing in case we ever meet someone who just drowned, look at the stars, work out codes, and play "Hit the Deck" and "Ragstick Hockey".

Since one might assume that a busy woman wouldn't waste ninety minutes of prime Thursday shopping time on worthless activities, then there must be some justification for all this frantic action, apart from the practical one that the kids seem to enjoy it.

This is where you must endure educator jargon. What is the descriptive function of this activity? What, actually, are the kids doing? What are the professed objectives of this activity - what's it good for? What is the basic philosophy of this activity? How does this activity fit into the Christian schema of sin, crucifixion of self and resurrection of redeemed man?

Militarists

We meet at six thirty, the little boys in variegated costumes of jeans, dress pants, muk-luks, rubbers and running shoes below the waist;



above, an assortment of the traditional green sweater or the latest grey sweat-shirt decorated by badges and topped by a violent vermilion and black scarf in progressive stages of un-ironed-ness.

On top of each crew-cut head is a silly little green cricketer's cap, adorned by an impossibly amiable-looking wolf's head. The leader (me) is arrayed in a mid-calf green skirt, a heavy green shirt that divests me of all feminine attributes at all, the scarlet scarf and a dashing green beret which I wear stuck on the back of my head.

This slightly facetious description should serve to dispel once and forever the fable that Cubbing encourages (a) conformity and (b) militarism. (Would that my Cubs would get a little military smartness.)

With much random movement, running around and around the hall, and yelling with pure joy that no adult is going to tell them to shut up, the Duty Six finally recalls its duty, and lugs out the maple-leaf flag, the yellow Cub flag (burned at the edges where Tommy of the Blues dangled it in the campfire five years

ago), and the wolf's-head totem pole.

With this sop to patriotism, duty to the Queen, and tribal unity taken care of, I yell, "Pack-pack-pack!", and they all come bounding up to me like unleashed gazelles, again yelling with uninhibited joy that they can, for once, make a noise legitimately.

Cub Motto

To a tribal chant, we go through a complicated ritual of squats and knee-bends, which, thank God, my middle-aged patellae are spared. I merely stand in the centre of the circle, looking military! The chant is supposed to remind them of their motto, a modern contraction word, although over fifty years old, DOB, DOB, DOB - "We'll Do Our Best. . ."

Cynical Cubmasters, too long in the green, say it means, "We'll DOB to drive the Cubmaster crazy."

We collect the bones (dues), and inspect fangs, claws and fur. Yes, yes, I know it all sounds very silly and childish, but you can't be a Cubmaster unless you are willing to become as a little child. All of these coy euphemisms for teeth, hands and hair, as well as the exotic names given the leaders, are the result of the hook or gimmick upon which Cubbing is based.

Lord Baden-Powell, that fine old WASP gentleman of bluest Establishment blood, was a genius by accident or instinct. He merely managed to stumble onto the perfect method of character-training through play. Cubbing, recreational education for

continued on next page

moral growth, is based upon the stories of yet another accidental WASP genius, Rudyard Kipling.

To an adult, the Mowgli stories are a deep well of horror. One can reverently ask, "Why in the name of the compassionate Christ, would a decent adult want to inflict such ghastliness on innocent children?"

Beast in Man

Because, my non-Cubbing reader, whether the Cubmaster realized it or not (and it is highly likely that he is in as innocent a state as his children) the jungle stories deal with bloody reality. To little middle-class boys, whose only concept of reality is the image behind the glass, or whose only moral warfare is the pastel dicta of school (be neat, be clean, be tidy and don't run in the halls), the jungle stories offer a controlled and removed dose of the world of sin as it is. In the natural world, unredeemed by grace, man is animal-like, and he is beastly, and he and his kind do eat each other up, just as Screwtape's devils did.

Do you go into all this philosophy

with your little boys? Not if you have an iota of sense, you don't. You read them the jungle stories, and remind them of the dark world of sin with the ritual, the totem-head, the jungle vocabulary, then you get on with the educating part.

We don't use whistles, strappings, loud voices, sarcasm, or anger to "get control" of our Pack. "To get control" implies that someone has lost it. Ours is built-in control, inherent in the situation - work done freely for love is play, and little children learn best through play.

Their Aim

We usually have five or six things going on at once in our Pack. Baloo and I are probably testing two sections; Patrick, our teen-aged helper, is giving expert aid to the radio builders, while at least two sections, unattended are working out code, or trying to draw a community map. The Cubs have a goal - to get a job done, properly. We leaders have a goal, too.

How does Cubbing aid in the growth of a young Christian? I have already mentioned the introduction to the world of sin, the *real* world of *real* leaders who are really wolves.

I have detailed the efforts we make to help the *old man* become crucified to self. The new man is evolved in this way.

The Cub promise is made to a person, Akela. If she is a good Akela, the Cub should already have begun to love and respect her, as well as long for the love and respect of his brother-Cubs.

Ultimate Aim

With un verbalized induction, the little boy moves from a position of a loyalty to this human person to a final loyalty to the supreme Person. That is the end of our Cub training - to evolve a free human being, poised and decisive, who is loyal for life to the Person of Jesus Christ.

All honor to Baden-Powell, that WASP genius by instinct. He never intellectualized his great discovery, but it was there all the time. Cubbing works because it is based on a natural myth; that is, a poetic statement of a universal truth. The world, unredeemed by grace, is inhabited by wolfish and inhuman men; human beings learn how to be free through the exercise of willing self-discipline; and the end of an education is a Christian.

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Cultural Heritage

Canada's Many Faces



One of the most difficult tasks is to define "the Canadian Culture" because Canada has been settled by people of many races from many countries.

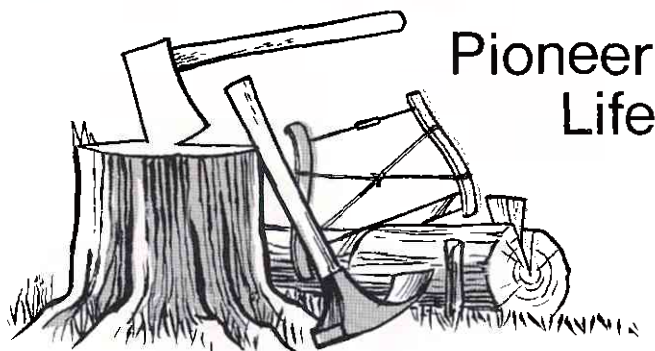
Studies indicate that the earliest settlers of North America came in a series of waves from Asia - across the Bering Sea. These are the Indians and Eskimos. In much more recent times immigrants have come from almost every country in the world.

Each group brought with it its own culture and traditions. At the Dominion Day celebration in Ottawa in July, 1966, the dances of many countries were performed on the lawn at the Parliament Buildings.

Some people questioned whether this was appropriate for a Dominion Day celebration. Yet, each person performing was a Canadian.

Try this project in your group. Get each member to prepare a simple family tree showing the country of origin and how long the family has been in Canada.

Some simple lessons in brotherhood may be learned if it is recognized that all were, at one time or another, new Canadians.



Pioneer Life

Scouts have talked for years of "pioneering" projects. Some of these projects are simple - others require a fair amount of time and, in some cases, equipment.

The original pioneers had a minimum of equipment and had to rely on their skill and ingenuity to build a cabin, furnish it and till their land.

It may be difficult for Scouts, who have available a wide range of power tools and buy lumber at a

lumberyard, to realize that the early pioneers had a minimum of tools - axe, adze, knife, saw, plane and a few others. With these they built or made what they needed.

A visit to one of Canada's pioneer villages would help Scouts to understand the real meaning of the word pioneering.

We have tended to marry pioneering to working with ropes and lashings. The pioneer would have been hard pressed to find the quantities of rope we use or to transport it to the site of his home.

He relied on his ability with tools to fit the logs of his cabin together so that with straw and clay he could make them windproof. Rawhide was used for binding things together tightly.

Nails were rare and expensive and mortise and tenons with wedges or wooden pegs were used to build furniture.

Tales The Totems Tell

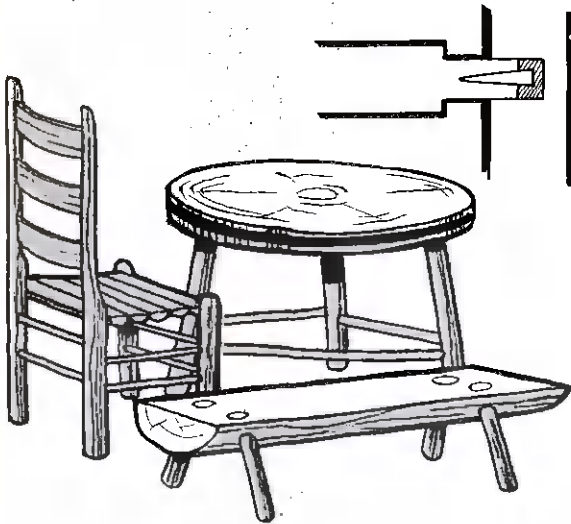
The next time Scouts go to camp - concentrate on some real pioneering. Make a table and chairs without the use of rope or nails.

See how smooth a table can be made from logs using axe, adze and plane. Run a competition for the sturdiest or best designed chair.

The following books have good examples of pioneering in them:

"Camping and Woodcraft" by Horace Kephart

"Your Own Book of Campcraft" by Catherine T. Hammett.



This is the title of a book of tales based on West Coast Indian lore and legends. They are good examples of a fascinating subject. Check at libraries or book stores for this and other books on Indian legends.

The National Film Board has an excellent film "The Loon's Necklace". This film makes good use of Indian masks to carry the story. Bookings can be made through the provincial outlet of the National Film Board.

The Department of Northern Affairs produces a magazine entitled "North". As well as good photos of the North and Arctic it often includes Indian or Eskimo legends. This magazine is 50¢ an issue or \$3.00 a year and inquiries should be directed to the Queen's Printer in Ottawa.

Some of the tales and legends follow the arrival of the white man and are adaptations of stories from the Bible. One such story heard in British Columbia closely parallels the story of Noah. An abridged version follows:



"The Rocks in Sooke Harbour"



1966-67 Scouters

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91-151	Subscription form for Canadian Boy
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91-153	Registration and Canadian Boy Mailing List-Boy Scout
91-154	Registration and Canadian Boy Mailing List-Rover Scout
91-155	Registration and Canadian Boy Mailing List-Venturer
91-116	Application for Warrant of Appointment
91-119	Honours and Awards file folder
91-120	Application for Award for Gallantry
91-121	Application for Award for Meritorious Conduct
91-122	Application for Award for Service - to Scouting
91-123	Recommendation for Long Service Award
91-124	Recommendation for Additional Recognition of Service
91-125	Application for Jack Cornwell Decoration
91-126	Application for Ladies Auxiliary Service Award
91-128	Application for Permission to Camp
91-130	Charge Certificate (boating)
91-131	Boat Certificate
91-132	Medical Examination Form
91-133	Tour Permit
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95-202	Magic Flip Chart	
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94-305	Chairman's yellow copy of G.C. job cards
94-307	Scout Group Ladies Auxiliaries
94-348	Recruitment of Volunteers in the Boy Scout Movement

WOLF CUB PAMPHLETS

94-310	Aux Parents... Sur Le Louvetisme
94-311	A Ward to Parents on Cubbing
94-313	We are Partners in Cubbing

BOY SCOUT PAMPHLETS

94-320	12 Excellentes Raisons
94-321	Twelve Good Reasons Why Your Boy Should Be A Scout
94-323	Sea Scouts

PROGRAM PAMPHLETS

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94-338	Hints on Instruction and Examination
94-353	Scouting with the Handicapped

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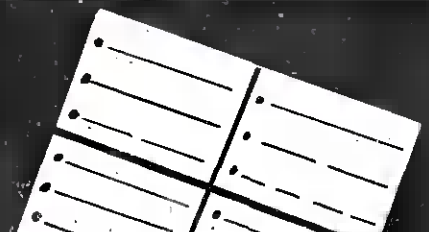
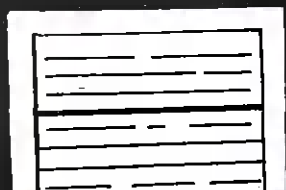
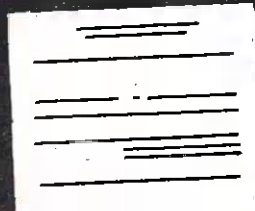
SPIRITUAL PAMPHLETS

Requirement for Religion and Life Emblems

94-360	Anglican
94-361	Baptist
94-362	Buddhist
94-363	Christian Science
94-364	Jewish
94-365	Latter Day Saints
94-366	Lutheran
94-367	Pentecostal
94-368	Presbyterian
94-369	Salvation Army
94-370	United
94-374	Byzantine-Ukrainian Catholic
94-375	Eastern Orthodox
94-371	The Religious Obligations of Scouters
94-372	Scouting and the Church

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94-351	Scouting Serves Canada



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20-508	Understanding Boys - Book	4.25
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20-519	How to Work with Teen-age Groups	1.25
25-429	Gilwell Pioneering charts (set) 35 charts of pioneering projects	4.50
83-501	A Perspective on the Problem of Official Scout Dress in Canada -While the focus of this paper is Scout dress, it reveals much of the historic background of Scouting and its program activities. Many interesting questions are raised in relation to program as well as to uniform.	.50
83-502	Camping Records of Canadian Scouting (1960) - This paper gives some statistical information about camping in the Boy Scouts of Canada. It relates this information to some of the statements of the organization with respect to camping and raises pertinent questions.	.50
83-503	Age and Membership in Canadian Scouting - A wealth of information about Cub and Scout membership, its growth patterns, trends and implications for the future, the makeup of membership by single ages, the implication of recruiting practices, etc. The factual data and the text raise many pertinent questions of vital interest to all who are concerned with Scouting's future.	1.50
83-504	Flexibility - A key paper to understanding why some changes are being introduced into Scouting's programs. It briefly illustrates how Scouting has tended to grow from a movement with program ideas to be adapted to an organization with "fixed" program.	.25
83-505	A Review of the Program of the Boy Scouts of Canada - This paper attempts to identify some of the strengths and weaknesses of the Cub and Scout programs, their organization and structure in the Scout group. It underlines some of the reasons for recent changes and suggests other matters that need attention.	.50
83-506	Study of the Scout Program and Uniform Progress Report (1963) A progress report of the Program and Uniform Subcommittee summarizing the major aspects of its findings to 1963 and containing recommendations for the various levels of organization. The report deals with some fundamentals of program, organization, financing, communications and leadership.	.50
83-507	Report of the Uniform Subcommittee (1964) - This report covers all aspects of this subcommittee's study of Scout dress. It deals objectively with the reasons for and against uniform, its purposes and its role in Scouting. It is a document which will provide clear guidance for future discussions on uniform problems.	.50
83-508	Church Sponsorship of Scouting in 47 Churches in District "X" A number of personal interviews with clergymen and others representing sponsoring churches, to gain some ideas of their views on Scouting-what they think it contributes to their youth and the work of their church; what they think of its organization and the way it is serviced. A fascinating insight into how some others see us and into some important questions of sponsorship.	.50
83-509	Adult Leadership - A study of the implications of the use of volunteers in the recruitment, training, continuity and effectiveness of adult leadership, in respect to Scouting's aims and methods.	.50
83-511	Some Conceptions of Leadership and Their Relationship to Scouting	.50
83-607	Some Instructional Techniques	.30
83-701	Tenderfoot to Second Star - Braille	1.00
83-702	Tenderfoot to Queen's Scout - Braille	2.00

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BADGES AND INSIGNIA ETC.

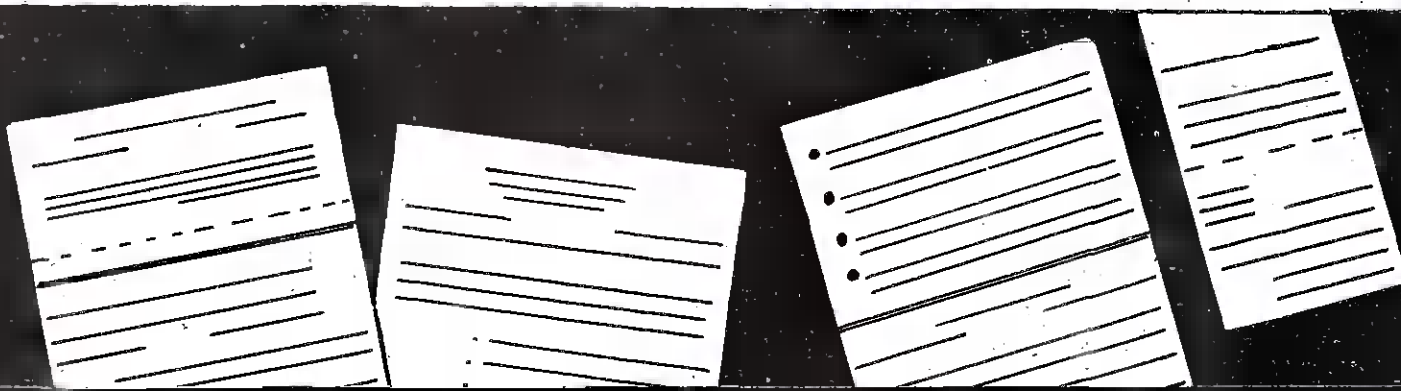
ITEM	PRICE	ITEM	PRICE
Leaders' Hat Badges - Plume style	1.25	Patrol Leaders' Hat Badge	.75
Leaders' Lapel Badge - Miniature	.95	Patrol Leader Sea Scout Ribbon	1.00
Leaders' Buttonhole Badge - screw back	.95	Venturer Shoulder Straps (pairs)	.75
Long Service Pins	1.25	Venturer B.H. Badge	.95
Ladies Auxiliary Pins - silver	.95	Rover Scout Hat Badge	.50
Thanks Badge - silver	3.75	Rover Sea Scout Hat Badge	1.25
Buttonhole Badge - Cub or Scout	.20	Rover Squire Shoulder Knot	.15
Tenderpad (cloth) Cub Instructor, Leaping		Rover Scout Shoulder Knot	.20
Wolf Cub Proficiency Badges	.15	Rover Scout Shoulder Straps (pairs)	.75
Cub Interpreter Badges	.20	Rover Scout Buttonhole Badge	.95
Cub Service Stars (yellow backing)	.20	Rover Scout Proficiency Badge	.75
Cub Armlets (dozen)	.60	Rover Rambler Badge (cloth)	.20
Cub Religion in Life Award	.25	Rover Scout Service Stars (red backing)	.20
Cub Patches (dozen)	.15	Rover Mate Stripes (pairs)	.10
Cub Proficiency Stars (cloth)	.10	Rover Religion in Life Award	.25
Tenderfoot, Second Class, Golden Arrow,	.15	"Rover Scout Canada" strip for shirt	.25
Scout Proficiency, Multiple Stage Badges		Cuboree or Camporee Crests	.35
First Class Badge	.25	Award Ribbon (per dozen)	1.00
Queen's Scout Badge	.35	Activity Crests:-	
Bushman's Thong	1.75	Canoeing Archery)	
All Round Cords, A. B. & C.	.95	Swimming Driver)	.35
Scout Service Stars (green backing)	.20	Sailing Camping)	
Scout Religion in Life Award	.25	Gun Handling Hiking)	
Patrol Leader Stripes (pair)	.10	Canadian Flag Emblem	.30

Badges and Insignia available from District, Region or Provincial Offices ONLY.

MISCELLANEOUS ITEMS

71-605	Flag, Troop, toggle 9 feet		\$47.75
25-410	Binder - "Canadian Boy"		.85
26-451	Cub Poster - cardboard - with easel (52" high x 20")		5.75
26-452	Cub Poster - paper (52" x 20")		1.50
26-417	Stickers - Personal Identification (3¼" x 2¼")		
	(for use at courses, conferences, etc.)	Per 50	1.45
20-259	Pack Scouters Handbook - supplement		.25
20-474	Recreational Activities for Crippled Children		.85
20-663	Games for the Handicapped		.50
25-430	Fitness Information Kit		.75
25-440	Card Record, Fitness per dozen		.25
20-305	(Life of B.P. Comic Book) Adventures of a Scout	Single copy	.25
		20 or more copies	each .20
20-100	Best of Canadian Boy		2.75
20-458	Handbook for Commissioner and His Staff		1.25

Miscellaneous items available through regular business channels i.e. - Scout Distributors, Scout Offices or direct from Supply Services.



Indian and Eskimo Art



In recent years a wealth of material has been produced by Indian and Eskimo artists. Using traditional designs in new media, they have produced outstanding results.

The well-known totem is the native art of only a small portion of Canadian Indians and we are finding such things as silk screened designs on burlap on the walls of many Canadian homes.

Visit Indian or Eskimo craft centers or exhibits and displays of their work.

Better still bring somebody to the next meeting to speak to the boys on this subject and display items.

Set up project teams to work on wood carving, soap carving, silk screens or beadwork. Visit local libraries for books on these crafts.

Use "contact" plastic in wood finish to make totem designs or depict the false faces of the Eastern Indians. Eskimo style figures can be cut from a black plastic and mounted on a white or pale blue background. Use Eskimo stone carvings for design shapes.

There are many ways of treating these themes. Hallowe'en masks of paper maché based on Iroquois masks. Book-ends in the style of a Bella Coola totem. The range is limitless.

Encourage your boys to research the subject and undertake projects.

Resources: Available from the Queen's Printer in Ottawa or your province.

Canadian Eskimo Art 75c

The Arts in Canada 1.50

15

An old Indian brave and his wife lived near an Indian village. They did not live in the village because the members of the tribe were wicked and evil. One day the Raven came to the old Indian and told him that because he was good he and his wife would be spared, while those in the village would have to die for their wickedness.

The old Indian was sad that so many would have to die and the Raven told him that he could warn the people that they must stop their evil ways. The old man went to the village and tried to tell them what the Raven had said. They scoffed at him and threw him out of the village.

On his return the Raven told him to cut down the biggest cedar; to make a huge canoe out of it; to cover it with bark and to gather into it animals and birds.

According to the instructions of the Raven, the old man cut down the biggest cedar tree he could find and from it built a big canoe which he covered with bark. Then he and his wife gathered birds and animals and put them in the canoe.

Shortly after, the rains came and the waters rose. Soon the village and surrounding areas were flooded. The water continued to rise until only one peak was to be seen. The old Indian tied his canoe to the rock on this peak. After a while the water receded and the canoe pulled the rock until the water was gone and the land was dry. Today the rock can be seen at the entrance to the harbour in the town of Sooke on Vancouver Island.

These legends readily lend themselves to campfires and play acting. The story above, done in costume, could be an excellent presentation for a parent's night. Jute sacking closely resembles the cedar root cape and hat worn by tribes on Vancouver Island. A Raven mask and black leotards could be used for the Raven. Let the group solve the problem of the canoe and rock. Their solution would probably be simple and effective. Use a narrator and a series of tableaux or scenes.

Many legends may lead to discussions on the meaning of them. They appeal to many people - what about your group?



Sing Along with Youth

16

Picture a rainy night in a camp. In a large building around a simulated fire, are seated some thirty Scouters singing songs. This was the scene at a Wood Badge Course. The Scouters seemed to be enjoying the songs and all appeared to be going well. However, the camp fire leader was in difficulty. There were twenty teenagers among this group of Scouters and they were not singing. What was the problem?

Did these teenagers not like singing? On the contrary, the majority of them belonged to a church choir and were noted for their singing! Several of them were very proficient in playing - especially guitars.

Why the silence? The Scouters were singing "Scout" songs. You know, the collection that has been accumulated by *Scouters* for many years - some original, but most of them songs to which somebody had written "Scouting" words.

In retrospect it is a shame that such an opportunity was lost. A reversal of the pattern would have achieved full participation. They should have invited the teenagers to run a "hootenany". Instruments would soon have appeared and in an informal setting all would have been singing - and singing songs that were meaningful to them.

Canada has a wealth of folk-songs. Too often, it is a case of only recognizing them when some group has put them on record and made them famous. There are many sources of songs and many interesting hours can be spent in researching them.

Consider the following:

Search out the folk-songs of your community, your province and other provinces. Check libraries, song

books and records.

Don't be afraid to use a tape-recorder if you find it difficult to get words and music on paper.

See what instruments the members of your section can play.

Next time you are at camp with your group - light a fire in the evening and put on a pot of tea or coffee. How long before others gather around? Do they talk, swap stories or sing? What songs do they sing? A campfire is a wonderful thing. In Scouting we have tended to make it *The Campfire* and in doing so have lost much of the spontaneity and enjoyment.

Too many of us have forgotten that campfires can be used for warmth, cooking and fun. To test your reactions answer these questions -

1. Do you have a formal opening and closing?
2. Can Scouts toast weiners on the campfire?
3. Is there a formal campfire leader?
4. Do you sing other than Scout songs?
5. Can you hold a campfire without singing?

How did you answer? Yes; no; yes; no; no? If these were your answers - why?

We can encourage singing by:

- . finding the songs that youth enjoy
- . rediscovering our folk-songs
- . relaxing and enjoying our singing
- . keeping campfires fun.



THE RIDDLE SONG

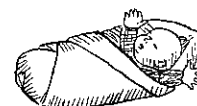
I gave my love a cherry that has no stone,
I gave my love a chicken that has no bone,
I gave my love a ring that has no end,
I gave my love a baby that's no cry-en.



How can there be a cherry that has no stone?
How can there be a chicken that has no bone?
How can there be a ring that has no end?
How can there be a baby that's no cry-en?



A cherry when it's bloomin', it has no stone;
A chicken when it's pippin', it has no bone;
A ring when it's rollin', it has no end;
A baby when it's sleepin', it's no cry-en.

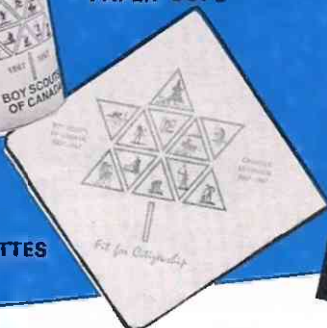


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Ask for these books at your favourite bookstore or library

Adolescents and the Challenge of Maturity

A Guide for Parents and Teachers by Alexander A. Schneiders. 196 pages. The Ryerson Press. \$6.75.

From his experience as a psychologist, teacher and parent, Alexander Schneiders has drawn up the ground rules for understanding and helping adolescents. He stresses the importance of the right kind of discipline—that which leads to self discipline.

The author has firm ideas on the roles of male and female in our society. These ideas conflict with the modern trend to equalitarianism and may be displeasing to some readers. He defends his theory by stating that working mothers are a major cause of juvenile delinquency and that the presence of the mother during childhood is essential for healthy development.

Whether you find Dr. Schneiders' views challenging, inspiring or infuriating, the chances are you will find much of the information valuable.

The Best Time of Year

by Irving Petite. 191 pages. Doubleday Canada Ltd. \$4.75. This is a delightful nature book of observations and reflections on ranch life in the Cascade mountains of the Pacific northwest.

The author who has been called a "modern Thoreau", writes with an appealing sensitivity for plants and wildlife, sunshine and shadow, people and problems. He believes that "each time of year, as we come to it and truly appreciate being able to come to it, is the best time, for life is to be accepted and enjoyed each day."

Great Canadians: A Century of Achievement.

127 pages. The Canadian Centennial Publishing Co. Ltd. \$2.95 (\$3.95 deluxe). Here are the fascinating stories of twenty-three men and two women—historians, poets, painters, writers, explorers and scientists. Each of these people made a lasting impact on the future of Canada.

The stories, written by well-known Canadian authors and beautifully illustrated by

Franklin Arbuckle, are first-rate literary journeys of discovery into some of the colourful adventure of Canada's past.

Note: Available only by subscription. For information, write Canadian Centennial Library, 18 Waterman Ave., Toronto 16, Ont.

Plastic Foam for Arts and Crafts by Brock Yates. 125 pages. General Publishing Co. \$3.95.

With the invention of plastic foam, a fascinating and relatively simple hobby has arisen. This material can be found in most hobby stores and is lightweight, waterproof and clean. Using only a kitchen knife and some glue, the amateur can make such things as Christmas decorations, toy storage boxes, ear rings, doll furniture and man-sized furniture. Brock Yates has used clear illustrations along with his instructions so there is no chance of confusion. If you are looking for a really different hobby, why not try plastic foam?

Walter Wood Veteran Scouter

By H.L. Woodman



Ask any youngster in the Annapolis Valley of Nova Scotia, the name of the founder of the Scout Movement and he will tell you it was Lord Baden-Powell. Ask him the name of some other important Scouting personage and he almost invariably will say, "Walter Wood."

And an important Scouting personage indeed, is Walter Wood.

Born ninety years ago this October in England, he is the registered Scoutmaster of the 2nd Kentville Boy Scout troop, which he organized in 1928. He came to Canada seventy years ago and twenty years later moved to Kentville. Two years after he had formed the Anglican Scout troop, he organized a Wolf Cub Pack which he continues to supervise, some thirty years later.

Although barely five feet tall and hard to distinguish from the rest of the troop, he nevertheless speaks with authority. Despite his advanced years, he retains his keen sense of humour and his agile movements seem to belie his age.

While being an active Scouter at troop level, Walter Wood has also been a District Commissioner, Regional Commissioner, an official at two World Jamborees and the oldest Scout leader at Jubilee JIM in Sutton Coldfield, England, in 1957. He is also the oldest active Scouter in Eastern Canada, and possibly in the whole Dominion. He says with a degree of modesty that there must be some leaders in Canada who are older, although he has yet to hear of one.

Walter Wood came to Canada in 1896 to recuperate from influenza, which he contracted in the great epidemic of 1895.

He spent much of the next ten or fifteen years out-of-doors working in the woods and on farms. With this background, it was only natural, then, that he should be attracted to the Scouting movement.

In Kentville, he worked as a railway machinist until he retired in 1941. At an age when most people start to think about "taking it easy", Walter Wood began devoting his full time to Scouting. He had already been District Scoutmaster and had helped to organize three other troops in Kentville as well as several in Kings County.

This then is the background of a man who began a second career at age sixty-five.

During World War II, under Walter Wood's supervision, Kentville Boy Scouts collected and washed some 7,000 medicine bottles which were urgently needed in Canada's war effort. Through the collection of waste paper, his Scouts earned \$1,900 for the Red Cross. Among his other wartime projects was the soliciting of books and magazines for the sailors at HMCS Cornwallis. Altogether, over half a ton of reading matter was placed in the Naval messes in this manner.

A dedicated churchman, Mr. Wood has sung in the choir, is a Sunday School teacher and was for years, a vestryman. He organized the church hockey league and was its president for thirty-two years.

An Oddfellow, he asserted his influence on his Brothers in that Order to construct a number of permanent buildings on the district summer camp at Lake Lower Sixty (which, incidentally, he was instrumental in having established).

On Boy Scout Apple Day, he is always first man at the Scout Hall where he still directs this project, a joint activity of the

four Kentville troops.

Possessed of some culinary skill, Nova Scotia's "Grand Old Man of Scouting" concocted some very original dishes for the Troops in camp. His version of a woods plum pudding is always a "must" for every camp in which he takes part. A St. John Ambulance certificate holder, Mr. Wood is a student of first aid and it was in charge of such a post that he took part in the fiftieth anniversary Jamboree.

As might be expected for one who has dedicated a great portion of his life to Scouting, his service has been both recognized and honoured. Scoutmaster Wood received from the hands of B.-P. himself on the occasion of his Canadian visit in 1935, an Honour Banner. This was given mainly for his extension work in Nova Scotia. In 1961, His Excellency, Governor General Georges P. Vanier invested him with The Silver Acorn, "for specially distinguished service." He also holds the Medal of Merit and the Long Service Medal with Bar.

"But", Walter says, "my greatest reward is to see the smiling face of some of my old Scouts who will take the trouble to look me up when they return to Kentville for a visit."

"I also get some satisfaction from being able to compare the record of some member of my Troop with that of his father or grandfather who had gone his way before."

And through the ranks have passed doctors, engineers, lawyers, a judge and a nationally renowned actor, as well as a number of sailors, soldiers and airmen, some of whom made the Supreme Sacrifice.

"And I had the greatest affection for every one of them," the Dean of active Scouters concluded.

H.L. Woodman is editor of the Kentville Advertiser. His column on stamp collecting appears regularly in Canadian Boy.

Getting ready for Apple Day



Receiving the Silver Acorn



A NEW DAY

This is the beginning of a new day.
God has given me this day to use as
I will.

I can waste it or use it for good.

What I do today is important, because
I'm exchanging a day of my life for it.
When tomorrow comes, this day will be
gone forever, leaving in its place some-
thing that I have traded for it.

I want it to be gain, not loss; good, not
evil; success, not failure; in order that I
shall not regret the price I paid for it.

W. Heartsill Wilson

More Games of Challenge

These games are useful for the fall because they can be
played indoors or out depending on the weather. Several of
them are especially suitable for Cubs.

If you cut along the dotted line around the instructions
below and punch a hole in the six circles down the left
side, you will have a handy page to place in your leader's
pocket record book.

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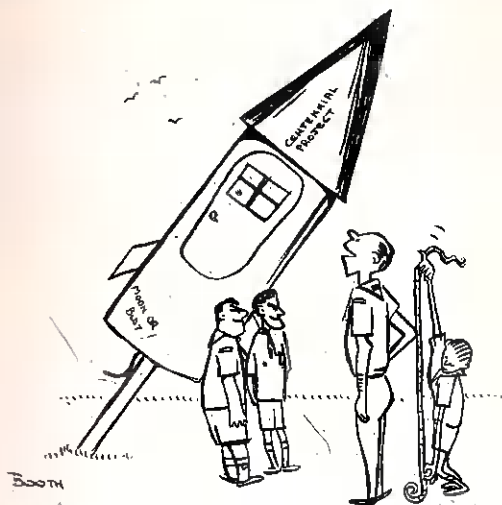
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The Canadian Scout Brotherhood Fund assists packs, troops, Venturers and crews in Canada and abroad which sustain serious loss of property or equipment because of flood, fire, hurricane or similar disasters. It also provides equipment and literature for needy Scouts in underdeveloped countries. Donations may be sent to The Canadian Boy Scout Brotherhood Fund, Boy Scouts of Canada, Box 3520 Station "C", Ottawa 3, Ontario.

Thank You!

The following donations are acknowledged with thanks:

Scouters' Conference, Haney, B.C.	\$25.00
Mr. H.B. Holloway	.70
Prince Albert District Council	60.00
Founders Day Program, Foremost, Alta.	15.00
Anonymous	15.00
Dunbar Point Grey District Council	14.71
West Hants District Council	21.10
Mrs. W.J. MacKenzie	19.30
Anonymous	35.00
Mrs. L. Wiseman in memory of Mr. A. Epstein	5.00
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SCOUT SCOPE



Cubs on Trial

About 450 Cubs, Scouts and Girl Guides in Kitchener and Waterloo have gained first hand knowledge of courtroom procedure by staging mock trials. The idea originated with Corporal William Heller of the Waterloo Police Department.

A courtroom in the Waterloo police building was used for the trials, with Scouts and Guides playing the roles of criminals, police and lawyers. An accompanying adult played the magistrate.

After the trials, Waterloo police took the participants on a tour of the traffic rooms. They learned how accident reports are filled out and studied the radar and alarm systems used by the police.

Results of Regatta

The 6th National Scout Sailing Regatta was held on Glenmore Lake at Calgary, Alberta in August, 1966. First place went to Steve Lye and Mark Millen from Toronto, Ontario; in second place were J.S. Devitt and R.J. Grant of Calgary, Alberta; and in third place were G.H. Mathers and I.A. Mathers of Scrabster, Caithness, Scotland.



Lamb Award

WO1 Helmer Johnston, Assistant District Commissioner, Fredericton District South, received the Lamb Award, July 17, 1966, at St. Mathew Lutheran Church, Fredericton.

This award recognizes the noteworthy service of Lutheran laymen and pastors who have given noteworthy service towards the "physical, mental, moral and spiritual development of boyhood through or in the Scouting programme of the Lutheran Church."

This is the only Canadian Lamb Award presentation for 1966 and the first ever for the Maritimes.

from the Deputy Chief Scout

continued from page 3

outdoors, but more often one finds the influences of science and technology making their appearance even there. And, certainly the areas of interest of our young people have expanded and changed in many respects. Our program must reflect this fact and keep pace.

I believe we are heading in the right direction in our new program by providing a wider variety of activities and challenges designed to appeal to modern youth.

here's how to wear the new SCOUT BERET



to look smart in Scouting

36-100 Scout Green for Boy Scouts Sizes 6½-7¾.
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THE SCOUT LAW III

by John Peterson

3. A Scout's Duty is to be useful and to help others

This Law, and its commentary, has remained unchanged except for the 'good deed' sentence, which was altered from the unequivocal "And he must do a good turn to somebody every day" to the kindlier "And he must try his best to do at least one good turn to somebody every day." This change will comfort that lad, presumably, who spends 24 hours unconscious in a hospital bed, and also the one who inadvertently does more than one good deed in a day.

The French commentary is less exemplary, a good deal more general, and explicitly Christian:—"Le but de l'éducation Scoute, c'est de remplacer les préoccupations du moi pour celles du service, de rendre les jeunes gens vraiment forts, au moral comme au physique, et de leur donner l'ambition de mettre leurs forces au service de la communauté." En d'autres termes, nous visions à mettre le Christianisme en pratique dans la vie et les actes de chaque jour, et non seulement à le professer le dimanche."

No one can really suppose that the everyday practice of Christianity can be reduced to the matter of putting others before self, nor suppose that service to the community is an exclusively Christian duty.

22

The Americans are not concerned with the boy who is unconscious all day, but they, too, ask that there is at least "one good deed a day." The statement is short and factual: "He must be prepared at any time to save life; help injured persons and share the home duties. He must do at least one good turn to somebody every day." But for the reference to home duties, these are the last two sentences of the English commentary. Why are the preceding sentences dropped? Perhaps the English commentary verges on the superfluous. The first, second, seventh and eighth Laws could be taken to cover duty sufficiently. Yet the 'when in difficulty' sentence of the English commentary contains an important element—though it suffers from the slight defect in drafting of providing (it appears) only for making the better choice between two decisions. It could, however, be said that this sentence, along with the rest of the comment might logically be attached to that of the seventh Law which is concerned with carrying out orders. Shorn of these sentences, and with the addition of 'home duties,' the third Law becomes a somewhat curiously assorted little list—at least to some English eyes. If the home-duties are not adequately covered by the inclusion of parents among those to whom the Scout owes loyalty and obedience, could not some more convenient place be found for them?

The English Law stands, in a sense, between the American and French ones, and is illuminated by both, being more general than the one, and more specific than the other.

The short and specific American one makes one wonder whether "He must be prepared at any time to save life, or to help injured persons" really belongs here, or whether it would be better put (if at all) with the commentary on the motto, for the words to appear to be an interpretation of that commentary, giving examples of "Be Prepared."

The more general French commentary throws into relief the practical test for all situations which the English commentary contains. Such a practical statement, may be more congenial to English thinking than a more general one. There remains the doubt, however, as to whether, or not, it is in the right place.

4. A Scout is a friend to all

This Law began life bald: "A Scout is a friend to all and a brother to every other Scout, no matter to what social class the other belongs"—and, no doubt, it was a plain and straightforward statement of what Baden-Powell meant. Significantly, "country," "or creed" were added in February 1938.

The French Law is a simpler, general statement: "Le Scout est L'ami de tous et le frère de tout autre Scout." The commentary is, however, strictly on class lines: "Il vous faut commencer jeune à considérer comme vos amis des jeunes garçons de toutes les classes. Rappelez-vous que riches ou pauvres, habitants de palais ou de chaumières vous êtes tous, avant tout, les enfants d'une même patrie, qui avez à faire de votre pays une force pour le bien dans le monde. Pour cela, faites bloc."

The American statement is "He is a friend to all and a brother to every other Scout." The proposition stands, that is to say without qualification—and isn't that best? There are some curiosities about the English Law. The interpretation is exclusively within Scouting: when Scout meets Scout. Here is the element that appears to be lacking from the second Law. Why is it separated from the Law dealing with loyalty?

Beginning with the general statement that the Scout is a friend of all, why does it thus tail off into the benefits of membership? Can the intention be discovered by taking the fifth Law, with the fourth: A Scout is a friend to all. He is a brother to other Scouts and courteous (to those who are not Scouts).

How much are the young concerned with social class today? Do they in general terms need admonition to surmount the class barriers. The distinction between a Mod. and a Rocker may concern some, and no doubt we are all still thoroughly obsessed with the niceties of social distances, but the crude differences between the Haves and Havenots are now blurred. The norms in the world of the young, if one must use class terms, are dominantly either working class or Mid-Atlantic. Do the young really have problems, today, about being 'decent to the poor or the rich?' Their heroes are singularly classless. It is difficult, if not impossible, to find a current one, of the young who is not classless,—even if one goes back to the antique, to Humph Lyttleton, for example.

The worry of many middle class parents seems to be that their children wish to 'pass' as members of what the parents regard as the lower class.

The poor, in the sense that Baden-Powell knew, no longer exist. This has been a great—and easily forgotten—change of the past 50 years. The cake we have is larger and appreciably more equitably shared. Social security is not entirely a myth. The mass media of communication are great levellers. So, too are Marks and Sparks. Snobbery today among the majority of the young is, possibly, less related to money than to the eleven plus—and its consequences.

Being decent to the German and the Jew, were problems of their parental generation. Do the young ask awkward contemporary questions about any of these, as opposed to difficult historical ones asked to embarrass the senior generation? Current questions of "a little friend of all the world," are possibly about colour, immigrants, landlords, couples unhappy in marriage, homosexuals, and psychopaths, of boys (and girls) with behaviour difficulties, and with disturbed homes.

(to be continued)

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how to raise money for all your cub and scouting activities.

(Here's the way
to put fun into fund-raising.)

Here's the way to put fun into fund-raising! Sell an item that everybody needs for their home or office—one they want all year round. What is that item? Cellulose adhesive tape.

It's a product that's always in demand and always running out. This means loads of repeat sales.

Sounds easy to sell! It is. Any group can sell a gross in minutes—especially at only \$1.00 per card (including Provincial Sales Tax). Each card contains three rolls of transparent tape and one coloured roll. Each roll has its own dispenser.

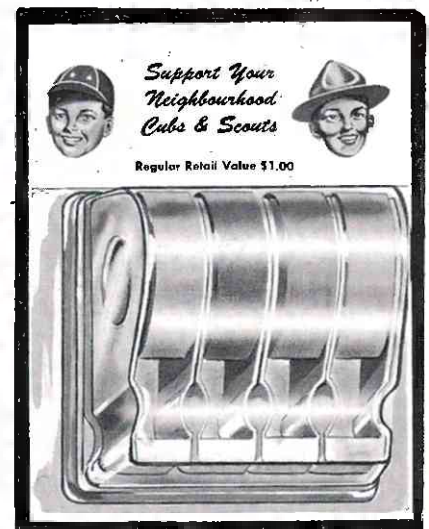
Be sure to get the approval of your next senior council before ordering.

FOR ORDERS OF 576 CARDS OR MORE:
Your cost only 50c per card. Send your order to Tuck Tape, 455 Cote Vertu Road, Montreal 9, Que. Wholesale price 50 cents per card; prepaid to destination.

Terms of payment 2%-10 days, net 30 days.
Delivery 6 to 8 weeks from receipt of order.

FOR ORDERS OF LESS THAN 576 CARDS:
Your cost only 60c per card. Send your order to Supply Services, Boy Scouts of Canada, Box 3520, Station C, Ottawa 3, Ontario. Wholesale price 60 cents per card; prepaid to destination.

Note: This offer is not available for sale by groups under the jurisdiction of the Ontario Provincial Council of the Boy Scouts of Canada.



CUB FRIENDSHIP CARDS

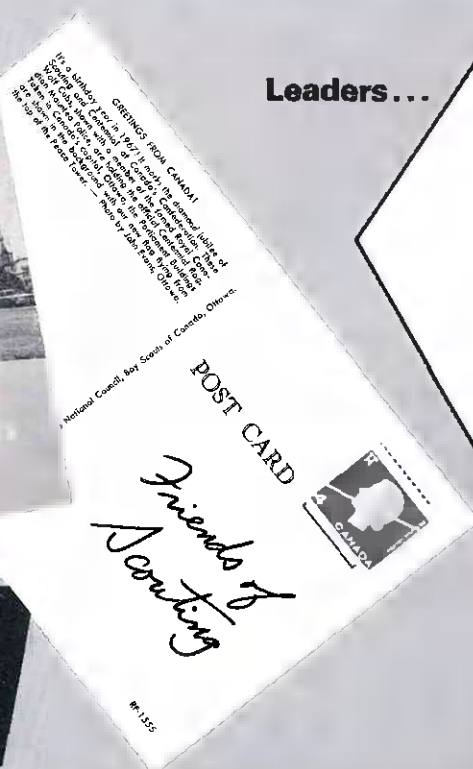


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27-592	1.50	27-631	.95
27-602	.95	27-652	.95
27-603	.95	27-653	.95



ALL CARDS HAVE ENVELOPES



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