



THE CANADIAN BOY SCOUTS



The
SCOUT
MOVEMENT

—

What it is – What it is not



QUEBEC PROVINCIAL HEADQUARTERS
584 ST. CATHERINE WEST, MONTREAL

Downloaded from:
“The Dump” at ScoutsCan.com
<http://www.thedump.scoutscan.com/>



Editor's Note:

The reader is reminded that these texts have been written a long time ago. Consequently, they may use some terms or express sentiments which were current at the time, regardless of what we may think of them at the beginning of the 21st century. For reasons of historical accuracy they have been preserved in their original form.

If you find them offensive, we ask you to please delete this file from your system.

This and other traditional Scouting texts may be downloaded from The Dump.

The Scout Movement

ORIGIN. – The founder of the Boy Scout Movement in its present form was Lt. Gen. Sir R. S. S. Baden-Powell. Like many other Movements showing permanency and power it can be traced back to more than one source. Baden-Powell was the organizing genius who borrowed freely from the ideas and methods of other authorities on work with boys and compacted them, together with his own conceptions, into the Scout Movement.

GROWTH. – So successfully was the work done that inside of four years the world enrollment has grown to over 2,000,000. It has spread to Germany, France, Italy, Australia, China, New Zealand, the United States, Canada, and other countries; and everywhere it has shown adaptation to new countries and nationalities.

AIM. – The aim of the Scout Movement is to build up men of a strong virile type, men of character. “Scouting” does not mean the military work as carried on during active service. There is another form, which one might term “Peace Scouting” and is really the work of our Colonial frontiersmen, coupled in our case with a good deal of knight errantry.

The pioneers of civilization in Central Africa; the ranchmen, cowboys, and trappers of the West; the drovers and bushmen of Australia; the explorers of the Arctic and Asiatic regions; missionaries in all parts of the uncivilized world; and the constabularies of North-West Canada and South Africa are all “Peace Scouts.”

To inculcate in the minds of our boys the attributes of the best of these – as resourcefulness, discipline, self reliance, unselfishness, physical development, chivalry, loyalty, and patriotism – is the aim of the Scout Movement.

METHOD. – The method is summed up in the term “Scoutcraft” and means the teaching of these qualities by games and practices such as attract and hold the boys.

Scoutcraft comprises First Aid, Life Saving, Tracking, Camp Life – with its details of pioneering, hut-building, cutting trees, fire lighting, cooking and so on; Life in the open – with map reading, judging heights and distances, conveying information by signals and signalling, observation of animals and details of every kind, knowledge of plants, trees and astronomy; health and endurance – including sobriety, non smoking, continence and general preservation of health.

Every activity that lends itself to developing symmetrical manhood is good Scoutcraft.

RELATION TO EXISTING ORGANIZATIONS. – It is more of a Movement than an organization. It comes as an opportunity to supplement rather than supplant the activities of existing agencies, by introducing into their programme unique features, appealing to legitimate interests which are universal among boys.

MOTTO. – The Motto is “Be Prepared” and means that the Scout is always in a state of readiness in mind and body to do his duty.

PLEDGE. – Before he becomes a scout a boy must take the Scout’s oath thus: – “On my honour I promise that I will do my best

1. To do my duty to God and the King.
2. To help other people at all times.
3. To obey the Scout Law.” (See below).

SIGN. – When taking this promise the boy stands holding his right hand raised level with his shoulder, palm to the front, thumb resting on the nail of the little finger, three fingers upright and together. This is the Scout’s sign. The three fingers held up remind him of his three promises.

SCOUT LAW. – Scouts, all the world over, have unwritten laws. The Japanese have their Bushido; the Indians, the Zulus, the natives of India all have their ancient codes. All that is best in these has found its way into the Scout Law.

The following are the laws which Scouts, when taking the pledge, promise to obey: –

(1) **A Scout's Honour is to be Trusted.**

If a scout says "On my honour it is so," that means that it is so, just as if he had taken a most solemn oath.

(2) **A Scout is Loyal** to the King, to his officers, his parents, his country, and his employers.

(3) **A Scout's Duty is to be Useful and to Help Others.**

And he is to do his duty before anything else, even though he gives up his own pleasure, or comfort, or safety to do it. **He must try his best to do a good turn to somebody every day.**

(4) **A Scout is a Friend to All**, and a Brother to Every Other Scout, No Matter to what Social Class the Other belongs.

(5) **A Scout is Courteous:** That is, he is polite to all – but especially to women and children, and old people, invalids, cripples, etc. And he must not take any reward for being helpful or courteous.

(6) **A Scout is a Friend to Animals.** He should save them, as far as possible, from pain, and should not kill any animal unnecessarily, for it is one of God's creatures.

(7) **A Scout Obeys Orders**, of his parents, patrol leader or Scoutmaster, without question.

(8) **A Scout Smiles and Whistles under all Circumstances.** When he gets an order he should obey it cheerily and readily.

(9) **A Scout is Thrifty:** That is, he saves every cent he can, and puts it into the bank, so that he may have money to keep himself when out of work, and thus not make himself a burden to others; or that he may have money to give to others when they need it.

(10) **A Scout is Pure in Thought, Word and Deed.**

It is not Military.

The Scout Movement has no connection with any Military organization. It is "Peace Scouting." It is not Military in thought, form or spirit, although it does instil in boys the military virtues of Honour, Loyalty, Obedience and Patriotism.

UNIFORM. – The uniform makes it possible to introduce the spirit of the law which states "A Scout is a Brother to every other Scout, no matter to what social class he belongs."

DRILL. – Little drill is introduced, merely enough to enable a troop to be moved quickly from one point to another in good order. The official handbook clearly points out that military drill for boys tends to destroy individuality.

IMPERIAL ASPECT. – Scouts all over the world feel that they have a great deal in common. No matter to what nationality he belongs, a boy is "A Brother to every other Scout." Scouting is proving to be a new way of enabling the youth of all nations to know one another and of cementing international relationships.

PROFICIENCY BADGES. – When a boy becomes a second-class scout he may qualify for further recognition in scouting through what are known as Proficiency Badges. These Badges are intended to stimulate the boy's interest in the life about him, to encourage home study and to stimulate the desire for general knowledge. The wearing of the badge does not signify that the

The Scout Movement: What it is – What it is not (1912)

scout is qualified to make his living by the knowledge gained, in securing the award. The following is a list of the badges awarded, the requirements for obtaining each are published in the Scout's official handbook.

Ambulance	Farmer	Photographer
Airman	Fireman	Pioneer
Bee-farmer	Farrier	Piper
Blacksmith	Gardener	Plumber
Bugler	Handyman	Poultry Farmer
Carpenter	Horseman	Signaller
Clerk	Interpreter	Surveyor
Cook	Leather worker	Naturalist
Cyclist	Marksman	Seaman
Dairyman	Master-at-Arms	Stalker
Printer	Missioner	Star-man
Electrician	Musician	Swimming and Life Saving
Engineer	Pathfinder's	Woodman

It is not Sectarian.

SCOUT'S RELIGION. – The Boy in the adolescent period is naturally religious and any organization attempting to work with him must recognize this if the best results are to be looked for. The Scout Movement looks for a symmetrical development of the three sides of his nature – spirit, mind and body. The first part of the scout's oath is therefore, "I promise to do my duty to God and the King." The recognition of God as a Supreme Being and the grateful acknowledgment of his care, expressed in service for others, is a wholesome and natural thing for the growing boy.

The Scout Movement recognizes this religious element, but it is absolutely non-sectarian in its attitude toward that religious training. (The following is the religious policy of the Movement as defined in the official handbook).

1. "It is expected that every Scout should belong to some religious denomination and attend its services.
2. "Where a troop is composed of members of one particular form of religion, it is hoped that the Scoutmaster will arrange such religious observances and instructions as he, in consultation with its Chaplain or other religious authority, may consider best.
3. "Where a troop consists of Scouts belonging to various religious bodies, they should be encouraged to attend the Service of their own denomination. When in camp any form of daily prayer and of weekly Divine Service in such troops should be of the simplest character – attendance being entirely voluntary, and any boys whose parents object should be exempt from attendance."

WANTED – A MAN TO LEAD

There isn't a lad but wants to grow
Manly and true at heart,
And every lad would like to know
The secret we impart.

He doesn't desire to slack or shirk,
 Oh, haven't you heard him plead?
He'll follow a man at play or work
 If only the men will lead.

Where are the men to lead to-day?
 Sparing an hour or two,
Teaching the lads the game to play
 Just as a man should do,
Village and slums are calling "Come!"
 Here are the boys, indeed,
Who can tell what they might become
 If only the men will lead?

Motor and golf, and winter sport,
 Fill up the time a lot.
But wouldn't you like to feel you'd taught
 Even a boy a knot?
Country and home depend on you,
 Character most we need,
How can a lad know what to do,
 If there isn't a man to lead?

Where are the men to lend a hand?
 Echo it far and wide,
Men who will rise in every land,
 Bridging the "Great Divide,"
Nation and flag and tongue unite
 Joining each class and creed,
Here are the boys who would do right,
 But where are the men to lead?

— E. T. C.