

SCOUTS-L

**BADEN-POWELL &
SCOUTING HISTORY**

Date: Thu, 20 Oct 1994 19:55:01 +0000
From: Mike D Tester <mike@MIKET.DEMON.CO.UK>
Subject: Re: QUESTION TO BP's HISTORY

> **Hi**

>

> **almost everybody knows about first camp of scouts in Brownsea Island**
> **(15. July 1907).**

>

> **First four patrols were there about one month.**

B.P. arrived on the Brownsea Island on 29th July, the first boys
arrived on 30th July, and the remainder on 31st.

The camp ended on the 8th August.

> **Does anybody know names of these patrols?**

>

> **If they exist.**

>

> **Thank to everybody.**

>

>

> **Vladimir Sykora**

>

> **Internet: vladimir.sykora@vscht.cz**

>

>

Baden-Powell divided the boys into four patrols as listed below:

Curlews.

Musgrave C. (Bob) Wroughton, patrol leader;
Cedric I Curteis; John Michael Evans-Lombe; Percy Arthur Medway;
Reginald Walter Giles; Simon Rodney;

Ravens.

Thoamas Brain Achten Evans-Lombe, patrol Leader;
Arthur Primmer; Albert Blandford; James H B Rodney;
Marc Noble.

Wolves.

George Rodney, patrol leader;

**Herbert Watts; J. Alen Vivian; Terence Ewart Bonfield;
Richard Grant.**

Bulls.

**Herbert Emley; patrol leader;
Ethelbert James Tarrant; Herbert Collingbourne;
William Rodney; Humphrey B Noble.**

B-P's nephew Donald Baden-Powell was designated adjutant

Yis

Scouting is the best thing in the world to make a boy
self-reliant and fit for the battle of life
(Robert Baden-Powell 1909)
mike@miket.demon.co.uk
Mike Tester Scout Leader Surrey England

Date: Fri, 21 Oct 1994 02:51:55 MET
From: Gino Lucrezi <lucrezi@iinf01.ing.univaq.it>
Organization: Universita` degli Studi "V. Rivera" - L'Aquila
Subject: Re: QUESTION TO BP's HISTORY

- > B.P. arrived on the Brownsea Island on 29th July, the first boys
- > arrived on 30th July, and the remainder on 31st.
- >
- > The camp ended on the 8th August.

Here is the program, courtesy of the Waterfront Museum in Poole (just near the quay where you take the ferry to Brownsea Island).

Day One: Preliminary

After settling into camp, the boys were grouped into Patrols and given duties.

Special instruction was given to Patrol Leaders.

Day Two: Campaigning

Including hut and mat-making, tying knots, lighting fires and cooking; health and sanitation, endurance and boat management.

Day Three: Observation

Training the eyesight, memorising details and landmarks; tracking and understanding the meanings of signs and trails.

Day Four: Woodcraft

Learning to stalk; studying wild animals and birds, plants and stars.

Day Five: Chivalry

Honour and Courage; charity and thrift; loyalty, unselfishness and doing a 'good turn' every day.

Day Six: Saving Life

First Aid, rescue from fire, gas, drowning and runaway horses.

Day Seven: Patriotism

Knowledge of geography and the British Empire; the army and navy; flags and medals; helpfulness and the duties of a good citizen.

Day Eight: Games

Sports and activities incorporating all the subjects practiced during the camp.

YiS

Gino Lucrezi, Group Scout Leader

L'Aquila 3

AGESCI (Associazione Guide E Scouts Cattolici Italiani)

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Date: Mon, 25 Mar 1996 10:06:02 -0600
From: "Settummanque, (MAJ) Mike Walton" <blackeagle@HCC-UKY.CAMPUS.MCI.NET>
Subject: Re: Unit Commissioner Information Needed

Evette asked:

>Is there a difference between a "District Commissioner" and >"District Executive"?

There sure is.

District EXECUTIVES, their ASSOCIATES, and in larger Districts, District DIRECTORS are all professional positions within the BSA. In other words, they get paid to administer and support the volunteer structure of the District in which they are assigned or support.

District COMMISSIONERS, their ASSISTANTS and unit-level Commissioners are ALL VOLUNTEERS. They do NOT get paid a dime for their essential services and most are extremely happy that they don't get paid like their professional counterparts do.

"Counterparts, Mike?", you may ask.

BOTH positions utilize the same insignia, and it is this unified insignia which ties the volunteer and the career/professional Scouter together. See, Evette, the BSA started out with Commissioners during its earlier days. Some were paid by the local chartered partners as a lump for their time and efforts and others weren't paid (or the Commissioner never asked to be paid) to organize and extend the program, to arrange for finances and collect fees from the units, and to arrange for special events and insuring that the organizations using the new BSA program are using the "BSA-consistant" program.

Later, the BSA wanted to have a set of administrators out in the field as the organization grew. The first persons they looked to for filling those new "executive secretary" positions were the Commissioners that were doing those positions in those communities. They became the first "Council Executives" and later as the organization grew, became "District

Executives", and a split between the volunteer Commissioner, that supports the units and the professional, which supports the program, was established. Those executive positions, like today, support the volunteers that were elected to serve as officers of the local "chapter" of the BSA, to insure the financial and physical welfare of the program and to arrange for camping and other outdoor facilities and their upkeep for Scouting units from their Council and from other Councils.

As the BSA grew even further, other forms of professionals were created to meet specific needs. For instance, with the advent of the modern (contemporary) Exploring program, Exploring Executives were hired by many Councils; Education Executives were created when the BSA entered school systems and created in-school Exploring and Scouting programs. When the size of some urban and suburban Districts became too large for the traditional District Executive/Associate District Executive structure, a manager of several District Executives was created, called the District Director, with roles similar to the traditional Field Director found in many Councils as a first-line supervisor of several District professional members.

On the volunteer side, as the BSA grew, the single Council Commissioner could no longer be everywhere, and so Unit Commissioners [with name changes throughout the years: there were (and in some places still are) Troop Commissioners (specializing only with Boy Scout Troops), Pack Commissioners (specializing only with Cub Scout Packs), Neighborhood Commissioners (our forerunner to today's Unit Commissioner), Community Commissioners (found in many overseas areas)] were instituted to assist the Council (and later District) Commissioner. Later, the BSA experimented and allowed local Councils the option of splitting the unit service function into separate "program areas", and created the positions of District Boy Scout Commissioner and District Cub Scout Commissioner and their assistants. That plan didn't work out very well, because by then everyone was aware of the existing Assistant District Commissioner and Unit Commissioner positions. Officially, the "optional unit service plan" has been shelved, but there are many Councils that are still using this format today and love it.

Commissioners and Executives share the same "wreath of service" emblem and are proud of their historic connection. But their roles within the program...and the way that they are compensated for their roles, are indeed different.

>(Sometimes it helps to know these things...)

Sure it is...its a great question, Evette!! Thanks for asking!!

Settummanque!

(MAJ) Mike L. Walton (Settummanque, the blackeagle) (_____)_
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anytime!

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"Geoworks & Leaders' Online--because EVERY PC can open doors!!!"

Date: Thu, 21 Mar 1996 13:06:45 +22300454

From: Bob Everson <everson@ADDL.PURDUE.EDU>

Subject: What the monument looks like

To comment on Bruce's comment about not knowing what it looked like a few months later. I should have described the monument for those who haven't seen it or so they might know what to look for.

From the Feb '65 Scouting magazine.

There is a Boy Scout with a walking stick in his left hand (hiking?) Behind him are the figures of a man and a woman. The man appears to be bare chested and bare footed (is that a word?) and holding something in the crook of his left elbow. The woman is wearing a toga like garment with a flame coming up from her raised left forearm (not quite a Statue of Liberty pose though). The symbolism of the statue according to the article is:

"The Boy Scout, aware of his fellowship with Scouts around the world and symbolic of all Cub Scouts, Boy Scouts, and Explorers striding into the future, represents their hope that all is fine in our nation's past will continue to live in future generations.

The man and woman represent the sum of the great ideals of past civilizations, developed through the centuries and now at best is delivered by American manhood and womanhood to the present; generations.

The male figure symbolizes love of country, citizenship, patriotism, loyalty, honor, integrity, courage, clean living, and physical development.

The female figure symbolizes the spiritual quality of good citizenship-enlightenment with the light of faith, love of God, high ideals, liberty, freedom, democracy, love of humanity, lighting the way."

[I don't get Scouting magazine and am inactive in Scouting at present-until 5yr old grandson starts Cubs- but- maybe if anyone on the Scouting magazine staff reads this list- they might rerun a story on the monument??]

YIS

Bob Everson
everson@addl.purdue.edu

Date: Tue, 28 May 1996 06:48:29 -0700
From: Rick & Gail Branum <branum@AONE.COM>
Subject: Re: Trivia Question

> Here in the "colonies" we pronounce the name of the founder of Boy
> Scouting as "Bay'-den Pow'-uhl". However, the wife of one our
> committee members is English, once met LADY Paden-Powell, and
reports
> that the woman pronounced her name "Pool".

Chuck asks:

> So, my question is, what IS the correct pronunciation of
> "Baden-Powell"?

In 1993 I had the pleasure of being in London and attending a Thinking Day/Founder's Day Ceremony at Westminster Abbey with hundreds of Boy Scouts and Girl Guides and Scouts in attendance. Throughout the ceremony both Lord and Lady BP's names were pronounced "Bay'-den Poe'-ell".

My American cohorts and I thought it sounded strange. Later that day when we were back at Pax Lodge, where we were staying, we were pleased to meet Betty Clay and her husband. She is the youngest daughter of Lord and Lady BP. Throughout the next couple of days there she shared memories of her parents with those of us in residence and we had pleasant conversations at meals. Every time she mentioned her maiden name in ANY reference it was always "Bay'-den Poe'-ell". I figure that since it was her name originally, she probably was pronouncing it correctly. Since returning to the "colonies" some folks have tried to tell me that it was just her English accent that made it sound that way, and when speaking "American English" it is "Pow'-ell". To me that sounds like a poor excuse for being lazy in my own speech. If she pronounces her name one way, and my American tongue has the capabilities of also pronouncing it that way, then out of respect to her and her parents I will do my best to remember not to "Americanise" their name.

YiS,
Gail Branum

Date: Tue, 28 May 1996 19:27:13 +0100
From: Ian N Ford <ianford@DIRCON.CO.UK>
Subject: Re: How To Pronounce Baden-Powell

Man, women, maiden
Please pronounce it Baden
As for the Powell
Rhyme it please please with Noel.

That was what B-P wrote ...

The Powell is a short poe (rhymes with hoe) and a short l sound - not ell.

Ian Ford
London UK

Date: Thu, 30 May 1996 15:42:56 -0400
From: Cheryl Singhal <csinghal@CAPACCESS.ORG>

Subject: Re: How To Pronounce Baden-Powell

On Wed, 29 May 1996, R. Carroll Sasser wrote:

- > I don't think we are supposed to know how to pronounce Baden-Powell!
He also
- > said it was "Baden to rhyme with maiden and Powell to rhyme with Noel!" In
- > another case he said when he was young he was known as "bathing towell." Now
- > where does this leave us. Maybe it is the English pronunciation vs. the
- > "American" pronunciation.
- > Scouting's best to you all!
- > Carroll
- >

I mentioned this to a British acquaintance and (after he'd given me his best "Dumb Colonials!" stare<G>) he pointed out that in England it is considered very "County" to say it as Baayn-Pool instead of the more plebian Bade-n Pow-el. His opinion was that B-P switched between them to suit his audience (ie, used Pool with the upper crust, and the Pow-el with the rest of us).

Remember, the British/English are the folks who pronounce Featherstonehaugh as Fanshaw! Not to mention Leicester= Lester.

Date: Thu, 13 Jun 1996 01:41:35 -0500
From: Lew Orans <lporans@ONRAMP.NET>
Subject: Re: Swastika

While there has been a good deal of discussion and background about the use of a swastika badge in Scouting, I thought it would be useful to share a bit of Scouting history from the Founder's own pen. The following is from Baden-Powell's "What Scouts Can Do--More Yarns--Chapter VII" published in= 1921.

Please bear in mind that this was written in 1921, long before the rise of the Nazi Party in Germany and their adoption of the Swastika as their symbol. As B-P points out, the swastika design existed in many cultures.

The word "swastika" derives from the word "svastika" in the ancient Sanskrit language of India. It means "well-being." "

Random House Webster's College Dictionary provides the following definitions: 1. a symbolic or ornamental figure of ancient origin, consisting of a cross with arms of equal length, each arm having a continuation at right angles in a uniformly clockwise or counterclockwise direction. 2. this figure as the emblem of the Nazi Party and the Third Reich.

From: Baden-Powell's "What Scouts Can Do--More Yarns--Chapter VII"

THE SWASTIKA

On the stole of an ancient bishop of Winchester, Edyndon, who died in 1366, 'is the Swastika or Scouts' Thanks Badge. It was at that time called the " Fylfot," and was said to represent Obedience or Submission, the different arms of the cross being in reality legs in the attitude of kneeling.

But as you know from the account of the Swastika Thanks Badge which I have given you in Scouting for Boys, this symbol was used in almost every part of the world in ancient days, and therefore has various meanings given to it.

It has been found engraved on weapons belonging to the Norsemen. It= was also engraved on the spindles used by the ancient Greeks in their-weaving at Troy.

In India rice is spread on the ground in the form of the Swastika at the baptism of a baby boy to bring him luck. The Indians in North America use it as an ornament, and it has been found engraved on ancient pottery in Peru.

How it got from one country to another, separated as they are by oceans, it is difficult to guess, but some people who say they know all

about these things, affirm that there was once a great continent where now there is the Atlantic Ocean, but it went under the sea in an earthquake.

This continent was called Atlantis, and joined up Europe with America.

It was supposed to have four vast rivers running from a central mountain in different directions'North, East, South, and West'and the Swastika is merely a map of Atlantis showing those four rivers rising from the same center.

Anyway, whatever its origin was the Swastika now stands for the Badge" of Fellowship among Scouts all over the world, and when anyone has done" a kindness to a Scout it is their privilege to present him'or her'with this" token of their gratitude, which makes him a sort of member of the" Brotherhood, and entitles him to the help of any other Scout at any time and at any place.

I want specially to remind Scouts to keep their eyes open and never fail to spot anyone wearing this badge. It is their duty then to go up to such person, make the Scout sign, and ask if they can be of any service to the wearer.

I have heard of several instances where Scouts have done this, and it has greatly increased the value of the Thanks Badge to the persons who were wearing it when they found that Scouts recognized it and were anxious to do a Good Turn to them.

Yours in Scouting,
Lew Orans
Sam Houston Area Council
Houston, Texas

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<http://rampages.onramp.net/~lporans>
Home of the Pine Tree Web

Date: Tue, 6 Aug 1996 08:50:14 -0700
From: The Hendra Family <hendra@MACSCOUTER.COM>
Subject: Re: Dumbing down MB's makes weak Eagles ecting MB
Counselor

In response to Bob Taschler's "Dumbing down MB's makes weak Eagles ecting MB Counselor" I say lighten up and use your best discession. Rember that earning a MB at cam is exiting for most youth. If he earned it, he should be awarded it. If you, as SM, feel he didn't get the best training, followup with your own training to help him out. Don't discourage the work he has done.

When ever I see someone questioning the counselors qualification or the level of effort a Scout has to put into earning a MB, I think of this letter the BP wrote in 1921. Every now and then we need to look at it and remember our part in this game.

Standardization of Badges

In view of a very elaborate curriculum that was recently drawn up by one authority for standardizing the test for badges, I was obliged to criticize it in the sense:

"I hope that the compilers are not losing sight the aim and spirit of the Movement by making it into a training school of efficiency through curricula marks, and standards.

"Our aim is merely to help the boys, especially the least scholarly ones, to become personally enthused in subjects that appeal to them individually, and that will be helpful to them.

"We do this through the fun and jollity of Scouting; by progressive states they can be led on naturally and unconsciously, to develop for themselves their knowledge.

"But if once we make it into a formal scheme of serious instruction for efficiency, we miss the whole point and value of the Scout training, and we trench the work of the schools without the trained experts for carrying it out.

"We have to remember that Scoutmasters are voluntary play leaders in the game of Scouting, and not qualified school teachers, and to give them a hard-and-fast syllabus is to check the ardor and their originality in dealing with their boys according to local conditions.

"I could quite imagine it frightening away many Scoutmasters of the right sort.

"The syllabus as suggested seems to go a good deal beyond what is prescribed as our dose in Scouting For Boys; and if the proportions of the ingredients in a prescriptions are not adhered to you can not well blame the doctor if the medicine doesn't work.

"Our standard for badge earning -- as I have frequently said -- is not to attain a certain level of quality of work (as in school), but the AMOUNT OF EFFORT EXERCISED BY THE INDIVIDUAL CANDIDATE. This brings the most hopeless case on a footing of equal possibility with his more brilliant or better-off brother.

"We want to get them ALL along through cheery self development from within and not through the imposition of formal instruction from without."

Baden-Powell's OUTLOOK

November, 1921

YIS

Patrick Wilson

CC, T-92, Milpitas, CA
pwilson@corimage.com

Date: Fri, 16 Aug 1996 23:16:50 -0400 (EDT)
From: "Michael F. Bowman" <mfbowman@CapAccess.org>
To: SCOUTS-L - Youth Groups Discussion List <SCOUTS-L@TCUBVM.IS.TCU.EDU>
Subject: BP Quote

Grant,

Couldn't find the source of your quote, but in reading I found it interesting that in the early days, B-P had to deal with a large number of critics, who thought Scouting was too militaristic, too pacifist, not closely associated enough with a religious organization, a threat to schools, etc. B-P tried to steer clear of associating Scouting with any particular religion or political organization because he wanted Scouting to transcend such barriers. Most likely his quote was in response to such a criticism. While reading I ran across another quote revealing his views on religion that I thought might be worth repeating to the group:

"We in Scout-work recognize as a first step that everything on legs that calls itself a boy has God in him. The worst little hooligan has inherent glimmerings of good moral qualities - at least he can admire pluck and daring, he can appreciate justice, he can show loyalty and chivalry for a pal and thriftless openhandedness - which all means the spark of devine love is ther, although he may - - through the artificioal environment of modern civilization - be the most arrant little thief, liar, and filth-monger unhung."

"Our job is to give him a chance. We have to probe and discover those sparks of good and blow upon them till they glow and burn away the dross that covers them: in other words we can help the sould to develop itself by giving it good work to do on lines that interest the lad and lead his God-given instinct into daily-life practice."

From: E. E. Reynolds, Baden-Powell, Oxford University Press: London (1943) at page 212.

Though we may all share differing views on the topic of religion and perhaps on this quote, the one thing that strikes me is that B-P saw in each boy a spark of good and felt it our duty to work on that spark instead of giving up. When we as leaders keep that spark alive, we are

doing Scouting at its best.

Speaking only for myself in the Scouting Spirit, Michael F. Bowman
Dep. Dist. Commissioner-Training, G.W. Dist., NCAC, BSA (Virginia)
U. S. Scouting Service Project FTP Site Administrator (PC Area)
ftp1 or ftp2.scouters.com/usscouts E-mail: mfbowman@capaccess.org

Date: Tue, 24 Sep 1996 12:15:29 -0400
From: Ricky <ricky@BUFFNET.NET>
Subject: Re: Boy Scouting and Sexual Morality (Part 1)
To: Multiple recipients of list SCOUTS-L <SCOUTS-L@TCUBVM.IS.TCU.EDU>

For those who expressed an interest in what Baden-Powell's views were on the instruction Scouts on matters of Sexual Morality, I post the following in two parts (I don't know the message length allowed by Scouts-L). These are his views on continence from the Self-Discipline section of his chapter on Health and Development as it appeared in the 1930 (Revised) edition of Aids To Scoutmastership. I picked the book up at our local Trade-O-Ree this weekend.

As charming as is B-P's charge to boys (in Part 2) to guard the germ of the next generation until it is to be passed to his wife for reproduction, it does not seem to reflect an understanding of the reproductive cell's very limited life-span or that the body at that age naturally "throws away" in nocturnal emissions excesses that have not been already expelled through unsuccessful bouts with "temptation." How many Sponsoring Organizations still hold these views?

At any rate the World Brotherhood Edition of Aids To Scoutmastership has the following disclaimer: This is historical material that does not always reflect current values, technology, or knowledge. Written in Victorian-age England, it approaches gender roles and cultural, racial and religious differences with the societal attitudes of its time and place. The first aid, water rescue, and winter survival practices described are out-of-date and inappropriate today. When you present this material, it's important to include the historical context.

B-P:

"Continence,--Of all the points in the education of a boy the most difficult and one of the most important is that of sex hygiene. Body, mind, and soul, health, morality, and character, all are involved in the

question. It is a matter which has to be approached with tact on the part of the Scoutmaster, according to the individual character of each case. It is not as yet dealt with officially by the Education authorities. But it is one that cannot be ignored in the education of a boy, still less in that of the girl.

"There is a great barrier of prejudice and false prudery on the part of parents and public still to be overcome, and this has to be recognised and handled tactfully. It is, of course, primarily the duty of the parents to see that their children receive proper instruction, but a very large number of them shirk their duty and then build up excuses for doing so. Such neglect is little short of criminal.

"As Dr. Allen Warner writes:--

'Fear has often been expressed in the past that such teaching will lead to vicious habits, but there is no evidence that this is true, whilst experience proves that ignorance on the subject has led to the moral and physical wreckage of many lives.'

"This is only too true, and I can testify from a fairly wide experience among soldiers and others. The amount of secret immorality that is now prevalent is very serious indeed.

"The very fact that the subject is taboo between the boy and grown-ups is provocative, and the usual result is that he gets his knowledge, in a most perverted form, from another boy.

"In What a Boy Should Know, Drs. Shofield and Jackson, write:-- 'The sexual development of boys is gradual, and it is an unfortunate fact that habits of abuse are begun and constantly practised at a much younger age. If safety lies in the adage that 'to be forewarned is to be forearmed,' then boys must be told what is coming to them, for the critical period of puberty lies ahead of them, and no boy should be allowed to reach it in ignorance.'

Date: Tue, 24 Sep 1996 12:33:38 -0400

From: Ricky <ricky@BUFFNET.NET>

Subject: Re: Boy Scouting and Sexual Morality (Part 2)

To: Multiple recipients of list SCOUTS-L <SCOUTS-L@TCUBVM.IS.TCU.EDU>

B-P continued:

"A Scoutmaster has here a tremendous field for good. He must in the first instance ascertain whether the father of the boy has any objection to his talking to him on the subject. He will do well also to consult with those who know the boy--Pastor, Doctor, Schoolmaster. and to realise that he himself must be possessed of sufficient experience, knowledge, and character in order to be in a position to be of real help to the boy.

"Then he will best enter into it in a matter-of-fact way among other subjects on which he may be advising him, placing himself on the footing of an elder brother in doing so. To some Scoutmasters who have never done it the question seems a very difficult one to approach. It is in reality as easy as shelling peas. And the value of it cannot be exaggerated.

"Personally, apart from explaining as a preliminary how plants, and fishes, and rabbits reproduce their species, I have found it appeals to boys, as it did to me when I first heard it, to tell them how in every boy is growing the germ of another child to come from him. That that germ has been handed down to him from father to son from generations back, right away to Adam. He has it in trust from God; it is his duty to keep it until he is married and passes it to his wife for reproduction. He cannot honourably forget his charge and throw it away in the meantime. Temptation will come to him in many forms to do so, but he has got to be strong and to guard it.

"The actual details can be dealt with as in the books suggested in Chapter VI., Scouting for Boys.

"But every different boy at each age may need a different way of treatment in the matter. The main thing is for the Scoutmaster to have the lad's full confidence as a first step, and to be to him in the relation of an elder brother--where both can speak quite openly.

"I know how greatly the boys need it. I know how grateful they are afterwards for the help. Even my very vague allusion to the subject in Scouting for Boys, and especially in Rovering for Success is continually bringing me letters of thanks from lads to whom it has appealed in time.

"At the same time it is necessary for me to add a word of warning to young and inexperienced Scouters. The fact that they are nearer the boy in age is not necessarily an advantage. Frequently it is a handicap and

sometimes a real danger. From what I have written in the past on this subject, an impression has gone abroad that I consider it to be the duty of every Scoutmaster to enlighten each of his Scouts on this subject. That has never been my intention. It would upset the whole fabric of the family system to do so. What I do desire to do is to direct the attention of Scoutmasters to the question and to ask them to try and see that their Scouts receive enlightenment from the right person at the right time. More frequently than not the right person is the Parent, Pastor, Doctor or another--not the Scoutmaster."

From: Lew Orans <lporans@onramp.net>
Subject: Holiday Greetings!

In the closing paragraphs of "Aids to Scoutmastership" (1919), Baden-Powell left us all a message that seemed appropriate and fitting for my Scouting friends during the holiday season.

"In every country the purpose of the Scouts' training is identical, namely, efficiency for Service towards others; and with such an object in common, we can, as an International Brotherhood in Service, go forward and do a far-reaching work."

"In our training of the boy we develop the individual in both spirit and efficiency to be an effective player in his national team of citizenship. Acting on the same principle in the case of a nation, we should try to develop the right spirit and efficiency for helping that nation to work effectively in the team of nations."

"If each, then, plays in its place, and "plays the game," there will be greater prosperity and happiness throughout the world, there will be brought about at last that condition which has so long been looked for -- of Peace and Goodwill among men."

Best wishes for the holidays and these Scouting watchwords for the coming year.

Bud' Gotov!
Czuwaj!
Ole Valmis!
Esi Modrs!
Budek!
Ikavi Mzad!
Skob!

**Gata Oricand!
Bud Pripraven!
Budi Pripravljjen!
Budi Spreman!
Legy Resen!
Ji Gati!
Misht Badrast!
Estoti Parati!
Siempre Listo!
Siempre Alerta!
Allzeit Bereit!
Toujours Pret!
Be Prepared!**

**Yours in Scouting,
Lew Orans
Houston, Texas
lporans@onramp.net**

**<http://rampages.onramp.net/~lporans>
Home of the Pine Tree Web**