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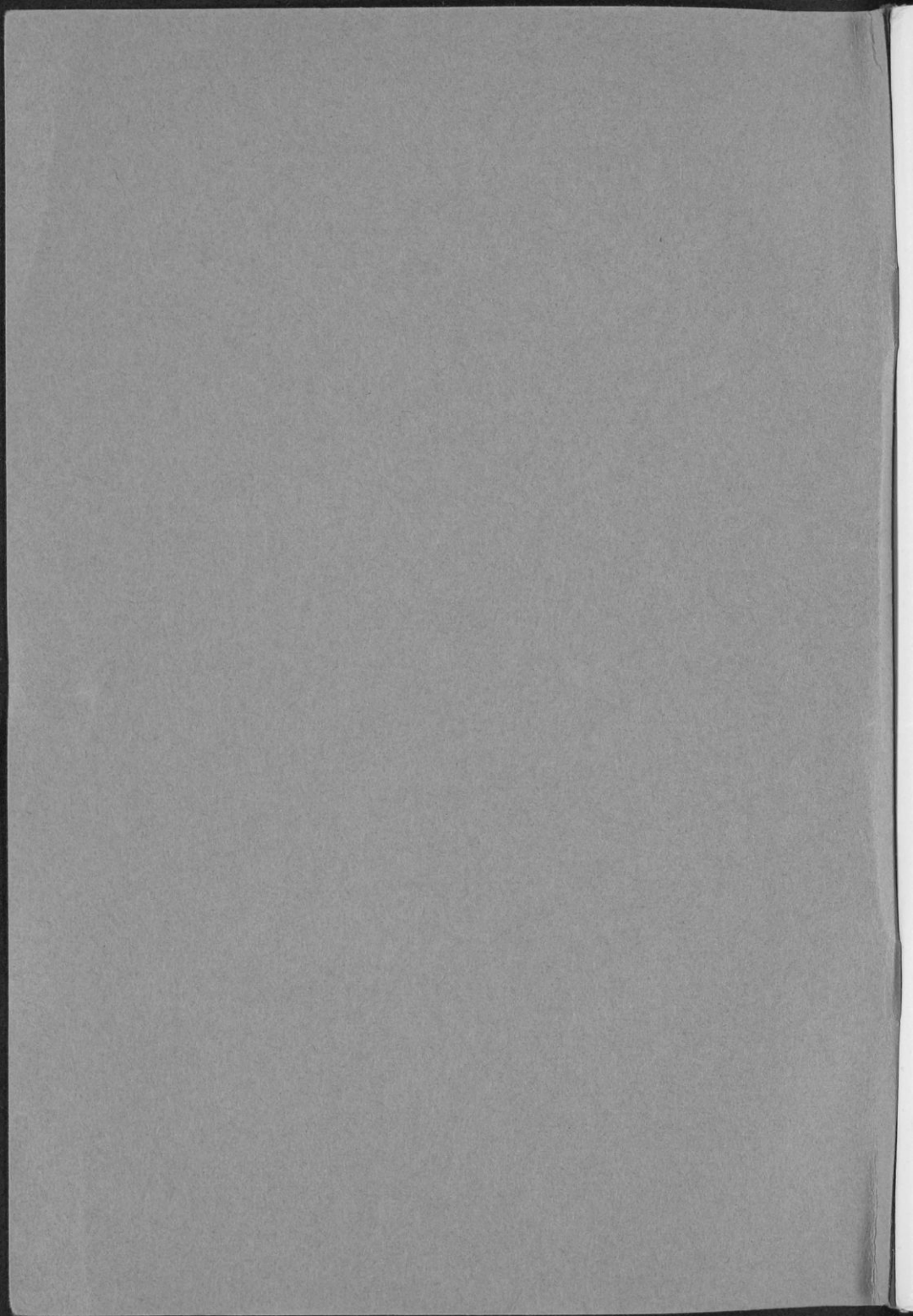
# Scouting *for* Catholics

Adding the  
Supernatural



Issued by

THE CATHOLIC COMMITTEE ON SCOUTING  
2 PARK AVENUE NEW YORK, N. Y.





# Scouting for Catholics

Adding the Supernatural

by

REV. LOUIS P. BARCELO, C.S.C.  
*Special National Field Scout Commissioner, B.S.A.*

and

REV. EDWARD FULLER, S.J.  
*Chaplain, Troops 300 and 92, B.S.A.*  
WASHINGTON, D. C.

With a Foreword by

THE MOST REVEREND FRANCIS C. KELLEY, D.D., PH.D.  
*Bishop of Oklahoma City and Tulsa*  
*Chairman, Bishops' Committee on Scouting*

and

Introduction by

REV. EDWARD ROBERTS MOORE, PH.D.  
*National Director, Catholic*  
*Committee on Scouting*

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THE CATHOLIC COMMITTEE ON SCOUTING  
2 PARK AVENUE NEW YORK, N. Y.

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**RALPH J. SCHOETTLE, LL.D.**

*Special National Field Scout Commissioner*

TIRELESS IN HIS EFFORTS  
FOR THE EXTENSION OF SCOUTING  
AMONG CATHOLIC BOYS  
THIS LITTLE BOOK IS RESPECTFULLY  
DEDICATED

Our Holy Father Pope Pius XI, in his encyclical "Ad Catholici Sacerdotii" (Dec. 20, 1935) gives a norm whereby we may measure to a certain degree the success of any organization engaged in Catholic Action:

"Certainly the richest reward of such activity is that really wonderful number of priestly and religious vocations which continue to flourish in their organizations for the young. This shows that these organizations are both a fruitful ground of virtue and also a well-guarded and well-cultivated nursery, where the most beautiful and delicate flowers may develop without danger."

From four Scout Troops in which Mr. Schoettle has been especially interested there have come 13 priests and 37 seminarians.

***Imprimi Potest***

JOSEPH A. MURPHY, S.J.  
Provincial, Maryland-New York Province

JAMES A. BURNS, C.S.C.  
Provincial, United States Province

***Nihil Obstat***

M. F. DINNEEN, S.S., D.D.  
Censor Librorum

***Imprimatur***

✠ MICHAEL J. CURLEY, D.D.  
Archbishop of Baltimore  
Baltimore, Maryland, December 1, 1938



## FOREWORD

A SAGE advised, "The past is liquidated; the present escapes you; belong to the future." I do not take it as the counsel of a saint, and its author did not assign spiritual significance to his words. He may have been a man of the world thinking like a man of the world. But his advice could easily be spiritualized. A saint might have given it with a saint's meaning behind it. We cannot return to the past, but we can make up in part at least for the errors of the past by urging the present to its duty. The future will depend on our success or failure with the present. Thus must it be in our dealings with youth.

Youth best carries our thoughts, dreams, and acts into the future. Age seems life ended and done for; and now-a-days the world of affairs acts as if one is already old at forty. Only youth gets consideration because the virtue most practiced by all men, even though many do not think of it as a virtue, is hope. An artist who would make a statue of Hope could not do better than give it the form of a strong straight-limbed boy looking with steady eyes far ahead and seemingly ready and anxious to glimpse his responsibilities and welcome the burdens he is destined to bear. For him the future is almost all that matters since the present is nothing but the pass that leads to it. No nation, no people, can ignore that boy and live. In a way we all know that. What we all do not know is how to prepare the boy.

"Let youth have its fling," say the thoughtless, and of course the thoughtless are wrong. To give youth the preparation of its fling in the present is to make certain the ruin of its future. Seneca was right enough from one point of view in saying that even the ruins of a temple inspire respect because "we do not despise a prostrate savant any more than a standing one." But we do despise human ruins who brought about their own fall, because they are ruins of hopes as well as proofs of failure to belong to the future.

I am fond of quoting Sydney Smith on Education; not because of his fairly long dissertation on the Pleasures of Knowledge but because he epitomized his whole essay in one word. Almost incidentally he gathered up all in this sentence: "It is worth while in the days of our youth



to strive hard for this great discipline." Of the words in that sentence the last is the all-containing word, Discipline. If the future could call back its need to the present the word used would be "discipline." It would ask the present to study what the word implies and put the study into action. Only a disciplined future can be a great future.

Father Felix, a French Jesuit of about a hundred years ago, gave us a satisfactory definition of work. He prefaced it by asking us not to confound it with action; for work in its most simple notion is an effort against an obstacle, a fight against a difficulty. It is by such a fight that man develops his spiritual, physical, and intellectual nature. All that is good in man comes out of the discipline of work: physical, intellectual, moral. That truth must have impressed Baden-Powell when he founded the Boy Scouts. He saw the boy and knew why he was looking ahead. He saw the ruin that the boy might be or the king that he could be. He himself had learned in a hard school the power of discipline. He knew that the future needed it in the present and that it could be gained by no other means than work. So he founded a youthful army of peace which he set out on a march into days to come. He gave that army all he himself was able to give of discipline—all that the world unaided by Grace could give. He stopped giving only when the world's treasury was exhausted; and he had not the treasury of the spirit at his command. But what he did, challenged others to do more. The Scout as Baden-Powell and his successors made him is Hope. The Scout spiritualized is Hope and more; he is Faith.

The Catholic Episcopate of these United States, following the lead of their great Pope, have heard the challenge to spiritualize the Scout Program for our own boys. They have asked advice and counsel of their Pastors and their educators. This little book is one of the answers received. It is a good and helpful answer. And it is welcome. Such a book will make it easier to do what the future of Church and Country demands. I am glad to have the honor of blessing its mission. So bless it I do, and with all my heart.

✠ FRANCIS C. KELLEY

*Chairman, The Bishops' Committee on Scouting*

## **BOY SCOUTS OF AMERICA**

2 Park Avenue, New York, N. Y.

Most Rev. Francis C. Kelley, D.D., LL.D., Chairman  
Catholic Committee on Scouting

My dear Bishop Kelley:

The Catholic Committee on Scouting, under your able leadership, has achieved an unprecedented expansion of Scouting among Catholic boys under Catholic leadership in a nation-wide program that enjoys the cooperation and wholehearted support of the Church in nearly all the Dioceses and in several thousand Parishes. We in the Boy Scout Movement are very happy over this increasing opportunity to serve the boys of America under Church leadership.

On behalf of the National Council of the Boy Scouts of America I congratulate you and your Committee on the completion of the manual, **SCOUTING FOR CATHOLICS**, with its very excellent practical suggestions and procedures to supplement the natural program of Scouting with the supernatural elements of the Church program for the boys of the Parish. Father Fuller and Father Barcelo have done an excellent work and have rendered a great service in creating this practical guide for the leaders of Cub Packs, Scout Troops, and Senior Groups in Catholic Parishes.

Our Scout Officials, in the National Council and in our Local Councils throughout the country, will welcome this guidance in a more definitely parish-centered program for all Cubs and Scouts under Catholic leadership, and we pledge you and those who are responsible for the Scout Program in the Catholic Parishes of America our unflinching cooperation and support in making the provisions of this manual effective in the Parishes which administer Scout Troops and Cub Packs. We fully appreciate the significance of this forward step, and we anticipate a great increase in Troops and Scouts under Catholic leadership when the wise provisions of this manual become known to the Catholic Clergy of all Dioceses.

When we established Scouting in America, we took the English Scout Laws and adapted them to our needs. We

added the Tenth Law—"A Scout is Brave," the Eleventh Law—"A Scout is Clean," and the Twelfth Law—"A Scout is Reverent." In my judgment the Twelfth Law is one of the finest features in the whole scheme of Scouting. The people who have made America are those who have religious convictions. From our point of view there is nothing more essential in the education of American youth than to give them religious guidance. Therefore, we advocate the Twelfth Scout Law—"A Scout is Reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion." This is our statement of principle, which has served as a basis for the adoption of the Boy Scout Program by the major religious bodies, since it guarantees complete respect for all faiths and emphasizes the necessity for each Scout to be true to the teachings of his own Church.

The policy of the Boy Scout Movement is that its Program shall be carried out on a basis that will in no way detract from the opportunity and responsibility of the Church to give to its own boys instruction and guidance according to its own principles. In making the Scout Program available to the Church we intend that Scouting shall not be placed in the position of competing with the Church for the boy's loyalty. On the contrary, we direct our Scout leaders to maintain conditions such that the Church is supported in its efforts to help the boy to develop his religious life.

On this basis, we most heartily join with the Catholic Clergy and laymen, and all others who will join with us, in renewing our pledge "to do our duty to God and our country; to help other people at all times, and to keep ourselves physically strong, mentally awake, and morally straight."

Sincerely and cordially yours,  
BOY SCOUTS OF AMERICA

*James E. West*  
Chief Scout Executive



## INTRODUCTION

### SCOUTING AND RELIGION

**T**HE Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God." This clear ringing statement introduced the historic pronouncement of the religious policy of the Movement in the report of its Chief Scout Executive at the Second Annual Meeting of the National Council in 1912. This policy was incorporated in Article III of the Constitution of the Boy Scouts of America.

When Lord Baden-Powell wrote the first draft of "Scouting for Boys," which marks the origin of Scouting, he submitted his program to the Benedictine Fathers and Cardinal Bourne, and asked them to consider its content and advise him in the light of the historic tenets of the Catholic Church.

#### **Acceptable to All Religious Creeds**

The wisdom of the founders of the Scout Movement in America in establishing the Twelfth Scout Law as expressing an essential characteristic of the true Scout and as a foundation for active relationship for Church participation in Scouting has been justified in the almost universal acceptance of this statement of religious principle. It reads: "A Scout is Reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion." Surely Scouting established on such a foundation has provided a platform upon which the Church might build its own boy program, with proper subordination of the natural to the supernatural and the whole administered under the supervision of the pastor of the parish.

#### **Church Relationships**

It is of the genius of the Boy Scout Movement, that, in order to save its life it must lose it; that is, in order to accomplish its purpose in service to boys, it must sub-

merge itself in the parent institutions which administer its program with boy groups. It is only on this basis that Scouting has been useful to the Church in its work with boys. The plan is this: Scouting has recognized the essential part that religion must play in character building; but for Scouting to attempt to provide directly and immediately this religious element in the training of youth would have been a presumptuous intrusion into the field and function of the Church. Such procedure would have been repulsive to all religious groups and acceptable to none; still there was the necessity of making provision for the spiritual part of the program of an organization which is designed for the good of all boys.

Thus the Boy Scout Movement has come to the Church and humbly said: "Here is a program adapted to the needs of the boy. We have dwelt only with the natural side of the boy. We claim nothing supernatural for Scouting. If you find that what we offer will help you with your youth program, take it and use it. Build on it, supernatural upon the natural, as upon a foundation for your spiritual structure. The Boy Scout Movement is non-sectarian in religious matters, but it is not a negative neutrality. It commits religion to those chosen and qualified to teach it, but declares the necessity of religion in character development and urges its practice."

### **Endorsements by Hierarchy**

"The future of our country is more bound up with the observance of that simple Scout Law by all of us, than perhaps we realize. We think it was written for boys, but forget that its lessons were written centuries ago for men. . . . The whole world needs principles. The Boy Scouts are giving good example by having a set drawn out of another that had the sanction of the Preacher of the Sermon on the Mount on them."

—BISHOP FRANCIS C. KELLEY.

"Scouting offers a splendid program for the adolescent boy; a program which, if properly administered, cannot fail to be of great benefit to him. It is part of the genius of the Boy Scout Movement, too, that it makes this pro-

gram available to all boys regardless of race, creed, or color.

"Thus the sponsoring institution, if it be a Church, may take the program as a foundation and build upon it, and around it, its own spiritual program. Hence, the whole boy is served—body, mind and soul. It is by such a completely rounded out effort, wherein Scouting cooperates with the Church and the Church utilizes Scouting, that the youth of America is well served."

—PATRICK CARDINAL HAYES.

"And now may the Blessing of God descend upon each and all of you, upon all who have charge of you, to lead and guide you in the paths of virtue.

"Such is Our wish to each one of you. And the greater will be your vigor, your strength and your nobility of character in later years, the more faithfully you attend now to your ideals and your duties as Catholic Boy Scouts, the more faithfully you continue to place the spiritual above the material, and to subject the material to the spiritual, and the more completely you place the thought of God and the lessons of the Faith, above all other thoughts and above all other lessons.

"And with Our Blessing may you receive the Blessing of God and all the inestimable riches of His Treasures."

—POPE PIUS XI.

### **Scouting Under Catholic Leadership**

Scouting has been organized in Catholic parishes since its early beginning in America, but not on a nationwide general plan of application. Through the efforts of Brother Barnabas, F.S.C., and Victor F. Ridder, and with the cooperation and support of the Chief Scout Executive, Dr. James E. West, the approbation of Cardinal Farley was given to Scouting and the first Scout Troop was organized in St. Patrick's Cathedral Parish in 1912.

In 1919 Walter Hook of the National Catholic War Council visited Rome and with the support of Cardinal Gibbons secured a letter of endorsement from the Vatican. This letter was addressed to Michael J. Slattery, National Catholic War Council, Washington, D. C., and was signed by the Secretary of State of the Vatican.

Mr. Slattery and Father John F. White, who was ap-

pointed to this work by Cardinal Farley, with a staff of field workers in the employ of the National Catholic Welfare Conference, organized hundreds of Boy Scout Troops in Catholic parishes along the Atlantic seaboard from Boston to Richmond during the years 1919 to 1922.

In 1923 the Knights of Columbus adopted Scouting as the official program for boys twelve to fifteen years of age, and engaged Brother Barnabas as Director of their "Boy Life Bureau." Brother Barnabas visited every Bishop in all the dioceses from coast to coast. He established Scout courses at Notre Dame, Indiana, and also at the Catholic Summer School, Cliff Haven, New York, St. Edward's College, Austin, Texas, and St. Thomas College, St. Paul, Minnesota.

He conducted Boyology Institutes in the principal cities of America and inspired thousands of Catholic laymen to volunteer their services for all types of boy work. Scouting always drew a large quota of these volunteers and there were more than one thousand Troops under Catholic leadership in 1928.

Brother Barnabas developed a Catholic Committee on Scouting under the Honorary Chairmanship of His Eminence, Cardinal Hayes. Bishop Joseph H. Conroy of Ogdensburg was the Chairman of this Committee. In 1926 this Committee published a very attractive little Manual, "Scouting for Catholics," which included suggestions for organizing Troops under Catholic leadership and a very clear statement of the policies of the Boy Scouts of America, as well as some very significant quotations from the message of the Holy Father to ten thousand Scouts on the Pilgrimage to Rome, in September, 1925.

### **Catholic Youth Organization**

In 1928 Bishop Bernard J. Sheil of Chicago, at the insistence of His Eminence, Cardinal Mundelein, that "the Church must build a program so attractive that Catholic boys will desire no other," initiated the Catholic Youth Organization, using Scouting as one of its foundations.



In June, 1936, there were three hundred and ten Scout Troops in the Archdiocese of Chicago and the Catholic Youth Organization was reaching tens of thousands of Catholic boys and young men.

### **Plan of Operation**

In October, 1931, Bishop Francis C. Kelley of Oklahoma City and Tulsa succeeded Bishop Conroy as Chairman of the Catholic Committee on Scouting. Under his leadership the Catholic Committee was expanded to include twenty-two archbishops and bishops, one from each Ecclesiastical province in the United States.

Under the leadership of this Committee a comprehensive plan of cooperation was developed. This plan is based upon the authority of the bishop of the diocese and the responsibility of the pastor of the parish for the supervision of all work among Catholic boys in the diocese and in the parish respectively.\*

To make the plan effective Diocesan Scout Chaplains have been appointed in practically all of the larger archdioceses and dioceses, and Catholic Lay Committees are being developed in each of the dioceses with representation on the Executive Board of the Scout Councils within the area of the diocese. The function of the Lay Committee is to help the Diocesan Scout Chaplain to mobilize Catholic lay organizations in support of Scouting among Catholic boys, to represent and express Catholic thought and policy in Scouting circles, and to help the local Scout Councils provide Scout Troops under parish supervision to serve the boys of the parish.

The Diocesan Scout Chaplain directs the whole Scout program within the diocese, provides distinctly Catholic features to spiritualize the Scout Program under Catholic leadership, and helps the pastors within the diocese to integrate the Scout Program with their own comprehensive parish program for boys and young men.

The Bishops' Committee gives general supervision to the

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\* For complete copy of the Plan, see the Appendix to this Manual.

entire program and carefully considers all matters of policy effecting the spiritual welfare of the Catholic men and boys in Scouting.

The Catholic Plan has the approval of the Executive Board of the Boy Scouts of America, which looks to the Bishops' Committee for guidance in all Scouting policies affecting Catholic participation.

The Chief Scout Executive in presenting the Plan to the National Executive Board in March, 1933, made the following statement:

"Here is one of the most far-reaching plans of cooperation that has been developed by the leaders of any Church cooperating in the Boy Scout Program, and one of the most significant plans for reaching the boyhood of America that has ever been formulated."

The Catholic Committee on Scouting in 1933 appointed the Reverend Dr. Edward Roberts Moore National Director; Hon. Victor F. Ridder, Secretary-Treasurer, and Mr. William J. Campbell, Chairman of the Laymen's Committee.

### Membership Gains

The annual Reports of Progress show the following consistent and substantial increases in Troops under Catholic leadership:

June 30, 1932 .....	1,149
June 30, 1933 .....	1,792
June 30, 1934 .....	1,928
June 30, 1935 .....	2,319
June 30, 1936 .....	2,400
June 30, 1937 .....	2,941
June 30, 1938 .....	3,519

Five years of experience has demonstrated the soundness of the Plan. There has been no conflict of principle and no points of friction in the cooperative relationships between the Diocesan Chaplains and Boy Scout Officials. The "Catholic Investiture Ceremony for Boy Scouts" by Rev. Louis P. Barcelo, C.S.C. and Rev. Edward Fuller, S.J., has been a significant contributing factor in membership gains since 1936.

## **Annual Conference of Diocesan Chaplains**

The Diocesan Chaplains meet annually to review their experiences, report their progress and discuss policies and procedures. The first meeting was held at the National Scout Reservation, in Mendham, New Jersey, in November, 1934. Subsequent meetings have been held in Peoria, Illinois; Dubuque, Iowa; Detroit, Michigan; and Chicago, Illinois.

Recommendations from the Chaplains' Conference are submitted to the Bishops' Committee at its meeting in Washington, D. C., held annually at the time of the yearly meeting of the Bishops of the country.

### **Chaplains' Bulletin**

To supplement the program of the Annual Chaplains' Conference and the very helpful materials which are made available to the Chaplains in the official Proceedings of the Conference, the Chaplains at their Dubuque meeting voiced the need of a periodical bulletin, which would gather significant current experiences and make them available to the entire field. This bulletin is issued quarterly and has a circulation of eight hundred and sixty. It has become the medium for publishing accounts of activities in the several dioceses, the Director's report of progress from year to year, significant discussions at the Chaplains' Conference and rulings of the Bishops' Committee on matters of policy and procedure.

### **Field Service**

The wholehearted cooperation of the Boy Scouts of America has been manifested in the intensive field work of Dr. Ray O. Wyland, Director of Relationships, in visiting the Dioceses from coast to coast, and also in participating in the Chaplains' Conference and the Bishops' Annual Meeting.

The Boy Scouts of America has also made available the services of Mr. Kenneth E. Cook, Assistant to the Director

of Operations, who works with Local Councils and the dioceses throughout the land, promoting Local Council cooperation with the Church authorities and helping the latter to take advantage of the opportunities offered by the Catholic Plan of Cooperation. This field service, in addition to extensive help in editing the Chaplains' Bulletin, publishing and circulating the proceedings of the Chaplains' Conference, and developing the Annual Report of Progress, is a decided service to the Bishops' Committee on Scouting and the National Director.

### **The Bishops' Dinner**

The first Meeting of the Bishops was at the Mayflower Hotel, Washington, D. C., November 14, 1934. His Excellency, Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and forty-four archbishops and bishops were present, and witnessed the most impressive Boy Scout demonstration ever given in this country under Catholic auspices.

Words of greeting and a tribute to Scouting were extended by the Apostolic Delegate. The Most Reverend Francis C. Kelley, Chairman of the Bishops' Committee on Scouting, stressed the authority of the Ordinary of the Diocese under the cooperative plan to safeguard the spiritual welfare of Catholic boys by placing them in Troops under Catholic leadership.

By special arrangement with the Most Reverend Bernard J. Sheil, a hundred Eagle Scouts from the Archdiocese of Chicago presented a play, "The Cross Is Mightier Than the Sword," which emphasizes the influence of religion and the world Scout brotherhood in promoting world peace. An excellent Eagle Scout band from Chicago provided the music. Forty Sea Scouts from the Archdiocese of New York demonstrated the impressive opening ceremony of a Sea Scout Ship, and a Cub Pack from the Archdiocese of Baltimore demonstrated activities of the pre-Scout age group.

A picturesque setting with Indian wigwams, canoes and



campfire cooking groups with Indian Chiefs, Daniel Boone, and Pere Marquette, and Cubs, Eagle Scouts and Sea Scouts gave a Scout atmosphere to the entire occasion. The table decorations included wigwams and birchbark canoes as place cards and souvenirs, and the great ballroom was transformed literally into a pine forest.

The Bishops' Dinner marked the beginning of a genuine Catholic Boy Scout Program in America; not as a separate and distinct program but in wholehearted affiliation with the Boy Scouts of America, which is universal in its service to the boys of America.

Since the launching of the Catholic Plan, both the Hierarchy and the clergy in general have evidenced increasing confidence in and have given wholehearted cooperation to the Plan. This is reflected in the consistent and substantial increases year by year of Troops in Catholic parishes in practically all the dioceses throughout the country.

The Church in the United States has taken up Scouting in earnest and with the aid of the very significant addition to Catholic literature on Scouting as represented in this Manual there will be further substantial gains of Cub Packs, Scout Troops and Senior Scout units under Catholic leadership.

REV. EDWARD ROBERTS MOORE  
National Director, Catholic Committee on Scouting

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## CHAPTER I

### THE NEED OF A PROGRAM

IT IS commonplace to say that we are living in a changed and changing civilization. Often what is progress in one direction is regress in another. This is especially true when we try to balance material progress and moral values. There was something in the pioneer life, the battle with the soil and elements, the reliance on self which brought home man's impotence and turned his mind naturally to God. All this went for building character and the finer qualities of soul. Today, because we push a button and electricity does the work for us, we are very apt to forget that it is God who gives us the electricity. It is the spirit of the age to measure things with a material yardstick, and sadly do we neglect things eternal. Not that we ought to neglect temporal things, but we should so use them that they take on eternal value. Their use can be of eternal merit.

Nor is this condition true only in the adult realm. The child, too, is left unaided by his environment in the important work of eternal salvation. It is up to us who know, to create a favorable environment so that the seeds of Grace may have good ground on which to fall. Having recognized this necessity in the field of education, we Catholics maintain, always at great expense and often under extreme difficulty, our own educational system. To this end the Church has always stood firm on matters affecting a well-regulated Christian home.

But have we given sufficient thought to the field of recreation? Some will say, "Holy Church has always been

cognizant of such needs and has done something about it." They will cite a St. John Bosco or a St. Philip Neri.—Yes, and we can go back further and show you a beautiful picture of Our Lord rebuking His Apostles because they thought childish play of too little moment to interfere with the work of His Father. Little did they realize that this was the very work His Father had given Him to do. He had come to make all men children and to keep the little ones children—children of God. Today we must continue the excellent and holy work blessed by Our Savior and carried on so well by St. John Bosco. There is as much, if not a greater need today.

The modern child has a tremendous amount of time on his hands. Leisure time is a problem and, since the child is not aided very much by his environment, it can become a detriment or at least of no good value. After all, he spends only a few hours in school and perhaps a few others at home tasks, and these are becoming quite rare. What is to be done in this spare time? "The devil finds work for idle hands."

The Boy Scouts of America offers an excellent leisure-time program which will develop character and citizenship and, under Catholic auspices, will do this according to Catholic standards. It gives us the program; we supernaturalize it. The Church, wise with the wisdom of the ages, is slow to approve any new movement; and that is the reason she has given definite approval to this movement only recently. But a program which has merited the approbation of the Church, has, in attaining that approbation, proven itself. With the Apostolic Blessing of Our Holy Father and the definite approbation of the Hierarchy of the United States, the program of the Boy Scouts of America becomes for us, under the direction of the Hierarchy, a welcome part of Catholic Action. For this there was organized in 1933 the Catholic Committee on Scouting, whose purpose is thus laid down in the plan of cooperation as agreed upon by the Catholic Hierarchy and the Boy Scouts of America.

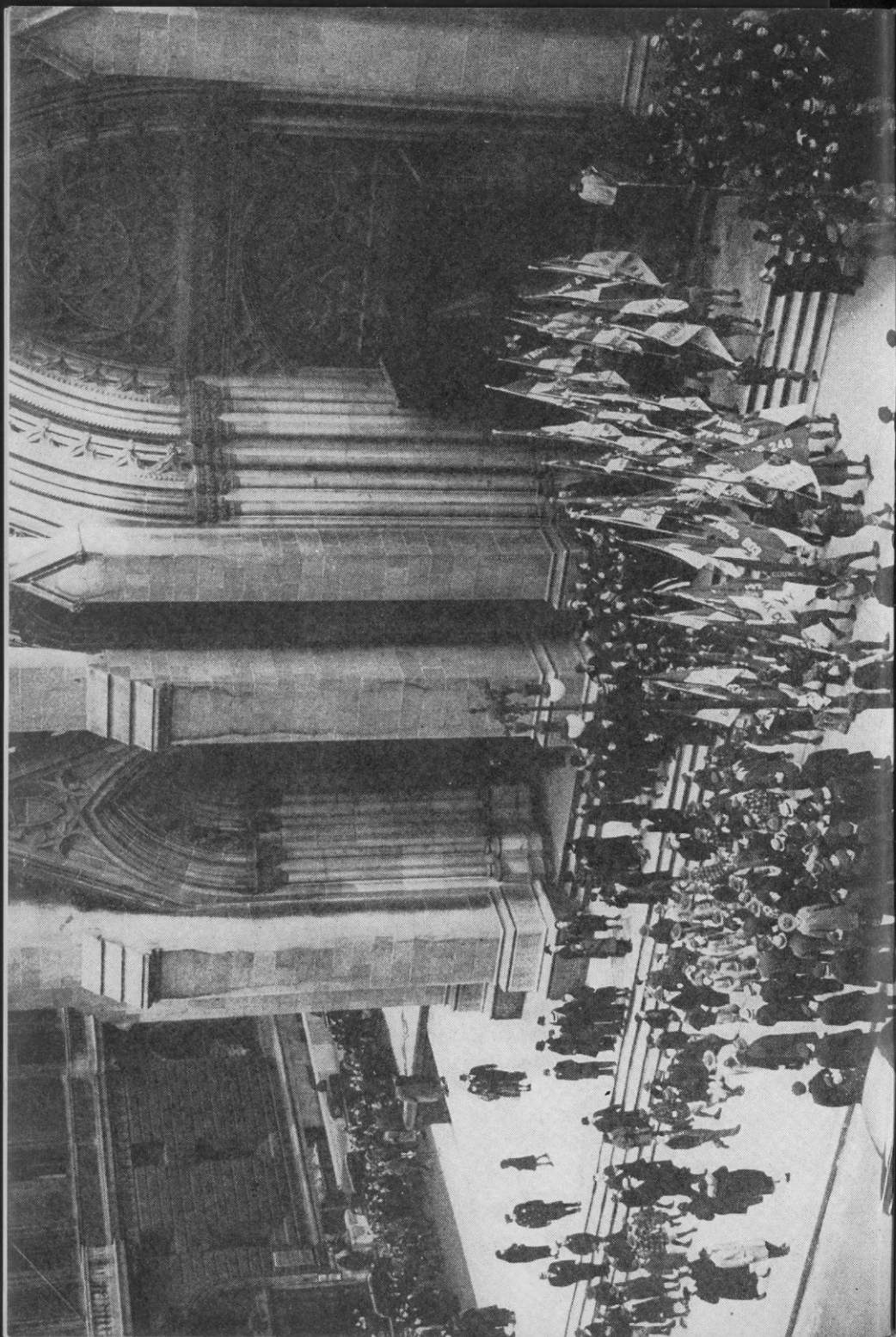
I—NATIONAL CATHOLIC COMMITTEE

A—*Function*

*The National Catholic Committee shall be a Committee advisory to the Boy Scouts of America. It shall have the responsibility of promoting and guiding cooperative contacts with the Catholic Church, and such activities shall be related solely to this field and to the participation and spiritual welfare of Catholic men and boys in Scouting.*

We shall dwell more at length on this Committee in Chapter IV and will include the Catholic Plan as an appendix to this Manual.





## CHAPTER II

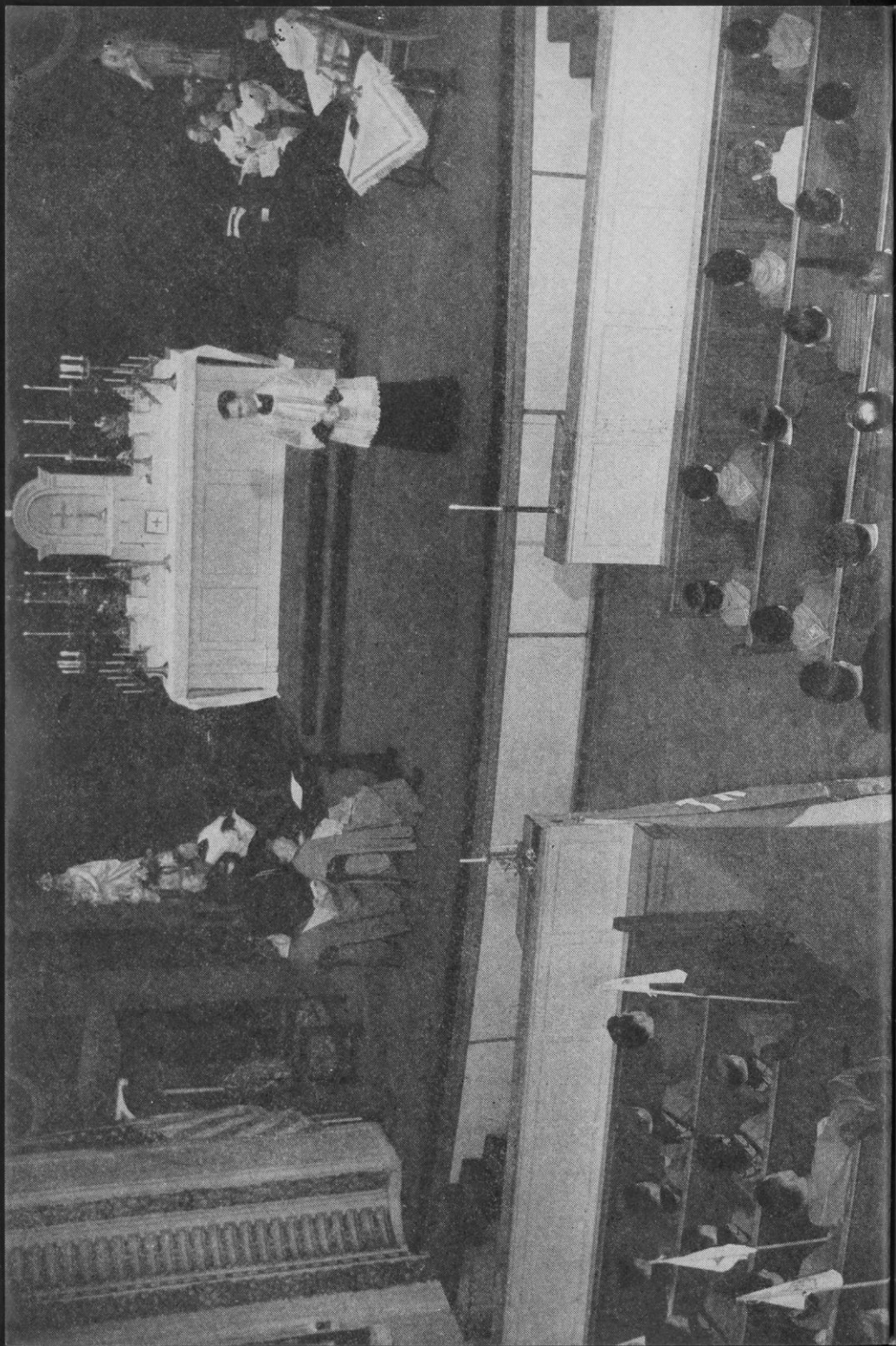
### WHAT IS SCOUTING?

**W**E do not presume to present the entire program of activities here, because it is not within the scope of this modest manual, and because the matter is adequately treated and properly presented in the official publications of the Boys Scouts of America. It will be sufficient here to give the barest outline. The objectives of the Scout Program, according to its Constitution and By-Laws, are character building and citizenship training. They are accomplished through a cleverly devised and graded schedule of tests of skill, nature lore, first aid, signaling, etc., and an elaborate system of Merit Badges offered in the various professions, arts, crafts, trades, and the like, and, above all, by the association of impressionable boys with men of excellent character and spiritual vision.

The value of adult interest, association, inspiration and supervision cannot be lightly estimated. Yet learning in Scouting is by personal rather than vicarious experience, though reading, lectures, etc., have their place in the program. Boy leadership and sense of responsibility are actually developed through the Patrol Method. The importance of cooperation is brought out by team work in Patrol and Troop with no loss to individuality, since the system of awards provides for both individual and group effort.

#### Long-Span Program

It might be well to point out here the extent of the efforts made by the men who have developed the Boy Scout Program in their endeavor to model the character of our American youth. In a recent development of their



plans, they have sought to awaken the interest of the youngster even before he is of age to profit by the Scout Program. And they have endeavored to hold that interest through the years when the simple Scouting Program may have lost some of its attraction. This they have styled a "Long-span Program," beginning with boys of nine years and continuing in some cases with young men in their twenties. (See Chapters XVII and XVIII.)

They thus meet the interest of the young boy as he sees the activity of the Scouts, though not old enough to take part in that activity. The Cubbing Program satisfies that interest and is a natural stepping-stone into the Scout Program. And again, after four years of the Scout Program, they have provided the boy with another to keep alive his interest through the dangerous years of youth. After the Senior Scout Program, the young man will be in a position to offer of his experiences as a Scout as he takes his place among the leaders.

### **Cubbing for Boys Nine to Eleven Inclusive**

The Cubbing Program has been developed as a home-centered program. Restrictions are placed on the child's activities and, in these, he is closely guarded by the protection of the home and, as far as possible, parental guidance. The weekly meetings should be in the home or yard of one of the Cubs and under the watchful eye of the "Den Mother." The Den Mother will thus have closer supervision of her son's play time, and other mothers will know that their sons are well cared for in this part of their leisure. "Den Mothers" and "Den Dads" have been known to acquire a greater interest in their sons' play activities because of this.

### **Scouting for Boys Twelve and Older**

There is no break in the boy's interest as he passes on through Cubbing into Scouting with his twelfth birthday. In fact, the final stage of the Cub Program prepares the boy for his Tenderfoot Tests. By these he becomes a full-

←Catholic Investiture Ceremony—Scout Sunday Observance—Archdiocese of Milwaukee.



fledged Scout. The vast outdoors of the Scouting world is beckoning him and, as a matter of course, he usually takes the natural step into the Scout Troop. With this Program, for four years or more, the boy's growing energies are given plenty of opportunity to exert themselves.

### **Senior Scouting for Older Boys**

It is well to realize that the Scouting Program has been enhanced to hold the interest of the growing boy. After his years of Cubbing and Scouting, the growing boy is filled with anticipation of high adventure. This anticipation is well realized and the aspirations of youth have their fill in the Senior Program in which organized activities suited to his age are offered to the boy of fifteen years and older. There is a distinct advantage in a program which thus carries through these years and holds the youth's broadening interest.

### **Life-Time Values**

It is thus that the Boy Scout Program so well lends itself to the Church in her concern for lifetime values. In this program the opportunity is offered whereby the Church can watch over and influence the lives of her boys through a long period of time. Characters are not formed overnight. Neither can a program succeed in its lasting influence on character unless it is planned to cover this period and hold its interest. This the full Scouting Program does.

### **Scouting Does Not Supplant the Church**

The Program does not supplant the Church, home, school, or other agency, but supplements them and is so conducted that there is a proper subordination as far as Scouting is concerned. Scouting is a program, well conceived and well serviced, of boy activities, done in the spirit of a splendid moral code which is essentially Catholic as far as we are concerned; and Scouting can become for us and our boys one of the means of eternal salvation.



*Christ builds the supernatural upon the natural.* It is entirely within our province to use this Program as a means to an end and not as an end in itself. We can, and indeed we must, supernaturalize the movement according to our Catholic teaching in order to justify our official adoption of Scouting.

The Boy Scout Officials, as well as the Bishops' Committee, recognized this when they approved as the action of the Committee the following provisions: (Sec. C, pg. 124, this manual.)

1. Establishes policies governing the spiritual welfare of Catholic men and boys in Scouting and in cooperation with the National Council, B.S.A., develops and establishes policies affecting the participation of Catholic men and boys in the Program of Scouting and the relationships between the Boy Scout Movement and the Catholic Church.
2. Develops and presents to the American Bishops of the Catholic Church plans, as developed from time to time in cooperation with the National Council of the Boy Scouts of America, for Catholic participation in Scouting through the Local Councils (B.S.A.) and the Diocesan Committees appointed by their respective Bishops.
3. Advises the National Council, B.S.A., in all matters of policy related to Scouting among Catholic boys.
4. Recognizes in all its work the authority of the Bishop of each Diocese in determining the conditions under which Boy Scout Troops may be regularly organized and administered under Catholic auspices in the Diocese.

### **The Soul of Scouting**

Every educational system implies a philosophy; every institution has its own spirit or, better, its soul, by which it lives and expresses itself. The soul of Scouting, its vital principle and its living expression, are the Scout Oath or Promise and Scout Law. The fulfillment of these, *with the aid of Divine Grace*, is the Catholic objective.

### The Scout Oath or Promise

On my honor I will do my best:

1. To do my duty to God and my country and to obey the Scout Law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake and morally straight.

### The Scout Law

1. *A Scout is Trustworthy*

A Scout's honor is to be trusted. If he were to violate his honor by telling a lie or by cheating or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his Scout Badge.

2. *A Scout is Loyal*

He is loyal to all to whom loyalty is due, his Scout leader, his home and parents and country.

3. *A Scout is Helpful*

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.

4. *A Scout is Friendly*

He is a friend to all and a brother to every other Scout.

5. *A Scout is Courteous*

He is polite to all, especially to women, children, old people and the weak and helpless. He must not take pay for being helpful or courteous.

6. *A Scout is Kind*

He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. *A Scout is Obedient*

He obeys his parents, Scoutmaster, Patrol Leader and all other duly constituted authorities.

8. *A Scout is Cheerful*

He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

9. *A Scout is Thrifty*

He does not wantonly destroy property. He works faithfully, wastes nothing and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need and helpful to worthy objects. He may work for pay, but must not receive tips for courtesies or "Good Turns."

10. *A Scout is Brave*

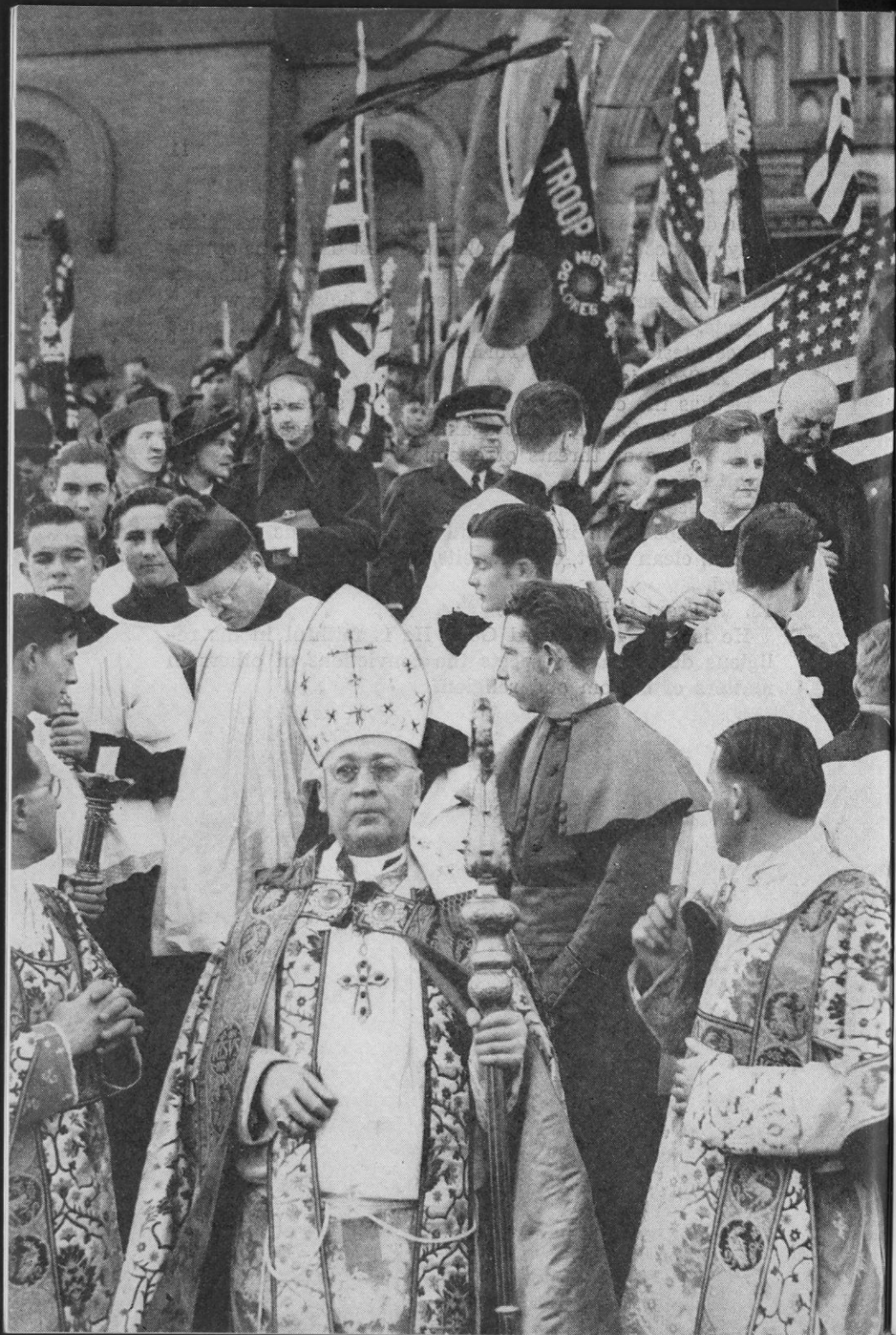
He has the courage to face danger in spite of fear and to stand up for the right against the coaxings of friends or the jeers or threats of enemies; and defeat does not down him.

11. *A Scout is Clean*

He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

12. *A Scout is Reverent*

He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion.



## CHAPTER III

### AN ORGANIZED PLAN

THE Scout Program is sponsored, serviced, standardized, protected and administered by the Boy Scouts of America, one of three organizations granted a federal charter by the Congress of the United States. The report made annually to Congress may be obtained from your Congressman. The Boy Scouts of America is an autonomous member of the World Scout Association, which in 1938 boasts a membership of over two million. One million of these are members of the Boy Scouts of America. In the world there are over five hundred thousand Catholic boys in Scouting, more than a hundred thousand of whom are members of the Boy Scouts of America.

Supreme authority is vested in the National Council of the Boy Scouts of America, a body of men representative of the Local Councils and other men especially interested in boy welfare. The National Council operates effectively through an Executive Board which employs a Chief Scout Executive and a staff of experts to administer the program and national service. The Scout Field is reached through various departments and Regional Offices.

Each distinctive community, town, city or county is served by a Local Council. These Local Councils often include a large city and several counties. The Local Council is chartered by the National Council and represents that body in its chartered area. It is the agency of leadership and supervision of Scouting in the local community. We usually deal with the Local Council when organizing and servicing Troops. The Scout Executive is the executive officer of the Local Council. Where there is no Local

← Archbishop Mitty blesses Scouts at the Cathedral of St. Mary on Scout Sunday—San Francisco, Calif.

13

*Photo by San Francisco Examiner*



Council, Troops are serviced directly from the National Office. To sum up: The Boy Scouts of America does not conduct Scout Troops. The National and Local Council organizations exist for the purpose of presenting the Program to institutions which have responsibility for boys and they also provide service to the Institution and maintain Scouting standards and policies.

We are concerned just now, however, with the unit sponsored by the Parish. This is known as a Scout Troop. The Institution is granted a charter annually by the National Council upon recommendation of the Local Council and is authorized to carry on the Scout Program and administer the Scout Troop. Minimum membership in a Troop is four adults and eight boys. That is, a Troop Committee of three men, a Scoutmaster and eight Scouts. The National Council will register any number of adult leaders above four, but the maximum number of Scouts to a Troop is normally thirty-two. To enroll more, special permission is obtained. It is the Scout Troop that comes within the immediate control of the Parish. The Scout Program will build up Parish loyalty first, as the Program is carried on under the supervision of the Troop Committee and Troop Officers appointed by the Pastor of the Parish. We will develop this subject of the Scout Troop more in detail in Chapter V.

For effective carrying out of the Scout Program and to develop boy leadership and sense of responsibility, there is yet another subdivision of a Troop into smaller units called Patrols. A Patrol is the normal "gang" under the natural boy leader, known as the Patrol Leader. A Patrol numbers from four to eight Scouts. The Patrol System is explained in Chapter IX.

As before mentioned (Ch. I) we have in our Catholic Plan of Cooperation, Committees of Bishops, Priests and Catholic laymen, acting in an advisory capacity in such activities as are related to the participation and spiritual welfare of Catholic men and boys in Scouting. — See Appendix.

## CHAPTER IV

### THE TIE-UP WITH THE CHURCH

*“THE Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. In the first part of the Boy Scout’s Oath or pledge the boy promises, ‘On my honor I will do my best to do my duty to God and my country and to obey the Scout Law.’ The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of His favors and blessings, are necessary to the best type of citizenship, and are wholesome things in the education of the growing boy. No matter what the boy may be—Catholic or Protestant or Jew—this fundamental need of good citizenship should be kept before him. The Boy Scouts of America therefore recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the organization or institution with which the Boy Scout is connected shall give definite attention to his religious life.*

*“Only men willing to subscribe to this declaration of principle shall be entitled to certificates of leadership in carrying out the Boy Scout Program.”—Article III—Constitution of the Boy Scouts of America.*

Elsewhere in this manual has been pointed out the value of the Boy Scout Program, fitting as it does the desires and ambitions of the boy of the age it aims to serve. That this program can be used by the Church has now been adequately demonstrated in various parts of the country, especially in those Archdioceses and Dioceses where official approbation has been given and a Catholic

Committee has been set up to work with the Scout Officials.

Commissioned by the National Office of the Boy Scout Organization are special Field Scout Commissioners to prepare the way for the organization and service of Catholic Troops. The purpose of the Diocesan Committee is, briefly:—to raise the standards of Catholic Troops already organized especially through addition of spiritual phases of the program; to promote and organize Troops in Parishes where none are now established; to cooperate with the Scout Executives and volunteer Scout authorities in general Scout activities; to maintain a watchful attitude in an effort to forestall activities or trends in the program of any Scout Council or District which might be detrimental to the best interest of Catholic boys; to recruit leaders for the development of the Scout Program, to supplement Local Council training, through special courses in Catholic doctrines, principles and practices as related to Scouting for Catholic boys, and to correlate the Scout Program with the Parish Program, to the end that Scout activities may become an integral part of the youth activities of the Catholic Church. (See Appendix)

This is what Archbishop Beckman, of Dubuque, in a sermon delivered to Boy Scouts in St. Raphael's Cathedral on Scout Sunday, February 9th, 1936, said with regard to the relationship of the Scouting Organization with the Church: "Should you ask the National Directors outright, 'What is my duty to God?', they will answer, '*This is not for us to say: but go to your Church and there they will tell you what your obligations to your God are. Whatever your religious superiors tell you, that you must do, if you want to be a Scout in good standing.*' It is evident then, that the Directors of the National Scout Movement realize that a Catholic boy cannot be a true Scout unless he does what the Church shows him to do as a Scout. The Catholic boy is to learn the true spirit of Scouting from the Church; and this is exactly as it should be. The Catholic Church alone, and no one else, can define for you those

fundamental duties of life which you promise to fulfill as Scouts. The National Directors of the Scout Movement realized this and for that reason they came to the Bishops and asked them to take over the Scout Program as a program for their Catholic boys. The Bishops were advised that they could make Scouting as Catholic as they might choose, and they might turn it into the proving ground on which Catholic boys might make the living of their religion the motive and objective of their Scouting activities."

How this suggestion appealed to the Bishops is evident from the fact that a Committee of Bishops was formed to have general oversight of the development of the Scout Program under Catholic leadership and to cooperate with the Boy Scouts of America in organizing Scouting in the Catholic Church. In 1938, eighty-three Bishops have made Scouting, under Catholic leadership and direction, the official program for the boys under their spiritual charge.

To what has already been quoted above from the first section of Article III of the Constitution of the Boy Scouts of America, can be added the following paragraph from the same Article: *"In no case where a Troop is connected with a church or other distinctively religious institution, shall Scouts of other denominations or faith be required, because of their membership in the Scout Troop, to take part in or observe a religious ceremony distinctively peculiar to that institution or church!"* Thus the framers of the Constitution by which the Boy Scout Program is conducted recognized not only the religious element in the training of the boy, but likewise the strong possibility of conflict because of that element. We are dealing with leaders and boys who have a just pride in the accomplishments of their Troop. Isn't this reason enough to give Catholic boys Catholic auspices and supervision in the use of the excellent program offered and so carefully guarded by the organizers and directors of the Boy Scouts of America? It need only be added that Catholic boys are in Scout Troops sponsored by churches or distinctly

religious institutions other than Catholic; and for the most part because in such institutions only could they find the possibility of making use of the Scout Program.

### **Coordination**

Since in other chapters will be outlined in some detail how we are able to instill the spiritual element into the program of Scouting without detracting one whit from the excellence of Scouting, it is now in order to point out in a graphic way how the Parish Troop is placed in its relationship to the Parish, to the Diocese and to the Boy Scouts of America, National, Regional and Local organization. (See Organization Chart, pg. 20.)



## CHAPTER V

### HOW TO ORGANIZE THE PARISH TROOP

**T**HE key words in starting a Scout Troop in the Parish are: "*ADULT LEADERSHIP*" and "*START SMALL.*" In the past we have made the tragic mistake of allowing Troops to come into existence without the proper organization to sustain them. The natural tendency is to think that the Scout Troop is for boys and we go into the highways and byways and call them in. It is a mistake, however, to start with the boys. In order to insure the life of a Troop it is imperative that there be organized an active and working adult superstructure: Troop Committee and Troop Officers.

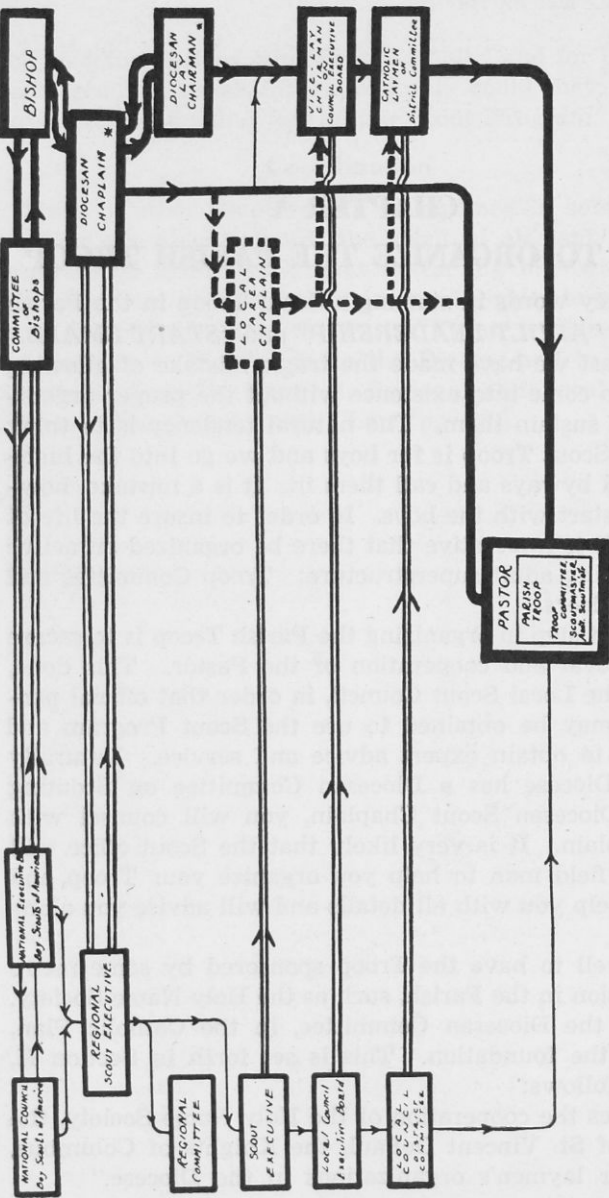
The first step in organizing the Parish Troop is to secure the approval and cooperation of the Pastor. This done, contact the Local Scout Council, in order that official permission may be obtained to use the Scout Program and in order to obtain expert advice and service. Naturally if your Diocese has a Diocesan Committee on Scouting with a Diocesan Scout Chaplain, you will counsel with the Chaplain. It is very likely that the Scout office will assign a field man to help you organize your Troop and he will help you with all details and will advise you along the way.

It is well to have the Troop sponsored by some men's organization in the Parish, such as the Holy Name Society. For this the Diocesan Committee, in the Catholic Plan, will lay the foundation. This is set forth in Section II, B. 8, as follows:

"Secures the cooperation of the Holy Name Society, the Society of St. Vincent DePaul, the Knights of Columbus, and other laymen's organizations in the Diocese."

# Organization Chart

## Boy Scouts of America



Light line indicates: Boy Scouts of America Relationship and Service through Local Council Leadership, including: 1. Leadership Training in All Scouting Skills, 2. Supervision of Scouting Technique, 3. Camping, 4. Registration, 5. Advancement, 6. Activities, 7. Observance of Church Policies.  
 Double line indicates: Flow of Relationship.

Heavy line indicates: Catholic Church Relationship and Service through Diocesan Leadership, including: 1. Troop Sponsorship, 2. Troop Leadership, 3. Spiritual Phases, 4. Leadership Training in Catholic Principles, 5. Observance of Local Council Procedures.  
 Dotted heavy line indicates: Optional Church Organization which some Dioceses have adopted to secure better results. Serving in Advisory capacity rather than Administrative.

In the absence of this, it should be under a group named by the Pastor to represent the Parish. We must keep before the eyes of all concerned that this is a Parish activity and that responsibility is to the Parish.

The next step is the selection of the Troop Committee. This will be made up of a Priest and two or more representative men in the Parish who will be directly responsible for the proper conduct of the Troop. This Troop Committee is to be appointed by the Pastor, or is to be approved by him should he elect to delegate the appointment to a sponsoring organization. The specific duties of the Troop Committee will be treated more at length in Chapter VI. They must be men who are capable and willing to assume the responsibilities of the Troop Committee. This is not a "paper committee," but a vital part of the Scout Program and set-up. It is necessary to organize the Troop Committee and acquaint its members with its duties and the purpose and conduct of the Scout Program. There should be several meetings for this purpose before calling the boys together, and even before selection of any particular man for Scoutmaster. There is plenty of literature furnished by the Boy Scouts of America explaining the function of the Troop Committee and giving sufficient knowledge of the Scout Program that it might function efficiently. Your Local Scout Council and Diocesan Committee on Scouting will be happy to help you organize this Committee and more than likely will send a Council official to do this for you.

When your Troop Committee is fairly well acquainted with what you are trying to accomplish, it is time to select your adult officers for the Troop. The adult officers in the Troop are the Scoutmaster and Assistant Scoutmaster. These have direct supervision of the Scouts and the administration of the Program. There must be a Scoutmaster, and he must be at least twenty-one years of age, a citizen of the United States or having his first papers. It is well to have an Assistant Scoutmaster for each sixteen Scouts. The Assistant must be at least eighteen years of

age and have the same citizenship qualifications. Naturally these men must have some ability to lead boys and be willing to spend sufficient time with them. A new man need not have much technical knowledge of the Scout Program, but it is advisable that he should have preliminary training before he takes over the Troop. There are plenty of short-term Scoutmasters' Courses conducted by the Local Council. Of course, our Catholic Scoutmasters will realize that they are dealing with souls and not just a gang of boys. They are aiding to prepare for worthy citizenship here and hereafter. The appointment of the Scoutmaster is made by the Troop Committee, with the advice and approval of the Pastor, who may function through the Troop Chaplain. The appointment of the Assistant Scoutmasters is by the Troop Committee and Pastor in cooperation with the Scoutmaster, since they are his assistants.

Before calling in the boys, a suitable meeting place should be provided by the Parish. This need not be a large hall or gymnasium; a room with a considerable clear floor space for indoor games will do. It is essential, however, that the Troop be assured the use of this room on its regular meeting night. When other Parish societies use this room on other nights, permission should be given to the Troop to build a Troop chest for keeping its equipment safe.

Now you are ready to call in the boys. If circumstances permit, start with a small group, of not more than eight to twelve boys or two Patrols of six. These should be selected for their leadership ability and, under the direction of the Scoutmaster, will become the future boy leaders of the Troop.

When you have eight or twelve boys selected to be the nucleus of the full Troop and potential leaders, you make formal application for a charter. This is made to the National Council through the Local Council which will furnish all the necessary blank forms. The application for charter is made by the Troop Committee, each signing personally. The registration fee for each Scout is

fifty cents and for each adult, one dollar. This fee includes, for the adults, a year's subscription to the magazine SCOUTING. The minimum that may be registered in a Troop is four adults and eight boys.

When your charter is granted, you are prepared to function as a Scout Troop and may plan for the formal Inaugural and Solemn Investiture, when the charter will be formally presented. Many Catholic Troops, just before this event, conduct a retreat in which the Chaplain explains the Scout Oath and the Scout Law and the duties of a Catholic Scout. Our Scouts are the modern Knights of Our Lady.

In many dioceses great success has been found in solving the leadership problem and in assisting the Pastor to develop the proper backing for the Troop among the Parishioners through holding informative meetings of the parents of boys and other interested adults. Briefly here is the plan:

The Pastor announces from the pulpit at all the Sunday Masses that he wants the parents of the Parish, who have boys between the ages of 12 and 18, to come to a meeting at the Parish Hall on a certain night to discuss with him whether they feel Scouting should be conducted in the Parish and whether they are willing to share responsibility so that their boys can enjoy the program. He promises that the meeting will last but one hour and sees to it that this promise is kept. In the meantime the Scout Chaplain, through a talk at the Parish school, secures the cooperation of the Sisters and of the boys themselves in getting their parents to attend this meeting. He may likewise secure the cooperation of Catholic teachers in the Public Schools. The meeting, however, is for the parents only and no boys are allowed. The first meeting is invariably well attended. The Pastor presides. The parents are told the how and why of Scouting by Local Council officials and Diocesan Committee officials. Many questions are asked and the necessary fundamental literature is available for those who want to read up on it.



The meeting adjourns at the end of the hour with many questions left unanswered and the parents are asked to return at the same time the next week to consider it further. After studying it from all angles they will be able to make the necessary commitments to the Pastor, as to whether they will accept their share of responsibility for the Scout Program as a Parish activity for their boys.

At the second meeting a crack demonstration Troop of Scouts is on hand, fully uniformed to put on a demonstration of what Scouting is and does. Again the one hour time limit is rigidly observed. Many questions are left unanswered and a third meeting is arranged for the next week. As a result, at the third meeting you have an educated group of parents in the Parish who know what Scouting is and what their responsibility to the Pastor will be when the Troop is organized. You now have personnel for an educated Troop Committee and in most instances you have found your Scoutmaster among the parents who have come back for the third time. This plan has many advantages; the chief of which being that it puts the responsibility for the Troop where it rightly belongs; namely, on the parents themselves, whose boys will get the major benefits from the Scout Troop.

For ready use by the Pastor planning to start a Troop, the following "Ten Commandments" are given on how to organize a Scout Troop as developed by Mr. Kenneth E. Cook, National Council, Boy Scouts of America:

1. *Approval and cooperation of Pastor* — The Pastor must be convinced of Scouting's ability (a) to interest his boys; (b) to interest his parents to give devoted leadership to the Troop.

2. *The Pastor selects 5 to 10 men of the Parish as a Troop Committee*—A Catholic parent's duty extends to supervision of the boys' play time. Select committee from parents where possible. A good committee insures Troop permanency.

3. *Pastor and Troop Committee meet with the Scout*

*Executive, Commissioner or other Scout official*—They discuss plan of operation of the Troop, qualifications and duties of Scoutmaster and Committee.

4. *Pastor and Troop Committee select the Scoutmaster and secure his acceptance*—The Scoutmaster must be over 21 years of age, of high moral character, preferably the Dad of a boy and a member of the Parish.

5. *The Troop Leaders should have a certain minimum amount of literature*—Recommend: Handbook for Boys—Handbook for Scoutmasters—Handbook for Patrol Leaders—The Troop Committee.

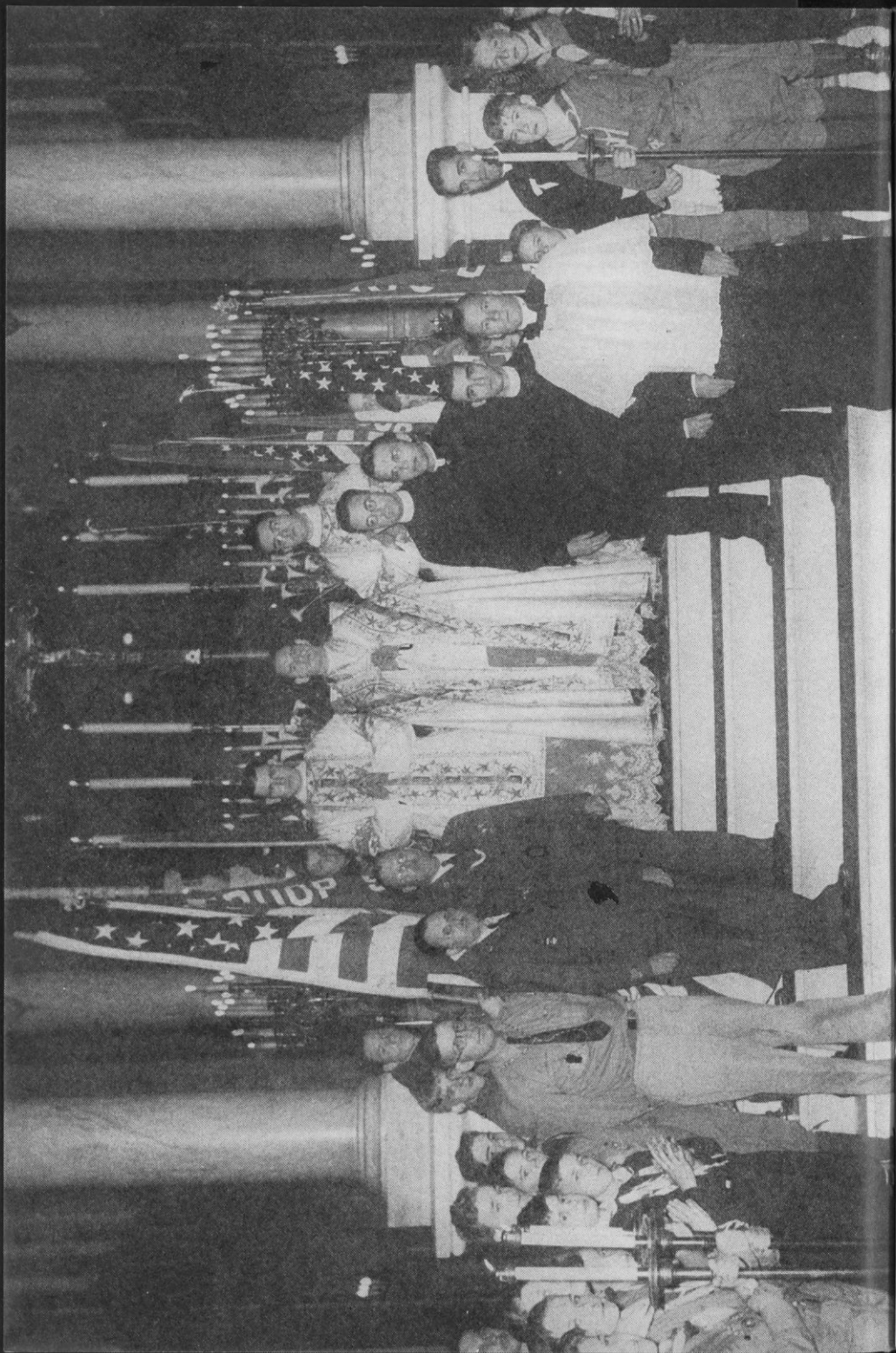
6. *A suitable Meeting Place must be provided by the Parish*—Regular use one night a week is essential. It does not have to be too large. Other Parish societies may use same room on other nights of the week.

7. *Scoutmaster and Troop Committee take Local Council Training* — Ask Scout Executive for dates of next Course.

8. *Eight to twelve boys are now enrolled and prepare to pass their Tenderfoot Test*—Start small, train thoroughly, expand slowly is the slogan for success.

9. *The Troop and Charter Application is filed at the Local Council*—Fee is 50c for boys; \$1.00 for Scouters. "A Scout is Thrifty." Boys should earn their own way including uniform. (Ask Scout Executive about Troop Budget Plan.)

10. *A Public Investiture of the Troop is planned*—For Catholic Investiture Ceremony see Chapter XIII. It provides for presentation of Charter to Pastor; presentation of certificates to leaders and boys; church ceremony where boys can take Scout Oath in church before the Blessed Sacrament.



## CHAPTER VI

### THE PARISH TROOP COMMITTEE

WE cannot overstress the necessity of an active and well organized Troop Committee. This is not to be a paper committee merely signing the Scoutmaster's application, but rather an adult group charged with the definite responsibility of maintaining the Scout Troop. The Troop Committee is an integral part of the complete Scout Program.

How many should serve on the Troop Committee? The minimum requirement of a Troop is three Committeemen. However, it is almost always desirable and advisable to have more. Five members comprise a fine working Committee and seven is a good number, especially for a full Troop. Naturally, the more there are on a Committee, the less burden each will sustain, and the responsibilities are distributed.

What are the responsibilities of the Troop Committee? The application for the Troop Charter summarizes the duties as follows:

(a) Selection and supervision of Troop Leaders and consultation with them on questions of program, administration and management of the Troop.

(b) Provide the necessary facilities for meetings of the Troop.

(c) Endeavor to provide an opportunity for the members of the Troop to spend a week or more in a summer camp.

(d) Conduct the Troop in accordance with the rules and regulations of the National Council of the Boy Scouts of America and of the Local Council having jurisdiction over the territory in which the Troop is situated.

←Scouts from Catholic Parishes, National Capital Area Council, Washington, D. C., at Annual Pilgrimage to Holy Land Shrine.

The Troop Committee does not administer the Scout Program directly, but through the officers of the Troop. Neither the Scoutmaster nor his Assistants may be members of the Troop Committee. The Committee does cooperate, however, with the officers and renders such assistance as it is able to give. The work of the Troop Committee may be explained in general under the following heads: (N.B. This might well serve as a basis of instruction to committeemen)

1. RESPONSIBILITIES OF THE TROOP COMMITTEE:

- (a) to God
- (b) to the Parish
- (c) to the Home
- (d) to Country
- (e) to the Scouts
- (f) to Troop Officers
- (g) to National and Local Councils
- (h) to self—to do an important job well

2. THE JOB:

- (a) Permanency of the Troop
- (b) Supervision of Program
- (c) Supervision of Financing
- (d) Relating the Troop to the Parish Program

3. HOW ACCOMPLISHED:

- (a) Knowledge of the needs and objectives
- (b) Active interest
- (c) Loyal support of the Troop Leaders
- (d) Definitized procedure

1. We need not say much about the first of these items. We are doing an important work, preparing boys for worthy citizenship here and hereafter. Naturally we can do nothing without God. Hence we recommend that each Troop Committee Meeting be opened with the prayer, "Come, Holy Ghost." We dedicate our work to the Holy Spirit that it may be effective and tend to the honor and glory of God, seeking His aid and grace. The summarizing of responsibilities to God, home, etc., emphasizes the



fact that this is a man-size task and worthy of our best efforts.

2. In referring to "*The Job*," we indicate first of all the permanency of the Troop. This will be assured by seeing that the Troop is properly officered and that a good balance is maintained in the Scout personnel. We must see that new Scouts are admitted from time to time and that the older Scouts are taken care of through the Senior Scout Program (See Chapter XVIII) or become Troop Leaders or are properly and honorably discharged. The Committee should endeavor to get the twelve-year-old lad and bring him through at least four years of Scout training.

The permanency of the Troop depends likewise upon the program. See that the Troop operates a Scout Program and not, for example, a basketball team. The Troop Committee should see that the Scoutmaster prepares a definite program for the Troop Meetings and does not just wait for something to happen. It will happen—but not to the credit of the Committee or the Troop. In supervising the program, the Committee will insist on the Troop's participation, as far as possible, in Council and National Programs, such as Rallies, Camporees and Jamborees. The "Good Turn" of the Troop and of individuals should be encouraged.

The financing of the Troop is the responsibility of the Troop Committee. This is done through weekly dues, the amount to be determined by the Troop. The ordinary expenses of a Troop are easily borne by the boys themselves. Extraordinary expenses, flags, camping, etc., are met in other ways determined by the Committee.

An important point for consideration of the Troop Committee is the maintaining of proper coordination and subordination between the Troop and other agencies. Scouts should not be working so hard on Merit Badges, for example, that their school work suffers. Scouts should not go on overnight hikes without the consent of their parents, usually given in writing. Altar-boy Scouts should ar-

range for substitutes when they are to be away on a hike or camping trip.

3. In explaining how the Troop Committee will do its job, it must be pointed out that the job will be as well done as the members are acquainted with the needs of the Troop, the objectives of the Scout Program, the Parish interests, etc. They can obtain much of this information through inspection of the Troop, visits to other Troops, conferences with Scout officials, courses of instruction and in the abundance of Scout literature at their disposal, especially SCOUTING, a monthly magazine sent to each adult member of the Boy Scouts of America.

The functions of the Troop Committee are stated in the By-Laws of the Boy Scouts of America and in greater detail in Chat X of the Handbook for Scoutmasters. Nearly all Local Councils have their own Troop Committee plans; to these may be added the functions of the Chaplain, which fall within the authority of the Pastor of the Parish, or of some Priest appointed by him. These are suggested in Chap. VIII

It is our firm conviction that the Chaplain should not be the Chairman of the Troop Committee. Let this position be filled by a layman. This is one work, surely, that the layman can handle well and the interests of the Church are otherwise sufficiently protected.

Where one Parish has more than one Troop or a Cub Pack, Scout Troop and Senior Scout unit, the various Committees may work together as one committee representing the Parish. This is known as the Institution Plan of Organization. In this case there are sub-committees on Cubbing, Scouting and Senior Scouting.

## CHAPTER VII

### THE SCOUTMASTER

THE Scoutmaster is the keystone of the entire structure. Unless you have a good Scoutmaster, capable and willing, it is only a question of time before your Troop will be non-functioning, or even worse. Your Scoutmaster need not be an extraordinary man. He must be a man whom the boys will admire and respect; one whom they will follow; who will have no favorites; one who will be fair in his dealings. He must be the master Scout, from whom the others will pick up the spirit of Scouting. He must have a natural ability to lead boys and maintain discipline. The Scoutmaster is an important man. Very often, and quite naturally, he is the idol and the ideal of his Scouts. He must realize and always remember his great responsibility by reason of his example. He cannot hope to impart to his Scouts the spirit of Scouting, love of God and Holy Church, and all the fine qualities embodied in the Scout Oath and Scout Law, unless he himself is living according to these ideals. He must be a perfect example of a Catholic gentleman, seeing in his charges souls for whom Christ died, souls entrusted to him that he may have a share in the moulding of their characters. He should rejoice that he has been selected to transform his Scouts into modern Knights of Our Lady. His reward will be exceedingly great.

The Scoutmaster must be a male citizen, or having his first citizenship papers, and at least twenty-one years old. We must not make the mistake of telling him that he will not be busy. This is a big job and it takes a big man to do it. He must be prepared to devote a sufficient time

to the position, at least one night a week for Troop Meetings and such other time as may be required to plan Meetings, pass tests, etc. He is the executive officer of the Troop, carrying out the policies of the Troop Committee, administering the Scout Program, training his assistants and boy officers so that they may do the work under his direction. By doing this, he will be relieving himself of much detail and, in case of necessity, he may be absent from an occasional meeting without dire results. He must see to it that the Scouts have an opportunity to live the Scout Program of hikes, camping, etc., either by personally conducting these or through assistants or even Patrol Leaders and Troop Committeemen whom he has trained and to whom he has delegated this responsibility.

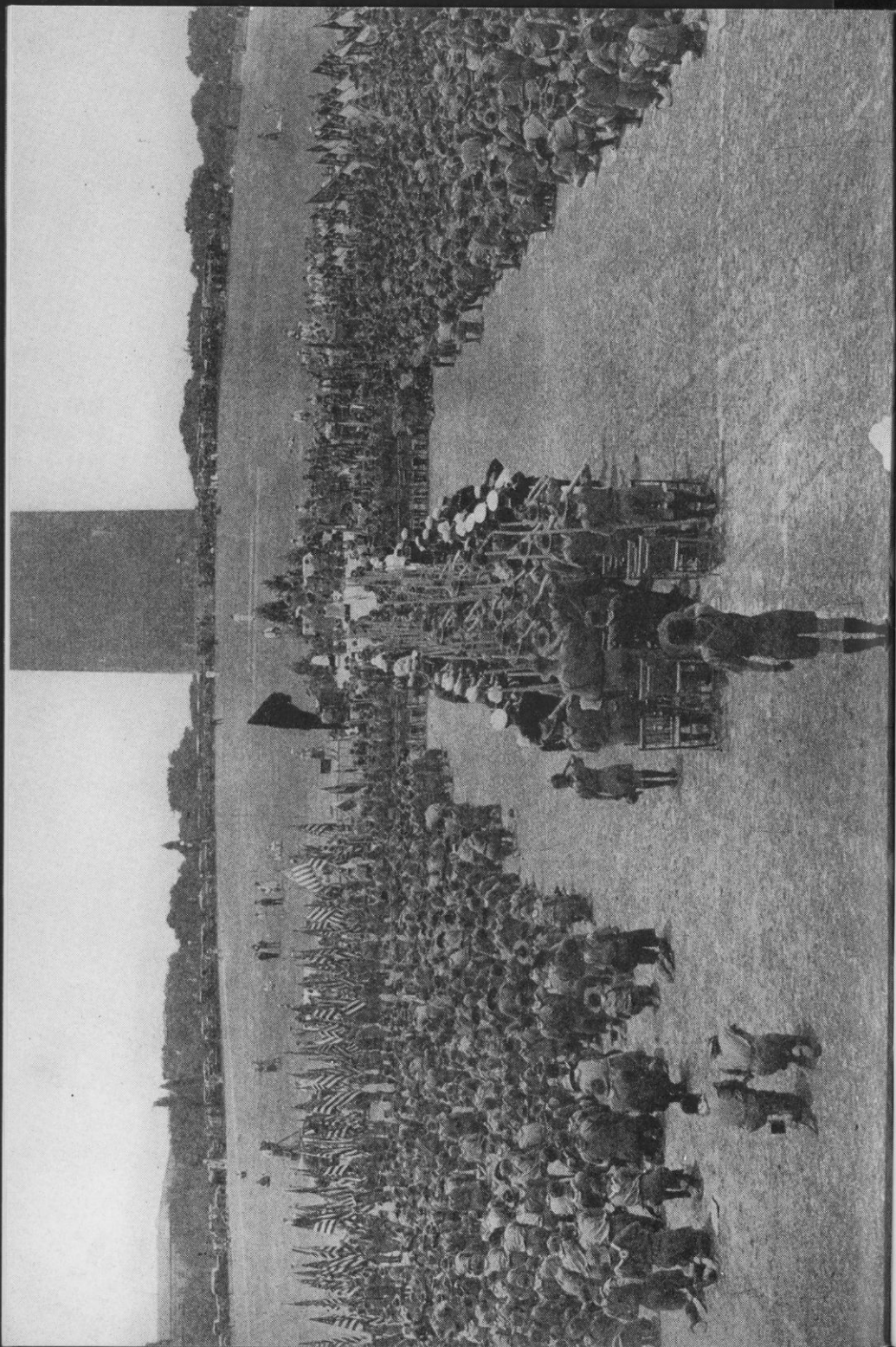
We have said that the Scoutmaster need not have extensive technical knowledge of Scouting. This is true in part, because the main task of the Scoutmaster is to direct, program, stabilize, supervise. Frequently there are experts in the community who can handle the requirements such as First Aid, Signaling, etc. If a Scoutmaster will give some time and effort to the matter, he can soon obtain a surprising amount of technical knowledge, which will be very helpful in his work with the Troop. This he can obtain through reading, contact with experienced Scouts, association with other officers and, especially, by attending Scoutmasters' Training Courses such as are conducted by every Local Council through the years.

The Scoutmaster's main duty is to program meetings and other activities for and with the Scouts. Boys are very active and the Scoutmaster must find something for them to do or *they* will find something to do. Programming is not as difficult as it may seem at first sight. We shall devote some space to this subject in Chapter XV. It is to be expected that we may look for Scoutmasters and Assistant Scoutmasters from the ranks of the many thousands who have been Scouts. These should be willing

to give back to the Movement something of what they have received from it.

Dare we say that there are not Catholic men capable and willing to undertake this important work? When have our Catholic men failed us? Let them know of this important work to be done, that the Pastor and the Parish are behind them, that they will have the cooperation of a Troop Committee, that they will receive the assistance of the Scout Organization and its Commissioners, that the boys need them—and they will respond! They will do a creditable job—and what is more, they will enjoy it!





## CHAPTER VIII

### THE CHAPLAIN

THE position of a Chaplain in a Catholic Troop of Boy Scouts will, of necessity, be slightly different from that of a Chaplain in the Army or Navy or even of a Fraternal Organization. The Troop is made up of youngsters under the leadership of a Catholic layman who guides them along the trail of Scouting with all the material help he can possibly use at his disposal. But naturally, boys and leaders alike will look to the Priest for that intimate touch, that guiding spirit, so much in evidence in any Parish organization. The fault can be that the Chaplain, if he has himself had any experience in Scouting or is intensely interested in the Scouting Program, may take too much upon himself, and, in his eagerness to help the Troop, overstep his bounds and take over the duties of the Scoutmaster. Despite this possibility, it is the duty of the Chaplain to keep in personal contact with each Scout from the time he makes application for admission as a Tenderfoot till he passes out of the Troop with his honorable discharge or his transfer.

Beginning with the Candidate for admission into the Troop, the Chaplain should see that the ideals of Scouting, from a Catholic point of view, are clearly understood; that the various points of the Scout Law are explained in such a way that the boy understands them as embodying for him the Law of God and of the Church and formulating his rule of life during his Scouting years. He should clearly explain the extent and the limitations of

the Scout Oath, reminding the boy of the added solemnity of this pledge when taken in the presence of the Blessed Sacrament; at the same time insisting that all understand that it does not bind under sin. It is well, in this connection, to remind the boy that he is about to promise *to do his best* and then impress on him that God and the Scout Officials will be satisfied with nothing less. To this any boy with a spark of responsibility will respond.

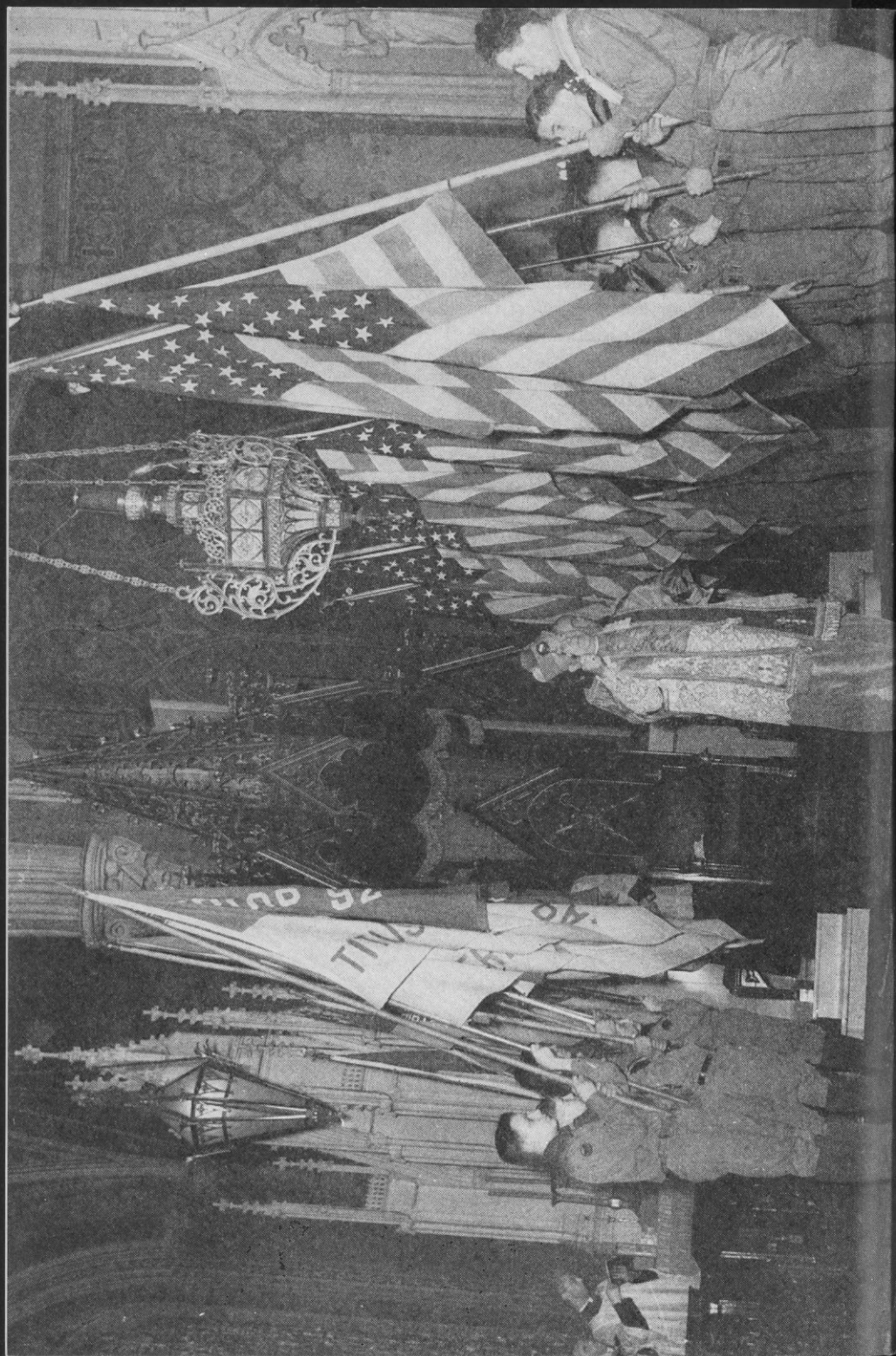
The Chaplain should take upon himself this personal interview with each new addition to the Troop and this explanation of the Scout Oath and Law to each new Tenderfoot Candidate. He should preside at the ceremony in which new Candidates are received into the Troop, having at least a minimum religious atmosphere if not making use of the approved Catholic Investiture Ceremony. He should likewise watch over the progress of the Scout, see that he attends to his religious duties and receives Holy Communion at least monthly, with the Troop in a body if possible. He should occasionally address the Troop on such subjects as assisting the sick and dying in a spiritual way by suggesting an Act of Contrition and sending for a Priest when signs point to the fact that the patient is a Catholic. He should also stress the method of lay Baptism and under what circumstances it should be conferred.

The Chaplain is registered at National Headquarters as a member of the Troop Committee and he is thus officially recognized as one of those responsible for the proper conduct and permanency of the Troop. He should, accordingly, be present at the regular meetings of the Troop Committee and will usually be the immediate link between the Parish and the Troop, or between the Pastor and the Troop if he is not the Pastor. If the Troop is to be a success as a distinctly Catholic Troop, it will usually depend on the personality of the Chaplain from whom, as a matter of course, should flow the spiritual element for which alone the Church is interested in Scouting.

### Functions of the Chaplain

- (a) Gives spiritual and moral direction to Scouts and Scouters.
- (b) Blesses all insignia, etc.
- (c) Presides at Investiture Ceremonies.
- (d) Says annual Mass for Troop and for benefactors.
- (e) Prepares religious program as part of the Troop's participation in the program of the Parish.
- (f) Helps the Scoutmaster to instruct all Scouts on Oath and Law, especially the new boys entering the Troop.
- (g) Supervises "Ad Altare Dei" Award.
- (h) Approves any adult to be commissioned in the Troop.
- (i) Approves overnight hikes over Sunday or Holy Day.
- (j) Sees that facilities are provided for Mass and other religious duties at any camp attended by members of the Troop.
- (k) Arranges for annual retreat of the Troop, if possible, and Communion Breakfast.
- (l) Represents the Pastor if not himself the Pastor.







## CHAPTER IX

### THE PATROL SYSTEM

THE Patrol System is the one and only effective method of conducting the game of Scouting. It stresses the sharing of administration of the Scout Program, and delegation of Troop responsibilities, the development of boy leadership and sense of responsibility. It furnishes a means of healthy competition within the Troop, develops a sense of just pride, gives a chance for the proper play of the gang instinct and greatly lightens the task of the Scoutmaster.

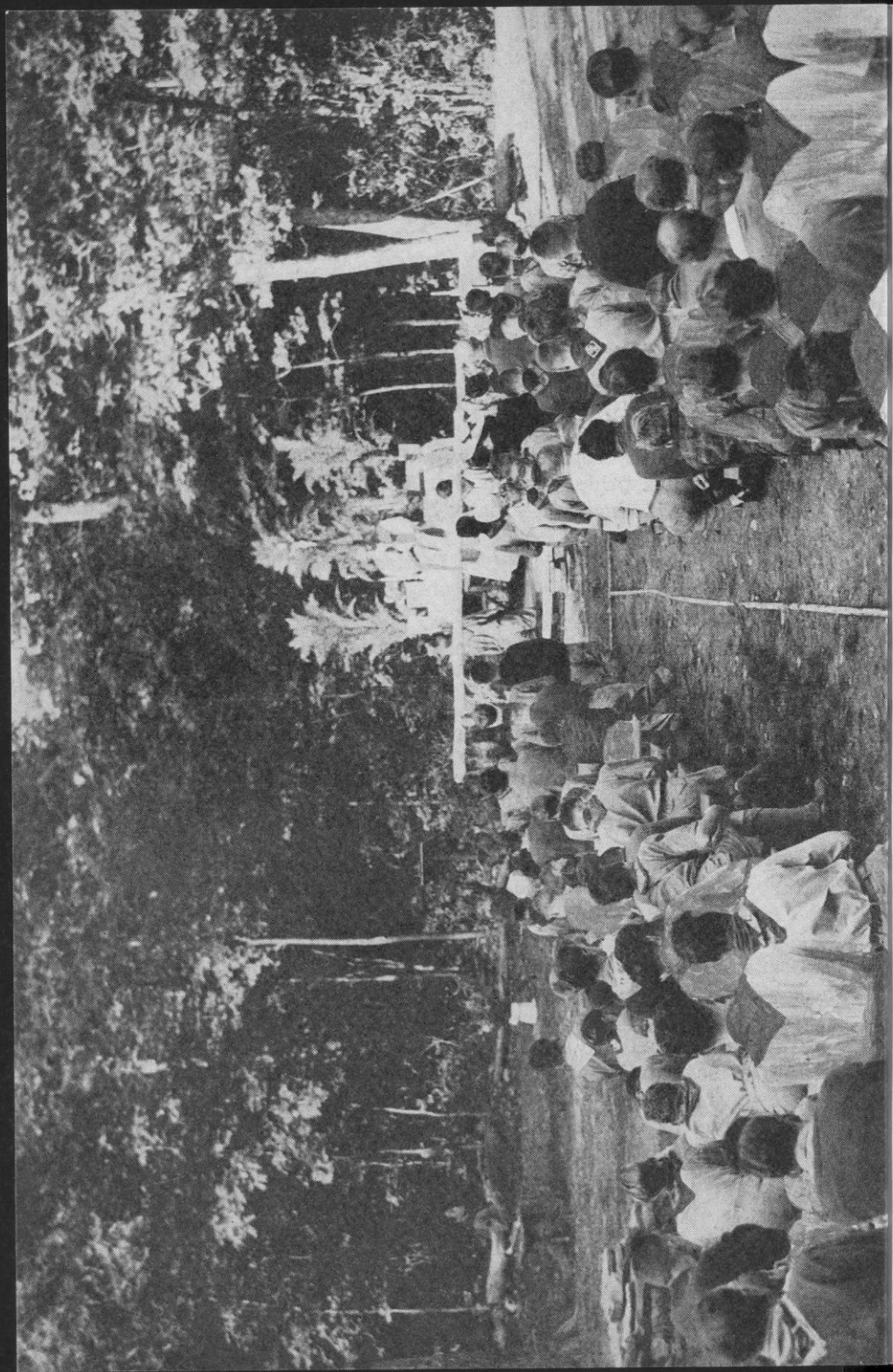
In his foreword to the Silver Edition of the Handbook for Patrol Leaders, the Chief Scout Executive, Dr. James E. West, says in part:

"From the very start of the Boy Scouts of America, we have strongly advocated the Patrol Method as essential to real Scouting. The Patrol Method in the Troop is essential if we are to accomplish the objective of the Ten Year Program of four years of Scout Training.

"The Patrol Method does not relieve the Scoutmaster of responsibility for maintaining standards of Scouting, but very definitely opens up a way whereby the Scoutmaster may share his leadership responsibility with his Patrol Leaders.

". . . It is not an experiment, but a practical method—the only practical method—of conducting a Troop, that has been tried and found successful."

The mechanics of the Patrol Method is to divide the Scouts in the Troop into groups of from four to eight boys, keeping, as far as possible the natural groupings. This is the "gang"—under direction and with a purpose. This group or Patrol is under the leadership of a Scout known as Patrol Leader (P.L.). We do not suggest a definite method of selection, since this is something that will have to be determined in each Troop. In some Troops the Patrol members select their Patrol Leader; in others he is appointed by the Scoutmasters; in others



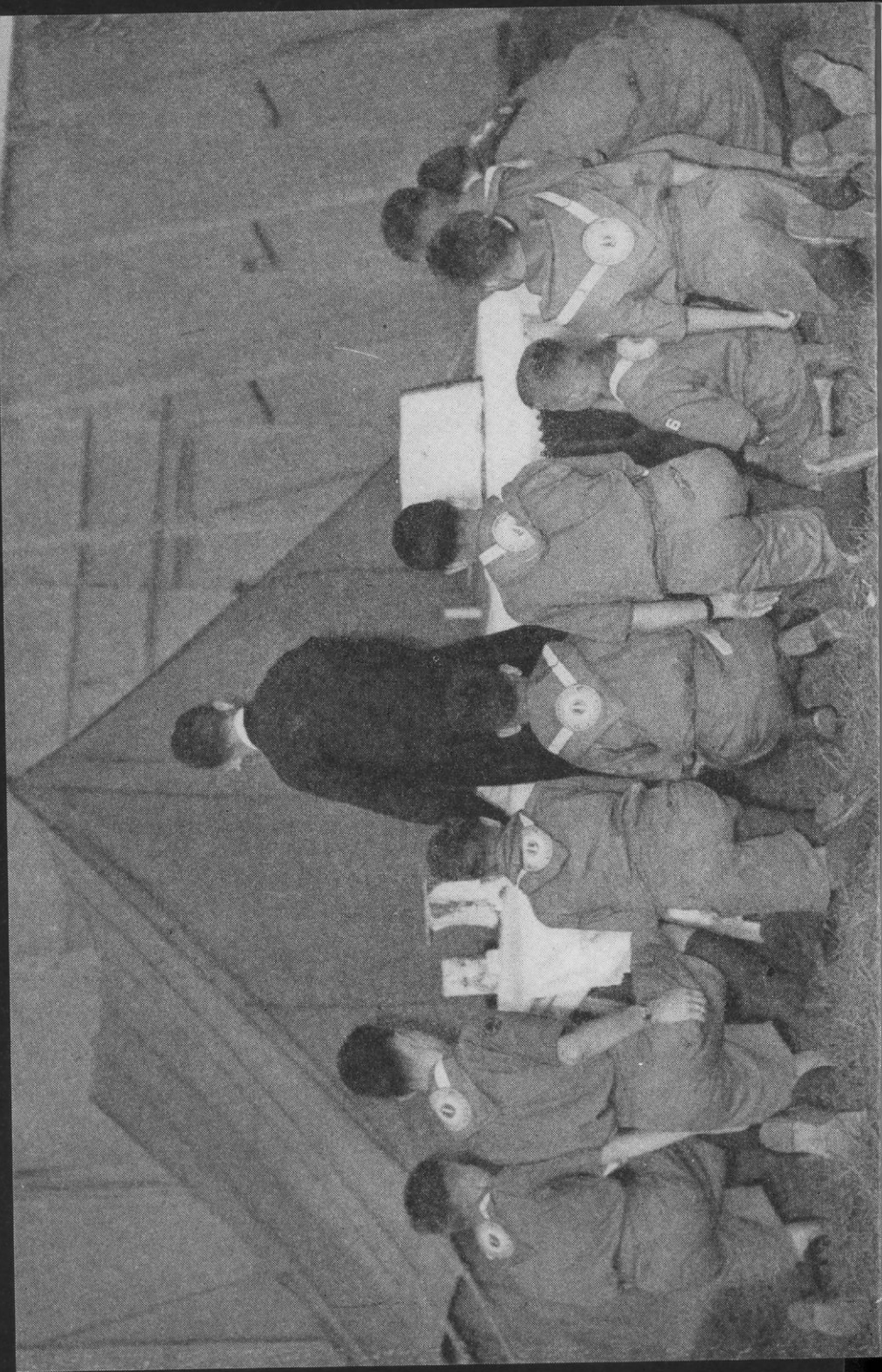
he is chosen by other Patrol Leaders. This will all depend upon circumstances in a Troop and will be a matter of Troop Policies. At all events, ultimate confirmation in office is the prerogative of the Troop Committee, upon the recommendation of the Scoutmaster.

The Patrol Leader usually selects his Assistant Patrol Leader (A.P.L.) and the other Scouts in the Patrol are given various Patrol offices. Scouting for them is now on a Patrol basis. Patrol loyalty is built up by common purpose, common objectives, common property, Patrol Den, Patrol Meetings, etc. The Scoutmaster can look to his Patrol Leaders for the proper maintenance of discipline, the carrying out of the Troop objectives and ideals. It is in the regular meetings of the Patrol Leaders' Council that the Scoutmaster does his greatest work of developing leaders. Here he learns what the Scouts in the Patrols want, receives many valuable suggestions on programming and, through his Patrol Leaders, insinuates his ideas into the Troop. In many Troops the entire programming is done by the Patrol Leaders' Council, the Scoutmaster merely giving adult advice and approval.

The Patrol should choose a name, yell, and, we suggest, a Patron Saint. They should have meetings as a Patrol other than Troop Meetings. These Patrol Meetings might be held in their respective homes, in the Patrol Den or even in the Troop Meeting place. There should be Patrol hikes, camping trips, projects.

Happy is the Scoutmaster who really uses the Patrol System to the fullest extent. Carry the idea down to the smallest detail, e.g., let the Patrol be responsible for the payment of the weekly dues of its members to the Troop Scribe; let the Patrol buy or make its own Patrol equipment; let the Patrol do a "Good Turn" to the Parish, etc. The individuality of the boys is not sacrificed by this method because that is provided for in other ways; nor does the good interest of the Troop suffer, because good Patrols make good Troops. Without working Patrols, we are only doing half a job.

← Scouts Attending Holy Mass at Scouters Retreat Conference, Archdiocese of New York, Camp Ranachqua, Ten Mile River Scout Camp, New York.





## CHAPTER X

### TROOP POLICIES

**I**T IS essential that every well conducted Scout Troop should have definite guiding policies. We do not presume to prescribe blanket policies which will apply to all Troops. Officers of each Troop advising with the Pastor should formulate their own policies which set forth to the boys, their parents, and interested friends, the standards of the Troop, and will also serve as a guide for the Scoutmaster and his staff and the members of the Troop Committee in their conduct of the Troop.

A copy of the policies should be placed in the hands of each leader of the Troop and of each boy in the Troop. It is well to send a copy to the boys' parents. Right here it is well to mention that any notice of special importance pertaining to the administration of the Troop should be called to the attention of the parents. Dealing thus with the parents will help them to appreciate the fine things being done for their boys through Scouting, and it will win their interest and immediate cooperation.

#### **Suggested Policies for Parish Troop**

1. A Parish Troop sponsored by a Church may be limited to the boys of the Parish, or it may include boys of neighboring Parishes, where there is no Troop in the neighboring Parish.

2. In those Parishes having a Junior Holy Name Society each Scout should be encouraged to participate in the program of the Society, receiving Holy Communion at least once a month. In many Parishes the Troop attends in a body and in uniform.

←Daily Mass Was Celebrated in Each Sectional Camp at National Jamboree. Chaplain and Scouts of Archdiocese of San Antonio, Texas.



3. Boys should be received into the Troop in accordance with the "*Catholic Investiture Ceremony*" as approved by ecclesiastical authority and they should advance through the various grades of Scouting with a similar Catholic ceremony. All badges and insignia should be blessed at these ceremonies. In exceptional circumstances the insignia may be blessed privately by the Chaplain.

4. All regular Troop Meetings should begin, as far as possible, at 7:30 P. M. and close at 9 P. M., and all Scouts should be out of the building by 9:15 P. M. On special occasions, when notice has been given to the parents, meetings may extend beyond the specified time.

5. When a Scout has been absent without excuse from the regular Troop meeting for the second consecutive week, the Scoutmaster should call on him in his home and interview his parents. After the third consecutive absence without excuse, the Chairman of the Troop Committee should call on the parents and interview the Scout. If his interest cannot be revived, he may be dropped from the Troop with the approval of the parents and the Pastor.

6. No boy may be admitted to or dropped from the Troop without the approval of the Pastor or Troop Chaplain. Applications may be received, and if there is an opening in the Troop, candidates may be trained in their Tenderfoot work by their sponsoring Patrol and outside the regular Troop Meetings. No boy should be kept on the waiting list over a period of months if there is any possible way to include him in the Troop or to organize a new Troop to take care of additional boys. Bear in mind that the boy quickly passes through the Scouting age, and if denied and delayed through these vital years, he may never participate in the Scout Program.

7. Suspension of a Scout by the Scoutmaster as a disciplinary measure may be allowed. Such suspension should not continue beyond a week, and the case should be referred immediately to the Chaplain and the Chairman of the Troop Committee for counsel and guidance.

8. The Troop Committee may meet as a Board of Re-

view once each month. At least three members of the Committee should sit on the Board of Review, and the Chairman will attest to the Scout's proficiency by signing his Achievement Card or application for Merit Badges. Each Scout should be approved by the Troop Board of Review before he goes before the Council Board of Review or Court of Honor. The Scoutmaster or Assistant Scoutmaster in charge should see that each Achievement Card and Application for Merit Badge carries the signature of the Chairman of the Troop Board of Review before he authorizes the Scout to appear before the Council Board of Review or the Council Court of Honor.

9. While the Scout is progressing in the successive ranks of the Scouting Program, the Chaplain and officers of the Troop should encourage him to carry out the progressive religious program of the Parish. Each Scout assumes a solemn obligation to be faithful in his religious duties. In order that these religious duties may be kept clearly before the Scout, the following special features are recommended as a spiritual parallel to the Scout Program of progressive ranks, and the boy's knowledge of them may be reviewed by the Chaplain:

- a. *Tenderfoot Scouts may be instructed and reviewed in:*  
Knowledge of the prayers—Our Father, Hail Mary, Glory be to the Father, Act of Contrition, and method of going to Confession, together with the method of conferring Baptism in an emergency.
- b. *Second-Class Scouts may be instructed and reviewed in:*  
“Spiritual First Aid” in case of serious injury or illness, i.e., finding out by questions or presence of some religious article, such as beads or medal, etc., if the patient is a Catholic, and, in danger of death, he would send for a Priest and suggest an Act of Contrition, etc.; knowledge of how to prepare for the visit of the Priest to the sick room and necessary details.
- c. *First-Class Scouts may be instructed and reviewed in:*  
Knowledge of all Sacraments, their purpose and neces-

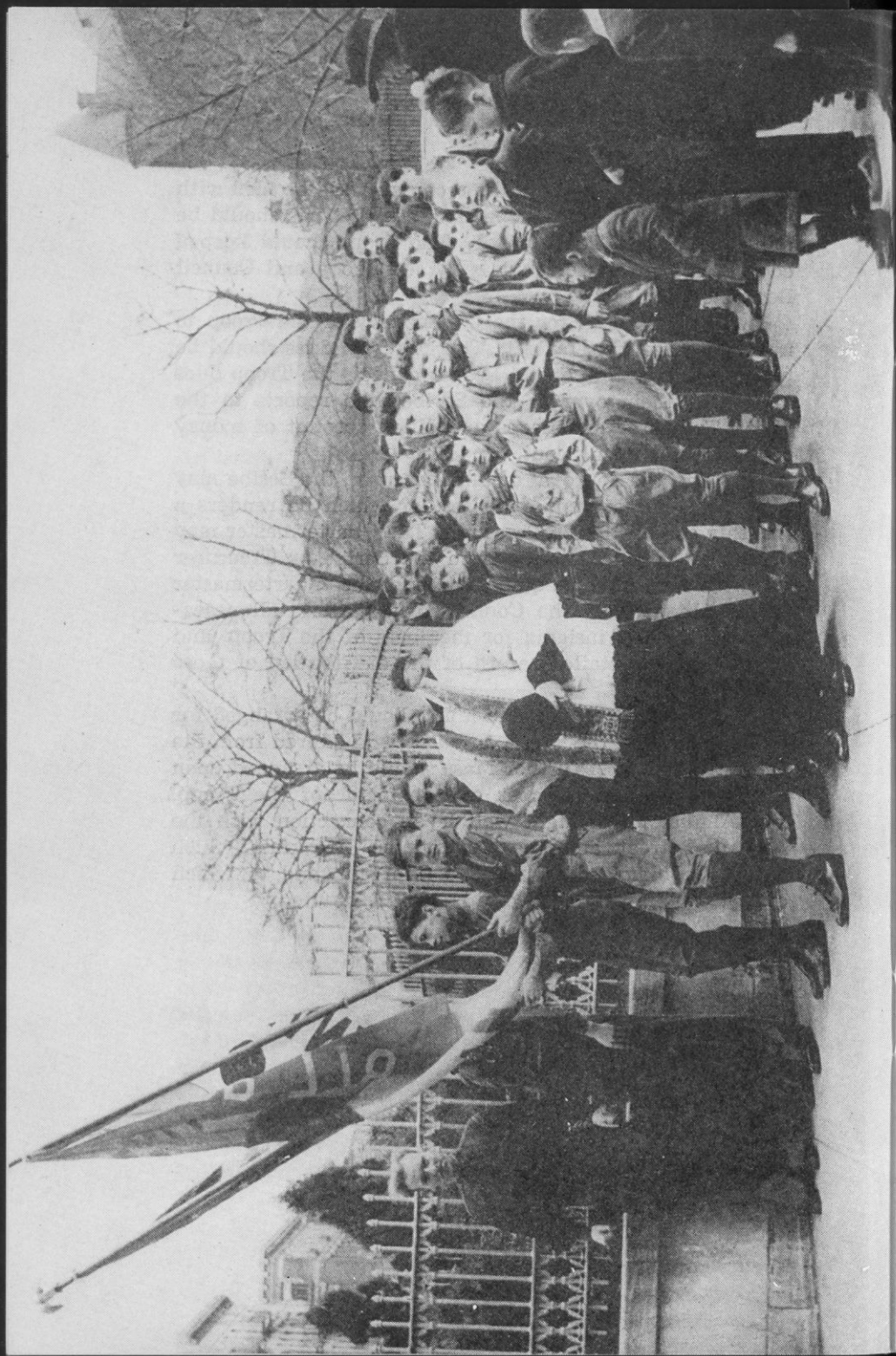
- sary preparation; knowledge of the essentials of the Mass and ability to explain the various parts; the fruits and value of the Mass with specific assignments under the direction of the Chaplain.
- d. Star, Life, and Eagle Scouts may be reviewed for the Special Award—"Ad Altare Dei." This involves further study of the Mass and proficiency in serving Mass.
10. The Scoutmaster should attend all meetings of the Troop Committee. This privilege may be extended occasionally to the Junior Officers of the Troop. The boys will sometimes give very helpful suggestions.
11. Where the Parish has more than one Cub Pack, Scout Troop, or Senior Group, the various Committees may work together as one Committee, with sub-Committees on Cubbing, Scouting and Senior Scouting. This is known as the Group Plan of Organization in the institution or Parish. It is recommended, however, that the Troop shall become well established before a Cub Pack or Senior Group is organized. The Cub Pack feeds boys into the Troop, and Senior Scouts—Explorer Patrols or Sea Scout Ships—are organized as needed to take care of the older Scouts in the Troop.
12. Troop hikes should be under the direction of an adult officer of the Troop or some other responsible adult approved by the Troop Committee, and no hikes should interfere with attendance at school or Mass or other duties in connection with home, school or church.
13. Patrol hikes may be arranged with the Scoutmaster and approved only when the Patrol Leader is fully competent to assume responsibility for the proper supervision of the Patrol hike. Only qualified Scouts should be allowed to go on Patrol and Troop hikes.
14. Plans for overnight hikes should be approved by the Chaplain, the Troop Committee, and the Neighborhood Commissioner and each Scout should have the written permission of his parents countersigned by the Scoutmaster and filed with the Scribe.
15. Reports on the fourteen mile hikes should include

full details of the trip, and the records should be filed with the Scribe, and as soon as possible such reports should be published in the Troop paper. The Scout should keep a copy of his report for review by the Troop and Council Boards of Review.

16. It is essential for the permanency of the Troop to maintain a working budget. Therefore, all dues should be paid regularly. The Patrol Leader collects the Troop dues and turns them over to the Scribe who reports to the Troop Treasurer and keeps a detailed account of money received from each Scout.

17. With the approval of the Treasurer, the Scribe may keep \$5.00 for current expenses for which he renders a monthly account to the Treasurer. The Quartermaster may obtain by voucher money from the Scribe or Treasurer for necessary Troop equipment, and the Quartermaster should obtain from the Council Headquarters all necessary badges and insignia for members of the Troop, and should keep a detailed record of the distribution of these badges.

18. At least once a year a Mass should be arranged for the intentions of the Troop and a stipend offered from the Troop Treasury. A further Mass should be arranged upon the death of any member or benefactor of the Troop. The Annual Mass might well be in connection with the Annual Retreat and the Communion Breakfast which should be arranged for by the Chaplain, and to which other Catholic boys in Scouting may be invited.





## CHAPTER XI

### TROOP FINANCES

ONE of the first questions that arises when the subject of Scouting is broached is: "How much does it cost?" This is a serious question and should not be lightly passed over. There is some expense to the conduct of a Scout Troop, just as there is to any organization that makes profession of doing something worthwhile. But for the most part, after organization, a Boy Scout Troop should be self-supporting. We shall later suggest some practical ways in which the boys might, by their own diligence, help to defray the running expenses of their Troops.

In organizing a Troop there might be considerable expense if all the necessary adjuncts to place the Troop on an external par with long-established Troops were acquired. But these are by no means necessary and the Pastor is cautioned against such unnecessary expense. The actual expenses essential to organization are so few and so spread out that these alone should never stand in the way of the formation of a Troop. Men willing to lend a helping hand in the guidance of boys will be able and willing to pay their share of the initial cost. And boys enrolling as Scouts can be shown that their fee will bring an abundance of return in fun and worthwhile activity.

On registering as a leader in any capacity, as pointed out elsewhere, each adult must pay one dollar; fifty cents of which is automatically turned over as his subscription to a magazine mailed to his home each month. This magazine, called SCOUTING, is a mine of interesting suggestions and programs for boy-guidance. It can rightly be said that there will be supplied to Scoutmaster and any inter-

ested leader more help than he could possibly use. When he sees the abundance of material offered by way of suggestions in dealing with boys, any man will quickly see the value of the dollar he has invested. This is an annual fee and must be renewed each year on expiration of the Troop Charter, twelve months after the original granting. His annual registration card shows him to be a member of a national organization of far reaching import, of which he might well be proud.

Each boy on registering must pay fifty cents. This fee, like that of the adult leaders, goes to the National Office and helps defray the essential expenses incidental to such an organization. If one registers during the Troop year, he pays a fee proportionate to the unexpired period of the Troop year, though it is well to have each boy, whenever he first registers, pay to the Troop Treasury the full fifty cents, the unused portion of which remains with the Troop. The boy, too, must reregister each year, but, as we shall presently show, his annual fee of fifty cents after the first year is usually taken care of by the Troop dues.

### **Value of the Scout Uniform**

We give the boy the opportunity to wear the Scout Uniform not just to have him look dressed up, but as a basis for democratic companionship. Rich boys and poor boys meet as equals in the Scout Uniform and the Uniform gives the boy a better chance of self-expression.

When the boy wears the Uniform he feels just a little more important and it encourages him to take Scout training and advance in Scouting. He is more ready to step forward in an emergency for he has confidence in his proven ability and the Uniform helps him to sense his responsibility and to use his initiative. We wish that every Scout Leader in America could fully understand the educational value of the Scout Uniform.

Buying the uniform should present no serious problem. The Troop can function without uniforms, though it is true that before long, especially after the first boy ap-

pears in khaki, the others will usually find means of getting the uniform.

### **Troop Dues**

Each Troop will have its own system of dues, though the usual amount is five or ten cents a week, payable at the weekly Troop Meeting. Each Patrol Leader collects from each boy in his Patrol and keeps an accurate account, giving, where feasible, some sort of receipt to avoid possible complications. Each Patrol then is responsible to the Scribe for the entire amount due each week from the Patrol as a unit. The Scribe in turn passes the collected money over to the Troop Treasurer, who is one of the men on the Troop Committee. It would be better to do this directly and thus avoid too much handling of the money with subsequent lack of responsibility.

### **Troop Budget Plan**

Whether the weekly dues are five cents or ten cents, a tidy sum can be accumulated and most of the current expenses of the Troop taken care of. All badges and insignia can be bought by the Troop and distributed, through the Scout Quartermaster, to the individual Scout as he qualifies for them. Each Scout should sign for the article he receives and pay for the same if not returned in usable condition as he advances to the next rank. It can thus be used over and over again.

With the dues at five cents per week, the Scout will pay into the Treasury during the year approximately \$2.50. If the dues are ten cents each week, each Scout in a year will have put into the Treasury approximately \$5.00 and, besides the reregistration fee and the items mentioned above, there will be a substantial sum for the Troop incidentals as well as for welfare work. Each boy could also be given a year's subscription to BOYS' LIFE under the special concession offer, and to the CATHOLIC BOY.

This is all clearly set forth in a booklet published by the National Office under the title "*Troop Budget Financial Record Book*," which, besides being a clear exposition of the budget system as applied to Troops, is a book specially designed for Troop and individual records.

The Troop Budget is an application of simple business methods to Troop finances. More than this, it is a thrift training program wherein the boy learns in his Scout Troop the wisdom of earning money, spending wisely, saving some, and giving to worthy causes—all valuable traits of character.

Suggestions have been offered of how Troops might earn money for their Treasury. Some of these we shall list for consideration:

Giving some kind of entertainment or show; running a stand at a fair, selling ice cream, popcorn and candy; delivering telephone directories or forms of advertising; picking apples and other fruits; collecting and selling waste paper and rags, or old metal and bottles; collecting old boxes and lumber and cutting them into kindling, wood; repairing, staining and varnishing furniture; making plant stands, book racks, waste baskets, towel racks, salt and tea boxes and footstools. Individual Scouts have earned money incidental to their own thrift requirements by whitewashing cellars and other places; carrying out ashes; beating carpets; mowing lawns; weeding; shoveling snow; cleaning windows; cleaning a furnace; painting a fence; developing and printing photos; delivering papers; running errands.

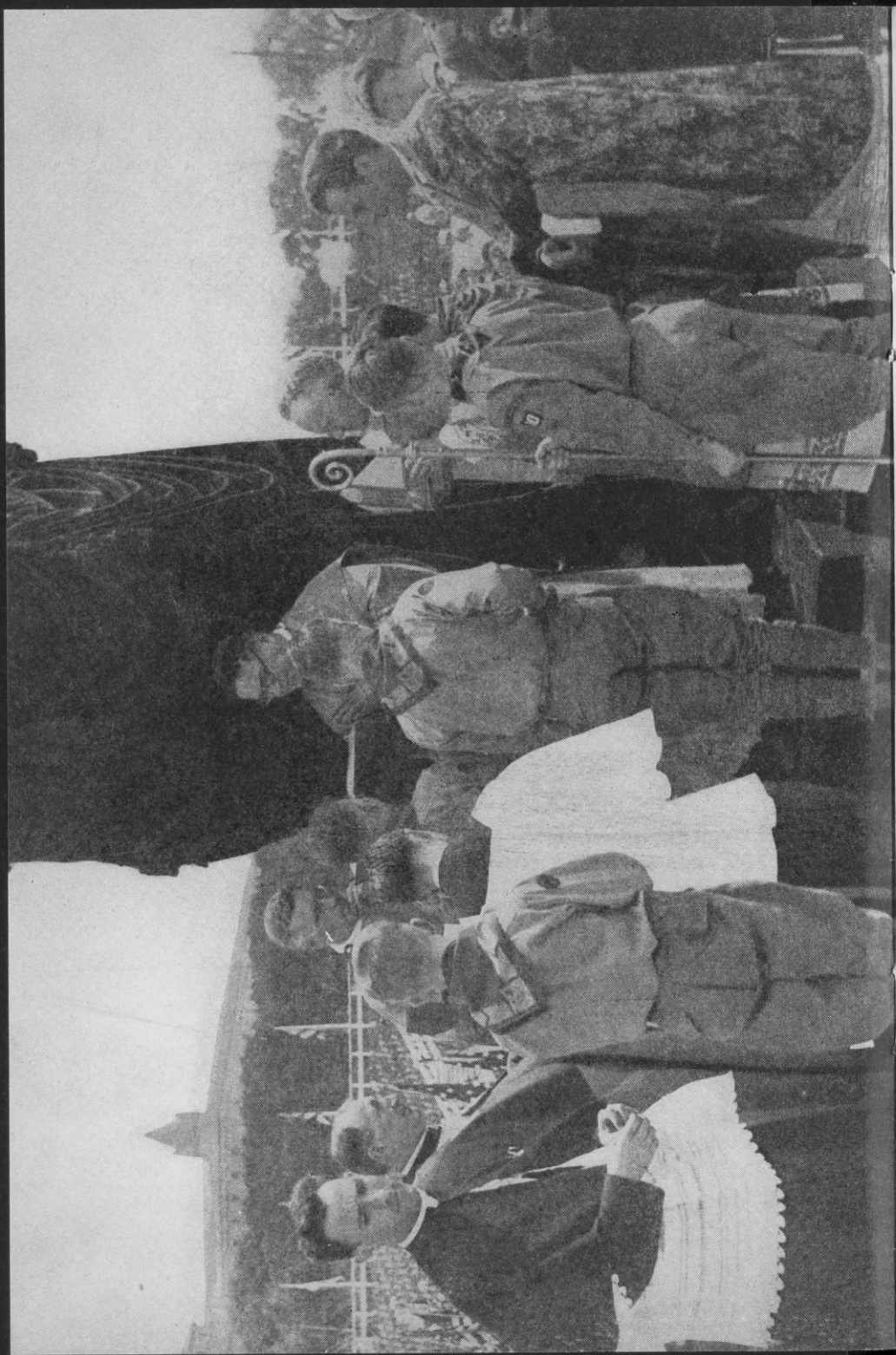
Scout zeal to earn money for the Troop should not prevent Troop, Patrol and Scout Good Turns and civic service to worthy causes.

Care must be taken to avoid commercializing the Scout Uniform. The By-Laws of the organization are clear on this point (Art. XVI, Sec. 1 and Sec. 2, Clause 1).

### **Solicitation of Money, or Sale of Tags and Ticket Sales**

Clause 1—Boy Scouts, collectively or individually, shall not be used in the solicitation of money or the sale of tags, or other similar methods of solicitation of money in connection with efforts to raise money incidental to the expenses of Scouting, provided, however, this shall not prohibit Local Councils from sanctioning the sale of tickets for the public display of Scout activities such as Merit Badge Shows, Rallies, Demonstrations, etc., when the nature of the program or function offers a value commensurate with the purchase price of tickets offered for sale, and the sale of tickets is not used as an indirect method of defeating the purpose of this By-Law; and provided further that Scouts' participation in the sale of tickets for such affairs shall be confined to their parents and immediate friends, and not involve methods similar to those used in the sale of tags or other general solicitation. The Scout Uniform must not be capitalized in such sale of tickets (See Article IX, Section 4).





## CHAPTER XII

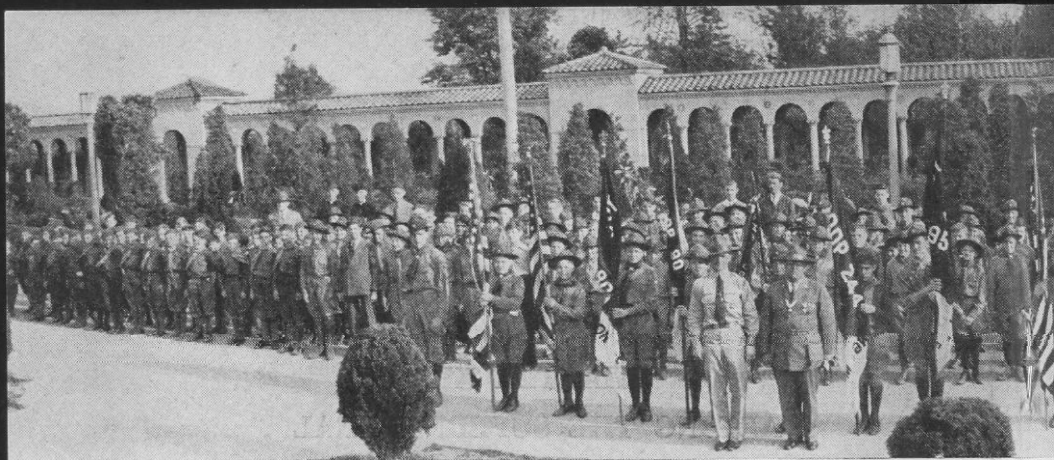
### ADDING THE SUPERNATURAL

*"A SCOUT is Reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."*

In this, the twelfth point of the Scout Law, is echoed the first part of the Scout Oath, in which the Scout promises: "On my honor I will do my best to do my duty to God." Thus for a Boy Scout is laid the solid foundation for all the natural virtues held up for his attainment. When we, as Catholics, take our own boys under Catholic leadership and, without detracting one whit from the Scout Program—we enhance that program by building on the natural and, through it we incite to the supernatural virtues—we are helping thereby to make effective one of the major purposes of Scouting. In fact, in linking the Church, with her beautiful liturgy and the sublimity of her blessings and devotions, to the Scout Program and the ceremonials as used by the organization, the latter is elevated to a higher plane and made more inspirational and attractive. This, of course, from a natural point of view. When all this is viewed from the supernatural, we see ordinary natural actions and ceremonies take on a new, spiritual, well-worth-while significance.

Thus the programs of the Church and of Scouting are combined in a way most appealing to every boy and he finds new ways to give expression to his faith, or in other words, to add the spiritual aspect to the innumerable fine things that Scouting teaches and stands for. The

← Solemn Pontifical Field Mass at National Jamboree, Washington, D. C., Celebrated by Archbishop Rummell—Chaplains and Scouts from United States and Foreign Countries Assisting.

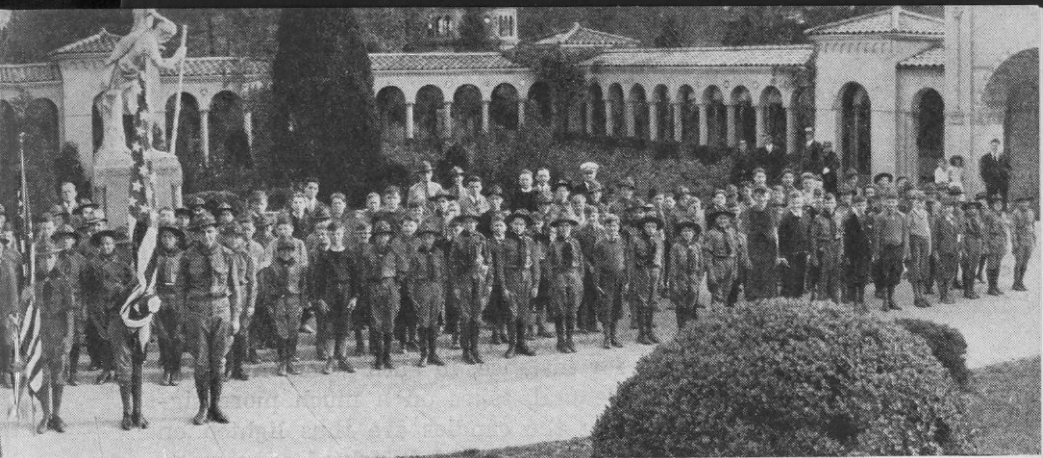


Scouts Assemble for Inspection During Annual Pilgrimage

practice of religion becomes an integral part of the things the boy likes to do. The Scout Oath and Law simply restate in language a Scout understands and can apply to his everyday life the Ten Commandments and the laws of the Church; the daily Good Turns become works of mercy and of charity; his monthly Communion with the Junior Holy Name Society takes on a new added interest when he appears in his Scout Uniform and approaches the altar rail with the other members of his Troop. On Holy Thursday, as also on the occasion of the Parish Forty Hours Devotion, a Guard of Honor could be formed made up of two or more Scouts in uniform standing at the entrance of the Sanctuary. See that the Guard is changed at least every half hour (every fifteen minutes if possible) and that something is offered to the Scouts by way of suggested consideration or pious reading. Numerous parallels could be cited, which, summed up, simply mean that for a boy to be a good Scout he cannot be other than a faithful member of his Church and faithful to his religious duties.

Listen to our late Holy Father Pope Pius XI:

“You are Catholic Scouts—that is to say, Scouts who bring to your Scouting the beautiful and sublime characteristics of the profession of the Catholic faith and the



to Holy Land Shrine, Washington, D. C.

Catholic life. . . . A thing which in itself is very beautiful, but which, in itself, is of the earth, you turn into an affair of heaven.

“But our thoughts do not end there. There is something to add—a reminder that we wish to leave with you, and that is—be Scout Catholics! In other words, carry out into your Catholic life the characteristics of your Scout Motto.”

The Investiture Ceremony (See Chapter XIII) is a concrete example of adding the supernatural to a ceremony full of meaning in itself as used by the Scout organization. A boy makes a half-hour adoration before the Blessed Sacrament, meditating upon his duty as a Scout, before presenting himself for acceptance as a Tenderfoot in a Catholic Troop. His subscribing to the Scout Oath occurs with appropriate ceremony at the altar in the presence of the Blessed Sacrament and his badges and insignia are blessed as sacramentals. This ceremony is followed by an instructive sermon on the boy's standing as a Scout and, during the recitation of the Scout Law, candles are lighted on the altar to symbolize the Law and the ideals of Scouting. Then follows Benediction of the Blessed Sacrament and a special Act of Consecration to Our Lady by Boy Scouts.



It is thus possible, with just a bit of preparation and accommodation, to enhance all the Scout functions with a little or a great deal of religious atmosphere. And all of us know how much the Church's liturgy abounds in symbolism and meaningful ceremonies. This candle-lighting ceremony, for instance, in such common use by the Boy Scouts in general, takes on a much more significant meaning when the candles are thus lighted on the altar prior to Benediction and left lighted as so many symbols of the points of the Scout Law and as tokens of prayer that these will have a lasting significance to the Scouts who recited them. The whole Investiture Ceremony takes the boy back in spirit to the days of the Crusades, when knights spent a vigil before the altar and then, with sword in hand, swore loyalty and fidelity until death. With such a beginning Scouting is bound to mean much to a Catholic boy.

It is also strongly recommended that there be some sort of religious ceremony for the formal promotion of a Scout through the various grades or ranks and in presentation of Merit Badges. This should consist of at least the blessing of his new badge and formal presentation of the same before the Troop Committee and his relatives and friends, in the church if possible. If there is held an Investiture about the time Scouts are due for advancement, let the badges of the advancing Scouts be blessed together with those of the Candidates and presented to them with the same solemnity. Otherwise, let the church portion of the Investiture Ceremony be used for the advancement, the Scout spending some time in anticipation before the Blessed Sacrament and then reciting the Scout Oath during the ceremony, before receiving from the Chaplain the badge of his new rank or his Merit Badge. With the blessing of Mother Church, decorated with an insignia that means more to him because of that blessing, the Catholic Scout realizes that the twelfth point of the Scout Law means much more than it could possibly mean without the cooperation of his divinely appointed guide.



An Inaugural Ceremony, while a distinctively civil affair, and barely capable of being held in the precincts of the church, can yet have the spiritual element instilled in the form of an opening prayer, official welcome by the Pastor, and solemn blessing of the colors before they are officially turned over to the new Troop.

Here might well be given a suggestion for the observance of Scout Anniversary Sunday which occurs each year during the month of February. For Catholic boys what better way of entering into the spirit of this national observance than by attending Mass and receiving Holy Communion in a body, the Troop Colors displayed in the Sanctuary, the servers, like the other Scouts, in their Scout Uniform? Likewise an afternoon or early evening service could be arranged in the church and at this service the Scouts would do the singing and recite their Scout Oath and Law. A short sermon on the spirit of Scouting could be given and the ceremony brought to a close with Benediction of the Blessed Sacrament and the recitation of the Act of Consecration to Our Lady by Boy Scouts. Better still, if such a service could be arranged for the whole district, city or Diocese.

The following might be added as further suggestions. They are taken from "Traditions" of a long established Troop in St. Cecilia's Parish—Troop 194, Detroit, Michigan, Major William C. Greany, Scoutmaster:

#### **Conduct and Performance**

To so conduct ourselves, individually and collectively as Scouts at all times and under all conditions, that honor may come to our parents, Church, school, Scouting and ourselves.

To endeavor to make our Troop and Ship worthy of being numbered among the outstanding Scout units of our Council, Area and Region.

#### **Spiritual Program**

To conduct the Investiture of Tenderfoot Scouts with appropriate Catholic and Scout ceremony by the Spiritual Director, in the church, following Holy Hour.

To open and close every Scout or Sea Scout Meeting, assembly, hike or cruise in the spirit of reverence.

To recommit ourselves to the Scout Oath and to recite prayers for departed Scouts following the Communion Mass on the second Sunday of every month.

To begin all hiking and camping projects from the church, after prayer for guidance and protection; and to precede the annual educational Expedition by attending Mass and receiving Holy Communion.

To receive Holy Communion on the second Sunday of every month throughout the year, in uniform, in a body, accompanied by the National, Church, Troop and Ship colors.

To attend the annual Council spiritual rally for Scouts of the Catholic Faith in a body and in uniform.

To celebrate Scout Anniversary Sunday, by receiving Holy Communion with our fathers and former members, followed by a good-fellowship breakfast and an inspirational program.

To receive Holy Communion on Mother's Day, in honor of our natural mothers on earth and our spiritual Mother Mary in heaven; and to wear a rose to the altar, and later present this rose, together with a kiss, to our mothers.

To see that our members practice their Catholic Faith, believing that good Catholics make good Scouts, and that good Scouts will insure the kind of good character and citizenship necessary to perpetuate the United States of America, the land of liberty, opportunity and happiness.

#### GOOD TURNS:

To do good turns (works of charity and mercy, individually or collectively) whenever and wherever possible.

To offer flowers, recite the Rosary at the home of a departed Scout or a member of his family; and, if the family so desires, to serve as pall bearers, and to render Scout honors (Colors, guard of honor, and taps) at the

home, church, or at the grave; also the placing of the school flag at half mast.

To have Mass celebrated for the spiritual welfare of a departed member or benefactor.

To perform an outstanding act of Christian charity for the poor or the handicapped as our Christmas Good Turn.

Commissioner Gratton Dugan, of Gary, Indiana, offers another form for emphasizing Catholic principles in an opening ceremony of all Catholic Troops in a given locality:

### **Catholic Scout Creed**

I believe that, just as our Savior was subject to His beloved mother and foster father at my age, so also must I be obedient to my parents, my religious superiors, my teachers and my Scout Leaders.

I believe that, I being blest with the true Faith, must be in all things, TRUSTWORTHY, LOYAL, HELPFUL, FRIENDLY, COURTEOUS, KIND, OBEDIENT, CHEERFUL, THRIFTY, BRAVE, CLEAN and REVERENT.

I realize that, because of the many dangers amid which I live, I must guard my faith by the frequent worthy reception of Holy Communion. I also realize that I must refrain from the use of profanity and, by example promote a greater reverence for the Holy Name of Jesus.

Most loving and most lovable Master of all Scouts, give me grace sufficient to live a holy life; bless me with a happy death, and be my reward in the life to come.

### **Scout Benediction**

“May the Great Master of all True Scouts be with us till we meet again.”

### **The Fourfold Development of the Scout**

**1. Physical Development:**

Especially the outdoor program. Three-fourths of *Scouting* is outing.

2. *Mental Development:*

Especially the Merit Badge system.

3. *Social Development:*

i.e., How to get along with others. Hence develop the two qualities of *leadership* and "*fellowship*."

- (a) Patrol method.
- (b) Troop basis.
- (c) Inter-Troop activities. e.g., all Catholic Troops.
- (d) Council activities—all Troops.
- (e) State or Regional activities.
- (f) National activities (e.g., National Jamboree).
- (g) International Jamborees, etc.

4. *Religious Development:*

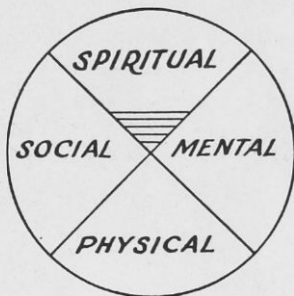
The Scouting program *does not* supply this but *does* intend that it be provided in order to complete the entire program of "Character building and citizenship training." All that Scouting insists on is:

- (a) The Scout Oath—belief in a Personal God and tolerance of all faiths.
- (b) The Scout Law—the Ten Commandments in the phraseology of the boys' language.

Even these are to be interpreted in the light of the religious principles of the sponsoring institution. All else in this development is to be supplied by the Religious Denomination sponsoring the Troop. For the Catholic, e.g., the three elements:

- (1) Faith.
- (2) Worship.
- (3) Good works—the supernatural as well as the natural virtues.

The aim of the Scout Program is an all round development, including the religious element specifically and generally coloring the entire program. If the Church does not do her part the Scout Program fails.



Shaded Portion Represents  
"Duty to God" as Expressed  
in Scout Oath and Law.

Thus we show graphically the place of the religious element in the "All Round" development of the Scout through the Scout Program. The Scout Program as such provides for the physical, social, and mental development. It is the duty of the sponsoring institution to supply the fourth, called for by the Scout Program but left to be developed by the qualified leaders. There is a minimum religious requirement which does not go beyond belief in a personal God.

It is obvious, that only when the fourth section is completely filled, as we have tried in this manual to provide, the Scout Program is best fitted for its office of Character Building and Citizenship Training.

(The foregoing, showing graphically the Four-fold Development of the Scout, has been offered by the Reverend W. F. Cunningham, C.S.C., of the University of Notre Dame.)





## CHAPTER XIII

### CATHOLIC INVESTITURE CEREMONY

THE following Catholic Investiture Ceremony was first approved for use in the churches of the Archdiocese of Baltimore and later for the entire country by the Bishops' Committee on Scouting, at their annual meeting November, 1936.

Too much detail has purposely been omitted and the merest outline given, so that the ceremony may be adapted to particular needs and circumstances. Since Benediction of the Blessed Sacrament, though not essential to the Ceremony as given, makes a beautiful climax and a fitting setting for the "Act of Consecration to Our Lady," it is suggested that each unit intending to make use of the ceremony request permission for Benediction.

The "Act of Consecration," composed by the Reverend Hilary Carpenter, O.P., on the occasion of a Scout Pilgrimage to Lourdes in 1927, is now regularly used in the English Scout Ceremonies. We have made a few minor changes to make it a bit more suitable for the Boy Scouts of America.

It is customary for Candidates, at their convenience some time before the ceremony, to make a half-hour adoration before the Blessed Sacrament. During this time they should meditate on their duty to God as Scouts.

1. Assemble in Troop Headquarters or some other convenient place. Bugler blows "First Call" and "Assembly."

(Future Candidates or potential Scouts are not admitted to the Ceremonies, though parents and older

friends of the Candidates and Scouts should be invited.)

2. In presence of Scout Officials, invited guests, etc., with the Troop drawn up at attention, the Colors are presented, the Bugler plays "To the Colors," the Colors are posted and the Scoutmaster takes his position. Candidates are called to the front and are followed by their respective Patrol Leaders.
3. Each Patrol Leader in turn, according to seniority of Patrol, salutes the Scoutmaster, and, handing him a list of his Candidates, says: "Sir, these Candidates, having successfully demonstrated their ability to meet the Tenderfoot Requirements, desire admission into our Troop. The ..... Patrol will welcome them as brother Scouts."
4. The Scoutmaster then asks each Patrol Leader in turn: "Do they know the Scout Law?"  
 Patrol Leader answers: "They do, Sir."  
 Scoutmaster: "Will you, as Patrol Leader of the ..... Patrol, help them to fulfill it?"  
 Patrol Leader: "I will, Sir."  
 The Scoutmaster may then ask each Candidate a few questions based on the Tenderfoot Test. After which he turns to the Chaplain and says, "Father, these Candidates, recommended by their Patrol Leaders, have fully met the requirements and are qualified to be received into our Troop. I ask, therefore, if we may proceed to the church where you have so kindly consented to bless their badges and insignia, and present the same to the Candidates, after you have administered to them the Scout Oath?"
5. The Chaplain having approved of this request, the Patrol Leaders salute the Scoutmaster and retire with their Candidates. The Senior Patrol Leader gives the command for the "Church Call" by the Bugler and, at its close, for all to proceed.

Order of the Procession:

American and Troop Flags, with Guard.

Candidates, sponsored by future Patrol Leaders.  
Scouts, in charge of Senior Patrol Leaders.  
Scoutmaster and his Assistants. Troop Commit-  
teemen.

Other Scout officials and invited guests of honor.

6. In church (or chapel) Color Guard marches up to front, where flags are put in stands either side of Sanctuary (changing sides) or in front of pews. Candidates remain in back of church. All others march up center aisle, genuflect (in pairs or in groups) and file into pews, leaving front pews for Color Guard and Candidates and for Guests of Honor. Scouters take places behind Scouts. A hymn may be sung while Chaplain is vesting. Chaplain in cassock, surplice and stole, enters Sanctuary. All stand.
7. Chaplain blesses the Badges, Troop Numerals, Community Strips, and Neckerchiefs (all of which should have been arranged on a small table in the sanctuary, with Holy Water and formula from Ritual—"ad omnia," No. 70.)
8. Blessing finished, Chaplain then gives short talk on the meaning of the Scout Oath as a promise, the meaning and value of the blessing attached to the badge, etc., the ideals of a Catholic Scout, the traditions of this Troop, etc. He should also explain the significance of the candles (see below No. 10). He closes with the words, "I shall now ask each of the Candidates in turn to take the Scout Oath before our Lord in the Blessed Sacrament."
9. Candidates, one by one, each sponsored by his Patrol Leader, proceed to the altar, where both genuflect. Candidate, looking upon the tabernacle door, making the Scout Sign, takes his Scout Oath in a loud voice. The Patrol Leader stands at his left, a bit back with his right hand upon the Candidate's left shoulder. If the Patrol Leader is sponsoring more than one Candidate, he should remain there, genuflecting with each and taking same position as above. As each Can-

didate finishes the Scout Oath, he turns to the Chaplain who pins on him the Tenderfoot Badge and gives him his other insignia. The Scout kneels and the Chaplain puts the Scout Neckerchief on the boy. The Scout then salutes the Chaplain, genuflects to the Blessed Sacrament and returns to his place in the pew. In the meantime another Candidate, with his Patrol Leader, takes his place in the center of the Sanctuary and begins the Scout Oath. After which he likewise goes to the Chaplain, etc.

10. When all have taken the Scout Oath and received their badges, etc., the Chaplain goes to the sacristy and vests for Benediction (if this is permitted.) In the meantime the Scoutmaster, or another in his place, leads all the Scouts in the recitation of the Scout Law, standing.

If seven-branch candelabra are used on the altar, in preparation for Benediction one candle at a time may be lighted as each point of the Scout Law is said; the remaining two candles lighted with the recitation of the Scout Motto: "*Be Prepared*" and the Scout Slogan: "*Do a Good Turn daily.*"

11. During Benediction of the Blessed Sacrament (during which the Scouts sing), between the "O Salutaris" and the "Tantum Ergo," the Scouts recite together the Act of Consecration to Our Lady.

### **Act of Consecration to Our Lady by Boy Scouts**

O Immaculate Mary—Mother of our divine Savior—thou whom thy Son gavest to us from the Cross—to be our Mother also—we wish to offer our thanks—for all the graces and blessings—which thou hast won for us.

O Mary, our Queen and our Mother—may we never have the misfortune of abandoning thee—nor at any time say or do anything displeasing to thee.—In return for thy gracious kindness—we make our Act of Consecration to thy service.—Obtain for us the grace—to guard our

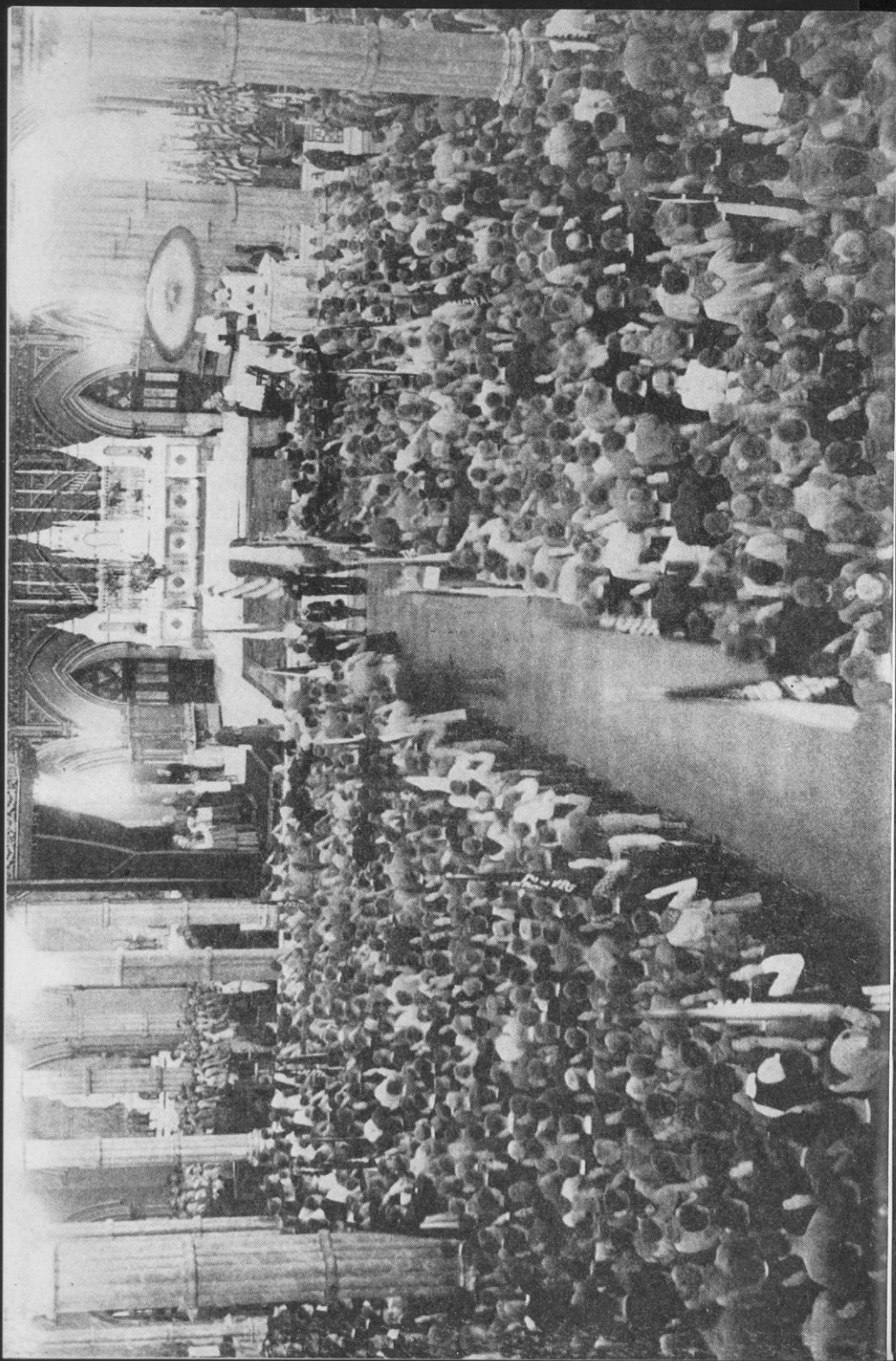


thoughts, words and actions.—May all the powers of our souls—all the senses of our bodies—which we consecrate to thee—be ever an offering of praise to thy divine Son—during the whole course of our lives.

We hereby solemnly renew for thy service—our promises as Scouts—and by thy gracious assistance—will so fulfill the Scout Law—as not merely to become good citizens—but to win for thee, by that very means—our Country, whose glorious patron thou art—under thy title of The Immaculate Conception.

Look down, then, dear Mother—upon us who kneel in love and homage before thee.—Deign to assist us in fulfilling the promises—to do our duty to God and our Country—and to obey the Scout Law—to help other people at all times—to keep ourselves physically strong—mentally awake—and morally straight. *Amen.*

At the Blessing the Bugler may blow a flourish. Or, just as the Priest mounts the steps for the blessing, he may sound slowly the "Church Call," timing it to end just before the Divine Praises (Bell may then be rung as usual).

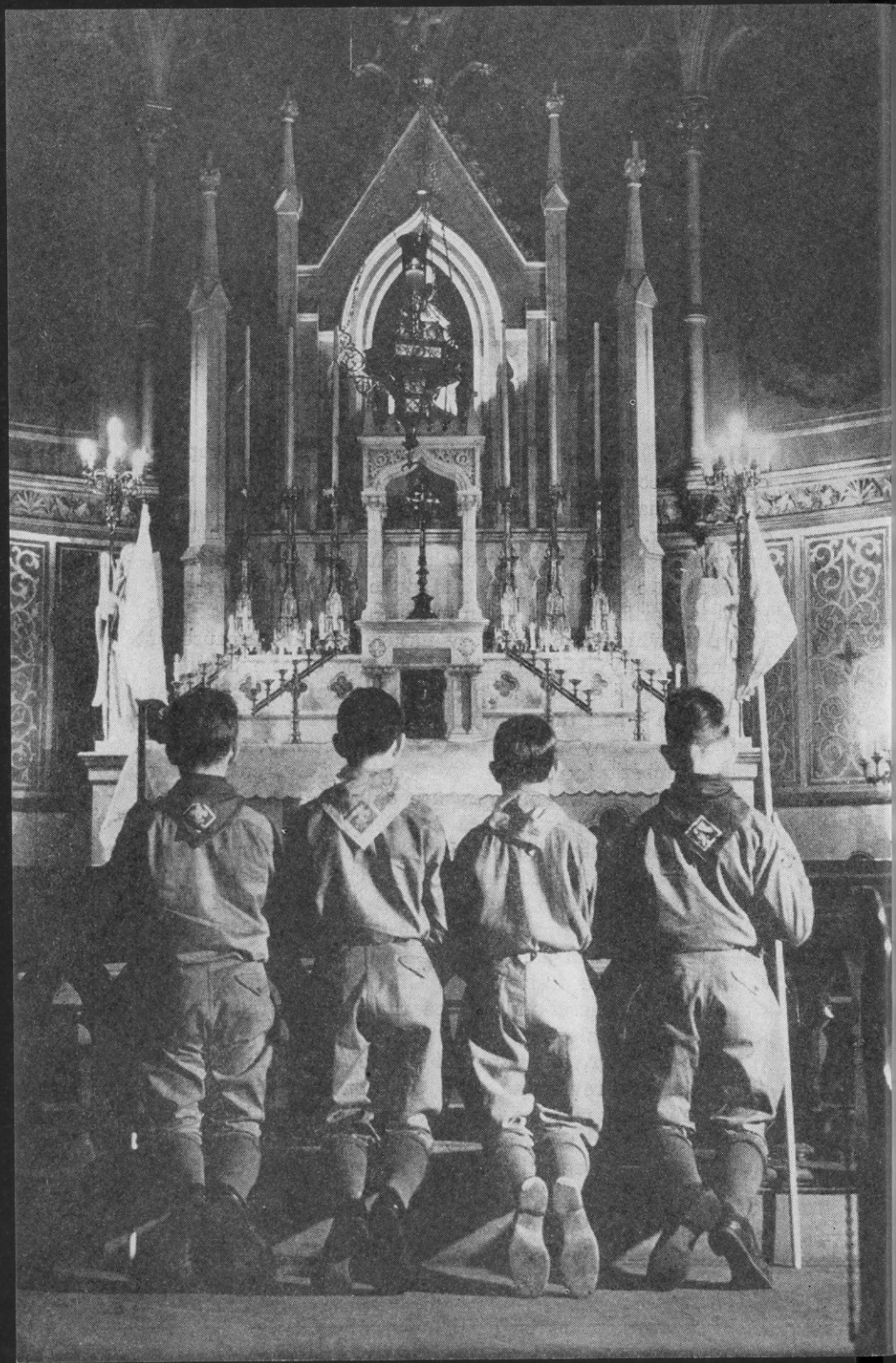


## CHAPTER XIV

### RELIGIOUS STANDARDS

**B**ECAUSE of the tie-up with the Church, a Troop of Boy Scouts under Catholic auspices should have specific spiritual guidance in addition to the usual program of Scouting. Otherwise such a tie-up is losing an important purpose of its existence, the infusion of the spiritual element into Scouting. In this, none of the regular program is sacrificed; it is taken in its entirety and that alone is added which is of its very nature omitted because of the necessarily non-sectarian character of the Scouting Program. For our own Catholic boys we interpret what they mean when they promise—"On my honor I will do my best to do my duty to God and my country, etc.," and what is meant by saying "A Scout is Reverent." For those Troops in which there are only Catholic boys the following religious guidance is offered.

In the first place *Tenderfoot Scouts* should know and be able to recite accurately the "Our Father," "Hail Mary," "Glory be to the Father" and the Act of Contrition; know an approved method of going to Confession and the method of conferring Baptism in an emergency. It should be the task of the Chaplain to review each Candidate in these and to see that he is properly instructed. It is also suggested that, on arrangement with the Scoutmaster, the Chaplain take upon himself the added task of reviewing each Candidate in that part of his requirement which demands a knowledge and explanation of the Scout Oath and Law. The Chaplain will thus have from the beginning of the lad's Scouting career an





excellent opportunity for instilling some solid Catholic principles.

A *Second Class Scout* should be able to demonstrate that he "is prepared" in what we may well designate "Spiritual First Aid." There might arise in his experience an occasion in which a Scout instructed in First Aid would be called upon to render physical assistance, when a bit of spiritual aid would be more welcome and necessary and possible of being effective. In case of a serious injury or sudden sickness a Catholic boy should be prepared and on the alert to look for some sign of the victim's faith and, if he finds on him a medal, a pair of beads or other sign of Catholicity or has any reason to think the person might be able to receive the Sacraments, he should send for a Priest as he sends for a Doctor. In the meantime, as opportunity presents itself, he should suggest an Act of Contrition, whispering the same to the victim if it seems necessary. An opportunity might even arise for use of the formula for emergency Baptism, though the Scout should be cautioned against its indiscriminate use. Likewise, as a *Second Class Scout* he should know how to prepare the room for the visit of a Priest to the sick and how to meet and assist the Priest when he comes to give the Last Sacraments.

A *First Class Scout* should have not less than a general knowledge of all the Sacraments, their purpose and the necessary preparation for their reception. He should, moreover, have a knowledge of the essentials of the Mass and be able to explain the various parts, also the fruits and the value of the Mass. If possible, under the direction of the Chaplain, he should do some project work along this line, making up, for instance, a scrap book of pictures of altars, requirements for Mass, Vestments, etc., etc.

As a special incentive along lines mentioned above, *First Class, Star, Life and Eagle Scouts* may be offered a special award known as "Ad Altare Dei" award. This award may be made by the Diocesan Scout Chaplain.

←Scouts Before the Altar in the Church of the Immaculate Conception, Washington, D. C.



We shall give, as a suggestion, the requirements for the "Ad Altare Dei" Award as used in one Diocese. Others may wish to formulate their own requirements.

"A. Any First Class Scout of the Catholic Faith, a member of a registered Troop of the Boy Scouts of America, resident within the Diocese, who has served at the altar in any capacity for 250 hours, may be awarded the 'Ad Altare Dei Cross.' To be eligible for this award, Scouts will demonstrate their ability to make all responses in Latin. The Pastor will also certify that the Candidate for the award is worthy to receive the Cross, by reason of punctuality, fitness, decorum on the altar and devotion.

"B. Scouts of lower rank may receive credits for service for the 'Ad Altare Dei Cross,' but may not receive the Award until they have attained the rank of First Class Scout.

"C. Credit for service will be recorded as follows:

Low Mass .....	1 Hour
High Mass and Solemn High Mass.....	2 Hours
Rosary and Benediction.....	1 Hour
Stations of the Cross.....	1 Hour
Holy Hour (or comparable service).....	2 Hours

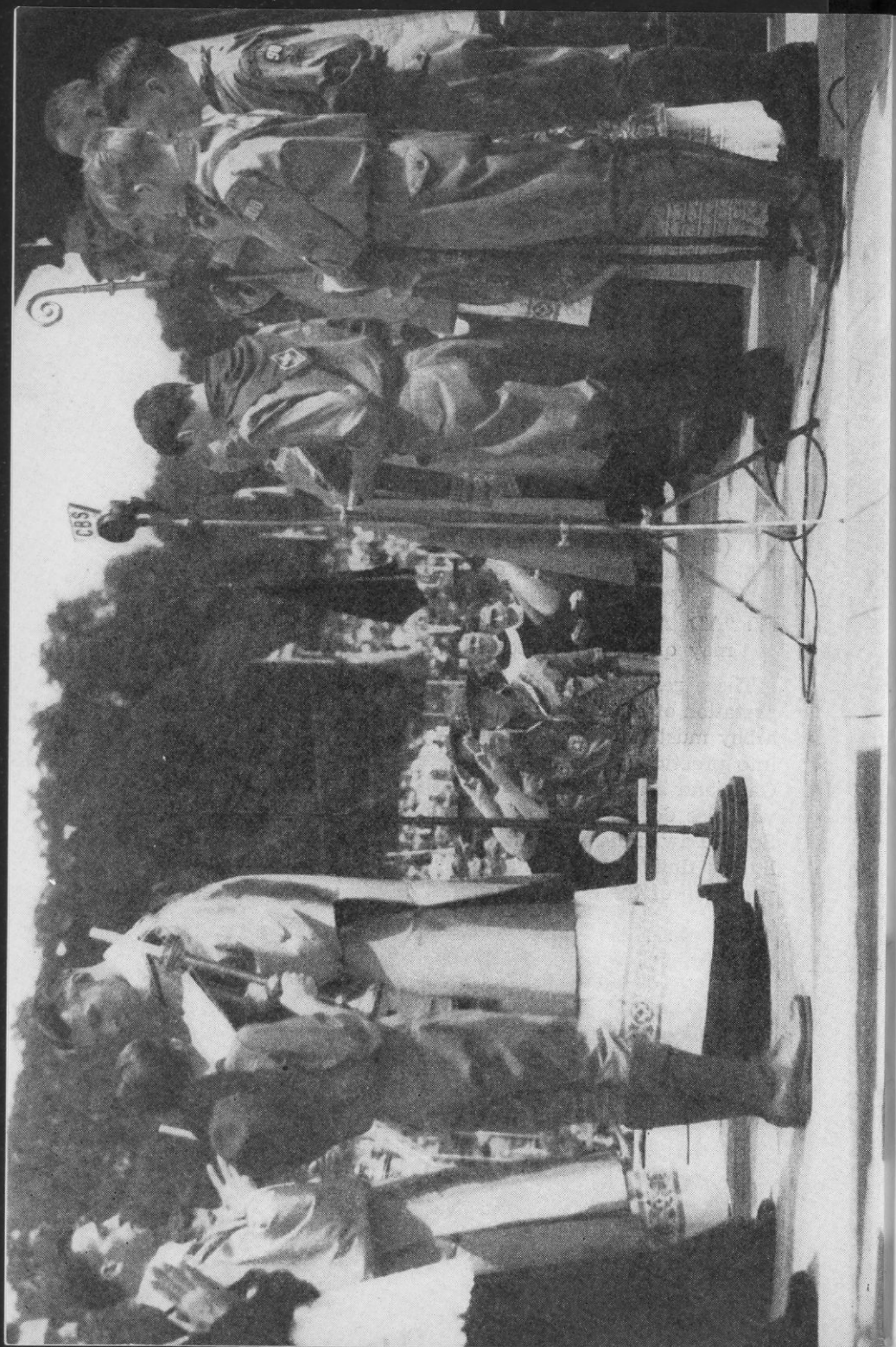
"D. For each additional 250 hours a bar or clasp may be awarded. This award may be attached to the ribbon of the cross.

"E. Boy Scouts will make entries of the aforementioned service hours in a diary, on the dates upon which such service has been rendered, initialed by the Pastor or celebrant of the service. Upon completion of the requirements, an application for the Cross, with the recommendation of the Pastor, should be forwarded to the Diocesan Scout Chaplain for permanent record. When the application for the Cross has been approved by the Diocesan Scout Chaplain the award may be sent to the Pastor of the Scout for presentation at a religious function."

Summarizing the Religious Observances for handy reference:

- I. For TENDERFOOT SCOUTS:
  - (1) Knowledge of Prayers (Our Father, Hail Mary, Glory be to the Father, Act of Contrition).
  - (2) Method of Confession.
  - (3) Method of conferring Baptism in Emergency.
- II. For SECOND CLASS SCOUTS:
  - (1) "Spiritual First Aid."
  - (2) How to prepare for Visit of Priest to Sick Room.
- III. For FIRST CLASS SCOUTS:
  - (1) Knowledge of all Sacraments.
  - (2) Essentials of the Mass.
  - (3) Project Work on the Mass.
    - (a) Scrap Book of Stories, Pictures, etc.
    - (b) Build Miniature Altar, etc.
- IV. "AD ALTARE DEI AWARD"—First Class Scouts may qualify as indicated.

These religious standards represent the Catholic interpretation of the Scout Requirements for advancement, that a boy must "furnish satisfactory evidence that he has put into practice in his daily life the principles of the Scout Oath and Law." The Scout Oath specifies that the Scout will also do his best to do his duty to God. The Twelfth Scout Law indicates that the Scout is faithful in his religious duties. These standards give the Catholic interpretation of the Scout principles.



## CHAPTER XV

### PROGRAMMING AND PROGRAMS

THE Scout Motto, "*BE PREPARED*," is impressed upon the Scoutmaster at a Troop Meeting. These meetings and all other functions of the Troop, such as hikes, camping trips, etc., must be planned. It is useless to wait until you have all the Scouts gathered around you and then hope for an inspiration. Meetings must be planned in advance.

There are only a few essential things that must be taken into consideration and, in time, the program will almost build itself. Open and close on time. A normal Troop Meeting should not last longer than one-and-one half hours. Divide this time into shorter periods. Keep in mind the fact that the Scouts are there principally to have a good time; they are there for fun. Even the more serious objectives may be obtained, for the most part, with an element of fun. For example, signaling, first aid, compass, etc., can all be taught by games. Each program should be prepared as a part of the season program which in turn is based upon certain objectives the Troop is to attain in a year, or a given period. Be sure that all necessary equipment, such as ropes, flags, bandages, etc., is on hand. This is the task of the Quartermaster upon requisition of the Scoutmaster and it is the Quartermaster who returns the property at the close of the meeting. Let each officer and non-commissioned officer know beforehand what part of the program he is to conduct or supervise.

In building the Troop program the Scoutmaster will find

← Pontifical Field Mass celebrated by Archbishop Rummel, National Jamboree, Washington, D. C.

great help in the suggestions offered each month in SCOUTING and in other literature at his disposal. In the SCOUTMASTER'S TROOP PROGRAM NOTEBOOK his program is almost made for him. There should be some sort of opening and closing ceremony, including a prayer. Let us teach our boys that everything we do can be for the honor and glory of God, even our fun and recreation. When the Troop makes use of the Scout Oath in these ceremonies (too frequent use should be avoided), the Oath should be recited with due solemnity, as on entrance into the Troop during the Investiture Ceremony, on Anniversary Night, Parents' Night, during the Annual Retreat, etc. The flag ceremony is always a fitting opening and closing. Provision may be made for instruction in some Scout test or tests, but be sure that *every boy* is busy. This is good advice for the entire meeting—*everybody busy*. Of course, there must be games and stunts, but don't play a game too long. It is good policy to stop the game before it is "played out." Thus you can use it many times. Scouts like to sing and this often provides an enjoyable ten minutes or so. A limited time may be given to Patrol Meetings. Keep your business meeting, announcements, etc., down to a minimum. It is better to conduct your Troop on a Patrol basis and the bulletin board is a good way of publishing announcements.

The Scoutmaster will be amply repaid by devoting one evening each month to planning programs for the Troop and with his entire Troop Staff. The problem will soon be—not what shall we do, but how are we going to get into such a short meeting all the things we would like to do? A Patrol Leaders' Council will be of great assistance in building your programs. Don't forget that we are very much concerned with developing boy leaders. Let them share in all Troop planning and give them certain parts of the meeting to conduct. The more you keep them busy, the better. The perfect Scoutmaster does little at a meeting. He has done his work before the meeting.

The building of programs of meetings, hikes, camping



periods, or special occasions is not so difficult, if the objectives of the Scouting Program are kept in mind; if use is made of test material; if use is made of willing helpers, such as the Doctor for First Aid Instruction, the Fireman for the Merit Badge on Firemanship, or for instruction in safety, etc.; if use is made of the abundance of Scouting games; if the Scoutmaster will just look around and take suggestions from Scout literature, from his Scouts, from other Scouters. An index card system, kept by the Scoutmaster, wherein he records every idea, game, stunt, song and such programming material as appeals to him, is of invaluable assistance in the matter of building up programs. Two things he should remember: (1) A WRITTEN PROGRAM. (2) EVERYBODY BUSY, planning and carrying out the plans and evaluating the results.

We shall give, as samples or guides, some actual programs as used in various Troops for the occasions stated:

### **Suggested Inaugural and Investiture Program**

1. 8:30 A.M. Mass
  - (a) Celebrant—Archdiocesan Scout Chaplain.
  - (b) Scouts of a visiting Troop, in Uniform.
  - (c) Newly organized Troop, without Uniforms, in reserved seats, center aisle.
  - (d) Sermon—"Scouts, Modern Knights of Our Lady."
  - (e) After Mass—Blessing of Troop Flags:  
Visiting Color-Guard brings Flags to altar rail.  
Flags blessed, sprinkled and incensed.  
Visiting Guard turns Flags over to new Troop Color Guard.  
Flags placed in Sanctuary, either side of Altar.
2. Lunch for all Scouts.
3. 3:00 P.M. Inaugural in School Hall.  
(Candidates in Uniform, without Insignia or Neckerchiefs.)

- (a) Flag Ceremony:  
Color Guard brings colors into room.  
Salute to Flag and Pledge of Allegiance.  
Post Colors.
  - (b) Opening Prayer—Troop Chaplain.
  - (c) Address of Welcome—Pastor.
  - (d) Presentation of Troop Charter—Scout Executive.  
Troop at attention.  
Troop Committeemen in line.  
Charge to Troop Committee by Executive and presentation of Charter and Certificates to Troop Committee.  
Acceptance by Chairman of Troop Committee.
  - (e) Commissioning of Troop Officers by Scout Commissioner.
  - (f) Presentation of Candidates to Scoutmaster by Patrol Leaders. (First Part of "Investiture Ceremony").
  - (g) Petition of Scoutmaster to Chaplain for Investiture.
4. 4:00 P.M. Investiture in Church.
- (a) Procession to church—order announced.
  - (b) Placing of Colors in Sanctuary.
  - (c) Blessing of Insignia, Badges, Neckerchiefs.
  - (d) Candle-lighting Ceremony—Recitation of Scout Law by all the Scouts present.
  - (e) Apostolic Blessing for closing of Scout Retreat.
  - (f) Sermon by Archdiocesan Scout Chaplain and Explanation of Ceremonies.
  - (g) Taking of Oath, Presentation of Insignia, Neckerchiefs.
  - (h) Solemn Benediction of the Blessed Sacrament.  
Act of Consecration to Our Lady by Boy Scouts.
5. 6:00 P.M. Banquet in School Hall.  
(Tendered by Parents to New Troop, Investing Troop and Principal Guests.)

### **Suggested Inaugural Ceremony Program**

*(In School Hall)*

N.B. This Program supposes a private Investiture of each Scout in the Church or Chapel.

1. Assembly Call—By Bugler.
2. Opening Prayer and short Introduction—Troop Chaplain.
3. Presentation of Troop Charter—Scout Executive or Chairman of the Council Committee on Organization and Extension.
4. Welcome to the Troop—Pastor.
5. Music—Singing of Scout Songs by Visiting Scouts.
6. Blessing of Troop Flags—Pastor.
7. "Call to the Colors"—Council Bugler.
8. Pledge of Allegiance to the Flag—All Scouts led by Assistant Scoutmaster.
9. "Bringing to Light the Scout Law."  
A Candle-lighting Ceremony typifying the twelve points of the Scout Law.
10. The Scout Oath—New Troop, led by the Scoutmaster.
11. Blessing and Distribution of Badges, etc.
12. Address—Scout Official.
13. Introduction of Honored Guests (no speeches).
14. Star Spangled Banner.
15. Taps—Council Bugler.

### **Suggested First Meeting Program**

1. Opening Prayer.
2. Selection of two Patrols.  
New Patrols given time to choose a name, yell, leader, etc.
3. Announce that all games and contests will be on a Patrol basis.
4. "Animal peanuts hunt."  
Peanuts to be hunted by Patrols; as boys locate peanuts, they attract attention of their Patrol Leader

by giving their animal call. P. L. alone may gather the nuts. (Patrol eats nuts it collects.)

5. Explanation of purpose of the meeting.
6. Song—"Is Everybody Happy?"
7. Games—"Talkie" and "Good Morning."
8. Knot-tying Contest.  
Show boys two or three knots. Allow them some time in Patrols to learn and practice. Then run the Contest, Patrol vs. Patrol.  
Prize.
9. Explanation of Scouting, Tenderfoot Requirements.
10. Game—"Hunter—Gun—Rabbit."
11. Announcements: Explain Investiture Ceremony; Application Blanks; Registration Fee, etc.
12. Award Prize to winning Patrol in the Contests (Sack of candy).
13. Closing of Meeting.

#### **Suggested Troop Committee Meeting Program**

1. Opening Prayer.
2. Troop Board of Review (if any Scouts present themselves for advancement—See Chapter X "Troop Policies," No. 8.)
3. Meeting of Committee with all Officers of the Troop.
  - (a) Report of Progress of Troop—Scoutmaster.
  - (b) Reregistration Business.
  - (c) Future Plans of Troop.
    - Council Camporee.
    - Summer Camp for Scouts of Troop.
    - Patrol Leaders' School to be conducted.
    - Weekly Meetings by Patrols during Summer.
    - Weekly hikes in Country during Summer.
    - Weekly hikes in City (practice for "Knowing the City" Campaign).
    - Organize Father and Son Hike.
    - Investiture Ceremony for new Scouts—set date.
    - Dismissal of all except Committee.
4. Special Meeting of Troop Committee.
  - (a) Report of individual members.

- (b) Condition of treasury.
- (c) Approval of Candidates.
- (d) Scouts eligible for Camp under Troop Budget Plan.
- (e) Reregistration.
  - All Scouters to pay their own fees.
  - All Scouts' fees to be paid out of Troop Treasury.
- (f) Application and appointment of new Scoutmaster.
- (g) Organization of a Cub Pack or at least a Cub Den.
- (h) Troop Committee to take part in Investiture.
- (i) Members invited to visit Troop, meeting in .....  
Church which is having inauguration of a Sea Scout Patrol tonight.
- (j) Adjourn.

### **Suggested Camping Trip Schedule**

First Camping Trip of a Newly Organized Troop  
*after* Scouts and Patrols have qualified for Overnight  
Camping

Approved by Neighborhood Commissioner

FRIDAY—P.M.

- 2:30 Leave Troop Headquarters.
  - 3:00 Arrive in Camp.
    - Fatigue and place assignments.
    - Make up bunks.
  - 4:30 Swim (Buddy System).
  - 6:00 Supper.
  - 6:45 Inspection of Camp, bunks, etc.
  - 7:00 Free Period.
  - 8:00 Camp Fire.
  - 9:00 Free Period.
  - 9:15 Call to Quarters.
  - 9:45 Night Prayers in common, followed by Taps.
- Big day tomorrow; let's get some sleep!  
Any changes will be announced.



Prizes for each Inspection and for Treasure Hunt.

SATURDAY (All Day)

- 6:00 Reveille (rising).  
Morning Prayers in common.  
Dip (not a swim) or wash.  
Make bunks; clean up.
- 6:45 Breakfast.
- 7:00 Fatigue Assignments.
- 8:00 Inspection (personal and camp).
- 8:15 Instruction Period.  
Entire Group on Tenderfoot Tests.
- 9:15 Free Period (Games).
- 9:45 Patrol Instruction Period.  
Practice for Tenderfoot Tests.
- 10:15 Swim.
- 10:45 Free Period.
- 12:00 Dinner.
- 1:30 Patrol Meetings.
- 2:00 Treasure Hunt (Prize — subscription to  
BOYS' LIFE).
- 4:00 Swim.
- 4:45 Free Period.
- 5:30 Supper.
- 6:30 Motor Boat Ride.
- 7:30 Camp Fire. Then same as Friday.

SUNDAY—A.M.

- 6:00 Reveille. Morning Prayers.
- 7:00 Holy Mass at .....
- 8:00 Breakfast.
- 9:00 Return to Camp.
- 10:00 Formal passing of Tests.
- 11:00 Swim.
- 12:00 Dinner.
- After Dinner, clean up, break Camp. Final in-  
spection.

## CAMP RULES

1. A SCOUT'S HONOR IS TO BE TRUSTED.
  2. The Scout Oath and Law is the Rule of this Camp.
  3. Let us keep the Camp clean.
  4. We respect other people's property.
  5. No boy to leave Camp without the permission of the one in charge.
  6. No swimming or playing around the lake except during swim period.
  7. Buddy system for swim.
- (These last three rules will be strictly enforced.)

*The Boy Jesus, Our Lord, Is Our Model*

**Suggested Boy Scout Retreat Program**

Developed by the REV. JOHN THEOBALD  
Archdiocesan Scout Chaplain, Dubuque, Iowa

*Order of Exercises*

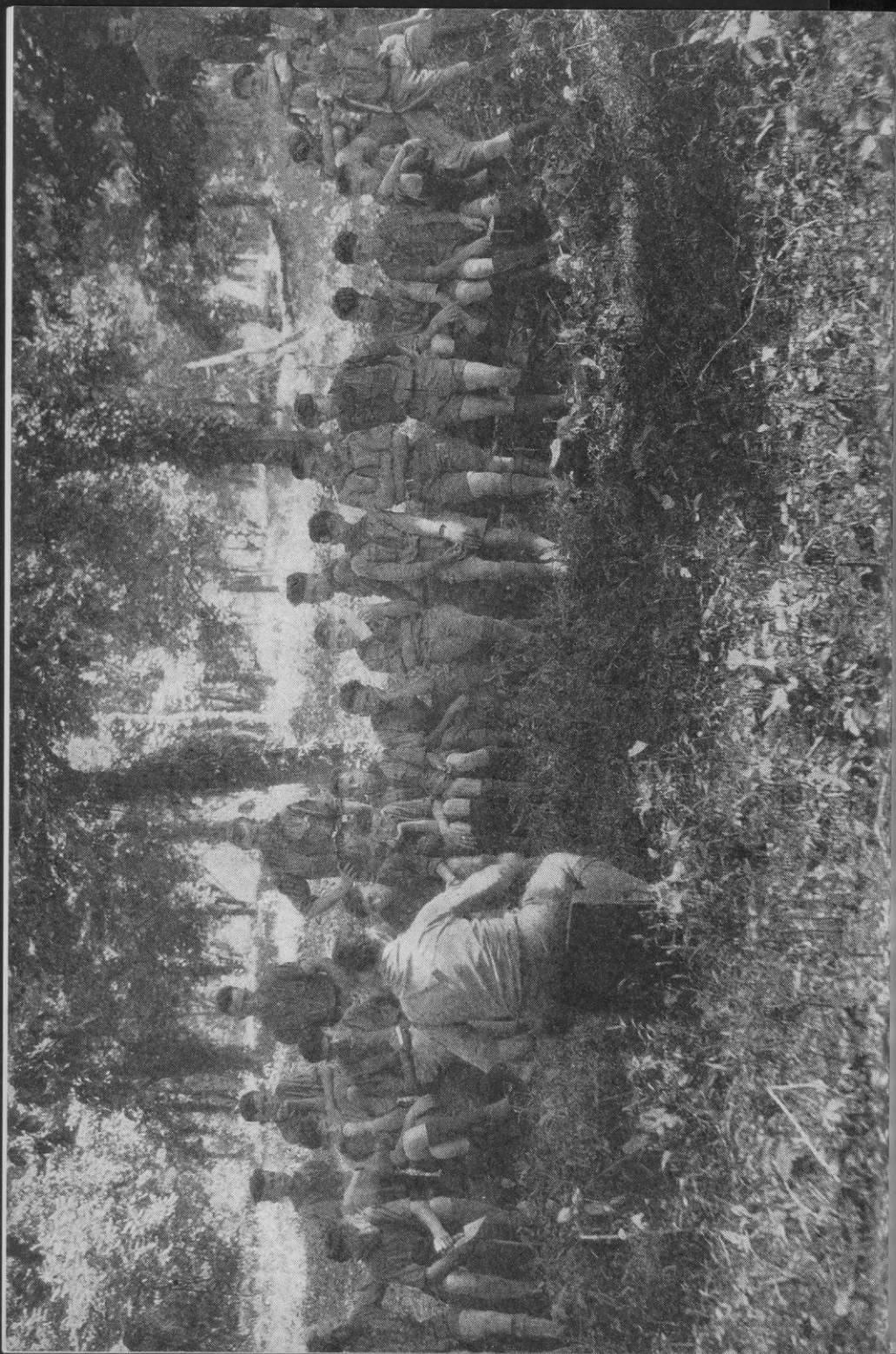
6:30 Reveille.	2:30 Private Devotion.
6:50 To the Colors.	2:45 Conference.
7:00 Morning Prayers.	3:15 Private Devotion.
7:10 Holy Mass.	3:30 Recreation.
7:45 Breakfast.	4:00 Stations of the Cross.
8:00 Camp Duty.	4:30 Swim Call.
9:00 Conference.	5:30 Return to Camp.
9:30 Private Devotion.	5:45 Retreat.
10:15 Conference.	6:00 Supper.
10:45 Swim Call.	6:30 Game Period.
11:30 Return to Camp.	8:00 Camp Fire.
12:00 Lunch.	(Talks, Prayers, Songs).
12:20 Rest Period.	8:45 Night Prayers.
(and Recreation until 2:00).	9:15 Taps.
2:00 Rosary and Spiritual Reading.	

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Silence is to be observed at all times,  
except during the periods of Recreation.

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AN ANNUAL RETREAT FOR EVERY SCOUT



## CHAPTER XVI

### CAMPING

NOTHING appeals to the American boy of Scout age more than life in the open. It may be in a short-time camp to which boys with an adult leader go on a trip and pitch their tents for a night's stay in the woods, or it may be in a standing camp with all possible camp improvements and with a definite daily schedule, including all phases of camp life. But whatever kind of camp it is, besides giving the boy wholesome fun and strengthening his body, it will bring out in a boy qualities of character hitherto lying dormant. In the real democracy of a Scout Camp a boy will show in glaring relief faults that need correction. He will likewise discover in himself the ability to give and take and the joy that comes from sharing with others the necessities as well as the luxuries of life.

Enough is contained in the usual Scout books about the material advantages of Troop Camping and the methods and procedures for successful Troop Camping. Our purpose is here to stress the less obvious, the spiritual gain to be derived from life in the open. We might, however, in passing stress the careful supervision as stated in the Scout Handbooks required of those who venture forth, in the name of Scouting, for a stay, long or short, away from the protection of home. It would be a revelation to many to read the necessary requisites before a Troop camp, or one conducted on a Council-wide basis, is approved by National Headquarters as a "Boy Scout Camp." Supervision and protection by adult leaders is also re-

quired in the ordinary hikes undertaken by any group of boys traveling as Scouts.

See Handbook for Scoutmasters, Chats 28, 29, 30—for guidance on Troop Camping. Also consult your Neighborhood Commissioner and Scout office on available official camping sites and needed equipment.

Living in the open for a while the boy learns the beauties of nature; he begins to give attention to the wonders of God's universe; he is somehow drawn closer to God because of the splendor and magnificence of it all; he is not too far removed from the days of childhood to want to know "why?" And, as he constantly asks himself this question, he finds his answer in the beautiful providence of God which is nothing more than God's love sharing with him some of the beauty and solemnity of His eternal splendors. As nature unfolds to the Scout the secrets she has so carefully guarded, he no longer wonders why the Indians pictured the hereafter as the "Happy Hunting Grounds." He sees God living in the wonder world all about him and with the realization of all the myriad forms of plant and animal life, the wisdom of God is made more manifest.

But more than this—by rubbing elbows a bit more closely with his companions, by sharing with them and receiving from them assistance, advice and admonition, the boy begins to lose some of his own self-importance and to see that, while all things were given to him by God to help him gain his eternal salvation, he too must help others to attain their end. He learns that he is but a cog in the great wheel of life, that others have rights just as well as he and that the time comes when his rights must perforce give way to those of another for the smooth running of all well-regulated coordination of parts. When pictured in this light, camping takes on an altogether new aspect. And it can easily be pictured in this light by anyone who has spent time with boys in camp. We often fail to realize that a boy in camp spends more time under an unchanging environment than he does at any other



place or at any other time of the year. During the school term the influence of teachers and companions is intermittent; during the whole year the home influence is intertwined with that of companions, wholesome or otherwise, and is often nullified by less elevating bias; while in camp a boy is under the same unvarying influence twenty-four hours of the day.

### **Religious Program in Camp**

In a properly conducted camp under the auspices of the Boy Scouts of America, with physical protection accorded aplenty, there is no neglect of the spiritual element. Where possible, the Church authorities have Chaplains living in camp. This is one of the obligations assumed by the Diocesan Committees under the approved Catholic Plan. "The Diocesan Committee—secures Chaplain service for Catholic Scout Troops in Camp, and where necessary, arranges for the transportation of Catholic boys in Camp to a neighboring Catholic Church for Mass." (Section II, B. 7, Plan of Cooperation.)

The Local Council, Boy Scouts of America, likewise takes upon itself by this same Plan of Cooperation (Section IV, 7) the obligation to "cooperate with the Diocesan Committee in providing for Chaplain service for Catholic boys in Scout Camps and in arranging for the transportation of Catholic boys to a neighboring Church for Mass." Where it is not practical, for one reason or another, to have a resident Chaplain, each Troop has the privilege of having its own Chaplain in camp for its entire camping period or as needed for the religious program, each according to its own religious custom.

All of these arrangements are made before the Troop goes to camp. Therefore, the twelfth point of the Scout Law—"A Scout is reverent. He is faithful in his religious duties"—is always properly safeguarded and emphasized in the Scout Camp.



## CHAPTER XVII

### CUBS AND CUBBING

WE think it well to say something here about the younger boy program of the Boy Scouts of America, known as Cubbing. This is for boys during the ages of nine through eleven, and, while directed from the same headquarters as Scouting and with the same well-organized set-up to guarantee its functioning and its service, Cubbing is a distinct program. Indeed the warning is given that, in the choice of leaders, men be chosen who are not too intensely interested in Scouting. The tendency would be to make use of at least part of the Scout Program for the smaller boys and thus destroy for them the novelty and the glamour this would otherwise hold for them as Scouts. On the other hand a link is kept with the Scout Troop by having Scouts act as "Den Chiefs" in each group of Cubs.

Differing from that of Scouts, the Cub Program calls explicitly more for directed recreational activities; it suggests meeting in the boys' homes or back yards, under the watchful eye of a "Den Mother"; it is a neighborhood play group, with not so much organization as directed interest. Since it is dealing with youngsters who have not yet reached the "gang instinct" age; it deals with them more as individuals. Since it is dealing with youngsters who have not yet passed out of the "mother influence," it employs the mother as a part of the directional and guiding leadership. In fact the "Den Mothers," as they are called, are commissioned in Cubbing just as the leaders are in Scouting and are provided a distinctive uniform or smock. The Cub Pack corresponds to a Scout Troop and is di-

vided into Dens, corresponding to the Patrols, though of a somewhat looser connection.

The local officers of a Cub Pack are: The Pack Committee, the Cubmaster, who must be, like the Scoutmaster, an American citizen (or having his first citizenship papers), at least twenty-one years of age; an Assistant Cubmaster, if desired; Den Dads; Den Mothers; Den Chiefs who are Scouts who act as supervisors of each Den; Denners and Assistant Denners, who are Cubs with same relative positions as Patrol Leaders and Assistant Patrol Leaders in a Scout Troop.

The weekly meetings, as has been said, are usually held by Dens in a Cub's home or yard, a definite home or yard of one of the Cubs. It is presided over by the Denner, under the guidance of the Den Chief and the watchful eye of the Den Mother. In the beginning the Den Chief will, of necessity, have to do a good deal of the directing of the organized play; and even the Den Mother may have to take a hand to obtain order out of chaos; but in time the boys, young as they are, will be able to make a creditable showing with no undue influence of older heads. Though more often in the beginning, the Cubs will usually meet as a Pack once a month after everything is going well. At this monthly meeting, held possibly at the Troop Meeting place, each Den will report on progress made since the last Pack Meeting, exhibit its accomplishments and projects and play games. It is then that the Cubmaster shows his skill in dealing with youngsters, praising their efforts, suggesting improvements and pointing out new projects for their endeavors. He will arouse interest by announcing contests and making suitable awards, no matter how simple, to the winners. He should have a goodly supply of simple games and puzzles and other forms of amusement to fill out the time of the meeting. (Cubbing Handbooks include ample source materials.) At other times he directs through the Den Chiefs, with whom he works out programs for Den Meetings, plans projects, etc. All Den Meetings should be in the

afternoon. Packs usually meet in the afternoon or early evening and are over by 8:00 or 8:30.

There are three stages of Cubbing, suitable, roughly, to the three ages of boys for whom the program is intended, nine, ten and eleven years. The last of these stages is a direct preparation for Scouting. The Cub is prepared as a matter of course in the last stage to pass the Tenderfoot Tests. While effort should be made to graduate the Cub into Scouting undue influence should not be used to force him to join the Troop. Cubbing is rather to be compared to a grammar school which normally leads on to a high school education, though some boys do not make the transition. When the Cub expresses the desire to join the Scouts, on his twelfth birthday he should, with a suitable ceremony, be passed on to the Troop. As a Cub he has paid his annual registration fee of fifty cents and this becomes, as in the transfer of a Scout, his registration fee for the corresponding period in the Troop's charter year. He is thus ready at once for registration and investiture as a Tenderfoot Scout, more enthusiastic about Scouting, usually, because of his experience as a Cub.

It has been said that a Cub's registration fee becomes his Scout registration fee on entering the Scout Troop. At his entrance into the Cub Pack, the boy paid a fee of fifty cents and this fee was, like that of the Scouts, renewed annually. Each Cubber, as the leader in this program is called, pays an annual fee of one dollar. He receives SCOUTING and a monthly magazine, the CUB LEADERS' ROUND TABLE.

Like Scouts, the Cubs have their distinctive uniform, blue cap of baseball type with a small visor; a blue with gold trim sweater or shirt, collar or V neck; blue shorts or knickers; a blue belt with the Cub badge on the buckle; blue stockings with two narrow gold stripes at the calf; a gold half-neckerchief with a blue and gold slide. It is very attractive and the boys like it very much. The Scouts who act as Den Chiefs are allowed to wear on



their regular Scout Uniform a special insignia consisting of a blue and gold shoulder cord attached to the right shoulder. They need no further registration other than the regular Scout registration.

A Cub Pack has its own Committee, Cubmaster and Assistants, and like a Scout Troop, is registered through the Local Council of the Boy Scouts of America, and is serviced by it and given any needed help and information.

Where there are Troops and Packs in the same Parish, all officers should work for close harmony; in fact the recommendation is made (See Chapter VI and Chapter X, 11) that the Cub Pack Committee work as a unit with the Troop Committee for better coordination with the Parish program.

Simple religious achievements, suitable to the age of the boys, can easily be arranged to parallel the three ranks of Cubbing, the Wolf, the Bear and the Lion as has been suggested for the successive ranks in Scouting.

## CHAPTER XVIII

### OLDER BOY PROGRAM—SENIOR SCOUTING

**A**FTER many years of study and experimentation, the Boy Scouts of America has developed an Older Boy Scout Program that recommends itself to our consideration on practically the same counts as the Scout Program itself, viz.: (a) it is a program that can be supernaturalized; (b) it may be Parish centered and controlled; (c) it is psychologically sound, built up on the interests and needs of the young men of the age it seeks to serve; (d) it is adequately serviced, etc. The entire Older Boy Program, which includes the Sea Scout Program not new in Scouting, is designated under the name of "Senior Scouting."

It is hardly to be expected that the ordinary Parish Troop set-up is able at the start to handle the complete Senior Scouting Program. However, there are many phases of it that lend themselves to the needs of the older boys in the Parish. Many Parishes can use the entire Senior Program. The ideal situation would be to use the entire Scout Program, from Cubs, through Scouting to the full Senior Program in its three branches. The National trend in Senior Scouting is toward centering units in the sponsoring institutions. For Senior Scouting in the Parish, the Parish Troop Committee will be required to extend its activities to cover a larger field and secure the added, somewhat more specialized, adult leadership. In this matter, as in Scouting, there are the same agencies to which you may look for help and guidance.

Senior Scouting will help a Parish solve part of the



older boy problem. It will give those young men who have grown up in Scouting and are anxious to continue, the added training, especially in leadership. It will provide a ready and efficacious source of leaders for your entire Scout Program. Here a Pastor may rightly look for a group of young men in whom he may repose the greatest confidence, upon whom he may safely call, because of their added training and continued efforts to live, with the aid of God's grace, the Scout Oath and Law.

We shall attempt to give only a bird's eye view of Senior Scouting, referring the reader to the official literature for the program itself, the organization, methods and procedures, etc. Senior Scouting is intended for the older boy, fifteen years of age and up. Any Scout when he reaches fifteen may automatically be designated a Senior Scout, official recognition being thus given that he is now a young man from whom more is to be expected and with the right to progress into Senior Scouting through its three major branches.

*Explorer Scout*—The Scout may join the Explorer Patrol of the Troop and advance to First and then Second Honors (all of which advancements may have their parallel religious program as provided by the Pastor or Diocesan Scout Chaplain). At eighteen he may (1) continue as an Explorer Scout; or (2) become a Rover Scout; or (3) take a leadership position in the Troop; or (4) become a member of the Troop Alumni Association.

*Sea Scout*—The fifteen-year-old Scout may choose the Sea Scout Program and join the Sea Scout Patrol of the Troop, pass through the various Sea Scout Ranks, Apprentice, Ordinary, Able and Quartermaster Sea Scout and then, at eighteen, continue as a Sea Scout or be given the privileges as above in the case of the Explorer Scout.

*Senior Scout*—The fifteen-year-old Scout may simply be a Senior Scout without following either the Sea Scout or Explorer Program, continuing on in the Troop in some leadership position, or participating in special Merit Badge

←A Sea Scout Takes His Sea Scout Promise, Floral Park, New York.

work and may be extended the same privileges as any Senior Scout at the age of eighteen.

The Senior Scout progresses through the Senior Scout Program and at seventeen is eligible to become an apprentice in the Rover Crew or Troop. At eighteen he may serve as an Assistant Scoutmaster, and at twenty-one as Scoutmaster or in other leadership capacity.

*The Rover Crew* is composed of young men, eighteen years of age or over, who carry on a special program suitable to their age and who should be capable of leadership and other responsibilities by reason of their special training in ideals and leadership.

The complete Senior Scout Program provides for an Alumni Association of the Troop, made up of men who have been members and are now no longer actively engaged in it, but who retain their interest and membership. This is much the same as any Alumni Association.

Other phases of the Senior Scout Program are developed in the regular Scout literature. Special phases may be developed along Diocesan lines without a counterpart in regular Local Council Senior Scout Programs, such as the Eagle Scout Guard of Honor which has been organized in several Dioceses, to serve as a Guard of Honor for the Ordinary of the Diocese on public occasions. A nocturnal adoration group could likewise be easily formed from the Senior Scouts. Etc., etc.

It is needless to say that the Senior Scout Program needs to be filled out as to its Catholic elements as do the Cub and Scout Program. Much of what has been said of Scouting in this relation is applicable here. It is up to the Chaplain, especially, to see that the program is supernaturalized, that it becomes a means to an end. Again, this is done by such ordinary means, of course, as the proper intention; but also by such additions to the program as Religious Ceremonies, Investitures, etc., Blessing of Insignia, Communion Sundays, works of charity (Good Turns), association with good, wholesome companions, spiritual direction of the Chaplain, etc.



## CHAPTER XIX

### THE RURAL PARISH AND THE FARM BOY

MUCH of what has been written in previous chapters may seem to the Pastor of the rural Parish ill-suited to the needs of his boys who live in open country or in small village or hamlet. It is true that the farm boy has his chores; nevertheless he has free time, at hours or seasons different in most cases from the town or city boy. These free hours need to be filled with wholesome influences and leadership. No boy of the open country should be allowed to grow up as John Dillinger and other criminals have done, who although raised on a farm were exposed in their early boyhood to "toughs" and the criminally inclined of nearby towns.

The Scout Movement has definitely adopted the policy of "*Back to the Farm and the Home to give Scouting to Country Boys.*" Scout Councils cooperate with recognized farm agencies and organizations and with rural Parishes to accomplish this purpose. There are now cooperative working relations with many rural agencies, and institutions, and farmer organizations. Rural Scouting in no way duplicates the work of either the Future Farmer Clubs or the 4-H Clubs, but cooperates with these and supplements their work. Nearly fifty per cent of the one million Scouts in our land today live in towns, villages, hamlets, and in open country neighborhoods of rural America. In addition, nearly half of the one hundred odd Merit Badge Subjects available to boys in Scouting are farm-interest subjects, including all major farm enterprises, such as: Agriculture, Farm Home and Its Planning, Farm Layout and Building Arrangement, Soil



Management, Farm Mechanics, Farm Records, Animal Industry, Dairying, Gardening, Hog and Pork Production, Landscape Gardening, Keeping Poultry, Beef Production, Corn Farming, Cotton Farming, Horsemanship, Sheep Farming, Citrus Fruit Culture, Bee Keeping, First Aid to Animals. Thus the Scout literature as well as the requirements for advancement in Scouting have been devised to meet the needs of the rural boys.

Our proud boast of Scouting is how well it can fit the program to the boy where he lives and allow the farm boy to enjoy Scouting without the necessity of many miles of travel which belonging to the town Troop would entail. The major work here is to reinforce churches and help them to train leaders for their own boys to meet their own needs.

Instead of one standard program, like Troop Scouting, the Boy Scouts of America now offer twelve other group-methods of Scout Organization, to allow the Program of Scouting to reach rural boys in a workable, acceptable and result-getting manner. These group-methods are as follows:

*Cubbing*—For boys from 9 through 11 years of age (See Chapter XVII).

1. *Lone Cubbing*, with a man "Friend and Counselor."
2. *Neighborhood Cub Den*; a group of two or more boys organized in same way as a Neighborhood Patrol.\*
3. *Rural Pack*; made up of not less than eight cubs and sponsored by a grange, church or the Pastor and the parents in the Parish.

*Scouting*—Begins at 12 years, on one of the following organization plans:

4. *Lone Scouting*; permits a boy to carry forward with a man-leader, selected by himself and approved by his parents, known as Lone Scout "Friend and Counselor."
5. *Lone Scout Tribe*: A group of five or more Lone

← Merit Badge Work Progresses Even During Plowing.

\* See page 102.

Scouts, meeting once a month with the Tribe Scoutmaster. The Tribe may be sponsored by a group of men in the Parish. This Tribe is not a neighborhood group; it is composed of scattered boys of the Parish who come together once a month for group action and program under leadership of a man of the Parish.

In some Dioceses where one Pastor has several mission churches attached to the Parish, a Patrol has been started in connection with each of the missions according to the number of boys available. Several times a year all of the Patrols of the Tribe are brought together to the Parish hall for joint "Parish Tribe" Meetings, picnics and other gatherings. This has been found a great help in keeping together the boys in scattered missions where there is no parochial school.

6. *Neighborhood Patrol*: A small neighborhood group of two or more Scouts which may be called "Farm Patrol," "Home Patrol," "Mohawk Patrol," or any other name chosen by the members of the group. This Patrol requires no committee. The Pastor and three parents in the Parish should approve the Scoutmaster. The meetings are held in the homes or other neighborhood places as often as the boys can arrange to meet.

There are, besides, three organized older boy plans by which to fit the Scouting Program to the Rural boy rather than trying to fit the boy to one standard group plan. This is Senior Scouting, as outlined in the preceding Chapter. As we set out to show here the different group-methods of Scout Organization, we shall continue with the units used in the Senior Program:

*Senior Scouting*—for Scouts 15 years of age and older (See Chapter XVIII).

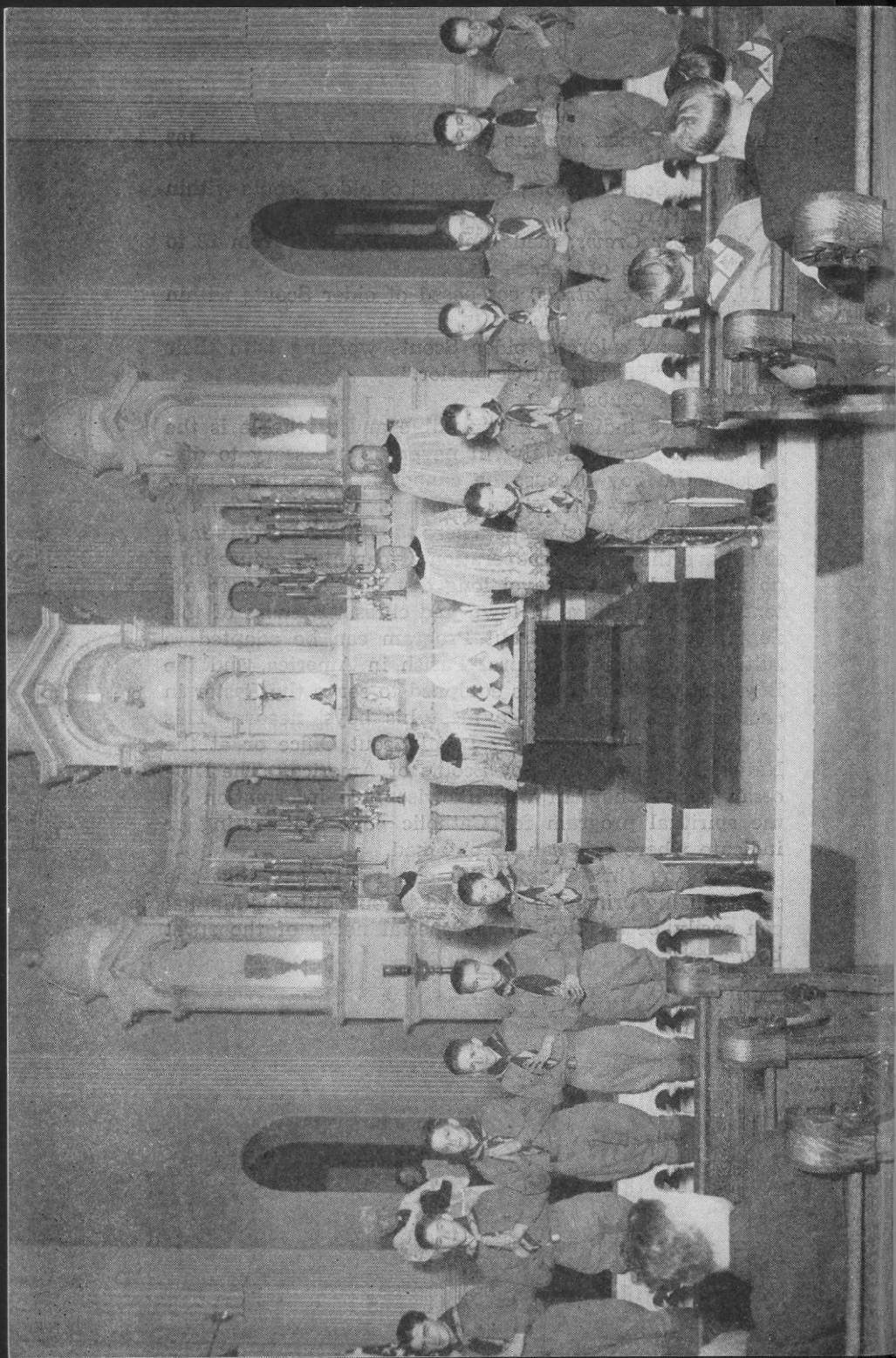
7. *Sea Scout Ships*; made up of nine or more boys under leadership, and working independently of a Troop.

8. *Sea Scout Patrols*; composed of older Scouts within the Troop.
9. *Rover Crews*; made up of older Scouts from 18 to 21 years of age.
10. *Explorer Patrols*; composed of older Scouts within the Troop.
11. *Lone Explorers*; older Scouts working with their own "Friend and Counselor."
12. *Press Clubs*.

The above indicates how flexible and workable is the Boy Scout Program. It will never be necessary to disappoint the boy because he cannot fit into the narrow limits of a pre-determined program. *Scouting fits the Program to the boys' needs where they live.* Leaders may thus have the willing cooperation of parents, because they do not ask boys to travel long distances at night to attend Troop Meetings in town and cities. Because of this flexibility, the Rural Scout Program can be adapted to suit the needs of any rural Parish in America, and the Boy Scouts of America is equipped to serve the Pastor in choosing the best plan to meet his boys' needs. This service is available at any Local Scout Office or at the National Office of the Boy Scouts of America. The Diocesan Scout Chaplain will likewise give information on the spiritual program for Catholic boys in Scouting or indicate where this can be obtained.

In closing this Chapter we can safely say that the spiritualizing principles suggested throughout this Manual can easily be adapted to the special needs of the rural boy.





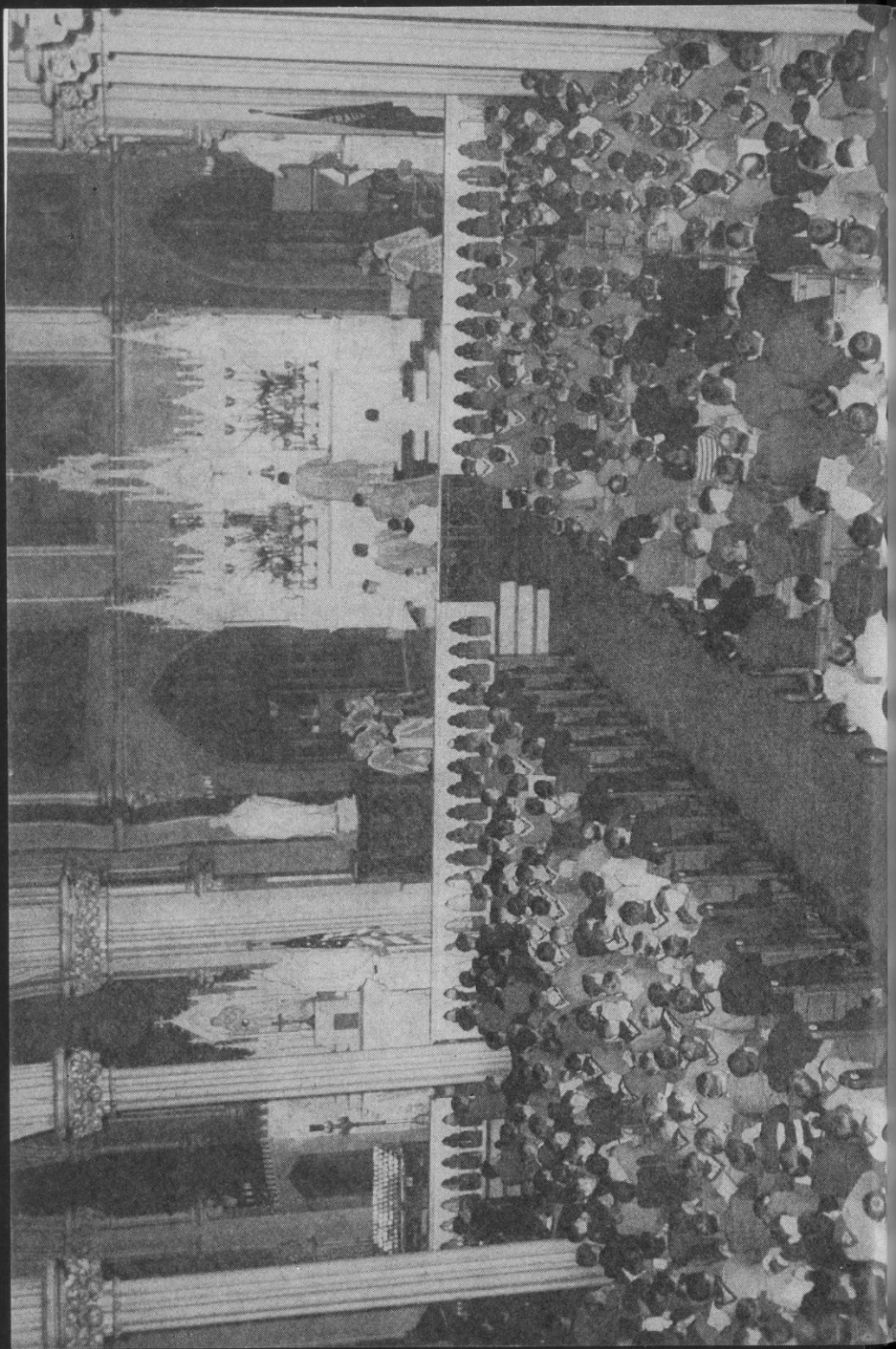
## CHAPTER XX

### SCOUT MOTHERS

SCOUTING is essentially a "man's game" and only "male citizens of the United States" may be registered as officers in the Boy Scouts of America, with the one exception of "Den Mothers" as indicated in Chapter XVII. Nevertheless, there is a place for an association of the mothers of our Scouts. Such an association, with its own definite purpose, of arousing and holding the interest of the boys' mothers in the Troop and their cooperation collectively in helping to finance the Troop, will prove invaluable. It must be made clear from the beginning, however, that they are to have no say in the conduct of the Troop as such. Otherwise the danger is too great of weakening that virile leadership so essential to the Boy Scout Organization.

The mothers' interest will be centered in assuring the cooperation of all the mothers and a better appreciation of the ideals and policies of the Troop; assuring the interest of others in a position to help financially or otherwise; obtaining the use of the homes as meeting places for Patrols, and supplying refreshments for festive occasions such as anniversaries, parents' nights, etc. Whether special dues are levied on the mothers or not, whatever money is raised by them should be given to the Troop Treasurer (Troop Committeeman) who deposits it to the account of the Troop Treasury.

In one such group of mothers, when the first election of officers was held, the Scoutmaster's wife, who was also the mother of one of the Scouts, was elected President; the Senior Patrol Leader's mother, Secretary. The



thought immediately suggested itself to the mothers of organizing into "Patrols," the same as their sons. At the head of each "Patrol" was placed the mother of the corresponding Patrol Leader. Thus was accomplished a double purpose—(1) the mother's interest in her son's position as Patrol Leader in the Troop and her desire to assure his lasting interest and success; and (2) the closer grouping of the mothers with a common interest. Meetings are held every month, alternately as a "Troop" and by "Patrols." The "Troop Meeting," under the supervision of the President of the Club, is held in the Troop Headquarters; the "Patrol Meeting," under the direction of the respective "Patrol Leaders," in the various homes. The mothers will have their own ideas of how they can be of service to the Troop and their own ways of handling their affairs. If their organization is encouraged and their enthusiasm fostered, they will be found to respond when called on. Occasion might be taken of some special joint meeting, anniversary or Mothers' Day to present to each mother a miniature pin of the Scout rank of her son. Such a procedure is recognized by the National Council and for this purpose attractive miniature pins are available.

← 1,000 Scouts Attend Holy Mass on Scout Sunday  
at St. Augustine's Church, Bridgeport, Conn.







## CHAPTER XXI

### SUGGESTED REFERENCES

ONE of the finest services of the Boy Scout Organization is the abundance of literature made available to the Scout field. Every adult member of the organization receives a copy of the monthly magazine SCOUTING which contains a wealth of material to interest every leader in the Movement and to help him keep up the interest of the boys.

A word about the Scouts' own monthly magazine may be added here. BOYS' LIFE is one of the finest publications of its kind in the world. The magazine is enjoyable to all boys, and especially so to Scouts. There is a special \$0.75 concession offer to Scouts for 12 issues. The Scout who regularly reads BOYS' LIFE cannot help but be a better Scout.

We also recommend for our Catholic boys another magazine which gives careful attention to the Scouts' religious duties. It is a magazine edited by Catholic Priests which is permeated with Catholic ideals; yet still a boys' magazine, chock full of the things that appeal to a boy of Scout age. It is THE CATHOLIC BOY, published at 1300 Foshay Tower, Minneapolis, Minnesota. Though the advertised subscription price is one dollar a year for the ten issues published during the school year, a special offer is made of five cents a copy when ten copies are ordered to be sent to one address. Some Troops subscribe for a number of copies each month and have them for sale at the Troop Meetings.

← Monsignor Traudt, Vicar General, Archdiocese of Milwaukee, Presents Tenderfoot Badge, St. John's Cathedral, Milwaukee, Wisc.

Every Troop should have on hand for ready reference the following handbooks and pamphlets.

### Manuals and Helps for Church Troops

Order by title and catalogue number from the Supply Service, Boy Scouts of America, 2 Park Avenue, New York, N. Y.

#### Handbooks for Leaders

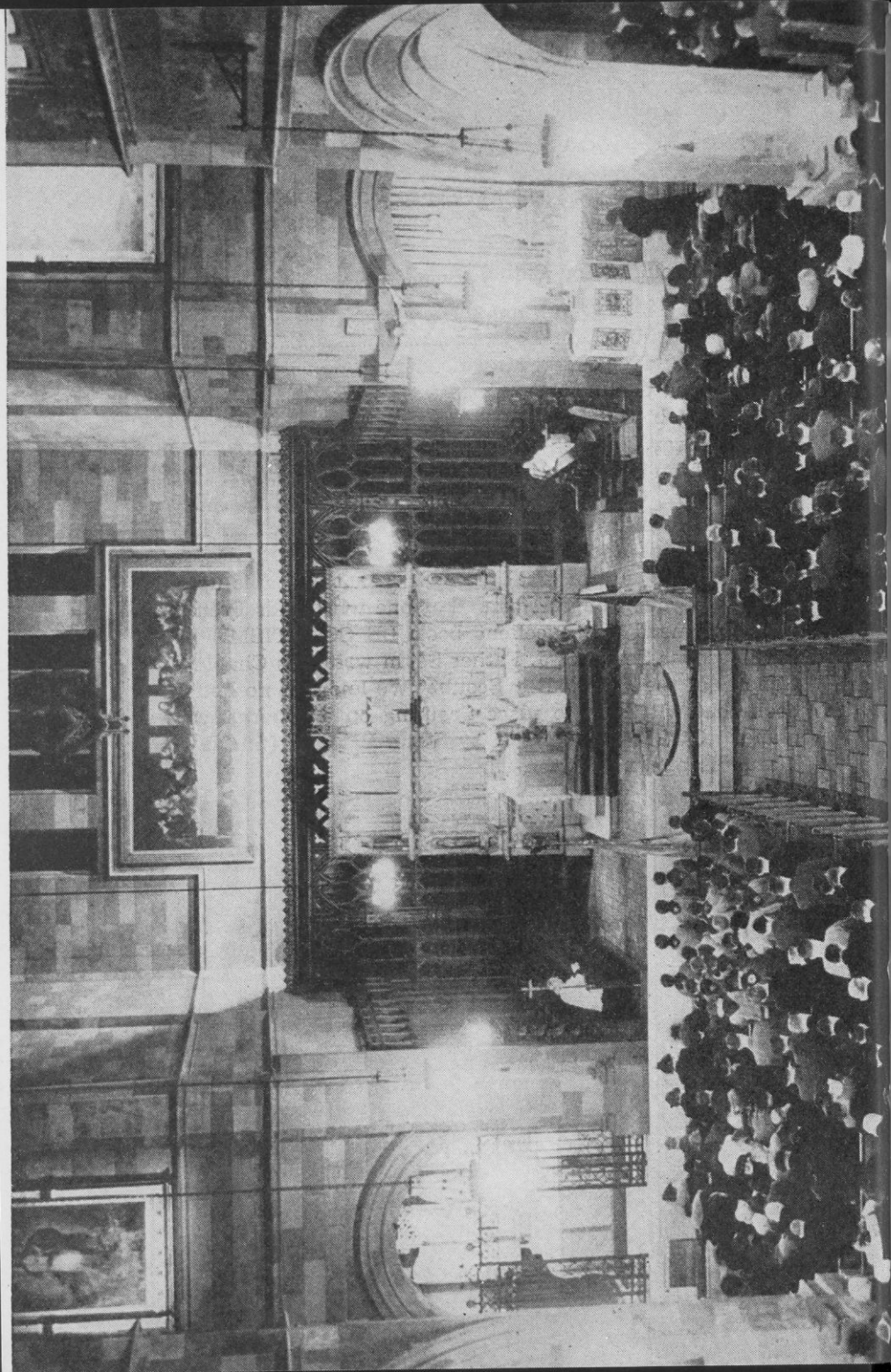
<i>Catalogue Number</i>	<i>Title</i>	<i>Price</i>
3500	Handbook for Scoutmasters, in Two Volumes .....	\$1.75
3233	Handbook for Sea Scout Skippers.....	1.00
3200	Cubmaster's Packbook .....	.75
3504	The How Book of Scouting.....	1.00
	The Troop Budget Book.....	.10
	The Troop Committee.....	.10
3654	Games and Recreational Methods.....	2.50
3728A	Sea Scout Patrol.....	.05
3442	Guidebook for Senior Scouting.....	.15
3835	Parents' Cubbook .....	.15
3838	Cub Program—How it works.....	.25
3505	How Book of Cubbing.....	1.00
3245	Den Mothers' Den Book.....	.75
3845	Catholic Investiture Ceremony for Boy Scouts .....	.04
	lots of 10	.03
	lots of 25	.02
3867	Catholic Committee and Boy Scouts of America .....	.04
	lots of 10	.03
	lots of 25	.02
3869	Why Be a Boy Scout? By Rev. Edward Roberts Moore, Ph.D.....	.04
	lots of 10	.03
	lots of 25	.02

3843	The Holy Father Speaks to Boy Scouts.....	.04
	lots of 10	.03
	lots of 25	.02
3294	Scouting for Catholics.....	.20

### Handbooks for Boys

3100	Handbook for Boys.....	\$ .50
3638	Handbook for Patrol Leaders.....	.60
3229	Sea Scout Manual.....	.60
3223	Wolf Cubbook .....	.20
3243	Bear Cubbook .....	.20
3244	Lion Cubbook .....	.20
3211	Den Chief's Denbook.....	.40
3639	Adventuring for Senior Scouts.....	1.00

The Annual Report of the Boy Scouts of America to Congress is always of great interest. It is obtainable upon request to your Congressman. For one who reads French we recommend the excellent book LE SCOUTISME by Pere Jacques Sevin, S. J. Father Sevin writes as Chaplain General of the French Boy Scouts. We know of no better book that will help to place Scouting on a supernatural plane. GOOD SCOUTING by Vera Barclay (Sheed & Ward) is also recommended.



## CHAPTER XXII

### SCOUT TERMINOLOGY

- Age, Minimum—no boy under twelve years of age can be enrolled as a Scout, though between 9 and 12 he can be a Cub.
- Age, Officials—must be twenty-one years of age, with single exception of Asst. Scoutmaster, who may be eighteen.
- American Red Cross—cooperates with B.S.A. in giving instruction in First Aid and Life Saving and in turn is helped by Scouts.
- Assistant Patrol Leader—(See "Patrol Leader.")
- Assistant Scoutmaster—(See "Scoutmaster.")
- Associate Scout—a boy who is not able to continue as an active member of a Troop, but is carried on its roll. He must register annually and must attend at least one meeting a year.
- Baden-Powell, Lord—founder of Boy Scout idea, Chief Scout of the World.
- Beard, Daniel Carter—National Scout Commissioner and Chairman of the National Court of Honor, B.S.A. Artist and authority on Camping and Woodcraft, "Uncle Dan."
- Board of Review—a division of the Committee on Advancement which passes on fitness of a Scout for Merit Badges, giving recognition after Counselor has approved; or passes on fitness of a Scout for Second or First Class rank, after Scoutmaster or other official has approved.
- Boy Scout Week—held annually during the month of February, so as to include February 8th, date of original

←Father James A. Best, First Scoutmaster of Annunciation Church Troop, Celebrates Jubilee Mass at the 25th Anniversary of Troop 778, Manhattan.



incorporation of B.S.A., and to continue through February 12th, Lincoln's Birthday.

**BOYS' LIFE**—monthly magazine published by the Boy Scouts of America for all boys. (See Chapters XI and XXI.)

**Buddy System**—a system of protection in the water based on the principle of placing together, as buddies, two boys of equal ability who will, if need arises, assist each other or, at least, be a check on the other's safety.

**Budget, Troop**—plan, based on weekly dues, which will furnish a substantial sum to cover running expenses of a Troop.

**Camporee**—a short-term camp conducted by Troop or District or Council, on a Patrol basis demonstrating established Patrol camp standards, and with special recognition to Patrols making best demonstrations.

**CATHOLIC BOY**—monthly magazine published under Catholic auspices for boys. (See Chapters XI and XXI.)

**Catholic Committee on Scouting**—Committee of 22 Archbishops and Bishops directing the cooperation between the Church and B.S.A. (See Appendix.)

**Certificate, Membership**—issued to officers and members annually.

**Certificate, Merit Badge**—shows that Scout has passed M.B. Examination.

**Chairman of Troop Committee** — (See "Committee, Troop.")

**Chaplain, Troop**—Pastor or Priest appointed by him serving on Troop Committee and supervising spiritual interests of Troop.

**Charter, Troop**—issued by National Council and renewed annually.

**Church Troop**—a Troop sponsored by a Church.

**Commercialism**—to be avoided. Use of the Scout Uniform and Organization for commercial purposes not permitted. (See By-Laws, B.S.A., Art. XVI, Sec. 1.)

Commissioner—a volunteer leader in Boy Scout Organization commissioned for contact of Troops or individuals for some specific location or purpose.

Commission—issued to all leaders by National Council.

Committee, Troop—a group of men directing policy of Troop. (See Ch. VI.)

Council, Local—agency of leadership and supervision of Scouting in each distinctive community, town, city or county. Chartered annually by the National Council.

Council, National—agency in which certain important phases of Scouting are vested exclusively, such as issuance of charters, commissions and certificates of membership, establishment of Scout requirements, etc.; deals with Troops through Local Council. Operates under Federal Charter.

Counselor—expert examiner, appointed by Local Council, to advise and examine Scouts for Merit Badges and some of the First Class requirements.

Court of Honor—an assembly in which Scouts are publicly advanced to higher ranks in Scouting or given special awards.

Cub—a boy over nine and under twelve years of age, a member of a Cub Pack or Cub Den.

Cubber—any adult Cub leader.

Denner—the Cub who is chosen as leader of the Den.

Den Chief—Boy Scout who helps in the Den. (See Chapter XVII.)

Diary, Boy Scout—a small, pocket size diary issued annually for Boy Scouts, with much valuable information for a boy.

Diocesan Scout Chaplain—appointed by the Ordinary of the Diocese to have supervision of Scouting in the Diocese in all matters pertaining to the spiritual welfare of Catholic men and boys in Scouting.

Diocesan Scout Committee—appointed by the Ordinary of the Diocese including a Chaplain, Lay Chairman, and at least one Catholic layman from the membership of the Executive Board of each Local Council in the Diocese.

For duties of the Diocesan Committee, see *The Catholic Committee Plan* in the appendix of this Manual.

Director, Catholic Extension Bureau for Scouting—a Priest (or layman) appointed by the Bishop to direct Scouting in the Diocese and work with regularly appointed Scout Officials.

Dismissal—Scout should be dismissed from a Troop only with approbation of Troop Committee, and then, if possible, given an honorable discharge on blank provided by National Office.

Drill—to be used only that Troop might present a respectable appearance in public, but never to supersede other and more vital phases of Scout Program. (See Const. B.S.A., Art. III, Sec. 3.)

Dues—solely a matter of Troop regulation; usually five or ten cents each week.

Eagle Scout—a Scout in the highest rank in Scout progress.

Executive, Scout; National, Regional, Local—men employed as Executive Officer in capacity indicated by title.

First Class Scout—a Scout in the Second Advancement stage of Scouting.

Fourteen Mile Hike—one of the First Class requirements, in which a Scout, alone or with a companion, must make a trip to a point at least seven miles away and return, making observation which he must give in a report to be written and shown at Board of Review.

Good Turn—deed done by individual Scout, Patrol or Troop. A significant feature of Scouting, individual or group.

Handbook—official book of guidance for Scout, Patrol Leader, etc.

Handclasp, Scout—Boy Scouts greet Brother Scouts with a left handclasp; used in connection with all Scout gatherings. In America Scouts extend the left hand with the three middle fingers in the same relative position as in the Scout Sign, extending in a straight line along

the other's wrist, and with the thumb and little finger clasped around the other's hand. N.B.: Even when given with the right hand, the Scout's handclasp uses the position of fingers as indicated.

Insignia, Scout—all official badges, etc.; protected by U. S. Patent and Trade Mark Laws.

Investiture—ceremony used for induction of boys into a Troop. We have our own Catholic Investiture Ceremony. (See Chapter XIII.)

Jamboree—national or international gathering of Scouts from various Troops at some special location for purpose of interchange of ideas and to arouse spirit of Scouting.

Junior Assistant Scoutmaster—a First Class Scout sixteen to eighteen years of age, acting as assistant to Scoutmaster for some specific duties.

Law, Scout—a rule of conduct for Boy Scouts. The definition of a real Boy Scout. (See Chapter II.)

Life Scout—a Scout in rank between Star and Eagle Scout.

Lone Scout—a Scout who follows the Scout Program as an individual, because he cannot, for satisfactory reasons, affiliate with a Troop or a Farm or Home Patrol or Ship.

Meetings, Troop—usually held weekly, where possible on Friday nights.

Meetings, Troop Committee—recommended monthly.

Membership—in any capacity only by registration at National Headquarters.

Merit Badges—more than one hundred in number, awarded in recognition of exceptional skills in the arts, sciences and other subjects of vocational and recreational interest and value to boys. These are given only after careful examination by experts in each subject and approval in Court of Honor.

Military Training—foreign to idea of Scouting, except as noted under "Drill." The use of guns in mass and for

- drill purposes is not permitted to Scouts; nor are Scouts permitted to hunt while in uniform.
- Mobilization—a surprise gathering of Scouts for some emergency; plan and method of notification to individuals worked out and practiced. (In small localities a special signal is sometimes given with fire signal.)
- Mothers' Club—organization of mothers of Scouts; very helpful in many ways to a Troop, but should have nothing to do with actual running of a Troop as such. (See Chapter XX.)
- National Council—(See "Council, National.")
- National Office—located at present in New York City, 2 Park Avenue.
- Oath, Scout—the Scout's pledge to do his best to live up to the Scout Law. (See Chapter II.)
- Pace, Scout—a gait which enables boys of Scout age to cover long distances speedily in case of emergency; to measure distance by time or time by distance (covers a measured mile in twelve minutes).
- Palm, Eagle—further recognition given to Scouts of Eagle Rank.
- Patrol—a division of the Troop consisting of eight boys or less, one of whom acts as Patrol Leader. (See Chapter IX.)
- Patrol Leader—boy leader of a Patrol.
- Patrol Leader, Assistant—Scout second in command of a Patrol.
- Patrol Leader, Senior—a First Class Scout who ranks next in command after Assistant Scoutmaster. (Much like a top Sergeant.)
- Patrol System—method of conducting a Troop by the small division of Patrols, each a unit of itself within the Troop. (See Chapter IX.)
- Plan of Cooperation—see Appendix of this Manual for "Catholic Committee and Boy Scouts of America." (Official agreement between Hierarchy and B.S.A.)
- Purpose of Scouting—"To promote, through organization and cooperation with other agencies, the ability of boys



to do things for themselves and others, to train them in Scoutcraft and to teach them patriotism, courage, self-reliance and kindred virtues, using the methods which are now in common use by the Boy Scouts." (Const. B.S.A., Art. II.)

The Scouting objectives also include character development, citizenship training and physical fitness.

Quartermaster—Scout responsible for equipment of the Troop. On recommendation by Scoutmaster, may be warranted by Local Council.

Quartermaster, Sea Scout—highest rank of a Sea Scout.

Rally—the Community expression of Scouting, participated in by several Troops.

Region—division of the Scout field under a Regional Executive, including several states; corresponds roughly to Federal Reserve Districts.

Registration—individual Scouts are registered in Troops through the Local Council, or directly with the Local Council for a Lone Scout. Troops are registered with National Council through the Local Council. Application for reregistration must be made by a Troop annually in the month in which the Troop Charter expires. Application blanks are usually sent to Troop in advance.

Reports, Annual—though not of obligation, it is highly recommended that Chairman of Troop Committee make an annual report to the Pastor, the Chaplain or Director of the Diocesan Catholic Extension Bureau of Scouting and to the Local Scout Executive. This report should contain a record of progress of the Troop, group good turns done, etc.

Rover Scout—an older Scout following a special program for young men within the Scout Organization. (See Chapter XVIII.)

Salute, Scout—same as the military salute except that the fingers are held as in the Scout Sign. It is used to denote respect to our country, as represented in its flag,

- and to the Scout Movement, as represented in its commissioned officers.
- Scout (restricted meaning)—a registered boy member of the B.S.A.
- Scout, Achievement—a registered Scout who, because of permanent physical disability, is prevented from passing all the required tests.
- Scout, Active—a Scout member of a Troop, Ship or Farm or Home Patrol, who obligates himself to attend meetings regularly, or a Lone Scout in good standing.
- Scout, Associate—a Scout who cannot attend meetings regularly but is carried on the rolls as a member; though he must attend at least one meeting of the unit each year.
- Scout, Honorary—an American citizen elected by the National Council to honorary membership in the B.S.A.
- Scout, Veteran—one having at least five years service as a Scout or as a Scouter, available for service in case of any emergency. Fee no longer necessary for registration (1936).
- Scout, Salute, Sign, Handclasp, etc.—(See under each name.)
- Scouts, Tenderfoot, etc.—(See under each name.)
- Scouter—collective designation of all registered Scout Officials and adult members other than Boy Scouts.
- SCOUTING—a monthly magazine sent from National Headquarters to each Scout leader.
- Scribe—Scout detailed to keep Troop records under direction of the Scoutmaster. On recommendation of Scoutmaster he may be warranted by Local Council.
- Sea Scout—member of a Sea Scout Patrol or Ship. He must be a registered Scout at least fifteen years of age. (See Chapter XVIII.)
- Second Class Scout—a Scout in the first advancement stage of Scouting.
- Senior Scout—an older boy (fifteen years or older) for whom special programs have been arranged, e.g., "Sea

Scouts," "Explorer Scouts," "Rover Scouts." (See Chapter XVIII.)

Senior Patrol Leader—(See "Patrol Leader, Senior.")

Service Stars—gold stars with circular felt backing, indicating periods of service of the individual in Scouting. They are worn on left breast of uniform, above pocket; now restricted to three colors of felt—green, one year; red, five years; purple, ten years. Any period may be indicated by appropriate combination of these.

Sign, Scout—a special hand signal used by Scouts—the three fingers of the right hand joined, held up, palm front, the thumb resting on the nail of the little finger. Used while Scout repeats the Scout Oath and Law and as a recognition sign between Scouts.

Star Scout—a Scout in rank between First Class and Life Scout.

Swimming Buddy System—(See "Buddy System.")

Transfer—a document showing that a Scout in good standing has, with permission of his Scoutmaster, changed to another Troop and been received by the other Scoutmaster into that Troop.

Troop, Scout—a group of boys, eight or more, following the Boy Scout Program under the leadership of a Scoutmaster, all registered as members of the Boy Scouts of America.

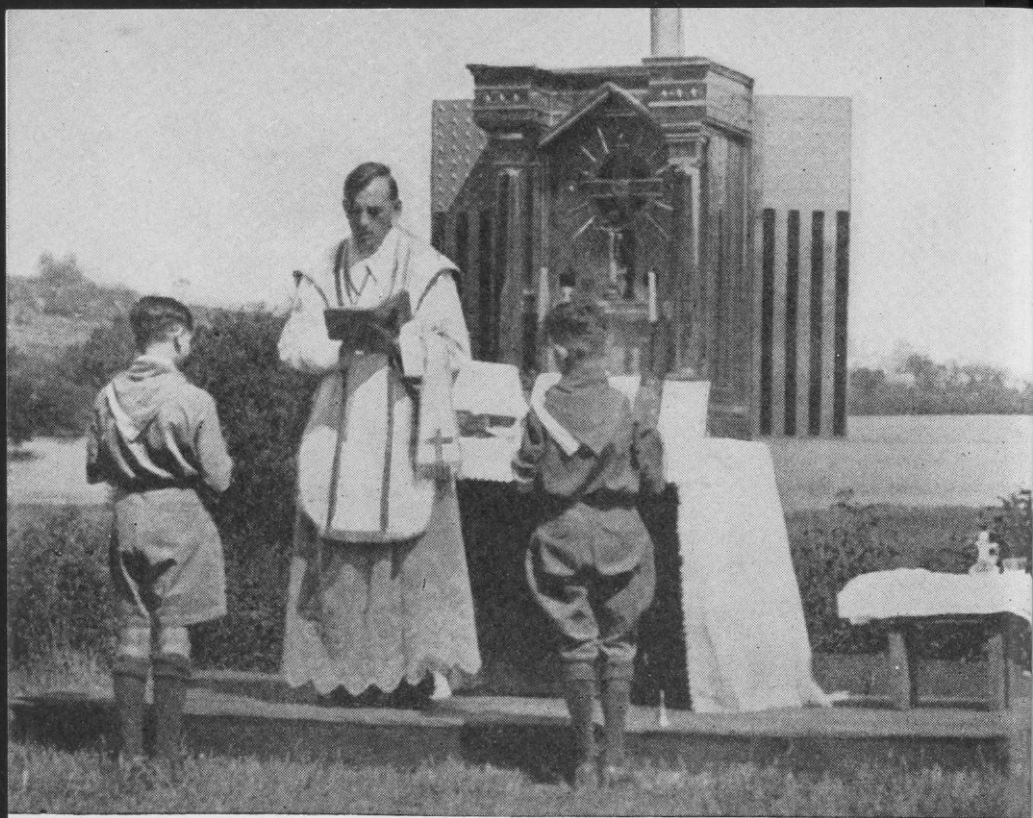
Troop Charter—a document received from the National Council, B.S.A., usually through the Local Council, giving right and privilege of using the name and program, with uniform, etc., of Boy Scouts of America.

Troop Committee—a group of men directing policy of the Troop. (See Chapter VI.)

Troop Organization—(See Chapter V.)

Troop Registration—(See "Registration.")

Uniform, Scout—specifically authorized by an Act of Congress and protected by provisions of Federal Charter, June 15, 1916. It may be purchased from authorized



Uniformed Scouts Serve Mass at Camp Retreat,  
Archdiocese of Dubuque

outfitters only on presentation of Certificate of Membership or otherwise identifying oneself as a Scout or Scouter.

West, James E.—Chief Scout Executive, since 1911, and Editor of **BOYS' LIFE**.

## A P P E N D I X

### THE CATHOLIC COMMITTEE *and the* BOY SCOUTS OF AMERICA PLAN OF COOPERATION

#### *I—National Catholic Committee*

##### *A—Function*

The National Catholic Committee shall be a Committee advisory to the Boy Scouts of America. It shall have the responsibility of promoting and guiding cooperative contacts with the Catholic Church, and such activities shall be related solely to this field and to the participation and spiritual welfare of Catholic men and boys in Scouting.

##### *B—Organization and Personnel*

The National Catholic Committee shall be composed of a Committee of Bishops, a Committee of Priests appointed by the Bishops, and a Committee of Laymen as hereinafter provided. The officers of the Bishops' Committee shall be the officers of the National Committee.

1. *The Committee of Bishops*
  - a. Honorary Chairman
  - b. Honorary Vice Chairmen.
  - c. Chairman
  - d. Vice Chairmen
  - e. Representative Bishops
2. *The Committee of Priests, designated by their respective Bishops and including:*
  - a. National Counselors
  - b. Diocesan Chaplains



3. *The Committee of Laymen, comprised of the Chairmen of the Diocesan Laymen's Committees and Special Field Scout Commissioners.*
  - a. Chairman, a Catholic layman selected by the National Council, B.S.A., from the membership of the Executive Board, and ratified by the Committee of Bishops.
  - b. Vice-Chairmen, selected by the National Council, B.S.A., on recommendation of the National Catholic Committee.
  - c. Diocesan representatives (The Chairman of each Diocesan Laymen's Committee).
  - d. Special Field Scout Commissioners (Catholic Laymen commissioned by the National Council).

*C—Action of the Committee of Bishops*

1. Establishes policies governing the spiritual welfare of Catholic men and boys in Scouting and in cooperation with the National Council, B.S.A., develops and establishes policies affecting the participation of Catholic men and boys in the Program of Scouting and the relationships between the Boy Scout Movement and the Catholic Church.
2. Develops and presents to the American Bishops of the Catholic Church plans, as developed from time to time in cooperation with the National Council of the Boy Scouts of America, for Catholic participation in Scouting through the Local Councils (B.S.A.) and the Diocesan Committees appointed by their respective Bishops.
3. Advises the National Council, B.S.A., in all matters of policy related to Scouting among Catholic boys.
4. Recognizes in all its work the authority of the Bishop of each Diocese in determining the conditions under which Boy Scout Troops may be regularly organized and administered under Catholic auspices in the Diocese.

*D—Action of the Committee of Priests*

1. Assists the Committee of Bishops as requested.

2. Represents their respective Diocese on the National Committee.
3. Reports to the Committee of Bishops annually on all matters pertaining to the spiritual welfare of Catholic men and boys in Scouting in their respective Diocese.

*E—Action of the Committee of Laymen*

1. Assists the Committee of Bishops as requested.
2. Represents the Laymen's Committee of their respective Diocese on the National Committee.
3. Reports to the Committee of Bishops annually on all Scouting matters pertaining to Troops, membership, activities, etc., among Catholic men and boys in their respective Dioceses.

## ***II—Diocesan Committee***

*A—Organization and Personnel*

1. The Diocesan Committees are appointed by their respective Bishops and will include the following:
  - a. A Chaplain
  - b. A Chairman (Layman)
  - c. A Catholic layman acceptable to the Bishop from the membership of the Executive Board of each Local Council in the Diocese.
2. The Bishop of the Diocese by virtue of his office has responsibility for the appointment of the Diocesan Chaplain, Chairman and members of the Diocesan Committee and the direction of their work.
3. The Diocesan Chaplain shall represent the Bishop in all meetings of the Diocesan Committee and shall have general supervision of the spiritual welfare of Catholic men and boys in Scouting in the Diocese.

*B—Action of the Diocesan Committee*

1. Cooperates with the Region and the Local Councils (B.S.A.) within the Diocese in promoting Scouting under Catholic leadership.
2. Advises the Local Councils (B.S.A.) within the Diocese, in all matters related to Scouting among Catholic men and boys.

3. Assists the Local Councils (B.S.A.) in correcting weaknesses found among Troops under Catholic leadership.
4. Assists the Local Council in making the initial Troop organization contacts with all Catholic Parishes in the Diocese.
5. Correlates the Scout Program with the entire Parish Program to the end that the religious life of the Catholic boy in Scouting shall receive adequate attention and that Scouting activities may become an integral part of the youth program of the Catholic Church.
6. Arranges in cooperation with the Parish Priests and Local Councils (B.S.A.) to hold Boy Scout Retreats and Field Masses as desired by the Bishop of the Diocese.
7. Secures Chaplain service for Catholic Scout Troops in Camp, and where necessary, arranges for the transportation of Catholic boys in Camp to a neighboring Catholic Church for Mass.
8. Secures the cooperation of the Holy Name Society, the Society of St. Vincent de Paul, the Knights of Columbus, and other laymen's organizations in the Diocese.
9. Cooperates in recruiting Catholic men for training courses conducted by the Local Councils (B.S.A.) and provides special supplemental training in Catholic doctrine and principles as relating to Scouting for Catholic boys under Catholic leadership.
10. Secures educational publicity in the Diocesan weekly and local press in regard to the activities of Troops and Scouts under Catholic leadership.
11. Cooperates with the Local Council in the selection of one or more commissioned Scouters, acceptable to the Local Council and to the Diocesan Committee, to give leadership to the organization of Troops in Catholic Parishes within their respective Councils. Such Scouters, in dealing with the Catholic Church in cooperation with the Diocesan Committee, will work under the direction of the Local Council involved in

- accordance with plans developed from time to time in consultation with the Diocesan Committee and mutually agreed upon for the extension of Scouting in the Catholic Parishes of the Diocese.
12. Develops in cooperation with the Regional Staff and the Local Councils (B.S.A.) in the Diocese, a plan of operation to make effective the foregoing and all necessary additional provisions to meet the Diocesan situation.

### ***III—Action of the National Council of the Boy Scouts of America***

1. Designates the Committee of Bishops as a Committee advisory to the National Council in all matters of policy related to Scouting among Catholic boys.
2. Makes provision for adequate Catholic representation on the National Council and the Local Councils of the Boy Scouts of America.
3. Cooperates nationally to make effective the plan and program of the Catholic Committee on Scouting as mutually agreed upon from time to time.
4. Receives annual reports from the Catholic Committee on the progress of Scouting among Catholic boys.

### ***IV—Action of Local Councils, Boy Scouts of America***

#### *The Local Council*

1. Cooperates with the Diocesan Committees in promoting Scouting under Catholic leadership.
2. Makes provision for adequate Catholic representation in the organization and activities of the Local Council.
3. Adheres to the policy of holding District and Council Courts of Honor, Boards of Review, and Inter-Troop functions, which require attendance of Catholic men and boys, in buildings not connected with any church, denomination or religious organization.
4. Cooperates with the Diocesan Committee in establishing and training personnel who will be especially

qualified to make effective the extension of Scouting among Catholic boys.

5. Cooperates with the Diocesan Committee in the selection of one or more commissioned Scouters, acceptable to the Diocesan Committee and the Local Council, to give leadership to the organization of Troops in Catholic Parishes within their respective Councils. Such Scouters, in dealing with the Catholic Church in cooperation with the Diocesan Committee, will work under the direction of the Local Council involved in accordance with plans developed from time to time in consultation with the Diocesan Committee and mutually agreed upon for the extension of Scouting in the Catholic Parishes of the Diocese.
6. Cooperates with the Diocesan Committee and the Parish Priests in their plans for Retreats and Field Masses for Boy Scout Troops under Catholic auspices.
7. Cooperates with the Diocesan Committee in providing for Chaplain service for Catholic boys in Scout camps and in arranging where necessary for the transportation of Catholic boys to go to a neighboring Church for Mass.
8. Makes provision in all Scouting dinners and banquets for Catholic men and boys to observe the rule of the Church on days of abstinence, in accordance with the spirit of the Twelfth Scout Law.
9. Cooperates with the Diocesan Committee in its endeavor to make provisions for Catholic Scout Leaders to receive special supplemental training in Catholic doctrine and principles as relating to Scouting among Catholic boys under Catholic leadership.
10. Recognizes the authority of the Bishop of each Diocese in determining the conditions under which Boy Scout Troops may be regularly organized and administered under Catholic auspices in the Diocese.

**A. M. D. G.**





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