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INTRODUCTORY NOTE

This Manual has been prepared by the G.B.R.E. Committee on Work amongst Teen-Age Boys, for the purpose of giving some guidance and help to those who are using the Scout programme in Anglican groups.

Its aim is to show how the Religious elements in the Scout programme can be related to the Church's Religious Educational programme.

We commend this Handbook most earnestly, and trust that it may be found helpful to all Anglican Scouters.

Special tribute should be paid to the Chairman of the Committee on Boys' Work, the Rev. Blake M. Wood, under whose guidance this Manual was prepared.

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Church House, 604 Jarvis St., Toronto,
February, 1944.



SCOUTING AND THE CHURCH

[This statement, on the relation of Scouting to the Religious Educational programme of the Church for its boys, has been prepared by the Chief Executive Commissioner of the Canadian General Council of the Boy Scouts' Association, and is published for two reasons — first, because the bulk of the Church's midweek work for its 'teen-age boys is being done through the Scout Movement, and also because the statement itself makes clear the emphasis which the Scouts' Association is placing upon Church troops. This is in harmony with the policy of the General Board of Religious Education, viz., that Scouting can make the best contribution to the boy, from the standpoint of his religious training, only when the Scout troop is a Church troop.]

There was a time when the Scout Movement was regarded as an organization separate and distinct from the Church. As a matter of fact, Scouting is not, in the ordinary sense, an organization; it is a movement — a framework of certain principles common to practically all religious communions, and which any communion may fill out with its own distinctive tenets and religious practices.

That Scouting is fundamentally religious has repeatedly been emphasized by its founder, Lord Baden-Powell. This first promise of every Scout is to "do his best to do his duty to God."

Proof that the Movement has been found spiritually sound is given by the steady growth of Scouting as a Church activity in Canada (as in other countries), until today the **Majority of our Scout Units are Church Groups**. Many more would be added, if suitable meeting places were made available in Church buildings, and numerous small town units are community or inter-Church groups only because of the

dearth of suitable leaders, or the lack of sufficient number of boys to organize effective separate Church units.

1. Scouting's Value to the Church

Broadly, the definite value of Scouting to the Church is its help in solving the age-old problem of holding boys to the Church and Sunday School after 14 or 15 years of age. More definitely, its value is its effectiveness in interpreting religion to the average boy in concrete terms of "doing" and preventing him developing the attitude that to be religious is somehow to be lacking in manliness.

The Scouting programme is graduated to the boy's mental development at succeeding psychological stages — from Cubbing, for boys eight to twelve, through Scouting, for boys twelve to seventeen, and on into the early young-manhood stage of Rovering, from seventeen up. Through these stages there is developed an ability and inclination to participate in Church activities, until as a Rover the young man quite naturally takes an active place in some department of Church life and services.

Scouting is a virile, ever-looking-forward programme, and has behind it a fund of successful experience; new ideas are constantly being collected, collated, and passed out to our leaders, through official monthlies and other publications, and by our comprehensive training system. These ideas include suggestions or examples of effective contributions of Scouting units to Church life and activities.

2. Church Groups

If it so desires, a Church may restrict the membership in its Scout group to boys of families who are members of, or who are otherwise identified with it, or it may admit, in addition to its own boys, boys of other denominations, and **still retain control of the group**. The application form for a group charter used by the Boy Scouts Movement faces the institution concerned with this matter, by definitely asking that it answer for itself the question: "Do you limit membership in the group to boys connected with the institution, or will it be open to boys who secure the consent of their parents or guardians?"

3. Church Control

The Church which sponsors a Scout group appoints a group committee which nominates the leaders and **has full control and authority over the religious programme**. The scoutmaster is responsible for maintaining co-ordination of the religious features and spiritual implications of Scouting with the Church's religious training, while being, at the same time, responsible to his district Scout commissioner for the purely secular features of the training.

Under these circumstances, the best results are obtained when the Scouter is an active member of the Church, and, at the same time, a keen, skilled leader of Scouts, having the confidence and support of both the Church and Scout authorities. If a man possess the proper spirit and temperament to work with boys, the technical qualifications can soon be acquired.

Such a Church group, except under special conditions, may withhold membership from boys of another Church or denomination. In small towns, where the number of boys is limited, the registration of an exclusive Church group is deprecated, as denying good-citizenship training which might well be granted boys of other religious connections, but the Boy Scouts' Association policy definitely provides that boys may not be pressed in any way to take part in Scout parades to churches other than their own, or to participate in outdoor services, when such participation is not desired for any reason.

4. What Scouting Asks of the Church

Scouting asks of the Church its blessing upon Scouting's effort to help its boys, and all boys, along the path of practical Christian citizenship — indoor accommodation for at least one meeting a week for each section of the Scout group — a reasonable amount of freedom to pursue Scout methods of training — the formation of a Scout Parents' or Scout Mothers' Auxiliary — (such organizations are most helpful in many ways, including the maintenance of an understanding contact between the Scouter and the home) — on the part of the clergyman it asks for fairly frequent, if brief, visits to the various sections of the group on meeting nights — discussion with group leaders regarding religious observances during the Summer camp, and occasional week-end training camps for patrol leaders, when these are held. The clergyman will find that acting as group chaplain is always helpful and valuable in establishing a common meeting ground for himself and the boy.

5. Limitations

It must be remembered that Scouting is not intended to be the major or dominating activity in a boy's life. Its scope is to help make more effective and assimilable the religious and character training of the home, the Church, and the school. The tremendous growth of the Movement throughout the world (the active membership today is over 2,000,000 — the almost universal approval and support of Church and home thus indicated — all seem to argue that the Scouting programme is a dependable and efficient "framework" upon which to build the particular religious training of any Church.



IDEALS FOR THE CHURCH GROUP

There is every reason why the Scout Group should be an integral part of the life of the Church in each parish. Scouting is more than an organization for boys and young men. It emphasizes a way of living for them, the Christian way of living. Therefore it needs the stimulus which comes from including it in the wider scope of the Christian religion, i.e., in the *worship* and *work* of the congregation as a whole.

The Scout Movement has always realized this need. Its objective is the making of good citizens, and the surest way to make good citizens of our youth is to make them thorough Christians. Accordingly, each congregation should take a keen interest in the Scout Group in its midst and do everything possible, in co-operation with the Scouters, *to foster in the Group a Church-consciousness*. Upon the leaders of Packs, Troops and Crews rests much of the responsibility for gaining this interest and encouraging this co-operation. This Manual is intended to be helpful in that direction.

Ideally, of course, all the boys of the Group should be members of the congregation by which it is sponsored. Such a situation simplifies the task of creating a Church-centred organization. *In cities and towns closed Groups, or at any rate controlled Groups, are possible and ought to be encouraged.* Where the case of inseparable companions crops up, as it very frequently does, the boy from outside should be accepted rather than lose the Anglican boy. However, the boy of another denomination should realize that he is entering an official Church organization, whose leaders have the right to make certain demands upon him in order that harmony and uniformity may be maintained. In smaller centres, where the Church of England may sponsor the only Group, fairness as well as Scout policy demands compromise. (See section 3 on Church Control under "Scouting and the Church", p. 4). *But in any and every situation the Church's importance need not and must not be played down.*

If our boys are to be loyal to the Church of their fathers, they must be brought up with a deep appreciation of what it stands for and of the significance of their membership in it. Not until the Scout Group of an Anglican parish is *definitely Anglican in character* will that Group be fulfilling its mission.



PRACTICAL SUGGESTIONS

1. The Group Committee

Each Rector should appoint a strong Group Committee. The Committee should all be persons active in the work of the parish, and, as far as possible, fathers of Cubs, Scouts, or Rovers. These men are directly responsible to the Rector for the operation of the Group, including the securing of leaders. If a wise Committee is chosen, the Rector may rest assured that his boys' Church connection will be maintained and that their Scouting activities will be co-ordinated with the wider activities of the congregation.

2. The Leaders

Even more important than the Group Committee is the leadership of the Group Scoutmaster, Cubmaster, and Skipper. Rovering is of such a stage and quality that successful self-determination may be expected. But certainly the influence of the Scoutmaster or Cubmaster is a personal factor on which too much emphasis can not be laid. If the Scouter is a loyal Churchman, his example in action and attitude will bring wonderful results. If he is a casual Churchman, his boys will get little inspiration from him in the things that really matter. Let each Scouter remember that he himself has taken his promise, on his honour, to do his duty to God. If he is slack in carrying out his promise, can he, without being a hypocrite, ask his boys to make this solemn promise on their honour?

3. The Clergy as Chaplains

The Clergy should be encouraged and should endeavour to play their part in the Scouting activities of the Church. The Rector or Curate should be duly invested as Chaplain of the Group and be made to feel at home at all times with the boys. A close co-operation is thus established between Scouters and Clergy which is much to be desired. In the Scouter the Rector ought to have an invaluable friend and counsellor. A Chaplain should be present to assist at all investitures, directions for which are contained in this Manual. He should, of course, be consulted about all religious observances.

4. The Mothers' Auxiliary

The contribution which the mothers of the boys can make to the life of the Group is invaluable. They should have their official place within the Group which the organization of the Auxiliary gives them. As an Auxiliary the mothers will be kept in close contact with activities and will bring intelligent influence to bear upon the boys individually. Their assistance in the holding of regular corporate Communion followed by breakfast and of periodic father and son dinners is of course indispensable.

5. The Religious Education of Scouts

An important way in which the Scouter can help to make better Churchmen of his boys is to ensure that they are members of the Sunday Church School or Bible Classes, and, at the proper time, of the Confirmation Classes. "Policy, Organization and Rules" (P.O. and R.) points out that each Scout is expected to be a loyal member of his own Church. Too often the individual leader overlooks this proviso. A vital part of his work is therefore to take an interest in the actual Church affiliation of his boys. The Boy Scout Movement expects us to interpret in our own way the cardinal principle of putting duty to God first. The Movement thus provides us with a basis and an opportunity for relating religion to the growing boys' scheme of things. When we remember that the Scout is taught to consider his religious duty as both primary and a matter of honour, we will not leave any stone unturned that he may be enabled to carry out his promise.

Particularly in the case of Scouts and Rovers, special Bible classes have been found valuable. If the Scouter can find the time and will cultivate the gift, he is often the best teacher of such a class. For this purpose the Scout Troop should be divided into two sections with a view to age requirements in instruction, with an Assistant Scoutmaster in charge of the second class.

6. Camping Considerations

Nowhere is it more essential to make adequate provision for the spiritual life of Scouts than at week-end camps. These afford excellent opportunities for the Scouter to become better acquainted with his boys and for the boys to learn real Scouting — and real Christian living. But they do break in upon the regularity of worship and the continuity of religious instruction. Leader, then, will never take the boys away without consulting the Clergy and without preparing for religious observance. The Clergy will be much more enthusiastic about Scouting in their parishes if such common courtesies are observed and such thoughtful care is made a practice. Furthermore, carelessness on the part of Leaders about proper Sunday services, wherever the boys may find themselves or however few there may be of them, produces a bad impression on Scouts.

All this applies with equal emphasis to longer summer camping periods.

For detailed suggestions consult the new "Recommendations concerning a camp for Church Boys", prepared by the Committee on Boys' Work and issued by the G.B.R.E.

7. Opportunities to Serve

The Church should feel that the Scouts are ever prepared to render service. Here are some ways in which the whole Group from Cubs to Rovers can enter into useful Church membership and fulfil their religious duty.

- (1) Self-preparation for assuming leadership when their turn comes is a vital objective for all boys to keep before them. This includes leadership in the Sunday Church School, Junior Congregation, and the various societies and committees of the parish as well as actual Scout leadership. The Bible Classes of Scouts and Rovers should particularly keep this aim clear and seek to provide specific training in a field of the boy's choice.
- (2) Singing in the choir should be presented to boys as a high privilege.
- (3) Serving at the celebrations of Holy Communion and at Morning and Evening Prayer should be encouraged. Rectors may favour membership of Scouts and Rovers in a Guild of Servers.
- (4) Scouts should be enlisted to assist sidesmen by giving out leaflets after Church services.
- (5) A good practice is to have two or more Scouts on hand at each morning and evening service to assist in any manner which may be required: gathering up books and calendars from the pews, etc. The Scouts may wear uniforms or not as the Rector may determine.

- (6) There are many odd jobs in connection with the Sunday Church School and Junior Congregation, important in themselves and also allowing the Scout to get a hand in Church affairs, such as setting up furnishings and equipment, operating a lantern, checking attendance, distributing books, papers, Gospel stamps, etc.
- (7) Missionary and social service projects may be easily undertaken by the Group. As this is written ten thousands of dollars are being raised through the collection and sale of salvage by Scouts and Cubs. Such work can be continued in peace for peaceful causes. All people need to learn to put forth at least half the efforts for peace which they do for war.
- (8) In centres large and small the boys may deliver parochial communications and save time and postage.
- (9) Ushering and coat checking at congregational functions are obvious and common jobs for Scouts and Cubs in uniform.
- (10) The Special opportunities of Rover Scouts are discussed in the section devoted to Rovering.



RELIGION IN CUBBING

Most of the foregoing is applicable to Cubs and their need for a place in the parish life of worship and work.

The age of the boys, 8 to 11, and the character of their Pack programme impose certain conditions upon the introduction of religious observance into their activities, which predominate in play and make-believe. Their investitures, for example, should not take place in the church or chapel, if only for the reason that special solemnity should be reserved for their entry into the Troop. With boys it is important to keep in mind the effect of an ascending scale. But Cub investitures will be conducted with dignity, and the promise of allegiance to God will be stressed.

There is a real place and necessity for short, simple prayers at the opening and closing of meetings in order to promote spiritual consciousness and emphasize the Church connection of the Pack. By his own example, by checking on Church and Sunday Church School attendance, by telling yarns which present religious ideals interestingly, the Akela can enhance the first part of every Cub's promise. The acting out of Bible stories, sometimes done, is deprecated on the ground that an undesirable hilarity is apt to develop.

Material for religious inspiration which is not likely to be duplicated in the Sunday Church School curriculum is desirable, when it comes to telling the pow-wow story in the jungle clearing. Standard Cub story anthologies afford much that is useful, and proper handling in the telling will ensure the desired results. "Stories of the Saints by Candlelight" and "The Child World" are especially recommended.

At prayers, accustom the Cubs to remove their caps and to kneel with reverence and precision. Preface the prayers with the salutation, V. "The Lord be with you." R. "And with thy Spirit." Prayers should be memorized or repeated phrase by phrase after the Cubmaster.



INVESTITURES

The Investiture of a Chaplain

This ceremony should be witnessed by the Group as a whole. The best place for it is the Church or Chapel. At a point in the service just before the sermon the Chaplain-elect will proceed to the chancel steps. Directly in front of him will stand the Scout official (Commissioner, District Scoutmaster, or Scoutmaster) who will read aloud the authority of the Local Association for the appointment as follows: "Reverend Sir, the authority of the Local Association having been given for your appointment as Chaplain of the _____ Group, I am now permitted to invest you with the badge of office. Are you prepared to make the Scout Promise?"

Minister: "I am."

Scouter: "Repeat after me: On my honour I promise that I will do my best,
To do my duty to God and the King,
To help other people at all times,
And keep the spirit of the Scout Law."

After the Promise is made, the emblem of office is presented to the Chaplain. The Scouter salutes and returns to his seat. The service then continues.

The Investiture of a Tenderfoot

One of the best ways to strengthen Church relationship is by investing at a public service of worship, preferably on a Sunday night. The investiture is, if rightly regarded, intensely religious in itself. To impress the solemnity of the occasion upon the boy the setting of the house of God is almost indispensable. Furthermore the congregation should have the high ideals and status of Scouting brought home to them. Scoutmasters realize the value of all this, and the practice is growing.

If a large number of boys to be invested threatens to prolong the service unduly, draw lots to decide who shall be invested on the Sunday and invest the remainder at a mid-week Church service to which the parents are particularly invited. This arrangement is important for two reasons. (1) Each recruit must be invested individually and not in wholesale fashion, so that he may feel himself to be the central figure in a serious undertaking. (2) It is unfair as well as confusing to Troop management to delay a boy's investiture once he is ready.

The Chaplain will naturally be present, but the Scoutmaster officiates at the actual investiture.

The following procedure is suggested, and should be rehearsed beforehand.

1. Troops seated in the back rows of pews with the exception of the Leaders or older Scouts who may be chosen to read the Lessons.
2. Processional Hymn, followed by parading and depositing of Troop Colours.
3. Evening Prayer to the Third Collect.
4. Hymn, during which Troop marches to the front and halts when the leading Scouts reach the foremost pews; then opens out to stand at either side of the central aisle. The Chaplain meanwhile delivers the Colours to two Patrol Leaders, who carry them to the top of the chancel steps, where they stand on either side of the Scoutmaster.
5. The boys to be invested stand with their Patrol Leaders beside the pulpit until they are brought to the *foot* of the chancel steps for their *questioning*, and again, to the *top* of the chancel steps, for their *investiture*.
6. Ceremony will proceed according to the order in "Scouting for Boys" (p. 42), with the exception that after the opening questions on the meaning of "honour" the Troop will kneel and the Troop

Leader (or some other Leader appointed by the Scoutmaster) will read the Scout Law. After each clause of the Law the Troop may respond, "Lord, have mercy upon us, and incline our hearts to keep this law."

7. Investiture continues as laid down, concluding with the presentation of hat, badge, and scarf by the Scoutmaster and of patrol colours by the Patrol Leaders. The new Scout then turns and salutes the Troop, who return the salute. This is done for each boy separately.
8. The Chaplain then steps forward and addresses the newly invested Scouts to this effect: "(NAMES), you have just been invested as Boy Scouts. You are the only Scouts present with your heads covered. I will now ask you to remove your hats and kneel as a token of your allegiance to the King of kings, Jesus Christ our Lord, and of reverence in the place of His worship."
9. The Chaplain then says the following prayer for the New Scouts, who remain kneeling; the Troop also kneeling or with heads bowed:

Our gracious God and Father, we praise Thee for all Thy mercies, for life and gifts of body, mind, and spirit. Without Thee nothing is strong, nor pure, nor holy; and now we seek the blessing of Thy presence and the guidance of Thy Holy Spirit. Thou hast heard the vows taken by these Thy servants before Thee and these witnesses. Give them grace to fulfill their promises throughout the days that are to come. Do Thou make order and cleanliness to characterize all their habits, and cheerfulness, kindness and honour to be manifest in their spirit. Enable them amid all circumstances to be loyal to the ideals of this Scout Troop and to its Leader; so shall their own lives be enriched and become a blessing to their friends and country. These blessings we ask in the Name of Him who taught to pray: OUR FATHER... (Other appropriate prayers may be said here).

10. During the hymn before the sermon return to the positions held at the opening of the service, and give the Colours back to the Chaplain at the Communion rails.
NOTE: Alternatively, to have the investiture ceremony follow the sermon would permit the members of the congregation who are unable to remain to leave during a hymn.
11. Back in the Troop Room after the service three cheers are given for the new Scouts. This may be the occasion of a reception for parents of the Scouts with refreshments provided by the Mothers' Auxiliary.

Investiture of a Patrol Leader

1. It is a wise plan to have this investiture a more or less secret affair with only the Patrol Leaders, Seconds, and staff present. It may take place after the regular meeting is over, and should be conducted in a very solemn manner.
2. In the chancel before the Sanctuary step should be a table covered with the Union Jack. On the table is a Bible and a lighted candle. Behind it the Scoutmaster and Chaplain stand. The former asks the new Patrol Leader's sponsor to present him and asks questions about the boy's worthiness for such a trusted office.
3. Those present kneel and the Troop Leader reads the Scout Law with the response, "Lord, have mercy upon us and incline our hearts to keep this law."
4. The Scoutmaster explains the symbolism of the candle, viz., that the flame signifies the spirit of good Scouting, and that, in snuffing the candle, the Patrol Leader expresses his willingness to receive this living flame within his own life and to do his best to carry on this spirit of Scouting. The new Patrol Leader then snuffs the candle with finger and thumb. The flags are lowered and

he reaffirms his Promise. He is then presented with his hat, with the badge affixed and other insignia.

5. The rest of the ceremony is like that for a Tenderfoot.



SCOUTS' OWNS

(Services for various occasions and places in Group activities)

Opening and Closing Ceremonies for Scout Meetings

Some principles for opening and closing ceremonies: Be simple. Be natural and at the same time reverent. Be brief without being hasty. Make thanksgivings and petitions timely.

Take the following directions with “ands” or “ors” between each item at discretion.

Opening

1. Flag-break.
2. Repeating of a Scout Law.
3. Suggested Scripture reading (see p. 21).
4. Thanksgivings (Leader may use a versicle and response after each thankful mention: V.— “Let us bless the Lord”; R.— “Thanks be to God.”)
5. Petitions (See prayers in the Manual. Litany form may be used: V.— “Lord, hear our prayer”; R.— “And let our cry come unto Thee.”)
6. Scout Silence. (Explain that this is an opportunity for private prayer).
7. Inspection.

Closing

(This is best held in the form of a camp fire.)

1. To provide a “bridge” from the excitement of the meeting, sing a verse or two of a hymn (see suggestions in the Manual) or “Taps”, etc.
2. Scripture reading.
3. Prayers led by Chaplain or Scoutmaster, concluding with the Lord’s Prayer.
4. Blessing.
5. Salutation: V.— “The Lord be with you”; R.— “And with thy spirit”; V.— “Let us depart in peace”; R.— “In the Name of the Lord. Amen”.
6. Scout salute. Dismiss. (It is not necessary for Scouts to turn to their right to dismiss.)

Scouts’ Owns In Camp

If Prayer Books are not available or an alternative to Morning Prayer is desired, some such scheme as the following might be followed in camp services. Always consult the Chaplain regarding these.

1. Hymn, (e.g., 3, 8, 604, 600, 598, 705).
2. Opening sentences.
3. Prayers, ending with the Lord’s Prayer.

4. Hymn of Praise (e.g., 396, 388, 379, 360).
5. Recital of Scout Law in Litany form.
6. Christian Law in Scripture read by Assistant Scoutmaster.
7. Hymn of Aspiration, (e.g., 549, 427, 410, 419, 638).
8. Yarn or Address, by Scoutmaster or Chaplain.
9. Hymn of Dedication, (e.g., 639, 646, 565, 572, 558).
10. Final prayers and Benediction.

NOTE:— A fitting situation for the service is important. A camp chapel, the more rustic the better, is of course the ideal. In any case let there be a clean and tidy informality to the service, but get everything ready well beforehand.

Church Parades

Once a month is not too often to have the Group or its parts attends Church in a body and in uniform. It would be best to choose whichever of the two principle Sunday services draws the smaller congregation and to dispense with Scout ceremonial at such monthly services. Regularity and corporateness are the things of value.

But periodically, say two or three times a year, on Youth Sunday and on the Sundays nearest to Empire Day and St. George's Day, a full fledged parade is in order, with the Group and their sisters, the Guides and Brownies, filling the front pews. In a fully controlled but not absolutely closed Group where outside boys have entered on the understanding that they must participate, every last member should attend.

Assemble in a nearby park or in the parish hall and move quietly, after marching to the front door, up the central aisle, filling the pews from front to back under the direction of the Leaders. The order is Brownies and Guides first (to be seated on the right as you face the chancel), the Cubs, Scouts, and Rovers (to be seated on the left). Boys and men should remove their hats and caps as they enter the Church, the Scouts hooking theirs on their belts.

The Colour Parties should remain in the porch until the processional hymn is finished, and then march in slow order and well spaced to allow for the receiving of the Colours. A slow march such as "Land of Hope and Glory" might be played by the organ. The colours should be at "the carry" with the Union Jack on the right. At the gate of the Communion rail the flag bearers kneel on the right knee and the Clergy receive the Colours, crossing each time so that the Jack of each party will be placed against the reredos on the left side of the Holy Table and the unit flag on the right. When the Colours are returned to the parties no cross-over is made and the Jacks will thus be on the right for the march out again. The whole congregation remains standing during these ceremonies. *Hats must not be worn by Colour Parties in Church.*

The service proceeds immediately after the placing of the Colours.

The Lessons at Morning and Evening Prayer are properly read by Scouters or older boys of the Group. These are worth practising.

The Promise may be repeated as part of the service, by both Scouts and Guides.

At the conclusion of the last hymn or just before it, the Colour Parties will receive the Colours from the Clergy and proceed out of Church followed by Brownies, Guides, Cubs and Scouts in order, the congregation remaining until they have left.

The Holy Communion

The greatest act of worship which the Church possesses is the most vital act of worship in which the Scout can engage. Nothing, therefore, will mean so much to the Scouts and their Leaders in their common cause and common work as regular Corporate Communion. A Mothers' Auxiliary is well repaid the time and effort of providing breakfast in the parish house afterwards.

Corporate Communion is most helpfully preceded by corporate preparation, for which the Chaplain might make provision.

A celebration while at camp is much to be desired, if at all possible on Sundays and Saints' days.

It is suggested that when a Scout is confirmed he might be presented with a copy of the "Church Scout's Prayer Book" by the Troop.

A Service for the Dedication and Presentation of Colours in Church

(Colours to be dedicated are cased or furled until given to the Chaplain for dedication by the Scoutmaster, who may be assisted by the donor. They are then unfurled and placed on the Holy Table. A Colour Party for each Flag or pair of Flags should be provided, consisting in the first instance of three and in the second of five, always including at least one Patrol Leader by whom the Union Jack must be carried. The Party will advance to the chancel steps immediately after the Scoutmaster and donor have withdrawn.)

Chaplain: Brethren in the Lord, Forasmuch as men at all times have made for themselves signs and emblems of the allegiance to their rulers, and of their duty to uphold these laws and institutions which God's providence has called us to obey, we, following this natural and pious custom, and remembering that God Himself led His people Israel by a pillar of fire by night, and a pillar of cloud by day, are met together before God to ask His blessing on this Flag (or Flags), which is to represent to us our duty to Him and to our Troop. Let us, therefore, pray Almighty God of His Mercy to make it to be to those who follow it, a sign of His presence with them at all times, and to increase their faith and hope in Him, Who is the King of kings and Lord of lords.

(Proceeding to the Holy Table the Chaplain will dedicate the Flag, saying:)

In the faith of Jesus Christ we dedicate this Flag, that it may be a sign of our duty to God and to our Troop in the Name of the Father and of the Son, and of the Holy Spirit. Amen.

(The Chaplain will then present the Flag to the donor, who will hand it to the Scoutmaster, who will deliver it to the Patrol Leader, who will receive it on bended knee.)

(The congregation will then kneel. The Troop and Colour Party remain standing with the Flag at the "carry").

Chaplain: Let us pray.

O Lord, Who rulest over all things, accept, we beseech Thee, our service this day. Bless what we have blessed in Thy Name. Let Thy gracious favour rest on those who shall follow this Flag now committed to their trust. Make them, O Lord, worthy to be called Thy sons, and ever to find in Thee courage that counteth not the cost, faith that fainteth not for fear, love that leaveth no man lonely, joy that leaveth no man sad, and peace that passeth not away, through Jesus Christ, our Lord. Amen.

O Lord our God, Who from Thy throne beholdest all the kingdoms of the earth, have regard unto this fair land of Canada, that it may continue a place and a people to serve Thee to the end of time. Guide the governing of this Great Empire, here and in the far corners of the world, and grant that all who live beneath our Flag may be so mindful of the threefold cross, that they may work for the good of others, according to the example of Him Who died in the service of man, Thy Son our Saviour, Jesus Christ. Amen.

(The Colour Party will then advance to the Holy Table with the Flag at the “carry”, and stand facing the Holy Table while the National Anthem is sung.)

The National Anthem

The Blessing

(During the Blessing the Colour Party should kneel on the right knee, after which the Colour Party will “about turn” and march slowly down the Church, followed by the whole Troop.)

Ceremony Out of Doors or in a Hall

The Troop should be in Horseshoe Formation, with a table, covered by a Union Jack in the centre, on which the Flag should be laid. The Colour Party composed as above should stand facing the Troop. Dedication and presentation may be as far as possible the same as in Church.

Any address by the Chaplain, or speech by the Commissioner, should come before the actual ceremony of dedication.



“RELIGION AND LIFE” BADGE

(To be passed annually by Scout having their Second Class Standing.)



The Badge is a Latin cross in gold on a green ground, as approved by the Dominion Boy Scout Association. It is to be worn on the Scout uniform *above the right breast pocket*, that is, directly above the “Boy Scouts Canada” badge.

Requirements for the badge (Nos. 1, 3, 4, 5, 6 and 8 are obligatory):

- (1) Serve in the Church, Sunday School, or some definite organization of the Church in some capacity requiring regular service, and show satisfactory attendance at Church services.
- (2) Demonstrate general knowledge of how the Anglican Communion and the world brotherhood of Scouting help to promote better feeling of good-will and mutual respect among all nations and races.
- (3) Pass an examination on a Scripture study course or other suitable course conducted by his Church, Church School, or similar organization.
N.B.: The passing of the annual G.B.R.E. examination will suffice for this.
- (4) Form the habit of daily devotions (prayer and Bible reading), and have a working knowledge of the Book of Common Prayer.
- (5) Recruit one or more boys not already having a Church or Sunday School connection.
- (6) Contribute regularly from his own savings to one or more Church funds.

- (7) Have a brief knowledge of the story of the Church.
- (8) Have a fair knowledge of the ornaments of the Church and the Ministers.
- (9) Be able to outline the government of the Church of England in Canada from the individual parish to the General Synod.

NOTE: To qualify, a Scout must fulfil these requirements to the satisfaction of the Group Chaplain or other parish clergyman.

In the case of not belonging to the Church which sponsors the Troop, he must fulfil them to the satisfaction of the Minister of this own Church. The latter applies equally to non-Anglicans, to whom the Badge should be available and may be presented by the Scoutmaster after consultation with their Ministers.

The Aim of the Badge:

- (a) To heighten the significance of the Scout's promise to do his duty to God.
- (b) To make religious practice and knowledge a definite part of the programme of Scouting.
- (c) To provide tangible recognition of a Scout's faithful and intelligent Churchmanship and so impress on him that he should take pride in his Churchmanship.
- (d) To give the Clergy a distinct point of contact with the Scouts individually and with their official programme apart from officiating at their services.

Directions for Chaplains and Scouters:

- (a) Keep the attainment of the "Religion and Life" Badge before both Cubs and Scouts as a supremely important objective. Thus the fact that it cannot be won until a boy is a second-class Scout will not limit its effectiveness, but will increase its prestige.
- (b) Maintain a high standard in testing for the Badge. The requirements are not easy purposely in order that the Badge may be respected.
- (c) With respect to (1), regularity and responsibility are what count, not the size of the job.
- (d) A short essay or oral composition would serve for passing (2) or (7).
- (e) In connection with questioning the candidate to discover his familiarity with the Prayer Book, the examiner will draw him into a natural and intimate discussion of the importance of devotions (4). To enter upon and scrutiny or cross-questioning here would of course be distasteful and contrary to the spirit of the requirement.
- (f) There seems to be no reason why (6) should not be obligatory, though in certain communities and situations this might be impossible. Normally, however, this requirement provides a good way to start Cubs and Scouts being envelope subscribers, conscientiously contributing their tenth.
- (g) Boys will be interested in acquiring the knowledge required for (8), which should tend to make them attentive and intelligent worshippers. This and (9) may be passed orally or in any other way prescribed by the examining Clergyman.

Applications for the badge should be signed by the Scouts' Minister and Scoutmaster and sent to the G.B.R.E., 604 Jarvis St., Toronto.



ROVER SCOUTS

A strong Rover Crew is the finest crown and most logical development of a truly Church-centred Group. If the true atmosphere and intent of the Troop are fundamentally religious, those of the Crew are doubly so.

The Vigil of self-examination and the Investiture which precede entrance to Rover status are not only deeply solemn but express the ultimate in Christian living.

From Cubbing to Scouting, from Scouting to Rovering, that should be the progress of every boy and young man in the Movement. The Clergy who interest themselves in the existence and well being of a parish Crew will never lack the best possible means of ensuring that their boys grow to the stature of Christian manhood. Without Rovering the Troop is all too likely to be a dead end.

During his Vigil the prospective Rover reminds himself: "The Rover Scout Branch of the Scout Movement is described as a '*Brotherhood of Service*,' so if we join it we will get the opportunity of training for and of doing service in many ways that would not have been open to us otherwise. Service is not for spare time only. We must be constantly on the look-out for opportunities of serving at all times."

The meaning of this ideal for the young man's life as a member of the Church is profound. *The Clergy and the responsible laymen of a parish are the ones to help the Rover put it into effect by drawing him into the counsels and activities of the parish, including the Advisory Board or Select Vestry.*

The promotion of Rovering is a duty not to be shirked and an opportunity not to be missed.

For further information see the Bibliography at the back of this Manual.

"The Butterfly Patrol"

As a boy approaches Rover age, it is to be expected that he will have a "girl friend" or "girl friends"; and this very natural and desirable tendency should be fostered along the best lines in the Crew. But the fostering of a natural, healthy boy and girl attitude will require a certain amount of tact and understanding on the part of the Skipper. Some boys will be very open about their girl friends, some will be shy, a few will not yet have arrived at the stage where they are consciously interested.

In order to meet this complex situation, the Skipper might do well to follow the line of other experienced Crews and bring the boys to the idea of forming a "Butterfly Patrol". This would simply mean that girl friends are given a place in the life of the Crew. The methods are obvious. Little parties would be arranged from time to time with the girls invited: gatherings at the Skipper's house or the house of some sponsor of the Crew; a picnic occasionally; a dinner or a dance sometimes.

The "Butterfly Patrol" has three advantages much to be desired in a Rover Crew:

- i. The boys and girls learn to mix naturally together without embarrassment.
- ii. The Crew has an influence on the *whole* are of its boys' lives, not on a part only.
- iii. The girls become partners in the life and work of the Crew and cooperate with it instead of pulling against it.



I PRAYERS FOR GENERAL USE

A Prayer for Cubs

Dear Lord Jesus Christ, Son of God, teach me to be a true Cub; to love and to serve Thee with all my heart and strength; and give me Thy help to do the right and not to give in to myself. Grant this for Thy Name's sake. Amen.

A Prayer of Dedication for Scouts (which may be used before Troop meetings)

Grant us, O Lord of life, that we may remember Thee in the days of our youth. Deepen our love and strengthen our purposes, that in difficulty and ease, in joy and sorrow, we may dedicate our lives to Thee, and in Thy service play the part of men both good and true; through Jesus Christ our Lord. Amen.

(G. M. Paterson)

A Pathfinder's Prayer

Lord, grant us to see the right path and steadfastly to follow it whither it leads; for the sake of Him Who is the Way, the Truth and the Life, even Jesus Christ our Lord. Amen.

II PRAYERS RELATED TO THE SCOUT LAWS

1. For Honour

Teach me, O Lord, the meaning of honour; make my conscience tender, that I may hear Thy voice; make my will quick to obey it; enable me at all times to play the game, for Jesus Christ's sake. Amen.

2. For Loyalty

Give us grace and strength to forbear and persevere: Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavours; if it may not be, give us strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath, and in all fortunes and down to the gates of death, loyal and loving to one another, through Jesus Christ our Lord. Amen.

3. For Helpfulness

Grant, O Lord, that in all the joys of life we may never forget to be kind. Help us to be unselfish in friendship, thoughtful of those less happy than ourselves, and eager to bear the burdens of others; through Jesus Christ our Lord. Amen.

(St. Paul's School, New Hampshire.)

4. For Brotherhood and Friendship

O Lord Jesus Christ, Carpenter of Nazareth, Who didst count among Thy friends the unlearned fishermen and the wise councillor, the despised tax-collector and the ruler of the Synagogue, grant us never to reject Thy gift of a friend by any exclusiveness, but so to share Thy friendly heart that we may count all men our brothers and welcome them with open hands and open minds, in Thy strength, Lord Jesus, Blessed for evermore.

5. For Chivalry

O Lord, give us more unselfishness and likeness to Thee. Teach us to sacrifice our comfort to others, and out likings for the sake of doing good. Make us kindly in thought, generous in deed; teach us that it is better to give than to receive. And unto Thee, the God of Love, be glory and praise for ever. Amen.

(Henry Alford, 1810.)

6. For Kindness to Animals

Hear our humble prayer, O God, for our friends the animals, especially for animals who are suffering; for all that are overworked and underfed and cruelly treated; for all wistful creatures in captivity that beat against bars; for any that are hunted or lost or deserted or frightened or hungry: for all that are in pain or dying: for all that must be put to death. We entreat for them all Thy mercy and pity, and for those who deal with them we ask a heart of compassion and gentle hands and kindly words. Make us ourselves to be true friends to animals and so to share the blessings of the merciful for the sake of Thy Son Jesus Christ our Lord. Amen.

(F. L. Ghey.)

7. For Obedience

Almighty God, Whose Blessed Son lived in humble obedience to His parents and to the law of the land; give us, we humbly beseech Thee, a biddable spirit, that we may submit ourselves willingly to all lawful authority, and obey orders without questioning and without reluctance, through Jesus Christ our Lord. Amen.

8. For Cheerfulness

Grant unto us, O Lord, the royalty of inward happiness, and the serenity which comes from living close to Thee. Daily renew in us the sense of joy, and let the eternal spirit of the Father dwell in our soul and bodies, filling every corner of our hearts with light and grace, so that, bearing about with us the infection of a good courage, we may be diffusers of life, and may meet all ills and cross accidents with gallant and high-hearted happiness, giving Thee thanks always for all things, through Jesus Christ our Lord. Amen.

(L. H. M. Soulsby.)

9. For Thrift

O Lord Jesus Christ, Who amidst the abundance of Thy miracle didst yet command the disciples to gather up the fragments that nothing be lost; make us simple in our tastes and frugal in our spending, that refraining from all waste we may have the more to give to those in need; through Thy mercy, Blessed Lord, Who livest and reignest one God, world without end. Amen.

10. For Purity

O Eternal God, Who hast taught us that our bodies are the temples of the Holy Spirit, keep us, we beseech Thee, pure and controlled in thought and word and deed, that in this life we may glorify Thee and be made like Thee in Thy heavenly Kingdom, through Jesus Christ our Lord. Amen.

III PRAYERS FOR SPECIAL OCCASIONS

A Prayer for Absent Brothers

O God, our Keeper and Helper, we humbly pray Thee to watch over our absent brothers, especially May Thy Fatherly care shield them; may the love of Thy dear Son preserve them from all evil, and the guidance of Thy Holy Spirit keep them in the way that leadeth to Eternal life; through Jesus Christ our Lord. Amen.

(Rev. C. J. N. Child.)

For a Scout who had Gone Home

O God, the Father of us all, we thank Thee for the joy of service in union with Thee and for the fellowship of this our brother whom Thou hast now called to Higher Service. Above all, we thank Thee for Christ, who having laid the trail, hast led His servant on through life's pilgrimage to dare the quest for Love and Righteousness and Truth even unto the end. Grant him a place in Thy near presence that he may know the joy of that greater service where angels cease not day and night to serve Thee in Thy holy temple; and may the light of Thy countenance ever shine upon him and give him peace both now and evermore. Amen.

(E. W. R. Wildbore.)

A Prayer for the Home

O God, our Father, Who makest mankind to dwell together in families, let Thy blessing rest upon our homes. Make them corners of Thy Kingdom, sanctified by the Spirit of Him who lived as a dutiful and loving Son in the holy Home in Nazareth.

Bless our fathers and mothers, and all members of our family, and so keep them under Thy protection that they may be few from sin and safe from danger. Give them health and strength of soul and body, and so unite us in mutual love that we may never be divided, through Jesus Christ our Lord. Amen.

IV PRAYERS IN CAMP

1. Morning

O Eternal Father, we beseech Thee to behold us, Thy sons, gathered together among the trees, under the wide expanse of heaven. Grant us, O Lord, that our lives may be ever clean, frank and open as Thy heavens, and that we may stand upright and patient wheresoever Thy Love may plant us, even as our brothers the trees. As Thy wind stirs them into song, so may Thy Holy Spirit quicken us into response,

that with the music of love and fellowship we may ease the burden of a workaday world, and our own lives be made a sweet melody unto Thee, for Jesus Christ's sake. Amen.

(C. W. Hutchinson.)

2. Midday

(At noon a trumpet call might be sounded or three blasts blown on a whistle, whereupon Scouts will drop anything which they may be doing, stand with bowed heads and repeat silently this prayer.)

Blessed Saviour, Who at this hour didst hang upon the cross, stretching forth Thy loving arms: Grant that all mankind may look unto Thee and be saved; Who livest and reignest with the Father and the Holy Ghost ever one God, world without end. Amen.

3. Evening

Forgive us, Lord, whatever has been wrong in us today, that we who sleep beneath the stars may sleep in peace. Set Thy guards about this camp and defend us from the silent marches of the enemy; for Jesus Christ's sake. Amen.

V

ROVER SCOUT PRAYERS

O Almighty Father, we pray for Thy blessing on those whom Thou hast joined together in the Brotherhood of Rover Scouts. Grant that we may so work and play, think and pray together, that we may be more perfectly fitted to serve Thee and our younger brothers in the work to which Thou hast called us. Help us to look wide, fill us with high ideals, inspire us with love and goodwill to all mankind, that we may rightly lead our brother Scouts in the paths of chivalry and honour, ourselves following in the steps of Him Who dies in the service of men, Thy Son our Saviour Jesus Christ. Amen.

(George Moore).

Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy will; through Jesus Christ our Lord. Amen.

O God, grant unto us that we be not unwise, but understanding Thy will; not slothful, but diligent in Thy work; that we run not as uncertainly, nor fight Thy battles as those that bear the air. Whatsoever our hand findeth to do, may we do it with our might; that when Thou shalt call Thy labourers to give them their reward, we may so have run that we may obtain; so have fought the good fight, as to receive the crown of eternal life; through Jesus Christ our Lord. Amen.

(Henry Alford, 1810).

VI PRAYERS FOR NATIONAL OCCASIONS

St. George's Day, April 23

O Lord God of hosts, who didst give grace to Thy servant, St. George, to lay aside the fear of man and to confess Thee even unto death; grant that all our countrymen who bear office in the world may think lightly of earthly place an honour, and seek rather to please Thee, the Captain of our salvation, who hast chosen them to be His soldiers; to whom with Thee and the Holy Ghost be thanks and praise from all the armies of the saints, now and for evermore. Amen.

(Bishop John Wordsworth, 1844.)

Empire Day, May 24

O God, Who hast made us members of the British Empire, and hast bound us together by one King and one Flag, may we ever live in remembrance of our great responsibilities, and be mindful that "righteousness exaltheeth a nation." Help us to seek to excel in the practice of faith, courage, duty, self-discipline, fair dealing, even justice, and true sympathy, that, as loyal patriots and good citizens, we may each individually aid in elevating the British character, and as a God-fearing and God-loving people glorify Thee, the King of kings and Lord of lords; through Jesus Christ our Lord. Amen.

(The Earl of Meath, 1905.)



SHORT LESSONS OF HOLY SCRIPTURE

(Suitable for Meeting and Camp Prayers)

Ephesians 4: 1-3 — Walk worthy of your vocation.

I Peter 3: 8-11 — Summary of the Scout Law.

I Samuel 18: 1-5 — Jonathan and David. Brotherhood.

St. James 1: 26, 27 — Pure religion and undefiled. The Scout's good turn.

St. John 15: 12-15 — Greater love hath no man than this.

Romans 12: 19-21 — Overcome evil with good.

Hebrews 12: 1, 2 — Let us run the race that is set before us.

I John 3: 1-3 — The sons of God purify themselves.

Philippians 2: 5-8 — In fashion as a servant. Christ's humility.

I Corinthians 3: 16, 17 — Ye are the temple of God.

Ephesians 4: 25, 29, 30 — Speak every man truth. No corrupt communication.

St. Matthew 4: 18-22 — The call of Simon and Andrew.

Colossians 3: 1-4 — Set your affection on things above.

St. Luke 10: 25-28 — The two great commandments.

I Peter 2: 13-17 — Fear God, honour the King. Loyalty to authority.

BIBLIOGRAPHY

- SCOUTS' OWNS, by Rev. M. P. G. Leonard, 85 cents. An invaluable companion to this manual and heavily drawn upon in its compilation, the book contains outlines and material for every type of Service in the Group. Prayers, extended hymn lists, a lectionary, and a good introductory chapter on "The Religious Policy of the Scout Movement" are among the contents.
- THE CHURCH SCOUTS' PRAYER BOOK, 20 cents and 40 cents. This is particularly useful for the Holy Communion in camp. Every Church Scout and Rover should own a copy.
- PRAYERS FOR USE IN THE BROTHERHOOD OF SCOUTS, 25 cents. A cheap and handy collection, it will be found helpful as a supplement to the Manual's selection.
- SCOUTING IN THE SERVICE OF THE CHURCH, by Arundale and Logan, 30 cents. This splendid treatment of the subject will stimulate Scouters and Chaplains in their thinking and give them ideas on making the Group a real part of the Church's life in the parish.
- SCOUTING AND RELIGION, by Guy, \$1.00. A fuller treatment of the subject than the last mentioned book, it is a storehouse of practical suggestions.
- ADVENTURING TO MANHOOD, by Lord Baden-Powell, of Gilwell, 85 cents. The late Chief Scout speaks very much to the point on the making of men in body, mind, and spirit. The book is profusely illustrated by his own inimitable sketches.
- THE TEEN-AGE BOY AND THE CHURCH, G.B.R.E., Free. This little pamphlet is thought-provoking, and although its interest is in boys generally, Scout Leaders will find it helpful.
- SUGGESTIONS FOR DEEPENING THE SPIRITUAL LIFE OF THE GROUP, by Kenneth C. Sparrow, 50 cents. Both the point of view manifested in this treatment and also the practical hints on worship, instruction, and activity will be found valuable.
- CAMP DEVOTIONS, by Kenneth C. Sparrow, 35 cents. Scouters will get help here for the task of leading the prayers and directing the thoughts of boys in their religious life.

Books On Rover Scouting

These books are recommended to the Clergy and to leaders in the parishes who would like to acquaint themselves with the aims and ideals of Rovering.

- LIFE'S SNAGS AND HOW TO MEET THEM, by Lord Baden-Powell, 35 cents. This volume consists of inspiring talks to young men on great topics and vital problems.
- ROVER QUESTS IN PRACTICE, 10 cents. Imperial headquarters publishes this pamphlet containing important information for Rover Scouts.
- ROVER SCOUTING, by F. W. W. Griffin, 50 cents. A book of chats with Rover Scouts and their mates, it deals with the following subjects: The Hike of a Life-Time; Once a Scout, Always a Scout; Be Fit; Recreation; Woodcraft; Towncraft; The Rover Den; Mindcraft, etc.
- ROVERING TO SUCCESS, by Lord Baden-Powell, 75 cents (boards), 35 cents (paper). This book is intended to help young men to make the best of their lives. Expressing himself freely and frankly, the late Chief Scout shows how by wrong use good things can become bad things and healthy pleasures may develop into harmful self-indulgences.

Four leaflets for free distribution issued by the Boy Scouts Association, Dominion Headquarters, Ottawa, and through the local depots.

ROVER SCOUTS — WHAT THEY ARE. This presents, in handy form to be given to prospective Rovers, the organization, aims and ideals of Rover Scouting.

THE SCOUT PROMISE AND LAW INTERPRETTED FOR ROVER SCOUTS, by Lord Baden-Powell.

Here is a leaflet which should be put in the hands of every Scout before he enters Rovering and which will also be of interest to the Clergy and other leaders in parish activities for men and boys.

THE VIGIL OF A ROVER SCOUT, by Lord Baden-Powell. Referred to in the section of this Manual on Rovering, the Vigil follows the form suggested in this leaflet. The late Chief Scout has set forth a religious and healthful procedure for self-examination.

THE INVESTITURE OF A ROVER SCOUT, by Lord Baden-Powell. It is convenient to have this order in a separate leaflet. What is contained here will be found to be a distinctly religious ceremony, requiring only to be supplemented by some of the prayers and ceremonial suggestions in this Manual.