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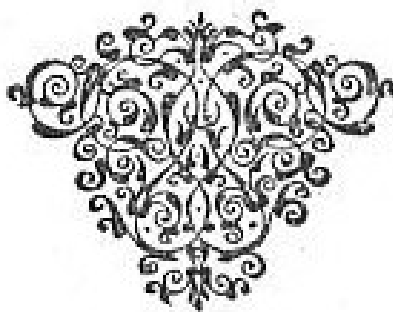
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SCOUTING AND YOUTH MOVEMENTS

By Sir ROBERT BADEN-POWELL, Bart.,
G.C.M.G., G.C.V.O., K.C.B.

The Chief Scout



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No man goeth about a more godly business
than he who is concerned with the right
upbringing of his own and other people's
children. — ARISTOTLE.

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PREFACE

THE public is largely occupied to-day with cinema-stars, Test Matches, Cup Finals and murders. This has been so, also, in the past; and it is thanks to this interest in false values that the nation is suffering to-day under its many ills. If the country is to throw off the disgrace that overshadows it, it must cleanse itself from its slums and from the misery and squalor among the mass of its people. It must help them in their total lack of religion and happiness. It must wake up to the need of truer education for the oncoming generation of citizens. The success or failure of our nation lies in the hands of those who are boys and girls to-day.

We of the present generation have neglected our duty in not forestalling the evils of the present times; and our right and only way of making amends is to ensure that the members of the next generation are properly prepared, not merely through schooling in the three R's, but through development of character and the practice of Christianity in their daily lives. On this foundation they can rise to a better standard of life and happiness. That they should do so is the one aim of the training in such youth movements as those of the Boy Scouts and Girl Guides; and the success already attained by these, as well as by the Boys' Brigade, the Church Lads' Brigade, the Y.M.C.A., and other adolescent organisations, give the highest hopes of what is possible in this direction.

If in the following pages I appear to dwell on the Boy Scout and Girl Guide Movements it is not because I feel that they are by any means the only agencies which are carrying out work in the desired direction, but because I have personal experience of them and can therefore speak with greater authority. Many other societies, clubs and Sunday-schools are working to the same end, each of which have their several ways of attracting and dealing with their young people; and this is all to the good as offering different kinds of bait with which to catch our fish. They all go into the same basket in the end.

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SCOUTING AND YOUTH MOVEMENTS

CHAPTER I

THE NEED

ALL of us, whether we be parents, pastors, pedagogues or patriots, realise that those responsible for education in these days are hard pressed to keep abreast with the times. The development of education in Great Britain has been remarkably good and its promoters have faced, and are facing successfully, a host of difficulties. The main difficulty is to keep pace with the changing demands of the day. They realise that it is essential to improve their methods continuously, not merely with the idea of raising the standard of education in comparison with what it used to be, but rather with a view to meeting what will be required in our men and women of to-morrow. The main end of education has always been to make citizens and, of late years, healthy citizens: in short, to give knowledge, character and health to the individual.

The steps to this end have been well thought out in the past. But are the results all that we want? It is after all by results that we must judge. If we look at the amount of public money that is spent every year on education, and then look at the proportion of ill-health, preventable disease, infant mortality, crime, unemployment, unemployability and thriftless poverty, which no amount of public money can remedy, prevailing in the population at the present time, in all honesty we must admit that the end of education has not yet been attained; indeed, that it has still a long way to go. Perhaps education even a decade or two ago — of which we are seeing the results to-day — tended too much towards scholastic attainment and too little towards being a preparation for life. It is education for life that is needed, since scholastic attainments help only the comparatively few, while life has to be lived by every individual born into the world.

Education still tends to prepare boys and girls for the standard of examination rather than for the needs of life; and by life is meant not merely how to make a living, but rather how to *live* — how to enjoy and make the best use of life, and to be happy and useful. Here, again, education still tends, unintentionally perhaps, but none the less surely, to develop selfishness; and selfishness is the worst enemy that we have to contend with to-day. Although we cannot altogether blame them, parents are none the less partly responsible. They encourage personal ambition in their boys, hoping to see them make successful careers, and they encourage pleasure-seeking in their girls with the natural wish that they should “have a good time.” The question of their performing service for others is a very secondary consideration.

In discussing the shortcomings of education we cannot blame the teachers — that wonderful body of self-sacrificing men and women who have overcome almost insuperable difficulties in their desire to send the children out better equipped for life than they have been in the past. The main obstacle in their path is the few short years in which the youngsters are available for education and the paucity of teachers as compared with the masses to be taught. The teachers cannot hope, in the time available, to do more than show the children the elements and inculcate into them the desire and the method of learning for themselves.

The teacher of to-day fully recognises the necessity for character-training, but is handicapped by the impossibility of teaching character to a large class. Character-training is a matter of ascertaining and developing to the best of the teacher's ability such special germ for good as exists in each individual child; but the harassed teacher of a class of from forty to sixty children cannot hope to deal with them otherwise than in the mass.

Yet another obstacle in the way is that even during the few short years of their schooldays the children are, in many instances, in an environment which tends to destroy, in their spare time, much that they have been taught in school. For nineteen hours out of the twenty-four the school teacher has no part in their training.

Within the last five or ten years a new influence has come into being in our national life, and so far little notice has been taken of it in the training of our youth. It is the widespread and growing power over the masses of the cinema, the wireless broadcasting, and the cheap and popular press. Through these centralised channels the ideas and opinions of, comparatively speaking, one or two men, become unconsciously the ideas and opinions of millions. The influence may be good, and it may just as easily be bad. But the danger lies in the people becoming accustomed to having their minds made up for them without any exercise of their own judgement or conscience in the process.

Mr. W. W. Hill, in a recent Presidential Address to the National Union of Teachers, said, in drawing attention to the above facts: "It is not democracy that is the menace, but ignorance. A half-educated nation, without character in its individuals, is not a sound one."

It is here that voluntary organisations can help the teachers in their uphill yet fascinating task of preparing the children for life. It is here, also, that Sunday-schools of all denominations, Boys' and Girls' Clubs and Brigades, the Girls' Friendly Society, the Young Men's and Young Women's Christian Associations, the Boy Scouts, and the Girl Guides come in to lend a hand, by taking the children in some of their leisure time and giving them healthy activities, companionship in congenial surroundings, and some form of training complementary to that which they receive at school. For in any education which extends only over six hours a day in five days a week in thirty-six weeks out of fifty-two, there must of necessity be "chinks" left open, which will remain open unless they be filled in outside the school walls.

In the Boy Scouts training we are endeavouring to fill in some of these chinks. The main ones which we found open were:

1. *Character* — that is, manliness, sense of honour and balanced, broadminded outlook.
2. *Physical Health* and care of the body with temperance and chastity.
3. *Handcrafts* and co-operation of hand with brain.
4. *Service for others* and the community.

The activities and practices of Scouting were therefore framed as far as possible to develop the efficient individual by training in character, physical health and handcraft, and then to harness his individuality for the good of the community by practice in citizenship.

Honour was made the high ideal for the boys. The Scout Law, on which the Movement hinges, was taken from the code of the knights.

THE SCOUT LAW

1. A Scout's honour is to be trusted.
2. A Scout is loyal.
3. A Scout's duty is to be useful and to help others.
4. A Scout is a friend to all and a brother to every other Scout.
5. A Scout is courteous.
6. A Scout is a friend to animals.
7. A Scout obeys orders.
8. A Scout smiles and whistles in all difficulties.
9. A Scout is thrifty.
10. A Scout is clean in thought, word and deed.

THE SCOUT PROMISE

I promise, on my honour, to do my duty to God and the King, to help other people at all times, and to obey the Scout Law.

This Promise, which every boy takes on joining, was made the binding disciplinary force of the Movement, and has proved that ninety-nine out of a hundred respond to it. We found the boys receptive and, owing to their readiness to imbibe these ideals even at the hands of untrained teachers, the results of the experiment have been, to say the least, encouraging.

The same points were adopted to girls in the Girl Guide Movement with equal success. The Girl Guide Movement has the distinguished feature that it started itself. Girls took up Scouting with their brothers, and we subsequently adapted it to their needs and organised it as a separate movement. Personally, I confess that, of the two, I believe the girls' branch is the more important, since it affects those who will be the mother of the future generation of boys.

The Duke of Connaught, President of the Boy Scouts Association, lately expressed the same opinion, when he wrote to me: "The Girl Guide Movement is yearly becoming stronger and more useful to the girls of the Empire. I think in their way the Girl Guides are as important in their training of girls as are the Boy Scout for the future men and citizens of our country."

CHAPTER II

THE ORIGIN

DURING 1893 and 1894, when serving with my Regiment, the 13th Hussars, I realised that the ordinary peace training of soldiers for service in the field was not sufficiently practical, and I therefore carried out classes of training in my squadron for the men individually in scouting and campaigning. In 1897-1898, having been transferred to the command of the 5th Dragoon Guards, I carried out similar training, but on improved lines, with a view to developing character — that is, manliness, self-reliance and reliability — as well as field efficiency, since these were largely lacking in lads coming on to the Army from the ordinary Board School. These lectures and practices were collated and published in a small book *Aids to Scouting*.

During the South African War, 1899-1900, Major Lord Edward Cecil, my Chief Staff Officer, organised the boys of Mafeking as a corps for general utility on Scout lines rather than on those of Cadets, and the experiment was an entire success. The experience taught us that if their training was made to appeal to them boys would learn readily, and also that boys were capable of taking responsibility to a far greater degree than was generally believed, if only they were trusted. The troop was made a small unit, in order that the commander should be able to deal with each individual on personal knowledge of him; and the system of patrols of five or six boys under a leader was instituted.

In carrying out the organisation of the South African Constabulary in 1901-1903, I employed the same principles on an extended scale. Responsibility was thus given to the junior non-commissioned officers, and emulation between patrols produced a good spirit and a higher standard of efficiency all round. The human side was appealed to and the men were trusted on their honour to a very large degree in carrying out their duties. Their uniform for field work was the cowboy hat, shirt, shorts and green tie; and badges were awarded for proficiency in different lines of work.

On my return from South Africa in 1904 I was surprised to find that my little book *Aids to Scouting*, written for young soldiers, had been adopted by schools as a textbook for teaching children the elements of observation, deduction, resourcefulness and so on. Miss Charlotte Mason, the head of the famous Teachers' Training College at Ambleside, was using and recommending the book for those entrusted with the education of children; and this led me to think that there must be something in Scouting which had its appeal to the boy and which, if adapted to non-military purposes, might develop into a scheme for the training of citizens.

In 1907, therefore, I carried out a trial camp for Scout training for boys at Brownsea Island, at which we had boys drawn from every kind of school to experiment upon. With a few good men to take charge we set to work to camp them on the Island in patrols, or groups of five, with a boy Patrol leader for each group. Here for a happy fortnight we cooked and camped, carried out sea and land scouting, tracking, nature study, pioneering and woodcraft, living under orderly discipline all the while. And the experiment worked. We lived all together in friendly fashion like a band of elder and younger brothers rather than a soldierly corps of officers and privates. We found that the boys did not need orders or punishments to ensure discipline. They caught on from the first the idea that they must "play the game," and did their best to carry out what was expected of them.

The results of this camp exceeded all expectations and prompted me to go on with the idea. The training was based on that which I had employed with soldiers and the Constabulary, with considerable adaptation to make it suitable for boys. We followed some of the principles adopted by Zulus and other African tribes, which reflected some of the ideas of Epictetus and the methods of the Spartans, and of the ancient British and Irish for the training of their boys. I also looked into the Bushido of the Japanese, as well as many of the more modern methods, including that of John Pounds, that of Jahn for physical culture, and those put into practice by Sir William Smith, Ernest Thompson Seton, Dan Beard and others.

There was nothing specially original about Scouting. It is a natural evolution of many ideas reduced to a system, the main point about it being to recognise the basic needs of the nation and to have an elastic system where-through to encourage the individual future citizen to develop in himself the qualities that are wanted. Although I had only anticipated that Scouting might be taken as an additional attraction for their boys in the Boys' Brigade, and the Church Lads' Brigade, it soon became evident that a separate movement was required to deal with the number of boys who were taking it up and who were unconnected with any other body.

With a view to making the subject appeal to the boys and to meet their spirit of adventure, I held up for their ideal the exploits of backwoodsmen, knights, adventurers, and explorers, as the heroes for them to follow. These were grouped generally under the title "Scouts." I told the boys also of the Zulus, and their offshoots the Swazis, the Matabele and other tribes, amongst whom ordeals are practised for testing their youths before they can rank as warriors. A common practice among the Zulus was to paint a boy white with bismuth and, arming him with one small spear, to send him out into the jungle to fend for himself until he had resumed his natural colour. It generally took about a month for the bismuth to wear off and if he was seen by the other men during that time he was killed. So it came about that the boy had to go away and hide himself and secure what food he could by stalking with his single assegai. He had to make his fire by rubbing sticks and to keep it low lest he should give away his position. It was a hard life, but if the boy came through successfully and returned to his village at the end of his probation he had proved that he was self-reliant, resourceful, enduring and brave, and therefore qualified to be recognised as a man.

Such training is in many ways similar to that which the ancient Romans, Spartans and the early English demanded of their boys. It is only in the civilised countries to-day that there is no training in manliness as a part of education, and these ideals of manliness, courage, endurance, self-reliance, resourcefulness, self-control, sense of honour and trustworthiness were put before the boys as attributes which it was taken for granted every Scout would wish to possess.

Through camp life, boat work, pioneering and nature study one could find all the attractions for a boy which would at the same time be the medium of his instruction in manly qualities. Through Scouting the boy has the chance to deck himself in a frontier kit as one of the great brotherhood of backwoodsmen. He can track and follow signs; he can signal; he can light his fire and build his shack and cook his own food. He can turn his hand to many things in pioneering and camp life.

His unit is a band of six commanded by their own boy leader. This is the natural gang of the boy, whether for good or mischief. Here is responsibility and self-discipline for the individual, and *esprit de corps* for the honour of the patrol as strong as any house spirit in a Public School.

To the outsider's eye the Scout staves are so many broomsticks, but to the Scout they are different. His staff, decorated with his own particular totem and sign, is symbolic; like his staff, among a mass he is an individual, having his own traits, his own character, his own potentialities. He may be one of a herd, but he has his own entity. He gets to know the joy of life through the out-of-doors.

There is also the spiritual side. Through sips of nature lore, imbibed in woodland "hikes," the puny soul grows up and looks around. The outdoors is *par excellence* the school for observation and for realising the wonders of a wondrous universe. Where is there a boy, or a grown-up man, even in these materialistic times, to whom the call of the wild and of the open road does not appeal? It may be a primitive instinct, but it is there. With that key a great door may be unlocked, if it be only to admit fresh air and sunshine into lives that were formerly grey.

We found it could do more than that. The heroes of the wild, the frontiersmen and explorers, the rovers of the sea, the airmen of the clouds, are pied pipers to the boys. Where they lead the boys will follow and will dance to their tune when it sings the song of manliness and pluck, of adventure and high endeavour, of efficiency and skill, and of cheerful sacrifice of self for others.

In January, 1908, I brought out a handbook of Boy Scout training, entitled *Scouting for Boys*, in six fortnightly parts. Before the series was half completed a number of Troops of Boy Scouts had sprung up in different parts of the country, outside of any existing organisation. These grew to such an extent that when, a year later, we called a meeting at the Crystal Palace in London over eleven thousand boys put in an appearance. Here evidently was a natural growth, springing out of the enthusiasm of the children themselves; a growth which has gone on so that to-day the Movement has extended to at least forty-two different countries and numbers nearly two million. Neither has it reached the limit, but is still growing.

The Movement is not confined to any one class of boy; it appeals with equal force, literally, to the hale, the maimed and the blind, to the boys of Eton College as much as to the boys in an East End slum. It is therefore no exaggeration to hope for valuable results from Scouting in the direction of ultimately solving class differences — among other possibilities.

Morally defective boys are frequently sent by Juvenile Courts to Scout Troops to be reformed through the shock of being trusted on their honour and through the goodwill engendered by comradeship with their leaders. In a case of this sort two boys proved how that goodwill had been successfully developed within a week or two, even though the moral path had not as yet been adopted in its entirety. They had so enjoyed their camp that they were eager to return the kindness of the Scoutmaster by making him a present of some sort. But they were short of the wherewithal to buy it. So, utilising their former talents, they burgled the village shop during the night and were in a position the next day to present him with a tin of fragrant toothpaste!

There is plenty of the right spirit even — may I say especially — in the worst sort of boy you can find, ready to respond if opportunity is given. When I paid a visit lately to the Borstal Institution at Feltham I found a very smart crew of Rovers under a Scoutmaster trained at Gillwell Park, our central training school.

In Ceylon and India Scouting has now been used for some years for benefiting the younger prisoners in the gaols, and with very hopeful results. I quote a report lately given by an independent witness in the *Toc H Journal*: "We then went to the prison, where the superintendent, a member of Toc H., is working

the most remarkable Troop of Rovers in the world, I should think. I had the joy of inspecting the Troop, though I couldn't speak to them, for few of them talk English. The superintendent is Scoutmaster and the rest of them are prisoners with sentences of two years and over. The Patrol leader of one Patrol is a murderer in for twenty years, but as smart as you like, and obviously a very fine Scout. Patrols sleep together in a long shed which they call the Rover Den, and which looks like anything but a prison. Discipline is maintained by the Court of Honour, and to such a pitch has the scheme been brought that recently a number of prisoners went off without warders to do their First-Class hike. Picked ones are going to attend a Gillwell course shortly. Isn't it amazing, and just goes to prove that to trust a man, even a criminal, is to make him trustworthy.

"All through the day the Scout training operates — compulsory school in the morning; then manual training in the afternoon with Proficiency Badges as the incentive to work. For example, someone has given the Troop an old motor-car chassis, and one Patrol was having instruction on it. Terrifically keen they were: and with the prospect of a job as chauffeur when they are discharged. In the evening voluntary classes in English are held, at which some of the educated prisoners act as instructors, and the superintendent told me that practically all the Rover prisoners attend.

"Patrol rivalry and *esprit de corps* take the place of solitary confinement and the lash to keep everyone orderly and hardworking — and the result of this bold experiment is that the number of reconvictions has fallen from something like sixty-seven per cent. to something like three per cent."

As in the case of moral defectives, so with mentally and physically defective children, Scouting has proved its value in giving them an interest in life which had formerly been denied to them.

Mainly, however, I think the virtues and possibilities of the educative side of Scouting may be summed up in the idea that we have here one medium at any rate by which the young of both sexes and all ages can be trained in character, health, skill and sense of service to the community, and to become healthy, happy and efficient citizens.

In 1910 the Boy Scout Movement had grown to such dimensions (124,000) that I felt it incumbent on me to leave the Army and devote my time to its organisation and development.

King Edward VII was one of the first to recognise that there was something of value in this sudden impulse of boys to become backwoodsmen. Only two days before his death he was arranging to review the Scouts. King George carried the intention into effect a few months later when some thirty thousand — by far the greatest concourse of boys that had ever assembled — greeted His Majesty in Windsor Great Park on July 4, 1911.

The aims and methods of the Movement were inquired into by the Privy Council in 1912 and a Royal Charter was granted as an official recognition.

The outbreak of war in 1914 found thousands of Boy Scouts sallying forth in their little self-contained units with their trek carts and tents, and the Sea Scouts with their boats and equipment, for their campings in the August holidays. By telegraph the object of their outing was changed; the land Scouts were mobilised all over the country under the Chief Constables to protect the railway bridges, waterworks, telegraph and cable lines. At the same time the Sea Scouts at once took over from the coastguardsmen the duties of watching the coast, and there they remained till the end of the war working under the orders of the Admiralty. Some twenty-three thousand Scouts took their turn at this service.

I will not go into the numerous branches of war work carried out by the Scouts, nor of their prowess at the Front when they joined up, as did over a hundred thousand of those who were of service age. It is enough to note that ten thousand were killed, and over a thousand decorations for special gallantry, including eleven Victoria Crosses, were won. This in spite of the fact that the Movement was only six years old when the call came and that military training had had no place in its ordinary programme.

As an old Scout wrote to me of his training:

“It isn’t so much the individual things we learned, such as hammering nails and washing crockery, etc., as the general aptitude and increased capabilities, the self-confidence and more all round genuine solid timber in our make-up.

“I can’t help classing it as a general education, just as much a one as that provided in our schools, only on a different basis, somewhat like a double index in a hymn-book, one giving names of tunes and another giving first lines.”

Another old Scout, writing from the Front in 1916, said:

“What we have found chiefly useful out here is the ability, gained in the Boy Scouts, to make bricks without straw.”

The early training of the boys in service for others no doubt contributed to their effectiveness in the national emergency. In the training of the Scouts to deal with accidents we inculcate ability as a first step towards confidence, and confidence as a first step towards courage. The consequent quick determination to do the right thing at all costs, on the spur of the moment, has produced remarkable results in the number of cases of gallantry brought to our notice.

CHAPTER III

THE ORGANISATION

AT the beginning of the European War in 1914, two millions of our men joined up voluntarily. Six millions did not. One million were unable to, largely owing to physical defects *from preventable causes*. “You cannot maintain an A1 Empire on C3 men,” said Mr. Lloyd George, and though he was referring to the health of the body it is equally true as regards the health of the mind. Our aim in the Boy Scout (and Girl Guide) Movement is to develop both and to help the rising generation towards becoming efficient and happy citizens.

The members are graded according to age, for psychological reasons, into three classes.

<i>Boys.</i>		<i>Age.</i>	<i>Girls.</i>
Wolf Cubs		Under 11	Brownies.
Scouts and Sea Scouts	}	11 and upwards	Guides.
Rovers		Over 16	Rangers.

For Wolf Cubs there is a simpler Promise and Law than that of the Scouts.

THE CUB PROMISE

I promise to do my best to be loyal and to do my duty to God and the King, and to keep the law of the Wolf Cub Pack.

THE CUB LAW

1. The Cub gives in to the old wolf;
2. The Cub does not give in to himself.

The Wolf Cubs are organised in “Packs” under a man or woman Cubmaster, known to the boys as “Akela.” Their training is based very largely on Rudyard Kipling’s *Jungle Books*, and appeals to the small boy’s natural love of play-acting, “make-believe” and dressing up. The training is quite separate from that of the Scouts, and the Cub looks up to the Scout Troop as the goal for which he is aiming.

Boy Scouts and Sea Scouts are organised in patrols of six, each Patrol under its own boy leader. Four or more patrols form a Troop under a Scoutmaster. The ordinary training of the Scout is carried out through practice of the activities of backwoodsmen and explorers. Pioneering, camping, fire-lighting, cooking, pathfinding, tracking, nature lore, astronomy — these are some of the many jobs at which the Scout tries his hand, out in the open, among congenial companions. His motto is “Be Prepared.”

To a Sea Scout the life of a Sea Pirate appeals rather than the life of a backwoodsman. So he does his hiking by water. Otherwise he is the same as any other Boy Scout, from whom he can be distinguished only by the cap and jersey he wears which stamp him as a mariner. His ideals are the same; he makes the same Scout Promise; he is subject to the same Scout Law, and is inspired by the same Scouting spirit.

Well-to-do boys have plenty of opportunities for yachting and boating, and our object in the Sea Scouts is to give the poorer boy his chance also of becoming an amateur sailor with all its joys and all its benefits. The Sea Scout training, moulded as it is for the development of citizenship, parallel with that of the land Scout training, is applicable to all boys, whether destined eventually for a land or sea career. The seaman’s training is, equally with that of a backwoodsman, attractive to the boy, and produces manliness, resourcefulness and character in him.

Sea Scouting is as different from Training Ship work as land Scouting is from Cadet training. Sea Scoutmasters are not professional instructors, but amateurs at the job; but they have in their hands a powerful lever which counterbalances the handicap of lack of training. They have the desire and the enthusiasm of the boy himself. The first step is to develop the right spirit and once that is obtained efficiency will follow all the more surely because it is worked up by the boy himself.

Sea Scouting does not necessarily involve a Troop being at the seaside. Many inland places raise and train efficient Troops. The ideal Headquarters is a barge or boathouse, moored in a river, canal or creek. This, with its fleet gradually built up of sailing or rowing-boats, motor-boats, canoes, rafts and other equipment forms the centre for aquatic activities. In any case, whether the Headquarters are on land or on water, the Troop should possess a rigged mast for developing physical strength, activity and self-confidence, such as are gained by continually going aloft.

The Sea Scout training is carried out, like that of the ordinary Scouts, in four main directions of

Character,
Health,
Handcraft and Skill
Service for Others.

Under *Character* are included such details as signalling (to develop concentration of mind, accuracy of detail and quickness of sight and intelligence), the use of the compass, the rule of the road, knowledge of types of vessels, chart reading, sounding, nautical instruction, nature study (that is, the collection of marine specimens), dredging, the tides, the elements of astronomy and meteorology and other useful studies.

Health and Self-development through boat-pulling, swimming, life-saving, rocket apparatus work, going aloft, etc.

Skill in knotting, signalling, cooking, boat-handling, sail-making, ships' carpentering, electric work, engineering, etc.

Service. — Life-saving, wreck work, sick bay, first-aid and other work.

The results of the Sea Scout training have shown that through these methods the work is worth while. It was put to the highest test during the Great War and responded most satisfactorily. Sea Scouts in large numbers were employed as cooks, signallers, first aiders and bridge boys in the various branches of the auxiliary fleets; and ashore in taking over the coast-watching duties from the coastguard during the whole period of the war. For all these duties they received the highest commendation from the authorities.

Rovers, or Senior Scouts, generally form a "Crew" under a Rover leader, with a view to retaining the interest of the older boys by giving them advanced and vocational training separately from that of the younger ones, and of such a character as may form the foundation of a permanent career. The motto of the Rovers is "Service," and the Rover is expected to practise that service for others for which, as a Wolf Cub and as a Scout, he has been preparing himself. The public services carried out by the Rovers, both outside and inside the Scout Movement, are many and varied.

One which is perhaps somewhat unique is described in the following words by Lord Knutsford:

"We have at the London Hospital a list of people who are willing to give their blood to save a patient who may have had a serious operation or accident and so have lost a great deal of their own blood thereby. It is not quite so simple as it looks, because all these volunteers have to visit the hospital first to have their blood tested to see into which group they are to be placed. The doctors tell me that our blood, the blood in each of us, belongs to one of four groups. When a patient needs blood we have first to test his blood to see which group it belongs to and then we telegraph for a volunteer of the required group. But often we could not get a volunteer of the right group quickly enough and no doubt many lives have been lost because of this.

"Then the Rover got to hear of all this and very soon they organised a Blood Service in connection with the British Red Cross Society. Hundred of them volunteered. They visited the hospitals to make sure they were in sound health and to have their blood 'grouped.'

"Now, when a patient is so ill that only healthy human blood of the right group can save him or her, we telephone to the Headquarters of the Blood Transfusion Service at Dulwich, stating which group we want, 1, 2, 3 or 4, and in about half an hour a healthy young Rover arrives. We usually take a pint of his blood and pass it into the veins of the patient. The result is sometimes miraculous. I believe these fine fellows, the Rovers, all subscribe to the service, paying the cab-fare of the Rover who is rushed up to the hospital. Moreover, if he is not able to resume his work for a day or two because of the loss of blood, they make up for him the loss of wages.

"I remember the first who came. We had taken a pint of his blood and wanted him to stay and have some dinner; he wouldn't, although he would like a cup of tea, which, of course, we gave him. We asked him for his name and address so that the committee could write and thank him — for he had saved a woman's life. What do you think he said? 'My name and address don't matter. I am a Rover.' And we don't know to this day who he was. Since then I believe two thousand times have the Rovers given their blood to save others, at various hospitals; the London Hospital using about one hundred a year. Not one of their names do I know. Only that — 'I am a Rover.'"

The Cub Pack, Scout Troop, and Rover Scout Crew together form a complete Scout Group. Each Group has a Group Scoutmaster, who is responsible for the Group as a whole, but who has assistants for each separate section.

The Cubs and Scouts train themselves to pass tests for which they receive badges to wear on their arms. Although there is a list of over sixty subjects in which Scouts may qualify for badges, the principle observed is that of badge earning rather than badge hunting, and no boy is expected to go in for more than a few of the subjects. He chooses subjects which specially interest him, and these are often the means of fitting “round pegs into round holes” in employment later on.

The great principle of organisation in the Movement is decentralisation and delegation of responsibility. In Great Britain each country is under the direction of a County Commissioner appointed by Imperial Headquarters. It is subdivided into Districts, each under a District Commissioner. Each District contains Local Associations enjoying the greatest possible amount of autonomy. These Associations administer the Movement, recommend Scoutmasters, conduct Badge examinations and raise funds for the Troops in their sphere of action. So that the Scoutmaster is never without help or backing.

Policy.— The Movement is non-military, non-political, non-sectarian, non-class. Our desire is to help the boy — and mainly the poorer boy — to get the fair chance, which in the past has too often been denied him, of becoming a self-respecting, happy and successful citizen, imbued with an ideal of service for others.

Literature.— For the guidance of those administering the Movement we have our handbooks, *Scouting for Boys*, *Rovering to Success* and *The Wolf Cub Handbook*, *The Scouter* (a monthly journal for officers), *The Scout* (a weekly paper for boys) and the *Book of Rules*. Also we have an international Scout paper known as *Jamboree* printed in French and English.

Imperial Headquarters.— The Committee of the Council is a specially selected body of men, who are heads of the various departments of the Movement, such, for instance, as Overseas, International, Rover, Scout, Wolf Cub, Sea Scout, Equipment, Training of Officers, Kindred Societies, Physical Training.

Our machinery is oiled and elastic; we have no use for red tape. It is run by the use of the best spirit, not by friction. The same principles of organisation and training apply to the girls in the Girl Guide Movement. The one branch helps the other, both in the family and in the public esteem. Their co-operation foreshadows a better form of co-education, since it works on the pupils through common interests.

CHAPTER IV

THE TRAINING

IN our crowded, up-to-date centres we are fast becoming over-civilised. It has been said that in a few centuries our legs will have atrophied through complete dependence on tubes and trams and twopenny buses. Our characters, too, will be none the better for having everything thought out and made easy for us, so that initiative, resourcefulness, self-reliance, pluck, chivalry and other manly virtues will be no longer in demand. We shall be a nation of tablet-fed jellyfish. The artificial is ousting the natural in most directions, and in few is this really good for us.

Back to nature, then, is the cry; to the school of the woods, to the open air, if we are to restore to the nation its moral and physical robustness and its virility — if we are to teach our coming men, not merely

how to make a living, but how to live. In the Scout Movement that is our line. We use the methods and means which are natural to the boy. We encourage his self-expression, on right lines, in preference to imposing formal instruction on him.

Dean Russell, Professor of Education at Columbia University, has stated regarding Scouting, whether for girls or boys:

“Our schools are long on their ability to give information — knowledge which shall be of worth to future citizens; they are competent to go a long way in the matter of stirring the right feelings and developing the right appreciations on the part of the citizen; but they are all too short when it comes to fixing those habits and developing and encouraging activities without which the individual may be a pretty poor, and even a very dangerous, citizen.

“It is right at this point that the Scouting programme supplements the work of the schools...its curriculum is adjusted in such a way that the more you study it and the further you go into it, you who are schoolmasters, the more you must be convinced that there was a discovery made when it was put forth.

“The programme of the Boy Scout *is the man's job cut down to the boy's size*. It appeals to the boy not merely because he is a boy, but because he is a man in the making.

“It is just at this point that the programme of so many organisations for boys and girls break down. It is an easy thing, as every teacher knows, to appeal to a flitting fancy of the adolescent age. There is a time when the boy is delighted with a tomahawk and feathers and buckskin leggings. And you can put over a very considerable programme based on that kind of symbolism. One of the great organisations for girls has made, it seems to me, an irretrievable mistake in appealing to just that kind of passing fancy. The Scouting programme changes that squarely. It does not ask of the boy anything that the man does not do; but step by step it takes the boy from the place where he is until he reaches the place where he would be....

“It is not the curriculum of Scouting that is the most striking feature, but it is the method. And in the method of Scouting, I venture to say, there is something that we haven't seen elsewhere in our day. There is nothing comparable to it so far as I know that has been turned out in three or four centuries past. As a systematic scheme of leading boys to do the right thing and to inculcate right habits it is ideal. In the doing two things stand out. One is that the habits are fixed; the other is that it affords an opportunity for initiative, self-control, self-reliance and self-direction. And these two ends are implicit in all our educational efforts....In the development of initiative Scouting depends not merely upon its programme of work for the boy, but in a marvellous way it utilises its machinery of administration. In the administrative scheme a splendid opportunity is given to break away from any incrusting method. It comes about in the Patrol and in the Troop. It teaches the boys to work together in teams. It secures co-operative effort for a common end, and that is a democratic thing in and of itself.

“My friends, as a schoolmaster, I want to tell you that it is my honest conviction that our schools in America, supported by the public for the public good, will not be equal to the task of the next generation unless we incorporate into them so much as is possible of the Scouting spirit and the Scouting method, and, in addition to that, fill up just as many as possible of the leisure hours of the boy with the out-and-out programme of Scouting....I am confident that when schoolmasters realise their obligation to the State, when they understand what the public wants and must eventually have, when they sound the depths of their own patriotism and realise that upon them, more perhaps than on any

other class of Americans, depends the future welfare of this country, they will not leave untested and untried an instrument that makes for so much good.”

I have quoted Dean Russell at some length because he epitomises so exactly the scheme of Scouting. Our principle of training is to give the boys and girls something to *do* and not merely something to think of in their spare time outside school. We give them healthy environment and healthy activities for mind and body, and we encourage them to be *active* in *doing* rather than to be the passive recipients of instruction. Thus every Scout, as a part of his duty each day, has not merely to refrain from active unkindness; but he as to ‘*do a good turn to somebody in need of help.*’ This daily good turn is one of the tenets of Scouting, and it is remarkable how seriously it is carried out as a general rule.

An educationist once entered into friendly argument with me, pointing out that there were limits to the active self-education and that a certain amount of passivity and restriction were essential. He put forward as an instance the question of smoking. He said in effect: “You have to tell the boys they must not smoke, otherwise they will drift into doing it. There is no active self-education about this.”

Well, that depends on how you present the subject to the boy. In the Boy Scouts we do it this way. We say: “You can smoke if you like, but seeing the harm that it is likely to do to your heart, your wind, your eyesight, your teeth and your sense of smell for scouting, we don’t suppose that you will be such a fool as to do it until you are fully grown-up.” Put in this way it is up to the boy to consider the question for himself; it makes him the responsible agent and induces him to exercise his moral courage with a good aim in view.

I have frequently been called on to explain why we, of all the boys’ organisations, have never affiliated ourselves to the Cadet Movement. Our main reason for holding ourselves aloof and continuing to train boys on Scouting lines, even during the war, was that the tendency of military training is to instruct from the outside, by the imposition of drill and orders on the mass, instead of educating boys individually from within in character and self-discipline — which, after all, is the basis of efficiency, whether in the soldier, the sailor, or the citizen. The aim of the Cadet Movement is presumably, like that of the Scouts, to supply an environment and activities in the boys’ leisure time on lines complementary to school training. But to offer the old style of imposed instruction seems neither complimentary nor complementary to the modern educationists’ methods, nor in keeping with the needs of the times.

Then, again, in the matter of psychology: at this most difficult age what is good for the adolescent of sixteen is not equally so for the lad of fourteen, and may be positively bad for the boy of nine or ten. Yet the Cadet training tends to treat them all on the same footing whereas in Scouting, though our age limit extends “from eight to eighty,” and through the same four principles — that is, Character, Handcraft, Health and Service — are applicable to all these ages, the details of training in them are varied to meet the difficult stages of the boy’s progression.

People have told me that the boy is attracted by drill and the wooden sword, and the artificial attributes of the soldier. It is true that the Church Lads’ Brigade, the Boys’ Brigade and various Cadet organisations have found that a certain amount of military drill had its appeal to a proportion of boys, and have introduced it into their schemes of training. When I came to inquire of the best authority, the boy himself, I found that the natural life of adventure of the backwoodsmen and explorer appealed to the average lad with much greater force and, moreover, supplied a never-ending succession of activities which not only interested, but held him.

The Troop was purposely kept small in numbers in order that the Scoutmaster should have personal knowledge of each of his boys, this being the only possible way to developing the character of the individual. We regard forty as the best maximum. The Patrol system was adopted from that of the South African Constabulary for the same reason. An extensive system of badges was instituted, as in the Royal Navy and Constabulary, for excellence in different branches of work.

SCOUTING AND YOUTH MOVEMENTS

The following plan shows very briefly the means through which we endeavour to inculcate Character, Physical Health, Handcraft and the spirit of Service into the rising generation.

I. CHARACTER

<i>Qualities Developed</i>	through	<i>Scouting Activities</i>
Concentration	"	Signalling
Observation	"	Tracking
Deduction	"	Tracking
Self-Discipline and Loyalty	"	Team Activities
Responsibility	"	Patrol System
Fair Play	"	Court of Honour
Courage	"	Sea Scouting
Chivalry	"	Good Turns
Kindliness	"	Kindness to Animals
Wider Outlook	"	Correspondence with foreign brother Scouts
Higher Thought, etc.	"	Nature Lore

II. PHYSICAL HEALTH

<i>Development Promoted</i>	through	<i>Scouting Practices</i>
Responsibility for own Health	"	Camping, Cooking
Hygiene	"	Drainage
Continence	"	Practice
Temperance	"	Training
Self-Development	"	Swimming, Climbing, Hiking, Games, etc.

III. HANDCRAFT

<i>Skill Encouraged</i>	through	<i>Scouting Badges</i>
Hobbies	"	Over fifty Proficiency Badges to select from,
Artistic Skill	"	such as:
Industrial Skill	"	Carpenter
Inventiveness	"	Fireman
	"	Swimmer
	"	Artist
	"	Bee Farmer
	"	Airman
	"	Cook
	"	Electrician
	"	Naturalist
	"	Musician, etc.

IV. SERVICE

<i>Citizenship Taught</i>	through	<i>Scout Service</i>
Civic Spirit	"	Pathfinder (local guide) with knowledge of past and present history
Civic Action	"	First Aid Detachment
Patriotism	"	Organised Assistance to Police
Service for Others	"	Fire, Ambulance, Hospitals
Service for God	"	Attendance on Aged and Infirm
Civic Government	"	Court of Honour Debates and Trials

The Court of Honour is an important feature of a Boy Scout Troop. It is a standing committee composed of Patrol leaders, under the chairmanship of a Scoutmaster, which settles the affairs of the Troop, both administrative and disciplinary. It develops in its members self-respect, ideals of freedom coupled with a sense of responsibility, and respect for authority, while it gives practice in procedure such as is invaluable to the boys individually and collectively as future citizens. It was largely thanks to the training of the Court of Honour and the Patrol System that, when during the Great War the large number of Troops were left Scoutmasterless, they were, none the less, able to carry on, and not merely to keep ordinary Troop routine going, but also to carry out a large amount of valuable public service in time of need.

It is our object in the Scout Movement to train our future men to be level-headed and British, unselfish in themselves, manly and responsible and to give fair play to all. Most of the boys of to-day will have some voice in the government of the country before long, and — without touching on politics — we are preparing them for it by giving them elementary self-government.

I have often seen some four or five hundred boys (Scout Patrol leaders) assembled in conference, without more than one grown up among them — and he taking a back seat. And I have come away more impressed every time. The high level of subjects chosen, the earnestness and decorum of the audience, the effective self-expression of the speakers and the fairness and judgement displayed in voting, all speak of a very valuable school for civic duties.

CHAPTER V

SCOUTERS AND GUIDERS

THE credit for the organisation and the spread of the Scout and Guide Movements is due to the army of voluntary workers who are running it. The same may be said of the Boys' Brigade, the C.L.B. and all other voluntary organisations. Here we have remarkable — if silent — evidence of the fine patriotic spirit that lies beneath the surface in our nation. These men and women give up their time and energies, and in many cases their money as well, to the work of organising and training the children, without any idea of reward or praise for what they are doing. They do it for the love of their country and their kind.

The general public are naturally sympathetic towards anything to do with young folk, but sympathy is too often much inclined to be of the sentimental kind. What is needed is a practiced sympathy on the part of those who can see the needs of their country in proper proportion. There are many people who contribute to an enormous number of different forms of good work, excellent in their way and speaking to a grand charitable spirit, but not always calculated to help the nation in the best way. There are societies to rescue children from cruelty, girls from vice, animals from ill-treatment and men from drink, as well as hundreds of other good causes. But one cannot help recognising that all of these involve the dissemination of good effort in the attempt to cure prevailing ills; whereas what is needed is concentration of effort on their prevention in the future — as being of greater national importance.

The root cause of all these evils is generally to be found in the lack of education in *character*. This is what we in the Scouts and Guides are out to remedy, and it is for this that these men and women are working. In spite of all our numbers we are only just touching a fringe of the boyhood of the country. The boys are willing enough to join us, but we have to keep turning them away, because we have not enough men to take charge of them and train them. The same thing applies to the girls in the Guide Movement.

The work of such men is not that of officers, nor that of school teachers, but rather that of elder brothers, since they lead their boys and share their enjoyment and the fun of it all; and yet they have the vision beyond it of the deep importance and the great outcome of their work. They realise the glorious opportunity that it opens to every man of doing a really valuable work for his country and his kind — some thing that later on he can look back to with true satisfaction. It is not merely a pleasure that brings enjoyment with it — it is a worth-while pursuit that brings the true happiness that comes from life well spent. This is the spirit with which the scoutmasters and commissioners, committee-men, instructors, organisers and secretaries — the one word “Scouter” describes them all — work in the Boy Scout Movement. They constitute here in Great Britain an organised force of some 30,000 voluntary workers who devote their time whole-heartedly to the cause of the boy.

The King himself is Patron of the Movement, and has on many occasions shown his appreciation of that spirit. The Prince of Wales, Chief Scout for Wales, dons his uniform and joins in our camps and rallies, and has shown his special interest in the Scouts in every part of the Empire that he has visited. Princess Mary wears the uniform of the Girl Guides and, as President, takes a whole-hearted interest in that branch of the Movement. The Duke of York fulfils the double rôle of President of the Boy Scouts for London and for Yorkshire; the Duke of Gloucester is President of the Scouts of that county; Prince George is showing his special interest in the Sea Scouts as Commodore of that branch; while the Duke of Connaught, as President for the whole Association, has for years past taken the chair at meetings of the Council, and has shown a close and unceasing interest in all its doings.

With such encouragement and lead it is only natural that in so pressing a cause a large number of men should have taken up work as Scouters in the Movement. A Scoutmaster is not expected to be an Admirable Crichton, or a trained pedagogue. What is needed is that he be first and foremost a “boy-man,” with a close understanding of the psychology of the boy, gained through remembrance of his own boyhood. Secondly, it is essential that he can implant into his boys keenness and the desire for acquiring knowledge. In other words, his function is to promote through enthusiasm the active self-education of the individual in place of the passive acceptance of ideas by a class or company. Learning through self-expression rather than *impression* is our principle, and one which works.

In order to help Scouters the more easily to grasp these aims and methods in practice, Training Centres are established in each county and province. The “Camp Chiefs,” or heads, or these have earned their diplomas through a course of training at our central training school at Gillwell Park, in Epping Forest. This place has gained a reputation reaching far across the world for the novelty and the spirit of its training. Overseas Dominions, foreign countries, County Education Committees, Army Authorities, Clergy Training Schools and Teachers’ Colleges have all sent men here to be trained, and in no case have they expressed anything but satisfaction with the results.

All Training Courses, whether at Gillwell or one of the branch “Recognised Training Camps,” are run on the same principles. The first business of those attending the course is to remove any badges of rank which they possess and to become “boys” under their leader. They are then formed into a Pack of Wolf Cubs, a Troop of Scouts, or a Crew of Rovers, and as much as possible of the training is carried out through the medium of games and competitions between Sixes and Patrols. Thus the novice to Scouting, and the old hand take their places side by side in the “Troop,” and go through a “potted” course of instruction in such subjects as Troop management, the Patrol System, indoor activities, games, campcraft, fieldcraft, pioneering, nature lore, signcraft, pathfinding, hiking and the many other fascinating subjects which form the details of Scouting. Above all, they imbibe the true spirit of Scouting from those already permeated with it.

In addition to the practical course, the Scouter must complete a correspondence course of three studies, and must also obtain a satisfactory report from his Commissioner of his actual work with boys. He then becomes the proud possessor of a “Wood Badge,” in the form of a bead on a bootlace, with which to adorn his uniform.

Although intended, in the first instance, mainly for officers in charge of Troops, these Training Courses have appealed so widely that a large number of Commissioners (including Lord Meath, Commissioner for Ireland, at the age of eighty-odd years) have voluntarily undergone the training, with most beneficial results to the Movement as a whole.

The Girl Guide Movement has also its Training Centres, at Foxlease Park, in the New Forest, and Waddow, in Yorkshire, for the North of England, with the happy result that many who might have felt diffident as to their qualifications for leadership have gained the courage and confidence which come from practice and experience. Thus equipped, Scouters and Guiders have little to learn from books or other sources; and while carrying out a valuable and much-needed work for their younger brothers and sisters, they are incidentally qualifying themselves for better parenthood, and for closer understanding of and sympathy with their own children in later years.

One very helpful development which has come about within recent years is the whole-hearted adoption of Scouting by the senior boys in the greater Public Schools. They have taken it up with a view to becoming Scoutmasters later on, and thereby rendering service to their country and their kind. In the Rovers, also, we have a body of young men whose motto is "Service," and who are for the most part experienced in Scouting. To them we shall look in the future for the carrying on of the work.

The mass of the boys are anxious to learn Scouting. We are turning them away every day for the sole and simple reason that we have not enough men to take them in hand. We want Scoutmasters first and foremost; but also we want men of standing and experience for Commissioners; we want experts or hobby-men for instructors and examiners; we want men and women to train Wolf Cubs; we want Rover leaders and we want secretaries and treasurers to look after the business side. Here is a heaven-sent opportunity for every man and many a woman who are anxious for the country's good to take up a jolly work in a happy brotherhood, and a work that will bring the biggest return that any man could wish for in this world.

CHAPTER VI

THE RELIGIOUS AIM

THE aim of the Boy Scout and Girl Guide Movements is now generally understood to be that of making happy, healthy, helpful citizens. In this material age, with distractions and pleasures more than ever accessible, the training of the spirit is becoming correspondingly difficult, and is too largely neglected. Our object in the Scout Movement is to give such help as we can in bringing about God's Kingdom on earth by inculcating among youth the spirit and the daily practice in their lives of unselfish goodwill and co-operation.

These virtues were laid down for such of us as are Christians by Christ, more particularly in the Sermon on the Mount; and they are equally applicable to all worshippers of God, whatever form of religion they may adopt. Therefore, in our Movement for youth we do not give preference to any one form of religion over another where all are working for the best in accordance with their respective beliefs. By the term "God's Kingdom" I mean the prevalence of love in the world in the place of dominance of selfish interest and rivalry such as at present exists.

Self is the first aim of all too many individuals just as it is of every so-called "patriotic nation." The promotion of self means, ultimately, war. It is the rule of the devil in the world. Its antithesis, love, such as would express God's rule in the world, has not so far been brought about; and so we have class against

class, party against party, country against country, and even religion against religion, in all the so-called Christian nations of the world.

That reconstruction after the European War has not come up to expectation is largely because, in striving after economic and material results, the spiritual side has been largely neglected. It is not one particular Church that is at fault, but all of them to some degree.

In the Church of England people are deploring the falling off in church and Sunday-school attendance, and rather assume therefrom a falling off in religion. It seems to me very probable that there is as much religious feeling as there ever was, if not more, lying close below the surface in the nation, though it may not express itself in church-going. This is said to be due largely to doubt rather than to indifference. Carlyle said: "The religion of a man is not the creed he professes. His religion is his life, what he acts upon and knows of life and his duty in it. A bad man who believes in a creed is no more religious than the good man who does not." Mr. J. F. Newton says: "The best men are not those most sure of their salvation but those who do not indulge in morbid reflections on their own spiritual state but put their power into a life of love guided by truth. Many a man who has only a hazy idea of what it means to love God is doing so all the time by helping his fellows along the road....Religion is not a thing apart from life, but life itself at its best."

Falling church-going returns are not proof of falling religion. At the same time, the late Bishop of Winchester's report on the religion of young soldiers during the Great War showed that a vast number of our average young men were at that time without religion of any kind, and exposes a great want of training in the principles as well as in the details of Christianity; while the war itself, as well as the industrial troubles and social upheavals which followed it, all speak to a want of practice of Christian spirit among men of all classes in all countries.

Personal experience behind the scenes in France during the Great War, where I was in close touch with our young soldiers, more than confirms the conclusions arrived at by the Bishop of Winchester, since very many of my young friends opened their hearts to me to an extent to which they confesses they would not go with their parson. Some of them had vague recollections of what had been taught them in Sunday-school classes, but they could not connect these children's stories with the conduct of their life, and still less as helpful to them in their present predicament of having to face death at any moment. It was pathetic.

The Archbishop of Canterbury has said that "Religion attracts, but the Church repels," and experience tells us that there is very considerable truth in this. Some account for it by saying that the Church is not up to date enough, being held back by the tenets of divines of three hundred years ago, which tenets have been made almost as authoritative as the Gospel itself; and that this does not appeal to men to-day.

Some speak of the danger of a Church being too up to date, where it clothes the fundamentals of religion with theological trappings to such an extent that the fundamentals get lost sight of. Religion is not a science reserved for the learned, else it would merely benefit the scholars and be beyond the reach of the poor; nor is it a fetish, else it would possess merely the weakest characters, the emotional and the superstitious.

The truth is that, provided we look to it in its original simplicity, religion is as up to date for general use to-day as it ever was. Work and conduct are what count. Abraham Lincoln, when asked what his religion was, replied: "When I see a church which has these words written over its altar, 'Thou shalt love the Lord thy God with all thy heart and with all thy mind, and, secondly, thou shalt love thy neighbour as thyself' — that is the Church to which I would belong."

That is where many men stand to-day and more will stand to-morrow. They want to get back to direct and simple fundamentals. Evolution is going on in the personal freedom and self-determination as well as in the general education of youth. We older ones must recognise it if we would be up to date in giving ideals for our young people. Even in the last thirty years the younger generation have emerged from the cocoon of Victorian discipline, which was applied from without, to the freer stage of regulating their own

conduct by their own control from within. Hence the greater need for character-training if that self-control is to be on the right lines and not to degenerate into self-licence. In their religion, as in their conduct, they no longer stand to be ruled by dogma, but are apt to seek for themselves knowledge and reasons for faith. They want the fundamentals rather than the various forms in which these have become disguised.

Bishop Barnes of Birmingham has said: "We cannot make a new world by presenting men with old clothes. Jesus had a message for all time, a message of vital importance to our own age. If we preach that message we preach the Christ. If we have to bury it under an elaboration of ritual and ecclesiasticism we leave men free to doubt whether we really believe the Gospel of the Son of Man."

The main aim in the Boy Scout and Girl Guide Movements has been to give some form of positive training rather than merely to inculcate negative precepts, since the boy or girl is always ready to *do* rather than to digest. Therefore, we put into their activities the practice of good turns in their daily life as a foundation of future goodwill and helpfulness to others. The religious basis underlying this is common to all denominations, and we, therefore, interfere with the form of none.

The Promise that a Scout or Guide makes on joining has as its first point: "To do my duty to God." Note that it does not say "To be loyal to God," since this would merely be a state of mind, but to *do* something, which is the positive, active attitude.

It comes about, therefore, that the first step before the Promise is taken is to see that the youngster has some perception on God. Experience, especially with the poorer, less educated children (and in the cavalry we were taught to go by the pace of the slowest horse), tells us that nature study gives the most understandable and eagerly grasped method. In studying Nature we soon realise that no two creatures are exactly alike. No human beings out of all the millions are identical in form, feature or finger-prints. No two are exactly alike in character, yet when we try to teach religion we do it to a class in a Sunday-school as if all were of the same mould in temperance, receptivity, thought and character.

Dean Inge has truly said: "Religion cannot be taught, but it can be caught." We try to teach them through precepts and elementary theology, while outside the sun is shining and Nature is calling to show them through their eyes, ears, noses and sense of touch, the wonders and beauties of the Creation.

Dr. Hector Macpherson has said that "scientific inquiry into the universe is not hostile to Theism, but a handmaid of religion. The primitive emotions of wonder and worship which the star-lit sky aroused in our ancestors are heightened and deepened by the results of modern astronomy." Astronomy has demonstrated the oneness of the universe, and at the same time has given us some perception of the illimitable, of distances beyond our capacity to realise, running as it does to six million billion miles. Without going to these lengths, and by dealing with the objects nearer home, each child can imbibe for himself, under the general encouragement of the teacher, the wonders and beauties of the universe around him, and thus develop an outlook of wider interests together with some realisation of the Creator and of the spiritual side of life. He can also realise that he is one among God's creations and has his part to play in the general evolution of Nature.

This is one practical way by which the young soul can be attracted and led to a realisation of God. The further step is to show that God is love working round and within each one. The rest is easy. The boy can then realise better that part of his "Duty to God" is to take care of and develop as a sacred trust those talents with which God has equipped him for his passage through this life; the body with its health and strength and reproductive powers to be used in God's service; the mind with its wonderful reasoning, memory and appreciation, which place him above the animal world; and the soul, that bit of God which is within him — namely, Love, which can be developed and made stronger by continual expression and practice. Thus we teach them that to do duty to God means, not merely to lean on His kindness, but to do His will by practising love towards one's neighbour. If this could be brought about as a general rule, then, indeed, should we find heaven upon earth.

The further promise of the Scout or Guide is to carry out the Scout Law which, in effect, emphasises and indicates a line of conduct towards themselves and towards their neighbour, much on the lines of the Sermon on the Mount. Moreover, the Scout Law is a series of *Do's* in the right spirit, not a series of *Don't's* under threat of punishment. It is only through goodwill and co-operation — that is, through service for others — that a man reaches true success, which is happiness. For then he finds that heaven is here in this world, and not merely a vision of the next.

With the coming of goodwill and co-operation the petty discords that have divided the nation will cease, classes and creeds will no longer profess to be brothers while acting as enemies and dividing the house against itself. With goodwill and co-operation nation will sympathise with nation, and politicians will find it no longer possible to drag into war peoples who are disposed to be friendly to one another. They will find that it is the will of the people which counts. We have seen in our experience how national patriotism carried to an extreme for war with other nations in spite of the efforts of statesmen to check it.

There is a similar situation in regard to creeds. The heads of different denominations, in trying to come together in the greater bond of inter-denominational Christianity, find that their chief difficulty lies, not entirely with the other denominations, but rather with the more devoted adherents of their own particular faith. The development of broadmindedness, of goodwill and helpfulness, is urgently needed in the coming generation to bring creeds, and so to bring people, together. It is a duty of grave responsibility for all, but of great future importance and of extraordinary promise.

Experience shows that Boy Scouts and Girl Guides respond in a remarkable degree to the call of service. We have, in Great Britain and the Dominions, some nine hundred thousand Scouts and Guides, and over two millions about the world. These are the coming fathers and mothers of many more millions in the near future. If they are imbued with the right spirit and practice of religion in their daily lives they will be the media for passing it on to these many more millions within the next few years. We have in our Youth Movements, if we use it aright, a golden opportunity before us of helping the churches and the high privilege of making, through the training of the youth, a direct contribution to the coming of God's Kingdom of Peace and Goodwill upon earth.

CHAPTER VII

IS SCOUTING A MILITARY MOVEMENT?

THE aim of the Boy Scout Movement is to make good citizens, and for this reason it has been judged unnecessary to introduce military drill.

Scoutcraft is a means through which the veriest hooligan can be brought to a higher thought and to the elements of faith in God; and, coupled with the Scout's obligation to do a good turn every day, it gives the base of duty to God and to neighbour on which the parent or pastor can build with greater ease the form of belief that is desired.

I do not think this can be done through "form fours."

The simple system of drill which is suggested for Boy Scouts is merely given in order to enable Scoutmasters to move their Troops and Patrols in good order for parade purposes, and not as an exercise for frequent practice with the boys when other occupations are possible. When I see a Troop drills well but fails to follow a trail or cook its own food I recognise that the Scoutmaster is not much good as such. The indifferent or unimaginative officer always falls back upon drill as his one resource.

There is no military aim or meaning in Scouting for Boys. It is true that the Movement has an old General as the head of it, and a goodly number of ex-officers in its ranks. The reason of this is not very far to seek. Men retire from the Navy, the Army, and the Royal Air Force at a very much younger age than from most other forms of occupation. They are, more often than not, men of active disposition, imbued with ideals of service for their fellow men and anxious to take up some form of useful work. It is not surprising that they flock into the Scout Movement.

Further, most of them, like myself, have seen something of the horrors of war; they know the suffering and cruelty that war involves, and they do not want to see war occur again. Are they to be denied this opportunity of beating their swords into plough-shares, their spears into pruning-hooks? After all, there is no reason why an old circus horse, having finished his career in the ring, should not settle down peaceably to his useful civil occupation of pulling a baker's cart.

Through the Scout training a vision of higher hope and broader outlook has opened out before us, a vision which has nothing whatever to do with militarism. By developing education through backwoodsmanship rather than through drill we can give our future citizens in each country the instinct for peace rather than for war, yet without their lacking or losing any of the manly virtues or the attributes essential to a healthy nation.

If we look forward we can realise that the two million Scouts and Guides in existence to-day represent at least another million who have passed through the training, and that they are the prospective fathers and mothers of the next generation. They will, therefore, be bringing up some two or three millions more of boys and girls within the next few years on much the same line of thought and action as their own.

Thus we have a wonderful opportunity and a great responsibility. We must shape our training with the right vision so that we shall not be content merely to have smart Troops and temporary success, but we must be sure that the highest ideals have been actually inculcated and that the boys and girls really bring a Christian spirit into their daily life and practices; that they overcome selfishness with service, and that they substitute goodwill and co-operation for the too prevalent state of narrow patriotism and jealousies. In this way our Movements will be helping in a tangible manner to supply the international spirit of goodwill which is needed to give the soul to the existing form of the League of Nations.

That the League itself recognises this is shown in the following significant and carefully weighed passages from the Report of the Fifth Committee to the General Assembly of the League of Nations:

“The Boy Scout and Girl Guide Movement is not one of those new, unknown or little known movements in the case of which it is desirable to await the results they may produce before recommending them for consideration and support to public opinion and the various governmental organisations. Founded before the 1914 war, the Movement had, even at that date, a very considerable number of adherents throughout the world. To-day it includes more than two and a half million young people of both sexes in every continent and in every land — and it continues to prosper.

“The Fifth Committee was of the opinion that, in recommending the Assembly to invite the various governments to grant the assistance requested, it would not be asking for support for some feeble undertaking which is destined to disappear. The Assembly is being asked to take under its protection a movement which is full of life and which is inspired by ideals, the noble and lofty character of which is not contested and whose usefulness is undeniable from the point of view which is of special importance to all of us here, the point of view of world peace.

“Therefore, it is not only necessary, but actually indispensable that this Movement should receive every support and assistance.

“It should not be forgotten that the thoughts and feelings of the younger generations are an important element in forming the conscience of humanity; a pure and healthy

element freed from all prejudice, rancour, and memories poisoned by hatred; an element of enthusiasm and generous sentiment.

“For that reason we should assist the international movement on behalf of the Boy Scouts and Girl Guides, a movement which, by the constant exchange of visits, by camp life, by games played, and by happy days spent together, during which the young people get to understand one another, increases from day to day their feelings of comprehension, respect, and love for their neighbours, whatever may be their language, race, or continent.”

CHAPTER VIII

AN IMPERIAL AND INTERNATIONAL BROTHERHOOD

OWING in some cases to the results of the war, in others to the advance of civilisation or to progress in political evolution, numbers of small or young countries all over the world are now busy in asserting their position as nations to an extent that has never before been the case. The Government of a country comprising two or three million people is seen to be taking itself very seriously, blowing itself out like a frog and wanting to rank with the bull; so busy, in fact, in the importance of being earnest that it does not see the smile on the face of the onlookers. We see this in the many little nations now growing up on the Continent, and even nearer home, among them certain sections in England, Ireland, Scotland and Wales. Blinded by this supernational spirit these people fail to see the greater estimation they would command if their outlook were extended beyond their own little internal idiosyncrasies to their greater international relationships and responsibilities. We should take care, in inculcating patriotism into our boys and girls, that it is a patriotism above the narrow sentiment which usually stops at one's own country, and thus inspires jealousy and enmity in dealing with others. Our patriotism should be of the wider, nobler kind which recognises justice and reasonableness in the claims of others and which leads our country into comradeship with, and recognition of, the other nations of the world.

The first step to this end is to develop peace and goodwill within our own leaders, by training our youth of both sexes to its practice as their habit of life; so that the jealousies of town against town, class against class and sect against sect no longer exist; and then to extend this good feeling beyond our frontiers towards our neighbours of other races. Rabindranath Tagore has said: “It is through brotherhood and not through organisation that the world should be ordered. Imperialism brings little nations and various races together like chips in a basket, but they do not unite, they are simply held together. There is no bond of union. It is the men of the world-mind we need, men of the spirit, who see that we are all citizens in the Kingdom of Ideas. In this way, long after I am gone, when in the purpose of God the time does come for a real League of Humanity, there will be men large enough to see the human race as a whole, who understand that the good of the community as a family exists, and we shall not suffer such a bankruptcy of constructive faith and vision as we have had in our day.”

One practical step towards the realisation of such great thought may be found in the aim and training and the expansion of the fellowship of the Boy Scouts and Girl Guides. “In my school,” said a prairie schoolmaster to me in Saskatchewan, “I have children of various nationalities, but not an English-speaking one among them. In the ordinary course it would have taken a generation to Canadianise them; as it is they have become English-speaking Canadians in a year through being Boy Scouts and Girl Guides.” A prairie parson, whose parish extended over seven thousand square miles and whose vicarage

was a Ford car, told me how by making his young parishioners into Scouts and Guides he was able to organise them in independent “Patrols” of six, or as “Lone Scouts” in individual isolated cases, and then to get them to educate themselves through the attraction of qualifying for the various Scout Proficiency Badges.

Similar conditions of wide distances and isolated homes exist in South Africa and Australia, and even in western districts of Scotland and Ireland, and similar means are being adopted for training the children through the Scout system of decentralisation and self-education. In South Africa the Scout and Guide Movements have proved themselves an important factor in bringing together the Dutch and British youth in a spirit of goodwill and comradeship — a step which cannot fail to have its mark on the future South African nation. For natives, also, whose skulls are not constructed to reception of modern Western school methods, the Scout and Guide training has been found to be efficacious in such places as Nigeria, Kenya Colony, the Gold Coast and New Guinea, as well as in the schools for Red Indian children in Canada. So this training, or pastime, or whatever you like to call Scouting, seems applicable to most parts of the Empire.

Part of the Scout creed is that as members of the Movement, bound by the same Law and the same Promise under a common ideal, they are members of a great Brotherhood. As such they interchange correspondence and visits, and this forging of the personal link of mutual friendship is going to have a new value in the relations of the Old Country with the various Overseas Dominions when the citizens of all are bound by something more than a merely sentimental tie.

In these days of overcrowding and scarcity of employment at home, many Boy Scouts are migrating overseas. Through our Migration Department at Headquarters we are sending out something like a hundred boys a month to the different Dominions, supported by the knowledge that they will find, not only work, but brother Scouts to welcome them when they arrive in a strange country.

As I have pointed out in previous chapters the development of the Boy Scout and Girl Guide Movements has not been limited to our own country or Empire. Every civilised country in the world has adopted the training, and adopted it spontaneously, without propaganda or urging from the parent country.

Scouting was not a year old before other countries had formed their branches. Some “patriots,” anxious for their country’s weal, said: “Can’t you patent it and so prevent rival nations from taking it up?” Others said: “No need to worry, it is too British to appeal to foreigners.” That both points of view were at fault has been amply proved in later years; for out of the two million Scouts and Guides in training throughout the world we in the British Empire number only some nine hundred thousand.

Those opinions were spoke in the “good old days” before the Great War had changed all our ideas on nationality. In twenty-one short years the Scout and Guide training has spread to forty-two different countries about the world, and has proved its potentiality as a factor in world peace. It cannot be considered a well ordered world where peace has to be enforced by police. The League of Nations is a police force for suppressing war, and as such is a valuable step; but surely a better aim is the *prevention* of war through the mutual goodwill and understanding of the peoples themselves. If we reflect that we members of the human family are only here on this earth together for a short span of life we realise that petty differences and fighting for little selfish ends are out of place in the Creator’s scheme.

At our first International Rally or “Jamboree,” held at Olympia in London, to celebrate peace in 1920, I asked the boys of the twenty-three different nations assembled there to work for a world-wide spirit of brotherhood.

“Brother Scouts, I ask you to make a solemn choice. Differences exist between people of the world in thought and temperament as well as in language and physique.

“The war has taught us that when one nation endeavours to impose its particular will on others cruel reaction follows.

“The Jamboree has taught us that with mutual give and take under a common ideal sympathy and harmony are established.

“If it be your will, let us therefore endeavour to develop among our boys such comradeship through the world-wide Scout spirit of brotherhood that peace and goodwill may henceforth reign among men.

“Are you willing to join in this high enterprise?”

The response was a heartfelt shout: “We will, by God’s help we will.”

That appeal had been issued earlier in the day to the different nationalities in their own languages, in order that they might fully understand its meaning before they made their reply. So it was not an ecstatic declaration of the moment, but a considered resolution on their part. The suggestion for making the appeal had grown automatically and unpreparedly out of the good relations which had been established in the previous ten days among the boys themselves. It was a natural and healthy outcome of the first great reunion of the world’s boyhood.

The main result of this great gathering was the immediate formation of an International Scout Bureau, with an office and Director in London and a Committee composed of eminent Scouters of different nations. The Scout Promise and Law, already in use in most countries, was made the basic principle of affiliation, and gradually more and more countries joined in.

Four years later a great International Rally was held in Copenhagen, where representative groups of thirty-three nations were camped together for a fortnight. The camps stood close alongside one another in alphabetical order, and thus the German contingent, of some two hundred boys, had as its immediate neighbours Great Britain on the one side and France on the other. All of them interchanged amenities and lived together in the closest friendliness and comradeship.

Friendships and the spirit engendered at these International gatherings have been further cemented by the interchange of visits and correspondence between the Scouts and Guides of different countries. Thus in 1928 more than seven thousand Boy Scouts spent their summer holiday camping in countries other than their own, and return visits to England were paid by many of their hosts. Neither have the Girl Guides been behind-hand, with their World Conferences, interchange of correspondence and international camping.

During the present year (1929) the greatest gathering of youth that the world has ever seen will take place at Arrowe Park, Birkenhead, when Scouts of forty-two different nations, to the number of more than fifty thousand, will come together for a fortnight of Scouting activities. The sight of boys of forty-two nationalities, different in language, creed and colour, but wearing the same uniform, and obeying the same Scout Promise and the same Law which binds every Scout to be a brother to every other Scout, cannot but open up to the most unimaginative a vision of what may be the ultimate outcome. From this meeting we shall go forward with fresh inspiration and renewed strength of brotherhood to spread our Movement wider and to make it a still greater force for the peace of the world and the service of God.

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