



**Suggestions for the  
DEEPENING OF THE  
SPIRITUAL LIFE  
of the Group**

BY

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Editor's Note:

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

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NOTE TO READERS.

THE intention of this little book is to provide Scouters, the majority of whom are very busy men and women, with some ideas which may prove of use when the religious policy of the Group is under consideration. The following extract is taken from “Policy, Organisation and Rules,” the official publication of the Boy Scouts Association (published at Imperial Headquarters, 25 Buckingham Palace Road, London, S.W.1, price 6d.).

RELIGIOUS POLICY. – The following policy has received the approval of the Heads of all the leading denominations of religion in the Kingdom: –

- (1) It is expected that every SCOUT shall belong to some religious denomination and attend its services.
- (2) Where a Group is composed of members of one particular form of religion, it is hoped that the Group Scoutmaster will arrange such denominational religious observances and instructions as he, in consultation with its Chaplain or other religious authority, may

consider best.

- (3) Where a Group consists of SCOUTS of various religions, they should be encouraged to attend the service of their own denomination, and Group Church Parades should not be held. In camp any form of daily prayer and of weekly Divine Service should be of the simplest character, attendance being voluntary.

AIMS. – On enrolment, the Scout makes the following promise: –

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,

To obey the SCOUT LAW.

The Scout Law may be summed up in the following verse:—

A Scout tries to be –

Trusty, Loyal and Helpful,

Brotherly, Courteous, and Kind,

Obedient, Smiling, and Thrifty,

Pure as the rustling wind.

WOLF CUBS. – On enrolment the Wolf Cub makes the following promise: –

I promise to do my best—

To do my duty to GOD and the King,

To keep the Law of the Wolf Cub Pack and to

do a good turn to somebody every day.

The Law of the Wolf Cub Pack is –

The Cub gives in to the Old Wolf;

The Cub does not give in to himself.

ROVER SCOUTS. – Rule 35. The Rover Scout should develop the spiritual side of his life, recognising that he must do his best to carry out his duty to GOD as required by the first Scout Promise, through the practice of his religion.

The above extracts from the official handbook should make it clear to readers that there *are* grounds for the writing of such a book as this. It is hoped that this little book will prove suggestive and that it may arouse thought, but it is not designed to dogmatise concerning any one religious faith.

My best thanks are due to Group Scoutmaster Geoffrey Shackle and Scoutmaster Rev. T. C. Vicary, B.A., A.K.C., both overseas Scouters, from whose letters I have quoted; to Mr. Donald Furlong, for permission to make use of certain illustrations; to Mr. Arthur Downs, B.Comm., for permission to insert the talk on “Service”; to J. Leon Baker, Esq., for permission to adapt certain notes; to the Editors of *The Scouter* and *The Baptist Times* for allowing reprints of articles which appeared in those journals; to my colleagues, Mrs. T. F. Williams, Mr. Reginald Forrest and Mr. Reginald Virgo, Scouters of the 13th Acton (Baptist) Scout Group, Acton, London, who have co-operated with me wholeheartedly in the Great Game of Scouting; and finally to my old Scoutmaster, Mr. Harold V. Nunn, District Scoutmaster for Cambridge, who by his splendid example and enthusiasm gave me a desire to become a Scoutmaster myself.

K. C. SPARROW.

CATERHAM SCHOOL,

CATERHAM, SURREY.

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**The Spiritual Life of the Group.**

SECTION I.

**The Nature of Suggestion and its Value as  
an Aid to Character Training.**

THIS book has been entitled a book of suggestions, and the word suggestion may be interpreted in several ways. According to Rivers, the psychologist, suggestion is the process by which one mind acts upon, or is acted upon, by another mind unwittingly; *i.e.* one mind exerting an unconscious influence upon another mind. The mind thus acted upon responds to the influence exerted upon it and yet is unaware that the particular response has been brought about by means of the influence of a second mind. On the other hand, Baudouin states that suggestion is the subconscious realisation of an idea, and he defines two types of suggestion to which he gives the names of auto-suggestion and hetero-suggestion. Auto-suggestion is spontaneous as contrasted with the provoked nature of hetero-suggestion. Of the two types, auto-suggestion is undoubtedly the more effective of the two and has the more educational value, and therefore the more value from the point of view of scouting. If an entirely new idea can be introduced to a boy in such a way as to be almost unnoticed, so as to lie dormant for a period, and then if that idea reasserts itself in the boy's mind as it will be almost certain to do, then there is every chance that the boy will think he has originated the idea himself to the gratification of his self-esteem, and as a result he will take more interest

and more pride in utilising his new knowledge, using it in such a way that without knowing it he will be teaching himself. Sir Percy Nunn, in his book, *Education: Its Data and First Principles*, has written: "The picturesque uniform of the Scout, his patrol animal or totem, his secret signs and his tracking all belong to a realm of facts and ideas queerly incongruent with the humdrum actuality of civilised life." He points out that "the geography, geometry and nature lore which the Scout learns (*N.B.* – Auto-suggestively) through games are genuine science. The moral lessons which he receives are not only entirely serious but have a strong and lasting influence upon his character; and it is from the atmosphere of making-believe that he draws the intellectual vigour and the SPIRITUAL vigour which make what he thus learns often far more valuable than anything he acquires from his teachers at school."

The second type of suggestion, direct or hetero-suggestion, is not so effective as a means of making impressions. The boy is aware of contrary ideas and he is also conscious of his Scoutmaster's desires to counteract those ideas. It is possible that the Scoutmaster might ultimately be successful by means of the emotions related to the subject which he is able to "get over" to his Scouts. The snag is that the boy is fully aware that the views which he (the boy) holds about a certain subject are those of his Scoutmaster, and he knows the origin of the ideas and it is less likely that the new idea will be heartily assimilated. There is a danger in the use of this type of suggestion, in that originality on the part of the boy may be held in check or finally stifled, hence the argument in favour of the S.M. merely acting as a guide in the course of the deliberations of the Court of Honour, allowing the boys to sail the ship themselves until there seems a possibility of rocks being struck, in which case he can step in to save the ship. Some boys get into the habit of believing everything that is told to them, and they do not take the trouble to THINK for themselves and see whether they are being "gulled" or not. Every Scouter knows the type of boy who gets so used to having each thing explained to him in minute detail that, if a blue sky were pointed to by the Scouter, with the comment "How overcast the sky is," he would readily agree. Too much direct suggestion would tend to stifle questions, and it is by the asking of many questions, "how and why," that the purpose of education is furthered.

The boy lives in a world of suggestion; his parents, friends, and the host of things which make up the external world of his everyday life will all suggest various things to him. The years of boyhood are impressionable years, and it is during the period of Cub and Scout training that Scouters can suggest the ideals of self-control, temperance and self-sacrifice and similar ideals, but if possible the suggestions must be indirect. Sincerity on the part of all Scouters is essential, because there may be twenty keen pairs of eyes on the alert to observe whether or not a certain thing is being "forced down their throats," a thing which is fatal. The very manner and tone of the Scouter's voice convey very definite impressions to his boys. The camp fire gives the Scouter an excellent opportunity to relate some of the stories of past heroes, the Spartans, the Romans, "Kim" and so on, which can suggest courage, self-sacrifice and service for others without any additions from the Scouter. A yarn does not need to be of the "blood" type to interest Scouts as is so often maintained. A good story, well told by a man who can for the period of the story actually live out his yarn, is a fitting climax to any Scout meeting. At a week-end camp, held near Uxbridge, the farmer on whose land a troop of Scouts are accustomed to camp was asked to give a talk at the Scout's Own on the Sunday afternoon. He spoke of "Growth," illustrating his talk by reference to the fields around the scene of the service and from his everyday life as a farmer. He made no mention of a moral at the end and at the time there was apparently little response. Several weeks later at the troop's

summer camp it was a pleasure to hear numerous discussions between Scouts in which comparison was drawn between points from the talk heard at the week-end camp Scout's Own and camp life in general. In these days when newspapers exert such an influence upon some sections of the population, the danger of wrong suggestion brought about by sensational journalism is apparent. One has only to pick up copies of two newspapers, financed by different political parties and read an account of the same political incident, to see how one newspaper can suggest to its readers that black is white and the other paper can suggest to *its* readers that white is black, by extensive "cutting."

Imitation applies to every Scouter, and quite unconsciously the Scouter by his appearance and conduct will suggest to his Scouts certain ideals with regard to certain things. These ideals make their contribution towards the training of character which is the aim of education and of scouting. The foundations of character are the instincts and emotions, concerning which the psychologists have filled many text-books. The object of developing character is first of all to fix these natural innate tendencies as habits – good habits, so that in a sense they become automatic actions. Secondly, these instincts and emotions must be organised as interests or sentiments, *i.e.* they become attached to objects or people and the boy is more and more influenced by the intelligence and knowledge of individuals, *e.g.* sentiments for parents, teachers, Scoutmasters, etc. In the third place, as a result of contact with other people there develops a sentiment for himself: the boy thinks of himself as an independent person and he begins to form ideals of his own. Finally, and it is at this stage that Scout training helps the boy, he develops sentiments for impersonal objects such as a particular team, patrol, house, family or school, and he also feels the same sentiment towards the ideas of duty, sportsmanship and his Scout Promise. Character training thus forms part of the work of every Scouter, and this method of "indirect suggestion" can help the individual Scouter to ascertain and develop to the best of his ability such special germs for good which the Chief has told us *do* exist in each individual child irrespective of environment.

### **The World-wide Brotherhood of Scouts.**

A great deal has been written, and much more has been spoken about World Peace and International Brotherhood. While the Albert Hall, London, was filled to overflowing on Saturday, July 11, 1931, on the occasion of a great Peace demonstration in favour of World Disarmament, a meeting addressed by the Prime Minister of Britain and other leading men of the country, plans were being drawn up in a quiet Leicestershire village for a mimic battle to form part of a scheme of training for young soldiers – a strange paradox. At the same time in the City of Leicester there were encamped over a thousand Scouts who were taking part in a miniature Jamboree, a wonderful example of a gathering together of members of the Great Brotherhood of Scouts. The Boy Scout movement is one of the outstanding examples of the movements which are endeavouring to foster the spirit of International Brotherhood throughout the countries of the world, and it is doing something to foster this ideal in addition to talking about it.

There are opportunities for individual Scouts, for patrols and for troops or Rover Scout crews to get into touch with their brother Scouts in other countries. From time to time addresses of likely overseas correspondents appear in the columns of *The Scouter*, the paper read by all who are interested in the movement. The Church Missionary Society have a Scout Missionary Registration Scheme and a monthly bulletin, *Scout News from Overseas*, which is

issued free of charge to groups who are registered with the society. A Baptist Missionary Auxiliary has now been formed (particulars may be obtained from Rev. W. F. Bodey, 12th West Ham. 409 Barking Road, London, E.13). with a view to linking up British Scout groups with groups run in connection with the Baptist Missionary Society's overseas stations by Baptist Scouter missionaries. The United Council for Missionary Education, Edinburgh House, 2 Eaton Gate, London, S.W.1, also issues literature which will be found useful by all Scouters who desire to widen the sometimes all too limited outlook of their boys.



Fetching the Wood.—13th Acton.

Correspondence between groups at home and groups abroad can be a great source of spiritual uplift for all concerned. The writer's own group corresponds with Scouts in Northern India and with British Scouts in Cape Town. A few extracts from some of those letters may serve to illustrate the possibilities of such inter-communication. Here is an extract which might serve as a yarn to insert in a troop night programme, from a brother Scouter in South Africa:—

“This afternoon I watched a floating whale factory proceeding out to sea with her four attendant whale catchers steaming merrily behind, and the sight of them reminded me that your fellows might like to hear something about the whale oil industry. Cape Town is becoming increasingly popular as a base for the Southern whaling fleets which call in about October on their way down South, returning during March and April laden with the harvest of oil. The usual procedure is for the ‘mother’ or ‘factory’ ships to leave their ‘catchers’ here to refit during the off-season, whilst they themselves return to England or Norway with the oil. The ‘mother’ ship fulfils the dual role of supply ship to the ‘catchers’ and floating oil refinery. Such ships range from 9000 to 15,000 tons, most of them having been built for the special business of whaling. The *Tafelberg* (Dutch for Table Mountain) is the largest local owned floating factory, being some 12,000 tons. She is also one of the most up-to-date in design, having a double stern through which whales may be drawn when caught. From this stern they are hauled on to a broad deck which runs practically the full length of the vessel. At the stern they start as whales and finish up in the bows as oil in barrels. ‘Catchers’ are the little vessels of some 100 tons which do all the dirty work. Their nickname implies their job. A dangerous looking harpoon gun stands in the bows, backed up by hefty coils of wire rope. I understand that etiquette down South demands that, on sighting a whale, chase must immediately be given. The whale usually has urgent business elsewhere and a pleasant little game—something like ‘hunt the slipper’—then commences, the whale being the loser every time. When finally overtaken, the harpoon gun is brought into action, and

if the gunner has only had tea as his sustenance during the day a hit is recorded. The harpoon takes hold, the wire rope tautens, the current is turned on and the whale loses all interest in the proceedings. Despite all the modern inventions for the whale industry. I am told that life on a 'catcher' is jolly hard."

London Scouts, with little opportunity of ever seeing a whale in the flesh can appreciate such a vivid account.



Cooking the Grub. 9th Green and Sea Point (Baptist)  
G.S.M. Geoffrey Shackle. (S. Africa)

A yarn of a different type from the pen of the same Cape Town Scouter: – "Now, you 13th Acton fellows, just imagine that you are all on board the English mail boat which has only just arrived from overseas after its long journey of 6000 miles. It is early on Monday morning and the ship has just nosed her way through the harbour entrance to where she is to be tied up alongside the wharf. You fellows are standing on the deck looking down on to the quay. Why! Look over there? A ship tied up nearby is coaling and you have spotted a long string of black men with coal baskets on their heads trotting up and down the planks leading- on to the vessel which is much smaller than the one you are on. They are amusing fellows, those black chaps. All of them are working as hard as they can go to the accompaniment of many 'Hi's' and 'All's' as they run to and fro. Then one apparently cracks a joke, for some of those nearest to him burst out laughing, their white teeth shining out clearly from the blackness of their faces. Most of them are finely built, big chaps, who carry themselves well as they pad along on their bare feet. Some are attired in merely a vest and pants; but only on close scrutiny can you discover that they do wear a vest. It is covered with coal dust and appears to be part of the wearer's skin. Others again have discarded any vest or such covering which they might have had and are doing their jobs simply attired in a pair of pants. Your admiration is surely excited by their magnificent muscle display. Still, you cannot stand about on the boat-deck looking at coal heavers all day. Let us get through the Customs people and down on to the quay where you can have a close view of these natives. Go up to one that is having a breather. 'Morning, Jim,' you say. 'Sakabona. Baas' says Jim. whose real name is very likely M'Tinkulu or something similar. In the meanwhile, if he is one of the happy sort, he grins until his face nearly splits in half. 'Plenty work, Jim' you continue, by way of making conversation. 'Ai, Ai,' grins Jim, smelling a handful of tobacco or a 'tickey' (three pennies). So you must come to light with a 'tickey.' True to custom, Jim cups both his hands together, gives a profound salaam and smiles until his ears nearly come off. 'Thank you, Baas,' says Jim, slinging his basket on to his shoulder and trotting off, for the ganger's eye has alighted upon him, and Jim does not

want to have any of his money deducted from the wages which he is earning to buy cattle. By this time you must be feeling like rich men who have just given away £1000 to the hospitals, so grateful has Jim appeared, and already you are feeling well disposed toward this black-skinned race. And now here is our motor which will take us all to the city.”

A description of a week-end camp. “We camped on a large wine farm owned by a lady who goes out of her way to make us feel at home. Her apples this last trip were lovely, and they were only just one expression of the farm and its life as a whole. Stretched, as it is, across the entrance to a valley on either side of which stand mountains 2000 ft. high, it is one of the best known of Cape farms. The farmhouse itself is as old as the hills and reeks of history even to the slave bell that still calls the labourers to their work. The camp was a great success. It was bound to be. The company was good and we lacked nothing. I must admit that at the camp fire on Sunday evening, I felt as if there was absolutely nothing more that one could want. We closed with the last two lines of one verse of ‘At even ere the sun was set.’ The lines we sang were ‘What if Thy form we cannot see, We know and feel that Thou art here.’ That just about summed it all up.”

An exchange of troop programmes helps to introduce fresh life into the troop meeting. Here is an overseas idea: “As a relax item have you ever tried a comic ‘Eisteddfod’? The last one we held was organised very hurriedly. Three troops combined to make chumps of themselves and they had a really top-hole time. The adjudicators were local Scouters famed for their wit. Throughout all performances they took copious notes. The first competition was open to jazz bands, the test piece being one of the latest ragtimes. Instruments had to be improvised as well as most of the tune. The winning band on this occasion owed the whole of its overwhelming success to the extraordinary contortions of its big drummer whose efforts raised shouts of merriment. The bagpipe class followed. The winning piper did succeed in making a noise very much like that which is produced by exponents of this popular instrument, by simply clutching his nose “with the fingers of his left hand, banging his ‘Adam’s apple’ with those of his right, flapping his left arm up and down and moaning (the only word fit to use) the ‘Bluebells of Scotland.’ The runner up was disqualified because his knees were not hairy! . . . A sixteen year old patrol leader as Cupid performing the dance of love is always an entertaining sight.”



Making the Fire.—Rev. T. C. Vicary's Troop, Dinajpur.  
B.M.S. Station

By way of contrast, an extract from the diary of a Baptist Missionary Scouter stationed at Dinajpur: –

The S.M. rose last but one (though strictly on time, of course) at 5.30 a.m. – the rest were out and about long before then (how long he doesn't know).

6.30 a.m. – Tea and bread. Rig up clothes line. Several good gadgets rigged up. Dull morning but all blankets out before inspection.

7.10 a.m. – Inspection and prayers. (The Good Samaritan's good turn.) Flag-pole out in the jungle. Cookhouse unsatisfactory in view of the D.O.'s inspection of the morrow – he had been instructed to find as many faults as possible.

8.00 a.m. – Map making – camp site. S.M.'s demonstration with kerosene tin plane-table improved upon by others with well rigged up staff tripods.

] 1.00 a.m. – Meal. Continued map making with great enthusiasm and so on till 3.00 p.m. when we had tea and cakes,

5.00 p.m. – Demonstration of fire making – only we got nothing more than a fiery smell (see photo) and much smoke.

5.30 p.m. – Swimming. And then, after dark, as Totem's 2nd did not fill the lamps before we left Dinajpur we had to seek some oil (in a land of no shops) – The Ten Virgins! Several scouting parties having returned empty, we sent out an expedition, S.M. and 4 others to go "several little ways" of folk who guided us till we wondered how many went to the mile (or *vice versa*). The answer always received to our question, "How far is it to anywhere where we can get some oil?" was "A little way – over there." And we wondered whether, having gone so far, it mightn't be quicker to go home. Returned to a late meal and bed cutting camp fire.

The above is an account of one day in camp at Ulipur during April, 1931.

Scouts from other lands are only too ready to exchange letters, stamps, cigarette cards and other interesting articles. It is hoped that the extracts from overseas letters which have been quoted in this chapter will have illustrated the enormous possibilities which there are of widening the outlook of any particular group. For a Scouter to hear from overseas that "Your fellows and yourself are now remembered in my regular prayers" is surely a sign that World Peace *can* be brought about.

### **Scout Training as Practical Psychology.**

#### **A BOY SCOUT.**

Just a little cleaner, smarter than the rest –  
Rather better mannered, rather better dressed;  
Prompt obeying orders, thoughtful all the while,  
Not forgetting ever to whistle and to smile;  
Kind to every creature, gentle with the old,  
Strong against the bully, honourable and bold;  
Bold against the bad things, for the good things strong;  
There you have a Boy Scout – subject of my song. –

(COLWYN- PHILLIPS, in camp 1913.)

It is the privilege of every Scouter to share with others in the fascinating task of preparing the boy for "the hike of a lifetime." The Scouter is assisting education by carrying the good environment of the schoolroom on into the leisure hours of the boy, by giving him training through healthy activities which is complementary to that which he receives at school. The teacher is still hampered by the large size of classes, whereas the Scouter has a fine opportunity to bring out the best in his boys by reason of his strong personal contact with each individual. The Scouter is, then, a teacher, and as a teacher it should be helpful for him (or her) to know something of the working of the boy mind, elementary psychology and the theory

of education. Such a study might enable the inexperienced Scouter, in particular, to stand more fully the underlying principles of Scout training.

The psychological insight of the founder of the Boy Scout movement is evidenced by the grading of the group into one, two or three sections according to the age of the boys concerned. Wolf Cubs are the little fellows who, although they are too young to fully appreciate the dignity and full meaning of the Scout Law can nevertheless benefit by the special training devised for them in which games play a great part. These youngsters live in a realm of phantasy and make-believe, a realm to which the unimaginative Scouter (especially the males!) often appears unable to return. The small boy resents, and rightly so, the condescension of a grown-up down to his level of thought, and therefore the programme for the pack meeting must be carefully thought out. Scouters would benefit by a “refresher” course of suitable reading upon this subject. There are the *Jungle Book*’s of Rudyard Kipling (Macmillan & Co., London) and two excellent books by Kenneth Grahame entitled *Dream Days* and *The Golden Age*. The same author’s *Wind in the Willows* serves as a good serial story for the pack meeting. An extract from *The Golden Age* cannot but give the reader some insight into the working of the mind of a small boy almost of Cub age. “Harold, accustomed, as the youngest, to lonely antics and to sports that asked no sympathy, was absorbed in ‘clubmen,’ a performance consisting in a measured progress round the room arm in arm with an imaginary companion of reverend years, with an occasional halt at imaginary clubs where – imaginary steps being leisurely ascended – imaginary papers were glanced at, imaginary scandal was discussed with elderly shakings of the head, and – regrettable to say – imaginary glasses were lifted lip-wards.” The other child characters are equally vividly portrayed by the author. The Scouter who peruses the pages of this book will no doubt be able in some measure to account for the likes and dislikes and general tendencies of his (or her) Cubs, and he (or she) will find that the ideas of the Cubs and his (or her) own ideas about Cub training will work together more efficiently and harmoniously.

To consider one or two aspects of Scout training. Perhaps the most spontaneous tendency upon which Scout training seizes is the tendency of the boy to indulge in play. Play is very typical of the creative side of childhood, representing as it does nature’s own message of education. The kitten when playing with the ball of wool is probably instinctively anticipating the serious business of life, which in this particular case will be the hunting of mice. The adult activity of the child is, however, very largely undetermined and no fixed play activity is inherited. In the different types of play which develop at different periods of growth, one can see the ripening of certain instinctive tendencies. Boys of Cub age, for example, take an active interest in hunting-, typified by the chasing of butterflies, the catching of frogs or the catching of those many things which appeal to the boy mind. Playing Red Indians, fishing in the pond and camping out in weird and wonderful structures termed “houses,” are closely related to the instinct to roam about and explore, and the explorer can go far afield even in a house! There is the period of self-assertion – playing at dentists or soldiers in which the player takes the all important role of the dentist himself, or Lord Nelson perhaps. This is followed by the collecting instinct – the collecting of stamps, cigarette cards, butterflies or any junk which happens to appeal at the moment.

Knowledge of this sort, such as is to be gained from a study of Sir Percy Nunn’s excellent book, *Education: Its Data and First Principles* (Edward Arnold & Co., London, 6s. net.) or that by H. Caldwell Cook, entitled *The Play-Way*, which is to be obtained from the Scout Shop.

London, cannot but help the Scouter to carry out his programme of training more efficiently and with a definite purpose in view. When Scout age is reached there occurs a gregarious period during which that much-talked-of tendency, the “gang” instinct, is dominant. Scout training has grasped this tendency and introduced the team game and the team spirit by the introduction of the patrol system which is in many cases fostered by the patrol competition. The banding together of boys into gangs is a natural one, and its dominance in Scouting is by no means artificial. As Nunn says in his book already referred to: “The picturesque uniform of the Scout, his patrol animal or totem, his secret signs and his tracking all belong to a realm of facts and ideas queerly incongruent with the humdrum actuality of civilised life.” He points out that the geography, geometry and nature lore which the Scout learns through games are genuine science. He goes on to state that the moral lessons he receives are not only entirely serious but have a strong and lasting influence upon his character, and that it is from this atmosphere of making believe, coupled with the team spirit, that he draws the intellectual and spiritual vigour which make what he thus learns often far more valuable than anything that he acquires from his teachers at school.

The widely praised badge system satisfies a psychological craving, namely the natural tendency of the boy to “show off” to others of his kind. This craving for prominence is satisfied by the gaining of badges wherewith to adorn his uniform. This gaining of badges necessitates a study of some subject in which the boy shows particular interest and which he therefore may make use of in the future. It is at this age that the boy does begin to take an interest in his future career. Without the influence of Scout training the boy would satisfy this craving by street activities often of a questionable nature.

Finally, there is that feature of training – story telling. This is an art in itself. Scouts can appreciate a story read to them, whereas for Cubs a story needs to be told to make an impression upon them. A story is a good outlet for the emotions and can play an important part in sense training. The type of story, its motive and method of presentation must be adapted to suit the mentality of the listeners. It is on such points as these that Scouters would find it beneficial to refer to such books as *A Guide to Story Telling*, by Burrell, and *How to Tell Stories to Children*, by S. C. Bryant, 3s. 6d. The various missionary societies publish some very good “thrillers” in attractive covers which yield fine material for a really good yet exciting story of adventure. For those Scouters who feel inclined to delve more deeply into the theory of education there are two books which can be recommended. They are the *Principles of Education*, by T. Raymont (Longmans. Green & Co., London, 7s. 6d.), and *Social Psychology*, by Prof. William McDougall (Methuen & Co., London).

### **The Bible and Its Place in the Meetings of the Sections of the Group.**

The following practical suggestions are reprinted from the October, November, December issues of *The Scouter* for 1930, and the January issue for 1931, by permission of the Editor.

1. The Bible in the Troop Meeting. – (October.)
2. The Bible in the Pack Meeting. – (November.)
3. The Bible in the Rover Meeting. – December, 1930, and January, 1931. (Two Articles.)

### The Bible in the Troop Meeting.

The first clause in the Scout Promise – loyalty to God – would seem to require that every troop meeting or other Scout activity should conclude on a top note of thanks to the Divine Scout Leader. Yet if the weary Scoutmaster merely gabbles from a book two or three long and imperfectly understood prayers, the impression left on his boys cannot be other than bad.

Prayers should be bright, interesting, and phrased in simple language which even the youngest Scouts can appreciate; an excellent book of prayers of this type is published by Imperial Headquarters (*Prayers for Use in the Brotherhood of Scouts*, price 6d.). Patrol leaders and seconds should be encouraged to take some part in this all-important part of the evening programme.

I suggest, further, that these prayers should be preceded by a short portion of Scripture, read preferably by a patrol leader or second. Such reading should be intimately connected with Scouting phraseology, for in this way the Book of Books acquires a new interest for the particular Scouts concerned. It becomes a more practical part of their Scouting outlook, and may consequently in the future prevent the “world’s best seller” from being kept on the shelf, with only occasional exceptions on Sundays.

The average Scouter is a very busy man, and for this reason some suggestions are here submitted for such short Bible readings, the verses in all cases being inclusive; the portion selected on each occasion would have been passed on to a patrol leader or second the week before it was required. It may be mentioned that the closing ceremony in my Troop is as follows:

“Troop, stand easy for prayers. This week Patrol Leader Featherstone is giving us a New Testament reference to Scout Law, No. 5.” (Reading follows.)

“Let us pray.” (Three prayers as a rule, concluding with the Lord’s Prayer.)

“Troop, alert!” “Good night, Scouts.” So much more cheery than that sharp order, “Dismiss.” Small details like this are worth noting.

BIBLE REFERENCES TO SCOUT LAW: (1) *Trusty*, Psalm lvi, 11-13; (2) *Loyal*, Revelation iii, 14-16; (3) *Helpful*, Ecclesiastes iv, 9-10; (4) *Brotherly*, Romans xii, 9-11; (5) *Courteous*, 1 Peter iii, 8-10; (6) *Kind*, 1 Corinthians xiii, 3-6; (7) *Obedient*, Ephesians vi, 5-8; (8) *Smiling*, Genesis xxi, 6; (9) *Thrifty*, Philippians iv, 10-13; (10) *Pure*, Psalm xxiv, 1-5.

BIBLE REFERENCES TO PATROL ANIMALS: *Lion*, Amos iii, 1-4; *Hawk*, Job xxxix, 26-30; *Fox*, Matthew viii, 20; *Owl*, Isaiah xxxiv, 13-15; *Bear*, Isaiah xi, 6-7; *Horse*, Revelation vi, 2-6; *Wolf*, Matthew vii, 13-15; *Stork*, Psalm civ 16-18; *Woodpigeon*, Leviticus xiv, 20-22.

BIBLE REFERENCES TO BADGES: *Carpenter*, Matthew xiii, 53-55; *Cook*, 1 Samuel ix, 22-24; *Gardener*, John xx, 14-16; *Handyman*, Psalm xix, 1-3; *Interpreter*, 1 Corinthians xiv, 27-28.

BIBLE REFERENCES TO NATURE: *Flowers*, Isaiah xl, 6-8; *Growth*, Mark iv, 2-8; *Grass*, Psalm cxlvii, 7-8; *Rose*, Isaiah xxxv, 1; *Apple*, Proverbs xxv, 11; *Woods*, Psalm xcvi, 11-13; *Bee*, Deuteronomy i, 41-44; *Spider*, Job viii, 11-14; *Ant*, Proverbs vi, 6-8; *Swallow*, Psalm lxxxiv, 1-4.

VARIOUS BIBLE REFERENCES: *Promise*, Psalm cv, 38-42; *Law*, Matthew xxii, 37-40; “*Be Prepared*,” Ephesians vi, 13-17; *Good Turns*, Matthew vii, 16-20; *Service*, Mark x, 42-45; *Staff*, Luke ix, 1-4; *Rope*, Acts xxvii, 32; *Trail*, Isaiah xliii, 16; *Ambulance*, Matthew iv, 23-21; *Camp*, Numbers i, 52; *Air*, Revelation ix, 2; or 1 Corinthians xiv, 6-9; *Swim*, Isaiah xxv, 11; *Courage*, Isaiah xii, 5-7 and 10; *Life*, Luke xii, 22-24; *Thanks*, 1 Thessalonians v, 15-18; *Prayer*, Matthew vi, 7-15; *Thoughts*, Philippians iv, 8; *Unity*, Nehemiah iv, 6; *Gift*, James i, 17; *Gold*,

Psalm xix, 9-11; *Silver*, Matthew xxvi, 14-16; *Iron*, Daniel ii, 40-42; *Copper*, Ezra viii, 26-27.

### **The Bible in the Pack Meeting.**

Last month a suggestion was made in the *Scouter* how to introduce the Bible into the life of the troop, in what was hoped would prove to be an attractive way. It is another matter to present the Bible in an instructive but interesting way to a pack of Wolf Cubs, much younger boys who have hardly started to think for themselves. Imagination takes the leading part in the everyday life of such boys; they are never so happy as when they are playing "Let's pretend." This is particularly obvious, for example, in the various jungle dances. Those concerned enter enthusiastically into the spirit of the play; the clubroom becomes a dark forest, and even chairs are transformed into the dens of the jungle animals.

Bible stories, if translated into action in much the same way, can convey a very real and lasting meaning to Cubs with their impressionable minds. The purpose of this article is to suggest one method of introducing the Bible to Cubs in a way deliberately designed to appeal to their special outlook, and to win their hearty interest in its contents.

Let me state straight away that any Scouter who apologises to his boys for supplying religion to them is making a fatal mistake. A Bible reading given by an insincere Scouter, or a Bible story related by him, makes at best a poor impression on his hearers, and may indeed do harm. There are far too many Scouters at camp and elsewhere who say something like this: "Now, chaps, we have got to have a Scouts' Own, this afternoon. Give the speaker a good hearing. I have asked him not to speak too long." The boys realise at once that something is being forced down their throats, and the spirit of the Scouts' Own is lost. Scouting must be based on a spiritual conception if we are to get the best out of it. The boys of my Group – just ordinary fellows to look at – enjoy prayers, and look forward to the Scouts' Own because we try to talk naturally to the Divine Scout Leader, and also about Him.

Expression work for Cubs is not a new idea by any means, but this form of it is, I think, novel. Last March we had an Indian Exhibition at Acton Baptist Church, and a film illustrating mission work in that country was seen by the whole pack. The Cubs were obviously fascinated by the acting of some Indian boys of a Bible parable, and they were very eager to try the same idea themselves. My Cubmaster decided to give the scheme a trial, and it proved to be a great success. I am positive that every one of my Cubs could tell you the story of the Good Samaritan as I shall here describe it. It appeared to me that an excellent method had been discovered of bringing home to the Cubs something of the beauty of the Bible, without their getting the notion that we Scouters were trying to force something down their throats. This is one way, at any rate, of bringing the Bible into the Pack meeting.

This expression work may be attempted by the Pack as a unit, or by the various Sixes separately, the latter being preferable in my opinion. Each Six should be given a free hand to present the story in its own way, and the Sixer should be encouraged to pick his own cast, get together his own properties, and generally run his own show. Senior Cubs respond wonderfully well to responsibility of a simple nature. Odd Cubs can always be utilised in crowd scenes, which can be inserted with good effect even if not actually in the story. In some cases a "dumb" presentation is the most effective, but it is best to allow the actors to choose their words for themselves should speech be necessary.

It is essential for Akela to tell the story in simple language, using modern expressions wherever suitable, before an attempt at dramatisation is made. The senior Sixer should then be asked to read out the Bible version, so that the correct atmosphere may be created. The

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### Suggestions for the Deepening of the Spiritual Life of the Group

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Sixes should then carry on in their own corner for a set period; each Six subsequently takes possession of the “stage.” and presents its version. At the conclusion of this, Akela should direct the presentation of the play, utilising the best ideas of the Sixes. This might be done at the following Pack meeting, if thought desirable.

It is left to the discretion of the individual leader to choose suitable stories from the Bible. A few suggestions are here made which have been thought to be promising. Others can easily be found. Akela tells the story as follows:

#### PARABLE OF THE GOOD SAMARITAN.

There was once a man walking along a country road, when suddenly he was attacked from behind by armed bandits, who sprang out from behind a hedge at the side of the road. They knocked him unconscious, badly wounding him; rifled his pockets, and then threw him into the ditch by the side of the road. Presently a man came walking along this lonely road and, catching sight of the wounded man, he hurried on, not wishing to be mixed up in any police proceedings. Not long afterwards a second man came along. He went up to the unconscious man, looked at him, searched in his pockets to see if anything was left, and finding nothing he kicked the helpless man and passed on. At last a kind man found him, and quickly attended to his wounds. After he had dressed them as well as he could, he lifted the man on to the back of the horse he was riding. He took him along to the nearest hotel, and saw that he was medically attended to and looked after. The next day this kind man, who had done a “good turn” to a helpless stranger, gave the hotel manager a sum of money with which to pay the expenses of the sick man. He had himself to return home, but he left his address with the manager so that any bill for extra expenses incurred could be sent on for him to pay, without the stranger knowing who had befriended him.



*A certain man fell among thieves.*

The senior Sixer now reads Luke x, 30-7. The Sixes get to work in their own corners. The story might be enacted as follows:

A Cub walks across the “stage” or arena with his eyes fixed on the ground. He is attacked by a crowd of Cubs, if the whole Pack is taking part, or by several Cubs if the sixes are presenting the play. The “bandits” conceal themselves behind chairs or in some such way. They pretend to rob the “traveller” and to hurt him, and perhaps even take off his jersey. The “bandits” then disappear. A second Cub walks across the stage, and seeing the “unconscious” Cub pretends to be disgusted, sneers, and walks off. Another Cub comes along; sees the Cub lying on the ground; kicks him; turns him over and searches his pockets; and then passes on. There is then seen approaching a Cub astride a “horse” (a Cub

crawling along on hands and knees). He dismounts and renders first aid to the wounded Cub (some form of bandaging); lifts him on to the “horse”; and then proceeds to lead the pair round the room, finally stopping in front of something representing the inn in the parable. From behind this there appears a Cub, the “innkeeper”; there is an exchange of greetings and money is handed over. The innkeeper takes the wounded stranger into the “inn.” while the Good Samaritan mounts his “horse” and rides away.



Who stripped him and wounded him.



A Levite looked on him and passed by.

This particular story is very effective indeed in dumb show. Hardly any properties are needed.



A Samaritan set him on his own beast.

Other incidents which could be tackled in the same way are: (1) *The Parable of the Sower*, Cubs representing the seeds, Luke viii. 4-8; (2) *David and Goliath*, 1 Samuel xvii; (3) *The Story of Joseph*, Genesis xxxvii; (4) *The Visit of Joseph's Brethren to Egypt*, Genesis xlii and xlv; (5) *The Shipwreck of St. Paul*, Acts xxvii, 38-44; (6) *The Parable of the Talents*, Matthew xxv, 14-80; (7) *The Story of the Prodigal Son*, Luke xv, 11-82; and (8) *Abraham's Sacrifice*, Genesis xxii.

Scenes might also be enacted to illustrate a single verse of Scripture, for example, Luke xiv, 21: “Go out into the lanes, . . . and bring in the poor”

### **The Bible in the Rover Meeting.**

In the two previous issues of the *Scouter* there have been suggestions how to introduce the Bible into the life of the Pack and Troop. Some hints as regards Bible study by Rover Scouts are given this month, and will be continued in a subsequent issue. Since the Rovers of to-day are the probable Scouters of to-morrow, and as such must learn systematically both how to study and how to teach others, the greater length of this series needs no apology.

Many Rover Scout Crews are only able to hold one definite week-day meeting, but, where this is the case, it might be possible for an additional meeting to be held on Sunday, at some suitable hour, for the purpose of discussing together “hikes” into the pages of the Bible. For such meetings to be of real value to all concerned it is essential that as many as possible of those present should give expression to their thoughts, thus diminishing the danger of shallow conclusions and fleeting impressions resulting. When many are participating this is not practicable, and so it is suggested that where the crew is large there should be formed a number of “study circles,” each with a low maximum of members. Each of these “circles” consisting possibly of a dozen or fewer fellows, might go on the same “hike” along a selected “trail,” there being subsequently a pooling of clues and deductions at a general meeting of the crew. The “family” atmosphere is desirable for this sort of tracking, and may well lead to the enhancement of this atmosphere later in the wider field of some particular religious organisation, an objective well worth pursuing.

Just as the Rover Scout is encouraged to take up a quest in life, so he might also be encouraged to “hike” into the Bible in quest of spiritual guidance; the following of such “trails” would entail a thorough knowledge of at least some part of the Bible being acquired in an interesting way. If a “log” is kept, moreover, the crew should possess at the end of the year an interesting record of these journeyings, including the facts discovered and the difficulties encountered. Rover Scout leaders would find it helpful to display on the notice board the previous week to any particular hike a list of Bible references, such as those to be given later, in order that the Rovers might have the opportunity of acquiring a little knowledge before the actual discussion.

A large number of directions for such “hikes” exist. Thus there is the tracing out in the Bible of examples of Rover Scout characteristics and obligations; the study of Bible persons whose histories and characters afford useful hints for those living in the world to-day; the life of Christ as the Chief Rover Scout; scriptural illustrations of friendship, etc.; and various other New and Old Testament studies.

“Atmosphere” is an important factor in the success of such study circles, and in this connection I may well mention here and in the next article one or two books which have helped some of us very much in the task of creating deep interest in the Bible stories. There are very many excellent ones available, and differences of taste in this respect are fully catered for.

In *Old Testament Scenes and Characters* (James Clarke & Co., Gs. net), Professor J. E. McFadyen, D.D., indicates most helpfully the value of the Old Testament narrative for people living to-day, by discussing carefully selected persons and passages of biographical and historical interest. This is a most useful handbook for any Bible Class leader, and the same may be said of this author’s earlier book, *Use of the Old Testament*. With such aid it becomes easy to initiate lads into the attractiveness and value of these undying human biographies.

Another most helpful book of this kind is *The Veracity and Value of the Old Testament*, by James Stephenson, which has just been published by the Faith Press, Buckingham Street, London. W.C.2 (2s. 9d. post free). This is a book to be studied slowly and thoughtfully by

Rover Scout leaders, who will then be able to secure the right “atmosphere” in their study circles without difficulty. They will be enabled also to face up to such current questions as the Creation story and the relation of religion and science; they will, moreover, have such a store of historical information and simple psychological details, about the Bible characters as will enable them to inspire their Rovers to do their own questing. Hard preliminary work is necessary, however, if this and other books of the kind are to be mastered. Many are going through life to-day ignorant of the fascination and the value of the Bible because teachers do not study carefully the book they are advocating.

Both these books may be commended to the more thoughtful Rover Scouts, but I should like to call attention also to certain simpler books: *The Religious Basis of Citizenship*, by V. Donald Siddons (J. Alfred Sharp, 1s. 6d. net); *Representative Men of the Bible*, by G. Matheson (Hodder & Stoughton, 6s.); *Half Hours in God's Older Picture Gallery*, by J. C. Greenhough (Hodder & Stoughton, 2s.); and *The Book Nobody Knows*, by Bruce Barton (Constable, 3s. 6d. net).

One or two examples of different hiking possibilities may well close this first article. The list of Bible references should not dismay readers; it is only intended to save them trouble in planning the hiking, and is not to be taken as the whole of the possible ground to be explored in tracing what the Bible has to teach about such Rover Scout characteristics as leadership, loyalty and exploration.

#### LEADERSHIP

*Moses.* – The early training of a leader (Exodus ii, iii, and iv); the need of persuasiveness (Exodus v to xii); the necessity of having a policy and rules (Exodus xx to xxiii; Numbers v, vi, xv, xxvii to xxx and xxxvi); leading through difficulties (Numbers xx and xxi).

#### LOYALTY TO GOD.

*Hezekiah.* – A man who had the courage to stand by his principles (2 Kings xviii); the importance of prayer in life (2 Kings xix and xx); making a promise (2 Chronicles xxix); keeping the promise (2 Chronicles xxx to xxxii).

*Daniel.* – “Rock 2” (Daniel i); Scout Laws ii and viii (Daniel ii to v); trust in God (Daniel vi).

Before giving examples of certain general lines of Bible “hiking,” the importance of “atmosphere” must be emphasised. It is necessary to ensure that the story really lives again, if it is to be assimilated into the spiritual outlook of the crew and of the individual Rover Scouts.

To recreate the atmosphere in which the Bible personages actually lived there must be a tracking out of their characters, of their social and national circumstances, of their ideals, and of their reactions to their special difficulties and opportunities. Such study enables them to live again; they almost seem to be present at the crew meeting! They then exert a real influence on character formation, as well as provide an intensely interesting study. “Feeling” with them must pave the way for “thinking” about their example and their deeds, or at any rate go hand in hand with it. The process of applying Bible study to actual life in the world to-day will follow simply and naturally, being for the most part induced by the stories themselves and not weakened by moralising. Rover Scouts will first be interested, and will then learn how to plan for themselves similarly interesting hikes, thus laying the foundation of a life of Bible study.



Hitting the Trail

The David period affords an excellent example of a clear Bible trail for working out week by week. Obtain, if possible from some public library, a copy of such an historical work as *Minoans, Philistines and Greeks*, by A. N. Burn (Routledge, Kegan Paul; 15s.), and get a clear idea of the national, political, economical and religious difficulties which Saul, Samuel and David were up against. Then trace out how Saul and Samuel first won back tracts of country (1 Samuel x to xv); how Samuel started to establish educational centres; how Saul passed from being a rebel chieftain to some measure of kingship (with its increasing strain on his nervous system) and thus laid the foundation for David (1 Samuel xv); how David as a young man owed everything to Saul's patronage, Samuel's guidance, and Jonathan's "Rover Scout" friendship, instruction and protection (1 Samuel xviii to xx and xxiii); and how David subsequently repaid this debt (after his bitter realisation, too late, of what Saul and Jonathan had done for him) by a resolution to make sure that the good beginning should have a still better continuing and ending (Temple of Solomon; 2 Chronicles iii to v, 2 Samuel i, and succeeding chapters).

Here indeed is a dramatic story which could be worked out week by week by a crew. The thoughtful Rover will trace out modern parallels to this epic story, such as the liberation of Italy, Greece and Czecho-Slovakia, or the spread of education in the Early and Middle Ages of Britain by religious bodies, and in later years by universities, colleges of technology, day schools, and Sunday schools. Another point worthy of special note, arising from this particular hike, is the development of institutional religion from the time of Samuel to the reign of Solomon, the value set on ritual and the season for it, and the evolution of worship. There is an excellent book dealing with this last point by A. L. Lilley, entitled *Worship: Its Necessity, Nature and Expression* (Student Christian Movement Press; 2s.). Yet another point to be noted is the cost of devoted friendship!

A somewhat similar type of illustration is to be found in the story of Ahab – the story of a compromise such as many of us are called upon to face to-day. Ahab had to form strong alliances against a threatened invasion from the N.E. He therefore made a strong alliance with the N.W. by marriage, tactics which have often been adopted nearer our own time. But his necessary marriage to Jezebel introduced into Israel a "palace chaplaincy" of Baal worshippers (1 Kings xvi), with its militant missionary campaign of idolatry. Elijah appears on the scene as an impatient reformer, a man who at one time believed that he was the only

honest religious teacher left – as does an occasional Scouter to-day! He fought the palace influence as a destructive critic, and by so doing paved the way for the more constructive work of his successors. For further information about the prophets Elijah and Elisha, reference may be made to such a book as *Samaria in Ahab's Time*, by J. W. Jack (T. & T. Clark, Edinburgh; 8s. net). Rover Scout Leaders would find it of great value to consult with the local librarian and get his advice as to other suitable books upon this and other subjects.

Additional topics for Bible study, covering a definite period of time, are the clash between the moral requirements of Christianity and the sensuality of decadent Roman Imperialism (see Romans i to iii and x; also the Epistles); and the social and religious situation in Jerusalem in the time of Christ, resulting from the incomplete attempt of the Maccabees to re-establish the Jewish state on a basis of the reformed worship of Jehovah. Comparison may again be drawn between these and such modern equivalents as reformation periods in various ages.

Then again, it is worth while hiking along the road of certain definite topics such as are tabulated below:

1. *The Apocalyptic books of the Old and New Testament*, e.g. *Daniel* and *Revelation*: Why they were written; where they were written; how they helped then, and how they can be used now. Remember that Christ studied them devotedly, and quoted from the Enoch literature, which is important in this connection.
2. *The friendships of the Bible*: David and Jonathan (1 Sam. xviii to xx, xxiii, and 2 Sam. i); Elijah and Elisha (1 Kings xix and 2 Kings i, ii) Paul and Luke (Colossians iv, 14-, and Acts xvi, 12): etc.
3. *Exploration*: Examples are Caleb – the issuing of instructions to an exploring party (Num. xii), the need of accuracy in map work and report making (Num. xiv); and Paul – his missionary journeys (Acts xiii and xiv, xv to xviii, xix to xxi, and xxvii to xxviii). This section has parallels with the work of such men as Livingstone, Grenfell, Scott, and others. Use good maps of Palestine, etc.
4. *Questing of different kinds*: Ezekiel – the restoration of a city and a people; Peter and Paul – the founding of a world-wide Christian brotherhood; Nicodemus and Thomas – the quest for truth; and Amos – the denouncing of “professionalism” in religion.
5. *Old Testament topics*: (1) The miracles mentioned, e.g. Exod. vii. to xvii. (2) The parables mentioned, e.g. Ezek. xvii, xix and xxiv. (3) The path followed by the Israelites from Egypt to Canaan (Exod. xii to xix, Num. xx to xxx). (4) Hadad, an example of patriotism (1 Kings xi). (5) The bargain made by two brothers (Gen. xxv. to xxxiii). (6) Service to the State – Isaiah (Isaiah i, to xxxix).
6. *The science of the Bible*: With the help of a concordance such as is recommended at the end of this article, examine what the Bible has to say about such topics as botany, reptiles and amphibia, birds, geography, geology and mineralogy. There are statements in the Bible which illustrate modern scientific discoveries, e.g. Isaiah xl., 6, which suggest the fact that the ultimate food supply of the world depends upon the food manufacturing “factories” situated in the green leaves of plants.
7. *Camping*: General plan, e.g. Num. i, 52, and ii; a night attack, e.g. Judges vii; nature study, e.g. Luke viii and xii; and prayers, e.g. Luke xi.
8. *Rover Scout Activities*: The Vigil, e.g. Matt, iv; an enrolment, Luke v; instructions issued for a hike, Matt, x; the founding of a “Court of Honour,” Mark xiv; service for others, John xiii; a Leader instructs his crew, Matt, v, vi, and vii.

Finally, there is the possibility of correlating the scattered “sign” laid by Christ for the Rover Scout planning the “hike of a lifetime.” His attitude to His home and the duties involved, to the career and the claims of business, to Sunday observance, to “the common round, the trivial task,” and His practical application of the Rover motto, “Service,” are all to be seen in the pages of the four Gospels. Bruce Barton in his book, *The Man Nobody Knows* (Constable & Co., London, 3s. 6d. net), pictures Christ as He might well appear to an ordinary business man; the book is written in a fascinating and scouty style. The author describes a man learned in nature lore and practical Scout-craft, a man of fine physique, gained from a strenuous open-air life. He reveals a man who spent thirty years in preparation and study in order that He might fulfil His Quest. The Rover who is led to look keenly at this picture cannot fail to catch something of the “mind of Christ.” A second book of outstanding

quality is that by Dr. Wilfred Grenfell, of Labrador fame, entitled *What Christ means to me* (Hodder & Stoughton, 2s. 6d.). Dr. Grenfell gives an account of the inspiration for service in the Arctic wastes which he derived from the Master. So will the realisation grow that it is along the trail blazed nearly 2000 years ago that the world's greatest men have travelled. So will the importance of Bible study be realised. The influence of Christ will be traced by the Rover Scout as having been responsible for the new status accorded to women and children of many lands, the abolition of slavery, the reform of prisons, the work of hospitals, the inception of the League of Nations, and the foundation of the worldwide brotherhood of Scouts.

A recently published book, *A Life of Jesus*, by Basil Mathews (Oxford University Press, 7s. 6d. net), deserves a special commendation by reason of its splendid up-to-date illustrations, and the vivid way in which the Gospel story is presented. It could be read aloud, or studied in a series of Rovers' Owns. It deals faithfully with difficulties, and contains a vast amount of information about the facts and conditions of the time.

In conclusion, may I recommend to Rover Scout Leaders a few additional books to which reference could profitably be made: *Twelve Tests of Character*, by Dr. E. H. Fosdick (Hodder & Stoughton, People's Library, 2s. 6d.); *The Christ of the Indian Road*, by Stanley Jones (Hodder & Stoughton, 5s.); *Helps to the Study of the Bible* (Oxford University Press); *Dictionary of the Bible*, by James Hastings (T. & T. Clark, Edinburgh); and *Christ and Money*, by Hugh Martin (Student Christian Movement Press, 2s. net).

### **Scouting and the Churches.**

The Boy Scout Movement has, during the brief period of twenty-two years, spread throughout the world with amazing rapidity and is now firmly established in more than forty countries. Colour, religion, or social standing form no barriers to membership of the great Brotherhood of Youth. The movement in itself is undenominational, but it is a significant fact that more than half its total strength in Britain is controlled by the churches of some denomination. It seems probable that many more churches will consider the formation of Scout groups in the near future.

Why the churches have had anything to do with scouting is a question which may well be asked, and conversely why scouting is so closely linked up with the churches. There have been many who have suggested that the Scout Movement links up with the churches in order to secure comfortable accommodation at reasonable charges, no other hall being available in the district perhaps. Undoubtedly there are groups who regard the churches in this light, but they constitute a very small minority and do not by any means represent the movement as a whole. Critically-minded church members, in particular, are apt to regard the temporary failure of scouting in their district as indicative of the whole movement. The Scout Movement is like everything else which is man-created – liable to break down in parts at times.

The basis of all scouting is the Scout Law. Boys detest being "preached at," and told not to do this, that and the other. The Chief Scout has asked youth to endeavour to do certain things in this code of honour. Positive and not negative obedience is requested. That scouting is firmly linked with religion is shown by this code. Baden-Powell formulated the Scout Law after consideration of the code of the Knights of the Middle Ages. These Knights formed their code of chivalry at the inspiration of religion. The Scout Law represents a blazing ideal, a living vital force, a rule of life which has the sanction of religion to make it possible. Honour, purity, SERVICE, are not material fruits of the tree of life, but they spring from a living faith.

The Scout Movement does need the great power of religion to enable its work to be carried out. Young England, as a London Scoutmaster recently said, is tending to live on its moral capital to-day and is not going to the source from which character springs. The aim of every sincere Scouter is to lead (not drive) his boys into closer touch with the finest Scout of all, Jesus Christ Himself.

England is basing all her scouting upon a spiritual conception, and is endeavouring to make it a real character-building force by linking up each Scout with religion. The movement is desirous of co-operating with churches because it is from the churches that the spiritual force which is making scouting real ought to be obtained. The churches, for their part, need Scouting – the spirit of brotherhood and the vision of Christ.

With controlled groups, it is expected that the boys comprising the group shall belong to the particular denomination of the controlling body. As a rule the group is intimately connected with the Sunday School, the leaders often being Sunday School teachers and the boys scholars. The Sunday School does a splendid work on a Sunday, but what of the days between Sunday and Sunday? It is here that scouting can help the Sunday School. Continuity is essential in work amongst the young. The Scout group supplies this continuity by week-night activities and Saturday afternoon scouting. During the week Scouters endeavour to consider the mental and physical requirements of the boys, and it is only fair that they should be given the opportunity of tackling the spiritual side on the Sunday, *e.g.*, the formation of a special Scout class in the Sunday School. This class might open and close with the Sunday School, and during the lesson period the Scout Class can be turned into a Scouts' Own. A Scouter (or several) should lead the class just as he leads the ordinary troop activities. If possible, a different speaker each week should be obtained, the speakers being men and women interested in scouting and Scout training irrespective of whether they are ministers, Scouters, or laymen. When the camping season arrives it becomes possible to transfer the class from the Sunday School to the camp and thus no friction is caused with the Sunday School authorities. If the same Scouter speaks each Sunday he is very apt to become stale; he then ceases to impress the particular boys he is dealing with. Although a different speaker each week is advocated, it must be emphasised that the Scouter must be the leader of the class. Speakers should be requested to make their talks as intimately connected with scouting as possible, something of their talk is bound to stick, different little points being associated with different speakers.

The Chief Scout has explained in one of his books that, in any education that extends over six hours a day on five days a week in thirty-six weeks, together with a short period of instruction on the Sunday, there must of necessity be chinks left open which will remain open unless filled in outside school hours. Scouting tries to fill in chinks, *e.g.*, character, physical health (NOT drill), hand-craft and the co-operation of hand with brain, and most important of all, SERVICE for others.

Scouting could be a great asset to any church, especially by means of the Rover section. It is possible that the percentage of scholars who pass through the Sunday School and then drift might be lessened by means of the Scout and Guide group. Young men with the ideals of Rover Scouts are badly needed in the churches to-day, and the suggestion is thrown out that more churches should bring Scouting into their midst. It has been the writer's experience to find increasing happiness to work hand in hand with Sunday School officials and church leaders in a West London church for the common good of the boy. The Scout group and the Sunday School in all churches ought to work harmoniously together in an attempt to win boys

to the leadership of the Great Scout Leader Himself.

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## SECTION II.

### The Scouts' Own.

The suggestions which follow are intended to be a help towards the running of a Scouts' Own by an interdenominational Scout troop. They may also be of use to Scouters of controlled groups attached to a church of a particular faith.

"A gathering of Scouts for the worship of God and to promote fuller realisation of the Scout Law and Promise, but supplementary to, and not in substitution for, the religious observances referred to in Rule 3." (See Note to Readers) – "Policy, Organisation and Rules."



The scene of the Scouts' Own.—Nature's house of prayer.

This corporate act of worship by a body of Scouts is perhaps the most impressive of all the religious observances carried out by a Scout group. Scouts who would be apathetic to a "dose" of religion in the form of a long service of the kind held in some churches are, nevertheless, usually enthusiastic concerning a Scouts' Own, possibly because they feel more at home amidst troop surroundings or troop atmosphere. Religion is not the doleful thing which it is so often made out to be. It is an inspiring and majestic thing whereby the Giver of all is brought into close contact with those who by virtue of their Scout Promise have expressed a desire to follow the trail along which the Master Scout Himself travelled. Therefore the Scouts' Own should be a bright, happy yet reverent gathering of youth, conducted if possible by an "elder brother." In order that this ideal shall be approached, whoever is to conduct the Scouts' Own should devote a certain amount of time to study and preparation before the day on which it is to be held and not just think about what shall be done a few minutes before going along to H.Q.'s. A general scheme can be thought out in odd moments during the week whilst engaged in the everyday duties of life, so that by the end of the week some idea of the subject matter of the service is known. At the Scouts' Own as many of the troop or group as possible should take part. The Court of Honour might very well be allowed to choose the hymns. Boys do like to sing heartily – they are built that way, and so it is important that really bright hymns are chosen and not mournful dirges, some of which are still to be found in most hymn books. The Bible lesson or lessons should be fairly short and carefully chosen from the scouting point of view. The life of Christ affords some excellent readings which are bound to appeal to boy listeners if read with feeling and expression. It is a good plan to allow the patrol leaders and patrol seconds to take turns at reading these portions of Scripture, and if this is done then they ought to be given the exact reference on the troop night before the

Sunday in order that they may read through the portion allotted to them, thus preventing bad reading and bad pronunciation on the Sunday. It should be made clear to the patrol leaders and patrol seconds that it is a special privilege which is granted to them.

Prayers should be brief, bright and phrased in simple language. For those Scouters who do not feel led to pray extemporarily, Imperial Headquarters publish an excellent book of prayers, *Prayers for Use in the Brotherhood of Scouts*, price 6d., which can be used to advantage.

The address or talk should be short and full of scouting interest. The use of illustrations is strongly recommended; these may be verbal or pictorial or actual models or specimens. Good stories well told very rarely fail to make an impression, especially if the moral is auto-suggestive, that is, presented in such a way that ideas lie dormant for a period and then emerge as apparently original ideas on the part of the boy. Mention of the word “moral” will often cause boys to feel that there is a “catch” somewhere. The personality of the speaker is another important factor—his manner of presentation, sincerity and the interest which he himself shows in his subject. An order of service is suggested below.

The troop arranged in a semi-circle with the leaders near the gap.

HYMN

THE SCOUTS' SONG.

Come, all my comrades, raise high your voices,  
Let us rejoice while life is ours to-day;  
Brave be our hearts and strong our endeavour,  
God keep us true and lead us on our way.  
Nerving our will  
Thy hopes to fulfil,  
Serving Thee gladly in work and in play.

Let us remember the heroes of old time,  
How well they fought and conquered every foe;  
Some in the battle, some in the peace-time,  
For all of their glory we never may know.  
Yet can we strive  
In wisdom to thrive,  
Going where duty may call us to go.

God of our fathers, Lord of our manhood,  
Let us not fail or falter in the race;  
Helping the comrade who falls by the wayside,  
Leading him on to take his former place –  
Heeding no fame,  
Yet playing the game,  
And reaching our goal with a smile on our face.

Give, as companions, Truth, Love and Courage,  
Health, Hope and Gladness: these by our side;  
So press we forward and into the noon-tide,  
Then hailing with joy what night may provide.  
Ceasing to roam,  
And so coming home,

Meeting the Leader on Whom we relied.

PRAYERS. *Example* – The Prayer of St. Richard of Chichester.

Thanks be to Thee, my Lord Jesus Christ,  
For all the benefits Thou hast given me,  
For all the pains and insults Thou hast borne for me.  
O most merciful Redeemer, Friend and Brother,  
May I know Thee more clearly,  
May I love Thee more dearly;  
May I follow Thee more nearly. Amen.

HYMN. THE PILGRIMS' HYMN.

He who would valiant be  
    'Gainst all disaster,  
Let him in constancy  
Follow the Master.  
There's no discouragement  
    Shall make him once relent  
His first avowed intent  
    To be a pilgrim.

Whoso beset him round  
    With dismal stories,  
Do but themselves confound –  
    His strength the more is.  
No foes shall stay his might  
Though he with giants fight;  
He will make good his right  
    To be a pilgrim.

Since, Lord, Thou dost defend  
    Us with Thy Spirit,  
We know we at the end  
    Shall life inherit.  
Then fancies flee away,  
    I'll fear not what men say,  
I'll labour night and day  
    To be a pilgrim.

LESSON. A Patrol Leader, *e.g.* 1 Peter xi, 11-17.

HYMN. NOW THANK WE ALL OUR GOD.

Now thank we all our God,  
With hearts and hands and voices  
Who wondrous things hath done,  
In whom His world rejoices;

Who, from our mother's arms.  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours to-day.

O may this bounteous God,  
Through all our life be near us,  
With ever joyful hearts  
And blessed peace to cheer us;  
And keep us in His grace,  
And guide us when perplexed,  
And free us from all ills  
In this world and the next.

All praise and thanks to God,  
The Father, now be given,  
The Son, and Him who reigns  
With Them in highest heaven, –  
The one Eternal God,  
Whom heaven and earth adore, –  
For thus it was, is now,  
And shall be evermore.

Collection for Rosemary Home, Missionary Fund or other good cause.

ADDRESS. See later pages for suggestions.

HYMN. JERUSALEM.

And did those feet in ancient time  
Walk upon England's mountains green?  
And was the Holy Lamb of God  
On England's pleasant pastures seen?  
And did the Countenance Divine  
Shine forth upon our clouded hills?  
And was Jerusalem builded here  
Among these dark Satanic mills?

Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear! O clouds unfold!  
Bring me my Chariot of Fire!  
I will not cease from mental fight;  
Nor shall my sword sleep in my hand  
Till we have built Jerusalem  
In England's green and pleasant land.

THE READING OF THE SCOUT LAW. By a Scout.

PRAYER.

BENEDICTION.

There are of course many other suitable hymns, and some Scouters may find it of use to get copies of a hymn book such as that used by the Children's Special Service Mission or the Fellowship Hymn book, both of which contain choruses which go with a swing.

In the case of controlled groups a Scouts' Own will probably only be used when the group is in camp, but in many churches there is a Scout Bible Class which opens and closes with the rest of the Sunday School, the lesson period being conducted as a miniature Scouts' Own in that the lesson or address has a direct bearing upon scouting. The talks which are suggested in this book might be of use to the leaders of such classes.

**Outline Talks.**

Three talks will later be given in full. Those which follow are merely rough outlines which may suggest suitable talks.

1. **MAGNETS.** – *What* is a magnet? *How* is it made? – electric current through a piece of steel. *Shapes* – bar magnet, iron filing maps – place a bar magnet under a sheet of paper, shake on to paper some filings and gently tap the edges of the paper; the filings will arrange themselves along definite lines forming patterns. *Purpose* – to attract, to draw towards itself. Anything steel, *e.g.* pins, needles, nails but not copper—possesses power to select certain things from a mixture (*cf.* our power to choose between right and wrong, good and bad if we so desire). That which is drawn towards it becomes part of the magnet. *Uses* – (1) Men sometimes get small pieces of steel in the eye. This can be withdrawn at a hospital by means of a large and powerful magnet which when placed near the patient's eye causes the metal to leave the eye and become attached to itself. (2) To unload scrap iron, *e.g.* old horseshoes from railway waggons or to move scrap iron about. A large magnet is fastened to the cable of a crane, and this is placed among the tangled mass of old horseshoes. Horseshoes collect near the magnet, become fastened together by the invisible power and can then be lifted in bulk, thus saving a great deal of time and trouble. (3) To recover treasure from wrecks in deep water. (4) Headphones and other electrical equipment. *Comparison.* – The Scout compass – needle attracted by magnetic North Pole. Great strength of the earth's magnetism. Compass used to guide people along the right path. *Jesus Christ* – a fine Scout. Possessed extraordinary magnetic drawing powers. We are told "As He passed by, He called Matthew, and he arose and followed him" – amazing, no argument or queries. The tax collector left a good paying job because of the drawing power of Jesus. Livingstone, Carey and Grenfell all went abroad to work among the heathen amidst tremendous dangers because they felt the magnetism of Christ. He wants the "true steel" and unlike the magnet He wants the "copper" as well.

2. **LITTLE THINGS.** – *Wonderful mechanism* (stress) of a watch – tiny piece of grit or "fluff" can cause it to be put out of action. *Story of Androcles and the Lion* – Androcles did a "good turn" to a lion who had got a thorn in his foot and was in great pain by pulling out the thorn. Androcles was taken a prisoner and forced to fight with animals for his life in the great amphitheatre (explain) in order to make sport for the people to see. A lion matched against him—mutual recognition (the lion he had helped) – lion did not harm him – no fight. King so pleased that he spared them both. *Water action* – drop of rain, joins trickles, becomes part of stream, other streams join and a river is formed, finally the sea is reached. Large river has a very small beginning (*cf.* Scouts). *Story of the saving of the dam in Holland*—two brothers were playing near the great sea wall when they noticed a tiny crack in the dam. Knew the

danger. Elder of the two put his finger in the crack to stop the sea from getting through while the younger ran off for help. Hole got larger – had to insert arm. Stuck to his post bravely. At last help came – boy numb. The country saved.

*Ants* – highly organised social life. *Bees* – life in the hive. *Bacteria* – good and bad action on, e.g. the soil. *The story of a grasshopper* – definition of a monument. London or local examples. Strange monument to a grasshopper in London at the Royal Exchange. An unwanted baby boy was left in a cornfield – women returning from work heard a grasshopper chirping. Tried to find it – found the baby and brought him up. Thomas Gresham – very clever. Went to Court of Queen Mary and later that of Elizabeth. Became rich and famous. Knighted. Street, College and a law have been named after him. Built the Royal Exchange, London, and gave it to the city merchants. Burnt down twice. Little grasshopper remembered and its memory perpetuated in the form of a monument *Life* – full of small things. Small Cub becomes the big Rover. Small cigarette ends can start big fires. Small words can cause happiness or unhappiness. Life is full of opportunities to do little “good turns” to other people. Jesus was poor and yet became the greatest man who has ever lived.

3. KEEP SMILING! – Scout Law No. 8. Difficult when hurt, when things go all wrong or when continued bad weather is experienced in camp. *Story of a Birmingham Scout* – in the habit of saving up money to give to the London Missionary Society. Became seriously ill – asked father to open his missionary box. It contained but four pennies. “Send them to the L.M.S., Daddie, won’t you?” said he, with his last earthly smile. His father did so. The officials of the society did not know quite what to do with so sacred a gift. They did not put the pennies into the ordinary funds but bought a 4d. translation of the New Testament and sent it out to a station in Africa. As the result of reading that book, eight negro boys decided for Christ. *Incident from the Life of the Master Scout* – it was the end of a day. Jesus and disciples hot, tired (we should have been irritable and “fed up”; we are J inch taller in morning than at night). Two disciples had gone ahead to seek lodgings for the party. They returned angry (this was apparent to the waiting disciples even from a distance and so they ran to find out what was the matter). Said villagers refused to put them up. Jesus was not angry. He just smiled, gathered up His robes “and they went to another place”—that is all we are told. The disciples wanted Jesus to call down fire to consume the inhospitable villagers. Here Jesus showed what a fine leader He was. *Illustration of D. H. Edwards* – the Sorbo ball – squash it, hit it. stick a knife in it, put it under a steam roller and it always comes up *smiling* – a very fine illustration. Keep smiling – it cheers up other people and makes for a happy and contented mind.

4. PATROLS. – A Scout patrol – a patrol leader, a patrol second and a number of Scouts. An army patrol – a number of soldiers engaged in observation work. A naval patrol of ships engaged in protecting, e.g. commerce. There was a patrol which existed nearly 2000 years ago, consisting of 13 men, including the Patrol Leader. The P.L. was a man named Jesus Christ, a carpenter from a small country village called Nazareth. He lived out of doors, probably swam in the great lake near His home, worked very hard helping to keep the home going and looking after His brothers and sisters. He had to go off to the forest and cut down the trees, hew the logs with rough tools before He could use the wood in the carpenter’s shop. Could such a man be the weakling He is so often depicted to be by the painters both ancient and modern? One day he visited the Temple and found it full of money “grabbers” who robbed the simple country folk who went to make sacrifice and did not give them a correct exchange of money and charged exorbitant prices for sacrificial animals. He quietly picked

up some cord, plaited a whip and suddenly attacked the money changers, driving them back, a cowering frightened mob. The priests dare do nothing and the soldiers merely looked on. Cleansed the Temple – brave, what a tale for the taverns! Must He not have been physically fit? This is how he chose the members of His Patrol. He seemed to sense which men would be suitable – no well-known name among the list. One day He was walking beside the lake – saw two fishermen ahead – mending nets, talking about the weather and the fishing industry in general. The Patrol Leader merely said, “Come with Me, and I will make you fishers of men” – He did not cut across the grain of their line of thought. At once they were interested and without hesitation followed and joined the patrol. As in our Scout patrols, one member of the patrol was appointed treasurer and doubtless there were other offices too. We expect our patrol leader to be kind, tactful, cheerful, sympathetic and generally “scouty.” The leader of that first patrol was the finest Scout who has ever lived. He is willing to help us run our patrols successfully if we ask Him.

(One or two other selected episodes from the Life of Christ might complete this talk.)

5. THE TIME MACHINE. – The idea of H. G. Wells and his “time machine.” Device discovered whereby it becomes possible to be transported back a few hundreds of years. Combine this invention with the legendary “magic carpet” and let us go back into history and see what is to be seen. *Druids* – picture vividly an early morning sacrifice to the sun at Stonehenge. Make the victim escape. *Stone Age men* – living in caves, hunted animals for food and clothing, used primitive weapons. *The coming of Christianity* to these Islands – description of Roman Britain. Difficulties of early British Christians. *The Knights of King Arthur* – picture a round table conference and invent some decisions for them to make in the way of doing “good turns.” *The early Christian martyrs* – relate something of what they suffered in the name of Christ. *Come back to the present day* – stress the easy times in which we live and how much we have to be thankful for. Home – education – pleasure – games, etc., etc.

6. PATTERNS. – Ref. 1 Timothy i, 16; Titus ii, 7; Hebrew viii. 5, 9 and 23. Things which Scouts like to make – fires (cooking), bridges, shelters, tents, kites, aeroplane, Meccano models, handicrafts and model yachts, etc. Either shown how, or use a pattern. *Architect* when building a house first makes a plan or pattern which the workmen can imitate. The *engineer* when building a bridge uses a plan – work on the wonderful bridge across Sydney harbour was started from both sides simultaneously and the two arms of the bridge met within ¼ in. of each other – amazing feat of modern engineering. *Gardener* sets out a new garden on paper before cutting the ground about, in order that he may have some idea of the finished garden. *Scouter* plans out the troop evening programme, jotting down ideas on paper and then works from that plan. *Big firms* engaged in the electrical industry produce “blue prints” giving minute details so that the workmen may be able to see just what they have to make, how large it must be, etc. *Everything* seems to require a pattern. We too as Scouts need a pattern to help us to make ourselves as nearly perfect as possible. What is our pattern? (References.) Christ has said that he is to be our pattern. John xiv, 6: “I am the way . . .” Relate something of the boyhood of Christ – His work as a carpenter, how the carpenters of those days had to dig the foundations (use) out of the rock before any carpentry as we know it was done. *To make* a perfect copy we must follow the pattern very carefully – need of following the Master Scout as well as we can. (Emphasise.)

7. THE COURT OF HONOUR. – Explain the running and significance of a Scout Court of Honour. Detail its constitution. *A Court of Justice* – explain and give some idea of the running of an English Law Court (Criminal). *The Court of a King* – explain something of the splendour of a Court in Elizabeth’s reign. Contrast this with our modern Court which still retains

something of a past splendour. *Parliament* – a brief reference to our national governing body. *Story of the Last Supper* in a disguised form, e.g. “Once upon a time there was a man who was the leader of a band of adventurers. The time came when he could no longer be their leader. A farewell dinner was held to say good-bye to him,” etc. When the story has been told show how that body of men constituted a Court of Honour like our Scout Court. The story should be carefully thought out and could be made to last for ten minutes easily.

8. THE PATHFINDER. – (i) Christopher Columbus and his discovery of America. Relate the story, briefly emphasising the difficulties and hardships and dangers – the world as men believed it to be in the 15th century – search for land westward. Ref. Psalm cvii, 23-31; Hebrews xi, 1-10; Job xxxviii, 22-30.

(ii) Captain Scott and the venture South.

(iii) Sir Wilfred Greenfell and his work on the coast of Labrador.

(iv) The Great Pathfinder and the path he has mapped out for Scouts to try to follow. This road to be followed – keep off the side roads (mention a few). The unseen Comrade of the trail and His advice. Ref. Psalm xxiii.

9. THE SENSES. – (i) Seeing – sight the gate way to knowledge – optical illusions, e.g. scenery cleverly painted and disguised, eye deceived but rectified by the sense of touch – making pictures – the influence of the cinema – newspaper – a railway journey to camp – microscope – camera – telescope – sight-seeing – All Patrols Look Out for chances to do “good turns” – a few carefully chosen examples. The power to see beyond the immediate environment. Ref. Matthew xiii, 10-17.

(ii) Hearing – quiet of a wood – a city at night, c.f. daytime. Sounds – Big Ben over the wireless – hum of insects – hum of machinery – harmony of nature – harmony of the group and the whole movement. Musical appreciation – singing – discord. Speech as a means of communication – deaf and dumb Scout troops. Recorded sound – the gramophone. The record of the Scout – is it to be of good quality or bad, scratchy or sound? The Scout Law as an aid. Ref. Matthew xiii, 10-23.

10. HEALTH. – N.B. – (*The Body*, Macfie, Benn’s 6d. series.) Bring out the idea of the marvellous construction of the body by the explanation of how breathing really takes place. The body something more than a mere machine. The balance of nature – plant gets its food from carbon dioxide in the air, water and dissolved inorganic salts from the soil and builds up complex foods – animal eats the complex foods made by plants and other foods in the form of flesh, returning carbon dioxide and waste nitrogenous matter to the air and soil which once more becomes available for plant use. Emphasise the wonder of the Controller – the Creator. The importance of physical health and strength. Cleanliness – milk easily contaminated – chemical experiment ruined by impurities – washing within and without – cleanliness of mind – the 10th Scout Law. Ref. 1 Corinthians ix, 24-27; Romans xii, 1-2.

11. LEISURE. – Modern conditions – short hours summertime – monotony of some work – mechanisation of work – possibilities of a robot age. The reaction to monotony – craving for pleasure and excitement, e.g., dog races and football matches. Citizenship – its privileges (parks, libraries, schools, hospitals, law, etc.) Opportunities for social service. Visitation of hospital wards to read to patients or entertain them as an idea for a future “good turn.” The wise use of leisure hours. Ref. Isaiah lxiii; Mark vi, 30-32.

12. PLAY THE GAME – CRICKET. 1 Corinthians xvi, 13. “It’s not cricket” – common expression. A clean game unspoilt by professionalism. 1930 Australian Test Team – large percentage were teetotallers and non-smokers. The national game. Life a great game – so is Scouting. In cricket

a field and teams are necessary. In life the field is the world, the teams Good v Bad.

Everybody must play. Cannot all be century makers like Jack Hobbs, *c.f.* Prime Minister, etc. Can all do our share – bowler and longstop just as important. We admire the all-round player who plays well in all departments of the game. We are often like the player who can bat well but cannot bowl for toffee. We must try and be “all-rounders” in playing the game of life. Batting – defend wicket, *e.g.* the stonewall as well as the rapid scorer wanted – play for the team and not self, *e.g.* for the troop or the patrol. Play a straight bat – meet difficulties squarely, step out to them, *c.f.* pioneers and missionaries. Keep your eye on the ball – Be Prepared for all kinds of attempts to get you out – Scout Law No. 6. Hit hard – live the Scout Promise. Play a variety of strokes – do as many good turns as possible. Fielding – keep your feet together – let nothing through although it may hurt you – Scout Law No. 10. Catch – hold it – when the opportunity comes to help others don’t let the ball slip through your fingers.

RULES. – (i) Keep your word – Scout Laws Nos. 1 and 2; (ii) Keep your temper – Scout Law No. 8; (iii) Keep your wicket up – do your best, be prepared for service. Don’t give in if you are on the losing side apparently. Not always easy to do just what the captain wants you to do. Back up your Captain. *Christ* is the Captain of the Scout team in the fixture Good v Bad. He is the finest sportsman of all. Let your Captain be able to say, “Well done, Scouts, you’ve played splendidly!”

13. RAILWAYS. – The track – as straight and smooth as possible – wooden sleepers for them to rest upon and bolts to hold the rails secure – something must be allowed for expansion and contraction, *cf.* over enthusiasm and slackness in the troop. The engine – has a driver and fireman, *cf.* Scoutmaster and his P.L.’s – necessity for oiling, otherwise the engine will become rusty and useless, *cf.* the need for an active Court of Honour to keep the troop running smoothly. Good turns a suitable lubricant for the Scout engine – “None of us gets dizzy with doing too many good turns” (A Wayside Pulpit motto). Needs fuel. Strong brakes—the Scout Law is the Scout’s brake. Organisation – running sheds for overhauling – our minds need “taking down” – clogged up with un-scouty things – like lumber rooms filled with junk – nothing can be found – necessity of being prepared. Minds must be “ship-shape,” *i.e.* a good ship at sea is a model of perfect organisation, *cf.* the keeping of a patrol den. Danger of being *too* tidy in material things so that there is no time for “service.” The terminus – all sorts of engines arrive – aim at arriving safely having completed a good trip.

The following three outlines have been adapted from the notes of James Leon Baker.

14. AUTHORITY. – Ref. Matthew viii, 29.

The narrator of the Sermon on the Mount wished to emphasise the manner of One having authority. The authority of Christ – entirely original (*cf.* a breaking away from any tradition). Truth is suggested and not dictated—a hint for young patrol leaders. Truth is often hidden and must be tracked down – once upon a time – an ancient church – where there was a great organ on which the people had not yet learned how to play properly – one after another they tried – nobody suspected the presence of stops – the Master came and the people were hushed – is this the organ we have owned so long? From that day the hope of their worship was to reproduce the music which had been revealed to them – when somebody learned how to play well they said: “This makes us think of the Master’s playing.” Same with life – its hidden harmonies which can be drawn out like stops if we try to imitate the Master Musician. The need for a leader in the troop – his authority to be respected – he is the captain in command of the ship – he is assisted by a Pilot who knows where the rocks lie hidden – the Pilot must be kept on board the heart of each Scout on the voyage of life.

Christ the Pilot who is ready to come aboard (illustrate with a vivid account of his piloting the boat during the storm on the lake).

15. A PATROL LEADER INSTRUCTS HIS PATROL. – The necessity of a P.L. to prepare a scheme of work—the daring programme of Christ – “Go ye to all the world and preach the Gospel to the whole Creation” – the audacity of such a scheme! – no funds, a patrol of tenderfoots (uneducated) – His faith in His Scouts. The law of supply and demand – when the demand is great and the supply small then high prices and *vice versa* – world over supplied with religions at that time. The sewing machine rusted away before women could be persuaded to use it – business men treated the typewriter in the same way at first. Christ proposed to send His patrol on a difficult and arduous hike. Moses – world full of gods (stone, ivory, iron, etc.) – he had to persuade a crowd of slaves from Egypt that there was one God only – he fired them with enthusiasm – a P.L. must lead his patrol. Amos was a worthy successor – a patrol leader must train his patrol second that he may one day lead himself.

16. OUTDOOR SCOUTING. – Ref. Deuteronomy xxxiii, 25.

Asher’s allotted piece of ground rugged and hilly – common sandals no good on the hard flinty rocks – the promise, “Thy shoes shall be of iron” rather than wood or leather – the necessity to be properly equipped for hiking across hilly country, *e.g.* Lake District. This promise suggests rough travelling – the journey may not be easy – the sacrifice involved in trying to be a Christian – God will equip us suitably for all journeys. Asher compensated for rough ground by the mineral wealth of his portion – a camp site is bound to have some good feature. The law of compensation runs through all God’s distribution of gifts, *cf.* the adaptation of animals to their environment – the brown coat of the mountain hare in summer and its white coat in winter. The digging out of the iron will do us more good than the iron itself, *cf.* the digging out of the sparks of good found in everybody. No good having the digging done for us – what is happiness? – is it not often confused with material comfort? (This last question ought to give rise to a discussion which any Scout can take part in.)

If required, other outlines could be given under the headings of – “This Path to be Followed” – “The Scout Flag” – “Be Prepared” – “Do Your Best” – “Animals: The Sixth Scout Law” – “Play the Game” – “Pathfinders” – “Friends: The Unseen Comrade” – “Hiking.”

### “Service.”

*By Arthur F. Downs, B.Comm.*

“The rent which we ought to pay for our lodging on this earth – Toc H.” If we go back into history, back to the time of primitive man, we shall find that, right from the beginning, forces were at work which led man to give his services to a common cause. Man was perpetually at war with his neighbour, and both were at war with the fierce and phenomenal wild animals of that period, many of which are now happily extinct. It is difficult for one man, with a clumsy stone axe for an implement, to hunt a tiger single-handed; it is less difficult if twenty men join in the hunt. Thus we find that differences were tided over when a common menace was confronted. While in the heat of the chase, conspicuous bravery would meet with admiration; man would get to know his fellow and with knowledge would come sympathy and understanding; fear and suspicion would be allayed. The advantage of combination would continually assert itself, and since no union can be long successful without a leader, some few would have to be chosen to lead – the rest would be obliged to serve. The result would be a gradual transferring on the part of man from an individual to a communal

existence, and in that communal existence all would prove their gifts, their talents and their resources. Man would have begun to serve man.

We pass on from this first phase of service arising from the pressure of circumstance to a second phase of service arising out of the expression of free-will. A new quality came to be prized, the quality of gentleness allied to valour, and from that time the ancient order of chivalry was born. Chivalry belongs to two distinct eras: there was the chivalry associated with King Arthur and the Knights of the Round Table. Historians have amused themselves vastly in sorting out the facts from the legendary. But this early chivalry was reincarnated in the period known as the early Middle Ages. It happened like this. First there were the crusades and the crusading instincts aroused by the fierce and turbulent preaching of Peter the Hermit. His exhortation to be up and doing and to wrest the Holy Sepulchre from the hands of the Infidel ran through Western Europe like a flame. Kings of France and Kings of England joined hands. Each vied with the other in providing himself with knights and squires and men-at-arms, all of whom were consecrated by the church. It was her banner that was carried in this militant fashion into the Far East. From this time onwards the church established for herself an immense prestige so that for some centuries her secular power was greater even than that of the ruling princes. But for various reasons the crusades came to nought and were finally abandoned. The petty jealousy rife between English and French, the courage and obstinacy of the infidel, the immense drag by way of taxation on the people at home, were contributory causes. For a time a period of despondence set in until eventually the pendulum swung again. It was by way of reaction that the ancient order of chivalry was reincarnated.

This chivalry did little to abolish war but it made warfare a little more humane. In an age of pillage and butchery it taught that it was wrong to kill prisoners in cold blood. It enhanced the virtues of purity and honour. It set the church in the forefront. Yet this chivalry had many serious defects. Chief amongst these was the fact that it was essentially a class movement. The noble knight was willing to sally forth and risk his life and his possessions to win or save from distress the lady of his choice, but that lady had to be a lady of practically the same rank as himself. Little time did he waste in succouring the weak when they were bondmen, men and women of a low feudal order. But just as we are grateful for the watery sunshine of a bleak March day, with its promise of something finer to come, so are we grateful to the ancient order of chivalry for what it did to enhance the cause of service – service, it must be remembered, given that honour might redound to the giver.

*In the opinion of the Speaker* the best example of service belonging to the Middle Ages is to be found in tracing the building of the great Gothic cathedrals which sprang up in Western Europe from the 10th to the 14th centuries. It was essentially a project in which princes and people were one. It is commonly said that Edward the Confessor built Westminster Abbey, and while that of course is an exaggeration, yet it is true he was responsible for a much larger share in its building than would a similar high personage to-day. The ruling prince of that time made it his duty to have a temporary dwelling erected near the site of the forthcoming cathedral. He would be responsible for assembling the leading craftsmen together; would encourage and advise them and survey critically the course of construction. Nowadays in the rare event of a cathedral being built, the work is contracted out. The architects draw their plans and pass them on to specialised contractors, and the whole work is diffused among thousands of workers each concerned with a small fragment of the building and each working rigidly according to plan. Moreover, the aim and object of all is individual profit. Not so in the Middle Ages. Not individual profit was their aim but the building of a house of God that should endure for all ages and which by its beauty and its

charm should compel men to come and worship. There was none of the intensive specialisation of to-day. Provided the broad outline was adhered to, the filling in of detail was left to the individual genius of the craftsmen concerned. Traces of individuality may be seen to-day in the diverse carvings around pulpits and choir seats and in the gargoyles which expressed the humour of the craftsmen thereon employed. Often the result is startling to our eyes as in the case of Wells Cathedral, where may be seen the representation of a man suffering from toothache, and of a henpecked husband receiving corporal punishment from his wife. Yet, in the truest sense of the word, these great Gothic cathedrals were monuments of service gladly given, and it is interesting to reflect that whereas chivalry as a knightly code is now extinct, these cathedrals are the pride and possession of our time, worthy relics as they are of the highest and altruistic motives of that age.

First, we have seen service arising from the pressure of circumstance; secondly, the development of service that honour might redound to the giver; and thirdly, service prompted by the desire to pass on a great heritage. Now I come to the highest form of service, namely, that expression of service which involves sacrifice.

Happily, service in spite of sacrifice is not the product of one age but has appeared intermittently in all ages. I could take many examples indeed from the Bible; let one alone suffice. I choose for this the story of a great triumph as well as of a great tragedy; the story of a great man with a great failing who was yet faithful to a very high charge. You will remember how the sons of Eli went unrestrained on their evil course and how God visited Eli with severe punishment in consequence. In the words of God, spoken to Samuel. "I will judge his house for ever, for the iniquity which he knoweth. For his sons made themselves vile and he restrained them not." Samuel was a young lad when he was made to warn Eli of God's impending punishment, but Samuel grew in the knowledge of the Lord; Samuel became a great priest and statesman; Samuel caused the tribes of Israel to turn once again to God whom they had forsaken. May we not see Eli's hand in the shaping of the character of Samuel? May we not see Eli complete in the knowledge of what must happen to his own sons, doing all in his power to fashion the career of Hannah's son? Yet this same Samuel was destined to supplant himself. With every step Samuel advanced Eli receded, but Eli gave all he possessed to this great work. Surely that is a grand example of service given which involved sacrifice to the giver. I think it was a very tired man that gave up his life when the news came of the death of his sons.

And now a second example of service and sacrifice. The story of the Black Prince at Cressy, where he won his spurs, is a familiar one. History books tell us how he was set in the vanguard and how his father Edward III watched the battle from a piece of rising ground to the rear. The story runs that the Black Prince could scarcely hold his own and sent three times to his father imploring help. Three times the request was refused on the score that the Black Prince must win his own spurs. Although the denouement of the story reflects great credit on the Prince, I think it is a greater tribute to his father, Edward III. Do you think it cost the king nothing to refuse so urgent a plea? Did it cost the king nothing to ignore the reproachful glances of those around him? Do you think the king failed to consider the terrible consequences of his act in refusing help if his confidence in his son proved misfounded? May we not say that all that the Black Prince gained that day in wisdom, in glamour, in experience, he gained at the hands of the king? Thus did the king give by withholding; and let us not forget what it cost the king to withhold.

One last example that will bring us to the present day. Harrow school has been the nursery of

many famous men – men who have given their lives to the public cause. This is very briefly the story of a young Harrovian, who in a very simple way lived up to that grand tradition. His name – Rattigan – is not very familiar, but he is a born cricketer who at an early age has shown remarkable promise. Three weeks before the Selection Committee sat this year (1930), to choose the team for the time honoured match with Eton, Rattigan very unfortunately struck a bad patch. He seemed suddenly to have gone right off form. Here was a problem for the Selection Committee – should Rattigan be played or dropped? They never solved the problem for Rattigan solved it for them. He made it plain to the Committee that he placed Harrow before himself and that, because of his falling off of form, he wished to stand down. Rattigan sat in the pavilion while the match was played out, but surely Rattigan “Played his knock” for Harrow as much if not more than the eleven lucky ones who participated in the match?



“Good Turns.”—Welcome refreshment (supplied by delighted beach dwellers), after the reconstruction of a dangerous portion of cliff path by London Scouts.  
A.B.—The assortment of tools.

This concludes my three examples of service involving sacrifice. One last word more. If you are so fortunate as to have to work for your living you will have known that form of service arising from pressure of circumstance. If your feet have been set in the right direction you will have enjoyed also the experience of service which enriches the character of the server. You will possibly not yet have been called upon to render service involving outstanding sacrifice. But when your great chance comes and the sacrifice is there, others will set it as such, you will, I think, only see it as an opportunity of glad service, to be gladly given. Then if it takes all your strength out of you, if it leaves you empty and somewhat exhausted, remember the infinite promise of God’s word – “They that wait upon the Lord shall renew their strength.”

### **“Something for Nothing.” By K. C. S.**

One day an advertisement which read something like this appeared in the big daily newspapers. “How to earn £5 for nothing. Write at once for particulars to Box C4, c/o this newspaper, enclosing a P.O. value one shilling.” Needless to say the great British public, which is always inclined to be gulled very easily, responded to this advert in their thousands. Many of the replies received by the public consisted of a card upon which there were written these words: “You ask how to earn £5 for nothing? The answer is not a lemon, but is embodied in the suggestion that you should draw it from ‘mugs’ like yourself.” The moral is obvious. I wonder if the number of replies to an appeal by some society to enable it to carry on its work would in any way be comparable? How many replies enclosing gifts would the society receive? Not nearly so many I fancy. How readily we are to receive and yet how unwilling we are to give. “It is more blessed to

give than receive,” we read in the Book of Books.

Every Scout looks forward to Christmas, the season of happiness and jollification. There are several reasons as to why he should look forward to this event. Like every other normal boy he hopes to be the recipient of presents from mother, father, grown-up brothers and sisters, uncles and aunties and other kind friends. Yet because he is a Scout and has promised to do his best to “help other people at ALL times” he looks forward to Christmas because the opportunity occurs for giving as well as receiving. A Scout is not like that North-countryman who is reputed to have said, “When I gives ‘owt for nowt, I gives it to mysen,” he thanks God that it is his privilege to give, and by giving to the best of his ability, according as to his particular talents, he has the satisfaction of knowing that he is helping others and carrying out the wishes of the Divine Scout Leader, who came to this earth to minister – render service – and not to be ministered unto.

These presents which we receive at Christmas or on our birthdays cost us nothing. We pay nothing for them, they are given to us. Do we ever stop to consider the love which prompted somebody to buy us a bicycle or meccano set or some other coveted article? I wonder why our parents and friends do these things for us? And yet while we are all very pleased to receive gifts on special occasions, few of us realise that if only we were to think for a moment, we should realise what a large number of gifts we receive every day of our lives. We receive these gifts and yet we are to all intents and purposes unconscious of their existence. What are these gifts you ask? Let me tell you.

The greatest gift of all which we receive from the Creator of all living things, is LIFE itself. Just a small word but what a wealth of meaning it conveys. Our very existence depends upon life. How could we enjoy ourselves if we were not alive? What a wonderful thing life of any description is. Think for a moment of our eyes. Have you ever thought of them as cameras? At one moment we may observe the stars, set in the heavens millions of miles away, and yet the next moment we are able to observe something which we are holding in our hands only a few inches perhaps away from the “cameras.” Similarly with other parts of our bodies. Because the wasp is so small we practically ignore it, unless perchance he should deem it necessary to investigate the contents of the “stores” box at camp, or attempt to be too friendly with our personages. Yet that little creature is wonderful in its way. There are many members of the wasp family which deposit their eggs in small burrows in the ground. In order to ensure that the baby wasp grub shall be supplied with fresh food, the parent wasp searches until it locates the caterpillar of a certain species of moth. It proceeds to paralyse this caterpillar by stinging it repeatedly in one particular spot. The caterpillar is not killed, but even if it should die the acid of the wasp sting tends to preserve the tissues of the unfortunate caterpillar. Having done this, the parent wasp drags the caterpillar into the burrow, leaves it near the egg and seals up the burrow. When the egg develops into a wasp grub, fresh meat is waiting for it to feed upon. Similarly in the plant world. Nature has endowed plants with wonderful structures. There is a system of food channels running in two directions throughout the length of the plant. Food is manufactured in the leaves by elaborate processes. The sunlight falling upon the leaf and the water which it obtains from soil, together with a gas known as carbon dioxide, which it obtains from the air, enable the plant to manufacture sugars and starches. The prophet was correct when he said thousands of years ago, “all flesh is grass.” The food supply of the world ultimately depends upon these “factories” which are to be found in the leaves of plants.

I wonder if you have seen a lawn in winter which has been swept perfectly clean by the well-meaning gardener. Perhaps you have, and you may also have seen other lawns looking far from

tidy because of the leaves which have been allowed to lie upon them. Then again these lawns are covered with worm casts which many gardeners hate to see. The people who have allowed the leaves of autumn to remain are right. The worm population of the soil – and there are several tons to the acre usually – drag down the dead leaves into their underground passages and so help to nourish the soil. The worm casts represent the soil which *has* actually been passed through the bodies of the worms. They aerate the soil and it is a recognised fact that if all the worms in the world were killed life upon this earth would be impossible.

You will thus realise that LIFE is indeed an important and wonderful reality. God has given life to us and it is up to us as Scouts to use this wonderful gift to the best of our ability. If Uncle Bob were to give us a penknife we should not attempt to cut wire with it; that is, unless we were unaware that there is such a thing as an eleventh Scout Law. We should use the knife for the purposes for which it was meant to be used. In just the same way it is up to us not to misuse our lives in any way.

Just consider for the moment one or two other gifts which we receive every day. Perhaps we may be fond of nice things to eat. In camp the open air life enables us to enjoy to the full practically any “grub” which is set before us. Where does that food come from? If we are in camp you might say that your parents have contributed a certain sum to enable the Scoutmaster to purchase the necessary food. He is able to get food from a shop, the shopkeeper obtains it from the factory and the factory obtains the necessary constituents from the grower or some other person. Butter, for example, is made from cream. The cream comes from the milk which is obtained from the cow. The cow feeds on the grass of the meadows and the grass is able to grow because it receives rain and sunshine. Who sends the rain and sunshine? Why! God, of course, and so your butter is really a gift from God. Those blankets you take with you to camp! Where have they come from? Perhaps they were manufactured at Bradford from wool obtained from the backs of New Zealand sheep who feed upon the grass of the plains at the back of Christchurch. We have already noted that it is God who causes the grass to flourish and so our camp blankets also ultimately come from God. Just the same with sheets. The cotton plant needs the same life-giving rain and sunshine which come from God.

Then again we have the gifts of health and strength. When we are feeling ill sometimes and are confined to our beds, we often think to ourselves that if only we were able to run about we should value health more than we did before our activities were stopped. As soon as we are able to get about again we forget all about our good intentions. It might teach us all a lesson if on one troop night we were all blindfolded for the whole evening. Surely this would be a way to impress upon us what a blessing the gift of sight is.

To come back to that wonderful gift to which reference has already been made. We may say that the whole of our life, what we do, what we say and what we think is determined by our brain, that marvellous generating station of activity. In addition to the gift of life, a gift shared by other animals and plants too, we are the fortunate possessors of other gifts. We have the gift of THOUGHTS – we are always thinking of something or someone in our waking hours. Even when we are asleep thoughts are continually passing through our minds and then we say that our subconscious mind is at work and perhaps we dream. Try to make your mind an absolute blank. Isn't it difficult to do so more than for a very short time? Thoughts are expressed by us either by the utilisation of the gift of SPEECH or by the gift of ACTION. As these three gifts represent parts of the great gift of life, and we have already noted that it is up to us to play the game of life to the best of our ability, so we must use each of these gifts in the right way. Our Scout Law asks us in Law 10 to think clean, to think nice thoughts, thoughts which if put

into words could be heard by our parents without misgiving. It is very difficult in these days to live up to the 10th Law, but we can all try to do so. The Master Scout will help us if only we ask Him to. He was up against the same difficulties and temptations when He lived upon this earth, as we are to-day. The best way to prevent something getting into a hole is to put something else into it to keep other things out. Scouts have got plenty to occupy their minds, hobbies, games and a host of other activities. If we think nice thoughts we shall speak kind words, and if we speak kind words we shall spread happiness wherever we go. It does not cost you anything to smile or to shout a cheery greeting to somebody or to shake hands in something more than a formal way. These are little things we all can do. Then, again, if we think clean, and speak clean, we shall act clean. We have pledged ourselves to be useful and to help other people at all times. Therefore we must always be on the alert to render help to other people. We must try to do, as John Wesley said, all the good we can, as often as we can, in as many ways as we can, and as long as ever we can.

We have seen what wonderful gifts have been given to us: now, isn't it up to us to reciprocate and "give something for nothing" just as we receive "something for nothing?" If only we try to carry out the promise which we made when we were enrolled as Scouts, and try to live up to the Scout Law, then we shall gain the most valuable prize of all – happiness.

### **A Science Talk on the Bible.**

"ALL FLESH IS GRASS."

After the recent series of broadcast talks upon the relations of Science and Religion, it is interesting to note that a great scientific truth was realised by the prophet of old. The quotation above is taken from Isaiah xl, 6. To the average reader it represents merely an extract from what is perhaps one of the world's finest pieces of literature. Even modern science with all its discoveries cannot improve upon the statement.

Isaiah did not claim to be a botanist in the present sense of the word and so applied the term "grass" as meaning vegetation in general. He would naturally use the word grass as it represented the commonest type of vegetation near his home and upon which his people's sheep grazed, being in their turn utilised for human consumption.

The ultimate food supply of the world depends upon the green parts of plants, chief of whom are the leaves: a sweeping statement yet nevertheless perfectly true. Situated within the leaves of plants are the "factories" which manufacture those substances which enable life to exist on this planet. Within the leaf there are cells containing small rounded bodies which are saturated with the green pigment chlorophyll. It is this pigment which gives to plants their green colour. These small green bodies, with the help of sunlight, the gas known as carbon dioxide which the plant obtains from the air, and the food solutions extracted by the plant roots from the soil and conveyed by means of "pipes" to the leaves, are able to manufacture sugars and starch and other complex food substances. These elaborated foods are carried away by another series of pipes during the night to be stored at various strategic points. The common potato of which the Briton eats enormous quantities represents a stem which has swollen by virtue of the fact that it has become packed with reserve starch.

Animals in their turn utilise the plants themselves and their contained special food reserves, to enable them to live. In a sense, all animals including the human race are "vegetarians" indirectly. The diner was correct when he reasoned with himself upon discovering a caterpillar among the cabbage on his plate, "After all, the caterpillar has existed upon cabbage, therefore if I eat the caterpillar I shall be eating cabbage!"

What has produced your Sunday dinner of roast beef, Yorkshire pudding and two vegetables? The answer is, of course, the small green factories in the leaves of plants. The animal which yielded your beef was fed upon plants or plant derivatives. The chicken which laid the eggs which were put in your pudding built up those eggs from plant materials. The flour was obtained from wheat – the seeds of a cultivated grass, and so on. Even the coal which provided the heat to cook the dinner either directly or indirectly as gas or electricity represents the remains of plants which were living thousands of years ago. Plants convert the radiant energy of the sun into potential energy. The burning of coal represents the restoring of that “locked up sunlight” or potential energy to radiant heat. Peat which is being formed in various parts of the British Isles to-day is the first stage of coal production, namely, the compression of quantities of plant remains in the badly drained areas known as bogs.

If a simple plant can produce grape juice, unfermented wine in a season’s growth by utilisation of the water solution in the soil and these other factors, is it impossible to imagine the same thing as being done by Christ instantaneously?

### **Duty to God in Camp.**

Every day in camp should be commenced and ended on a top note, with the offering of thanks to the Divine Scout Leader. Morning prayers if held (and they ought to be) should be very short and might precede the ceremony of the breaking of the flag, suggestions for the day and the distribution of the morning mail. It is purely a matter of choice as to whether full uniform must be worn or not at this ceremony. The writer is of the opinion that it is not necessary, the compulsorily changing into uniform not being essential to an act of worship. The ceremony might consist of a short lesson read by some member of the troop and prayers of a simple nature, such as those to be found in the book, “Prayers for Use in the Brotherhood of Scouts,” which has already been mentioned. Below are suggestions for lessons for morning prayers, and it will be seen that each reading has something to do with scouting.



*Camp.—Glorious Devon.*

### **Two WEEKS' CAMP.**

- |                         |                    |
|-------------------------|--------------------|
| 1. Psalm cv, 38-42.     | Scout Promise      |
| 2. Leviticus xiv, 20-22 | Woodpigeon Patrol. |
| 3. Amos iii, 1-4        | Lion Patrol.       |
| 4. Job xxxix, 26-30     | Hawk Patrol.       |

- |                                 |                   |
|---------------------------------|-------------------|
| 5. Proverbs vi, 6-8             | Ant.              |
| 6. Job viii, 11-14              | Spider.           |
| 7. Psalm Ixxxiv, 1-4            | Swallow Patrol.   |
| 8. Deuteronomy i, 41-44         | Bee.              |
| 9. Psalm Ivi, 11-13             | Scout Law No. 1.  |
| 10. Ecclesiastes iv, 9-10       | Scout Law No. 3.  |
| 11. Hebrew xiii, 5-8            | Scout Law No. 4.  |
| 12. Genesis xxi, 6              | Scout Law No. 8.  |
| 13. 1st Peter iii, 8-10         | Scout Law No. 5.  |
| 14. Psalm xxiv, 1-5             | Scout Law No. 10. |
| 15. 1st Thessalonians v, 15-18. | Thanks.           |

Evening prayers may be conducted either around the camp fire, weather permitting, or in the different tents, provided there are not too many of the latter! The writer prefers to use both as the occasion demands, but would like to point out that in the darkness of the tent or the dim light of a torch, with Scouts sitting up in their beds, ready for the signal for "lights out," prayers seem to be the natural thing before sleep and there follows none of the hilarity entailed by leaving the camp fire and scrambling into bed.

The following are suggestions for evening prayers: –

1. O Great Leader of Scouting in every part of the world, look down upon this little camp and grant us Thy blessing. For all the happiness of the day which has gone, and for all the happiness we hope to enjoy to-morrow, we thank Thee. In the midst of our own happiness help us not to forget those who are left behind in . . . with no sea near at hand and no woods and fields such as we have near our camp. Bless all our fathers and mothers, friends and relations and those of our own troop who for various reasons are not able to be present with us in camp this time. Amen.

2. Almighty God, in whom we may all put our trust, if only we did but realise it, help us to think especially of our first Scout Law to-night. A Scout's honour is to be trusted at all times and under all difficulties. Enable us to understand the full meaning of this law and give us Thine aid to carry it out in our everyday life whether at work or at play. Guard all those who are dear to us and who will be thinking of us to-night. Please help us to be loyal to Thee who art the unseen guest every night at our camp fire. Amen.

3. In the light of the camp fire we come before Thee, O Father, to thank Thee for all the happiness of this our first day in camp, in as yet strange surroundings. Help us to put into practice our Scout Promise during the period of this camp that we may bring happiness to others and, by so doing, happiness to ourselves. Grant us the gift of sleep that we may turn out to-morrow morning refreshed and eager to appreciate Thy handiwork which is all around us. Amen.

4. Inspire our hearts, O God, with noble and holy desires. In the duties or recreation of tomorrow may we go about our jobs with Scoutlike gladness. Keep us ever on the alert for a chance to do somebody a good turn however small it may be. Drive away from our minds all feelings of irritation and unpleasantness and help us to put in their place the Scout Smile. Amen.

5. O Thou who was a brother to all men, we would pray to Thee the prayer which Thou didst teach Thy disciples many, many years ago upon the slope of just such a hill as we have near here. Our Father ..... Amen.

6. We thank Thee, O God, for the jolly times we are having together under canvas. Just as the swallow has her nest so have we our tents. We thank Thee for the privilege of being members of the great Brotherhood of Scouts, and, O God, we would ask Thee to make us worthy of the name of "Scout." Help us to fight against anything unscouty, that as true knights we may live lives of noble purpose and try our very hardest to grow like our Great Leader, the finest Scout of all. Amen.



7. O Divine Scouter, "It's hard to apologise, to begin over again, to admit error, to be unselfish, to take advice, to keep on trying, to think and then act, to profit by mistakes, to forgive and then forget, to take a deserved blame, but it always pays and it's good scouting." Help us to realise this and to realise that the test of success in life which we are only just commencing is whether one's life has been a happy one and a happy giving one which is more important still. Amen.

8. O God our heavenly Father, we have met once again to thank Thee for a happy day. We pray Thee to prosper the work of our group in all its sections. May our younger brothers realise to the full the joys of camping amidst Thy wonders far away from man-made cities. Help each one of us to play for the right side and under the leadership of the right Captain, that we may spread Thy kingdom of goodness and happiness wherever we go. Amen.

9. Lord Jesus Christ, let this the troop be one in communion with Thee. Help us in all our undertakings to honour one another and to be courteous and manly and true. Grant that we may each serve Thee with purity of thought, cleanliness of lips, and by the scoutiness of our conduct. In our need may we look to Thee for help. Guard us and keep us safe this night, for Christ's sake. Amen.

10. Heavenly Father, help us as Scouts to see the silver lining in every dark cloud, help us to find the germ of good which is to be found in everybody. Help us to tackle the thing which people say cannot be done, with the Scout smile and attitude of cheerfulness. Grant that to live in such glorious times may cleanse us from all pettiness and self-seeking. Train each one of us Scouts to do some little piece of work for Thee. This we ask in the name of Jesus Christ our Leader who taught us when we pray to say – Our Father ..... Amen.

11. Almighty God, the giver of every good and perfect gift, we pray Thee to direct us Scouters. Rovers, Patrol Leaders and Scouts, so that we may work together for the common good of our group and the furtherance of Thy Kingdom. Enable each one of us to do our little bit towards the establishment of a new Jerusalem on this earth. Keep our ideals ever before us to light up the only trail which we as Scouts, who have promised to live the Scout Law, can honestly follow. Amen.

12. Heavenly Father, help us as true Scouts to be industrious like the ant in doing all the good turns we possibly can. O God, teach each one of us to use our lives for Thy Glory. Take each one of our lives and let them be consecrated, Lord, to Thee. Take our moments and our days and let them flow in ceaseless praise. Throughout the hours of this night watch over this our camp and bring us safely to the morning hour when we shall again assemble to worship Thee for the sake of Jesus Christ, the Master Scout. Amen.

13. Let us think for a moment in silence, of all parents, brothers and sisters, relations and friends who at this hour will be thinking of us. We pray for our brother Scouts in every land, irrespective of colour, race or religion, that they may be one with us in the great Brotherhood of Scouts. Keep us faithful to our threefold vow, and help us to keep the laws of our brotherhood in all circumstances. Amen.

14. Let us pray the Scout Prayer.

Our Father in Heaven above us, we  
ask Thee  
For guidance in our daily task.  
May virtue and manhood stand strongly  
amongst us;  
To Thee we give all our thanks.  
The Scout Oath, The Scout Law,  
Their lessons unfolding  
To our youth in numbers untold.  
Our motto, our “good turn,”  
May we live and teach it,  
Great Spirit of Scouting, we pray!  
Amen.

By T. H. Trask and Oscar A. Matthews

15. Let us pray the prayer of a Scout.

Give us healthy bodies, Lord,  
Give us the sense to keep them so;  
Also hearts that are not bored.  
No matter what work we have to do.  
Give us a sense of humour, Lord,  
Give us the power to see a joke;  
To get some happiness from life  
And pass it on to other folk.

16. A prayer for the last night in camp – Almighty God, on this last evening of our camp, we have met together to give thanks for the splendid fortnight of happy fellowship we have spent together. We pray that, as the outcome of this camp, the lines of our Scout work in . . . . may develop along higher lines than it has ever done before. We pray that when we reassemble in September as an enthusiastic troop of Scouts and Scouters to direct all our activities of the coming winter if it please Thee, O Lord. As Scouts we are looking forward to the start of the patrol competition once again, inspiring us as it does to work for our patrols and not for personal honours. O Lord, help our P.L.’s and their Seconds as they undergo a special course of training this winter. Be near to them if they get discouraged in leading their patrols. Bless each member of our group and consecrate us all to Thy service. Amen.

The above prayers illustrate what is meant by simplicity in prayer which is closely allied to

scouting. Toc H and the B.B.C. also publish excellent books of prayers specially suitable for the use of Scouters. It is assumed that the troop will attend Divine Service on the Sunday while in camp or that a Scouts' Own will be held in camp. The Scouts' Own is dealt with elsewhere.

### Pot-Pourri.

Nearly all troops possess a main notice board in addition to the notice boards of each patrol. The troop artist might be asked to design a small background for a weekly "Thought for the Week," which might be placed in a prominent position on the notice board. All members of the Troop could be encouraged to copy them out into a book. These "thoughts" can be culled from many of the weekly newspapers and periodicals. A number of examples are given below and these are taken from some periodical. If the source of the quotation is known it is indicated.

1. What people say don't matter – so long as it ain't  
TRUE. – I. A. R. Wylie, in *Some Other Beauty*.
2. We ought never to judge a human being's actions  
until we know his motives. – W. J. LOCKE, in *Where Love Is*.
3. No one has ever achieved anything in life who has  
not at some time or other staked everything on an act of faith. – STEPHEN GRAHAM, in *The Death of Yesterday*.
4. Throw a bone to a dog. But don't call it charity.  
Charity is to share the bone when you are just as hungry as the dog. – JACK LONDON.
5. Humour is the health of the mind. – JAMES STEPHENS, in *The Demi-gods*.
6. A man can do anything in the world if he does  
not mind not getting the credit for it. – MAURICE BARING, in *Passing By*.
7. Too many of us are like sign-posts, we point the  
way but do not go ourselves.
8. What I say is, "Life ain't all you want, but it's all  
you 'ave; so 'ave it; stick a geranium in yer 'at, an' be 'appy."
9. The best of wool gathering is that you sometimes  
bring home the Golden Fleece.
10. 'Tis expectation makes a blessing dear; Heaven  
were not heaven if we knew what it were.
11. There are only two kinds of men. Those who  
think they can; and those who think they can't. – B. A. WILLIAMS, in *Sangusue*.
12. The real progress of humanity probably depends  
far more on the conception of duty than the conception of rights. – THE LORD CHIEF JUSTICE.

Side by side with these weekly "thoughts" might be placed a short but suitable verse or verses which might be chosen by a different patrol each week. A few examples are given below: –

It's good to say "Good Morning,"  
It's fine to say "Hullo,"  
But better still to grasp the hand,  
Of a loyal friend you know.

A look may be forgotten,  
A word misunderstood,  
But the touch of the human hand  
Is the pledge of brotherhood.

God who created me  
Nimble and light of limb.  
In three elements free,  
To run, to ride, to swim.  
Not when the sense is dim  
But NOW from the heart of joy,  
I will remember Him.  
Take Thou the thanks of a boy.

SAFETY FIRST.

When you cross a busy street  
Where the cars and buses meet,  
Why is it like music? Why?  
When the traffic dashes by,  
If you don't C sharp – now mind! –  
You will soon B flat, you'll find.

Oh wouldn't life be easy  
If we never brushed our hair;  
Never washed our faces,  
Never dusted shelf or chair?  
Oh, wouldn't it be easy,  
If we never spoke at all –  
Never had to answer questions,  
Or hear gossip, or a call?  
Oh, wouldn't it be easy,  
Never toil and never give?  
Oh, wouldn't life be easy –  
But who would want to live?

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindness and small obligations given habitually are what win and preserve the heart and secure comfort.

It ain't no use to grumble and complain;  
It's jest as cheap and easy to rejoice;  
When God sorts out the weather and sends rain,  
W'y, rain's my choice.

The very best we can do in any one day is to live that day well, putting all thought, energy and skill into its duties, without wasting strength either by grieving over yesterday's failures or to-morrow's responsibilities. – From COLONEL DE BURGH'S Notebook.

ONE FINAL HOUR. – *F. Haydn Dimmock.*

If you had just an hour to live,  
What would you do?  
Would you the sixty minutes fill  
In pleasures new?  
Or would you spend that fleeting hour  
In retrospect?  
Or would you lay your conscience bare  
To God elect?  
If I had just an hour to live  
I'd try to serve  
My God by active work for good.  
And so deserve –  
That men might think of me when dead,  
But not to mourn,  
And that my God would greet me at  
The final dawn.

Let us be the first to give a friendly sign, to nod first, smile first, speak first, give first, and if such a thing is necessary, forgive first. – *Scout Sign.*

LIFE'S LADDER.

A ladder is a "way" – meant to be walked in.  
Christ is the Way – Only Way.  
Step by step – by rungs.  
There are crowds – but plenty of room at the top.  
But there is no room on the ladder to sit down and rest.

And so one could go on quoting suitable examples. It should be purely an optional matter for Scouts to read these weekly quotations and "thoughts."

SCRAP BOOKS. – The making of a scrap book can prove an attractive item for the patrol competition. Each patrol should be asked to make such a book, every member of the patrol being entitled to assist the P.L. by bringing along suitable material. The books should be judged at the end of a certain period and points awarded for the competition. If the Scouter states that he wants cuttings and pictures referring to NATURE, HEROIC DEEDS or WORLD SCOUT NEWS he will indirectly be bringing his boys into touch with the Creator. It ought never to be mentioned that there is a definite purpose behind the making of such a scrap book.

MISSIONARY FUND. – No group, however poor its component members may be, ought to work entirely for self. The writer's own group has its headquarters in a poor district, being entirely self-supporting and yet is able to raise a few pounds every year for Scout work in connection with one of the missionary societies, who operate a station in Northern India. A P.L. might very well be appointed treasurer and a patrol second the secretary of the enterprise. Weekly voluntary contributions from individual Scouts; a "farthing fund" gives added interest when a sum of £1 is aimed at; profits from a Troop canteen at H.Q.'s or in camp; sale of handicrafts or part proceeds of a concert are all ways of raising money. The actual amount raised is not so important as the spirit of giving as an act of "service for others."

DRAMATICS. – Why not produce a religious play this year instead of the usual type of entertainment? Headquarters have a special dramatics adviser who would be only too pleased to suggest suitable plays, *e.g.* “The Proconsul.” Why not dramatise Bible stories, stories of the Crusades or memorable historical incidents such as the coming of St. Augustine to Britain? Acting is an excellent troop activity for the troop meeting and if necessary the whole troop can take part. Some of the missionary societies have published missionary plays such as “The Doctor and the Outlaw,” by P. B. Nevill, S.M. 14th Stepney (Barnado’s) Troop, published by the Church Missionary Society, Salisbury Square, London, E.G.4, price 4d. Incidents in the lives of great missionaries are also suitable subjects for dramatisation.

TROOP LIBRARY. – Suggest to the troop librarian that certain books which you can name would be valuable additions to the library. There are hosts of good books such as Grenfell’s *What Christ Means to Me*, and *The Book Nobody Knows*, by Bruce Barton, both of which have been mentioned before, which boys would like to read because they are not “pi” but full of Scouting interest. A suitable list could be obtained from any public librarian.

SING-SONGS. – Have you ever tried asking your boys if they would like to finish a sing-song with a hymn? If not, try it, you will be surprised at the result perhaps. The “Daily Express Community Song-Sheets” contain one or two suitable ones, but others in leaflet form can be obtained from most religious publishers. Then there are the special Scout hymns to be found in Scout diaries and elsewhere which have a special appeal.

GOOD TURNS. – Through the “good turn,” Scouts can be taught practical Christianity. Christmas lends itself especially to service of this sort, and many are the types of good turns which can be carried out by the troop; that troop Christmas or New Year’s party, for instance. What about inviting as many needy children as there are Scouts just for the evening, each guest being regarded as a temporary member of a certain patrol? The Salvation Army will gladly assist in getting hold of the right guests if requested to do so.

If the troop be attached to a church there is the organ which needs to be blown, the magazine to be delivered or the stewarding to be carried out for various functions and one hundred and one other little duties which could be done. It does not matter what form the good turn takes – it is the thought which matters – “Inasmuch . . .”

### **The Problems of a Scoutmaster.**

*What ought I to tell my Scouts about sex?*

One of the problems with which every Scoutmaster is confronted is how to deal effectively with the Tenth Scout Law: – “A Scout tries to be clean in thought, word and deed,” a difficult matter to tackle if it is not to be passed over lightly. The question may well be asked: Why should a Scoutmaster attempt to give adequate instruction upon this law, when it is obviously the duty of the parents to do so? The reason is that many parents fight shy of such “delicate” subjects, and their boys often lack sufficient confidence in their elders to open a discussion about such matters. The real Scoutmaster does enjoy the complete confidence of the boys in his charge and is thus in a position to help them.

It has become increasingly difficult for any Scout to live up to the moral ideals of this law, the conversation of the playground, the street, and, in some cases, of the home itself is often anything but clean. To many of the dwellers in a poor district, disyllabic words convey, if emphasised sufficiently, all that several sentences would to the average listener. Bad language is often the result of the possession of a limited speech vocabulary coupled with bad environmental conditions. There is not one of us who can say that we are always clean in thought, for we see so many things happening all around us every day which cannot but suggest wrong thoughts to us, but we

are not obliged to give our consent to wrong actions as a result of such suggestion, for by so doing we should be committing a moral sin. The best of Scouts passing through a crowded quarter where bad language is being used hears words and assimilates words which however he need not use himself. They have nevertheless become part of the sub-conscious mind and under the influence of an anaesthetic this same Scout might utter the vilest of expressions, but he would not be morally guilty, because in a conscious state he would not have given consent to such utterances. This should comfort any Scouters compelled to undergo an operation who have any qualms! Therefore a Scoutmaster should tell his Scouts that to use bad language is a sign of bad education, showing a lack of self-control and that it does not meet the approval of his S.M. A Scoutmaster for the sake of his Scouts should set the example and steer clear even of that small word “damn,” which so many people think it “fashionable” to bring into conversation. Boys are born imitators for good or bad and a Scoutmaster ought always to give them a good example to imitate, not a partially good one.

The best way to keep rabbits out of a cornfield is to put wire all round the field, and to sink the wire into the ground to discourage the rabbits from burrowing. To prevent unclean thoughts from constantly burrowing into boys’ minds something else must be put there to keep those thoughts out and to act as a filter to keep out all the impurities. This is easily stated upon paper but hard to put into practice. A great outcry would be raised if the decorations from the walls of the classrooms of a long established Sunday School were suddenly removed. If, however, one group of long past *teachers* were to be removed occasionally and something more modem put in its place then nothing would be noticed. Nature’s own method of change is not one of speed! Thus a Scoutmaster must try to gradually introduce new interests to exclude the distasteful. The badge system represents a splendid opportunity. The badge system is a method whereby a boy can gratify the self-esteem for which he is always though perhaps unconsciously striving. He must *show off* in some way, and if it were not by gaining badges he would do it in undesirable ways in the streets. This aspect of the use of the badge system is very often entirely overlooked. Lack of accommodation may cause a difficulty, but it is often possible to hold badge instruction classes at the homes of members of the troop. I would therefore suggest that a Scoutmaster increases the number of activities creating interest for his Scouts. The Ambulance, Missioner and similar badges dealing with health could very well be tackled.

I am in favour of a special class or series of classes for the set purpose of giving instruction about sex and life in general. A boy is by nature merely a curious and inquisitive young thinking animal, and it is very important that this curiosity is directed along the right paths. Before a Scoutmaster holds a class of this kind he should get into touch with all parents to get their consent, the reason being obvious. The following is a suggestion for a letter to parents: –

.....SCOUTTROOP.

“The Den,” Troop Headquarters.

Date...

DEAR PARENTS,

I would like to draw your attention to our Tenth Scout Law – “A Scout is clean in thought, word and deed,” and would remind you that this raises questions concerning the production of life.

Life is a gift from the Master Scout, and it is my desire that none of my Scouts should abuse this gift because of a lack of knowledge of the right kind. It is, therefore, my wish that your son

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should have explained to him (if you have not already done so yourself) the deeper meaning of this law.

The scheme I intend to adopt is as follows: – I intend to explain in simple language the facts relating to the life and reproduction of plants and animals and to give a talk upon the construction of the body and explain the functions of its various parts. I can assure you that no knowledge will be passed on to your son which would not meet with your full approval. If you wish to get into touch with me *re* this matter my postal address is: –

....., and I shall be pleased to hear from you.

This instruction class will be held on ..... 1932, at.....p.m., at troop headquarters. If you desire your son to attend, please fill in the enclosed form and send it along to me by him on this date. I would add that the subject will be dealt with somewhat more deeply with those Scouts over 14 years of age.

Yours sincerely,

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Scoutmaster.

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I consent to my son attending the meeting referred to in your letter to me, dated .....  
.....1932.

Signed.....

(Parent or Guardian).

Date.....

The following is an outline scheme for the subject matter of the instruction. How the subject is dealt with is what matters. Remember there is always the danger of suggesting the very evils you wish to avoid if the listeners are very young. Emphasise the love, devotion and sacrifice of parent animals and do not dwell on the physical facts. Obtain for the troop library, if possible, *The Red Cardinal*, by Gene-Stratton Porter, which is the story of two “Red Cardinal” birds and is a fascinating book of nature observation which, in addition, causes sex to become identified with parenthood involving sacrifice.

SCHEME. – Man a thinking animal – has a soul, conscience – possesses sense, *e.g.* feeling, seeing, hearing, tasting, and smelling – the eye as a camera –able to observe bees at work collecting honey – idea of cross pollination brought about by insects or wind –the transference of pollen (male) from one flower to stigma (female organ) of another flower – why? – production of seed – dispersal of seeds (animals, wind, water, explosive mechanisms, etc.) – germination of seed (story of New Zealand clover whose seeds would not germinate, *i.e.* not fertilise, because no bees, therefore bees taken over) – growth of new plant due to uniting of the resources of two parents (advantages of co-operation) – compare birds’ egg to seed – same uniting of resources – external fertilisation of fish (male fluid sprayed over eggs deposited by female in water) – young fish hatched out – frog (external fertilisation, male embracing female) – spawn, tadpoles, young frogs – mammals, *e.g.* rabbit, mother keeps young safe and warm within her body until they are strong enough to breathe and live in the external world – emphasise parental care – man cared for in exactly the same way – the main internal and external features of the body – storage tanks which may overflow – compare sap rising in young sapling in the spring when growth is going on rapidly – nature knows the amount

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required to be got rid of during adolescence – danger of interfering with nature – emphasise the marvellous provisions made by nature – emphasise that Jesus Christ was once a boy.

After such an informal talk invite questions and finally tell your Scouts that you trust them as Scouts to think about the Tenth Scout Law for themselves and not to discuss it with other Scouts.