

DRINK IN GOD'S AIR

*Texts by Lord Robert Baden-Powell
on religious education*

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INTRODUCTION

“*Drink in God’s air*” was the advice Baden-Powell gave to Cubs. This anthology of texts by Baden-Powell on the different aspects of religious training is a part of the contribution of the Documentation Centre to the National Project entitled “Witnesses of the times”. It includes in its 2000-2003 guidelines, and more specifically in the sector relating to the fidelity to the original method in a changing world, the rediscovery of the originality of the method and spiritual message of Scouting.

Although on this subject B.-P. did not express his thinking or propose a possible educational approach in a specific book or educational handbook, he dealt repeatedly with it, showing a very strong attention and sensitivity for it, thanks to his typically concrete mind. Many texts are there to prove it.

The aim of this publication is to provide the Scout Association, and all those who are interested in B.-P. as an educationist, with a selection of the Founder’s thinking on the spiritual and religious dimension of Scouting based on his writings. The texts are organised by subjects (nature, duty to God, the sense of God, spiritual life etc.) and are introduced by a short presentation which may facilitate their reading.

It is obvious that coming back to sources enables Leaders to rediscover once more Scouting as a way to the realisation of God. For those who may still harbour any doubts, the reading of these texts should underline the fact that, according to B.-P.’s thinking and educational action, Scouting is unconceivable without the idea of God.

Lastly the relevance of his thinking will also be appreciated in the light of today’s complex social context and the challenge of multiculturalism.

Paola Dal Toso
(Former Documentation Bureau of Agesci)

HOW DOES RELIGION COME IN?

Religion is the fundamental factor underlying Scouting and Guiding.

I have been asked to describe more fully what was in my mind as regards religion when I instituted Scouting and Guiding. I was asked: "Where does religion come in?".

Well, my reply is: "It does not come in at all. It is already there. It is the fundamental factor underlying Scouting and Guiding".

Address to Scout/Guide Commissioners' Conference, 2 July 1926, in S.African Adventures

There is no religious *side* to the Movement. The *whole* of it is based on religion, that is, on the realisation and service of God.

Head Quarters Gazette, November 1920

Very closely allied with education comes the important matter of religion. Though we hold no brief for any one form of belief over another, we see a way to helping all by carrying the same principle into practice as is now being employed in other branches of education, namely, to put the boys in touch with their objective, which in this case is to do their duty to God through doing their duty to their neighbour. In helping others in doing daily good turns, and in rescuing those in danger, pluck, self-discipline, unselfishness, chivalry, become acquired, and quickly form part of their character. These attributes of character, coupled with the right study of Nature, must of necessity help to bring the young soul in closer touch spiritually with God.

Head Quarters Gazette, January 1912

Scouting has been described as "a new religion". It is not, of course, a new religion, it is merely the application to religious training of the principle now approved for secular training - that of giving a definite objective and setting the child to learn and practise for himself.

Head Quarters Gazette, January 1912 (rep.BPO,28)

THE ROAD TO HAPPINESS

In order to start on the road to success, that is happiness, it is necessary to give a religious basis to one's life. But what does this imply?

If you are really out to make your way to success -i.e. happiness - you must not only avoid being sucked in by irreligious humbugs, but you must have a religious basis to your life. This is not a mere matter of going to church, of knowing Bible history, or understanding theology. Many men are sincerely religious almost without knowing it and without having studied it.

Religion very briefly stated means:

Firstly: recognising who and what is God.

Secondly: making the best of the life that He has given one and doing what He wants of us. This is mainly doing something for other people.

That should be your belief, not as a matter of thought for Sundays only, but as one to live up to in every hour and every phase of your daily life.

As steps towards gaining these two points and avoiding atheism, there are two things I would recommend you to do.

One is to read that wonderful old book, the Bible, which, in addition to its Divine Revelation, you will find a wonderfully interesting story-book of history and poetry as well as morality.

The other is to read that other wonderful old book, the Book of Nature, and to see and study all you can of the wonders and beauties that she has provided for your enjoyment. And then turn your mind to how you can best serve God while you still have the life that He has lent you.

Rovering To Success, pp.176-177

I believe that our first business in life is to be happy.

This world, with all its beauties and its sunshine of happiness, was meant for us to enjoy. [...]

The shortest and most certain way to happiness is to make other people happy.

Adventuring To Manhood, p.177

We are not working for an employer, but for God and our own conscience. This means that we are Men.

Self-examination for Rover Vigil, 1928

The great difference is that though we humans can't run so fast as dogs, nor are so strong as horses, we have more clever minds, a higher spirit than they have with which to read or to invent, and we have consciences which tell us whether we are doing right or wrong, and we know of God.

Adventuring To Manhood, pp.190-191

IN THE SOUL A SPARK OF GOD

Often instruction instead of education has been employed in the religious training of the boy.

The consequence has been that many boys are indifferent and their actions are very little guided by religious convictions.

Religion can only be “caught,” not “taught.” It is not a dressing donned from outside, put on for Sunday wear. It is a true part of a boy’s character, a development of soul, and not a veneer that may peel off. It is a matter of personality, of inner conviction, not of instruction.

Speaking from a fairly wide personal experience, having had some thousands of young men through my hands, I have reached the conclusion that the actions of a very large pro-portion of our men are, at present, very little guided by religious conviction.

This may be attributed to a great extent to the fact that often *instruction* instead of *education* has been employed in the religious training of the boy.

The consequence has been that the best boys in the Bible-class or Sunday school have grasped the idea, but in many cases they have, by perfection in the letter, missed the spirit of the teaching, and have become zealots with a restricted outlook, while the majority have never really been enthused, and have, as soon as they have left the class or school, lapsed into indifference and irreligion, and there has been no hand to retain them at the critical time of their lives, i.e., sixteen to twenty-four.

It is not given to every man to be a good teacher of religion, and often the most earnest are the greatest failures-and without knowing it.

We have, fortunately, a number of exceptionally well-qualified men in this respect among our Scout Leaders, but there must also be a number who are doubtful as to their powers, and where a man feels this, he does well to get a Chaplain, or other experienced teacher, for his Troop.

On the practical side, however, the Scout Leader can in every case do an immense amount towards helping the religious teacher, just as he can help the schoolmaster by inculcating in his boys, in camp and club, the practical application of what they have been learning in theory in the school.

In denominational Troops there is, of a rule, a Troop Chaplain, and the Scout Leader should consult with him on any questions of religious instruction. For the purpose of its religious training, a service or class may be held, called a “Scouts’ Own”. This is 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, regular religious observances.

Aids to Scoutmastership , WB, p.58

Some may object that the religion of the Backwoods is also a religion of the backward; and to some extent it is so. It is going back to the primitive, to the elemental, but at the same time it is to the common ground on which most forms of religion are based-namely, the appreciation of God and service to one's neighbour.

But in many cases form has so over clothed the original simple faith of Nature that it is hardly recognisable. We have come to judge a religion very much as we do a person - if we are snobbish-by its dress. [...]

Yet the natural form in religion is so simple that a child can understand it; a boy can understand it; a Boy Scout can understand it. It comes from within, from conscience, from observation, from love, for use in all that he does. It is not a formality or a dogmatic dressing donned from outside, put on for Sunday wear. [...]

I do not mean by this that we want to divert a boy from the faith of his fathers; far from it.

The aim is to give him the better foundation for that faith by encouraging in him perceptions which are understandable by him. [...]

Nor can true religion be taught as a lesson to a class in school.

It is appalling to think what a vast proportion of our boys have turned out either prigs or unbelievers through misconception of these points on the part of their teachers.

Head Quarters Gazette, April 1918

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

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

Scouting and Youth Movements, p.63

Religion can and ought to be taught to the boy, but not in a milk-and-watery way, or in a mysterious and lugubrious manner; he is very ready to receive it if it is shown in its heroic side and as a natural everyday quality in every proper man, and it can be well introduced to boys through the study of Nature.

Scouting For Boys, OFP, 22nd

A person's religion is his life. The falling off of church attendance reveals a serious lack of Christian training. The vague recollections of what one has been taught at the Sunday school cannot be connected with the conduct of an adult life.

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

Falling church-going returns are not proof of falling religion. At the same time, the late Bishop of Winchester's report on the religion of young soldiers during the Great War showed that a vast number of our average young men were at that time without religion of any kind, and exposed a great want of training in the principles as well as in the details of Christianity; while the war itself, as well as the industrial troubles and social upheavals which followed it, all speak to a want of practice of Christian spirit among men of all classes in all countries. Personal experience behind the scenes in France during the Great War, where I was in close touch with our young soldiers, more than confirms the conclusions arrived at by the Bishop of Winchester, since very many of my young friends opened their hearts to me to an extent to which they confessed they would not go with their parson. Some of them had vague recollections of what had been taught them in Sunday school classes, but they could not connect these children's stories with the conduct of their life, and still less as helpful to them in their present predicament of having to face death at any moment. It was pathetic.

Scouting and Youth Movements, pp.59-60

Religion is *not a science* reserved for the learned, else it would merely benefit the scholars and be beyond reach of the poor, *nor is it a fetish*, else it would possess merely the weakest characters, the emotional and the superstitious.

The truth is that provided we look to it in its original simplicity, religion is as up to date for general use today as it ever was. Work and conduct are what count. Not everyone that sayeth: "Lord! Lord!", but he that *doeth*, etc.

Address to Joint Conference of Scout and Guide Commissioners, 2 July 1926

No man is much good unless he believes in God and obeys His laws. So every Scout should have a religion.

Scouting For Boys, p.231

Enjoying greater personal freedom, present-day youth is looking for themselves for a reason to believe. Hence the need for religious education.

Abraham Lincoln, when asked what his religion was, replied: "When I see a church which has these words written over its altar, 'Thou shalt love the Lord thy God with all thy heart and with all thy mind, and, secondly, thou shalt love thy neighbour as thyself' - that is the Church to which I would belong."

That is where many men stand to-day and more will stand to-morrow. They want to get back to direct and simple fundamentals. Evolution is going on in the personal freedom and self-determination as well as in the general education of youth. We older ones must recognise it if we would be up to date in giving ideals for our young people. Even in the last thirty years the younger generation have emerged from the cocoon of Victorian discipline, which was applied from without, to the freer stage of regulating their own conduct by their own control from within. Hence the greater need for character-training if that self-control is to be on the right lines and not to degenerate into self-licence. In their religion, as in their conduct, they no longer stand to be ruled by dogma, but are apt to seek for themselves knowledge and reasons for faith. They want the fundamentals rather than the various forms in which these have become disguised.

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

Scouting and Youth Movements, pp.61-62

The prevailing want of religion should be remedied by a practical working religion rather than a too spiritual one at first.

Scouting For Boys, OFP, 22nd

CREATION, NATURE, LIFE

Through the observation of Nature and of its beauties and the carrying out in it of Scout activities, the boys realise that it is the wondrous work of the Creator, if only we look at it with our eyes...

The open-air is the real objective of Scouting and the key to its success.

Aids to Scoutmastership, WB, 70

God has given us a world to live in that is full of beauties and wonders and He has given us not only eyes to see them but minds to understand them, if we only have the sense to look at them in that light.

Last Message to Guides, [?]

The aim in Nature study is to develop a realisation of God the Creator, and to infuse a sense of the beauty of Nature.

Girl Guiding, p.117

This is in addition to the realisation of God the Creator through His wondrous work, which when coupled with active performance of His will in service for others constitutes the concrete foundation of religion.

Aids to Scoutmastership, WB, p.55

Each child can imbibe for himself, under the general encouragement of the teacher, the wonders and beauties of the universe around him, and thus develop an outlook of wider interests together with some realisation of the Creator and of the spiritual side of life. He can also realise that he is one among God's creations and has his part to play in the general evolution of Nature.

This is one practical way by which the young soul can be attracted and led to a realisation of God.

Scouting and Youth Movements, p.64

In that little church, gazing across the altar to the snows beyond, I felt nearer to God the Creator than I could do in a church where the blue sky and God's handiwork were shut out by man-made coloured saints.

African Adventures, pp.148-149

A step to this end is to read the Bible and trace the history of God's will among men and to carry that will out by your own good will and helpfulness to others, and you will be the better man for it-and safely past the rock of atheism on your voyage to happiness.

Now don't think from all that I have said in this chapter that I am trying to convert you to some new form of religion, because I'm not.

I am only going on the idea that you who read this have not got any strong religious views of your own, or that you find that atheists are trying to get at you. I only suggest that the better realisation of God may possibly be got through Nature-study rather than through books. I have known it happen in very many cases among woodsmen, seamen, soldiers, and explorers, who had not otherwise grasped any religious faith.

If you find this method does not help you, the next step is to talk with a minister of religion, who can then put you on the right line for gaining the truer religious beliefs.

Rovering To Success, pp.196-197

Faced with Nature man understands his own littleness and recognises God as the Creator, with whom he can enter into closer contact.

One learns here something of the littleness of man, and of his transient efforts at fighting and fussing about petty things that matter not. One realises, dimly and inadequately it may be, that there is a bigness around us, that there is the Creator - God.

Rovering To Success, pp.184-185

The study of nature brings into a harmonious whole the question of the infinite, the historic, and the microscopic as part of to Great Creator's work. [...]

Scout craft is a means through which the veriest hooligan can be brought to higher thought and to the elements of faith in God; and, coupled with the Scout's obligation to do a Good Turn every day, it gives the base of Duty to God and to Neighbour on which the parent or pastor can build with greater care the form of belief that is desired.

Aids to Scoutmastership, WB, p. 67

A sailor is often a deeply religious man as a result of his communing with Nature, especially where he has risen to the position of being responsible for his ship. As his vessel surges over the seething mountain of green-grey, death-holding sea-in a

howling gale of sleet and spitting spray- he knows the power and appreciates the awesomeness of the forces of Nature against which he is pushing his way.

Standing there alone on his bridge directing things for the safety of the souls committed to his charge he cannot help feeling himself at times in closest touch with the Higher Power on Whom it all depends.

That touch is mainly the acknowledgment of and reverence for a greater Power than himself. He puts himself in the hands of that Power and works with confidence in co-operation with Him.

Rovering To Success, p.180

There is a wide-spread disease prevalent just now and most of us suffer from a touch of it – the disease of swollen head.

We are apt to think that our particular kind of politics or society or whatever we happen to be interested in is the one really important thing in the world.

The best antidote to this disease is to take a peep into the vastness of the Universe or into the ancient history and evolution of our own earth and its livestock.

Then do our heads subside and in all humbleness we realise that we are but little pawns in the great game of Nature. We are here for a short time on earth to take our share with our fellow living creatures in carrying out the great plans (which are so far beyond our comprehension) of our Creator.

B.-P. Preface to a book of natural science, [1925]

Boys are fascinated by the wonders of Nature and, if they are encouraged, they can recognise in it the hand of God. Observation of natural life is the best sermon.

There are sermons in the observation of Nature, say, in bird life, the formation of every feather identical with that of the same species 10,000 miles away, the migration, the nesting, the colouring of the egg, the growth of the young, the mothering, the feeding, the flying power- all done without the aid of man, but under the law of the Creator; these are the best of sermons for boys.

The flowers in their orders, and plants of every kind, their buds and bark, the animals and their habits and species; then the stars in the heavens, with their appointed places and ordered moves in space, give to every one the first conception of Infinity and of the vast scheme of his Creator where man is of so small account. All these have a fascination for boys, which appeals in an absorbing degree to their inquisitiveness and powers of observation, and leads them directly to recognise the hand of God in this world of wonders, if only someone introduces them to it.

Aids to Scoutmastership, WB, p.60

Duty of Kindness. - Then, in recognising their position as comrades with God's other creatures, they can realise that it is their duty to extend their protection and

goodwill to animals. From sheer thoughtlessness youngsters are often inclined to be cruel. It is through this interest in animals, birds and plants etc. (to which every boy is, as a rule, specially responsive) that a gentle spirit of kindness is developed. This, once established, readily expands itself into his attitude towards his fellow men. The spark of Love is kindled.

In a certain foreign country, when they took up Scouting, they omitted the Law “a friend to animals” because, as they put it, “children in our country are not cruel to animals”.

I had to explain that by omitting this particular Law they were dropping not only the basic training for human goodwill, but also the very important link which in the youthful mind would unite God the Creator with God who is Love.

Paper read at York Conference, in *Jamboree*, July 1928

As a man you have this pull over the animal—you can recognise and appreciate both the wonders and the beauties of Nature. You can enjoy the golden glory of the sunset, the beauty of the flowers and trees, the majesty of the mountains, the moonlight and the distant views.

But more than this, you can make things, which is more than animals can do, and a good many of you can make pictures or poetry or render music for yourselves. That is an additional pull that you have towards the enjoyment of life.

But there is bound to come in the thought that something more is expected of you than is expected of rooted trees or animals who have limited powers, something more than merely enjoying the sunshine as they do.

You have all this extra intelligence, with the ability to apply it. But it is wasted if you don't use it or if you spend it badly, as for instance in quarrelling with your next-door neighbour over some potty little question of politics or creed, when all around you is the vast universe and God for you to work for.

Rovering To Success, p.194

“Nature Study is the key activity in Scouting and Guiding.”

I have stated this elsewhere and often, because it has its attraction for the youngster whatever his or her temperament, and where properly and intelligently utilised can supply education in the four lines of our training, viz., Character, Health, Skill, and Service; but at the same time it can give required undenominational and understandable religious basis to them all.

I want to make it plain that in stating the above I am not imposing personal views upon you, but suggestions which have proved in practice capable of effecting the desired end.

So it may be a helpful and inspiring thought to many who feel themselves tangled up among the details and difficulties incident to first working a Troop, that if they Look Wide, beyond their immediate foot-hills, they will see a path that leads to high achievements, and the opening up of a glorious opportunity for lending a hand towards abolishing the social disgraces of our time.

1. By developing the soul and character of the future men of the race.
2. By raising his capacity to a higher standard of citizen-hood and enjoyment of life.
3. By strengthening the world-wide brotherhood through which "Peace and Goodwill among men" may come into their own, and prevent war in the future.

But there is even something more to it than all this. The Scoutmaster himself gains as his reward that which is beyond price.

In the first part of the Scout Promise we have altered the original wording from "to be loyal to God" to "to do his duty to God." This means that the Scout should be active in service rather than passively in a condition of mind.

By practising what is thus preached in the Promise, the Scoutmaster, as well as the Scout, will quickly realise that it is through Service that Heaven is gained, and that that Heaven is not in the vague future, somewhere up in the skies, but here and now, upon this earth; that it is not everyone that sayeth "Lord Lord!" that enters that Kingdom, but he that *doeth* the will of the Father.

Head Quarters Gazette, November 1920

One could obtain different results through the study of Nature instead of biblical instruction.

The wonder to me of all wonders is how some teachers have neglected this easy and unfailing means of *education* and have struggled to impose Biblical *instruction* as the first step towards getting a restless, full-spirited boy to think of higher things.

Aids to Scoutmastership, WB, p.31

If the simple elemental religion of Nature were more generally used in the first opening of the child's mind to religion, in place of the theology that neither appeals to nor is understood by him, the result would be very different.

Head Quarters Gazette, October 1921

The boy is naturally inclined to religion, but to instruct him in the points which may appeal to the adult has often the result of either boring him off it or of making him a prig.

A sure way to gain his wholehearted realisation of God is through Nature study, and of his Christian duties through the Scout's practice of good turns etc.

Scouting For Boys (26th), p.243

A most impressive thing at the last gathering at Gilwell was the “Scouts’ Own” on Sunday morning. It exhibited more directly than any description could do the practice of what we profess in the Brotherhood, namely, that we make no distinction of class or country or creed. [...].

The religion we expressed was not that written for us by intelligent divines, and smothered under their ideas of ritual, but was the outcome of the natural appreciation of God the Creator through the wonders and beauties of Nature and of service in love to His creatures and our brother men.

This basic natural religion is one that can be accepted by men of all creeds, and is one that can be grasped by the child mind.

Head Quarters Gazette, October 1921

Educating the boy to a higher realisation of God’s presence.

We deplore the falling off in the attendance at Sunday Schools - and church in almost every part of the country, and in most of the different denominations, and the consequent materialistic outlook.

Doesn’t this seem to imply that we are not using the right methods for the times?

Education is fast coming round to the principle that success is best attained where training is applied from the pupils’ point of view rather than from that of the teacher, that is to say, when the child is interested and learns for himself.

True education is through the pupils’ inward desire to learn and to do, not through the application from without of dogmatic instruction in theory.

Natural evolution in the right direction can be encouraged just as easily as artificial development or repression can be applied. But the results are lasting instead of transitory.

Theology, however applicable to adults, is above the grasp of children, and is to some considerable extent the work of man; religion, on the other hand, as a natural growth, has a genuine interest for the young when it is properly encouraged.

By religion I do not imply the formal Sunday respect paid to the Deity, but the higher realisation of God as perpetually within and around us and the consequent higher plane of thought and of action in His service.

Head Quarters Gazette, November 1920

Then there is a spiritual side.

Through sips of nature lore imbibed in woodland hikes the puny soul grows up and looks around. The outdoors is *par excellence* the school for observation and for realising the wonders of a wondrous universe.

It opens to the mind appreciation of the beautiful that lies before it day by day. It reveals to the city youngster that the stars are there beyond the city chimney pots,

and the sunset clouds are gleaming in their glory far above the roof of the “cinema” theatre.

The study of nature brings into a harmonious whole the question of the infinite, the historic, and the microscopic as part of to Great Creator’s work. And in these, sex and reproduction play an honoured part.

Scout craft is a means through which the veriest hooligan can be brought to higher thought and to the elements of faith in God; and, coupled with the Scout’s obligation to do a Good Turn every day, it gives the base of Duty to God and to Neighbour on which the parent or pastor can build with greater care the form of belief that is desired.

It is to spirit within, not the veneer without that does it.

And the spirit is there in every boy when you get him, only it has to be discovered and brought to light.

Adventures and Accident, p.168

The mountain has a symbolic meaning, because it represents the school of life and, beyond it, of the soul. When we reach the mountain summits we experiment a new freedom, we feel a great joy. As we have a vast outlook before our eyes, B-P.’s suggestion is to sit down apart and drink in the wonderful inspiration of it all.

Lastly, there is your soul. A curious thing to find in mountain-climbing, but there it is! General Smuts, the Premier of South Africa, when unveiling a war memorial on Table Mountain, said: “The mountain is not merely something externally sublime. It has a great historical and spiritual meaning for us. It stands for us as the ladder of life, nay, more, as the ladder of the soul, and, in a curious way, the source of religion. From it came the Law; from it came the Sermon of the Mount. We may truly say that the highest religion is the religion of the mountain. What is that religion? When we reach the mountain summits we leave behind us all the things that weigh heavily down below on our body and spirit. We leave behind all sense of weakness and depression. We feel a new freedom, a great exhilaration, an exaltation of the body no less than of the spirit. We feel a great joy. The religion of the mountain is, in reality, the religion of joy and of the release of the soul from things that weigh it down with a sense of weariness, sorrow and defeat”.

So when you climb, climb your mountain in company with others, but when you reach the glorious summit with its vast outlook, sit down apart and think. And as you think, drink in the wonderful inspiration of it all. When you come down to earth again you will find yourself another man in body and mind - and, what is more, in spirit, the spirit of broadminded outlook.

Life’s Snags, pp.108-109

Climbing a mountain, gazing on it, favours the discovery of the inner dimension of self. You can then find out a mystic purpose in Nature with which you are concerned. Then you understand that you may dream apart, but you are a part of a world..

I have pettifogged pretty freely up and down the minor heights of the Himalayas and the Andes and the Rockies, but though I have gazed in awed admiration on their mighty snows, I have never trespassed on those sublime heights.

There is to me something sacred about their calm isolation far far above the world where it would be presumption for puny man to make his footmarks.

Mountaineering appeals to me not merely for the sport of stalking ibex or of climbing for climbing's sake, but because there is something spiritual and uplifting about it, as good for the soul as the exercise is for the body.

I read somewhere lately:

"One becomes a kind of Yoga in the mountains, where you can only walk and sleep and think.

"I do not know what it is; nine-tenths of the people who live higher than 1400 feet are Buddhists. The mountains almost talk you into it. In the quiet of the night you listen to their voices; you are drawn into the brooding intensity all round you. Then, as the slough of immediate cares and preoccupations slips away, the spirit expands and wider cycles of consciousness are opened out.

"In warm cities where men huddle together, one must have something to cling to, a personal Saviour, a lantern in a sure and kindly hand, comforting voices in the dark.

"But here you do not seek-you know. Self vanishes. There is a mystic purpose in Nature with which you are concerned-remotely not individually.

"You may dream apart, but you are one with all the seeds of the grasses and the little round stones, unprivileged."

Lessons from the' Varsity of Life, p.108

A CHILD'S TRAINING

B.-P. outlines his parents' personalities and briefly mentions his mother's role. The education he got from them enables him to get a very clear understanding, in educational terms, of how to be good, even at the early age of eleven.

What was my preparation for this life? What my education?

My education came from several sources-home, school, travel I, sport, etc.

Now, some of you will think: "Yes, that's all very well, but you (meaning me) probably had a good start with lots of money and tons of luck".

I certainly had tons of luck. But luck is a thing like pluck, you may have some of it come to you, but you can make it to a very large extent for yourself.

But I certainly had no money. When your father is a clergyman with fourteen¹ children, and you are the last but two, there is not much money flying around for you.

From my father I derived but little in the way of education for he died when I was but three years old. This was a great loss to me for he was a man of many parts.

Fortunately for me my father's character was attacked some nine years after his death, by Dr. Pusey², who wrote such imputations against his Christianity as drew a chorus of indignation and refutation from those who had known him, and admired his broad-minded views.

If these were in advance of their time (for he was a scientist as well as a preacher) they were views, which are freely discussed and generally accepted to-day.

Had it not been for this defence of him I might never have known his qualities.

Lessons from the' Varsity of Life, p.16

The whole secret of my getting on lay with my mother.

But this did not put her above the details and difficulties of managing a household and clothing, feeding, and educating her large family on very slender means.

A marvel to me was that, side by side with all this responsibility and effort, she managed to take a part in public work; with her broad-minded views and keen foresight, she entered upon a scheme with three or four other women for developing and promoting the higher education of girls throughout the country: the Girls' High School Movement. She was also a visitor among the poor in the hospitals in the poorer districts of London.

¹ B.-P.'s count includes the offspring of Prof. Powell's first marriage, as well as some brothers and sisters who died at a very young age.

² Edward Bouverie Pusey (1800-1882) was a leader of the Oxford Movement, opposed to the tendency towards evangelical Protestantism in the Church of England and favouring a return to early Catholic doctrine and practices. The Oxford Movement was also known as *Puseyism*.

It was her influence that guided me through life more than any precepts or discipline that I may have learned at school. [...]

As a youngster of course I wanted to be an engine driver, as is the ambition of 99 per cent of boys, I suppose.

But I had the additional reason for it seeing that my godfather was Robert Stephenson³, the engineer.

Lessons from the' Varsity of Life, p.17

When I was only eight I became a reformer, and a red-hot socialist.

I wrote *Laws for me when I am old*.

“I will have the poor people to be as rich as we are (which was not saying much). Also they ought by right to be as happy as we are. All who go across the crossings shall give the poor crossing-sweepers some money, and you ought to thank God for what he has given us. He has made the poor people to be poor, and the rich people to be rich, and I can tell you how to be good. Now I will tell it to you. You must pray to God whenever you can but you cannot to good with only praying, but you must also try very hard to be good. 26th February, 1865.”

My grandfather, Admiral Smyth, wrote on this:

"... as to your Law-oh LAW! Is not law like a country dance, where people are led up and down in it till they can hardly stir their stumps, as Milton says, sez he.

"Law is like physic, those what take the least of it are best off.

“Surely your intention ‘when you are old’ to make the rich and poor share alike in purse is only following the wake of Jack Cade who cleared the way by taking the heads of the lawyers. This gentleman decreed, when he took London Bridge, that henceforth all should be treated alike, and they were, for he lost his own head and his decree became fulfilled”.

Lessons from the' Varsity of Life, p.18

³ Robert Stephenson (1803-1859), English engineer and inventor of the tubular bridge, was the son of George (1781-1848), one of the inventors of the steam locomotive.

OUR BODY IS WONDERFUL

We have been given a wonderful body, to keep and develop as God's own handiwork. God is, therefore, present within our own body.

In speaking of the forms of reverence which the boy should be encouraged to develop, we must not omit the important one of reverence for himself, that is self-respect in its highest form.

This, again, can well be inculcated through nature study of a preliminary step. The anatomy of plants, or birds, or shellfish may be studied and shown to be the wonderful work of the Creator. Then the boy's own anatomy can be studied in a similar light; the skeleton and the flesh, muscle, nerves, and sinews built upon it, the blood flow and the breathing, the brain and control of action, all repeated, down to the smallest details, in millions of human beings, yet no two are exactly alike in face or finger prints. Raise the boy's idea of the wonderful body which is given to him to keep and develop of God's own handiwork and temple; one which is physically capable of good work and brave deeds if guided by sense of duty and chivalry, that is by a high moral tone.

Thus is engendered self-respect.

Aids to Scoutmastership, WB, p.62

What is one's duty? Surely it is to develop and make best use of the wonderful body, and mind, and soul which the Creator has given - no, not given but lent - to us.

Self-examination for Rover Vigil, 1928

I think if every fellow studied a little of his own body and how it works he would quickly gain a new idea of the miraculous handiwork of God and would realise how He is actually active in your body as well as in your mind.

Rovering To Success, p.190

Conception of God. To know his duty to God some appreciation of God is needed by the boy. As a step to this we turn to nature lore as the best assistant ready to our hand. For this, among other reasons, we make Woodcraft the special feature of the Scout training.

Through observation of the wonders, the daily miracles, the order and the beauties of nature around them, young people gain more readily a conception of God as a beneficent Creator, and they get to realise their own position and part in the universal scheme of things.

Duty of Self Care.-They can, for instance, be led to recognise that it is part of their duty to develop, care for, and perfect the body and mind with which the Creator

has endowed them, that maintenance of health and hygiene are services to their Maker, that, as John Wesley put it in other words, "Cleanliness is indeed next to Godliness".

Duty of Reproduction-They can ho shown how reproduction of their species becomes a definite duty in the order of nature, and the sex questions thus become easy of explanation and are given a sanctified position in the adolescent mind.

Jamboree, July 1928

TEACHING BEAUTY

It is astonishing that more than seventy years ago, B.-P. understood that social, cultural and economic development could preclude a possibility of relationship with Nature. He also deals with the subject of education to beauty. He suggests the importance of opening the boys' eyes so that they are able to see, recognise and seize on the beauty of the world around us, by developing their taste for what is beautiful and by encouraging them to admire Nature as the temple of God, which contributes to our getting nearer to Him.

With the modern extension of towns and villages and factories, of great tarred motor roads and telegraph, telephone and power lines over the face of the country, civilisation is driving Nature farther and farther out of reach of the majority, until realisation of its beauties and wonders and our own affinity with God's creations, is becoming lost in the materialistic life of the crowd, with its depressing conditions of work and hectic search for pleasure among man-made squalid surroundings of bricks and mortar.

Lessons from the' Varsity of Life, p.273

Then, too, there is beauty that can be developed in our own character. I have known it in a woman whom everybody admired, not for any loveliness of face or form, for she did not possess it, but for the wonderful beauty of her character, which gave out love and happiness to all around her in whatever company she might be. She was simply an angel on earth, but no word described her character other than the term beautiful.

By urging beauty as an essential need in the child's education, I do not mean to infer that anyone is without the germ of beauty-appreciation, however poor his circumstances. One remembers the soldier in the ranks of the Cold stream Guards, who when he came suddenly upon the vast-spread panorama that lay below the Devil's Kantor in the Transvaal, exclaimed: "Blimey - and there's some blokes as sez there ain't no God!"

But as a rule men's eyes are only half open, and they do not recognise the beauties that are about them. The glory of the sunset on Westminster Bridge, the mellow tint of the old brick wall, the colours and the hazes of smoke, steam and cloud in a big industrial centre, these convey no sense of satisfaction to unseeing eyes.

A tarred high road would not at first sight suggest a thing of beauty, but even there we can see lilac-blue colours reflected in their glossy sheen and dissolving into lighter shades at the sides, like the marvel of Nature which we see in the glistening back of a black snake.

The general lack of appreciation of beauty is more fully shown in the filthy surroundings in which so many of our fellow-men are content to live. In any slum you will find here and there a clean and tidily kept home, bright with its window flowers and so on, showing that the appreciation and its expression do exist, and are possible even under the most unpromising conditions. The taste is there, but needs developing and expanding on a more general scale.

One Bank Holiday people went in their thousands to enjoy the gardens in their spring garb at the Zoo. Quite rightly. But how did they express their enjoyment? By leaving paper bags, cigarette packets, matchboxes, newspapers, and scraps of food to the extent of *thirteen tons of defilement* to be cleared away after them.

So we see backyards and cottage gardens which might be trim and bright with flowers turned into insanitary and unsightly receptacles for old tins, lumber, and rubbish of every description. Squalor is cultivated in the place of cleanliness or beauty. Let us beware and take note. Ugly environment builds ugly dispositions, while a fuller perception of beauty and its expression means a sunnier, happier life for all. More than this, it raises thoughts to higher ideals, above the sordid cares of little everyday worries, and brings a man nearer to God.

The impressiveness conveyed by the imposing proportions and artistic detail of the noblest cathedral is derived, as Ruskin points out, from what are after all but imitations of Nature.

It is in God's own temple not made with hands, in the aisles of the forest with its windows of interlaced branches through which the heavens are seen, or on His steeples, the mountain peaks, with their vast and calm expanse of outlook, that the understanding man can best get in touch with the Almighty, best gain his true perspective of life.

Life's Snags, pp.78-81

LAW AND PROMISE

The Scout Promise commits the boy to do his duty to God in an active way, that is, through the development of his body, mind and love to his neighbour.

Through a letter which I received in 1902 from a small boy I was led to realise that a boy sets some store by his promise if he makes one.

(I wonder if that unknown correspondent is alive to-day?).

This is what he wrote: "I will PROMISE to you with O my heart [sic] never to touch strong drink or smoke. And you be a brave soldier and so will I. Yours affectionately, H. V Halifax N.S...".

So I inflicted on the Scout a solemn little Promise, easier to keep than an Oath, in which he engaged to DO HIS BEST to:

1. Do his Duty to God and to the King (N.B. Not merely to be loyal, which implies a state of mind, but to DO something).
2. Do a good turn to somebody every day (i.e. Duty to his Neighbour).
3. Obey the Scout Law.

Lessons from the' Varsity of Life, p.279

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

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

It comes about, therefore, that the first step before the Promise is taken is to see that the youngster has some perception of God.

Scouting and Youth Movements, pp.62-63

The Scouting practices tend in a practical way to educate the boy out of the groove of selfishness. Once he becomes charitable he is well on the way to overcome or to eradicate the danger of this habit.

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

The main method in the Scout Movement is to give some form of positive training rather than merely to inculcate negative precepts, since the boy is always

ready to *do* rather than to *digest*. Therefore, we put into his activities the practice of Good Turns in his daily life as a foundation of future goodwill and helpfulness to others. The religious basis underlying this is common to all denominations, and we, therefore, interfere with the form of none.

The boy can then realise better that part of his “Duty to God” is to take care of and develop as a sacred trust those talents with which God has equipped him for his passage through this life; the body with its health and strength and reproductive powers to be used in God’s service; the mind with its wonderful reasoning, memory and appreciation, which place him above the animal world; and the soul, that bit of God which is within him-namely, Love, which can be developed and made stronger by continual expression and practice. Thus we teach him that to do his Duty to God means, not merely to lean on His kindness, but to do His will by practising love towards one’s neighbour.

Aids to Scoutmastership, WB, p.32

The Cub Law and Promise are naturally more simple than those of the Scout-it would not be right to ask the younger boys to undertake duties and promises which they could neither grasp nor carry out. Cubmasters should of course teach their boys in a simple and practical manner and in consultation with their Chaplain what is meant by their Promise of “Duty to God” and should give what other religious and moral instruction they think necessary to prepare the Cub for becoming a good Scout.

Wolf Cub Handbook, p. 221

The Scout Law proposes a behaviour much on the lines of the Sermon of the Mount, and is a way towards happiness.

The further promise of the Scout or Guide is to carry out the Scout Law which, in effect, emphasises and indicates a line of conduct towards themselves and towards their neighbour, much on the lines of the Sermon on the Mount. Moreover, the Scout Law is a series of *Do’s* in the right spirit, not a series of *Don’ts*’ under threat of punishment. It is only through goodwill and co-operation - that is, through service for others - that a man reaches true success, which is happiness.

Scouting and Youth Movements

Our highest loyalty is to God, and we can show it by keeping our Scout Promise.

Our highest loyalty is to God; we can show that by carrying out our duties to the Church to which we belong, and by keeping our Promise as Scouts.

Scouting For Boys (26th), p.231

When a fellow promises to do a thing, he means that it would be a terrible disgrace to him if he afterwards neglected or forgot to carry it out; in other words, when a Wolf Cub promises to do a thing, you may be perfectly certain that he will do it.

To God. To do your duty to God means never to forget God, but to remember Him in everything that you do. If you never forget Him you will never do anything wrong. If, when you are doing something wrong, you remember God, you will stop doing it.

Wolf Cub Handbook, p.44

The commitment to do one's best

The fellow who has done his best comes back with no fear upon him. He can truthfully say to God: "I have tried to do my duty; I have done my best", and no man can do more than that.

Boy Scouts Beyond the Sea, p.241

If I am weak in some of these things, do I resolve here and now, with God's help, to do my best to correct them and chuck them up?

May God give me strength to go forward henceforth a real man, a true citizen, and a credit to my country.

Self-examination for Rover Vigil, 1928

THE GOOD TURN

The practice of the daily Good Turn is a way to be good not only in words, but especially to develop the spiritual life of the boys and to encourage them to be good Christians in deed and, more in general, to take a positive and active attitude.

One motto which I like very much and which every Scout should think about and act upon is this: "I shall pass this way (through this life) once; any good therefore that I can show to any fellow creature, *let me do it now*. Let me not defer or neglect it, for I shall not pass this way again".

Adventuring To Manhood, p.178

But now about *doing a good turn to somebody every day*.

Wolf Cubs have a patent dodge for making themselves happy. How do *you* suppose they do it?

By running about and playing at Wolf Cub games? By exploring the country? By getting to know all about the ways of animals and birds?

Yes, they do all these things, and make themselves happy; but they have a still better way than that. It is very simple. They do it by *making other people happy*.

That is to say, every day they do a kindness to someone. It does not matter who the person is (so long as it is not themselves !)- friend or stranger, man, woman or child. Though, like the Knights of old, they prefer to do it to a woman or child.

And the kindness, or "good turn", need not be a big thing.

Wolf Cub Handbook, p.42

With a little encouragement on the part of the Scout Leader the practice of daily Good Turns soon becomes a sort of fashion with boys, and it is the very best step towards making a Christian in fact, and not merely in theory.

Aids to Scoutmastership, WB, p.41

All the points of discipline, sacrifice of self, performance of good turns, and so on – that is, the moral side of the training – are not the end of it.

They form only another step, a step which clears the ground [...] for sowing the seed of a spiritual religion such as will then be their guide and mainstay for life.

Yarrns for Boys Scout, p.204

LET LOVE GUIDE YOUR ACTIONS AND YOUR THOUGHTS

The most powerful weapon to face difficulties is Love.

In my own life I have found at least three ways in which difficulties can be successfully met. The first is Duty, the second Fairness, and the third, the most potent weapon - Love.

*Address to the Pan-Pacific Jamboree, Melbourne, January 1935.
Quoted in Heather, p.50*

Press forward with a Faith in the soundness of the Movement and its future possibilities, and press forward with Love which is the most powerful agent of all. That spirit of Love is, after all, the spirit of God working within you.

Remember, “Now abideth Faith, and Hope, and Love – these three. But the greatest of these is Love”.

Carry on in that spirit and you cannot fail.

The Scouter, December 1937

“Let your actions and thoughts be directed by Love”. By Love with a capital “L” I don’t mean falling in love and so on. I mean the use of the kindly spirit which you show when you do good turns to other people, when you are kind and sympathetic, and when you show gratitude to others for kindness done to you. That is, Good will. And Good will is God’s will.

Rovering To Success, p.16

The more we put ourselves at the service of our fellowmen, the more we develop our soul, until it becomes part of God Himself. It is there that man finds the happiness of being a player in God’s team.

In India you will often see a fakir who, for a vow, holds one arm aloft and never uses it. That arm withers away and dies. In the same way that spark of Love that exists in every man, if not exercised, wastes away and dies; but if put into practice it grows bigger and stronger and more exhilarating every day.

Service is giving up your own pleasure or convenience to lend a hand to others who need it. Well, if you practise service to others day by day in little things as well as big, you will find yourself developing that spark of Love within you till it grows so strong that it carries you joyously over all the little difficulties and worries of life; you rise above them; you are filled with good will towards men; and Conscience, the voice within you, says “Well done!”

That Love is like Mercy, which Shakespeare describes as having a twofold quality: it blesses him that giveth as well as him that receiveth. That Love is “the bit of God” which is in every man-that is his Soul.

The more he gives out of Love and Charity to his fellowmen so much the more he develops his Soul. [...] It is there that lies man’s chance of what is known as everlasting life; he develops his soul from being a little bit to being part of God. It is there that he finds the happiness of being a player in God’s team. It is there that he finds the joy of heaven, here and now on earth and not vaguely somewhere later on in the skies.

Rovering To Success, p.196

"Be a player in God's team".

Rovering To Success, p.199

Love as a service to God and neighbour.

The end is *character* - character with a purpose.

And that purpose, that the next generation be sane in an insane world, and develop the higher realisation of Service, the active service of Love and Duty to God and neighbour.

The Scouter, March 1939 (rep.BPO, 173)

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

Scouting and Youth Movements, pp.64-65

How can you best serve God with the intelligence and power that He has given you? If you are in doubt, ask your conscience, that is, the voice of God within you. He will tell you at once what is needed of you. And it is generally to give of your good will, and to give it freely. [...]

Men can do this when they really mean business. That is where a man attains his proper footing, namely, when he exercises the Divine Love that is in him in service for others.

Rovering To Success, pp.195-196

Today I have been to visit a plot of sacred ground where lie buried a number of Indian soldiers who gave their lives for our Empire in the Great War. Over each, a white marble tomb bears the name of him it commemorates, together with the simple epitaph from the Quran: 'For God we are, to God we go'.

And may that same text not be a healthy guide to all of us in adjusting ourselves to life? 'For God we are'; whatever may be our creed or country, as servants of God our main concern is to carry out His will during the short term that we live upon this earth, ere 'to God we return'.

And God's service? What is it to the ordinary man? Does not conscience, apart from all books and doctrines, tell us? Does it not say that for the sons of any country helpfulness and goodwill to our fellow men is the highest service and of all things the most satisfying?

The pursuit of this service means repressing our little personal ambitions and putting them in the second place whether they be for power or riches or political ends; they count for very little when 'to God we go'. The active doing of good, more even than passive kindness of thought, must be our first aim. And this is at the base of all true religion; so no sectarian differences need divide us.

Preface to *Scouting For Boys in India*, 1920

In doing your duty towards man, be helpful and generous, and also always be grateful for any kindness done to you, and be careful to show that you are grateful. Remember again that a present given to you is not yours until you have thanked the giver for it.

While you are living your life on this earth, try to do something good which may remain after you.

One writer says: "I often think that when the sun goes down the world is hidden by a big blanket from the light of heaven, but the stars are little holes pierced in that blanket by those who have done good deeds in this world. The stars are not all the same size; some are big, some are little, and some men have done great deeds and others have done small deeds, but they have made their hole in the blanket by doing good before they went to heaven."

Try and make your hole in the blanket by good work while you are on the earth.

It is something to *be* good, but it is far better to *do* good.

Scouting For Boys, p.207

Regardless of religious denominations, we educate to Love towards God, which is expressed as service to our neighbour. This is the new perspective we should aim for in the upbringing of the new generations.

The only sound basis on which to build is the spirit of love and goodwill among people in the place of mutual jealousies and mistrust. This can only be secured by bringing up the next generation in a changed outlook.

Lessons from the' Varsity of Life, pp.305-306

Irreligion. Are you inclined to let the matter of religion slide?

Using the wonders of Nature as your medium, get the boys to realise God the Creator, and through Good Turns and Service to express Love to their neighbour. This gives a simple basis of understanding to whatever form of religion they may be attached.

Jamboree, January 1922

In the Scout and Guide Movements we merely lay before the boys and girls the simplest fundamental ethics of religion, and then get them to put these into practice. [...] We put them as Christ taught them in their two simple forms:

“Love thy God with all thy heart;

And the second is like unto it-

Love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.”

[...] *Love for God*-For inducing a better realisation and love for God we do it to a great extent through investigation of His works.

Love for Neighbour-In promoting the second commandment, love for one's neighbour, we urge our Scouts and Guides to express this in active form by doing, even in an elementary way, good service for others. [...]

His attitude to God is, therefore, thankfulness for benefits received; and his method for expressing this is through service, in behalf of God, to his fellow-men.

The Scouter, July 1924

The old knights were very religious. They were always careful to attend religious services, especially before going into battle or undertaking any serious difficulty. They considered it the right thing always to be prepared for death. Besides worshipping God in church, the knights always recognized His work in the things which He made, such as animals, plants, and all scenery.

And so it is with peace scouts today. Wherever they go they love the woodlands, the mountains, and the prairies, and they like to watch and know about the animals that inhabit them, and the wonders of the flowers and plants.

No man is much good unless he believes in God and obeys His laws. So every Scout should have a religion.

Religion seems a very simple thing:

First: *Love and serve God*. Second: *Love and serve your neighbour*.

In doing your duty to God always be grateful to Him. Whenever you enjoy a pleasure or a good game, or succeed in doing a good thing, thank Him for it, if only with a word or two, just as you say grace at a meal. And it is a good thing to bless other people. For instance, if you see a train starting off, just pray for God's blessing on all that are in the train.

Scouting For Boys, p.231

Christ laid down for us in the simplest possible terms what our religion should be, namely:

1. *To Love God*

2. *To Love our Neighbour*.

These are above the “law and the prophets”, above ritual and denominations.

The point for us Scouters is to see how this basic spirit can be infused into the young people.

Identical methods are not applicable to both old and young alike. We have to recognise the fact that to a considerable extent a boy gains the right spirit through right actions, whereas with the man action is inspired by the spirit.

So we encourage in the Cub, and continue in the Scout, the practice of doing good turns, and thus through *Action* the *Spirit* of helpfulness becomes developed in him; ultimately as a Rover and a man he is inspired by the *Spirit* to undertake sacrifice and *Service*.

A boy learns by practice, not by precept. To love is to him merely a state of mind, whereas its expression, namely, to render service, is something he can *do* – a very different matter.

So for the young we have to translate the spirit of religion into practical acts. It is for this reason that in the Scout Law and Promise we give in place of the abstract idea “*Love God*” the positive equivalent, “*Do your duty to God*”. And for the abstract, “*Love your neighbour*”, the positive equivalent, “*Help other people at all times*”.

Paper read at York Conference in Jamboree, July 1928

According to B.-P. it is necessary to teach to boys to be Christians not merely on Sundays; to this end he offers some practical advice.

By religion, I do not imply the formal Sunday respect paid to the Deity, but the higher realisation of God as perpetually within and around us, and the consequent higher plane of thought and of action in His service.

Head Quarters Gazette, November 1920

What I personally suggest for the Boy Scouts' Sabbath is that the morning they should, without fail, attend church or chapel, or church parade, according to their religion, and that they should devote the afternoon to quiet scouting practices in the form of "studying Nature", by exploring for plants and insects, stalking and observing animals or birds, or visiting good picture galleries, or listening to God through good music, if weather or circumstances forbid country rambles, or collecting flowers and taking them to patients in the hospitals.

This last is the best, because it includes not merely being good, but what is much better - namely, doing good.

Yarns for Boys Scout, p.166

IN DIFFICULT SITUATIONS

In a difficult job to tackle, ask God to help you, and He will give you strength.

If you only strove in a world of difficulties to find God's help half as hard as you have been struggling to get breath when in the water, you would soon find Him.
Rovering To Success, 179

When you have a difficult job to tackle, ask God to help you to tackle it, and He will give you strength. But you must still do the tackling yourself.
Adventuring To Manhood, p.169

Through the example of the Zulus way of life and customs, B.-P. suggests the importance of offering the boy opportunities to reflect on his own life project and tackle the difficulties which he may encounter.

When I was among the Zulus, some years ago, it was the custom for every boy who was growing into manhood to be sent out into the jungle to live alone and fend for himself for about a month.

The ordeal was in many respects comparable to that of the Spartans, or to the medieval rite of investing an esquire as a knight. In this ceremony the young candidate went through physical tests in skill at arms, followed by the more important spiritual self-examination and religious dedication of himself to the service of God and his neighbour.

The Bath signified his determination to cast off former sins and weaknesses, his Fasting in the presence of a good feed meant sacrifice of carnal temptations, and before taking the final Oath to give his life if need be in the service of God he spent the whole night in The Vigil, or self-examination and prayer, thinking over his future relations to life and to religion. It was a momentous and impressive occasion at the turning point of his life, and one which, as a rule, carried the influence on in his character and conduct thereafter.

It seems a great pity that our education to-day does not include in it some such practice of reflection for a lad before he is passed as qualified to go out into the world, some form of vigil wherein, with a few leading points suggested to him, he could think out for himself what he is going to do with his life, instead of drifting off with no particular aim in view. It is not an impossible nor is it a profitless idea.

The man who makes no plans makes no progress in life. Life lasts but a comparatively short time, and is soon over. That being so, what are you going to do to make the best of it? What is the real motive that is going to energise your actions?

Life's Snags, pp.13-15

Mountaineering is a form of education which develops qualities that enable one to face difficulties.

General Bruce, the leader of an expedition to Mount Everest, told me: “It isn’t the height of the mountains that counts so much as the difficult bits to be overcome”.

His Majesty the King of the Belgians began climbing as a boy of eleven and is still an ardent mountaineer. He told me how much he preferred it to any form of physical training for boys, since it not only gave health and strength, but also the moral qualities - pluck, endurance, self-reliance, and unselfishness - in a way that nothing else could.

Life’s Snags, p.108

CHRIST AS AN EXAMPLE

Christ's is the highest example of courage we have. In the worst difficulties let us turn to Him and ask ourselves: "What would Christ have done in my place, in the same circumstances?"

I can't here go into the hundreds of forms of courage which can be practised by a man, but the highest example we have is that of Christ. He knew that if he carried on His work of saving souls He would have been cruelly crucified alive, but he never flinched. He put His duty first and Himself second and with sublime courage faced His sacrifice for the good of others.

Paddle Your Own Canoe, p.87

In their lives [the heroes of history] were, after all, following the example of their great hero, Christ, who gave His life to show us that example, namely, to Be Prepared - no matter what it costs us ourselves - to do the right thing for others. In His life on earth He lived under the same conditions as most of us live to-day: as one of the crowd. So that in the worst difficulties you have only to turn to Him and think: "What would Christ have done in my place?", and you see at once how to tackle it.

So my advice to you is to study history, to read the lives and adventures of good men, and the story of Christ. Remember these, and try to act as they would have done in everything that you do; you can't go far wrong and you may come out a hero yourself".

Adventuring To Manhood, pp.22-23

In a difficult situation one never-failing guide is to ask yourself: "What would Christ have done?". Then do it, as nearly as you can.

Lessons from the' Varsity of Life, 312

It is curious to me that men who profess to be good Christians often forget, in a difficulty, to ask themselves the simple question: "What would Christ have done under the circumstances ?" and be guided accordingly. Try it next time you are in any difficulty or doubt as to how to proceed.

Head Quarters Gazette, March 1911 (rep.BPO, 19)

You cannot see your thought, but you know it is there, and you see the result of your thought when you grasp the thing. In the same way God is not visible, but all the same He is there, and you see the result when you do a good act. Sometimes you don't do that good act, or you may do one that is not suggested by God. You may well feel ashamed when this happens and refuse to let yourself do it again. Therefore, try and think before doing a thing and ask yourself the question: "Does God want me to do this?". If the reply in your mind says: "Yes", then do it; and if it says: "No",

then don't do it. It is not a difficult thing to live a straight and clean life if you only *remember to think* first and do after.

Girl Guiding, p.107

The Soul. There is in every human individual the germ of Love, the "bit of God", as the soul has been termed, which, if its expression is encouraged, will develop till it permeates the character of the boy. Love, like radium, grows with the giving out. Once started in the boy, it is never likely to die down in the man. Its tendency is to go on increasing until it permeates its whole being and his every action-till, in fact, it gives him the higher happiness of finding heaven here on earth and brings his being on to the plane of association with God and immortality.

In the Scouts training we develop the element of this Love through expression by friendship with animals and good turns to other people.

In the national character of a Briton there is a strong vein of good nature. [...]

But for the true spirit of Love, good nature is not enough ; it is too passive. A man may be selfishness itself and yet be good-natured. We want to make our boys active Christians rather than passive church-goers, or, what is still too usual from want of right teaching, dullards whose only thought is beer, baccy and grouch, without a spark of spiritual thought or guidance.

Our aim should be to develop Love through service for others, to the extent of out-balancing the service of self.

For its development the boy would be encouraged to practise honesty and honour in business, chivalry to women, and large-minded Brotherhood with mankind. He could be led ultimately to practice habitually some form of social service side by side with his daily work or profession . Beginning in small items, this would lead as he grew up in power and experience to his helping to abolish slums and to raise the standard of living for the poorer masses round him.

Almost any boy, including the boy in the slums, can be brought to regard Christ as his hero provided that Christ is presented to him in a way that appeals to boy-nature—i.e., not so much a pathetic figure as one of manliness, courage, chivalry, humour, humility and even of (very human) indignation (with the money-changers) etc.

With Christ as his hero, the boy can be encouraged, in his attitude to things and in what he says and does, especially when in a difficulty, to think to himself: "What would Christ have done?" and to do the same as nearly as he can.

Paper read at the York Conference, in *Jamboree*, July 1928

There was nothing to connect the divine scene with the life of men that I had left down below there in the gloom.

I stumbled on, awed almost to horror by it all, when, at the moment just when I most needed some touch with the human world, over the next rise there stood up before me a figure - the figure of "Christ the Redeemer".

It was not the usual pathetic body hanging from the Cross, but a big, generous Being with wide flowing robes and with welcoming protective arms outspread.

A fine statue, happily placed for its purpose of marking the boundary and a sign of perpetual Peace between the States of Argentine and Chile, but even more happily placed than its sculptor had designed in giving, at that spot, a tangible link between the human and the Divine – the link which Christ in His time had come on earth to give.

Rovering To Success, p.183

LET US BUILD THE KINGDOM OF GOD

No religious denomination rejects peace and goodwill which make up the fundamental aim of the Scout training and can be a contribution to the realisation of the kingdom of God.

To believe that Peace and Goodwill - instead of war and ill-will - constitute the reign of God in the world is in itself a "religion". It is a religion to which all can subscribe, and one which no denomination will deny.

Its practice is citizenship of the highest type.

After all, are not these the tenets which are, and always have been, the underlying aim of our training in the Scouts?

If you get them more fully understood and more widely extended it would be a direct and practical, if minor, contribution towards eventually bringing about the Kingdom of God in the world. [...]

One man cannot hope to do much, but tiny individual coelenterata have built coral islands by co-operation in an ideal. It needs a highly optimistic acorn to start hopefully on producing an oak tree.

The Scouter, March 1939

As one muses on the beauties and wonders of it all one feels that it could not have been God's purpose to put us men into this wondrous world merely to bicker and fight between ourselves, but rather to enjoy and make the best of the life He has given us in these wonderful surroundings. [...]

A new spirit is needed in the world. No, not new - it is the old one taught by Christ, but which after two thousand years of work the Churches have as yet failed to develop in general practise.

The change of spirit needed is from that of *Self* to that of *Service*; from seeking what you can get out of others for yourself to seeking what you can put in of your own abilities for the benefit of others; instead of rivalry and suspicion to practise Love.

This is surely the aim of religion, whatever theological form it has taken upon himself. It does not seem to be the mission of each denomination to assert itself as the only one and the best, nor to bicker with others over narrow little points of ritual or the meticulous meaning of antiquated words and fables.

Should it not rather be to take the larger broader view of what is needed by humanity to-day, and that is to hark back to the simple original principle which is the basis of all religions - namely to bring about God's Kingdom upon earth through the development of Love and goodwill, and through the habit of cheerful and willing Service to Others.

So let your aim be not merely to help in developing the material prosperity but also a higher spiritual ideal in the world.

Address at the Rover-moot at Kandersteg, 2 August 1931

To serve God means to contribute to building the kingdom of God through being united, tolerant, helpful and just towards one another.

Look higher above your daily grind or frivolities and think of what is more worthwhile. The most worthwhile thing that you can do is to serve God.

You are not a parson – how then can you serve God?

Well, it is open to every single one of you.

We pray daily for God's Kingdom to come and His will to be done on earth. But it is not good praying without lending a hand to help.

God's Kingdom is, as we know, "Peace on earth and goodwill among men".

Just now the Devil's Kingdom is too prevalent: the rule of envy, hatred and malice of nation against nation, class against class, even creed against creed.

This should not and need not be if only men were all determined to be good-natured, tolerant, helpful and fair to one another. To be self-less instead of selfish.

It is here that we all have our opportunity of serving God. Think it over in your Vigil, how best you can.

Address to the Birmingham Rover Moot, May 1928

I believe that the Devil Worshipers of the East hold the belief that for 6000 years the Devil will rule the world and that Christ will rule for a similar period. Just now the Devil is having his reign, and the Devil is best described by the term "Selffulness," or lack of wide and sympathetic outlook.

This can be seen in every individual, class, sect, or nation, to-day.

Individually we all of us stick in our respective ruts, be they the Army, or Club life, or sport, or other line.

Similarly we see only our own social class.

Education has no wider outlook than making scholars.

Religion has no wider outlook than making churchmen.

Nationalism has no wider outlook than the self-determination of its own country.

Christianity or broad-minded love-practice does not as yet prevail in this world.

In the Boy Scout and Girl Guide movement we are making the attempt to oust selffulness by inculcating in the young a wider vision and mutual goodwill and service.

We don't pretend that Scouting will do the trick, but since it has caught on with such an extraordinary rapidity as a brotherhood in so many different countries,

irrespective of class, creed or race, one may hope that at any rate it is a definite step in the desired direction.

Lessons from the' Varsity of Life, p.312

It is urgent to teach the coming generation goodwill and helpfulness, so as to build the kingdom of God.

For then he finds that heaven is here in this world, and not merely a Vision of the next.

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

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

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

Scouting and Youth Movements, pp.65-66

This higher ideal needs emphasising as a goal to be aimed for. The basic spirit of all religions in their original form has been the recognition of the brotherhood of man under the fatherhood of God. If this spirit were maintained in practice then peace and happiness could be brought about in the world. But the ideal has been lost

sight of or distorted through the ages and in different countries by sectarian pundits. People are apt to excuse themselves for the failure of the principle by saying that you cannot change human nature.

To a certain extent, however, this is possible, for you can at any rate change the character and ideas of a people even in so short a period as one generation, provided that the inspiration of a fresh ideal has made its appeal.

Turkey, for instance, has done this since the war, also Russia and Italy.

An emotional appeal can most readily be inculcated into the young mind and has there the more telling and the more lasting effect. [...]

Here in the Scouts we have found that we can appeal universally to the young with almost any ideal we like to offer.

Jamboree, July 1929

Through Scouting we can bring about peace and goodwill in the world.

I cannot but feel that this wider growth of our Movement, from its original lesser game of Scouting for Boys, has been no man-made invention, but has been a God-sent evolution, sent as an opening where, if we only use it aright, we Scouters can help directly, both by inspiring the boys and by giving the example to others, towards bringing about that which all nations are praying for to-day, namely, Peace and Goodwill in the world.

Jamboree, April 1933

Looking back on what has thus been accomplished in twenty-one years, after starting from nothing, one can to a certain extent visualise what possibilities may lie before the movement within the next twenty-one years. It is continually growing (147,990 increase in 1931) and sending out into the stream of life tens of thousands annually, trained in the service of God and their neighbour and developed in health of body and mind and in comradeship.

Thus in our own country if the girls respond to the training (as they certainly appear to be doing) we shall have a considerable leaven in the population of women trained in thrift, housekeeping, mother-craft, as well as in character and efficiency for work in the world, and in friendship with their sisters in other countries.

Lessons from the' Varsity of Life, p.305

I don't pretend that the Scout and Guide movement alone can bring it about - but they can help.

If the Churches and schools do their work we may ere long see a truer type of civilisation and a real step to the establishment of God's Kingdom of Peace and Goodwill upon earth.

Lessons from the' Varsity of Life, p.307

Before the horrors of war, the question is often asked: "Why did God permit this war to take place?"

Hog-hunting is a brutal sport - and yet I loved it, as I loved also the fine old fellow I fought against. I cannot pretend that I am not inconsistent. But are many of us entirely consistent ? Do what we will and say what we like, although we have a veneer of civilisation, the primitive man's instincts are still not far below the surface. Murder will out. Did we not see it in all its horridness in the War ?

But apparently the Churches recognised the fact; at any rate one does not remember that they made any attempt to stop us killing our fellow-men, our fellow-Christians.

Until we get our education upon a more spiritual foundation instead of being content with mere academical scholarship, more of character training than standard of knowledge, we shall only have the veneer.

Lessons from the' Varsity of Life, p.86

The question has often been asked: "Why did God send the Great War?"

Was it possibly to bring home to us that neither education nor religion are being conducted on the right lines for raising man to the higher plane designed for him – that in spite of our boasted civilisation and in spite of two thousand years of Christianity we have gained as yet but a veneer of civilisation and that the Christianity which we profess is not that which we really practise in our lives and actions; that self-interest and mistrust rule the world instead of love and goodwill.

Lessons from the' Varsity of Life, p.305

I read somewhere lately a question to the following effect: Why did God send the Great War? Why did a beneficent almighty permit millions of the best of His creation to be maimed, millions killed, and many millions more of innocent women and children to be reduced to misery and suffering, and the whole world to be plunged into a state of unrest and ill-will?

May it not have been intended as an object lesson, such as could be read by the least imaginative of us, that those who profess and call themselves Christians are as yet still pagans not practising what they profess, still actuated by material rather than spiritual aims.

If this be so, have we learned the lesson and tried to profit by it? [...]

Our hope must lie with the oncoming generation, with its international likes and dislikes as yet unformed. We in the Scouts have had the luck to make a definite start in this direction, and a successful one as far as it has gone. The Movement is

comparatively small, but on sound lines, capable of expansion to form a telling influence in the world if we only take hold and press on with it.

This change of spirit is the biggest need in the world to-day and it is the highest thing to aim for, since it is a definite step towards bringing God's rule to earth-a rule of peace and goodwill among men.

Jamboree, January 1930

Thus the great antidote to ultra-national feeling is goodwill and friendliness towards other nations. But a still greater and more powerful antidote is to recognise that however great our country, be it Empire, Kingdom or Republic, there is a greater dominion yet and that is the Kingdom of God.

The Kingdom of God means a rule of love and goodwill in the world not merely at home between friends but, also abroad among the other pebbles on the beach.

If that rule could once get its hold over us all, then, and only then, could there be peace in the world. War is the Devil's work through a narrow self-conceit. Peace is God's work through love for all.

Jamboree, July 1931

From the address to the Scouts, departing to participate to the 1925 Jubilee.

You are going with a far better idea than meeting other boys. You are going for what will be the greatest event in the life of any of you -the great privilege of going to Rome and seeing with your own eyes, and being seen by, the Holy Father. That is a privilege that a very large number of Scouts would wish to have with you. [...]

Above all I want you to do one great thing, and that is, by your behaviour and good conduct, to show to the heads of your Church in Rome that as Scouts you have not two masters, but that your only master is God and your Church. Your Scoutmasters are merely your elder brothers, showing you how better to do your duty as good Catholics. I want you to remember that, and to obey the discipline of your Church. Remember this as the great day of your lives. It is the spirit that counts, and what you have to do, do in the right spirit. I want you to remember that now, and while you are abroad. Try to make the most of those days in the right spirit, and come back better men for having been there.

Jamboree, October 1925

TO PRAY IS...

Here are some suggestions by B.-P. on how to pray.

A boy should learn how to pray, not how to recite prayers. I should give him (as I have already done in instructing boys and men) the following three points to include in his prayers, but to use his own language in praying. 1. Thankfulness for benefits received. 2. Guidance to repay these by good turns to others. 3. Help to stick to good resolutions. [...]

I also impress on Scouts that the Scout should pray at least every morning and night, and also at other times during the day. It is right to give thanks to God for a good meal, but also you should thank Him just as much for any other good things that He gives you, such as a fine day, a jolly game, good health or a happy time and so on-it need only be a short sentence such as 'O God! Thank You for such a good time. I will try to do my work all the better in return for it. Bless other people.' Also I suggest to him to develop the practice of returning thanks to God or "saying Grace" at odd times for any bit of special enjoyment experienced, such as a fine day, a good game, etc., [...]. In this way prayer and communion with God become a habit of life.

The Scouter, May 1939

If you mingle prayer with your exercises, you can, while looking up in this way, say to God: "I am yours from top to toe", and drink in God's air (through your nose, not through your mouth).

Wolf Cub Handbook (8th Ed.), p.150

You are taught to say grace before dinner, and to return thanks to God after it. Well, I think you ought to do the same after anything you have enjoyed, whether it is your dinner, or a good game, or a jolly day. God has given you the pleasure, so you ought to thank Him for it, just as you would thank any person who gave you something that you liked.

Wolf Cub Handbook, p.41

I have seen prayer books for boys full of long erudite supplications. I would rather hear the familiar, "Oh, Lord, grant there may be some of the pudding left for me when it has gone the round," than hear a little fellow recite by heart petitions which are meaningless to him.

Let his prayers come *from* the heart, not said by heart.

Aids to Scoutmastership, 1919 ed., pp.100-101

B.-P. himself wrote this prayer which is known as “the international prayer”, because it was intended for meetings with Scouts from different countries.

Father of us all,

We meet before Thee here to-day, numerous in the lands we come from and in the races we represent, but one in our Brotherhood under Thy Divine Fatherhood.

We come before Thee with hearts grateful and gladdened by the many blessings Thou hast granted us and thankful that our Movement has prospered as acceptable in Thy sight. In return we would lay on Thine Altar, as our humble thank-offering, such sacrifice as we can make of self in service for others. We ask that during our communion here together we may, under Thy Divine Inspiration, gain a widened outlook, a clearer vision of all that lies open before us and of our opportunity. Thus we may then go forth with strengthened faith to carry on our mission of heightening the ideals and powers of manhood, and of helping through closer understanding to bring about Thy happier Rule of Peace and Goodwill upon Earth.

Father, hear us. Amen.

Written by B.-P.
in use by WOSM.

BOYS OF DIFFERENT RELIGIOUS DENOMINATIONS

Here is yet another appeal by B.-P. to accept everyone on the basis of Love for God and one's neighbour.

One of our tenets is to extend our goodwill and toleration so that we pay no regard to differences of class or country or creed. All are accepted in the sisterhood who can subscribe to our religious policy, which is on the simple basic foundation of most of the beliefs in the world, namely, Love of God and Love for one's neighbour. The actual form in which these are expressed is left to their pastors and parents; it is immaterial to us, so long as they *are* expressed.

Lessons from the' Varsity of Life, p.304

Scouting is a Brotherhood-a scheme which, in practice, disregard differences of class, creed, country and colour, through the undefinable spirit that pervades it-the spirit of God's gentleman. A Scout is a friend to all, and a brother to every other Scout. The way to have a friend is to be one for somebody.

Aids to Scoutmastership, WB, p.90 (in part)

We are neglecting the tie of brotherhood in the human family by cultivating little differences.

How God must laugh at the little differences that we men set up amongst ourselves under the camouflage of religion, politics, patriotism or class, to the neglect of the greater tie - that of Brotherhood in the Human Family!

Jamboree, October 1921

The funny thing is that there has been more fighting and quarrelling in the world over religion than for any other cause. It is worse than funny, it is ridiculous, but at the same time true that the more we care for our own religious beliefs the more narrow-minded we seem to become towards the religious ideas of other people.

We forget that we are all sons of the same Father and that we are all striving to do His will, though it may be in different ways. There is one thing, however, that I feel sure of myself, and that is that God is not some narrow-minded personage, as some people would seem to imagine, but a vast Spirit of Love that overlooks the minor differences of form and creed and denomination and which blesses every man who *really tries to do his best*, according to his lights, in His service.

Rovering To Success, p.195

Our Father, let Thy kingdom come, Thy will be done.

A Different Spirit Needed in the World. Christians when they pray use what is termed the Lord's Prayer. I believe that historically this prayer existed before the time of Christ and was need by various forms of religion; so that the wish expressed in it to "Our Father" that "His Kingdom may come and His Will be done on earth" is very widespread among the peoples, including those even of non-Christian beliefs. In these words we understand that we are all the children of one Father [...], and we hold the hope that God should come to His own in the world. God is Love. Therefore it is he reign of Love that we all pray for. Yet we allow ourselves to live under the yoke of Fear. Can we not, in addition to passively praying for the reign of Love, do something to actively help in bringing it about? I believe that we can.

As the Rev. Alfred Wishart, says: "Man is largely responsible for social life, and if that life breeds war, poverty, crime, and disease, it is man's duty to remedy these evils that breed human misery. But there is very little recognition of responsibility by the real agents of human wrong, because the world has been brought up to believe that God must save and God must relieve. All this placing of responsibility upon God for conditions of life for which man is really responsible deceives men and postpones the adoption of proper remedies."

To effectively eradicate an evil it is necessary to substitute that which is good. To abolish the domination of Fear we must put some equally potent influence in its place. If we apply Love in place of Fear to the various instances referred to above we at once gain the diminution of poverty, crime, and disease in our individual countries, and we gain Peace between the nations through mutual trust, honour and goodwill.

Report to Geneva Congress on Education, August 1922,
in *Jamboree*, January 1923

We are the sons of one Father and we have to respect the feelings of others.

Suppose, for instance, that a Moslem Guider comes to England and addresses a lot of Girl Guides on religion, in the course of which she quotes Mahomet as the one divine teacher. This in spite of the fact that her audience are believers in Christ. How would you regard her action? As tactless, as insulting as fanatical? At any rate it wouldn't be exactly polite or in accordance with our law of courtesy. Yet I have known Christian Guiders as well as Scouters do exactly the same thing with Jews or Hindoos or people of other beliefs present, and these on their part have sat under it, too polite to raise objections but none the less made uncomfortable by it. Once, at a mixed gathering at a 'Scout's Own' a speaker carefully avoided much reference to

Christ and was accused by some there of 'denying Him'. His defence was that he was rather following Christ in that he was showing Christian deference to the feelings of others who, equally with himself, were Sons of one Father, under whatever form they rendered homage to God.

Quoted in E.K. Wade, 27 Years with B.-P., Blandford Press, London, 1957, p.45

All religions adore God, though in different ways...

There are many kinds of religion, such as Roman Catholics, Protestants, Jews, Moslems, and so on, but the main point about them is that they all worship God, although in different ways. They are like an army which serves one king, though it is divided into different branches, such as cavalry, artillery and infantry, and these wear different uniforms. So, when you meet a boy of a different religion to your own, you should not be hostile to him, but recognise that he is like a soldier in your own army, though in a different uniform, and still serving the same king as you.

Scouting For Boys, 10th ed., p.242

When you meet a boy of a different religion from your own, you should not be hostile to him, but recognise that he is like a soldier in your own army, though in a different uniform, and still serving the same King as you.

In *Scouting for Boys* I gave a little definition of religion which is very straight and simple. Religion is just:

1st: to believe in God.

2nd: to do good to other people.

Here are one or two more simple definitions of religion that people who are keen on us Scouts have been good enough to send me:

- "Religion is a life, not a ceremony".
- "True religion is practical care of others and a holy life for oneself".
- "Usefulness is the rent we pay for room on the earth".
- "Until we cease to live for self we have not begun to live at all".

Our Scouts are of all religions, many of them from slums where no religion is practised, some of them of a religion whose Sabbath is on Saturday, not Sunday. But they all serve the same God, and the first promise they make on becoming Scouts is that they will do their duty towards God.

This is the first duty of a Scout.

Yarns for Boys Scout, p.165

Religious training in Units, in which the boys belong to different religious denominations.

Many of our Troops [...] are interdenominational, having boys of different forms of belief in their ranks. Here the boys should be sent to their own clergy and pastors for denominational religious instruction.

Aids to Scoutmastership, WB, p.59

There may be many difficulties relating to the definition of the religious training in our Movement where so many different denominations exist, and to details of the expression of duty to God have, therefore, to be left largely in the hands of the local authority. But there is no difficulty at all in suggesting the line to take on the human side, since direct duty to one's neighbour is implied in almost every form of belief.

The following is the attitude of the Scout Movement as regards religion, approved by the heads of all the different denominations on our Council:

(a) "It is expected that every Scout shall belong to some religious denomination, and attend its services.

(b) "Where a Troop is composed of members of particular form of religion, it is hoped that the Scout Leader will arrange such denominational religious observances and instruction as he, in consultation with its Chaplain or other religious authority, may consider best.

(c) "Where a Troop consists of Scouts of various religions they should be encouraged to attend the service of their own denomination, and in camp, any form of daily prayer and of weekly Divine service should be of the simplest character, attendance being voluntary".

If the Scout Leader takes this pronouncement as his guide he cannot go far wrong.

I am perfectly convinced that there are more ways than one by which reverence may be inculcated. The solution depends on the individual character and circumstances of the boy, whether he is a "hooligan" or a "mother's darling." The training that may suit the one may not have much effect on the other. It is for the teacher, whether Scout Leader or Chaplain, to select the right training.

Aids to Scoutmastership, WB, pp.57-58

Development of outlook naturally begins with a respect for God, which we may best term "Reverence".

Reverence to God and reverence for one's neighbour and reverence for oneself as a servant of God, is to basis of every form of religion. The method of expression of reverence to God varies with every sect and denomination. What sect

or denomination a boy belongs to depends, as a rule, on his parents' wishes. It is they who decide. It is our business to respect their wishes and to second their efforts to inculcate reverence, whatever form of religion the boy professes.

Aids to Scoutmastership, WB, p.59

A religious function should have certain characteristics: it should be open to all denominations, be of interest to the boys and go by their pace.

For an open Troop, or for Troops in camp, I think the Scouts' Own should be open to all denominations, and carried on in such manner as to offend none. There should not be any special form, but it should abound in the right spirit, and should be conducted not from any ecclesiastical point of view, but from that of the boy. Everything likely to make an artificial atmosphere should be avoided. We do not want a kind of imposed Church Parade, but a voluntary uplifting of their hearts by the boys in thanksgiving for the joys of life, and a desire on their part to seek inspiration and strength for greater love and service for others.

A Scouts' Own should have as big an effect on the boys as any service in Church, if in conducting the Scouts' Own we remember that boys are not grown men, and if we go by the pace of the youngest and most uneducated of those present. Boredom is not reverence, nor will it breed religion.

To interest the boys, the Scouts' Own must be a cheery and varied function. Short hymns (three verses are as a rule quite enough-never more than four); understandable prayers; a good address from a man who really understands boys (a homely "talk" rather than an address), which grips the boys, and in which they may laugh or applaud as the spirit moves them, so that they take a real interest in what is said. If a man cannot make his point to keen boys in ten minutes he ought to be shot! If he has not got them keen, it would be better not to hold a Scouts' Own at all.

The Scouter, November 1928

Devote a time during the day to thank God and ask Him the strength to serve others.

Combine with the instruction of your Church the study of God in Nature and the practice of good turns on God's day.

For an open Troop, or for Troops in camp who cannot get to a church, I think the "Scouts' Own" should be open to all denominations, and carried on in such a manner as to offend none. There should not be any special form, but it should abound in the right spirit, and should be conducted not from any ecclesiastical point of view, but from that of the boy. Everything likely to make an artificial atmosphere should be avoided. We do not want a kind of imposed Church parade, but a voluntary uplifting

of their hearts by the boys in thanksgiving for the joys of life, and a desire on their part to seek inspiration and strength for greater love and service for others.

Scouting For Boys, 26th ed., p.244

VESPERASCIT

Once again B:-P. expresses his great sensitivity and attention for the little things that he shows he can appreciate at the end of a day, in spite of his tiredness.

And with his optimistic outlook, he is able to look at his own death that is not far away.

I write this sitting in my garden at the close of a perfect day in late September, with the ruddy afterglow of sunset giving a new tone to the lights and shadows across the woodlands stretched below, and a violet haze upon the distant heights where I have wandered.

There is the scent of roses in the air, and sweetbriar. A rook caws sleepily in the elms nearby in answer to the distant crooning of a dove. A bee hums drowsily by, hive ward bound. All is peace in the home at dusk, ere night closes down,

She sits by me, in the silence of comradeship, who has shared some of the toil of the afternoon, and the joy of it. It is good to laze, honestly half-tired, and to look back and feel that though one has had one's day it has, in spite of one's limitations, not been an idle one, that one has enjoyed it to the full, and that one is lucky in being rich through having few wants and fewer regrets.

Through an upper window comes the laughing chatter of the young folk going to bed.

To-morrow their day will come.

May it be as happy a one as mine has been, God bless them!

As for me, it will be my bedtime soon. And so

GOOD NIGHT!

"Sleep after toile, port after stormie seas,

Ease after warre, death after life, doth greatly please"⁴.

Lessons from the' Varsity of Life, p.316

⁴ Edmund Spenser (1552-1599), *The Faerie Queene*, I, IX, 40.