"GILCRAFT" GLEANINGS

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Editor's Note:

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

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NOTES

ALL the contents of this book have appeared in print during the past few years. Honours are equally divided between *The Scouter* and *The Scottish Scout* with nine chapters each. Chapter VII first appeared in *The Leicestershire Year Book*. "Tracking Rules for Scouters" and "Discipline" have been printed as pamphlets by the Imperial Headquarters of the Boy Scouts Association. "Spiritual Application" appears in the printed report of the Brighton Conference, 1931.

"Gilcraft's" thanks are due to all concerned for permission to reprint, in certain cases in slightly modified form, this selection from his writings on various subjects over the past nine years.

GILWELL PARK,
13th May, 1933.

"GILCRAFT" GLEANINGS

SCOUT PRINCIPLES

CHAPTER I

THE SPIRITUAL APPLICATION OF SCOUTCRAFT
(A talk given at the Brighton Conference in April 1931.)

THE Chief Scout says in *Aids to Scoutmastership* – I quote from the Revised Edition published in 1930: "To the man who reads *Scouting for Boys* superficially there is a disappointing lack of religion in the book, but to him who tries it in practice the basic religion underlying it soon becomes apparent." It is my task to say something to you on the subject of spiritual practice in Scouting, and I leave in better hands the task of guiding you along the Way to the Heights that lie ahead.

First of all, let us clearly understand our position in regard to the spiritual side of our work. We take our stand in the first place on the Scout Promise with its affirmation of our Duty to God. The Scout Law shows to us some of the ways in which this Duty can be carried out, positive ways in which we can put into actual practice the obligation to do our best that we have assumed on becoming, or continuing as, members of the Scout Brotherhood. This obligation is deepened by the fact that there are others in the Brotherhood younger than ourselves, who are continually looking to us for a lead.

Again the Chief tells us in *Aids to Scoutmastership, "Reverence to God and reverence for one's neighbour and reverence for oneself as a servant of God,* is the 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 businesss to respect their wishes and to second their efforts to inculcate reverence, whatever form of religion the boy professes.

"It must be remembered that we have in our Movement boys of almost every religious belief, and it is, therefore, impossible to lay down definite rules for guidance in religious teaching."

Our religious policy is built up on respect for other people's point of view, and we embrace in our membership people of different forms of belief provided that they affirm their belief in God and promise to do their Duty to Him; that is the first and main condition of membership in our world-wide Brotherhood.

Furthermore, it is required of every Scouter, before he can be appointed as such, that he should have "full appreciation of the religious and moral aim underlying the scheme of Scouting."

Our position is, therefore, quite clear except perhaps in regard to those who have a firm belief in God, but who are not able in all sincerity to subscribe to the doctrines of any one denomination. Scouting does not bar the door to such, it throws it wide open to them in the hope that their earnest search will be eventually rewarded, and that Scouting may even help them in their search for truth – that applies equally to men, women and boys.

Now as to ways and means of ensuring that the spiritual side of our work is never lost sight of.

Here again the Chief, our leader, points the way for us to follow: "The practical way in which Scouting can help is through the following:

(a) Personal example of the Scoutmaster.
(b) Nature study.
(c) Good turns."

These are the paths he has pointed out to us, but perhaps I may be allowed to describe them more fully.

It is the Scouter who has the task of interpreting Scouting to those whom he is leading, and that interpretation is governed by his own personality, hence the paramount importance of his personal example in all that he does, both when he is with his *Scouts* and when he is away from them. His personal example in regard to spiritual matters demands that he should live up to the Scout Promise and Law as far as lies in his power, that he should appreciate the religious side of Scouting and understand what it implies, and that he should give real and earnest thought to the spiritual problems that underlie his work both as it concerns his particular section of the Group and each individual member of it. He must make effective use of the teaching of the Promise and Law, understand the obligations that each boy's religion places on him, encourage the exercise of these obligations, and see that the boy has means of satisfying them, especially in camp. He must encourage and help those who are doubtful, even if in doubt himself, for by journeying with them he may find the way for himself.

Those Scouters who are attached to Open Scout Groups have a more complex task than others, one which will require more care and thought, and the acquisition of more knowledge in regard to each one with whom they are dealing.

The value of Nature study is appreciated by all of us, but it is, perhaps, of more importance in the Pack than anywhere else in Scouting. Beauty, Joy, Wonder are the factors on which we should dwell. It *is* not information that we want to din into the boys' ears, we want to give them the ability to see, to hear, to feel; to attune their hearts and minds to the handiwork of the Creator. Once that feeling is created it will be a wonderful strength to them.

We have become inclined to restrict the Gospel of Good Turns to the expression "the daily good turn." But Good Turns are both an attitude and an expression. Right from the Cub stage as far as the Rover Scout stage, and further, we want the *Scout* to put God first, others second and himself last. Almost everything that he does for good becomes an expression of that attitude of mind. If we take that view of it, we see that the path of Good Turns runs through a vast and wonderful country which contains Prayer and Praise, Romance and Religion, and all the expression of our Spiritual side.

The use of prayers at *Scout* meetings, and especially in camp, needs careful consideration. It is impossible to lay down any general rule of guidance, since the local conditions of each Group must be taken into account. The holding of Scouts' Owns is also governed by local conditions. There is, however, a real need for our active co-operation with Religious Bodies, in every way possible. We are both intent on the development of character, and Scouting can never be complete without their help. This is a fact that we must all understand clearly. Scouting can give great strength to boy, man or woman, but that strength in itself is not sufficient for his or her ultimate salvation. A real

knowledge of God can only be obtained through the practice of Religion, and Scouting in itself is not, and never can be, a religion.

There are many to-day – men and boys, parents and children – who feel that Religion has nothing to give them, who are apt to decry the Churches, but who should rather be encouraged to give what strength they can to the Churches. Surely the Scoutlike way is to give support and not withdraw it? The Churches have a message to give, but that message cannot be translated into action without man power. Scouters and Rover Scouts must search and work, and not stand idly by on one side waiting for someone else to show them the way.

It is not necessary for me to go into the various ways in which the Scouter can encourage his *Scouts* to give expression to, and put into practice, their spiritual as well as their physical and mental talents. I want merely to direct your thoughts to the need.

We must not forget, however, that we can do an immense amount of good through the practice of our Scouting.

Our out-door expeditions and imaginative practices in the Pack can support and carry through the teaching that is done by means of yarns. Cubs are sufficiently young to be mouldable, and they can model the whole of their future lives on the atmosphere that has prevailed in their Pack and on the conduct of their Akela. It is doubtful whether all Scouters working with Packs are sufficiently alive to the effect of Cubbing on the minds and characters of their Cubs; many consider it unnecessary to attempt to discover what lies beneath the surface in their Cubbing, instead of digging down for it conscientiously and giving their Cubs the joy of finding this hidden treasure.

The Scout is in a kind of intermediate stage, willing to accept what is given him, but more desirous of concrete facts, and with a real need for self-expression in all that he does. His spiritual foundations have become more fixed, but can still be shaped and strengthened. Almost everything that he *does* in Scouting is directed towards his spiritual development.

By observation and deduction he gains knowledge and learns to help others, for he sees their need; by his various tests and badges he gains not only knowledge and ability, but also activities for his spare time or even for life; by Scout discipline and the Patrol System he learns self-control, respect for others, and the value of unity; by woodcraft and outdoor Scouting he learns self-reliance, broad-mindedness, and quick thinking, and acquires a concept of beauty and wonder that goes with him through life.

The Rover Scout needs encouragement to continue his search for truth; he will be greatly strengthened by the corporate activities of his Crew. His most difficult task is to apply Scouting to his life so that the two fit in together and do not fall apart into two separate pieces. At the moment the Rover Scout is a pioneer, but as Rover Scouting increases in strength and numbers, the settlers will follow in the pioneers' wake, and life and Rover Scouting may easily become synonymous terms.

What a wonderful chance Rover Scouts and Scouters have of demonstrating to the world the value of Scouting! That is one of our greatest privileges. First, let me remind you, we must acquire the right attitude of mind, and then we must endeavour to express it as best we can in all that we do.

What was the great thought in the Chief's mind when he planned Scouting for us?

Was it not that children, and grown-ups too for that matter, could be led by the inspiration of great men and women who all down the ages have blazed a trail for them to follow?

Do we give our *Scouts* sufficient of that inspiration to-day?

It is our duty to tell them of these men and women – soldiers, sailors, statesmen, explorers, merchants, poets, missionaries, nurses, wives and mothers; even amongst Vikings, pirates, Red Indians, and wanderers we can find names that spell heroism, unselfishness, and chivalry.

It is not too much to expect that our present-day children will aspire to imitate the qualities of great statesmen, explorers, missionaries, and others, if only their imagination can be fired when they are full of rare enthusiasms. In our Scouting we have the means ready to hand, if we only use them aright.

Was not this the God-given vision that flashed through the Chief's mind?
Cannot we who follow him, and, through him, still Greater Powers, glimpse it and act up to it?

CHAPTER II

THE SCOUTS' OWN

ACCORDING to the Rules of the Boy Scouts Association a "Scouts' Own" is "a gathering of Scouts for the worship of God and to promote fuller realization of the Scout Law and Promise." To those who do not look further than the cold print this seems rather a soulless matter, but it is far otherwise when those with the seeing eye hold such a gathering.

It is difficult for the Association to be more explicit on the subject in its Rules without departing from its Religious Policy. Even that policy is frequently misunderstood. It is founded on an attitude of mutual respect between different forms of belief, not on the idea that all forms of belief are of no importance. In following out this policy a great obligation is placed on us Scouters, for the Chief Scout says, "An organization of this kind would fail in its object if it did not bring its members to a knowledge of religion" *(Scouting for Boys,* p. 327).

A Scouts' Own is one of a number of ways in which we can bring this about.

At the very outset I wish to lay emphasis on the fact that the value of a Scouts' Own does not lie in its substitution for Church Services or Sunday School Classes. Once a Scouter imagines that he can teach the boys religion better by a Scouts' Own than these, then not only does he offend against a Rule of the Association, but also he offends against the boys themselves. The Scouts' Own is an *additional* gathering held frequently or infrequently as the local conditions of the Troop demand, and held at such times that it hinders no boy from attending his place of worship or his Sunday school.

In dealing with the Scouts' Own in the Troop itself there are many considerations to which due deference must be paid. At home, in denominational Troops, where the boys are ordinarily well provided with services and Sunday school, there would seem to be no need for more than a very occasional meeting on special occasions.

At home, in undenominational Troops, meetings may be held more frequently, subject to the general proviso I have already mentioned, and may be of greater value to the Troop. In both cases, however, I do sincerely believe that a Scouts' Own is of great value, if in nothing more than demonstrating to the boys that definite worship is a part of their Scout life. It has been found in many instances that a Scouts' Own arranged by the Court of Honour has enabled many boys to give expression to their inward religious feelings, which, otherwise, they would have a tendency to hide and possibly stifle.

The Scout Promise and the Scout Law without any doubt lay down an ideal of moral and religious conduct, and any training in the practice of that ideal is very definitely religious training.

In Camp the Scouts' Own takes on a somewhat different value. Frequently, owing to the situation of the camp, it is not possible for every boy in Camp to attend his usual Church, and yet in Camp of all places it is advisable to remind our Scouts of their Duty to God. The very surroundings of a well-chosen camp will give an atmosphere which will lend emphasis to the Scouter's few simple words, and a Scouts' Own held in the open air has an appeal to both Scouters and Scouts which is almost irresistible, and which must be a help to them in their journey through life. In Camp the Scouts' Own will mark the culminating point of the real Scouts Sunday.

Suggestions in regard to the conduct of a Scouts' Own in Camp will be found in the following chapter, but here I give just a few words of general advice.

A Scouts' Own should not be a one-man show, for then it cannot any longer be regarded as a Scouts' *Own.* The more the Scouts themselves are associated with it, in its preparation and in its

practice, the better. It should not last too long, and should differ – in its informality if in nothing else – from the boys' ordinary religious observances. Hymns should be a feature, and should be bright, cheerful, and sung by all. The talk should be short, practical, and definite, and, if possible, couched in the form of a yarn. We have the best authority for that. If the talker tells a yarn, he should let the point or moral sink in of its own weight, and not bury it beyond remembrance by forcing it unnecessarily. Finally the whole gathering should be alive, bright, brotherly, and Scout-like.

The test of the worth of a Scouts' Own will be found in the faces of your Scouts and in their actions and in their remembrances afterwards. So it is that they are encouraged to live to be true Scouts now and evermore.

CHAPTER III

THE SCOUT PROMISE IN CAMP

CAMP is the place where we find out most about our Scouts' characters: it is the place where, perhaps, we can do most to mould their characters. This is so not only as concerns the outer aspects of Scouting – cooking, pioneering, games, and so on – but also as regards its inner meaning – the strengthening of the boy in body, mind, and spirit.

The Scout Promise should obviously be one of the prominent features of our Scout Camp. "The Scout Law is the Law of this Camp" is the golden thread which runs throughout the whole of our camp life. Good Turns to the farmer, or landlord, to the neighbouring people – even if it is only to invite them to a Camp Fire – and more especially to the local Scouts by getting in touch with them and by demonstrating Scouting in its best form will go far to carry out the second part of our Scout Promise.

It is, however, of the first part of the Scout Promise, and more especially of our Duty to God in Camp, that I wish to talk now.

Our Duty to the King is exemplified by the flying of our country's flag in Camp, by a simple, but solemn, ceremony when the flag is hoisted or "broken" in the morning, by a momentary coming to the "Alert" when the flag is lowered in the evening, and by the singing of the National Anthem after Camp Fires. All these have an effect, conscious or unconscious, on the Scouts in Camp, and help to engender habits of loyalty for the sake of unity and co-operation. Incidentally the way in which each Scout springs to the "Alert" when the horn goes for "Flag-down" is a wonderful illustration of true Scout discipline.

But of infinitely greater importance are the steps we take in Camp to encourage our Scouts to carry out their Promise of Duty to God. This is the foundation stone on which the whole of Scouting is built, it is the mortar which binds the whole fabric of Scouting together. Nowhere, perhaps, can it be better impressed on our Scouts' minds than in Camp.

We need to give just as much thought to the question of our Duty to God in Camp – and more – as to all the other activities to which we devote so much attention – food, cooking, games, expeditions, activities, swimming, camp fires.

As always a very great deal depends upon the condition of our Troop, and, if I speak now from the standpoint of a normal Christian Protestant Troop whose Scoutmaster has the confidence of parents, I trust that what I say can be capable of interpretation to suit the needs of other Troops of whatever nature they may be.

Rule 10 which sets out the Religious Policy of the Boy Scouts Association is very clear and ends with the sentence – in reference to Groups consisting of *Scouts* of various religions – "In Camp any form of daily prayer and of weekly Divine Service should be of the simplest character, attendance being voluntary." That sentence has been frequently misinterpreted to mean that in

mixed Troops religious observances are not to be encouraged. That is a misinterpretation, simplicity is really a virtue, and a prayer in which all can join can be a wonderful strength to all. What is meant is that *the form* of any particular denomination should not be adopted. It is the heart and the spirit which count. The value of simple voluntary prayers, morning and evening *in* Camp, has been proved by all those who have used them. Care should, however, be taken to see that these prayers do not become monotonous and stereotyped, but that they are selected carefully to suit the occasion. It was for this purpose that the Collection of *Prayers for Use in the Brotherhood of Scouts* was published. Normally the Scoutmaster should lead the Troop's prayers, but it is not essential that this should always be the case. There are many advantages in asking Patrol Leaders to lead in turn, provided that they are willing to do so. A very satisfactory feature of Scouting is the fact that when Patrols are in Camp on their own Patrol Leaders see that morning and evening prayers are held.

"Duty to God," as I see it, is making the best and fullest use of the gifts that God has given us, as exemplified by the Parable of the Talents. That is the aim which each Scout should have in his own life. He is encouraged to do his best, if he has the certain knowledge that others in the Troop, Scouters and Scouts, are also striving towards the same aim. He is encouraged by the Camp Prayers morning and evening, by the few moments of silence at the end of a bright and cheerful camp fire, by the beauties of the open air, the sounds of the day, and the silences of the night. In addition he can be helped and encouraged by the "Scouts' Own."

In Camp the Sunday Scouts' Own is of real value. Frequently, owing to the situation of the camp, it is not possible for every Scout to attend his usual Church, but this does not absolve the Scoutmaster from making every effort to enable each boy to satisfy his religious obligations. Even if the site of the camp renders it possible for the Scouts to attend their own religious observances, I believe that a Scouts' Own of a simple and voluntary nature should also be held – normally in the evening instead of Camp Fire.

So far as the conduct of a Scouts' Own in Camp is concerned it is only possible to say just a few words of general application. If I quote our practice here at Gilwell, it is because that is the practice with which I am most familiar, and which from experience we have found to be approved by both Scouters and Scouts. It was only the other day that a Scouter came up to me on Sunday morning and said that three of his Scouts had insisted on his coming out that day to attend Scouts' Own so that he could see for himself what they were talking about!

The order we have found most acceptable is – Hymn: Scout Law: Prayers – usually four or five: The Lord's Prayer: Hymn: Reading: Talk: Hymn: Final Prayer and Blessing.

The hymns are such as are well known, and sometimes a practice is held for those who wish the previous evening. The book we use is *Hymns of the Kingdom* (Melody Edition, Oxford University Press, 8d.). The Prayers are lead by one of the staff and are taken from *Prayers for Use in the Brotherhood of Scouts*, The Scout Law is read by a Scout who is camping. The Reading is usually given by a Rover Scout. The talk is given by our Honorary Padre, or by a visiting Scouter from Overseas; because we frequently have two or three Overseas Scouters down for the week-end, and many of them when a Course is on. The talk is short, and there is an unwritten law that it should not be longer than seven minutes, on the principle that if you cannot make an impression on a boy's mind in seven minutes, you haven't much chance of doing so if you take any longer. This is a point which has been borne out over and over again from our experience. The whole gathering lasts for about half an hour, and is open to anyone who may be at Gilwell – camping or in the Hostel, in the Boys' Fields or on a Course. The fact that seems to amaze visitors is that while our Scouts' Own is entirely voluntary, it is attended by so many, and that all seem to take a real interest in Hymns, Prayers, Reading, and Talk.

CHAPTER IV

TRACKING RULES FOR SCOUTERS

I

IT is the way in which a Securer sets out to do his job of Scouting that largely determines whether he is to make a success of it or not. Some are born to Scouting and to Leadership, others attain to it by careful preparation and hard application. Some can clothe their sayings and doings with a cloak of humour, others are rather heavy in their seriousness, or even laboured in their wit. But by the manner in which they set about their job all are judged.

What is the Scouter's job, especially if he is the leader of the team – the Scoutmaster? It is just the training of the character of the boy. I would suggest that each one of us set about that job as a Tracker. The whole then becomes an adventure to us. A large tract of unexplored territory lies ahead of us, at whatever stage of our Scout journey we may happen to be. That territory is full of signs and trails for us to follow, if we only care to set our powers of observation and deduction to work.

The clearly defined trail of the Troop as a whole lies straight ahead of us, but that is by no means the only trail to be seen. Each single one of our *Scouts* presents a problem, each is a trail to be followed up. We have infinite variety to prevent us from wearying. Too often we follow somewhat blindly along our main trail, forgetting to take careful note of its direction or the signs which lie along it. Too often we ignore as of no importance those many subsidiary trails, each of which, by itself, is of more importance than the main trail of the Troop. It is the characters of the boys which go to make up the spirit of the Troop. Our *Scouts* as individuals are the predominating factor, and their characters should not be moulded to sort the needs of the Troop, but the Troop moulded to suit their characters.

As Trackers, then, we realize that the more clearly defined trail *is* not necessarily the most important. It is the more indistinct marks that should receive our most careful attention, and it is these that will lead us eventually to our goal, provided we know how to follow the track they make.

In *Training and Tracking* certain well-known Tracking Rules are set out briefly, thus:

Look into the eye of the sun.
Sketch, and memorize, one single point.
Get a comprehensive view of the whole track.
Think with the mind of the hunted.
When the track is lost, mark the spot, and cast around in a wide circle.
Keep down wind of your quarry.
Take your landmarks when you start, and look back occasionally as you go along.

I propose to take each one of these rules in turn and apply it to the tracking on which the Scouter is engaged, in the hope that he may be encouraged to take up the track with greater enthusiasm and greater success.

Look into the eye of the sun.

It takes seven years to make a Tracker, but for thrice seven years our *Guru*, the Chief Scout, has been emphasizing this particular rule: "Keep your face always towards the sunshine and then the shadows must fall behind you." In other words the Scouter must look at the good that lies in the boy and not at the possible bad. In studying a boy's character it is a mistake to pay attention to any traits that we may dislike to the exclusion of the good points each one undoubtedly has.

In starting along the individual trail of each *Scout* make a list of all the good qualities he possesses, and work on them. Regard his other qualities as incidentals which will gradually fade

away as the good are strengthened and increased. The work of many a well-intentioned Reformer has been brought to less than nought because his sole attention has been directed to purging errors and abuses, without a thought as to how they were to be replaced. The more we can work on the good qualities the less room or time is there left for anything that is bad.

It is a correct attitude of mind, a correct point of view, that we require. We need to look towards the sun; we need to feel its warmth and light; and it will show our way to us all the clearer.

As we go along our trail we should bear this rule in mind: Every now and then we should turn and face the sun. If we dwell on our difficulties and disappointments, our trail will grow dark and indistinct, and our final goal appear dim. If we fix our mind on our triumphs, our successes, our trail becomes easier and our aim nearer. Some of us are lucky enough to be able to point to favourable signs; some of us go on in the hope we are on the right trail, with almost an inner feeling of certainty, despite the fact that we see little sign on our way.

Personally I am one of those who believe that no effort is ever wasted, and that there is inevitably a return for whatever work we may be able to do, that "though the mills grind slow" the grist becomes finer. In the last few years I have, out of the experience of many Scouters, found reason to keep my belief.

Look into the eye of the sun!

II

In order to enable him to single out the track he is following from others which it may cross or be crossed by, the Tracker learns to *sketch and memorize one single point.* The application of that rule to our metaphorical track is not so difficult as it may appear at first sight.

Each one of our *Scouts* leaves a trail down the sands of time. Each mark he makes is deserving of our careful attention. We are studying his character, we have to be able to identify a tracking exercise, we have to be able to identify and distinguish his footprints from those of others. The rule is obviously of importance.

In our study of character we cannot afford to let any point escape our notice, we have to store up in our memory all the little traits which come to the fore; but it is a mistake to trust to our memory alone. We should jot down the results of our observations, so that we may refer back to them as we move along our trail.

Most Scouters keep a Troop Register – or have it kept for them. It contains names, dates, badges, and so on. All Scouters should keep their own Tracking Register. It contains the results of their observations on each individual *Scout.* It is their sketch-book.

In going through their sketch-book they can cast their mind back along the trail they have come, can see where they have overrun it, where they have deviated from it, how it has led from point to point, whether it is apt to go round in circles, or whether, in the main, it keeps constant in the same direction. They may see the marks of some favourable sign becoming more clearly defined, and occurring at more frequent intervals. They may see the marks showing ill-health or indecision gradually growing less and less.

So the trail is built up bit by bit, but with certainty. This takes time and entails careful observation and record. That observation must be a constant factor. It needs exercise at all times. There are certain occasions favourable to "sign," such as in Camp. There are other occasions not so favourable, as on a cold winter's night in a draughty Headquarters.

The Scouter must go carefully along his trail; there are times when he has to stand still and puzzle out uncertain marks; there are times when he has to make up his mind very quickly which branch of a diverging trail to take. He has to put his brains into his job as well as his eyes. Frequently it is advisable that he should stand apart from the rest of the Troop in order to apply his mind to his primary job – that of studying and training character. Such an occasion as games, when the natures of boys frequently appear in their true guise and much useful sign can be noted, enables a Scouter to draw out his sketch-book and record the results of his impressions therein. If

he is always engaged in the playing, or control, of the Troop's games, he misses many opportunities of getting on with his Tracking.

Get a- comprehensive view of the whole track.

While the Tracker studies each print for the purpose of subsequent identification, and can never afford to miss any sign, yet he has also to get a general idea – a bird's-eye view, so to speak – of his track as a whole. The practical reasons are twofold: so that he can keep his eyes fixed further ahead, and thus see the track more clearly, and so that he may travel more quickly along it. If he went from print to print, making certain of each before going on to the next, it would take him a month of Sundays to arrive at the end.

In tracking the *Scout* the Scouter must similarly try to gain a general view. He must be continually looking ahead to see in which direction the trail leads, to see if, with a little fore-thought, he cannot turn it in a more favourable direction. He, too, has little time to waste. He has only a few short years, and a few short hours in those few years, in which to try and influence the *Scout* for good. He cannot afford to neglect details, but he must take a comprehensive view of his job, both as it affects the individual *Scout* and as it affects the Troop as a whole.

Many of us live rather a hand-to-mouth existence. We make no effort to plan well into the future, to make up a series of programmes of activities which, while supplying variety, follow up from week to week and so lead the individual and the Troop definitely forward.

It is important, then, to look ahead, to prepare for what lies ahead, to travel as quick as we can towards our aim.

"The great thing in human life is not so much where we stand as in what direction we are moving" (Nansen).

III

There are certain rules which the Tracker is wise to remember when he has run off his trail or is in doubt as to the direction in which it leads. The first of these is put very succinctly, as *''Think with the mind of the hunted."* In other words, the Tracker is asked to place himself in the position of the person or animal he is following, to look through their eyes, to imagine their thoughts. Having done this, he is in a better position to be able to come to a decision in regard to his trail.

This is very obviously a rule which is of the utmost importance in our tracking of the *Scout.* Almost one might say that it is the golden rule of Scouting. We are tracking in the Game of Scouting for Boys. It is the Boy that counts all the time. It is his point of view that we have to consider primarily. Scouting owes its success because, throughout, it has continued to appeal to the boy, has – to some extent or other – satisfied his desires, his aims.

Our track will succeed or not just in so far as we can think with the boy's mind. If we can see Scouting from his point of view, if we can visualize it through his eyes, we will be able to give him a lead which appeals to him, we will be able to show him a path which he is eager to follow and explore. If we attempt to impose on Scouting continually the viewpoint of the grown-up, we will fail miserably and inevitably.

We deserve to fail, we have ignored all the tips that our *Guru* – the Chief – has been trying to din into us through all these years. There are many *Chelas* who think they know better than their *Guru.* There are still many Scouters who think they know better than the man who gave the Game to the world.

Let us see that the Boy is predominant in the Scout, just as the Scout should be predominant in the Rover.

Let us ask ourselves what he wants to do, what direction he is likely to take, what natural traits lead him to tend in that direction. By our answers to these questions we should determine the direction we ourselves are to take in order to gain our trail of the *Scout.*

Let us remember, too, that it is the track of the *Scout* we are following, and that, in the first place, we have to follow it before we can hope to bend it in a direction which is more favourable to our ultimate aims. If we desert it, we lose the *Scout* and have failed in our tracking.

"*When the track is lost,"* so runs another rule, "*mark the spot, and cast round in a wide circle,"* If you want an illustration of that rule, read page 144 of *Scouting for Boys.*

Very frequently we lose the track of a boy completely. We feel ourselves entirely puzzled and lost in regard to him. The reasons may vary, for the whole of life is the field to be covered. The point of the rule is that we must not give up. We must not say to ourselves, "This is too difficult a track for the like of me to follow." We have to mark the spot where we are first of all. We have to pull out our sketch-books and con the signs we have jotted down from time to time in its pages, so that we bring our knowledge of that particular boy right up to date, and know exactly where we *were* with him. In doing so we mark the spot.

That done we have to cast about for causes and effects, for present sign which will help us back to our track of the *Scout.* As we follow our trail the ground changes, and this is true both of the surface of the earth and of the motives, reasons – call them what you will – that influence the trail the *Scout* is making. Frequently we ignore this change of ground, and forget the influence which it has on the sign left by the person or animal we are following. When working over soft, shaded ground sign is easy to see. When we emerge on to hard ground, that has been swept by sun and wind, sign becomes indistinct. Frequently we have to trust to a small sign here and another there, a long way off. Frequently we have to trust to intuition alone.

And so, when a boy is young and his mind and character pliable, it is easy for us to notice signs which will help us in our tracking of him. As he grows older, perhaps, and goes out into the world, our task becomes more difficult. We must attune our minds to the changes in him. We must cast about so that we can see and understand the fresh influences which play upon him. We take our measure of him as we know it from the past and, like the Soudan Tracker *(Scouting for Boys,* pp. 146-7), we carry on, occasionally seeing some small sign which tells us we are on the right line.

The lessons we have to learn are these:

There is no time to stand still. We must bring our knowledge of the *Scout* up to date, and so mark the spot at which we have arrived.

There is no good trampling aimlessly about since, by so doing, we may obliterate the small signs which tell us in which direction to move.

We must work methodically and cast round, at a certain distance from the spot we have marked, taking account of all the influences – old and new – which may slightly change the marks we are looking for, and so render it difficult for us to recognize them.

By so doing the chances of regaining the track we have lost are well in our favour.

IV

When tracking up any kind of game careful attention has to be paid to the wind, since the tracker can be spotted by nose as well as by ear or eye. So in real tracking "*keep down wind of your quarry*" is a rule of real importance. The tracker must not let the animal he is after suspect what he is up to.

It is the same with our Scout trail. We don't want our *Scouts* necessarily to see exactly what we are up to. Scouting is a Game, and we want to preserve it as a game. It has its most important serious side, but we want that seriousness to sink into the minds of our *Scouts* unconsciously; we want them to assimilate it gradually but inevitably. If they scent it too strong all at once, they may throw up their heads and depart elsewhere, and we will have another long stalk before we can come within sighting distance of them again.

So it is that the proper Scout method as outlined in *Scouting for Boys* keeps us down wind of our quarry. Once we veer from that method we are in danger of making our *Scouts* become restive. Let us try and give our imaginations full scope, let us camouflage our real intentions so that they are accepted as part and parcel of the surroundings of the average healthy natural boy. Let us provide the scenery that his boyish instincts ask for through our Scout games and practices, through our appeal to adventure and romance. It is not so difficult when we try. If we are not very imaginative ourselves, there is plenty of help that we can gather from others as we glide along our trail. That help will make the path smoother and easier to see.

We come to the last of our seven rules. (A mystic number – it takes seven years to make a Tracker: there are seven rules in tracking: for more than thrice seven years the Chief has been teaching us to track – *and we have not all learnt our lesson yet.!*) This last rule is one which can be properly applied to any kind of Scouting in the open. "*Take your landmarks when you start, and look back occasionally as you go along.*" Its object is to bring the tracker safe home again.

When setting out on our Scouting trail it is necessary that we should fix clearly in our minds exactly what Scouting aims to do and exactly what *we* aim to do through Scouting. These are the landmarks which will guide us as we go along. The appearance of them will change as our direction alters, and it may sometimes be necessary to go back and start again from a fresh point when we find that we have made a mistake in the marks we took when we first set out. That is nothing to worry about. We have gained experience in moving through the country and that experience will help us in the new trail we follow. We will have wasted a certain amount of time, and, for that reason, it is best to set out on the right trail of Scouting straight away. That is where such things as books, the advice of brother Scouters, Conferences, Training Courses, and so on, help us. They enable us to fix our correct landmarks all the more clearly. They enable us to determine our own positions.

As we go along we must look back occasionally to see that we are on the right trail. The importance of so doing in order that we can pull out our sketch-books and see how far we have come has already been mentioned. But we may have to retrace our steps from time to time, either because we have run off our track, or because we want to study again some sign that we passed. It is important that we should recognize the country from the opposite point of view. It is important that we should be able to look at a question from another's point of view as well as from our own.

It is curious how the viewpoint changes the outlook. A mountain that has loomed ahead of us may become a molehill when we look back upon it. A track tackled with a high heart may show up as something difficult and dangerous when it has been overcome. What appears as a precipice when looked at from afar may become a series of gradual steps when studied close at hand. (The First Class Badge is sometimes just such a "precipice.")

Let us look back, too, from time to time and see how far we have come. But mark the "occasionally." If we look back too frequently and too long, we cease to progress. We have a long way to go yet. We want to look ahead and see what still remains to be done. So far as Scouting as a whole is concerned there is still much more lying ahead than has been accomplished in the past.

The tracker moves constantly and steadily, there are checks now and then, but these do not turn him from his purpose. He follows his trail to its logical conclusion, and does not rest satisfied until he has done so. But his eyes are not always on the ground – he would miss half his "sign" if they were. As he goes along he notices all there is to see. He is alive to every rustle in the grass, every movement of the leaves, every scent on the breeze. He does not dash along, dead to all that goes on around.

"Our journey through this world is a short one. Let us take time for the things that are most worth while – time for thought; time for the best books; time to do our daily work well, whatever it is; time for our friendships; time for play and prayer and worship; time for friendship with God."

In so doing not only will our own personal trail through life run clean and straight, but so also will all those numbers of trails that go to build up the broad, bright track of OUR TROOP.

CHAPTER V

DISCIPLINE

(A talk given at the York Conference in April 1928)

FIRST, I want to take up a general consideration of the subject of Discipline, before going on to consider its special application to the Scout Movement.

We are frequently so glib with our mottoes and pet phrases that we entirely fail to understand what they really mean, or, if we do understand, we are sometimes inclined to consider that we have a monopoly of certain good qualities which no one outside the Scout Movement can possibly possess. This is – I say it quite emphatically – a far too common failing amongst us.

Before the Great War, Dr. F. W. Forster of the University of Zurich wrote a number of very sensible and up-to-date articles on the subject of Discipline and similar matters, and I am indebted to his writings for this general survey.

Even to-day there is a general tendency to ignore the fact that the merely natural or free man, not disciplined in character and not yielding obedience to any definite religion or moral code, has really very little capacity for doing accurate or purposeful work of any kind. Just as water, to use Dr. Forster's own simile, can only do useful work when confined and guided in some channel and not allowed to spread itself over the countryside, so the native energy of the human being is of no value for the work of progress unless it be disciplined and trained to work in ways which will be useful – in the widest sense of the word – to humanity.

To-day there is still a prevalent idea that mere individual freedom, unchecked and unguided, is the one goal of life, and the only true road to self-development. The effect of that idea can only be to destroy the conditions which make for human progress and national vitality from which international amity springs.

The disciplinarian's task – I use the word advisedly – is to harmonize two apparently contradictory necessities of social life and to assign to each its due, namely, the exact obedience so essential to ordered social work and the legitimate desire of the individual for personal independence and freedom.

It is altogether superficial to attempt to solve this problem by simply requiring a less strict obedience – that is merely the resort of the coward and results, in due season, in chaos.

The true way is gradually to secure willing and intelligent discipline, based upon a mutual understanding between teacher and taught, between master and man, between leader and follower, of the value of discipline.

A latent desire for the development of the higher self, through self-discipline and self-control, undoubtedly exists deep in the souls of young people, and we should all, whatever our walk in life, try and ally ourselves with this heroic element.

It is remarkable that there are so many who seem to have but little conception of the fundamental characteristic of education, namely – that the person to be educated should not remain what he is, but should be raised to a higher level than he can possibly hope to attain unaided, should become stronger and more fitted to take his place in the world.

This, as Dr. Forster tells us, cannot be done without strict obedience. Unless the person can rise above the merely personal will which is bound up with his lower self, unless his natural self-will can be educated to submission, there is no firm basis to be found for the work of self-education.

Without reaching this higher level, a human being is so much the slave of the lower part of his nature that he never becomes really able to direct his own life. It is through obedience that we learn for the first time to rise superior to our natural self-will.

It must never be forgotten that self-will is the greatest of all obstacles to the development of true character and independence, because it is so largely swayed by outward distractions and temptations, by temporary whims and impulses.

No one has less independence than he who has never learnt obedience, or, as Carlyle has expressed it: "True it is that, in these days, man do almost all things only not obey. True likewise that whoso cannot obey cannot be free, still less bear rule; he that is the inferior of nothing can be the superior of nothing, the equal of nothing."

Now we have cleared the ground, and in doing so we have, I believe, proved to ourselves that self-discipline is not the prerogative of Scouting either in thought or practice or expression.

I want next to discuss the general application of Discipline to the Scout Movement, before going into any details as to methods of its application to the various stages of the Movement. Is Discipline necessary to Scouting? There can be no possible doubt about that. The Chief says in *Scouting for Boys*, "Discipline and obedience are as important as bravery for Scouts and for soldiers" (p. 230). And again, "By discipline, I mean patient obedience to authority and to other dictates of duty" (p. 322).

We must have some kind of order in our activities, they won't arrange themselves. We must have someone to whom we can look for guidance. We must have something that will bind us together and set us to work for progress. We must be confined to certain channels of activities, and not be allowed to spread ourselves promiscuously about over the whole world of social progress. If we were so spread, all our force would be expended and our powers for good dissipated.

So we have a Policy and Organization and Rules.

So we have a Chief Scout and a Council and Commissioners and Scouters.

And it is up to every one of these to confine our activities in the right channels.

What kind of discipline do we desire in Scouting? The answer to that question is going to take a much longer time in the telling and it will be necessary for me to deal with it point by point.

But, first of all, we have got to have two factors clearly determined.

So far as Scouting is concerned, Discipline is not an end in itself, but is a road to general well-being. Every member of the Scout Brotherhood, from latest joined Tenderpad to the Chief Scout himself, is ever mindful of the happiness and comfort of his companions, and, rather than do anything detrimental to the common welfare, he will without any hesitation suppress any desires and wishes of his own. That is our Aim.

So far as the individual Cub or Scout or Rover Scout is concerned, the object of the Scouter's teaching of discipline is in the interests of the boy, not in the interests of the Scouter.

Scout Discipline, we say, is inspired from within, not imposed from without. This is only a half-truth really, and the same half-truth is applicable to all kinds of discipline, whether inside the Scout Movement or outside it. For discipline to be inspired from within, a lead has first of all to be given from without.

There are many of us who draw comparisons between Military discipline and Scout discipline to the great disadvantage of the former, but I affirm that those who understand the real meaning of discipline when it is applied to the soldier are in a position to teach us quite a lot. Here are two examples.

In his Foreword to *Talks on Leadership* by "Basilisk" – a book I strongly recommend to the thoughtful study of all Scouters – Lieut.-General Sir Herbert Uniacke writes:

"Example is the soul of British discipline; it is in every way more effective than punishment. To set an example it is necessary to possess character and knowledge. Character can be cultivated, it is based on unselfishness, determination, and, above all things, loyalty. Knowledge can only be cultivated by hard work."

Surely these words contain a valuable message to all Scouters?

Again, in the same book a quotation is given from Lord Wolseley:

"An officer should sympathize with their likes and dislikes, their pleasures and annoyances, being ready at all times to listen attentively to their grievances, be they supposed or real, until at last they regard him as one of themselves, a companion and a friend. For and with such a man they will brave any danger and endure any amount of privation."

We sometimes quarrel at the word Discipline because of its military connections without taking the slightest trouble to study the military definition of it. We have also to remember that those who went about in Sam Brownes and aped military methods in past years were nearly all civilians. The Military Scouter was only too pleased to get out of harness. If we only investigated or thought before we spoke, the military bogey would have been relegated to his correct place much more quickly, but "none are so blind as those who will not see."

The keynote then of the lead to be given in regard to discipline from the outside is sympathy. The word is derived from the Greek and means "to feel with." The Scouter must feel with his boys, he must place himself in their position, he must see things through their eyes, he must grasp their point of view, their thoughts, their feelings, their difficulties. The Scouter must be a Cub or a Scout or a Rover himself first of all in spirit. He himself should be inspired by an ideal – the Ideal of the highest form of Leadership that it is possible to conceive.

The attitude the Scouter should adopt towards his *Scouts* is one of complete trust – confident belief in his boys. If nothing else did, our first Scout Law places that obligation upon us, and, out of a somewhat wider experience than Scouting, I can assure you that the policy of trust is the best possible policy any one can adopt in any walk of life. With such an attitude towards them, and in such an atmosphere, the *Scouts* will rise to the highest level to which they can attain.

Before I go on to details, I feel I must support as strongly as I can, Miss Barclay's plea that "there should be in every Scout a genuine sense of respect for the *office of Scoutmaster,* just as in every British soldier there is respect for the officer. This sort of respect," she says, "is a tradition as old as Civilization, and has nothing to do with servility: it is a spiritual thing. It has not yet come fully into its own in the Scout Brotherhood; and until it does, we shall not have a genuine and reliable discipline. There is only one way – a right tradition in the whole Brotherhood, and right public opinion amongst the boys. Honour, the good turn, the law of cleanness, already have only one interpretation, only one standard. Why not Discipline?" (*Good Scouting,* Chap. IX).

Now what I propose to do is to set up a whole line of negative signs and to balance them thereafter with a few positive directions. Here are our negative sign posts then:

Don't give unnecessary orders which are merely irksome.

Don't give hasty, ill-considered orders which you will immediately regret.

Don't give vague, ill-defined orders which veil your real intention.

Don't give orders in a loud, discourteous, or sarcastic manner which strains the loyalty of your hearers.

Don't give orders for the sake of just giving orders when the boys can get along very will without them.

Don't give orders which you are not in a position to carry out.

Don't try to justify or conceal any mistake you yourself may have made, in so doing you lower the dignity of Scoutmastership.

Don't lose your temper, however hard you are tried.

Don't be insincere or sarcastic.

Don't pretend not to see, if you do you will immediately lower standards and secure a poor opinion of your own powers of observation, if of nothing else.

Don't play for popularity by being slack or by relaxing discipline.

Don't allow favouritism to creep in.

Don't punish if there is any other way of helping the fellow, and in any case avoid collective penalties.

I will content myself with that list of thirteen don'ts, but I could add still more to that unlucky number. The whole lot, however, are all comprised in the unwritten eleventh Scout Law – "A Scout is not a fool."

Now, let us turn away from the "no way" signs and look for the signs that tell us which road to follow.

Be straight. This is the one thing in the character of a leader that really counts; no amount of ability, knowledge, well-meaningness or cunning, can possibly make up for not being straight.

Be prepared. See that your programme of work or play is ready beforehand and is suitable for the purposes you have in view, and is also suitable to the mentalities and desires of the boys.

Be punctual, and expect a similar punctuality.

Show appreciation, expectation, enthusiasm, understanding, trust.

Make judicious use of "The Patrol System" throughout your Scouting, as emphasizing co-operation, self-reliance, and trust.

Insist – quite emphatically – on fair-play at all times.

Obey the Scout Laws yourself, and especially the first, second, and seventh.

Utilize the Scout Law as a definite code of conduct to which appeal can be made, but be careful in your appeals, for to most boys the Scout Promise and the Scout Law are sacred things, not to be roughly disturbed or frequently alluded to.

Appeal to each individual boy to live up to the highest that is in him, by leading him to an understanding of what Scouting means.

There are eleven positive directions – a good number – so I will not add any more arrows to the quiver that every Scouter should carry with him.

Even with these instructions your journey will not be easy, you will encounter all kinds of difficulties on the way which will have to be met as they occur. Of some you will be forewarned by a sign left lying on the path, others you will meet quite unexpectedly.

I might suggest one point to be considered when such difficulties are encountered.

First of all, *think* before you act. Consider the problem from all its aspects before you endeavour to find the solution to it. Ask yourself, for instance, certain questions:

Am I to blame? Was my treatment of the individual wrong?

Am I myself somewhat out of sorts or irritable or worried?

Is the boy a bit out of sorts? Has he met with a disappointment? Has he been kept standing about too long? Is he being forced to do things which are foreign to his interests?

When these and other similar questions are asked and answered then you may be in a position to tackle the obstacle and overcome it. I cannot suggest how you are to do that, it all depends on the obstacle and where it is situated.

Our survey of Discipline in general and Scout Discipline in particular, is completed in so far as it is in my ability to do in a somewhat limited space, and it is now left for us to consider the application of Scout Discipline to the different aspects of the Scout Movement.

We will start with the Pack and the Wolf Cub.

Cub Discipline is comprised in the Cub Law. Time after time the Cub affirms that he gives in to the old Wolf and that he does not give in to himself. The injunction creeps into his unconscious mind and begins to leaven the rest so that obedience and self-control become a habit and a part of him. The Law becomes an accepted fact, there is no more to be said about it. Why should it be anything else? Why should any one else expect anything else of him? The Cub Law is the standard that he applies to life as a whole.

That, perhaps, expresses an ideal, but it is an ideal that we have seen in many cases to be possible of attainment.

Akela's job is to get the Law into the imagination of each individual Cub, to secure its observance in the corporate actions of the Pack. It is not so hard a task as it seems, if tackled in a straightforward and a consistent way.

Cubs are noisy beggars, and they seem difficult to control, but they will respond, and they will understand that there is a clear, well-defined line between noisy play and happy and cheerful obedience. If Akela defines that line in the beginning, there will not be much trouble afterwards. The longer he delays in the defining of the line the more difficult will he find it to draw.

Discipline in the Pack lies more with the Scouters connected with the Pack than with the Cubs themselves. Every time they allow the Cub Law to be violated – wittingly or unwittingly – they make it harder for the Cub to appreciate it.

To secure the keeping of the Cub Law it is not necessary for Akela to be harsh or unbending; the reverse holds good; cheerfulness, companionableness, understanding are the weapons he wields, all tied together with the thong of invariableness. He is constant, he is a rock to give shelter and shade and strength to each one of his Cubs.

What more need I say? The application to yourselves and to your own Packs can only be made by yourselves, not by me.

The Discipline of the Troop and the Scout changes from that of the Pack and the Wolf Cub only in degree. The constituent parts remain the same. The Seventh Scout Law replaces the Cub Law, and it is surrounded by other laws which indicate that a reasoned obedience is required of the Scout. He is trusted, he is loyal, he is friendly, he is courteous, he is kind, he is cheerful, he is careful, he is clean. He is disciplining himself so that he can perfect himself in all those things, just as in his Promise he has given his allegiance to God and Country and Scouting.

The outward fabric of discipline is delegated down to each individual through the Patrol System, each Scout begins to see the place that he takes in the whole scheme. He is not just a member of a Pack as he was when a Wolf Cub, he is a necessary part of his Troop, and his actions are reflected in the well-being of his Troop, and particularly in the well-being of his Patrol. He begins to acquire a proper sense of his own values in relationship to others. All those abstract principles of Loyalty, Duty, Obedience, Discipline, begin to take on an added value to himself and to his gradually dawning outlook on life.

The Scoutmaster employs all the aids that I have already suggested to ensure that the discipline of the Troop is sound and good. He wins the respect and confidence of his Scouts. He secures an atmosphere of friendliness and trust. He keeps a constant watch on every individual and constantly compares actualities with ideals, and, little by little, tries to get the former to assimilate more nearly to the latter. He is the elder brother, but, like all ordinary elder brothers, he realizes that firmness is a necessary part of his treatment; he abhors all sloppy sentimentality. Through his example, his sympathy, his imagination, his understanding, his own boyishness he encourages each Scout to learn the true inward meaning of discipline. By gradually placing more responsibility on each, by the selection of Seconds and Patrol Leaders, by the placing of the internal control of the Troop more and more in the hands of the Court of Honour, he gradually strengthens the application of the true inward meaning of discipline, so that in the future his Scouts may take their place in the world, and a creditable place.

The Discipline of the Crew and the Rover Scout should similarly advance. Advancement does not mean the throwing overboard of everything that has been previously learned, but the proper use of it. A great deal of what I said at the beginning of this talk has a peculiar significance for the Rover Scout. His discipline is just what he himself makes of it. He may have a little guidance, and he will be wise to seek such guidance. He cannot live for himself alone. He is not situated on a desert island, but in a populous country, where practically every single one of his actions has an influence for good or bad on those around Mm.

His training in self-discipline will be of the utmost value to him, and yet there have been Scouters in the past who were misguided enough to tell Rovers that they are now freed from the chain of discipline and could launch out for themselves, owing allegiance to none, taking account of none. Apparently they advised the breaking down of the channels that confined the stream without a thought for the damage that the ensuing flood would bring in its train. However, that is of the past, and no more need be said about it.

What Scouters can do in regard to Rover Scouts with whom they are working is to remember that it is expected that the Rover has been trained to give reasoned discipline, and to trust him to give it. The Scouter can point the way at first, but he should invariably leave the decision of the way to be taken to the Rover himself. The Scouter must not allow any ideas of his own vanity to stand in the way. He should stand aside and help the Rovers to rove out on their Quests, merely seeing that their armour is clean and oiled and their harness in order. He should be content with humble offices and leave the winning of name and fame to them.

In regard to discipline among Scouters themselves, I shall have something more definite to say.

Primarily all Scouters must realize that if the example they themselves set is indifferent, the discipline of those they have undertaken to lead will undoubtedly suffer.

This thought was well expressed by General Jeffreys at the Matlock Bath Conference, 1917: "Unless you have some sense of discipline and subordination it is impossible to carry on. Sometimes a Scoutmaster is inclined to say: 'This is a voluntary movement, and I shall do what I like.' My argument then is always to say: Yes, it is a voluntary movement, but how would you like it if every boy hi your Troop said: 'It is a free country and a voluntary movement, and we shall do as we like'? Just as you require obedience from your Scouts, so it is incumbent upon you to render obedience to those over you, just as in the same way we Commissioners bow to the decision of the Chief and his Council."

I have already dealt, I hope adequately, with that very important aspect of the question. For the Scouter as well as for the Scout, discipline is a road to general well-being, and individual interests and desires must be sacrificed to the common welfare. How often does it happen in an Association that Scouters refuse to abide by this principle? How often does it happen at a District Sports Meeting that Scouters object to a Judge's decision to the shame of their own boys? Every time something of that kind happens the Scouter is lowering standards, not for himself alone, but for his boys as well.

No Scouter can be ill-disciplined and expect to be able to lead his boys to true Scout ideals. The theory and practice of his work become incompatible.

Let me put it this way. No one who fails to back up his fellows and his leaders, heart and soul, through thick and thin, can ever himself expect to become a real leader.

No Association can carry on its work properly if every individual is to take or leave the rules according to his own personal feelings and judgment. This obedience does not mean that you are not free to criticize by all legitimate means. But legitimate means do not include excessive or destructive criticism, grousing before the boys or to the outside public, nor the formation of parties and cliques.

Let your criticism then be constructive. Present-day Scouting has been built through corporate and co-operative experience. Though many refuse to acknowledge it, it is true nevertheless. These are they who cannot grasp the force of Lord Bacon's argument: "It were good that men in their innovations would follow the example of time itself, which indeed innovated greatly, but quietly, and by degrees scarce to be perceived." The Chief has expressed the same thought in what we may regard as more colloquial language, "Softlee, softlee catchee monkey."

Before I finally conclude, I want to quote from a speech of the International Commissioner at the Belgian Scout National Congress in December 1927. He summarizes in a few words a great deal of what I have tried to say to you:

"To maintain that unity which results in strength it is inevitable that the personal views of the individual must often give way to the views of the body as a whole. As the personal views of an individual Scoutmaster must often give way to those of the majority in his District, so must the views of this or that particular District or Town give way to those of the majority of the whole Association. It is the inalienable right of every member of an Association to express his views and to persuade others, if he can, to adopt the same views. If, however, he be unsuccessful in his

oratorical efforts, discipline demands that he shall give way to the views of the majority and carry them, out in the spirit of loyalty.

"Discipline and loyalty, collective and individual, are two of the foundation stones on which the great edifice of Scouting has been erected. Remove either of them and the edifice sooner or later will topple to the ground.

"Discipline and loyalty entail the exercise of the great virtue of self-control. And this is one of the virtues which it is our duty to inculcate in the boys who are in our charge. But here again it is all-important that we should remember that the best possible way in which we can teach the boy is by personal example. The boy, consciously or unconsciously, will always copy his leaders."

And one last thought, the word Discipline has its origin in the word disciple: one who follows and learns – we are all followers of the Chief Scout, we all continue to learn from him. The word has a very strong personal appeal to all of us. But still further than that the word is enshrined in a peculiar sense to the great majority of us in that little band that followed the Master Man to apparent failure in Judea, and in that sense it reminds us of our Scout Promise and of the duty we owe to God to secure that all we do is for the benefit of the boy himself and for the glory of His Name.

SCOUTERS' TRAINING

CHAPTER VI

THE HISTORY AND THE AIM OF WOOD BADGE TRAINING

AS the Great War was drawing to a weary end, the Chief Scout's thoughts, as always, turned to the future, and he began to plan what would be most necessary to Scouting when at long last there was peace in the world. The War had depleted the nations of their man power, the machinery of peace had rusted, the future of the children of the nations as citizens of their country and of the world had been forgotten. The heritage of these children had been well-nigh thrown away. The Chief Scout realized the need for a renewed effort in Scouting, he realized the need for enlisting more men in his army of goodwill and peace, he realized the necessity of helping these men to acquire some knowledge and experience of Scouting for Boys.

In 1918 he placed in the forefront of Scouting's future programme the training of Scouters. For a year he planned and prepared the ground with the result that when Gilwell Park was presented to the Boy Scouts Association of Great Britain, he secured that one of its two main uses should be as a centre for the training of Scouters. Writing at that time he said that the Training scheme about to be initiated would be helpful in showing Scouters the shorter cuts to success as evolved by trainers of Scoutcraft and thus saving them much unnecessary labour. He added – and this addition is important – that Training was intended to help Scouters to be adepts at Camping and to realize what underlies the romantic in the Scout training of the boy.

It was in 1919 that the scheme of Wood Badge Training was inaugurated in Great Britain. In its beginning it dealt only with training in Scoutmastership, but gradually it extended its scope so as to be helpful to Cubmasters and to Rover Scout Leaders, until now there is a clearly defined scheme of Training which embraces all sections of the Scout Movement.

Of more recent years the exact position of Wood Badge Training has been more clearly defined. In the past it appeared to be officially the only kind of training that a Scouter could and should receive, a mistaken idea that would have done harm if it had been allowed to continue. It is necessary in the interests of good Scouting in the neighbourhood that the local Commissioner and Association should encourage Scouters to learn as much as they can about their job from each other. Training, like charity, begins at home and gradually widens its horizon and expands in a natural

manner. Nowadays this principle is firmly established, so that everyone who becomes a Scouter, whether he has been a Scout or a Rover Scout beforehand or not, should have an opportunity locally of learning something of what is expected from him as a Scouter. It is the Commissioner who is responsible for this. In quite a number of cases this preliminary training is all that is really necessary in order to give the Scouter a real understanding of the main aims, principles, and methods of Scouting in all its branches. But in all cases it is helpful to go on to Wood Badge Training, which is conducted on a wider basis and so enables the Scouter – no matter what his experience – to gather still further advice and information which will be helpful to him, and through him to his boys.

It is probably not necessary to explain what Wood Badge Training consists of, and so I will not devote much space to it. Whether it is for Cub or Scout work it consists of three parts. Part I is theoretical and consists of sending in three separate written studies in papers that are brought out every autumn. Each study is sent to "The Reader" and is returned with his comments. Normally this is a winter activity, and in Great Britain definite dates are fixed by which each of the three studies should be submitted. The object of this part is to get the Scouter to think things out for himself, and the papers are so devised as to touch upon the more important aims and principles of Scouting. It should be remembered that this part is not an examination, but a means of training one's self.

Part II is conducted in a camp of either five week-ends or at least eight days' duration. This part is of a practical nature and talks and demonstrations are given on various phases of Scout activities. The members of the Course are treated as a Pack or a Troop, and have to do as much as possible for themselves; for instance, they do their own cooking, for this is an important part of their training. In these camps there are opportunities of meeting Scouters from other localities and countries, and their value lies chiefly in the gathering of information by the exchange of ideas and experiences among the members of the Course themselves. It is these Courses that were started at Gilwell Park and have gradually spread to all the four quarters of the globe. But these Courses do not remain the same from year to year, for the Scout Movement must keep on moving. Every three years each Course is thoroughly overhauled so as to suit existing and up-to-date conditions, and the results are sent out to all the different countries who are carrying on the training of Scouters on Wood Badge lines.

The Scouter who is helping Rover Scouts has the Rover Part I to do, and also a short Rover Part II – which at the moment is in the melting pot – but he has also to go through Part II of the Scout Wood Badge, for Rovering is Rover Scouting, and so every Rover Scouter must have a proper appreciation of the practice of Scouting.

Part III is really a test of the Scouter to see whether he has understood what he has learned in both Parts I and II of his training. This is administered locally and is important, since the grant of a Wood Badge depends entirely on it. The real test is that he is running his work with his boys in accordance with the main aims and principles of Scouting and is using the methods which distinguish Scouting from other Youth Movements and which have been found to suit the outlook and needs and desires of boys themselves, and not only this but also that he is carrying on his Scouting in such a way that his work is a credit to Scouting locally and otherwise and has an influence beyond the immediate circle of his own boys.

To sum up, therefore, the main object of Wood Badge Training is to fit a Scouter for his Scout work so that his boys may benefit as much as possible from their Scouting, and that Scouting itself may benefit from his participation in it. Naturally the scheme of Wood Badge Training itself cannot achieve this without the active co-operation and individual interest of the Scouters that take it up. The Training only suggests ways and means, it is for them to put whatever of these suggestions that suits them into practice. It can be said that a course of training will benefit every Scouter, no matter what his service, if he will only keep an open mind and be prepared to think over suggestions. Yet again any Scouter who goes on a practical Wood Badge Course will realize better

than in any other way what is meant by the Brotherhood of Scouts, in which term Scouters are also included.

CHAPTER VII

THE NEED FOR THE TRAINING OF SCOUTERS

THE Training of Scouters was one of the questions considered carefully by the Committee appointed by the Chief Scout after the World Jamboree in 1929 to advise him as to the further development of Scouting. That Development Committee approved of the principles and methods in regard to training that had been gradually evolved as the result of experience in the past, stressed the vital importance of Commissioners' Courses in view of the increasing importance of the place that Commissioners hold in Scouting, and recommended that efforts should be made to make the various Training schemes and courses more widely available.

Imperial Headquarters has done what it can to provide material, and suggest ways by which Scouters of all kinds could become more efficient in leadership. Not only have seven separate types of Courses been devised, four of which undergo a triennial revision, but pamphlets, articles, and books are being continually produced in order to afford assistance to Scouters. Imperial Headquarters cannot, however, ensure that all these various means of Training are taken advantage of; it is for Counties and Districts to make use of the means provided so that each and every Scouter gets to grips with his job, Scouting in all its branches is appreciated and demonstrated in its real sense, and the *Scouts* themselves are given a fair deal and not made to suffer by the experiments and ignorance of their Leaders.

We know that when we take up the game of tennis, for instance, that we will not be much good at it at first. We realize that we have to practise to become proficient, and have also to study the technique of the game. We realize that it is of great value to us if we can see the play of others, and study their actions and their strategy. We realize that it is a mistake to play with others who are just about our own level, or who are not so good as we are, if we desire to improve; and that it is the fact of being pitted against more skilled players that draws out our own abilities and makes us strive all the harder.

Similar lessons can, and should, be applied to the game of Scouting. We gain a good deal by practice in the running of Pack, Troop, Crew, District, or County; but that is by no means everything. We have to study by reading some of the literature available, by thinking out the problems that confront us and other Scouters, by attending Scouters' gatherings, conferences, courses, and so on, by finding out what our own particular talents are so that we can exploit them to the full in the game we play. We have to see the way in which other Scouters play the game by visiting other Groups, and to pick up as many tips as we possibly can to help us in our own play. We have to determine to aim as high as we can in our endeavours, and not to choose the easy way, when the more difficult would undoubtedly try us more and help us to improve.

Throughout the whole of this determination must run the idea that we are playing this game with all our *Scouts.* We are not playing a single for our own benefit so that the gallery may applaud (perhaps!), but we are playing with a large team, the other members of which only differ from us inasmuch as they are entitled to look to us for a lead. Otherwise we play the game in the same way, on the same field, in the same uniform, without a thought to any spectators who may be watching. It is the game that counts, not the applause. It is the players to whom all our thought and attention must be given; it is the purpose of the game which should be kept always in mind.

There is a real need for all our Scouters to realize this. There are many – even Commissioners – who argue, "Oh! It's only a game, so it does not matter what we do. Why all this fuss about it? As long as we scratch along in some kind of fashion, it will be all right." Yet these self-same Scouters know perfectly well that any team that entered on a game in that spirit would be almost certain to lose. There is no need to carry the argument further; their assertion defeats itself.

There is no need, either, to go further into the many suggestions that have been made in regard to our training. Sufficient suggestions to keep things moving for quite a number of years are made in *The District Commissioner's Handbook on Training*. If the Scouters of a District find that no steps are being taken to help them – be they young or old they will all benefit by some kind of training – it is up to them to tackle the man on the spot, for many years past the Commissioner's responsibility in this matter has been dearly stated. "A Commissioner is just as much responsible for the training of his Scoutmasters as they are for the training of their Patrol Leaders. In fact, the three functions of a S.M. – to Inspire, to Organize, to Instruct – apply equally" *(The Scout Commissioner's Handbook).*

The remedy is in the hands of the Scouters themselves, and the remedy for their own deficiencies is in their own hands. The difficulty is to realize our deficiencies! However, whether we realize them or not, we ought to make up our minds to increase our knowledge and ability in any way possible, and we ought to make use of each and every opportunity in this direction that is presented to us. The older and more experienced Scouters in a District have an added obligation. If they have the interests of Scouting throughout the District as a whole at heart, they must realize that in matters such as this it is up to them to set an example to the other Scouters of the District. If they imply that there is nothing more that they have to learn about Scouting, and therefore it is not necessary for them to take a part in any meetings, conferences, courses, etc., that have been arranged for the purpose of the training of Scouters, they are, to be blunt, uttering a falsehood as well as deterring others – who naturally look to them for a lead and example – from doing what they might to make themselves more fitted to lead their boys. If on the other hand the older and more experienced Scouters will give a lead by joining heartily in any scheme of training that is introduced, not only will they benefit themselves, but they will benefit the whole District through their example.

Now is the time for us all to set our house in order to the best of our ability, for, as is quoted in the Development Committee's Report, "it is no use trying to increase our numbers until our organization is capable of receiving them. The Movement has now reached a stage in its history when the country and the world in general are entitled to expect great things of it. The very great power for good that we all believe the Movement to be can only be really effectively exerted by an all-round increase in our efficiency. A general tightening up may lead to some temporary diminution in numbers, but the elimination of 'passengers' of all ranks might not he undesirable in itself, and we all know that many who go by the name of Scouts are not really so, and that not infrequently much harm is done to the Movement by such. We are convinced that a general raising of the standard of Scouting is a certain way of attracting the best type of men to our ranks, and of keeping them."

We Scouters must play the lead in this tightening-up process, otherwise we break faith with our *Scouts* and with all those who become *Scouts* in the future.

SCOUT METHODS

CHAPTER VIII

THE SMALL VILLAGE TROOP

I

SOMETHING has been said on the subject of Village Troops in Chapter XXII of *Boy Scouts*, where the main idea was to stress the advantages which such Troops undoubtedly possess over Town Troops, so that the Scouters concerned should not pay too much attention to their difficulties to the exclusion of everything else. The same advice applies now, for, as the Chief never tires of telling us, it is the sunshine we want to look at, not the cloud, if we are ever to meet with success in our Scouting.

Our present purpose, however, is to try and suggest various activities in which small Village Troops can indulge, even if their present membership is reduced below two figures. Inevitably, however, one must first allude to the one important fact that, as the Scouter is dealing with small numbers, he is able to devote more personal attention to each boy, and so to secure that individual treatment which is so important in Scouting, and so difficult in large Troops. This knowledge should be a constant joy to him, and go far to balance any other disadvantages he may feel. Not only is he able to give each Scout personal help and advice, but he is also in a position to know their parentage, up-bringing, home circumstances, education, and so on much more completely than the less fortunately placed Town Scouter. Further than this, he should realize from the very beginning that the small population of the village can be influenced even by the small amount of leaven represented by his Troop. Numerous instances could be cited of the way in which Village Troops have secured changed conditions and outlooks throughout the whole neighbourhood.

Next, it is necessary to correct a far too common misconception that the be-all and end-all of a Scout Troop is Games and Competitions. This attitude is just as wrong in larger Town Troops, where, however, there is possibly more justification for it. Scouting in itself is a game, and can be played and appreciated as such by the Scouts without the need for outside games and competitions being dragged into Troop Programmes. Inter-Patrol Competitions are used as a lever to encourage the Scouts in each Patrol to secure their own development in ability and knowledge. Unless they prove themselves of value for this purpose they can be positively dangerous, for in Scouting the competitive spirit must be subservient to development and progress.

The continued use of games as a relief and antidote to "Scout work" means that the Scouter is adopting a wrong attitude to the whole of his Scouting. The Chief more than hinted at this when he wrote, "Scouting is a Game, not a Science. It is a jolly game in the out-of-doors, where boy-men and boys can go adventuring together as older and younger brother, picking up health and happiness, handicraft and helpfulness." The only reason why we Scouters have to train ourselves and learn about things is that we have responsibilities to our boys, their parents, and the public, and so we have to fit ourselves to lend a real guiding hand to the boys themselves. Otherwise "they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

But there is a very real need for all of us to *adapt* the advice we read in Scout literature, and the suggestions made on Training Courses to the particular needs of ourselves and of our boys. Too frequently we *adopt* them without thought, and so make our Scouting a dull, second-hand science without any spice of originality or adventure.

That in a sense is a digression, but it is always necessary to get the right attitude clearly set forth in our minds before we start to discuss ways and means of putting our purposes into action.

The small Village Troop should have as many copies of *Scouting for Boys* as there are Scouts, and each Scout should be encouraged to study it and use it in his own Scouting. For instance, the

Games to Develop Strength given on page 190 will be found just the things for these Troops to use. To continue on the subject of Games, practically all the Sense Training Games given in *Gilcraft's Book of Games* can be used in the small Troop as described, or with quite small adaptations. The General Circle Games therein described can mostly be used with six or eight Scouts. In fact some 250 games out of the 390 in that book are capable of adaptation in whole or part for the small Village Troop, and precisely the same can be said of other books of games. We have no desire to crack up our own wares at the expense of others! Having collected them and patched them up, we know them better, that's all!

Team games present a difficulty, but by no means an insuperable one. With small numbers it is difficult to produce two teams of any size. Disproportionate Patrols can always be levelled up by getting one or more Scouts in the smaller Patrol to do the course twice. A single Patrol can be split in half, and each Scout in the two halves run twice or thrice so as to make the relay longer and more exciting. The Scouter himself can fill a vacancy in one team. A handicap to the Scouts in it perhaps, but they will suffer it cheerfully! One point is important; every Scout in the Troop must be doing something when games and exercises are taking place. One under-developed physically can help to judge, to make arrangements, to distribute gear; one under-developed mentally can help to count points and so on.

It is possible, also, to make use of skeleton Patrols for some relay games. For instance, take the Articles of War Relay (*G.B.G.*, p. 79) – a Cub game really, but never mind. If you have only two boys, say, to a Patrol, it is still possible to play a game of this nature. For each Patrol six circles are chalked on the floor, or marked on the ground, the two Scouts standing in the first two at the start of the game. The five articles to be distributed to each Patrol are placed out in front as usual. The first Scout runs out, collects them, deposits one in the circle he has himself left, hands another to the second Scout, and deposits the rest in the other three circles. He runs round the last circle and collects the five articles up the other side, deposits them in a heap at the spot in front, returns to tip the second Scout, and himself takes up his place in the third circle ready to run again.

The best way, however, to make use of team games of this nature is to employ the services of a stop watch, and get each Scout to beat the time of others as well as his own previous best time. There is a small, but by no means insignificant, Troop in the wilds of London Town that has made use of the timing method in knotting games and competitions with most excellent results. Other Troops will have to practise very hard if they want to defeat the time that this Troop's champion has set up for a bowline round his waist and a clove hitch with the other end of the rope round a chair.

So far as games and competitions are concerned then, in the small Troop it is not the Patrol that is the unit, but the individual Scout. Here, for instance, is a physical efficiency test suggested by Colonel Ronald Campbell which can be adapted by all kinds of Troops, town and country, large and small:

Get the Court of Honour to set up standards of heights, distances, and times in the individual performance of certain athletic tests. The standard should be comparatively low, and possibly differentiated for Senior and Junior; advancing on that standard are Second Class, First Class, and Special Standards which each Scout tries to attain at his own time and convenience. In order to be adjudged as having passed a standard, a Scout's performance must be certified by one or two members of the Court of Honour, but he will have satisfied himself of his own ability in his own practice before he calls on them to watch.

The tests suggested by Colonel Campbell are: Standing broad jump, standing high jump, double stride, hop-step-jump, high kick (each leg), high touch (each hand), forward heave (8 lbs. or 6 lbs. weight), backward heave, putting weight (right hand and left hand), pulling up, sprint (60 to 80 yards), long distance (600 to 1000 yards), throwing cricket ball, throwing bouncing ball (tennis ball thrown from 15 feet at circle on wall 1 foot in diameter and caught fair on rebound; height of circle and distance from wall can be varied).

All these exercises, except three, *can* be done indoors in any moderately-sized room that has sound foundations. They have been designed so as to make for general bodily fitness, agility,

balance, speed, and strength; and very keen individual competition and improvement can be secured as the result of the setting up of a preliminary standard in the Troop.

The same individual effort can be applied to practices which are of a more intimate Scout nature. The reason I have paid no apparent attention to Second Class and First Class Tests, to such activities as Pioneering, Tracking, Woodcraft, Camping, and so on, is that it is possible to encourage all these to a much greater extent in the small Troop than in the large one. The Scoutmaster is to devote more attention, as has already been said, to individual boys. He is in a position to study their characters more closely. He is privileged by being able to determine their particular likes and dislikes, abilities and deficiencies, much more correctly. Therefore he can encourage each one to progress further down the Scout road.

As the Chief has told us, a S.M. is not expected to possess knowledge on all Scout subjects himself. He has not got to be an Admirable Crichton and capable of teaching his boys all the details for the different tests; his job is to enthuse the boys, and, if possible, to get others to teach them.

So far as outdoor subjects are concerned the Village Troop is better placed again. Not only is Nature at its door, but it has the call on a number of experts, however humble they may be. The Keeper and the Poacher will ooze practical hints on Woodcraft, the Hedger will tell of the life of the hedgerows, the Woodsman will demonstrate the care of trees and plantations, the Shepherd will talk of the stars and the dawn, the Farmer will estimate distances and numbers and weights to a nicety, the Carpenter will delight to try his hand at pioneering, the Naturalist will talk of trees and birds and earthworms.

The Village Troop may be small, but the interest it can arouse in the village can be really great, and it is that interest that the Scoutmaster should set out to secure from the beginning. Here he has a larger Troop to study, he needs to find out where the interests of the men and women of the village lie, and then to approach each with a definite request for particular help in that line.

If you want to interest people in your Scouts, get them to tell the Troop, or individual members of it, of their knowledge and experience. If they feel they really can help, they will be only too pleased to find an outlet, and a means of interesting others in their own particular line of interest. It is the vague pleas for support that, deservedly, produce little or nothing in the way of results.

The good Village Troop is the one which has the backing of the whole village; with that behind him it does not matter how many or how few boys he has in his Troop, the Scoutmaster will know that his work is good.

II

Although, as has been said, it is a vast mistake for village Scouters to forget then great advantages and pay too much attention to their difficulties, yet it is only by a level-headed consideration of these difficulties that they can be profitably or satisfactorily overcome. The fact that to get a workable Group, or section of a Group, one has to have a very high percentage of available boys and a consequently lower proportion of really keen fellows, provides an initial problem in most small villages. Scouting tends to be an “all or none” show for village boys, as they go very much in a herd. If two or three are outside the herd, they have no other herd to go with as they would in a town, nor can they go to the pictures. So the great thing is to get hold of the moving spirits among the boys, and make them keen about Scouting.

It is inadvisable to have Troops controlled by religious organizations in villages, for, to begin with, only perhaps half the available boys are being touched. There may not be enough boys to form one or more Troops controlled by other religious bodies in the village; even if there were, it would be bad for the spirit of the show, and only emphasize religious party factions and jealousies. In any case the Village Troop should be *the* Troop of the village, and all parties should sink their differences – or at least agree to differ and yet be friends – in the interest of the common cause of Scouting and good citizenship.

Thereby help is given in getting over the difficulty of paucity of numbers, and perhaps a total of 12 boys of Scout age may be collected in a village of, say, 350 inhabitants. Now, out of these 12 boys only about 3 would probably be Scouts if they lived in a town. The next job is to pick out in one's mind these 3. They may quite likely, but by no means necessarily, make the best Patrol Leaders. Anyhow, the other 9 are a gain to the Movement. They may be less keen and less intelligent than the rest, and therefore need a tremendous amount of personal and individual care and attention, but they will be all the better Scouts for it in the end. They will be the fellows who have less power of concentration than the others, and will slacken off from time to time, or perhaps drop out. But one has to aim at producing a little happy family of the boyhood of the village, from which as few as possible are excluded.

There will even be the boy who is a bit mentally deficient, the modern development of the old-fashioned "village idiot." If there is the right spirit in the Troop family they will welcome him and help him along. He may be hard to interest, hard to keep, and very hard to teach; yet Scouting is probably the one joy that enters into his life, the one thing he really loves best of all. Even if he does slack off at times, he comes back to the Troop as his best and often his only friend.

So in villages it is necessary to be always striking the balance between getting as many boys as possible under the influence of Scouting, and getting them to realize that it is a *privilege* to be a Scout – something to work for and live up to. The danger lies in letting one side of this problem outweigh the other, so that the Troop is either a slack rabble or else dies out because there are too many strictures and difficulties placed in the way of membership.

Another difficulty which, though it be to our shame, we cannot ignore, is the all too frequent pettiness of village life. Of course pettiness of this kind is not confined to village life, but when it does break out in a village, then perhaps conditions are hardest of all, because every man's hand seems to be against his neighbour, and the storm seems all the greater for the smallness of the teacup. In the early stages of starting the Troop, the village looks upon the Scouter as a policeman, and comes and reports thefts of apples for him to deal with, glad at last to have found what they think to be a responsible officer (being tired of worrying the schoolmistress) for this purpose.

This is a hard point, and Scouting as a whole will probably be judged by the village according to the action taken in this test case. Sometimes it may be possible to discover the culprit, elicit a confession, and go hand in hand with him to join in making an apology. More often the explanation has to be given that Scouting is not a kind of sausage-machine into which you put a boy at one end, turn a handle, and bring out the image of a saint at the other: it wouldn't be worth much if it were. There will be some people whose main interest seems to lie in making sarcastic comments; unfortunately, they have a dangerously small amount of knowledge of the Scout Law and Promise, and taunt the boys and Scouter about not living up to them. If it is, say, the theft of apples that is in question, one has to consider first, "Am I really giving the boys the right stuff? Am I really teaching them to live up to the spirit of their Law and Promise?" – this quite privately, to oneself – and then to remember that, after all, Rome was not built in a day, and how many more apples might have been stolen, and how much more damage done, if there had not been Scouts in the village.

The village Scouter, like all others, will have his fits of depression. He must not look for results; they will come very slowly and gradually, sometimes unnoticed, but inevitably there. He must not merely consider the obvious faults in spirit, etc., that are easy to discern (we all know we are very imperfect, and we have got to take stock of our imperfections and try to make amends), but see what conditions to-day are like as compared with what they were before the Troop started, or with what they were a year ago, or even with what they are now like in a neighbouring village which has no Scouts.

Then there are the parents; they are always a big factor in the success of the Troop. But in the village there are very special jobs for the parents to do in the way of supporting the Troop against factions and gossip, and in helping the boy to live up to Scouting at home. It is the Scouter's job to see that Scouting is really trying to help them with the boy. This can only be done by getting to

know the parents really well, getting them on one's side. If all the Scouts' parents and families can be got to stick to Scouting through thick and thin, then a really big force is behind it; if there are discordant parents, they infect others, and the Troop is in for a hard time. The best way to prevent such discord is to get to know the parents so well that if they have a grouse they will pour it forth to the Scouter, instead of airing it in the village shop or over the washing-line. If the mothers will stick up for the Scouts when talking over the garden hedge, and the fathers when chatting in the pub, it is a tremendous help to the Scouter, but it defends on his gaining their confidence first.

The state to aim at in the village, as overcoming all pettiness and fulfilling the Scout ideal, is one in which whatever is done in the village is done in the Scout spirit. This greatly depends upon the way in which the Scouter interprets the Scout Law, and especially the second, to the boy. *Loyalty* is a hard abstract word which a boy very seldom understands without many clear examples and instances being given. Loyalty to God (and to the King) implies providing Him with the very best citizen, of this world and of the next, that you can possibly produce; loyalty to parents means providing them with the best son; loyalty to the Troop, the village, the football team, etc., means giving them the best members, in every possible sense, that you can produce out of yourself. Thus, the second Scout Law is really the Scout's way of putting in more definite terms, "We'll DOB, DOB, DOB." When one's train of loyalties in the Troop runs on these lines, it simply means that whatever is done in the village, be it a football or cricket team, the service of the Church or the Chapel, work for employers, a slate club, a choral society, a reading-room, a fete, or (in future years when the boys have become men) a Parish Meeting or Parish Council, is done *as well as it possibly can be done*, and in the right spirit of honesty, friendship, brotherhood, courtesy, and truth, because the Scouts and Rover Scouts and their families and the old Scouts all form the nucleus of those who take part in it. They don't go about saying, "This is the Scouts' football club or bell-ringing team; we are the Scouts; we are the Rover Scouts; we are doing it all as it should be done." They will not blow their own trumpet at all. To the casual observer it is just a village show being rather well run by the village, but to one who looks behind the scenes it is the Scout spirit that is doing the trick.

Then can one say to oneself that those who Scout – LIVE, and those who do not Scout tend merely to VEGETATE. It is a very hard state to bring about (and all the harder because the smaller the village, the more is the influence of the Scout Troop, or even a small and solitary Cub Pack, thrown into the limelight), but it is all the more worth aiming at. This is where the immense possibilities of village Rover Scouting come in. If the Scouter does not aim at it all the time, and does not have as many available boys and others upon his side as possible, his efforts will deservedly sink beneath the murky tide of village gossip and pettiness that it is our common duty to stem and turn.

CHAPTER IX

DO WE USE OUR PATROL LEADERS?

I

"WHEN the first Scout camp was conducted in 1907, the Chief divided the boys who attended into four Patrols under their own Leaders, and all the work of the camp was conducted in accordance with what is now known as the Patrol System, a system that was explained and expounded by Roland Philipps in his book *The Patrol System.* Briefly the idea is that the Troop should be self-governing, that the Scouts themselves should have some say in the workings of it, that they should be trained to be self-reliant through the opportunities afforded them of exercising leadership and control, that they should profit from their own mistakes."

"It is the character-training value of the Patrol System that to my mind is the most important. The Patrol should be a real live factor in the Troop, not just a matter of form. The greater part of the boys' training should be done through the Patrol and the Patrol Leaders. Even if the Scoutmaster is doubtful about *their* efficiency, still he must delegate authority to them and give them some responsibility and opportunities of exercising leadership. Experience is one of the best teachers there is – not the S.M. – and only by real trial can the leaders of the boys be tested and they themselves grow in strength."

These two paragraphs are quoted from "Gilcraft's" *Boy Scouts,* and my present intention is to expand them slightly, give some examples of how the principles stated there can be carried out into effect, and to pay special attention to the use of Patrol Leaders during the winter months. The method the Chief adopted in his camp on Brownsea was in a sense foreign to boy work and has taken a long time to become popular. Even to-day some Scouters are inclined to decry the Patrol System because they can do things much quicker and easier when they deal with the Troop as a whole. I am willing to cede that point to them, although I myself do not believe in the truth of it, and to quarrel with them solely on the ground that their attitude is a selfish one, and does not take into account what is best suited to their Scouts, and what will benefit them most.

However, there is no need to labour that point. Time and experience have amply proved that the method is sound and workable and that it does achieve the effect desired.

Now as to ways and means: First of all the Patrol Leader should not only be the channel of communication between the Scoutmaster and his Troop but also the medium by which the S.M.'s influence is impressed on the Scouts. This does not mean that the S.M. should consider himself to be a being apart, that he should refuse to have any intimate dealings with individual Scouts, that no Scout is allowed to approach the S.M. Far from it – the S.M. is the power station, the P.L.'s are the transformers that convey the current and give is the right strength.

Instructions in regard to games and other activities should be given to the Patrol Leaders, rather than to the Troop as a whole. They are the captains of their teams, and the more they are impressed with the duties and obligations of captainship, the better will they lead their teams. A playing captain is always better than a non-playing captain, because he can inspire his side by his own example. In order to lead properly they should also have a complete knowledge of the rules of the game, and should have had some experience in the playing of it beforehand. All this previous practice can be given by forming the P.L.'s into an instructional Patrol and through the meetings of the Court of Honour. It is true that separate meetings of the Patrol Leaders necessitate the expenditure of more time on the Scoutmaster's part, but it is time well spent. Instead of playing a lone hand, or having the help of an A.S.M. or two, he has now at least one Scout in each Patrol who is aiding and abetting him in all that he is trying to do with the Troop, who knows what his objects are and what he is aiming at. Our Patrol Leaders should know our minds on all these points.

On the practical Scouting side too Patrol Leaders can give real help. The Scoutmaster should do his best to ensure that they try and keep themselves ahead of their Patrols in their general Scout knowledge so that he can use them to impart that knowledge in turn to their Scouts. We want to make our instruction as personal as possible; it is more than difficult for a S.M. to impart knowledge to each Scout unless he deals with them altogether. He cannot then suit his teaching to the individual. A Patrol Leader is better able to do this, and sometimes he can impart knowledge to a boy much better than a man, because he can make use of terms and illustrations that appeal to the individual Scout in his Patrol, whose character he knows quite as well as his S.M. does, frequently better.

This method can be turned to account in winter meetings by securing that a certain period of time is allotted to Patrol instruction with the Patrol Leaders in charge. I have known Troops where this item appears on the programme, but the instruction is done by A.S.M.'s or by Rover Scouts, the Patrol Leaders being left out in the cold. This does not satisfy the needs of the Patrol System. Scouting is Scouting for Boys by Boys and the greater part the boys themselves play in it the better. Scouters are there merely to supply continuity, cohesion, and capital, the Scouts should

run the show as much as possible. It was the boys themselves who started the show originally, and they are quite competent to run it to-day if we will only let them. It is our obvious duty to see that Patrol Leaders and Scouts are given opportunities of doing things for themselves, even of governing themselves.

Sometimes it happens that a Patrol Leader for some reason or other fails to turn up to a meeting. That should not entail the abrogation of the Patrol System or the taking over of his Patrol by someone else. The Second should automatically take charge of the Patrol and be expected so to do. If the Second too is away then number three takes over, and so on. In immediate efficiency there may be some diminution in value if that principle is adopted, but the ultimate gain to the Patrol and to the boys concerned will be quite considerable. A Patrol remains a Patrol when there are only two or three present. Numbers may upset combined Troop exercises, but they should not be allowed to upset the entity of the Patrol more than is absolutely necessary.

In winter too it is possible to encourage Patrol Leaders to gather their Patrols together at other times than at Troop Meetings. Those that do so prove the use of it in the knowledge and keenness of their Scouts. If the Patrol is gathered from the same neighbourhood it is all the more possible to do this not only at night but also on Saturday afternoons.

Any Patrol, or Troop, gatherings on winter afternoons should be held out of doors whenever the weather permits, and it frequently does! The excuse for doing no out-door work in the winter is frequently that the light is so short, but it is wonderful what can be done, even in towns, in an hour or an hour and a half. A good many suggestions are contained in *Scouting Out-of-Doors* and other valuable material will be found in *Saturday Afternoon Scouting*, *Stocks* (Pearson 2s.).

What I have said has been entirely elementary and simple, but there seems to be a need for restating these simple facts. Only the other day I was asked whether the Patrol System was no longer approved, and when I expressed surprise and wonder at such a question, I was told that many Scouters thought it had fallen out of favour, because the references to it nowadays were few and far between. It seems that even accepted truths have to be restated frequently in order to keep their place on our Scout table of beliefs.

II

Having asked ourselves the question, "Do we use our Patrol Leaders?" now we might consider a few ways of making use of them in actual practice. Camp is obviously our best opportunity for this, and if our camp is ran properly under the Patrol System as suggested in *Scouting for Boys*, we will not have to seek further for ways and means of giving our Patrol leaders opportunities of leadership and initiative. We can also, when the circumstances of our Troop are such as to make it possible, have Patrol Camps run at week-ends with the Patrol Leader in complete charge of the camp in fact as well as in name. May I remind Scouters, however, of two points in regard to such week-end camps? (1) It is the duty of the S.M. to see that his Scouts are encouraged, and have facilities, to attend the practice of their religious obligations on the Sunday, and (2) no week-end camping must be undertaken without the express approval of the boys' parents, and, in a controlled Group, of the Minister or other Controlling Authority. (NOTE. – The week-end camp is dealt with at greater length in Chapter XVI.)

In preparations for camp, however, definite tasks can be allotted to each Patrol under its Patrol Leader. The various things that we talk and write about should actually be handed over to them. Each Patrol can, for instance, make such things as latrine screens, fire shelters, feeding shelters, table tops, rue-sacs, and so on, and can overhaul tents, cooking gear, etc. There is obviously nothing new in this, but a word or two on how to set about it might be helpful.

First of all *trust* your Patrol Leader; even if he makes mistakes and fails to come up to your expectations of him, continue to trust him; that is the surest way of getting him to improve. Teach him "how" to do what you want quietly and carefully, go right through the whole process, and do

not leave anything out because *you* think it is obvious; what is obvious to you is not necessarily so to other people. Back him up quietly, but consistently, in the task that has been set him and his Patrol, and show lots of enthusiasm even for the smallest, stalest, and oddest idea. Make sure that the gear needed is available; it is not good enough to say, "Patrol System – let the Patrol Leaders do it." Let them do it, but ensure that they have a fair deal to start with. Be fair, not lazy, and don't blame the Patrol System or your Patrol Leaders because you have forgotten to support them or to supply what is necessary for the job in hand.

Out-of-doors, in addition to Camping, there are all kinds of expeditions, rambles, games, etc., that can be conducted by the Patrol Leaders on their own with their Patrols, or even by the Troop as a whole under the guidance and direction of the Patrol Leaders.

We might, however, now turn to indoors and suggest one or two items there. Here let me interject the remark that the various articles on Scouting that we read, the various talks we hear, the various discussions we listen to – none are of the slightest value to us unless they can stimulate us to work out things for themselves. Suggestions are only helpful to us if they can set our own minds working. We must deliver our Scouting to the boys at first-hand, not second-hand or even third-hand. Our own personalities must be put into the job. So it is that I am particularly careful to avoid anything in the way of set programmes which would inevitably have the effect of rendering our Scouting stereotyped and thereby making it dead instead of alive.

After that it is possible to indicate one or two items which can be handed over to Patrol Leaders to deal with. It is possible, for instance, for simple inter-Patrol competitions, not lasting more than fifteen minutes, to be thought out and run by each Patrol Leader in turn. At first it may be necessary for the S.M. to know of the competition beforehand and talk it over with the Patrol Leader concerned, but after a while even the necessity for this disappears, and the S.M. can be left as ignorant of the plan as the rest of the Troop. Such competitions can include quite normal Scout subjects such as Knotting, Signalling, Tenderfoot Tests, Signs, First Aid, and so on.

Another time each Patrol Leader can organize two games, one quiet and one rowdy for the Troop as a whole. It maybe a good plan to encourage each Patrol Leader to demonstrate the game with his own Patrol first of all, before the Troop as a whole plays it. This will bring the Patrol into the picture and not the Patrol Leader alone, and will lead the Patrol Leader to discuss such things with his Patrol beforehand, and possibly to get quite a valuable suggestion from them.

Each Patrol Leader or each Patrol can also set some simple observation and deduction test, or arrange and stage an accident or other incident for elucidation.

Mention has been made of the period in indoor Troop meetings allotted to Patrol instruction under the Patrol Leader. Sometimes this period is filled in according to the direction of the Court of Honour, sometimes it is left to the discretion of the Patrol Leader what to do. There is a lot to be said for each method and much more to be said for a combination of the two. The Troop as a whole may want to rub up its knowledge in certain subjects; the Patrol may want to take up some particular line on its own, or may need to be brought up to the scratch in a subject in which they are particularly weak.

Here, for instance, is a simple programme for this period which the Court of Honour might lay down to cover a period of some six meetings. The Court decides that every Patrol should provide itself with a Patrol box into which Patrol gear can be packed, and it is decided that each Patrol will procure and stock its own. Arising out of that decision each Patrol has to procure a box, decorate it, etc. It has to make knotting ropes – properly whipped at the ends – signalling flags, rag balls and other articles so that the box is properly stocked. A hint or two and a word of encouragement from the S.M. will work wonders. Following on the same line of thought each Scout in the Patrol can construct a knotting board, and, possibly, a splicing board showing the various stages of eye, back, and short splice. All these activities are carried out under the direction of the Patrol Leader on his own, who can make use of any imagination he possesses in working out effects.

To illustrate the matter of the Patrol Leader's own choice I might tell this true tale.

I visited a Troop not so very long ago. The Scouts were engaged in a normal Troop programme in which twenty minutes had been allotted to the Patrol Leaders to fill in as they pleased with their Patrols. Each Patrol during this period got down to it properly and were hard at work. One Patrol Leader was instructing in mapping, and, unaided by any person or any book, had evolved this method on his own. He had divided his six Scouts into pairs, and had devised two observation tests – one had to do with a cat burglar – to keep two of the pairs employed while the third pair was doing the mapping. The first pair came to him and were shown a rough sketch map which he had drawn out beforehand. They were given a quantity of sand, a box full of oddments, and told to make a model of the map as best they could in five minutes. The second pair were shown the model the first pair had made and told to make a sketch map from it. The third pair were told to compare the original map, the model, and the second map, and to note down where any mistakes had been made in the model or in the second map. That Patrol knew quite a lot about mapping by the tune they had finished.

Such things as these are not beyond the capabilities of any Scout Troop, provided the Scoutmaster will (1) trust his Patrol Leaders, and (2) run a short training period for their especial period so as to give them both knowledge and confidence.

CHAPTER X

PATROL COMPETITIONS

IT is unnecessary to stress the values of inter-Patrol Competitions – they have long been appreciated, but there is more need to point out some of the dangers and to suggest ways of avoiding them.

There is always the risk that Scouts get into the habit of doing their best at a job only when it forms part of a competition. When a Scout gets into the way of saying, "Does this count for points?" then something has gone wrong. He is thinking more of scoring than of Scouting. The remedy is to have a complete break with all competitions until the Scouts realize that they should do their best at all tunes, irrespective of the award of points.

Not infrequently one Patrol has a long run of success; this may not be entirely of its own virtue, but due to the accidents of experience, placing of recruits, more time for Scouting, and so on. The other Patrols are apt to get disheartened and to do things in a perfunctory fashion. Usually this state of affairs arises when the competitions have been too rigid in nature, so that the subjects chosen tend to meet the special abilities of one Patrol and disregard the abilities of other Patrols. The remedy is, obviously, to vary the items as much as possible and to introduce the element of surprise frequently.

Possibly the greatest danger is that competitions inevitably stress the practical side of Scouting at the expense of the Spirit of Scouting. (Though cases have been known where points have been given for Scout Spirit!!!) It is possible to have a Troop that is brilliant in all practical Scout matters, and yet deficient in the essentials of Scouting. The Chief warns us of this in *Scouting for Boys* when he says, "There is only one test by which the Scoutmaster can judge the success or otherwise of his work, and that is whether the boys he turns out are better citizens for the training he has given them. It is not enough that they are smart on parade, or good campers, or proficient signallers, etc., these are merely steps: the point for him to note is, Do they attain the aim? Are they really healthy, happy, helpful citizens?" (p. 330).

Although in his first hint to Instructors the Chief tells them that "Instruction in Scouting should be given as far as possible through practices, games, and competitions," he does not actually specify inter-Patrol competitions. Many a Troop has run successfully (according to the Chief's criterion) without having any competitions at all. Let us, then, keep firmly in our minds that

competitions may be an aid to good Scouting, but are by no means the whole structure. This applies not only to Troops, but also to Associations, Districts, and Counties.

With these warnings in mind, we may now consider details of how an inter-Patrol competition can be run. An actual scheme which was in use for some years will supply a useful text. Here are the rules:

"The Court of Honour has drawn up the following scheme for the next two months for an inter-Patrol competition.

1. Attendance. (a) Troop Meetings. 1 point for each attendance in correct uniform. Absence for good reasons will be allowed for.

(b) Patrol Meetings. The Patrol gains 5 points for each meeting at which at least 75 per cent of the Patrol attends.

2. Badges. (a) Tenderfoot – 5 points. (b) Second Class – 15 points, (c) First Class – 25 points, (d) 10 points for each qualifying Badge for King's Scout or Bushman Thong, (e) Other Proficiency Badges – 5 points each.

3. Surprise Competitions, 1st Patrol – 10 points; 2nd Patrol – 6 points; 3rd Patrol – 3 points."

This is not put forward as a model competition; clearly each Troop must meet its own peculiar circumstances. It will serve, however, to illustrate one or two points that are important.

Note first that the scheme was arranged by the Court of Honour; in other words, the Patrol Leaders were behind it; it was not thrust upon the Troop by the Scouters. Next, a definite period was fixed, in this case two months. It is a mistake to let a competition go on unendingly. Even the most successful Patrol likes to feel that in a few weeks it can set a fresh start; this will help to prevent "that sinking feeling."

Three groups of points are set out. First, for attendance, in which Patrol Meetings also score points. This was necessary in the case of this particular Troop because Patrol Meetings had been neglected, and it was felt that if they were brought into the competition they might be stimulated. This result was achieved, and, later on, this item was dropped from the scheme, to be revived if necessary. It might be necessary to give more points for attendance so as to give the larger margin for deducting points for untidiness, etc.

The points for Badges are worth examining carefully. This Troop was having a big push for the First Class Badge; hence that Badge counted 25 points on completion. There had been a long discussion in the Court of Honour as to whether each test for the Badge should not count something; the S.M. was rather in favour of this being done, but the Patrol Leaders were against him. Their scheme certainly proved effective, because the number of First Class Badges increased steadily. Nothing is said about all-round cords! The Patrol Leaders felt that as points had already been provided for the separate Badges, that was enough. At the same time they thought that the Bushman's Thong was on a different footing; no one in the Troop had earned the Thong, and it was felt that something should be done about it.

It will be noticed that the special needs of the Troop were the test of how the competition should be arranged. An obvious weakness called for attention; including it in the competition did not always result hi the desired effect, but generally an improvement was noticeable.

The third group – Surprise Competitions – is important. These were left entirely to the Scouters to arrange, the intention being to bring in practical Scouting in those matters in which they thought emphasis seemed called for. Sometimes the Court of Honour would suggest that next week " a spot of signaling" would be useful; but usually the nature of each week's surprise was left entirely to the Scouters. In actual fact this part was the life of the scheme; not because the Scouters arranged it, but because it introduced the element of wonder that should play such a large part in Scouting. One evening a whole series of stunt accidents would be sprung on the Troop. Another time, variations of Kim's Game would be prepared, or some startling kind of observation test given. In this way it was found possible to bring in a wide variety of activities without repetition or without dullness. Without these Surprise Competitions the scheme would

have worked in a mechanical way; it would merely have been a matter of totting up attendances and Badges earned.

The absence of games from the score-sheet will be noticed. It is a question whether points for games are not overdone in inter-Patrol competitions, just as it is a question whether games themselves are not overdone at Troop Meetings. With very few exceptions, games should be played for the sake of the game itself, and not so as to score marks. The game is then better enjoyed by all, and provides the necessary relaxation. The exceptions are games which bring in definite Scout knowledge and ability, and such could easily be placed among the surprise competitions.

This detailed consideration of one actual scheme will perhaps serve to stress important points of principle. As has been already suggested, this particular type of competition would possibly not suit any other Troop. Here again there is the danger of having the activities of different Troops stereotyped, so that Scouting loses its vital and electric force.

The question of the award of trophies or prizes for competition is always a debatable one. *Prima facie* success carries with it its own prize, and no more should be needed. Unfortunately, there are many – even Scouts – who appear to need an additional incentive in order to put their best foot foremost, and are not satisfied with the laurel wreath of the ancient Greeks. It is very doubtful whether we in Scouting should pander to this particular desire. Personally, I am against trophies of any intrinsic worth for any Scout competition.

So far as inter-Patrol competitions are concerned, it should be sufficient for the leading Patrol to have pride of place in Troop Formations, to have its name at the head of the list on the board. Possibly an old camp mug or a woodcraft totem might find a home in the corner of the leading Patrol, or their Patrol flag might fly on the arm of the camp flagstaff. Silver shields on which the name of the winning Patrol is engraved are not altogether in keeping with the best interests and traditions of Scouting.

It is best to have no definite first prize in any large competition, but to let all the competing Scouts or Patrols or Troops strive to attain a certain standard and then to receive merely a certificate – again of as woodcrafty a nature as possible – of the standard that they have attained. This should be sufficient incentive to good work on their part, and they can set themselves to better that standard another time, so that they are competing against themselves and not necessarily against other people or teams. This policy has been put into practice lately with success, has eliminated disputes and petty jealousies, and has made for a better display of the Scout Spirit, and, although the Scout Spirit cannot be assessed, it can be helped and encouraged.

"BE PREPARED"

CHAPTER XI

STOCKTAKING

WHEN the summer months are over and autumn is near, the wise Scouter will take a holiday from the Troop and seize the opportunity for reviewing the progress of his Scouts and of himself during the *last* twelve months. Then he will look ahead and plan the general lines of his Scouting for the *next* twelve months. As an aid to this reviewing and planning he should have kept some kind of personal record, though this may merely be in the form of rough jottings in a notebook of what has been done in the past. Such a record, however, should certainly contain reminders of the weak points that he has noticed during the various activities of the Troop. No matter how experienced he may be, he is bound to find something which will call for improvement.

One good way of stocktaking is to re-read *Scouting for Boys*, and during the re-reading to make a list of those things which the Troop has not tried to do during the past twelve months. That book will also serve to quicken our enthusiasm and to give us once more a vision of the ultimate purpose of Scouting. There is always a danger, in the midst of our many activities for the Troop, with all the necessary organization and business details to be done, that we should lose sight of the main purpose of our work. We all need, in fact, deliberately to make for ourselves opportunities for withdrawing from the hubbub of the Scout world in order to think over alone the purpose and aims of the Movement, and, incidentally, our own purpose and aims in the Movement.

Some Scouters find it helpful to put to themselves definite questions, a method which has been used by the Chief himself in *Rovering to Success*. Each needs to draw up his own list of questions, but the following may serve as types.

1. Am I doing my best to live up to the Law and Promise in my everyday life?
2. Is the Law a real force in the life of the Troop?
3. Do I know each of my Scouts as an individual?
4. Does our training meet the particular needs of each?
5. Is our Troop "a school of Citizenship through Woodcraft"?
6. Are we making the most of the character-training possibilities of the Patrol System?
7. Do we make the most of all our opportunities for outdoor Scouting?
8. Is Scouting a real adventure for our Scouts?
9. Do I pull my full weight in the Movement locally?
10. Am I prepared to scrap my prejudices for the sake of the Movement as a whole?

Such questions as these serve as starting-points for thinking out afresh the purpose and method of our job. Such individual thought is valuable provided we do not go too far and forget that Scouting is a corporate activity, and that our work is best carried out in close co-operation with our fellow-Scouters.

One danger we must guard against; it is that of thinking too much in terms of seasons and of assuming that because autumn and winter are coming on, our Scouting automatically passes from the out-of-doors to the indoors. Dark evenings do of course necessitate using the four walls of the Troop room, but we must constantly remember that Scouting is, as the Chief puts it, a "jolly outdoor recreation," and it cannot possibly be this if from October to March we do all our Scouting indoors. Every possible opportunity should be seized for open-air Scouting, and we should come indoors with reluctance and merely through force of circumstances.

As part of his stocktaking the Scoutmaster will run through the individual records of his Scouts to make sure that each is progressing along the Scout trail. It is a good plan to put down in parallel columns the position of each Scout twelve months ago and now. It is so easy to overlook the lack of progress that some boys make, and by so doing to let them mark time until they get fed up with

the Troop and clear out. It is easy, too, to overlook the progress that has been made in some cases, and, therefore, to become pessimistic in regard to one's own abilities. A third column might very well be added to this record showing the position that each boy should reach after another twelve months have passed. We do not want to set hard and fast standards of progress, as if we were making out a school curriculum, but it is a help to have something fairly definite to aim at, so that there may be definite progress and not a drift in whatever direction fancy may take us.

So far we have been talking as if the Scoutmaster alone was concerned in this matter of stocktaking. He is undoubtedly primarily responsible for taking a comprehensive view of how things are going, but it would be a fatal mistake to think that the progress of the Troop depends on him alone. There will only be definite progress if he makes full use of the Patrol System. This means, amongst other things, that when his personal stocktaking is over and he has found out where he stands, he should then talk the matter over with the Court of Honour so that *together* they can draw up a general scheme of Scouting for the next twelve months. Details of course will be worked out in the normal meetings of the Court of Honour as the weeks go by. This method not only secures the loyal co-operation of the Patrol Leaders, but it also makes certain that the boys' point of view predominates, for the Patrol Leaders will probably have noticed weaknesses which the Scoutmaster has overlooked, and he should be willing to let their ideas and suggestions have full play.

By following some such method as this, first the personal thinking out and then the co-operation with the Court of Honour, the Troop will be certain of making progress from month to month, so that when the time comes for another annual review, both Scoutmaster and Patrol Leaders will have the satisfaction of knowing that everyone in the Troop has pressed forward. They may not have progressed so far as was hoped, but by glancing back at the point from which they started they should be encouraged to continue to go forward.

CHAPTER XII

PLANNING AHEAD

I. INDOORS

THE sensible Scoutmaster gives himself a breathing space between the summer camping and the resumption of Troop Meetings. During that interval he can think out quietly how things have gone with his Scouts in camp, whether they have proved the value of their training, and whether there are any notable weaknesses to strengthen. He should also seize the opportunity of thinking ahead and planning wisely for the coining months.

At present I am concerned with the planning of a series of meetings, so that there may not only be variety but also coherence; if programmes are fixed from week to week there is a danger that, though they may individually prove enjoyable, collectively they may not lead anywhere in particular. At the other extreme there is another pitfall: a too rigidly planned scheme may be an excellent piece of construction as a skeleton, but it may remain a dead thing for want of blood and life. The problem really comes down to this: how can we so plan our meetings that they are

1. varied,
2. purposive, and
3. full of life?

There can be no excuse for want of varieties in a Troop's indoor activities; a tired Scouter may wonder how he is going to keep on finding fresh ways of doing old things, or of discovering new topics. There is a very simple cure for that; let him take up *Scouting for Boys*, read any ten pages

of it, and note down the things mentioned that his Troop has not touched lately. He will soon be wondering what not to do!

One way of guarding against a lack of variety is to keep a careful record, either in a notebook or on filing cards, of what is done at each meeting. It is also a help to make a note against the list of games in such a book as *Gilcraft's Book of Games,* of the dates on which the items have been used.

The scheme of meetings should be purposive apart from the normal pressing onwards along the Scout trail of progress; in other words there should he a thread of continuity running through the series of meetings. With this in mind, select one of the main topics of Scouting and plan a number of progressive activities that will lead to efficiency in that particular subject. The titles of the Yarns in *Scouting for Boys* will supply the starting-point. Suppose that you have selected the three yarns in Chapter VIII, "Saving Life, or how to deal with accidents," as your topic; before going any further read through, and *think out,* the italicized paragraphs for Instructors; these are useful for suggesting methods. Next jot down in the order of difficulty the chief activities suggested in those yarns. Distribute these over the number of meetings you expect to devote to the topic. It is probably wiser to limit the number of such a series of meetings to not more than ten, otherwise there is a risk of getting stale.

This part of your indoor activities will only occupy one period of each meeting, a period of about twenty minutes, but it will provide the connecting idea that is desirable. The yarns themselves will be useful material for short talks in the course of instruction; but such talks should be as brief as possible. This does not mean leaving out all the yarns and giving the duller parts only. The short yarn illustrating the point of a method drives home the application, so that while the Scout will probably forget your dull explanation, he will remember the yarn and with it the bit of instruction it illustrated. This topic lends itself to imaginative treatment. Stage all kinds of unexpected accidents, not merely during the part of the meeting set aside for the job, but at any moment during the programme, so that the idea of being prepared may be emphasized. The same way of planning and carrying out applies of course to any other topic you may have selected, such as Observation, Pioneering, and so on,

The programme may still lack life, however, although you may have successfully provided for variety and purpose. The best antidote for lifelessness is the full co-operation of the Patrol Leaders. Whatever schemes you draw up should not be pushed on to the Troop, unless in your Court of Honour or Patrol Leaders' meeting you have secured the interest of those who will be mainly responsible for getting the programme over to the Scouts. Moreover, the Patrol Leaders will be sure to have suggestions and criticisms to make; incorporate as many of these as possible, so that the final scheme may be a joint production. This may mean scrapping some pet idea of your own, but the gain in keenness will more than compensate for any loss.

Lastly, keep the scheme elastic. It has already been suggested that surprise stunts in accidents should be staged; that will help to keep the whole Troop on the alert. It will also help if you vary the order of the evening's events, or the method of inspection. Quickness to seize an opportunity of occasionally doing unexpected things will help considerably to maintain an atmosphere of vigilance.

II. OUT OF DOORS

We all recognize the difficulty of maintaining an open-air atmosphere in our winter Troop meetings. Yet if our Scouting is to be successful we must somehow manage to maintain touch with out-of-doors life. The matter may be considered, first as it affects evening meetings, and secondly, as to how far half-days can be utilized.

Evening Meetings.

Put at its most difficult, the problem is: Can a Troop in a crowded area of an industrial town keep the open-air atmosphere? One or two minor points may be dealt with first. As the Chief

Scout has said in *Scouting for Boys*, the club-room "must be well lit and well ventilated, to prevent depression and boredom." In other words, although we cannot get out of doors, perhaps we can at least avoid being stuffy indoors. The sweeping out of the room, for instance, should not be done just before the Troop arrives, and whatever furniture there is should be so arranged that the largest amount of floor space possible is obtained.

The Troop, under these circumstances, probably cannot get out of doors in the evenings much, in view of the obvious objections to running about crowded streets, and of the hesitation of parents to let their boys be about on dark nights. Occasional stunts, however, are possible even under these circumstances – such as Morgan's Game and the Shop Windows Game, described on page 29 of *Gilcraft's Book of Games.* These will suggest other variations, as a crowded town has one advantage, in that it does offer a wide range of material for observation practices.

If, however, the town Troop can get the use of a yard, however small, there are other possibilities in the way of out-of-doors activities. For instance, one meeting might be spent in this way: let the Troop hike from its headquarters to the yard, and imagine that it is arriving in camp late at night. If the ground is suitable, tents could be erected, and in any case, Patrol fires could be made with any old wood obtainable, and a hot drink prepared. One or two storm-lanterns will make this an easier stunt to carry out.

The country Troop, of course – and this applies also to small country towns – starts off with a better supply of fresh air, and therefore its indoor meetings can, at any rate, be carried out under more healthy conditions. Cold evenings sometimes tempt us to shut up the windows of the Troop-room, and to stoke up the stove until a close atmosphere is obtained. This is very undesirable, and if the programme includes plenty of activity, is quite unnecessary. Night Scouting games should be included in the meetings of the country Troop, and the suggestion made above for hiking in a yard can be developed and varied considerably in the country.

Half-days.

The extent to which the town Troop can use its half-days depends very largely on the amount of time that has to be spent, as well as money, on getting to a suitable Scouting area. For those Troops that find it almost impossible to have more than a very occasional Saturday afternoon in the country there are a number of useful suggestions on the use of restricted area in *Saturday Afternoon Scouting.*

Naturally, if an open area is available, much more can be done. Probably some of the boys in the Troop will be keen footballers, but there will always be a few boys who do not play much, and who would prefer some kind of Scouting stunt. It is a mistake to allow the football to become the regular Saturday afternoon feature, and it is better to have say, one afternoon a month kept free for a well-worked-out scheme of Scouting. Suggestions of the type of activity which proves most successful will be found in *Scouting for Boys* on pages 87 to 89 and 161 to 163.

Schemes of this sort, to be successful, must be carefully prepared beforehand. The matter should be discussed fully with the Court of Honour. Full details must be decided by the Patrol Leaders themselves; this includes such matters as methods of capture, the area to be covered, how points are to be awarded or deducted, exactly what time the game is to begin and end, how the parties are to be divided, what umpires will be needed, and what instructions should be issued to the Patrols beforehand. This preliminary work will give some useful practice in Map Reading and in responsible organization. Sheets of the six-inch Ordnance Map are well worth getting (it should be remembered that these can be obtained for 1s. 6d. a sheet, instead of 2s., for Scout Troops). Let each Patrol Leader be responsible for making the instructions clear to his Scouts. One Patrol Leader should have the job of assembling any necessary gear.

The meeting-place and time must be fixed. In case the weather turns out impossible some alternative programme, such as a visit to a place of interest, should be prepared, otherwise the

disappointment will be rather considerable. The afternoon should finish up with a meal and hot drink, and, if possible, with a Camp Fire. Don't forget to finish punctually and to get the boys back home whatever time their parents expect them.

In addition to these whole Troop outdoor games there are a number of activities that can be carried out with whatever part of the Troop is available. Such activities would include practices for Second Class Tests, such as pace, fire-lighting, cooking, tracking; and First Class practices such as mapping, observation, journeys, cooking, estimations of heights and distances, etc.

It is, on the whole, better to carry out practices of this sort with small numbers rather than with a complete Troop. To add to the interest, short, active games should be included in the programme, and as many of the actual practices should be in the form of games as possible.

(NOTE. Scouting games for a Troop or Troops are now dealt with in full in "Gilcraft's" *Wide Games.*)

III. LOOKING FORWARD TO CAMP

While this is being written an unpleasant cold sleet is driving against the windows, and the newspapers report falls of snow in parts of the country: it may therefore seem hardly an appropriate time for talking about camping, but the mistake is often made of dismissing camp from the mind from October until Easter; by then it is often too late to get in the amount of training that is essential if good camps are to be run.

Bad camping is generally the result of want of preparation; good cooking, for instance, isn't a matter of chance. Sometimes such an important matter is left over by the Scouters in the fond belief that when camp comes along there are bound to be some amongst the Patrol Leaders who can manage the cooking. Such a policy of trusting to luck is foolish: at its best it means that the majority of the Scouts are not getting their right share of training in self-reliance; at its worst it necessitates a breakdown of the Patrol System. The same criticism applies to all aspects of camp life: without previous training camp resolves itself into a struggle on the part of the Scouters to cope with the inexperienced efforts of the boys to grapple with unfamiliar jobs. Camp then becomes a strain to all concerned, and many important outdoor activities have to be left out for want of tune.

Much valuable training and preparation for camp can be done during the winter. Apart from the value of this, as an aid to camp efficiency, it does help to keep the out-of-doors atmosphere and to give to even the dullest winter evening a touch of romance.

The suggestions that follow by no means exhaust the possibilities; but they may serve to outline a scheme of training that will help to promote more good camping.

Cooking.

The Second Class Test in cooking should be done thoroughly. The fire-lighting part is important. It is not sufficient to get a fire going with the use of two matches in any sort of fashion. Points to consider are: how the Scout assembles his materials, the care with which he gets everything ready for applying the first match, whether he finds out the direction of the wind, and whether he has at hand a ready supply of correctly sized wood for feeding the fire.

This cannot be done without definite instruction on fire-lighting, much of which can be done in the Troop-room – even if the match is not actually applied. Any odd patch of ground makes the whole business practicable. If at the test the fire cannot be got going with two matches, the whole test should be postponed until another day, the remainder of the time available being spent in instruction and practice in the subject.

The same care applies to the cooking part of the test: watch how the Scout gets things ready, whither he keeps his food from getting dirty, look at his hands; don't be satisfied with poor cooking. After all, the comfort of camp cooking does depend on such apparently simple jobs as cooking potatoes and meat. Notice the word *apparently,* because that is where the care in previous training is necessary. It is very necessary to get each Scout to realize that it is not when the food is

in the pot that the cooking commences, it is the preparation of the food that makes for the successful meal. If the Scouter himself is not too good a cook (he should, of course, train himself to be efficient), help may be obtained from mothers of the Scouts, who will be only too glad to join in such training.

One item is important – the preparation of hot drinks. This can be a job for a different pair of Scouts at each meeting throughout the winter, so that by Easter each should have had his share of chances of carrying out the whole business. Other cooking practices should include: porridge, stews, bacon, dampers, twists. This will also be an aid to First Class Badge work, but don't confine the practice to those going in for tests.

Don't neglect the equally important side of dishing up meals and washing up. Further practice should be given on Saturday afternoons whenever possible. Inter-Patrol cooking competitions are worth running.

Camp Gear.

Much also can be done in the way of preparing and overhauling gear. Tent-making is worth considering, but should be confined, for practical reasons, to the making of small hike shelters rather than to the making of larger tents: these necessitate rather more skill and labour than can be expected from the average Scout. Apart from tent-making, there are a number of items of camp gear that can be made in the club-room – such things, for instance, as ration bags, store boxes, notice-boards, tent pegs, games gear, Patrol boxes, and so on, can be made by Scouts.

Personal Gear.

Scouts should be encouraged to work out for themselves ways of packing their own gear with the greatest economy of space: hold-alls, for instance, for toilet gear, or a wallet perhaps to hold odds and ends, can be devised by any ingenious Scout. Nor should the usefulness of knowing how to darn one's stockings be despised! Get the Scout to learn such a useful practice from his mother. He should certainly prepare for himself a roll containing needle, thread, wool, etc. – far better for him to do this than to buy one ready made.

Each Scont should also have practice in packing his kitbag. This will raise the important matter of what personal pear is needed. It is for instance a good idea to ask the Scouts to bring along to the next meeting their kitbags and what they think would be needed in camp for their own use. The discussion that will follow a display of the gear is very valuable, and helps to fix in the Scouts' minds what is the minimum of personal gear. The more the older Scouts can be encouraged gradually to collect their own complete camping equipment the better.

Looking after Oneself.

Here there is much scope. Cooking is really part of this, but is more a corporate activity. It should be certain that each Scout, before he goes to camp, knows, for instance, how to bed down. A demonstration in the Troop-room of how to use two blankets, and the use of blanket pins, should be given, and the Scouts afterwards should go through the same processes. Training in the use of knife and hand-axe is essential. Even this can to a certain extent be done indoors; for instance, a faggot of sticks, or even an old box, will give elementary practice in these useful accomplishments. The best ways of cleaning pots and pans are worth practising. These and other matters, *if attended to during the winter,* will save time for more important things when the actual camp is run.

Instruction.

A certain amount of definite instruction should also be given: ten minutes at a time is quite sufficient. Suitable topics include:

Cleanliness, Health, Preparation of Menus and Ration Lists, Sanitation, the Cooking Area, Lay-out, First Aid in Camp, Gadgets, Programmes of activities for wet and fine days.

There should also be discussions as to where the camp is to be, and when the decision has been made the Scouter should visit the site and learn all about it. After that he should display photographs and maps of the site and of places of interest in the neighbourhood. Short talks and discussions as to how the most can be made of the attractions of the site will all help to prepare the Scouts for the camp.

If these and many others can be linked up with even a little practical work, they will lay the foundations for a smoothly running and efficient summer camp. But START NOW; don't leave training until it is too late.

CHAPTER XIII

OUTDOOR PROGRAMMES

WHEN the evenings have lengthened and summer approaches, it is time to pay still more serious attention to our outdoor Scouting. During the winter we have been making our preparations, we have been going over the foundations of outdoor work in order not to waste any time when the spring comes, and now we have to decide what exactly we are going to do this spring and summer. There is one thing that each S.M. and each Patrol Leader have to be very clear about, and that is that they must see that their Scouts get out into the open; no excuse can be good enough to prevent this, and an excuse in this respect is only a confession of failure. It does not matter whether the Troop is situated in the country or in the town, if it does not get outside with its Scouting when the weather is suitable, it is not playing the Game of Scouting as the Chief conceived it.

Obviously the Troop's programme will differ for many and various reasons – the age of the Scouts, the proficiency that they have attained in Scouting, the activities that are suitable to the neighbourhood, the kind of things the boys themselves like to do, and so on. The boys' own preferences will bulk large in the matter of choice, but the real Scouter will have had his finger in the pie without their knowing much about it. A preference that he expresses can very easily become the preference of his boys, a lead from him will send them off along almost any trail he cares to point out. If he can show them the start of that trail by his own example – not just words – they will follow it all the more clearly.

This is the important point of the S.M.'s preparation; some time ahead he should think out – with the help of his Court of Honour – the lines on which the Troop should advance in its outdoor work, and begin to *prepare himself* so that when the time comes he can given a real active lead. It does not matter what his age may be; it is always possible to find something that can actually be demonstrated that will be of use to the Troop.

Help in regard to the choice of subjects is provided by *Saturday Afternoon Scouting, Scouting Out-of-doors, Exploring,* and *Wide Games.* It is, however, more the method of application that I want to discuss.

It too frequently happens that a Troop stays indoors for its weekly meetings all through the year, just because the bad weather in the winter has accustomed it to this procedure. Such a custom inevitably produces staleness and boredom. The Scouter is neither alive to the meaning of Scouting nor to the needs of his boys. It is correct to say that there is no necessity always to meet indoors in the winter, it is just as correct to say that there is no necessity ever to meet indoors in the summer. Provided the Scouts have a change of clothing at home no normal rain in the summer will do them any harm even if they get soaked through. Whereas if the Scouter only keeps his weather eye open, and that is a necessary part of every good Scout's equipment in this country, he can always be prepared to seek temporary shelter if the elements drive him to it.

My plea is, therefore, that the normal Troop should plan its weekly meetings in the summer for out-of-doors, and should not normally look forward to any indoor meetings at all. The Troop as a whole is possibly more difficult to keep under one's eye when outside, but no Scouter should expect to have them under his own wing like a crowd of unfledged chickens. Let most of the work be done by the Patrol Leaders in their Patrols with a rallying together of the whole Troop at the beginning and the end.

Once a Scouter and his Court of Honour have come to some such conclusions, the next point they have all to realize is that the advice they have heard in regard to dividing Troop meetings up into periods of about twenty minutes is for indoor use only. Too frequently an outdoor meeting is an exact counterpart of an indoor meeting, the only difference being that the walls of the room have become transparent. This is a waste of time and of opportunity. There is enough in any real Scout outdoor subject to keep a boy happy and active for hours on end, let alone twenty minutes. Some kind of a formal opening is, I think, still necessary, as well as a closing ceremony which may or may not be peculiar to the particular Troop. In between it is seldom necessary to deal with more than one subject, although it is possible, and sometimes advisable, that the different Patrols should each be engaged on different activities.

Camp training, Cooking, Stalking, Tracking, Pioneering, Nature rambles, Wide games, Expeditions, Swimming, and short Journeys are only some of the many obvious activities from which a selection can be made.

The normal practice of one Troop is somewhat as follows:

6.00 p.m. Assemble at Headquarters: Inspection, etc.

6.15 p.m. Move off by Patrols to carry out some outdoor activity previously arranged, such as Treasure Hunt, Obstacle Race, Tracking, Taking Plaster Casts, Studying Trees, etc.

7.30 p.m. Rendezvous in some open space previously named: Open-air Games: Competitions: Outdoor Badges.

8.30 p.m. Form "horseshoe": The King: Prayers.

It is quite possible with such a programme as this for considerable practice to be obtained in Second Class and First Class work with very little forethought and preparation.

Here is another programme for out-of-doors that will fill two hours with interest and excitement – just three inter-Patrol competitions in (a) Fire-lighting, (b) Knotting – real pioneering stuff with ropes and trees, etc., (c) Flagstaff erecting.

There is no need for the harassed Scoutmaster always to be thinking out weird and wonderful programmes; a surprise now and then is a good thing, but ordinarily quite simple things will interest the Scouts. It is much the best that they should never quite know when the surprise comes, and they will not be disappointed with a more or less ordinary couple of hours, because they ought to have the realization that they have been busy all the time and have learnt something. If they haven't that realization then the Scouter is on the wrong tack and will have to change his course.

In order to show how apparently simple things can be elaborated I reproduce the following programme taken at random from the records of one Troop, whose Scoutmaster will not, I think, object to its publication.

7.00 p.m. Treasure Hunt. The following instructions were issued: Leave hut in Patrol Formation. Scout Pace to fir tree ¼ mile away. Follow nature trail to five tall pine trees clustered together. Here use compass and search for concealed Pirate Chart (compass directions are omitted). By aid of chart try to find treasure which Pirates (two Patrols) will defend. No Pirate is allowed within 50 yards of the treasure.

8.00 p.m. Return to hut. Inspection by Patrols.

Demonstration of Stalking and Tracking outside pointing out errors already revealed in the Treasure Hunt.

8.30 p.m. Surprise item.

During the demonstration a Rover Scout was wandering about in full view of the Troop. Suddenly a rough-looking customer crept up to him, hit him over the head, stunning him, and made

off with the Rover's wallet. Each Patrol was asked to prepare a report on the occurrence for the use of the police officer who was (in imagination) sent for.

8.55 p.m. Notices. Flag lowered.

Now the important thing about this programme is not necessarily its contents so much as the fact that the Scoutmaster made notes of it in his records, and these notes I also reproduce:

"Treasure Hunt: This proved very exciting. The attackers secured the treasure after 30 minutes' work. The game revealed a general Troop weakness in stalking and concealment.

"Surprise item: This surprise item completely beat the whole Troop. The reports handed in were astonishingly bad and revealed a very great lack of observation in nearly every case. Essential details were left out and unnecessary padding put in. The worst report was as follows:

'DEAR MR. POLICEMAN,

A nasty-looking chap has just pinched something from one of our Rovers and hit him on his nose with something that hurt him. Come at once for goodness sake.

(Signed) THE ?'
(I won't give the Patrol away!)

No report gave any details of time, date, or place, nor any reasonable connective or descriptive account of the occurrence. The whole thing revealed a great lack of observation and gave the Scouters something to think about when planning their future programmes."

Your programme – outdoor or indoor – is not finished with when it is performed. It needs to be noted upon, thought over, analysed, in order that the Troop can get the whole benefit from it.

CAMPING

CHAPTER XIV

PREPARATIONS FOR CAMP

IT is difficult, in fact impossible, to write anything new on this subject, but an occasional reminder of important points sometimes does not come amiss. It has been suggested time and time again that the success of a camp depends upon the preparations that are made beforehand, and that these preparations should start almost as soon as the last summer's camp has finished.

The choice of site is the first preparation that comes prominently to notice, and that is dependent on many things – the activities in which the Troop desires to indulge, the time of year in which the camp is to be held, the amount of money available for transport, and various other considerations. A good deal of sound advice on the subject of the choice of a camp site is contained in *Standing Camps*, while the 3d. booklet *Camping Standards* summarizes in a handy form the points to be remembered and the hundred and one items that have to be thought out, and carried out, beforehand.

The place of parents in the planning of their sons' lives and holidays has to be borne in mind, and the Scoutmaster will do well to tell them the Troop's plans for camp as early as possible. Once their confidence has been obtained it is wonderful what they will put up with.

Last summer a Scouter tried the experiment of having his Troop camp at an unknown destination. Dates, costs, etc., were all worked out and made known, but the actual location of the camp, North, South, East, or West, was kept a close secret known only to the Scouters of the Troop. The result was a 100 per cent attendance, and an exceptionally keen lot of boys eager to

know where they were going to fetch up eventually. The destination remained unknown until it was reached. The parents entered as keenly into the adventure as the Scouts did, and quite likely one or two of the fathers had side bets on the direction and situation of the camp!

Let us try and preserve the spice of adventure as well as we can. It is needed to-day by all of us as an off-set against ready-made and second-hand adventure as portrayed by the cinema, and the cruder and evil forms of adventure portrayed in the Courts. It was one of H.M.'s Inspectors of Prisons who, after a searching and prolonged investigation into the causes and prevention of crime in a certain part of the British Empire, recommended Physical Training and Scouting as a definite antidote and outlet for the energies and desire for adventure that had previously been portrayed only in the commission of certain crimes. However, that is altogether another question!

Transport is another of the questions that needs careful thought and planning beforehand, and it is wonderful how its cost can be lessened if the co-operation of those interested in Scouting is sought and a definite proposition put before them.

Much, too, has been said of the activities which should be included in a camp programme. A Scout camp is pre-eminently an opportunity for the practice of Scouting. I confess that I have not much sympathy for those who say the boys want a holiday camp, and make that an excuse for having no programme of any kind and for letting the camp degenerate into a lounge. My experience of boys of different kinds is that they enjoy best the holiday that is full of activity. They hate having nothing to do except slack about and grouse, and, incidentally, the true spirit and practice of Scouting is apt to degenerate under such conditions.

The Scouters and the Court of Honour should have made up their minds well ahead of camp what activities they are going to indulge in, and a good deal of preparation work should be done at home so that the opportunity of the freedom of the open air is not neglected when they arrive in camp. First Class work, Pioneering, Woodcraft, Tracking are all examples of general activities that can form the basis on which a camp programme is built, and for which preparations can be made at home.

In building up programmes it is an important point to bear in mind that provision should be made for the exercise of the Patrol System, and that Patrol Leaders have a right and proper, and important, share in the conduct of the camp as a whole. A Patrol Leaders' confab, every night after camp fire marks their importance in the eyes of the other Scouts and brings the S.M. into closer touch with them, and, through them, with the rest of the Troop.

A word may be said about the presence of Rover Scouts in a Troop camp. They are a useful addition provided they have all some definite job to do, and that the jobs they do are not such as Scouts and Patrol Leaders should be doing as part of their Scout training. If this is not the case, any Rover Scouts in camp should be classified as a normal Patrol, subject to the same conditions as the other Patrols, but with the added obligation of setting out to attain a higher standard of camping.

Again preparations should include provision for wet days. There are any amount of wet-day activities in the shape of observation and mapping practices, gadget-making, hobbies, etc., that the S.M. should keep up his sleeve, and for which he should make preparations before going to camp in the provision of materials. Practice for camp fires is a good wet-day activity in itself, and incidentally may help to improve the standard of the Patrol items presented at camp fires. Choruses can be practised, stunts can be rehearsed, and little plays can be made up; these rehearsals will fill in time and keep all the Scouts interested.

These days we are apt rather to forget the value of camp fires from the point of view of both cheerfulness and importance. Scouters are apt to overlook the fact that *Scouting for Boys* is built up on a series of camp-fire yarns. The same method can be employed to-day. The S.M. can spin a yarn at the camp fire as an introduction, a prelude, an incentive – call it what you like – to certain activities that are going to take place to-morrow. Scouts respond to this method, and the value of yarns at our camp fires should be realized in all Troops and by all Scouters.

Patrol items are an important part of camp fires, but individual items also have their uses in bringing boys out of their shells. Certain individuals, however, frequently need repressing, and this should be done without hesitation when it is required. The programme should not be confined to Patrol and individual items; full provision should be made for choruses in which the whole Troop can join, and some of these can be rehearsed before the Troop goes to camp.

It is not a bad plan for a Scouter considering his preparations for camp to run through the Scout Law and see how each can be carried out by himself and his Troop in so far as the future camp is concerned.

Honour applies to the whole conduct of the camp, the care taken of the property of others, the behaviour of all the campers.

Loyalty means abiding by the camping rules, bathing rules, the rules laid down by the landowner, and includes the discipline of all in camp.

Usefulness is demonstrated in the good turns done in camp for those who have helped to make it a success, for those who live in the neighbourhood, and in the purposeful activities that are planned which help the campers to advance in their Scouting.

Friendliness is the atmosphere which should exist all the way through the camp, and *Brotherhood* can be furthered by inviting others not so fortunate to share in the enjoyment of camp.

Courtesy is expressed in the care taken by the S.M. beforehand to keep parents and others informed of his plans, in seeing that the Scouts write home announcing their arrival (not necessarily as one Scout did: "Arrived safely, S.M. very grumpy, please send more money"). Again the behaviour of the Scouts on and off their site is of real importance.

Friendliness to animals can sometimes be expressed in camp better than elsewhere in the care of stock, in seeing that gates are kept shut and hedges respected, in taking care not to interfere with game or disturb wild life unnecessarily. The Scout who when questioned on his return from camp as to what he had learned and who replied cheerfully, "I learnt to milk a cow," had achieved something.

Obedience is bound up with camp discipline, and especially the place that Patrol Leaders should have in it. The S.M. has to be very careful to see that he does not override their authority, and that they themselves do not overdo it.

Cheerfulness again should be the atmosphere that radiates all round the camp, expressed in happy activities and in the warm comradeship of the camp fires.

Thrift should be the key-note of the preparations beforehand. Too much money should not be spent on transport or on the provision of unnecessary equipment. Food supplies should be well planned and organized, and purchases made in the best market. Some shopkeepers find that Scouters are easy victims and put up their prices as soon as they see one approaching. They will appreciate us more if they find we take care of our own money and of that of the boys. The Scouts should be discouraged from bringing too much pocket money to camp with them. Some have been spoilt in this way in the past. They should be taught to appreciate the need for care and absence of waste in their grub.

Cleanliness sums up the whole purpose of camp and the whole purpose of Scouting so far as the lives and future of Scouts are concerned. See that it exists outwardly and inwardly – in thought, word, and deed.

CHAPTER XV

A WET DAY IN CAMP

"ANYONE can camp in fine weather, but it takes a Scout to camp in the wet." So, more or less, said the Chief Scout at the World Jamboree in 1929. There are all kinds of truth in that statement. When we are blessed with dry, sunny weather the fire is easy to light, cooking can be done without any severe discomfort, tents and clothes can be aired, activities are many and easily achieved, smiles can be worn without any effort. When we are blessed with rain and clouds, the fire will not light, the pot will not boil, the smoke will get in our eyes, the tents smell damp and cheerless, it is difficult to know how to employ our time; yet there is no reason why we cannot remain cheerful, while the opportunities of proving our Scout worth are so much the greater. Adversity is frequently the real test of Scout training, whether it is of the weather or otherwise; when we come through such a test we can feel that we have achieved something, that our Scouting has stood the strain and has proved itself.

I have always regarded the weather during the first week of the World Jamboree as a blessing in disguise. The doctors tell us that we owe a great deal of the health of the camp to it. We also owe to that weather the proof that the Scout Spirit of Scouts from all over the world could triumph against adversity. Again we owe to that weather the wonderful thought that that self-same spirit of cheerfulness and comradeship can be communicated to others. One of the most astounding sights at Arrowe Park was the way in which our visitors caught the infection, and showed that they could remain cheerful and full of good spirits in spite of all the mud that hindered their progress and dogged their footsteps.

First of all, in this country, it is essential that we should be prepared for wet weather in camp, not necessarily all the time, but for part of the time at any rate. Our preparations should be made beforehand to ensure that we can guard against any misfortune that may occur.

Tents should probably be our first consideration. They must be overhauled, repaired, and rendered thoroughly waterproof, special attention being paid to seams and to places where the tent has been folded and creased. Various waterproofing recipes have been published from time to time, but that adopted by the Camping Club is probably the best and does not interfere with ventilation. The Scouts have to be reminded of the steps to be taken to secure the safety of their tents in the event of heavy rain. The necessity for the loosening of guys, for avoiding touching the inside of the roof or walls, and so on, should be properly understood.

The use of various gadgets, such as boot-scrapers, in order to keep the inside of the tent dry and free from mud should form the subject of several talks and demonstrations. Ground-sheets demand special consideration, and must be absolutely sound and waterproof so that the bedding is safeguarded from below as much as from above.

When these preparations have been taken in hand, and when instruction has been given to the Scouts, the Scoutmaster is in a better position to be able to reassure parents that even if it does rain while the Troop is in camp, their boys will not suffer needlessly. It is worth his while, and is his duty, to do what he can to reconcile the parents of his younger boys to the idea that they can camp out in the open and come to no harm. He can explain the precautions that are taken to guard against sickness, he can explain that wet and damp weather do not necessarily entail chills and colds if these precautions are taken. He can give proof out of his past experience and in the fact that the older Scouts who have been to camp before have not suffered for it, but, on the other hand, have improved in health and in spirits and in strength of character.

It is always advised that a camp site should be selected in bad weather rather than in good, for then the Scoutmaster knows the worst. When the ground is dry and the sun shining it is very difficult for even an experienced camper to be quite sure as to the best positions for tents, fireplaces, and all the other important features of a Scout camp. Gradually we are all becoming sufficiently

experienced to know that tents should not be pitched in hollows or too near streams and ponds, to be able to place our fires so that when it rains we will not find a river running through them just as we want to get the breakfast cooked.

So far as fires and fireplaces are concerned, it is possible to secure protection from the elements both by the site itself and by artificial means. Some kind of a windbreak – natural or otherwise – behind the fire will protect it from driving rain. To place a fire right out in the open away from any kind of cover is to invite trouble. On the other hand to pitch it on the edge of a wood where it will receive all the rain that the trees shed off their umbrella edge will make cooking a matter of great difficulty. Against all approved canons I personally have a predilection for frequently putting fires *under* trees, but obviously, not where there is any possibility of damage to roots, trunk, or foliage. Old custom in tropical countries may have encouraged this predilection where on a hot day shade is more than welcome. But I have also found that there is a certain amount of protection afforded by the trees in the time of rain, while in such a place it is usually much easier to erect some kind of a temporary shelter over the fire itself which will keep the rain off the embers and the cooking-pots. One such shelter is illustrated in *Scouting Out-of-doors* which deals at some length with the subject of cooking-fires of different kinds.

Cooking is such an important part of camp life that it naturally demands our serious consideration. There is sometimes a tendency to do with as little cooking as possible when it is wet, but, in point of fact, the health of our boys demands that they should have more in the nature of good hot food then than when it is dry and sunny. It is possible, but by no means necessary, to fall back upon a primus stove on such occasions, but to do so is to admit defeat as a Scout which is not good for the training of the Troop as a whole or the training of its individual members in self-reliance.

In order to make a success of cooking on a wet day, it is essential to have a supply of sufficiently dry wood. Damp wood cannot burn, and give the necessary supply of heat, however good the fireplace, or however well the fire may be sheltered from wind and rain. Specially dry wood should be collected at the earliest possible moment in camp, stored under cover, and reserved for use in emergencies. In addition a supply of dry wood should be collected every evening and put in a dry place so that the camp can get breakfast before lunch-time the following day.

The health of our Scouts demands that we should be particularly careful in regard to the airing of their bedding. That is why it is always advised that in a Scout camp blankets and bedding should be hung up to air every morning as soon as it is dry, and not folded and lined up on groundsheets inside or outside the tents. This is a point to which Commissioners visiting a camp should pay special attention. Blankets collect dampness more than almost any form of covering. They also collect germs which penetrate into their woolly texture. Hence the necessity for airing them thoroughly for several hours, for turning them in the sun, and for shaking them repeatedly. Blankets, being made of wool, do not feel damp to the touch as a cotton sheet does, and this fact is apt to be a danger.

On a wet day all the bedding should be rolled up as soon as possible and covered over with the end of the groundsheet, as well as being protected from the ground. As soon as the rain has stopped, and the dampness in the atmosphere has been dissipated by sun or wind, all the bedding should be turned out and hung on low bushes, or fences, or clothes-lines to air. They should be left out for some hours, but should be taken in before any dew commences to fall in the evening. If the blankets and so on cannot be hung up, they should be spread on groundsheets and turned continually. Incidentally rubber groundsheets are essential, canvas ones do not prevent the damp from penetrating through to whatever lies upon them.

In his position of responsibility, the Scoutmaster should pay special attention to this question of blankets; most of the ills suffered in camp or as an after-effect of camp can be traced to damp blankets. If the Scout takes his blankets home damp, his mother will be horrified, and will know whom and what to blame if he develops a cold.

From the point of view of health, too, we have to ensure that our Scouts do not remain in damp clothes longer than is absolutely necessary. They (the clothes!) should be hung up to air on clothes-lines or "spiders" stretched inside the tents, and be put out to air in the sun and wind as soon as possible. Another contraption, also known as a "spider," is familiar to those who have been in tropical countries. It consists of a framework of withies or bamboos built like a large old-fashioned beehive. An *ember* fire is placed in the middle, and wet clothes are placed over the framework. If there is no barn or other permanent shelter near at hand, this drying will have to wait until the rain has stopped, because such a gadget cannot be used inside the normal Patrol tent.

Before leaving the subject of clothes we must not forget that the correct footwear for a wet day in camp, or in the early morning when dew is on the ground, is sandals or plimsols without any stockings. It is the wearing of damp stockings that produces colds, not the absence of them.

Hot baths are very comforting after a wet day, and, if the weather clears towards the evening, it is possible – given fairly small boys and fairly large "fish kettles" – to arrange for this luxury.

A properly stocked camp medicine chest will include ammoniated tincture of quinine as well as the much-abused but still useful castor oil. The former will help to check a cold, the latter to remove the effects of a chill.

To return to our tents, it is not sufficiently realized that it is advisable to ventilate them even on a wet day. The wall or sod cloth on the leeward side can usually be raised to allow fresh air to penetrate into the tent. When the canvas is sodden with rain, it no longer allows air to penetrate through it; so that it is true to say that most of the headaches and discomfort experienced in camp on a wet day are due to the tents being kept hermetically sealed. If it is possible to erect some kind of an awning in front of each tent, macintoshes and wet clothes can be hung up there clear of all the bedding, and can drip away in safety.

The question of activities during a wet day in camp demands considerable attention and careful thought on the Scoutmaster's part. The absence of *any* organized activities will inevitably bring about the boredom that so frequently leads to mischief. It is very difficult for boys to amuse themselves within the limited confines of a tent, and it is not good for their health or their Scouting that they should be just left to laze about. That is one reason, perhaps, why more attention and time should be devoted to the subject of cooking on a wet day.

II

"'Satan finds mischief for idle hands to do,' but I'm sure my Cubs would much rather play footer." Such is the remark of a wise Akela whose writings have just passed through my hands. The vital truth is that the child or boy or man, whatever his age, would much rather have something to do than nothing. In Scouting we have to be careful to guard against organizing too much in the way of activities for our Scouts. We must see that they have opportunity to organize their activities for themselves – through the Court of Honour and otherwise. We must see that in camp they have time which they can fill in for themselves according to the desires of each. We have to guard against the modern tendency of doing everything for the child so that he becomes a part of a machine which does not move unless the button is pressed and the bell rung.

On a wet day in camp, however, it is up to the Scouter to arrange more in the way of activities than he normally would if the day were fine. It is a good plan for him to think out various activities for wet days beforehand, to discuss them with his Court of Honour, and to make the necessary arrangements in the way of collecting gear, etc., so that when he does get to camp he is safe in the knowledge that he is prepared for all emergencies – wet or fine. Then he can follow the precepts of the old camp-fire song, "Now if there's any trouble, just you S-M-I-L-E."

Wet day activities are classified according to the amount of cover available for their performance. This brings us to our first point – the provision of some emergency shelter in the shape of a clean barn or shed, or of a marquee, does not imply that either the Scouter or the Troop

is unscoutlike. A Troop of Scouts can still copy "the work and attributes of backwoodsmen, explorers, and frontiersmen" even if they do possess a marquee. If one studies the history of these aforesaid gentlemen, one finds that they had base camps, bunk houses, and other shelter to which they could retire when the elements were set against them. The attribute they possessed and which we so frequently forget was common sense. So it is that some form of permanent shelter can be of real help to a Scout Troop in camp, so long as its use is not abused, and it is not made the excuse for camping in a manner which is not recommended for Scouting purposes.

There are, therefore, wet day activities which are suitable for use in small tents, and there are wet day activities which can only be practised under the larger cover of a marquee or barn. The latter activities can of course include all the former. Before listing these activities, however, let us return to the question of preparation.

The first preparation to make is to get the Troop to realize that they must be prepared to encounter wet weather in camp. The question of material preparations has already been discussed, but the occupations to be indulged in during camp should also be thought out well ahead. When the Court of Honour is drawing up its plans for the summer camp, it will fix on the various activities in which the Scouts should indulge, every opportunity no doubt being taken to increase the Scouting efficiency of the Troop and of the individual Scouts through the camp and what is done at it. When discussing these activities some thought should be given to bad weather and to what may be done in that eventuality.

It is rather specially important to try and secure that the responsibility of Patrol Leaders for keeping their Scouts employed during any wet days that may be encountered is appreciated. It will be possible for Patrol Leaders to select the wet day occupations for their Patrols as a matter of course, leaving it to the Scouter to arrange one or two competitions for the Troop as a whole. In this way the Patrol System is furthered, the Patrol Leader has an opportunity of bringing his Patrol up to the scratch in some particular, and the desires of the Scouts themselves are taken into account. In this way the danger of organizing too much on a wet day in order to keep the Scouts out of mischief is lessened.

When the Patrol Leaders have made their selection of such activities, it is a good plan to let them arrange for the gear that will be required to put them into operation. For instance, if the Owls desire to specialize in pioneering, that subject can easily be selected by the Patrol Leader for the wet day occupation of the Patrol. He will see to it that sufficient rope for knotting and lashing practice is included in the camp gear, and that cord, etc., is available for the construction of model bridges. Probably it is best for each Patrol to make out a list of the gear it will require for its occupations in camp – wet and fine – and for the Scoutmaster to check all the lists over carefully, before the gear itself is actually collected. There is no necessity for any of this gear to bulk large, probably only a few extra odds and ends will be required. The collection of over-elaborate camping gear is another danger against which we have to guard.

I have collected a number of activities which can be used when no emergency shelter is available in the camp, and I have arranged them under three headings – Patrol, Court of Honour, Scoutmaster. These headings need explanation.

A Patrol activity is one which can be taken up by the Patrol on its own without the need for any instructions from the Scoutmaster, or any conferring together of the Patrol Leaders.

A Court of Honour activity is one which needs a certain amount of consultation between, and instruction of, the Patrol Leaders.

A Scoutmaster's activity is more or less an inter-Patrol competition devised by the Scoutmaster for all the Patrols in their own tents, and which entails the issue of certain instructions, verbal or written, on his part.

Under the heading of Patrol activities I would include the following:

Practising knotting, lashing, and splicing.

Making small gadgets and models of bridges, etc. This can easily be made an inter-Patrol competition, and a Troop Gadget and Model Exhibition can be held subsequently to be judged by the owner of the camping ground.

Carving Scout staffs, decorating hat-bands, etc. *Spare Time Activities* is an excellent instructor in these matters.

Learning the thirty-two points of the compass, using compass, Kim's game, and others.

Modelling, either individual or Patrol models, plasticene or clay will be required. Again a competition and an exhibition can eventuate out of this.

Estimating numbers, matching colours, identifying noises, etc.

Drawing up lists, etc., for the requirements of the Camper Badge.

Sketching from memory.

Making picture map of camping ground, roughly estimating distances and indicating main features.

Preparing Patrol items for camp fires, songs, stunts, yells, stories.

Writing and illustrating Patrol logs, or writing up a Camp Chronicle for publication at next camp fire.

These, of course, are only some suggestions, and have not been arranged in any particular order, but are sufficient to prove that there are heaps of activities with which Scouts can occupy themselves on wet days without much in the way of preparation or trouble.

Next we will take the Court of Honour activities, which entail consultation or instruction or both.

Using a prismatic compass, and taking specified bearings from tent door.

Advanced knotting – Scoutmaster teaches Patrol Leaders new knots, plaiting, etc., to pass on to the Scouts in their own tents.

Problems in map reading, description of journey from A to B, and so on.

Patrols signalling from one tent to another without going outside, ways and means to be devised by Patrols themselves.

Observation practices of various kinds which should be done by all Patrols. It is the Troop as a whole that should specialize in observation, not one Patrol in it. Varieties of Kim's Game can be set, and any other practices as set out in Chapter II of *The Quest of the Boy*, in Chapters II and III of *Training in Tracking*, and in pages 17-36 of *Gilcraft's Book of Games*.

If the rain is not too heavy, each Patrol can stage an accident story, and the Patrols do a general post for a certain time.

Quite obviously a good many more suggestions could be made under this heading, but space does not permit, so we must go on to the third type of activity – that for which the Scoutmaster is entirely responsible:

The preparation of schemes, maps, etc., for future wide games from data provided by the S.M.

The answering of various conundrums set, preferably, out of *Scouting for Boys*, woodcraft intelligence, etc.

Dealing with a first-aid problem, the S.M. touring round and inspecting the victims.

When some kind of general shelter is available, there are still other activities in which the Troop as a whole, or in Patrols, can indulge:

Camp fires and plays can be rehearsed.

Games and competitions can be played as in Troop headquarters. Regular indoor meetings can be held, but let the breath of the out-of-doors permeate through them.

Training can be given in First Class Badge subjects, Mapping, First Aid, Sketching, etc.

Bridges and other constructions can be made by staffs.

Impromptu acting stunts and charades can enliven the proceedings.

Debates and Mock Trials can be held.

Agility exercises can be practised.

And so one could go on, but one won't!

All the time, however, it is to be remembered that the ordinary work of the camp must be going on, meals must be cooked, and most certainly eaten. The actual job of contending with the elements during a wet day will frequently give sufficient occupation to quite a number of the campers, and that job is the best that they can have in the circumstances. It is a mistake to deprive them of it, and safeguard them from all risk of wet while the Scouters do the work for them. That is not the Scout method of training; let them do their job of learning to fend for themselves, but minimize the risk of illness as much as you can.

If there is some prospect of getting clothes dry, and each Scout has a change, a walk – with an object – in the rain can be both useful and pleasant. The rain itself will do you no harm, so long as you don't hang about in damp clothes. With these provisos, then, there is no necessity to keep everyone under cover all the time. Get out – even in the wet – when you can.

CHAPTER XVI

THE WEEK-END CAMP

FOR both Troop and Crew there are two different types of week-end camps – (1) The prearranged camp for some definite purpose, and (2) The casual camp, possibly at some permanent camp site. It is about the first type that I want to talk now, but it is necessary to say a word about the second type as well.

There is a very real danger of permanent camp sites becoming harmful to Scouting instead of the boon and the blessing that they ought to be. I know this full well because I live on one! The danger is this – unless very great care is exercised there is a tendency for the exercise of Scouting in such camps to give place to mere lounging; a tendency for Scouts and Rover Scouts to visit such camps for a week-end in order to escape from their obligations at home; a tendency for them to be regarded as illustrating the acme of Scout Camping, whereas they only illustrate the beginnings of it. If such dangers are foreseen and guarded against, then permanent camp sites are of value to both Scout Groups and Local Associations. Those responsible for the conduct of them should see that a high standard of cleanliness and behaviour is invariably set, that punctuality is observed, that opportunities arc afforded for the practice of Scout activities, and especially that everyone attending the camp is encouraged to observe his religious duties on the Sunday, and that facilities are available for the carrying out of his religious obligations.

The *sine qua non* of all week-end camping is that opportunities are available for the proper observance of Sunday, and that both parents and those responsible for the spiritual development of the campers have acquiesced in the arrangements for such camping.

Next it has to be realized that no Wolf Cub, Scout, or Rover Scout is entitled to camp unless the previous permission of the District Commissioner has been obtained. This rule applies to all kinds of camping, and not only to the long summer camp as some fondly imagine. It behoves all Scouters, therefore, to study the new wording of this rule carefully and to observe it both in letter and in spirit implicitly, To facilitate the holding of week-end camps and of hiking, special permit cards are available for issue by the District Commissioner to "Group Scoutmasters of Groups of whose camping abilities he is completely satisfied." The reasons for the exercise of more care than ever over our camping are too obvious to need mention; by our camping we stand or fall in the eyes of many members of the public.

These rules apply to the game of Camping generally, of which game the Chief writes in *The Scouter* for January 1931: "So may I urge upon Scouters that the more important quest for 1931 is to ginger up the *joyous* spirit of Scouting through camping and hiking, not as an occasional

treat in intervals of parlour or parade Scouting, but as the *habitual form of training* for their boys – and incidentally for themselves."

So let us turn to our first type of week-end camp – the prearranged camp as part of the habitual form of training of which the Chief talks. This may, of course, take place at first at some permanent camp site, if such is available, but later on the week-end camps should be held further afield in new country if their full training value is to be obtained. Convenience must here give place to the desire for progress and development.

The site, or sites, selected should be at a convenient distance so that too much time is not wasted in travelling to and from camp. So far as possible, the camp should be set apart from other people, so that the Scouts experience some feeling of being on their own in the Backwoods, and advantage can be taken of their urge for adventure and romance to secure an improvement in their Scouting. A tremendous amount of both Scout training and fun can be obtained from a week-end camp if plans are well laid beforehand. Far too frequently no real previous preparations are made, the Scouter expects to get along somehow, and he argues – falsely – that the time is so short that no special preparations are necessary. It is just because his time is limited that he should take every precaution to see that none is wasted, that everyone and everything are prepared so that no hitch will occur to prevent the Scouts enjoying, and benefiting from, their week-end. If the week-end is just muddled through any old how, no one will desire to repeat the experiment. If everything goes with a swing, if everyone is fully occupied and feels that they have made definite progress in their Scouting, then they will all wish to repeat the experiment.

One of the first steps in regard to preparations is to secure the parents' consent. They, quite naturally, generally want to know where the camp is to be held and what the arrangements are in regard to it; it is quite a simple task to give a few particulars on the back of the consent form, which should invariably be used.

It is best to keep numbers small, as through the camp the Scouter wants to encourage and influence those who attend, and to make them keen and good campers through his own personal influence and assistance. In such a short time he cannot hope to inspire more than six or seven with the love for the open air that he wants to instil into them so thoroughly that they can in the future carry that love with them through the whole of their Scout life and on into the great adventure of Rover Scouting that lies still further ahead. Later on it will become possible to send Patrols out to camp on their own as the individual older Scouts become more proficient and dependable, but that lies beyond the scope of our present purpose.

In taking younger boys out to camp, a trek-cart of some kind or other will probably be necessary. This at once provides us with a subject for previous preparation and training. Very few Troops appear to know how to load up a trek-cart and make fast their gear in it, so that it does not spill at the first hill or corner. Apart from practising loading and unloading, the trek-cart itself will probably need overhauling to see if it is sound, cotter pins complete, etc. The hubs usually need greasing, the trace ropes repairing. In these simple, but necessary, things there is matter that will interest and entertain Scouts during these awkward pauses and spare minutes which present themselves in every Troop.

The question of the Scouts' personal gear lends itself to a short yarn from *Scouting for Boys*, an actual demonstration of what is required, and a pow-wow on essentials and non-essentials. The week-end camps can be utilized as a lever to encourage each Scout in the Troop gradually to collect his own personal camping equipment and keep it in thorough order with a view to his being entirely independent of others and of the Group for his camping necessities when he becomes a Rover Scout and will be indulging in hikes galore.

When a trek-cart is used to transport gear, kit-bags are the usual means of taking personal gear, but no special expense is really necessary, as sacks, old army packs, and so on, are quite suitable for the purpose. The tents that the Troop acquires should be of such a nature as to be easily transportable, but here again the Scouts should be encouraged to make or obtain their own light tents.

Older Scouts can do without a trek-cart and make use of ruc-sacs for the transport of their gear, provided the site for the camp is not too far afield, and in such a way is the transition from week-end camps to hiking made easy. Here again is a subject for previous instruction and preparation; the making and packing of ruc-sacs, and the proper equipment and food for light-weight camping will provide subjects for discussion and demonstration on winter evenings.

Whatever system of transport is adopted, however, instructions will have to be given in regard to the rules, and the courtesies, of the road. Scouts have many essential points to learn both with a view to their own safety and comfort, and to their duty to other users of the road.

Practical instruction in map-reading can be used to beguile away the tune on the way to and from camp, even if the road is quite familiar to most of the Scouts. Beforehand a tracing can be taken from a large scale map of the journey from the rendezvous to the camp site, and details can be filled in on this tracing as they go along and completed when they get to camp. On the return journey these details can be verified and corrected, and at the next Troop meeting the tracing can be compared with the original map. In these quick moving times it will often be found that several details have been added to the landscape since the map was prepared. Here, then, is an occupation should the week-end turn out wet, and necessitate keeping under cover.

For the first few camps the Scouts should be invited to supply ideas as to how the camp should be laid out on arrival, afterwards they should be left to do the actual lay-out for themselves. Particular care should always be taken to see that the camp is absolutely shipshape, latrines and rubbish pits in order and so on. Such things must never be neglected because the camp is of short duration. This is the first duty to be undertaken on arrival, while two, specially detailed for the job, because they have progressed past this stage of training, prepare tea for the lot. After tea, games, or a journey of exploration, or a period for gadget-making will help to while away the time profitably. New campers will need a special talk in regard to the courtesies of camping, the care of hedges, shutting of gates, respect of private property, need for certain restrictions, to serve as a reminder of the previous training they have already received at greater length in the Troop-room. A special reminder may also prove necessary in regard to the use of latrines, cleanliness in cooking, punctuality of meals, table manners, airing of tents, preparation of beds, the value of washing, and so on.

The same, if not greater, care should be taken in packing up, cleaning up the site, thanking the farmer, and removing all traces of camping on the Sunday evening.

The programme of activities arranged will depend on the needs and desires of the Scouts, and on the aim of the Scouters and the Court of Honour. The issue should be clearly defined beforehand, and programmes clearly set out so that valuable time is not wasted. Care must, however, be taken not to overburden the programme so that the joys of camping are lost. On the other hand, as I have already indicated, the joys of camping are more easily clouded over by a lack of activities altogether. Sunday observances, voluntary camp prayers and anything else which makes for the spiritual development of the Scouts should be the most important features on any programme that has been arranged.

Some will say that all this, and this is by no means all of it, is making a burden of what ought to be a pleasure, but actual experience will soon show that a well-planned, well-run weekend camp is far easier to run, much greater fun, and infinitely more productive of results than a go-easy camp for which no preparations have been made.

And these results should be far-reaching in every direction, physically, mentally, and spiritually.

CHAPTER XVII

THE CAMPER BADGE

BOTH in Troops and in Districts more encouragement might be given in those subjects which lead a Scout to the Camper Badge than is normally the case. This is a Badge which can be dealt with in the ordinary course of the Troop's programme so that every Scout in the Troop acquires a considerable amount of knowledge in regard to it, and has only to put in a little intensive personal study and practice in order to win it.

If the conditions which have to be fulfilled are studied, it will quickly be realized that they provide a ready-made programme for the Troop's preparations for camping during the winter months. This particular point is one which Scouters very frequently overlook. They fail to appreciate that if they take a Badge such as Camper, Pioneer, Forester, and Tracker, it will form a basis for Troop instruction in that particular subject and develop the knowledge and ability of all their Scouts in that particular direction, no matter what stage they may have reached in Scouting as a whole. Too often Scouters consider that Badge work means special classes and individual effort *only*.

In point of fact the Scouting group of badges can, and should, be incorporated into the Troop's normal programmes, when all that those Scouts who have advanced past the Tenderfoot stage will require to do in order to earn one or more of these Badges is to polish off their knowledge on one or two points and to demonstrate the practical requirements demanded of them. For instance, in the Camper Badge they will have to give proof of cooking for a Patrol and of actual camping with the Troop and with another Scout or by themselves. They will also have to demonstrate their ability to use an axe, and tie knots and lashings. Apart from the camping all the rest of the requirements for the Badge can be learned through their practice in the Troop.

If in the process of this training the Troop as a whole has not been prepared sufficiently for its summer camp then there is something wrong with the requirements of the Badge. The trouble with many of us, however, is that we do not make preparations beforehand for what lies ahead, and that we ignore or neglect the ways and means that lie ready to hand.

So apparent has this become that nowadays many Associations and Districts and Counties which have permanent camping grounds have made arrangements for instruction in the Camper and other Badges so that the work of the Group Scouters may be supplemented and strengthened. In a sense this is perhaps a confession of weakness, but it is the duty of the local Association to encourage Scouting and to render what help it can to Scouters and Groups, and this is one of the ways in which this can be done. For many years now such special arrangements for instruction in the Camper Badge have been made at Gilwell Park for the benefit of Scouts in London and the surrounding Counties.

These courses which are generally held over a period of four consecutive week-ends are limited to First Class or Second Class Scouts over fifteen years of age who must have the written permission of their Scoutmaster to attend. Numbers are limited to twenty-four, and it would be inadvisable for any Association to deal with more than that number at any one time, otherwise the personal factor which is so important in all our Scouting will be lost to sight.

The courses are held under the direction of an Assistant Camp Chief who is helped by Rover Scouts of the 2nd Gilwell Park Crew. The instruction follows the requirements of the Badge very closely, and is all taken, or elaborated, from *Scouting for Boys.* The following references illustrate this:

	S.forB.
Personal and camp kit . .	pp. 105-6
Campsite	p. 103
Use of axe	p. 95

Knots ..... pp. 90-3
Tents..... pp. 104-5

Standing Camps and *Preparing the Way: Pioneering* will also be found useful in the preparation of talks, etc.

Naturally most of the instruction is done in a practical way through the camping of the Scouts, and the keenness which is displayed in this respect is often remarked on by those responsible for the courses and by visitors. It is always advisable to insert a good number and variety of camp games into the programme and to encourage the performance of choruses and other activities at Camp Fire.

As is inevitably the case with courses of a special nature such as this, a very good type of Scout is secured, and the mingling of Scouts from different Groups, and often from different Districts, together has a very beneficial effect on their outlook and on their appreciation of Scouting. Personally I would adduce this as my chief reason for recommending courses of this nature for Scouts, for normally their Scout training is best left in the hands of their own Scouters; theirs is both the duty and the privilege of training their Patrol Leaders and Scouts, and no one else should deprive them of it.

BADGE WORK

CHAPTER XVIII

THE ROAD TO FIRST CLASS

(A talk given at the Oxfordshire County Scouters' Conference in October 1930.)

I WANT to try and help you with one or two lines of thought in regard to First Class work. The First Class Scout belongs to one section of our Brotherhood, but First Class standard does not belong to one section of our Brotherhood but to every section and to everyone in it; so what I say applies not only specifically to Scouts but also generally to Cubmasters, Scoutmasters, and Rover Scout Leaders. I want you to try and apply what I am going to say to your own particular work, because all our methods in Scouting arE more or less the same, and it is by our methods we have succeeded.

Our aims in Scouting are entirely the same; the road we are travelling is entirely the same; the point we have reached in our travels differs according, on the one hand, to our age and, on the other hand, to our abilities. But if we cannot see farther ahead than our own particular portion of the road, our work is not going to be much good. If you are going to set out to build a road from Oxford to London, say, and if you are merely concerned with the first few miles as far as Wheatley and are not concerned with where it is going to lead, you will probably find that your road-making is not so good as it might have been; you will only have prepared for part of the journey. Whereas, if you know that your road is going to London eventually, you will be able to provide for the traffic that will go all the way.

The Chief says that no Scout will want to remain Second Class for longer than he need, and so will become a First Class Scout as soon as he can. That is the signpost the Chief has set up in front of the Scout's eyes. Thus the road does not lead six miles out of Oxford, but goes all the way to London. The Scout should want to get to London as soon as he can, and not delay on the journey more than he can help.

How many Scouters realize what this means in regard to their boys and their work? I think more realize it now than did, but more do not realize it now than the boys themselves did twenty-three years ago, and that is rather sad. The boys themselves twenty-three years ago could set out on

their Scout journey knowing where it led, but frequently the Scout to-day sets out on his journey in the Troop without any fixed idea as to where he is going at all. He is merely concerned with joining the Troop and being with his friends, and the Scouter does not make any effort to lead him to see where the road goes or show him the interesting country which lies on the journey. If your Scout is going to appreciate his training you must show him where he is expected to go.

I wish to lay stress on these three points:

1. Give your Scouts vision;
2. Give your Scouts interest;
3. Help your Scouts to travel.

There are several other points that we could bring in, but these three will be sufficient for our present purpose.

First of all, however, what is the intention of the First Class Badge? The First Class Scout must he first class in character, but that character needs training as much as anything else, and the First Class Tests are provided for the purpose of Training a boy's character just as much as his ability in Scouting. This purpose is frequently overlooked. We look at the written word and do not look behind it to see the reason for these tests. One thing is certain, we will never get anywhere in life unless we study the whys and wherefores of a thing, and it is for this reason that I recommend Kipling's *Kim* for both Scout and Scouter. So, when we look at the First Class Tests we must look through them, as one is told to do when one is out Scouting. Do not look at a bush and wonder what is behind it; look through it and *see* what is behind it; and so with our First Class Tests. If we do that we will very soon find that the whole subject takes on an entirely different complexion.

These tests are not set out to hinder a boy from wearing the Badge. The Badge is there so that you can utilize the various tests to further your Scouting with the Troop and with the individuals in it, so your First Class work should be tackled with both the Troop and the individual in view. If you do this it becomes very obvious that a lot of the training must be incorporated into the Troop's activities. If this is not so then you are failing both in your work for the Troop and for Scouting generally.

I do not want to run through the various tests in the Badge because I would rather that you ran through them yourselves and try to interpret them from the point of view I have just given you and then set out to work them into your ordinary Troop programmes. It is no excuse to say that your Troop is young, that you have only four Second Class Scouts, and so on. Your First Class work should be incorporated into the training of your Scouts as a whole from the very beginning of the Scout life of the boy by means of games and competitions. It does not matter if the individual is Tenderfoot, Second Class, or even First Class already; the work will be helpful to all.

Inter-Patrol games give practice to those who already have the Badge, and help to those who have not; the former will bring on the latter. If it is a competition, it is important that every member of the Patrol should take some part in it and do what he can; everything should not be left to those who have already done the test. The Scoutmaster should see that the Patrol Leader gives a job to every boy, and that he does not select one or two specialists to represent the Patrol, and so miss the opportunity of training the whole Patrol.

In this way you will be helping the Tenderfoot by showing him what things are expected of him in the future; you will be helping the Second Class Scout by giving him definite practice which will lead to his First Class; you will be helping the First Class Scout by enabling him to revise and keep in mind the work which he has already done. There are two schools of thought on this point; some say learn and leave it behind you. I do not belong to that school. I believe that we should try to remember and retain all that we learn in Scouting. A First Class Scout must know Tenderfoot and Second Class work thoroughly and well, and must retain that knowledge, otherwise he is not a First Class Scout.

II

In order to get at the interest of the boy and show him the beauty of the country that lies along the road, you need to incorporate your First Class work and other Scout work, into games and competitions and make it live. You do not set a card in front of the boy with the various tests written out on it and say, "Get on with it," but you show him the romance, the use and adventure of it. We do not as a rule point these things out to him and so it savours to him more of an examination to be swotted for, and it is not that at all.

You are using these tests, not to test his ability, but to train it, and there is a deal of difference between the two. It boils down to concrete facts for you. You must put the spirit of romance and adventure into the work in order to act as an encouragement. To do this you yourself must have some knowledge of what is implied by the tests, and, if possible, the ability to do them yourself. Really, they are not beyond the capacity of a grown man, if he takes a little trouble, and I would strongly recommend every Scouter to set about passing the First Class Tests himself.

He need not tell his Troop what he is doing – they might want to do the testing. Let him test himself, and in so doing he will acquire a knowledge and ability of which his Troop will soon become conscious, and will have created an atmosphere in which the Scouts feel and know that the Scouter is able to do himself that which he is now asking them to do. This makes a lot of difference with boys. This is an example which they can visualize and realize for themselves, and it will have a great effect. For instance, when you are about to hoist a flag from a tree at camp, and, on looking at the tree, you ask for fifteen yards of rope, and the amount is found to be just right for the halyards, the Scouts will notice and say, "There is something in this estimation after all; I should have taken the whole coil and left it at that!"

The uses of the tests also appear when you introduce, romance; by illustrating from actual experiences how lives have been saved by being able to knot a rope, and how the correct judging of distances has been a matter of life or death.

The chief point, however, to drive into yourself and the boys is this: the First Class Scout is the real Scout and not the half-baked one who depends on others; he is the fellow who can do things for himself, and does not have to depend on the advice or help of others; he can travel his own road unaided and with all his faculties about him so that he can aid others.

An old-time Scout was a man who went ahead spying out the country to see if those behind him would run into help or danger, whether they would find food or starve. He helped those who relied on him to travel their road with much greater safety than would otherwise have been the case. If the boys realize this, they will do their best for the younger fellows in the Troop. They will also realize that they must do things for themselves, and normally this will fit in entirely with their own desires. Although it is necessary for us to talk of things, and to demonstrate them from time to time, we should let the Scouts get on with their *own* job as much as possible.

One day I casually visited a Scout camp. On looking in one of the tents I saw several boys in uniform lying about. I then went over to the kitchen and found there three Patrol Leaders in uniform lounging about looking very bored and watching a man in a black waistcoat and trousers, and a white shirt which in colour was beginning to match the waistcoat. He was frying sausages in a frying pan over the fire. By way of being polite I asked who he was, and he said, "Oh, I'm the Scoutmaster." I replied that that was very interesting and asked him where his tent was and what he was doing. He replied that he slept at the farmhouse and that he was cooking the boys' breakfast. It was then after 10 a.m. I asked how long he had been the Scoutmaster, and why he was so kind as to cook the boys' breakfast instead of letting them do it for themselves. He replied that he had only been in charge for three years, and that they were not yet fit to cook their own food, but that they were learning by watching him do it. That no doubt accounted for the bored look on the Patrol Leaders' faces. Whether he really thought he was doing his best, or whether he was merely being selfish and cooking because he liked it, I do not profess to know. Whichever it was, he was doing his worst possible to make his boys Scouts.

Although this was an extreme case, I am afraid that we are all rather inclined to assume that, because we are older and more experienced than the boys, we can do things better. I can assure you that frequently we are wrong. They want a lead, to be shown the right way of setting about things, and then to be left to carry on for themselves. Often we do not allow them this freedom because we like doing these things ourselves, and like showing off.

As the Hadow Committee has said, "A child learns by the mistakes he makes." We must give our Scouts the chance to make mistakes, and just exercise the supervision that will enable us to advise them when they have made a mistake and show them – if we can – how it might have been better done. That is the attitude we should try to adopt. Give them an opportunity of doing their own job, even if we know they are going to do it badly. If we are going to make a success of our Scouting we must realize that the boy must start somewhere and sometime for himself.

Some of us appear to think that all the First Class Tests should be passed within a single week; that is asking too much of a boy's or an examiner's capabilities. The tests should be undertaken separately, so that the boy can tackle them bit by bit, and be encouraged to persevere.

We sometimes say that the tests are too hard for the boys, and thereby underrate them, and give them a kind of inferiority complex. The only reason we do this is because we are jolly bad Scouts ourselves. The First Class Badge as such is well within the capabilities of the average boy of fifteen or sixteen.

My first Troop was in a slum. Hardly one of the Scouts had any knowledge of a father; quite a number had no recollection of a mother either. They were below the average in intelligence and physique, and yet the Troop had quite a fair proportion of First Class Scouts – and real ones. They knew what they were talking about, and what is more could do what they talked about. That was because from the beginning a tradition had been established in the Troop – not by me – that you should become a First Class Scout as soon as you could.

That idea should be got into the mind of every boy in your Troop. If you do this, you will find that it will make an enormous difference, and a lot of your work will be done for you before you make a start on it at all.

Do not look at the First Class Badge as a precipice, but as an incline, within the possibility of every boy in your Troop to surmount. You are there to assist them for the first few steps towards the top – but only the first few steps – leave them to carry on largely for themselves with a little encouragement from you now and then. Each Scout will be a little afraid of being on his own, but we have all experienced this, especially as we get near the top, and this is where character comes in more than anything else. The Scout has to stick to it and win to the top, although it is the steepest part, through his own effort, and this is where a little encouragement from the Scouter is badly needed, and where very frequently it is not given at all.

I have said that it is a mistake to take all the tests at the same time; it is more than you would ask of a grown man; do it bit by bit. Separate the tests a good deal, and make the testing part of the training, and do not let it appear to be an examination. It should be a "coping stone" to the training which the boy has received in the past. If we find he is not sufficiently trained to receive the coping stone we should advise him where he lacks strength. If examiners in their turn would realize that they also can help with encouragement and advice, it would greatly help both the boy and Scouting.

If we are going to have First Class Scouts, then we must make an attempt to be First Class Scouts ourselves. This does not merely apply to our efficiency, but to our character as well. If I were asked to give you a charge, I should say, "Start out to make yourself a First Class Scout, so that you can take a first-class place in Scouting and in the world." We have innumerable aids in our religion and in our life that will help us on our journey towards First Class. I will leave that thought with you.

CHAPTER XIX

THE TRACKER BADGE

ANYONE who knows anything of the Chief Scout or of his writings must realize how keen he is on the subject of Observation and Deduction. His early training as boy and man was all in that direction. In India he was much with native trackers and *Shikaris* (hunters), in Africa – both in peace and war – he continued to learn from trackers and from famous Scouts like Bumham, who, in his turn, alludes to B.P. as "a famous Scout."

Observation, Deduction, Tracking are all dealt with at some length in *Scouting for Boys*, for the Chief has implicit belief in the character-building qualities of these subjects. The first leaflet on "Boy Scouts," published in November 1907, bears witness to this:

"Under the term 'Scouting,' with its attributes of romance and adventure, I suggest instruction in the many invaluable qualities which go to make a good citizen equally with a good Scout. These include observation and deduction, chivalry, patriotism, self-sacrifice, personal hygiene, saving life, self-reliance, etc."

It seems curious, therefore, at first sight, that the various Scout Tests and Badges treated but little on these subjects until recent years. The elementary Tenderfoot Tests contain provision for the recognition of Scout Signs. The Second Class Test includes in a kind of omnibus alternative test Kim's Game, the Shop-window Game, and the following of a trail. This again is a fairly simple matter even if both the observation game and the following of the trail are done as an accepted means of qualifying for the test. The First Class Tests contain no specific test relating to Observation, Deduction, or Tracking. These qualities are, however, brought in in connection with Signalling, Estimation, Mapping, and the Journey.

The Proficiency Badges did not bring out these qualities as much as they might have done, but now (1933!) there are a fuller range of Badges which require a certain amount of Observation at any rate on the part of the Scout – Climber, Coast Watchman, Explorer, Naturalist, Pathfinder, Pilot, Stalker, Starman, Weatherman, and Tracker.

It is of this last Badge that I want to treat specially now. Its conditions remain the same as they were when it was first introduced only a few years ago. The Badge was introduced at the special request of the Chief Scout himself so that the Scout's qualities of Observation and Deduction might be developed. This particular purpose has, therefore, governed the conditions which a Scout must fulfil in order to qualify for the Badge. These conditions fall under four main headings:

Sense-training; tracking; plaster casts; following a trail.

Sense-training is provided for in four different ways. Kim's Game has to be dealt with so as to remember and describe 25 articles out of 30 three times running. This is a very great and important advance on the Second Class stage. Not only is the number of articles increased, but they have to be correctly described. Moreover this exercise is to be done correctly three times running, so as to insure, in some small way, that a *habit* of correct observation of detail has been founded. This habit is of importance. It should be second nature to a Scout to record what he has seen subconsciously, but in such a way that, if the necessity arises, he can remember and describe whatever it is he noticed. As practice proceeds the effort becomes apparently less until the habit becomes instinctive. That this can be done is borne out by native trackers in the four continents outside Europe. (It is curious that we don't hear much of trackers in European countries, although our gamekeepers and our poachers are frequently adepts at the art.)

The senses of smell, hearing, and touch are also dealt with but not so intensively. As a local rule, however, it would be well for the Scoutmaster to require that each of his Scouts going in for the Tracker Badge passes these three tests in the Troop three times running, too.

All this sense-training can be incorporated into the ordinary work of the Troop through games and competitions. It details a series of activities that may well be included in Troop programmes.

Many Troops have done this with great advantage. The other conditions that the Scout has to fulfil are all capable of the same kind of treatment. In fact the Tracker Badge can quite definitely be regarded as a training Badge and utilized as such. When the period of general training has been completed those Scouts who desire to win the Badge have only got to make a little extra effort, to give themselves a little extra practice, and the Badge is theirs. This again represents the experience of a number of Troops in different parts of the country.

Tracking is dealt with in two parts. The first is a comparison of the characteristics of five different types of simple human tracks. These tracks can be set out on a tracking ground, on the sea shore, in the dust of a road, or on a potato patch raked fine. They can represent variations of pace or variations of individuals, including sex, or both. There should be little difficulty about this once practice has been obtained. This is an exercise in deduction which leads to the second part dealing with the solution of certain problem pictures on the ground. There is no need to describe what is meant by a tracking story, most Scouts are familiar with the idea of acting some simple short accident, incident, or even crime, so that traces of footprints, etc., are left on the ground presenting a picture which the Scout is required to solve.

It is important, however, that when giving practice to the Troop in this exercise care should be taken to see that the incident is not too complicated, that a good deal of time is given to the study of the picture, that further time is given to Patrols to discuss the problem, so that the Scouts can help each other, and that the incident is re-enacted afterwards when they are looking on, so that they can see exactly how these various marks were made.

Plaster cast making is easy, but the production of the six casts requires a certain amount of search and observation. A wild animal can be denned as an animal that is neither domesticated nor caged. It defeats the spirit of the test for the Scout to go to a Zoo for his wild animal casts.

The Nature Trail is very obviously a development of the Second Class trail. A nature trail is one made by using natural objects, the trail that some know as a Red Indian trail. The Scout Signs are not necessarily used as "sign" but may be allowed occasionally. "Sign" is laid by twisting tufts of grass, by bending twigs, by putting an oak leaf on a holly bush, and so on. It is a difficult kind of trail and should not be made *too* simple. The requirement of description of the "sign" is added so as to eliminate to a certain extent the element of luck which enters into many trails – whether the trail or the luck be good or bad.

Space is short and it is impossible to do more than indicate one or two of the implications of the Tracker Badge. It is a useful Badge and it is an interesting one for Scouts to take up. It can help the S.M. to build up a programme of activities so that the foundations of a Scout's training in tracking are laid in the Troop and for the Troop as a whole. The final polish and attainment can be added by the individual effort of the Scout himself.

The standard Scout work on tracking may be mentioned because it contains most of the information that the Scouter requires. The value of *Training in Tracking* is proved by the fact that it has been adapted as a manual in certain police training schools in different parts of the Empire. *Scouting for Boys* has also been used in a similar way, so that Scouting appears to help the world sometimes in many and curious ways.

CHAPTER XX

THE SCOUT AS PATHFINDER

FOR the Scouter the Romance of Pathfinding commences with the reading of *Scouting for Boys,* and continues each time he rereads the book on which the whole of our Scouting should be founded. He will not find it dull work rereading it, even if, like the Chief Scout himself, he does so every

year. He will discover a number of new paths to explore. He will speedily see where he himself has strayed, and where his own pathfinding has been at fault in his work with the Troop. He will be reminded that dull routine is not Scouting and that he must travel along the path of Romance and Adventure if he is going to retain the interest of his Scouts and keep their youthful enthusiasm burning with a steady red glow that gives both warmth and light to all that they do in their Scouting.

In *Scouting For Boys* (p. 65) the Chief says that "among Red Indian Scouts the man who was good at finding his way in a strange country was termed a 'Pathfinder,' which was with them a name of great honour, because a Scout who cannot find his way is of very little use."

The Pathfinder is one of the Badges that qualify a First Class Scout as a King's Scout, either it or the Coast Watchman are obligatory. Pathfinding is one of the first and most important qualifications of a Scout, and, as a Pathfinder is able to be of service to those not so well qualified as himself, it is more than fitting that every King's Scout should also be a Pathfinder. A Scout who cannot find his way is of very little use, whether amongst Red Indians or amongst any other peoples; so what is the good of a Scout, and a King's Scout at that, if he cannot find his way even in his own country?

There has recently (1933) been a much-needed change in the conditions for the award of the Pathfinder Badge. Formerly the first clause required a Scout to have an intimate knowledge of the locality round his headquarters and his home and then went on to specify a whole list of particulars, some of which, as for instance, factories and motor garages, are not particularly romantic. The result of this was that the Scout's intimate knowledge was restricted to the sixteen particular specified points, and he was not encouraged to range right throughout the whole sixteen points of the compass, and *discover for himself* everything that was in his area, and so become steeped in the adventure and romance of it all.

Now the Scout Pathfinder is required to "have an intimate personal knowledge, as a result of his own exploring and investigation, of the locality round his headquarters or home." Special stress is now laid on public buildings, the provision of public services, tire, transport, communications, etc., residences of doctors, responsible and well-known people, and on rights-of-way, footpaths, playing fields, etc. The general knowledge of his district previously required still remains. Both the utility and the interest of the work has been improved by these new conditions.

It is remarkable how many Scouts imagine that they can pass the test with the greatest of ease. They carefully mug up a list of the fire and police stations, hospitals, and so on – generally there is a ready-made chart containing all the necessary particulars, and leave the rest to chance, with the result that they think that they are being unfairly treated when some such conundrum as the following is slung at them:

"I have just arrived at Chingford Station and want to get to Gilwell Park; will you kindly tell me the best way to get there?"

The first reply of the unimaginative Scout appears easy:

"Yes, sir, you may be lucky and find an old cab in the station yard, if not you can generally get a taxi at the place across the road."

The Scout thinks he has scored and is very pleased with himself.

"Oh no, I want to walk, not to drive, and, if I can avoid it, I don't want to tramp along the road all the time. Isn't there some kind of a way through the Forest?"

The would-be Pathfinder may be stumped, but that is just the kind of thing a Pathfinder ought to know. He should not confine his knowledge to beaten tracks and direct roads. He should know, because he has explored them for himself, all the short cuts, the byways, the routes that will lead past interesting houses or beautiful parts of the country. He must himself take a pride in his surroundings and be able to give others a glimpse of that pride.

So it is that Scouters must see to it that their Scouts don't just swot up for the Badge, but that from the Tenderfoot stage they are encouraged – all of them – to go about with their eyes open, to explore their neighbourhood for themselves, to get to know about it by finding things out for

themselves and by asking questions, and not by having the information given to them either in a lecture or in a written precis. It is individual study that is required of them. It will be necessary at first to arouse their interest. This can be done by means of inter-Patrol competitions, by means of Scouting games which bring in a certain amount of local historical interest, by well-thought-out clues and lines for tracking practices. Once interest has been aroused, and by drawing on *Scouting for Boys* that should not be very difficult, the chief requisites in studying for the Pathfinding Badge are Practice, and more Practice, and still more Practice. It is the Scoutmaster's duty to see that opportunities for that study are afforded.

What is required of the Scout that wears the Pathfinder Badge on his left arm is that he should be able to direct people by showing them the way; by giving them verbal directions, but directions they cannot mistake; by pointing out the way on a map. He should also be able, when asked by a stranger, to tell him what places are worth a visit and how best he can get to them. It is necessary for him to put his heart into the job; it is not just a matter of the superficial knowledge required of a policeman, there is much more in it than that.

A word of advice to examiners would not come amiss. *Never, unless driven to it by some dire calamity, set a written paper as a test for the Pathfinder Badge.* Make the test as practical as possible, and do not turn it into a school examination. Test each boy separately and ask him practical questions; get him to illustrate one of his answers with a rough sketch map. Produce a motor map and ask him to direct you on that. Don't attach more importance to the qualifications under the first clause than to those under the others. Any boy can tell you the way to the nearest garage, but it takes a Scout to tell you the places of interest round about, the way to them, and the reason why they are interesting.

The Chief's first Camp Fire Yarn tells us about peace Scouts – the frontiersmen, trappers, hunters, pioneers, explorers, missionaries – who understood living out in the jungle, *who could find their way anywhere,* who were able to read meaning from the smallest signs and foot-tracks, who were strong and plucky, and ready to face any danger, and always keen to help each other.

It were well that all Scouters would sit down and consider what character development they can achieve through this particular Badge. If they give some thought to the question they will readily see that the purpose of it all is important, and that hidden behind the written word there lies a realm of adventure and romance awaiting the steps of the Scout. Beyond that still there lies a purpose, a guidance, such as is exemplified in Carlos' picture of "The Pathfinder."

CHAPTER XXI

SCOUTING AND HANDCRAFT

I

FROM the beginning of the Movement the Chief has emphasized the need of including handcrafts in our scheme of training. Here, as in other things, he was in those early days a pioneer, for since 1907 the schools have increased considerably the amount of handwork done by the pupils, although for various reasons the range has not been very great except in a few particularly live centres. The field of possibilities has by no means been thoroughly explored, and it is worth while considering in what direction Scouting can move so that the boys may get the greatest possible help in this important branch of our work.

The term *handcraft* may be used in a wide sense to include the many outdoor activities such as camp-making and pioneering, but here the term is used in a rather narrower sense, meaning the construction of objects in the workshop, or the Group Headquarters, or the home.

Same may not see at first the need for emphasizing the importance of handcraft in Scouting. The most important reason for encouraging this work is that we want the boys to experience some of the joys of making things. There are few greater satisfactions in life than that of constructing something for ourselves, and feeling that it is not a bad bit of work. In everyone there is a creative instinct, and we want to give as much play to that as we can. It is through this making of things that the boy can best find out his own abilities. He goes through, as it were, a series of trials and experiments before he discovers what he is really capable of doing well. School life can provide very few opportunities for this under the best circumstances, and so Scouting can come in with its wider opportunities of experiment. It is quite possible that in this way two things may be revealed; first of all, the line of work which the boy should take up if it is practicable, and, secondly, an occupation for his leisure time that may bring him great happiness, not only now but in the future.

Handcrafts also supply a very valuable means of character-training. Persistence is needed, with will-power, to carry a job through to a successful conclusion. Skill and accuracy are demanded if anything worth while is to be constructed, and there are constant calls on the boy's ingenuity and powers of invention, of finding a way round difficulties, or for making the best of materials that may not be quite adequate. There is an intimate connection between hand and mind; no one can with impunity develop the one at the expense of the other, and by means of handcrafts we can do something towards preventing lopsided development and attaining the right balance of nature.

Many instances could be quoted of men of considerable intellect who have found it necessary to take up some kind of manual labour in order to preserve that balance. Such men as Gladstone, with his tree-felling, and Tolstoy, with his boot-making, come to mind at once. Handcrafts in the sense in which we are using the term are not, of course, the only way of occupying the hands and muscles, but for many boys, especially in towns, the possibilities of such regular work as digging or log-splitting are very meagre, so that for them almost the only outlet lies in some form of handcraft.

It may also be urged that an attempt to do something oneself, however feeble the result, does give one a keener appreciation of what others have achieved in the same line. A boy, for instance, who has tried to make a metal hinge will have an entirely new attitude towards hinges in general, just as the man who sketches and does water-colour painting as his hobby finds a new interest in the work of the masters. This is by no means of negligible value in our work in handcrafts, since by increasing the interest in things around us we can hope in some small way to raise the standard of what people require, or, to put it in another way, to develop a sound taste which will not be satisfied with shoddy work, but will demand sound craftsmanship.

There is one minor aspect on which a word should be said. The possibility must always be kept in view of raising funds for the Group through sales of handcrafts. This may often supply an additional incentive, but it should never be regarded as the only reason for taking up this kind of work. One principle needs stressing very strongly – that anything we offer for sale should be worth buying. Gimcrack articles are really a form of begging; they are not worth any money given for them, and to produce them is to encourage the idea that it is easy to get money for poor workmanship. The Scout attitude should be that we produce sound articles that are worth buying. This is not only a matter of honesty to the public, but also of good character training for the boys.

Other principles may be suggested by which we can test the worth of any craft the Scouts take up. These principles apply, of course, in different degrees at different stages of training, and later on their application to the work of Wolf Cubs, Scouts, and Rover Scouts will be examined. Whatever the boys undertake should demand a certain amount of application and concentration. This does not suggest that the business is to be of a highly serious nature, and that each boy should set to work with a sort of grim determination, but it does mean that the work should make some kind of demand on the boy's abilities. For instance, merely copying in exact detail something that someone has already done is not of very great value except for learning the elements of a job. Even then it is better for the boy to be encouraged to make some variation of the original so that a bit of his own personality enters into the work he is doing. As a simple example we may take the making of a stool. There is a certain amount to be learnt in doing this about cutting up materials,

fixing legs, and so on, but the learning can be made much more pleasurable if the boy is told to vary the pattern of the stool as much as he can. At first, of course, he will not make very much alteration, but even that slight change is sufficient to give him more pleasure and more joy in the workmanship, because when the job is finished he can feel that he has not merely copied someone else's ideas, but he has used something of himself as well.

A further principle is that, as far as possible, we should choose sound materials for the job. This does not mean using teak for making a rabbit hutch; that would be a waste of good materials. The rabbit hutch requires wood that will stand a certain amount of knocking about, and this may easily come from a packing-case; but the wood from a packing-case would not be sound material for making a bench, especially if it is a bench for constant use in the Group Headquarters.

Finally, we should keep some kind of ideal of beauty in our minds in the work that we do. It is perhaps risky to use the word *beauty* because this is so often misunderstood. It might be safer to say *simplicity,* but here again absolute bareness is not implied. Proportion is the first element to be considered, so that the object is pleasing to the eye. Any decoration – and the use of it should be encouraged – should not obscure the utility of the object, but should increase the pleasure of its appearance. For instance, we may admire the amount of application needed to produce a fretwork bookshelf, and the amount of patience and self-restraint needed when bits break off: the pity is that the application is used on a worthless object, when it could have been used for something worth while and something, incidentally, that would not present an unending problem in dusting for the unfortunate household in which it might find a home. A plain bookshelf demands just as much application as the other. There must be strict accuracy in joining, with skilful use of the plane and of the saw and of other tools.

A word on method is needed, though again particular applications to the various ages must be considered later. The Scouter's function is twofold. He has to supply the opportunities for doing the work, and he has also to give the necessary encouragement and appreciation. How far opportunities can be supplied must depend, of course, on the circumstances of each Group, but experience shows that even Groups which one would think had few opportunities can with determination do something to give their boys a chance. Encouragement and appreciation are almost as important; whatever work the boy takes up there are bound to be times when he feels in despair and strongly inclined to give up the whole business. It is just then that a cheery word of encouragement and a pat on the back for what has been achieved will make all the difference. The Scouter's attitude should be in the early stages. "What effort has been shown in this work?" Later on questions of standards of work can be raised, once the boy has got over the difficult first stage of finding his interest. Our method generally should be to leave the boy as much as possible to get on with his job, so that there is the greatest demand on his own ingenuity all the time. He will need, probably, a little instruction in the use and care of tools and a few hints on this to begin, but it is a mistake to have anything in the nature of a set syllabus, or of a course of instruction. All the boy needs once he has been set going is to have someone to whom he can apply when he gets stuck. That someone, if he is wise, will not offer a ready-made solution, but will rather lead the boy to find his own solutions. Part of our general method should also be the showing of good examples of sound craftsmanship, once the boy has begun to feel his way. If he is shown superlative work at first it may discourage him, but later on it will prove an incentive to better standards. It is fortunately not too difficult nowadays to find examples of good craftsmanship. The local museum and exhibitions of arts and crafts are fairly frequent for showing what other amateurs have also done. The sight of the actual objects can also be supplemented with illustrations from magazines and by picture postcards from the various museums.

II

THE WOLF CUB

Wolf Cubs spontaneously take to making things. At first they experiment with this and that, finding out by actual trial the possibilities of different materials. They are not interested in gaining skill in any one direction; they just want to make something for themselves – their very own work. This point of view needs to be appreciated by grown-ups. When the Cub brings along some all but formless object, and declares that it is an elephant, it is the grown-up's job to *see* the elephant, and not to laugh at the attempt and say, "I'll show you how to make an elephant." For the value of what the Cub has done does not lie in the similitude, but in his experiment with his hands on material; he is learning what can be done with his bit of wood or cardboard.

His first efforts are best made with one of the available plastic clays that can be used again and again. Different colours should be employed, since it is important to introduce colour as soon as possible. There will be little need to tell him what to make, or to attempt to train him as if he were going to be a "monumental mason." The Cubmaster's chief task here is to see that there are plenty of materials about for adding life-like touches (life-like in the Cub's imagination) to the models. Such odds and ends as bits of stick, coloured sponge or loofah, sand, pebbles, cardboard, etc., should be at hand; their mere presence will suggest ideas to the boy.

Occasionally a suggestion for a subject should be thrown out; perhaps some scene from the Jungle Stories, such as the ravine in which Shere Khan was entrapped, or some other story will provide an incentive for more careful work. At all ages of Cub work, there should be an ample supply of scrap paper, pencils, crayons, brushes, colours, etc., as an invitation to further experiments.

As the Cub gets older, he will want to use tools. If he has a pocket knife, he should be taught how to use it; a small saw comes in useful, and a hammer and tintacks open up all kinds of possibilities. Chisels and other sharp-edged tools should not be put into the hands of a Cub.

The Handcraft Badges suggest more concentrated effort for the older Cub; they represent the transition stage to the desires of Scout age for real skill. There is plenty of scope here, since the Badges include drawing and colouring, knitting, net-work, stitching on canvas, rug and mat-making, darning, raffia-work, basket work, toymaking, and so on.

Simple instruction will clearly be needed for most of these; but it is important to avoid forcing the pace. By the time the Cub is old enough to launch out on these harder ventures, he should have discovered in what direction he would like to go, and then it will not be difficult to teach him how to do things carefully, as he will himself want to know. If he has not been provided with opportunities for trying his hand at all kinds of materials, it will be a harder task to find out whether he will do, say, raffia-work or mat-making. The importance of those early efforts cannot be too strongly stressed.

In Appendix III of the Hadow Report on The Primary School, there are some valuable remarks by Dr. Cyril Burt on this subject of making things, which suggest further directions in which Cub handicrafts might develop. One short quotation may be made, though Cubmasters will find the whole article worth studying for help in their work.

"Every boy of nine loves to pull the kitchen clock and the electric bell to pieces; and is almost as eager to put these simple mechanisms together to make them work. All through, things that will move or aid movement – railway signals, scooters, sugar-boxes on perambulator wheels – these, however roughly made, fascinate him far more than a stolid stationary bracket or a soap-box with the neatest of joints and the smoothest of planed surfaces. A working model of a pile-driver that he has himself designed and constructed, will please him and teach him far more than a picture frame or a tea-tray constructed to a printed pattern."

This quotation raises a matter of importance. There is a distinct tendency to keep Cub handcrafts too "kiddish" for too great a period. From the age of 8 to 9½, or sometimes 10, "mucking about" with odds and ends, making clay models of a simple kind, and generally

experimenting with materials, provide sound occupations. Then comes what has been termed above the transition stage when something more satisfying is needed. The Badges are a great help here, provided that a fair standard of achievement (according to each boy's ability) is insisted upon. The Toymaker Badge includes boats, engines, etc., which will meet the growing demand of the older Cubs for *things that work.* (Cubmasters are advised to find out what kind of handwork is being done by their Cubs in school so that duplication may be avoided.)

THE SCOUT

The Boy Scout is a tool-user; he wants to make the real thing. The pages of the *Scout* or of the *Boy's Own Paper* afford evidence enough of this fact; many of us recall the pleasure we got from the latter magazine with its careful instructions how to make things. There are dozens of books that cater for this urge to construction; such titles as *Things to Make,* 101 *Things for a Boy to Make,* etc., are tributes to it. There is always a danger that this important point may get overlooked, and that "arty and crafty" subjects may get thrust on to the boy. Most boys would much rather make a box-kite that will fly, than a lady's leather hand-bag that will not! This does not mean that there is no place for leather-work, for boys who show a keenness to that type of work it offers great scope, and should be encouraged. The mistake is to try to get all the Troop to do leather-work, or to concentrate on any one craft; mass handcrafts defeat their own object.

The Scoutmaster's first task is to find out what each Scout would like to do in the way of constructive work, and then, if humanly possible, to provide the opportunities needed. This sounds a more formidable business than it really is, for these things go by fashions, very much like tops and conkers, and the Scouts will soon form a few groups of workers, each group keen on one activity. The problem is the boy who shows no aptitude for craftwork of any kind; he is not very common among Scouts, but he obviously needs such work more than anyone to maintain the balance of mind and hand. The example of the others may be enough; a special Patrol competition for things made, or the prospect of a Troop exhibition, or the need for raising Troop funds may supply just the incentive needed to get him started. Talking at him will not achieve much. The enthusiasm of the other Scouts will probably prove the surest means of persuasion.

Every Group should aim at having as part of its equipment a work bench and a few tools. If a shed, or for the lucky ones, a spare room or loft, can be set aside for this work, the benefit will be considerable. We all know how boys delight in planning a workshop. The supply of materials is sometimes a problem. Packing-case wood (some of which is good stuff) can be obtained fairly cheaply; sometimes friends of the Group can supply it as a gift. Wood for better type work must be bought, but the expense is not too great if economy is exercised in cutting-up and use. There is one part of the work where definite instruction is necessary; Scouts should be taught as soon as possible how to care for, sharpen, and use tools. Many a time the heart is taken out of a job by the bluntness of the tools, or by the fact that an important tool cannot be found. A few tools will be sufficient to start with, and a tool-master should be appointed (a Scout of course) whose job it will be to keep check on things and to see that after use they are put back in their places in good condition. Strict discipline in this matter is sound training in thrift. In the same way Scouts should be shown how to avoid wastage of wood, and also how to economize time and temper by going about their jobs in a business-like manner. These lessons in sound work habits cannot be given too early.

The Scout will have his period of experiment to find out what he can do best; that period, however, should not last too long. Once he has made a definite choice, he should be encouraged to stick to his job and see it through to a finish. That is part of the character training. If his object is to produce something worth while, he will generally be keen to get on with it, but there will always be those who faint by the way and will need reviving.

The Badges offer a large choice of subjects in which to specialize; the wide range is purposely given so that as many different types of ability as possible may find outlets. The following may be noted as particularly intended for the encouragement of handcrafts:

Artist. Considerable scope allowed. Note that "in no case is the work to be a copy."

Basket worker. Very popular and a valuable craft to encourage. Be careful not to clash with work of disabled men, blind institutions, etc.

Blacksmith. Depends on local circumstances, but a Badge to push.

Bookbinder. Initial expense may raise difficulties, but this work is well worth while; mending old library books, binding magazines, etc. – always a welcome service.

Carpenter. The prime handcraft Badge for boys. A work bench must be available.

Leather worker. The three lines of work offer a varied choice of possibilities.

Metal worker. A forge is not necessary here; nearly all the requirements can be met without much expense.

Printer. If a Group can afford to get a hand-press (a sound investment) printing can become a most valuable form of team activity.

Almost every boy will find something to appeal to him in this list of eight Badges, though it by no means exhausts the possibilities. Scouters may feel that the equipment needed is prohibitive, but it would be foolish for several reasons to get all the necessary tools and gear straight away. A few things will do for a start; after that the Scouts should be told that any further gear will not be given to the Group, but must be earned. Tools, etc., obtained in this fashion will be respected and taken care of; patrons who lavish equipment on boys must not be surprised if after six months half of it has been lost and the rest is unusable!

THE ROVER SCOUT

Rover Scouts are at the age when craftsmanship should be the ideal. They should have already gained familiarity in the handling of tools, and each by this time has probably discovered his own bent. It is essential that a Crew should have some place where work can be done. Far better for the new itself to be a real workshop, a hive of activity, than a comfortable lounge. If a special place can be set apart for the beach, so much the better. Some Crews could share such a workshop with the Scouts, and the Rovers could be of service in giving practical tips to the Scouts and helping them out of difficulties.

The Rover Scout Leader should make a point of bringing to the notice of the Rovers examples of sound craftsmanship. It may be possible to get into touch with local experts who would be willing to give demonstrations, and to talk about their own crafts. Judicious museum visiting provides other opportunities for seeing the best work of the past and for developing good taste.

Possible activities will probably be developments of some of the Scout Badges mentioned above; the standard of result must of course be higher, but the Rover Scout is of the age that appreciates and enjoys striving for solid attainment. The Crew should, in addition to the individual crafts, have a communal handcraft for service purposes. The best-known work of this kind is toy-mending, but other outlets should he explored in each locality so that the skill obtained by the fellows in the Crew workshop can be applied to the benefit of others.

Some Crews render sound service to their Groups by constructing Headquarters, keeping them in repair, making benches, and other structures. Group shows generally need some rough carpentry, and if a play is to be performed, there are many jobs – staging, scenery, properties, noises-off, etc. – where the skill and ingenuity of the Rovers will be in great demand. With these possibilities in view, all Rover Scouts should learn how to handle such essential tools as hammer, saw, chisel, plane, and brace, so that they can be useful handymen.

This brief survey of the place of handcraft in Scouting has only been able to touch upon main principles of work, but sufficient has been said, it is hoped, to indicate certain lines along which progress can be made. We need to set ourselves sound standards of achievement in this craftwork,

but our methods and aims must be adapted to the differing ages of the three sections of the Movement. The task is not difficult, for the natural requirements of the boy are all in our favour; our chief job, let it be repeated, is to see that opportunities are made for the work and that encouragement and appreciation are forthcoming.

EPILOGUE

(Printed in The *Scouter* for December 1932)

CHRISTMAS is a time of Goodwill and of Renewal; there is need for both in the world to-day. Looking around us we see nothing but doubt and uncertainty, suspicion and distrust, hopelessness and lack of effort. Here and there comes a gleam through the mirk, fitful at first, but growing steadier and brighter as we gaze. That light comes from those men and women, those movements and societies, who are seeking to carry out the Gospel of Christmas round about them, not only at Christmas-tide, but throughout the whole year and from one year to another.

What was the message that the Chief Scout gave to us a year ago?

"Let us therefore, in the coming year, dedicate ourselves so far as in us lies, to fostering this unity by helping the coming generation to grow up imbued with the true team spirit and in the practice of peace and goodwill towards all men."

Looking back over the year, what have we done to carry that message into effect? For myself I must confess to a sense of failure, of disappointments to myself and others; it is probably that with most of us. Yet, even when we look back on our own individual effort and recognize failure and disappointment, we can and must realize that some good has been achieved through the combination of our efforts.

Looking back is of value to enable us to mark our way, to tell us how far we have come, to make us realize that perhaps we have not yet put our best foot forward. The good Scout does it in order to test himself, in order to get his bearings.

But the good Scout does more than look back; he looks around and he looks ahead. He looks around in order to gain knowledge and information; he looks ahead to mark his goal, and the way by which he can try to reach it.

Looking around the prospect is still gloomy, the horizon is dim. What are we doing individually and collectively to put the Scout Law of Friendliness to good effect? We are proud – and rightly so – of the Brotherhood of Scouts, but Friendliness with all is enjoined on us *before* Brotherliness to every other Scout. The gospel of Good Turns won more approval for Scouting in its early days than any other one thing. It was not a new gospel, but it had never before been applied so completely and so trustfully to the younger generation. Has age dimmed this message? Has the fact that other societies have accepted it turned us aside? Surely that is not the case, but yet we all feel in our hearts that Scouting should be doing more to carry out that gospel to-day.

Take this burning problem of unemployment. It is no political question; economics and especially irreligion lie at its roots. We have unemployment among our own *Scouts*, we see it all around us. Some individuals among us have made noble efforts, both, to help those within the Brotherhood, and those who are outside the Brotherhood but not outside the scope of its Law or its influence. We have got to get down to this question, we have got to be the Friends of all the World, we have got to place our weight on the side of those who are less fortunate than ourselves. We must study the question, find out what we can do – locally and nationally – and then set out to do it as best we can. We must work in with all those others who are like-minded with us – a growing army of men and women – so that our efforts may be pooled and we may all work together in the true team spirit. This is primarily a job for Scouters and Rover Scouts, not for a few of them

but for all of them, but Scouts and even Cubs can play their part too in this crusade of Friendliness.

Have we so little faith in Scouting that we cannot see the force it could be when applied to the carrying out of the Scout Law?

I have climbed many a hill in the past; I hope to climb many more in the future. Such climbing has not always been done when the weather was bright and fine. I must confess to a great liking for climbing in the rain and mist. Many a time I have found myself plodding on, alone or with others, in the swirling mist, the view blocked on every side, but enjoying immensely this pitting of self against the elements, against the unknown. Suddenly a gust of wind has torn the mist asunder, and ahead has risen the mountain-top standing high and solid. Down again has come the mist, but that glimpse has been sufficient to bring new courage and renewed energy.

Looking ahead what do we *Scouts* see? Can we not all glimpse some time or other the mountain-top to which our Scouting leads? It may be a long way ahead, but if we see it – high and solid – we can obtain a renewal of courage and of effort. We realize that the aim actually exists; our faith in Scouting is renewed. Looking around us now we can see, if we will, the results of Scouting (and of Guiding, also) among the men and women of to-day. Looking ahead we can have the faith to see those results in ever-increasing numbers. Our present object is so to lead our *Scouts* that they may take their place in the life of the world in future.

Do not let us confuse the issue; do not let us allow ourselves to get lost in the mists of programmes for meetings, and programmes for camps. These, and all our Scout activities, are necessary to the attainment of our aim; they are the steps towards it. Rightly carried out they help us and our followers on the journey; badly done they can hinder as much as help.

There is real need for co-operation among us. There is a need for us to pull together into one common body all those who have been *Scouts* in the past, all those who are *Scouts* in the present, and all those who will be *Scouts* in the future. Unity is strength; we need that strength in our Scouting; we need that strength in the world to-day.

"Behold, a sower went forth to sow ; . . . But other fell into good ground, and brought forth fruit " Those of us who have any faith in Scouting and in Mankind know that we have good ground in which to sow. If our work is good, the fruit will come; what matters it, if we see only a portion of the result, or even none at all?

The mountain-top is still there, standing high and solid.