

THE "GILCRAFT" SERIES, No. 17

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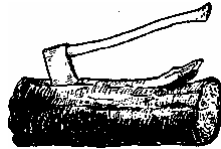
The reader is reminded that these texts have been written a long time ago. Consequently, they may use some terms or express sentiments which were current at the time, regardless of what we may think of them at the beginning of the 21st century. For reasons of historical accuracy they have been preserved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

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MORE GILCRAFT GLEANINGS

BY
GILCRAFT



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CONTENTS

CHAPTER

PROLOGUE

A STATEMENT OF BELIEF

THE SCOUTER

- I THE TRAINING OF SCOUTERS
- II TEAM WORK IN SCOUTING
- III LEADERSHIP
- IV SCOUTING TO-DAY

THE WOLF CUB

- V "JUNGLE FAVOUR GO WITH THEE!"
- VI JUNGLE ANIMALS
- VII HEALTH AND STRENGTH
- VIII ACTIVITIES IN CUB CAMPS

THE SCOUT

- IX "SCOUTING FOR BOYS"
- X THE PATROL SYSTEM
- XI PATROL CAMPING
- XII PHYSICAL DEVELOPMENT
- XIII SCOUTING

THE ROVER SCOUT

- XIV THE PRINCIPLES OF ROVERING
- XV THE DUTY OF A ROVER SQUIRE
- XVI THE DUTY OF A SPONSOR
- XVII THE DUTY OF A ROVER SCOUT
- XVIII THE DUTY OF A ROVER MATE
- XIX THE DUTY OF A ROVER SCOUT LEADER
- XX THE DUTY OF A ROVER CREW

EPILOGUE

REUNION : A GATHERING OF FRIENDS
IN OR OUT?

NOTES

All the contents of this book have appeared in print during the five years since the publication of the first volume of Gilcraft Gleanings with the exception of the Prologue which is printed by kind permission of the Boy Scouts of America. *The Scouter* and *The Rover World* share most of the honours. "The Training of Scouters" appeared in the Boy Scouts' Year Book, 1935.

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Gilwell Park,
18th February 1938.

MORE GILCRAFT GLEANINGS

PROLOGUE

A STATEMENT OF BELIEF

THE popular acceptance of Scouting as a part of the national life of a country is at the same time a valuable tribute and a tremendous responsibility. It has been possible for Scouting to achieve results which otherwise could not have been accomplished. It has a danger, perhaps, in influencing an attitude of complacency which leaves those who are responsible for Scouting's welfare to imagine that the movement can progress without the need for any serious attention on their part. As is well known, difficulties invoke struggle, and struggle and opposition – as history shows are steps towards continuous success.

I believe that the next ten years are going to prove the most difficult ones for Scouting in every country where Scouting exists. We are coming to a crisis in the world's history, and we are coming to a crisis in the history of Scouting. The passage of well over a quarter of a century means that a new generation is coming into leadership in our movement. This new generation has not only to prove itself, but also to contend with difficulties non-existent in the pioneer days of Scouting; difficulties brought about by modern civilisation and modern inventions; difficulties brought about in part by the success of Scouting itself, with the result that many of its methods and activities have been adopted and adapted by other organisations as well as by the whole process of education.

We have to face two very important questions: "Is it necessary to change Scouting, its activities and its methods, so as to bring it into line with modern developments and thought?" or, "Is it best to hold fast to the original conception of Scouting and its fundamental aims, purposes and methods?"

I personally believe that the greatest contribution Scouting can make to the world to-day is to hold firm to its original ideas, and, by so doing, to secure the continued development of boys through the exercise of their own powers and their own leadership – as exemplified by the Patrol System – and to enable them to grasp the value and happiness of participation in the simple pleasures of the Great Out-of-Doors. This is *the one particular contribution* that Scouting can continue to make for the welfare of mankind through its boyhood. It must never be forfeited under the false plea that Scouting must keep up with the times and changing conditions. Boys are fundamentally the same as they have always been.

I would, therefore, in all seriousness invite the attention and thought of those responsible for the leadership of our movement to the real and present necessity for a re-statement of the simple truths of Scouting, and to the continued necessity of keeping it as originally conceived: an Outdoor Game for Boys, led by Boys, and worked by Boys.

One of our immediate objectives must be to put more emphasis on the outdoor atmosphere of Scouting, so as to produce the self-reliance and resourcefulness which Scouting is out to produce.

The main purpose of Scouting is so to develop a boy's character and competence that he can stand alone and be truly independent. There is a danger, however, of Scouting coddling and restricting its members – Scouts and Scouters to such an extent that this main purpose cannot possibly be achieved. I am tempted to quote to quote from an article, "What Length Apron-

Strings?” by Farnsworth Crowder that appeared in a shortened form in *The Literary Digest*, and I fall to that temptation.

“But what we take to be the amazing sophistication of Modern Seventeen is a deceptive mask. For Seventeen, until he has worked at a job in order to subsist, made money and spent it, lived alone or among strangers, built or fashioned something with his hands; until he has felt, directly or sympathetically, trouble, fear, grief and pain, and until he is able in some measure to comprehend that misery, uncertainty and irony are ingredients of human life – until then he is a simple and callous child.

“We glory in telling how a Lincolnian character is chiseled out of the rough by harsh circumstances. But the last thing in the world we want for our children is subjection to similar knocks. We are determined to make their environment painless and well-oiled. Is this a wise generosity, or is it a subtle way of deadening individual defiance and will?

“Who if not the parent is to take the responsibility of urging children into life? Parents may quake at the thought and ask, ‘How are we to offer Johnnie more freedom and yet know he will not run into dangers and difficulties?’

“Does not such anxiety signify a guilty awareness that the child has not been prepared to meet life? Are we afraid he will drown because the water is deep or because we haven’t taught him to swim? Will he fall sick because there are sicknesses to be had or because he hasn’t learned the laws of health? Will hard corners bruise him because they are sharp or because he is tender or naive? One day, when we least expect it, he will discover he has been fooled and pampered and then it will be too late.

“Parents should exert themselves to bridge for their children the chasm that separates irresponsible youth from responsible adulthood. It is better, at 12, to know something about sex, work, money, poverty and evil than to be torn suddenly to pieces on encountering these things at 18 or 20. It is better to pay out the apron strings gradually than to have them slashed unexpectedly in a spirit of revolt.

“This is dangerous advice, but life is a dangerous and wonderful business. It is not at all a service to children to try, out of affection, fear, or inertia, to make them think otherwise.”

These are hard words, but words which must make us pause and think. Scouting has placed itself *in loco parentis*, and has even claimed that it can lead parents to come in touch with, and train, their own children. Scouting must beware that it does not lead both parents and children down a false trail.

Scouting must make every effort to train BOYS to become MEN.

My firm belief is that Scouting the world over needs to get back to the simple, original idea of Scouting as a Game that will help boys to develop themselves with the least possible amount of adult supervision. It is most difficult to turn back, and find out what the simple truths of any movement are, and to trim off all the additions that have been made. “Did the guy who suggested the Patrol System know anything about it?” is a very common question asked by most of us in varying forms, with the result that we so alter and prune the original tree of Scouting that its shape is lost and it becomes unrecognisable.

A very definite and simple re-statement of the original conception and practice of Scouting is required.

Scouting is a simple matter, but in many ways it has been made a complicated business. Simplification is possible – even in these modern complicated days –and the main contribution Scouting can make to-day is to prove the value of simple things.

The Boy himself is in essence a simple being, proud to show the results of his own actions, proud to try out his growing powers, ready to follow where he is led, anxious to please, and desirous to help. Those of us who have elected ourselves to the high office of becoming his leader must realise the responsibilities we have taken on ourselves, and not fail in our trust. We have elected to exercise our leadership through the Scout method and following the Scout principles

and it is these that must guide us in our task, not any other weird and wonderful inventions of our own.

If we all set out in our daily lives and in all our Scout activities to *remember the boy*, we would do our work better and achieve better results.

Scouting has come of age; it has passed the quarter-century; it is approaching middle-age. This is not an achievement in itself, nor a reason for resting on our laurels. It entails all the responsibilities that come to one who attains adult age. It is not enough to convince people that Scouting is a wonderful thing; we must educate them to know why and how it becomes useful, and then it will become too vital for them to dismiss lightly.

We must turn to our ideals for future guidance. The Scout Promise and the Scout Law must become in reality the guiding principles of the lives of all Scouts and of all Scouters. They are subjects for practice rather than preachment, but that practice must be intensified so as to affect others outside our ranks as well. That is possible locally, as has already been illustrated in many parts of the world. The Good Turn and its universal practice are guarantees that Scouting is promoting a spirit of unselfish concern for the welfare and happiness of others.

THE SCOUTER

CHAPTER I

THE TRAINING OF SCOUTERS

– SO THAT THEY MAY BECOME CRAFTSMEN

“My advice to all Chiefs, young or old, is that whenever in doubt they should take counsel from their followers, since the lives of the latter may be endangered by a false step.

“Let us return to the art of leadership. It consists in holding every sense of one’s body alert and thinking all the time of the needs of the herd. And the most important need of a herd is not food, nor drink. It is something entirely remote. What is that thing? Self-possession, without which there is no self-preservation.

“In one word the story of true leadership, whether amongst men or animal, is one of the gradual loss of self. *Selflessness* is the rock on which a leader’s life is built. Egoism, vanity, fear should be as alien to the nature of a leader as life is to death.”

DHAN GOPAL MUKERJI in *The Chief of the Herd*.

THE need for the training of Scouters – the generic term that denotes all adult, warranted workers in the Movement – in knowledge and ability has been recognised right from the start of the Association. Until 1919 that need was met by sporadic and isolated efforts; since that date every effort has been made to present to each and every Scouter some means of serving an apprenticeship in Scouting so that he can become a Scoutmaster-craftsman, bearing in mind that when a man, or woman, is leading boys, “the latter may be endangered by a false step.”

There are, then, many Training Guilds in Scouting which enable a Scouter to serve his apprenticeship and gain knowledge and ability by learning of the experience of other Scouters and by being shown how to use his tools aright. One Scouter can belong to many of these Guilds

without let or hindrance; every Scouter can belong to at least one; no Scouter can say – wherever he may be situated, however he may be circumstanced – that there is no Guild available for him to join.

What are the ways, then, in which “self-possession” or craftsmanship in Scouting can be acquired?

The Guild of Youth. Actual work with the boys themselves – whether they be Cubs, or Scouts, or Rovers, or Scouters (if these two last will only continue to regard themselves properly as boys) is the one way in which their leaders – be they Cubmasters, Scoutmasters, Rover Scout Leaders, or Commissioners – can “take counsel from their followers” and learn to know them. Our Scouters are encouraged to visit other Packs, Troops and Crews and see for themselves how others set about a similar job to their own. This and association with their own followers gives them a knowledge of boyhood generally and of their own boys in particular and enables them more correctly to apply the principles and methods of Scouting to these latter.

The Guild of the Commissioner. The machinery of Scouting places in charge of a certain number of Scouters a Commissioner whose duty it is to be responsible for the training of Scouters and to supervise the training of all Scouts.

The successful District is the one in which the Commissioner looks upon himself as the Patrol Leader of his Scouters and fits himself out to be their leader, their guide, philosopher and friend. A *Handbook of Training* and various special Courses for Commissioners have been provided in order that Commissioners may, in their turn, have opportunities of fitting themselves out to be leaders. Experience has proved conclusively that not only the Commissioners themselves, but their Districts also and their Scouters generally have benefited by attendance on Commissioners’ Courses.

However, the standard of knowledge of Commissioners has increased very considerably of late years so that there is very much less risk of their followers – the Scouters in their County or in their District – being endangered by a false step or by a false idea of the correct principles and methods of Scouting.

The Guild of the Association. The Scout Local Association brings together both the active and lay members in order that the Scout Groups in the locality may be encouraged and helped. Meetings, Scouters’ gatherings, combined camps, competitions and rallies, all can be utilised in order to give more knowledge and experience. A Local Association and Group Committee can leave the Scouter more time for his Craftsmanship by relieving him of business and financial worries and by seeing that he has time to carry out his work of character training, and that other outside agencies are brought into co-operation. Many Associations are now helping by collecting a library of Scout Books and other literature for the use of their Scouters.

The Guild of Books. Literature as a means of training Scouters, and others, has been found of increasing value. This particular Training Guild has been increased and strengthened so that now there is in existence a series of books, pamphlets, etc., covering all the various branches, phases and more important activities of Scouting. *The Scouter* and other periodicals are members of this Guild.

The Guild of District Courses. District Courses continue to increase in numbers and usefulness. Many Counties lately have concentrated on District Rover Courses to great advantage. In some parts of the country, however, too little attention is paid to this means of training. In some cases it is diffidence on the part of District Commissioners who fail to recognise what they themselves can do till they try, and who frequently fail to realise that in one of their own Scouters in the District they have a man who can help them with their responsibility for the Training of Scouters.

The County Training Team of Akela Leaders and Deputy Camp Chiefs is always available to give advice and encouragement, and occasional active help, if required.

The Guild of Sea Scout Training. A special Guild has been established by the association of the Sea Scout and Training Departments at Imperial Headquarters in order to provide special

facilities for the Training of Scouters connected with Sea Scout Groups. The R.R.S. *Discovery* will serve as a focussing point for all Sea Scout Training.

The Guild of Wood Badge Training. With the presentation of Gilwell Park to the Boy Scouts Association in 1919 a beginning was made with the consolidation and development of Schemes for the Training of Scouters. A start – possibly at the wrong end, but who can say? – with the introduction of Wood Badge Training. This has been firmly established and is recognised as the Training that Scouters should take up after they have served their apprenticeship in two or three of the other Guilds that have since been brought into being. This implies that the full benefits of this type of training can only be obtained after a certain amount of practical experience *as a Scouter* has already been obtained.

The Hall of the Guild of Wood Badge Training is at Gilwell Park, which incidentally acts as the laboratory for all Scouting's training schemes and for many of its practical activities.

Wood Badge Training is continually under revision in order that it may be in keeping with the needs of the Movement. The written Part I is revised every year, the practical Part II every three years. The different sections of Scouting – Pack, Troup and Crew – are all separately catered for, but at the same time stressed as parts of the one whole. Part II Courses – wherever they are held – are conducted along similar lines and with similar programmes and activities: this makes for unity and strength.

The International Guild of Training. Gilwell Park has not only developed a unified system of training Scouters in Great Britain and Ireland. Its scope and its influence rapidly spread throughout the British Commonwealth of Nations until Wood Badge Training as now is conducted in every Dominion, India, and in every Colony or Possession or Protectorate where there are a sufficient number of Scouters to make its Courses possible. It has spread, too, throughout other parts of the world. 38 countries have sent Scouters to Gilwell Park. In 18 of these countries Wood Badge Training is conducted in co-operation with Gilwell Park. The International Training Team consists of over 400 members, of whom 150 work in the British Empire Oversea and 70 in other countries.

H.R.H. Prince Gustaf Adolf, President of the Swedish Scout Council and Chairman of the International Committee is a member of the Gilwell Park Training Group. The Camp Chief of Gilwell as head of this International Guild of Training has already visited Canada, Denmark, Egypt, France, Holland, Hungary, India, Norway, Palestine, Sweden, Switzerland, United States of America, and is due for other visits as well.

Gilwell's Guild of Youth. Gilwell Park was presented for the dual purposes of Camping and Training. Although the provision of camping facilities for Scouts and Rovers is now one of its subsidiary functions it is not an unimportant one, since it ensures that at the centre of Training Scouts themselves are present in large numbers and so are not forgotten. They help unconsciously – in the laboratory work that is undertaken, and this association of Camping and Training, of Scouts and Scouters, is of real and lasting importance. The building of Training is founded on the solid rock of the Scouts themselves and not on the shifting sands of theory and adult opinions.

CHAPTER II

TEAM WORK IN SCOUTING

“Scouting is a game.” Year after year the Chief has had to emphasise, as he did in *The Scouter* for January, 1931, that “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.”

Moreover, it is a game in which all we Scouters take part voluntarily. No one has compelled us to play; we play because we have been attracted to the game, because we enjoy playing it. The fact that this is the game of our choice makes it all the more necessary for us to seek to play it aright, to learn its rules and abide by them, to contribute what we can to its welfare and advancement. Our voluntary acceptance makes this all the more, not less, incumbent on us – a point which a few of our fellow-players have sometimes failed to see in the past.

Every game – no matter what it is – requires certain qualities from its players. These qualities fall under two main headings, knowledge and efficiency.

KNOWLEDGE First of all the player has to understand the objects of the game, what its aims are, what its methods of scoring. As Scouters our first job is to secure a complete and sure knowledge of the *Aims* of Scouting which are summarised for us in Rule I of *Policy, Organization and Rules*. With that knowledge behind us there is some chance of our setting out to win; at least we know the direction in which we are playing and where the goal is; that is something to help us anyway,

The next requisite for the player is to study the Rules of the game, so that he may not offend or let down his side. The “Rules on how to play the game of Scouting for Boys” are set out in full in *P.O. R.*

But rules are the mere bones of a game built up as a result of the experience gathered in past play and altered from time to time to suit necessity and changed conditions. The methods of play are of more importance, and these the Scouter must learn thoroughly well before he can hope to play the game of Scouting with any chance of success. Whatever part the Scouter plays in Scouting he must gain a knowledge not only of the general Scout method but also of the method applied to the particular section in which he is a leader. *Scouting for Boys* and *Aids to Scoutmastership* form the bases of our method and are supplemented in different sections by *The Wolf Cub’s Handbook*, *Rovering to Success*, *Sea Scouting for Boys*, and so on. It may take a little time for the player to obtain a complete grasp of the right method of play, but before he actually goes on to the field of play he should have some understanding of it, otherwise his game may be something quite different from real Scouting.

Last – for our present purposes – but by no means least the player must have some knowledge of his fellow players. Character study is essential to good Scouting, and knowledge of character, even one’s own, is difficult to acquire. It is required of every Scouter that he studies the characters of those whom he is trying to lead; he cannot hope to play with them properly unless he does this; without this knowledge he cannot hope to secure success in his Scouting.

EFFICIENCY. Whether we are rabbits or hares we all try to make ourselves more efficient in any game we are playing. It is natural and right that we should seek to lower our handicap, to secure our place in the side; that desire makes for development and progress.

Efficiency in Scouting can only be obtained through hard work added to our natural abilities. We have one consolation, and that is that different people can do their Scouting equally well in totally different ways. Whatever our experience of life may be, whatever abilities we possess, we will find scope in the game of Scouting for the exercise of that experience and of those abilities. But we have to add something to that as well.

More Gilcraft Gleanings

It is necessary for us to study the theory of the game, to read its literature if possible. The literature of Scouting is mounting up in bulk, but there are aids to help us in our choice of material.

An excellent way of acquiring more competence is to study the play of others. That is a way of acquiring efficiency that we do not utilise as fully as we might in Scouting. By watching others we can sometimes see where we have gone wrong, we can learn the finer points of the game, we can gain added experience.

Some kind of training is necessary to every game: there are many ways in which we can obtain training in Scoutcraft – some have already been mentioned. If we want to play the game well we must train ourselves for it purposely as best we can, and make use of all the means of making ourselves more efficient that come our way. We do not lose the fun of the game if we are properly trained for it; our enjoyment is increased as are our chances of success.

The very playing of the game must produce more efficiency, provided only we have set ourselves to acquire the necessary knowledge. So the actual practice of our Scouting should do more than anything else to produce efficiency in our play, but we will play our Scouting all the better if we have prepared ourselves for it.

There is a warning one might give: we should beware of over-training, of over-playing, both of which produce staleness and set back efficiency and progress. By overtraining I mean mis-using training and making oneself dependent on it entirely for information as to how to play the game. Training is only of use so long as it stimulates the imagination of the individual Scouter and enables him to go on *for himself* with added experience and greater chances of success. If training kills the player's individuality then it can be positively harmful.

In the same way, if we play too much Scouting we are danger of harming ourselves and the progress of the game. The game of Scouting is a preparation for the game of life. All Scouters must play their part properly in the game of life; if they hope to make a success of their Scouting, they must have other interests than Scouting, they must associate Scouting with life as it actually is and not with some Utopia which is as yet far removed from life as it exists to-day.

TEAM WORK. There are divers kinds of games; in some we play singles, in others doubles, in others we play as members of a team. Scouting is pre-eminently a team game, and team games demand other qualities of their players.

Success in team play is dependent not only on knowledge and efficiency, but also on co-operation, discipline and leadership.

CO-OPERATION. A team whose members play together, which is imbued with the team spirit, can more frequently than not succeed against a team whose individual members are better players, but who have not learned the art of playing together. If Scouting is to succeed, locally or nationally or internationally, all those of us who are leaders must learn to play together. There is room for individuality in our play, but that individuality must be governed by the needs of our fellow players; in Scouting no one can afford to play a lone hand; to attempt to do so offends against the Scout Law. Success can, again, only be achieved through co-operation.

Proper co-operation and team work can only be achieved if each player fits himself into his place in the team. That is where our different abilities come in. Some of us can deal best with Cubs, some with Scouts, some with Rover Scouts, some with other Scouters. False ambitions should not hinder us from finding out which place best suits us and from sticking to that place and continuing to make ourselves more fitted to it.

DISCIPLINE. Much has been written and said in regard to discipline in Scouting, but without it no game can be won, no work achieved. Like the Cub, we Scouters have to learn to give to others and not to give in to ourselves. We have to train ourselves so as to be an example to those we lead which brings me to the last quality in team work that there is space to mention.

LEADERSHIP. In a game a side can be so inspired by its captain that its members call upon all their reserves to respond to his inspiration and his encouragement. Personal leadership is the key to success in Scouting. The lead given by the Chief Scout has inspired us all in the past, and

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continues to encourage us in our play to-day. It is our job as Scouters to pass on that enthusiasm and encouragement. As Professor L. P. Jacks has suggested – and in doing so repeated the words and experience of others, “good fellowship is essential to good leadership.” Before we can lead, we must first learn to serve, we must show that we ourselves can follow. But I have more to say on leadership in the next chapter.

THE TEAM. Whatever part we play in Scouting, whatever the unit that constitutes our team, all of us have to realize that the success of our Scouting depends on team work.

In the Pack the team is the Pack as a whole, the Scouters of the Pack, especially the Cubmaster, are its leaders. The whole Pack as we know, for we have been told it often enough, should be one happy family.

In the Troop the team is more properly the Patrol under its Patrol Leader. Patrols are associated together in the Troop under the Scouters, the Scoutmaster being the responsible leader. It is the Scouters’ job to pass on the spirit of leadership to the P.L.’s, and to do all they can to foster the team spirit in each Patrol.

In the Crew all the Scouters and Rover Scouts constitute the team with the Rover Scout Leader as its captain. Leadership, discipline and co-operation should not decrease in importance just because the team is composed of older people. These qualities take on increasing importance as one grows older, and are still more necessary in the application of one’s Scout training to life.

In the Group all the Scouters must work together under the leadership of the Group Scoutmaster if the continued success of the Group is to be achieved and the unity and continuity of Scouting preserved.

In the District all those concerned in the welfare of Scouting – Scouters and laymen – form the team which has entered the field to play and win the game of Scouting. Normally the District Commissioner is the leader of the side and as the team is large he is helped in his leadership by A.D.C.’s and District Scouters, and in management by the Chairman, Secretary, and others of the Local Association. Similarly the G.S.M. can obtain great help from the members of a Group Committee, and so free himself to devote more time to the actual training of his team and to leadership in the field. Group and District Old Scouts Branch will now act as a reserve from which to draw assistance, and will help to create a healthy public opinion in support of Scouting.

When considering the District team, it might be well to remind ourselves of the necessity to obtain some knowledge of our fellow players. When this was mentioned before it has special reference to those whom we Scouters are leading. We should also, however, try and obtain some knowledge of our fellow Scouters. This is a more difficult task perhaps, but one to which we must address ourselves if the local unity of Scouting is to be preserved and if co-operation is to exist throughout the district.

The Chief Scout is always adjuring us to look into the eye of the sun, to remember that there is at least five per cent of good in everyone. Our natural inclinations seem to be to pick holes in the people we meet, to criticise the work which others are doing and ignore the good points they possess and the success they have achieved. It is our duty as Scouters to recognise the good work that our fellows do, to approve their good qualities. This is true of others besides our fellow Scouters. If the members of our great team of Scouters can learn to appreciate each other better, the success of the game of Scouting will be doubly assured.

It would not be fitting to omit all reference to the County team of Scouting in which the County Commissioner collects all his assistants and all his District Commissioners. In County as in District “the whole success,” as the Chief said many years ago, “just depends on the man at the head. It tells in every branch of life, but in none more than in Scouting.”

Right through the game of Scouting we Scouters must remember that it is the *Scouts* themselves who are all important. It is our special privilege to be allowed to play the game with them. It is they especially who should reap all the Fun and Advantage that they possibly can from the game. It is our special privilege to help them in this fun and secure for them this advantage.

But that Fun and Advantage is ours, too, if we only play the Game of Scouting aright.

CHAPTER III

LEADERSHIP

THE single word “Leadership” connotes a very wide tract of country, which it is impossible for me to explore fully. I can only give you a series of rough sketches of various parts of that country which affect us particularly in Scouting, and leave you to complete your own travel book for yourselves.

Leadership comes naturally to but a few. Fortunately many more have some natural ability in that direction which will become effective, if only it is developed in the right kind of way. Leadership cannot be taught, but most of us can benefit from the advice, experience and example of those who have proved themselves good leaders, and, by striving to follow their lead, perhaps make ourselves better leaders in our own turn. Diffidence will not help us; we must make up our minds that we have in us something of the stuff of which leaders are made, and set out determinedly to make ourselves more efficient.

Arctic and Antarctic exploration has produced many leaders, such as Amundsen, Nansen, Scott, Shackleton, Watkins. If you read the epic stories of their endeavours you will see that while training, equipment, food and transport had to be of the very best, and to be tried out beforehand in a long series of experiments, yet these things alone could never achieve success. Two more qualities were vitally necessary – the team spirit and comradeship of the party and the leadership of its head. In all the stories of these explorations you cannot but feel the tremendous power that came from the leader, who gave his whole mind to the job of looking after the welfare of his party, and to the attainment of the goal.

I will treat, first of all, with the leadership given in Scouting by boys. Of the Sixer in the Pack there is little to say, not because he is of no importance, but because he should not be asked to carry out his powers too soon. There is real danger in giving a Cub too much to do on his own; there is real danger in asking a Sixer to undertake the responsibility of leading his Six at all times. He can lend a hand in various ways; he can show the way in a game or in some simple test, but farther than that he should not go. Responsibility has a sobering influence, and although we naturally want our Cubs and Sixers to be sober, we do not want them to become dried-up old men before their time. Let them remain children and let them enjoy their childhood without being “huddled down,” as we say in Scotland, with too much in the way of cares.

It is, however, a totally different kettle of fish when we come to the Troop and its Patrol Leaders. They are older – though I hope not too old – and much more can be, and is, demanded of them. As the Chief says on page 46 of *Scouting for Boys*, “if the Scoutmaster gives his Patrol Leader real power, expects a great deal from him and leaves him a free hand in carrying out his work, he will have done more for that boy’s character expansion than any amount of school training could ever do.” Remember these words were written over thirty years ago, and that the comparison is not nearly so accurate as it was then. The moral, however, remains the same. Boys of Scout age are old enough to be given definite training in responsibility and in leadership.

What is the Scoutmaster going to do about it? Would it not be a good plan to start with if he took to heart, and put in his own mouth, the Chief’s “Words to Patrol Leaders”? “I want you Patrol Leaders to go on and train your Patrols in future entirely yourselves, because it is possible for you to get hold of each boy in your Patrol and make a good fellow of him. It is no use having one or two brilliant boys, and the rest no good at all. You should try to make them all fairly good. The most important step to this is your own example, because what you do yourselves your Scouts will do also. Show them that you can obey orders whether they are given by word of mouth or are merely rules that are printed or written, and that you carry them out whether your Scoutmaster is present or not. Show them that you can get badges for proficiency in different handcrafts, and your boys will with very little persuasion follow your lead.

“But remember that you must give them the lead and not the push.”

A Scout lives the greater part of his Scout life, and practises the vast majority of his Scout activities, within the Patrol. It is impossible to exaggerate the value of a good Patrol Leader, who must be the natural leader of his Patrol if success is to be achieved. It takes a good leader of the whole Troop to choose the right leader for the Patrol, or, better still, to allow the Scouts to choose their right leader. Scouters frequently make mistakes in their choice. Scouts seldom, for they know all that depends on the right choice, even more than their Scoutmaster does. The Patrol Leader has to be the right fellow for that particular Patrol so that its Scouts respect him, and at the same time are on sufficiently good terms with him to be able to sit on his head, pull his leg, or salt his tea. Even under such varying adverse circumstances the Patrol Leader who is a leader will be able to say, “Now then, you chaps, we’ve had enough ragging now. What about finishing off that raft, or helping Dick with the spuds, or digging that trench?” He will then be the first to start lashing the raft, scraping the potatoes, or wielding the shovel.

A good P.L. is one who inspires his Scouts to follow him because he is always ahead of them, and never asks more of them than he is prepared to do himself. How can a Scoutmaster achieve such leaders? First of all, by being one himself. It is through being the Patrol Leader of his Court of Honour that he can set the whole tone. A Scoutmaster who is always giving orders for others to carry out, and who continually stands about, hands in pockets, watching the Scouts at work rarely gets good P.L.s., and if he has them he certainly does not deserve them. Perhaps it is they collectively who are the Scoutmaster, while he himself is a mere passenger who hasn’t even paid his fare. He is rather like the man who always sat in the bus with his eyes closed, and when asked by a friend why he did this, replied “I cannot bear to see the women standing.”

But, mark you! a Scoutmaster must not work for his Scouts: *he must work with them*. There is a deal of difference between the two prepositions, a difference that divides bad Scoutmastership from good Scoutmastership.

Again, the Patrol Leader, young and irresponsible and rowdy as he may appear to be, looks past all the Scoutmasters and Commissioners direct to the Chief Scout, In so far as the Scoutmaster gives him the Chief’s teaching direct from *Scouting for Boys* or from others of his writings, in so far he will be a good leader. I feel somehow that of late, unwittingly perhaps, we have tended to push the Chief into the background of our Scouts’ memories, and have failed to make full use of the personal magnetism of his appeal to them. One has only to travel abroad among Scouts, whether it be to Jamborees or otherwise, to realize that, whether the Chief is present in person or not.

To return to the Court of Honour; there the Scoutmaster must act as the leader of his P.L.s; there he must train them as his own Patrol. He cannot expect to get water out of an empty jug; he cannot expect a Patrol Leader to teach fire-lighting, tracking, map-making, and so on, if he has not got just that little bit of extra knowledge which makes him better able to teach his Patrol, but which does not make him conceited. The Scoutmaster must not be afraid to trust his Patrol Leaders – distrust is fatal to all progress and all leadership. He must allow them, and give them opportunity, to make mistakes, and there will be plenty of these. He must frequently look the other way while the P.L. learns to lead, and have patience to let things go slower and not so well while the learning is in progress.

There is no better place for the training of a Patrol Leader than camp. “Camp is the Scoutmaster’s great opportunity” for this as well as for his study of the Scouts’ characters, and for the development of their Scouting.

To sum up – so far as Patrol Leadership is concerned – I quote from an article in *The Scouter* “Every Scoutmaster has witnessed the improvement in character which visits a boy so soon as he becomes Patrol Leader. That is the value of leadership. That is why it is important to keep as many boys as possible in the Troop to the age when they can become Patrol Leaders.” (Do not let that age be too great. Do not be afraid of young Leaders.) “There is only one organization in the world which offers a boy such an opportunity for enjoying leadership, and that organisation is

ours. It is a misunderstanding Scouter who throws that unique opportunity away. If the saying that 'before we command we must obey' be true, I would say that it is truer still that before we can obey we must command. The Leader who goes from his Patrol, where he has given orders, to the outside world where he must obey them, will the better understand why he must obey."

I have purposely devoted the greater part of my space to the Patrol and its Leader, not only because of the importance in Scouting of that position, but because the same idea can be applied to those older in Scouting. What is true of the Patrol Leader is true of the Rover Mate, but to an intensified degree. As boys grow older the hold of the gang diminishes, so that a man's intimate associates are only one or two, and his more remote acquaintances many in number. Younger men regard themselves as the equals of all; they are inclined to resent superior authority and to invest it with an air of superiority which makes them feel inferior themselves. They are prepared to follow one or two whole-heartedly when they know them intimately, or to be swayed in company with many others, by one or two whom they only know remotely. This last is mass-suggestion, and in it lies many pitfalls and dangers, since in the main mass-suggestion seems to influence more for bad than for good.

The Rover Mate is more on a level with the other members in the Crew. His personality counts for more than his present knowledge. His leadership is more of a temporary character, since leadership in the Crew should rightly change frequently. He has, therefore, to be more tactful in his requirements, more far-seeing in his objectives, which is an education in itself. He has to be ready, too, to call on anyone with more knowledge to take his place temporarily for some particular job or other, and to show no hesitation in doing so. In some ways it might be said that a Rover Mate exists on sufferance, but he must not let that worry him; it is more of a challenge to higher endeavour and to prove his worth as a leader. During his term of office he will learn his own, and the others', limitations. Even more, perhaps, than the Patrol Leader to his Scoutmaster, he must give a complete loyalty to the Rover Scout Leader and to the Crew as a whole. With the R.S.L. in the picture there is an association of older and younger in a joint leadership – an association which is very valuable for both. Experience and energy are welded together; common sense and enthusiasm merge; the combination should be of real value to the Crew.

I have hinted at the leadership that Scouters should give in the various sections of the Group, but there is a lot that we should hold in common. Leadership is of the greatest importance in any voluntary organisation, the very existence and force of which depends on the inspiration of its leaders. The basis of leadership is character. The road to leadership is through service, and the higher one's ideals the greater will be the service rendered.

At the Norwich Conference the Chief stated the four essential points to look for in a leader. I reproduce them for you:

"1. *He must have whole-hearted faith and belief in the rightness of his cause* so that his followers catch the contagion, and share his fanaticism.

"2. *He must have a cheery, energetic personality, with sympathy and friendly understanding of his followers*, and so secure their enthusiastic co-operation.

"3. *He must have confidence in himself through knowing his job*. He thus gains the confidence of his men.

"4. *What he preaches he must himself practise*, thereby giving personal example to his team."

To these four points I am bold enough to add two more: the ability to look ahead and to aim high without becoming oppressed with detail, and courage, the moral courage to say "no," to change plans which have proved unworkable or unsuccessful, to realise that the hurt to one man's feelings cannot be allowed to injure the cause. These two points were expressed in Gallieni's words to the then young Maréchal Lyautey on the latter's appointment as his Chief of Staff:

"I don't want to know anything about details. I want to keep my brain free to conceive and direct. The end is my sole concern; the means are your business. I have taken your measure. I

believe things will go well. If they don't I shall drop you. I never let my own feelings count once a question of duty is involved."

CHAPTER IV

SCOUTING TO-DAY

MY intention is not to give you a survey of Scouting, but just to let fall one or two thoughts on the subject. I do not want to confine what I have to say to Scouting in the Troop, but to range a wider field so as to include the component parts of the Scout Group.

First of all, the aim of the whole of Scouting is "to develop good citizenship among boys by forming their character." For this purpose I would define the Good Citizen as a man who understands and performs his Duty to God; his Duty to other people (both individually and collectively); and his Duty to Himself.* This definition asks for active purpose, not just mere passive interest. We, as leaders of Scouting, have, therefore, to translate our aim in terms of activity. It is precisely the same when we come to consider the word character. Character is an activity, not a state; it is how a man acts, not just how he has been taught to act. I would suggest, when we think about our job in Scouting and are making our plans for the future, that we apply these two definitions to all our ideas.

How would this work out in the Pack?

With these objects in view we would not over-stress the "happy family spirit of the Pack," but subordinate it to, and use it to strengthen, the purpose of our Cubbing. We would not seek to wrap our Cubs up in cotton wool; an astringent has frequently a much more curative and lasting effect. Children "dislike weakness in those in authority over them, as the feeling of being unable to rely upon adults only deepens their own sense of insecurity. It is like crossing a turbulent stream by a bridge which one hoped was strong and strong but which proves to be rickety and dangerous." "The question of authority influences the child to an extent not realised by most people. His capacity to make satisfactory adjustments to the three essentials of life, to society, to work, to love, depend entirely on the foundations of character formation laid in infancy and onwards" (by R. A. Howden). However all this is perhaps too deep a thought for the majority of us to pursue, but it should be considered in connection with Scouting as applied to the Pack.

There is a real need to make a more conscientious and determined effort to use the system of Cub Tests and Badges in order to achieve our objects. First things should come first and more emphasis and direct teaching is still required in regard to the Promise and, to a lesser degree, the Law. Every effort must be made to strengthen the feeling of Reverence and to use all the material available in Cubbing in a purposive endeavour to develop the boy's body, mind and spirit. It is true that the time we have is short, but if we start to think how short it is we have already made it shorter!

All Scouters of the Pack must remember that Cubbing is an anteroom to Scouting. We have all of us memories of ante-rooms at the Dentist's and so on. Do not let us make the Scout ante-room like these. There should be an atmosphere of cheerfulness and content. The information supplied should be up to date. Six months' old copies of *Punch*, for instance, are apt to make the expectations rather grim and stale. We should give our Cubs some idea of what to expect next door, in the Troop Room. But let us make sure that we give them the correct kind of picture. Some of you will remember why one boy did not leave the ante-room by the right door. "The real reason I never became a Scout is an incident which I witnessed as a Cub, when I was about nine.

* See also Chapter XIV – II.

The Cubs used to make a practice of looking into the larger room used by the Scouts, if Akela was not watching. Once, when I was doing this, I saw a Scout being caned, and I had the impression that this was part of the Tenderfoot Badge." (Need I say that this was a game, not an execution?) Naturally he did not want to visit the dentist's chair; nor do we like to wait too long in the dentist's ante-room. Our courage oozes, we begin to get nervous, we don't really need his treatment after all, the tooth has stopped aching. We need not copy the particular illustration too closely, but it does require an act of courage on the part of some Cubs to step up from the Pack to the Troop. They are a bit nervous about it. To delay the step has been frequently fatal. We, rather than they, have to judge the time when the step is to be taken, and we should not delay them in the ante-room beyond their time.

The importance of the Pack to Scouting is that it should make the right impression on the small boy's mind. Impressions at this age are lasting and create effects of which the owner may or may not be conscious but which do influence his thoughts and actions in certain circumstances.

Finally, so far as the Pack is concerned, every Akela must realise that the immediate aim of Cubbing is to prepare a boy to become a good Scout and govern his or her plans and actions accordingly. I realise that there are practical difficulties, but we must not allow ourselves to be governed by them. If we are on a journey and find the path blocked by a large boulder, we do not immediately turn round and return home, we set out to see whether there is not another way round it.

At the International Conference in Holland in 1937 Tage Carstensen, the International Commissioner for Denmark, read a paper on "Is Scouting Up To Date?" He asked, "What was it that in the first years attracted youth, not only in England, but everywhere in the world?" and answered his own question with "I believe that first of all it was the primitive, free and unbound life in nature – the backwoodsman's, the pioneer's, the Red Indian's thrilling and romantic life. We, who as boys began Scouting, had only a translation of Baden-Powell's book as a basis. Grown-up leaders were rare, in any case they had no more knowledge of Scouting than we boys. We went head foremost into the adventure and we made many blunders-but we had a marvelous time, gained memories which we will always keep, and we gathered a lot of practical experience. Youth wants – and so it has been from the earliest days of this world – to get its own experience. This may be a dangerous thing when you are grown up, generally it is more practical to build upon the experiences of former generations. But in Scouting it is possible to a great extent, and without considerable risk, to allow the boys themselves to go ahead on their own. The good Scouter keeps himself in the background, and even if – owing to his superior knowledge – he can see that his boys are doing wrong, he will not interfere, until danger is near or other people's interests are going to be injured. This principle is the leading one in the patrol system. The experienced Scouter will often find that a lot of work is done slowly and not always too well, when each Patrol of the Troop is doing it separately, and it will often be a temptation for him to organise the work, generally through centralization. In almost every case this is wrong."

Primarily the Patrol system makes Scouting. Scouts must learn to go through difficulties with a smile. The various factors with which we have to contend can all be met by strengthening the demands we ourselves make on our Scouts instead of slackening them, I can hear some of you whistle, but experience has shown – and we cannot discount experience altogether – that this does not frighten off boys but attracts them. One of the demands it is necessary for us to strengthen is that which asks a Good Turn of every Scout. That demand has been weakened to the detriment of Scouting.

I would deny most emphatically that Scouting is not up to date. Many people have tried, and are still trying, to put new ideas into it. This has been quite frequently done by those who want to use Scouts for some particular fad or idea which they wish to propagate. The majority of our modern problems, changes, and so on, are grown-up people's problems, and boys should not be saddled with them. Again, we hear a great deal about the mechanical age, but I don't believe that all boys are interested in mechanics. We have all played with mechanical toys in our time, we

may even have made them – I have myself memories of marble machines, model railways and so on. We would not, however, have allowed them to interfere with or govern our scouting, or whatever outdoor activities we indulged in, nor should we to-day seek to exchange the backwoods for the factory.

Many attempts have been made to modernise Scouting in this kind of way and those attempts which I have seen or heard of have all failed. Denmark went through the same kind of phase until they made a determined attack to use all the very old methods, the most primitive form of Scouting. The response in numbers and in practice has been more than encouraging. The way to success for Scouting in the Troop is through the Scout Promise and Law, woodcraft, more primitive camping and open air activities, and not through luxury, too much organisation, and so on. In this, perhaps, we have been given a still stronger lead by Norway with its emphasis on the Patrol system and Patrol meetings.

The four main ways in which Scouting is applied to the Troop are: i. Suggestion to the Individual, ii. Patrol Effort, iii. Games, and iv. Yarns.

Suggestion to the Individual means putting into practice the Chief's statement that "the boy's ideas are studied, and he is encouraged to educate himself instead of being instructed." It is necessary to suggest ideas to him, and to give him opportunities of trying things out for himself so as to discover what is his line of activity. Badges are of real value here as a source of suggestion for what to do and as an incentive to reach a standard of achievement.

Patrol effort is the Scout method, but there is frequently a danger of overdoing the competitive aspect of it. Its greatest value lies in team training and in the pooling of experience and combination of activity so that even a Tenderfoot unconsciously picks up knowledge and feels that he is progressing and that it is all very much worth while. In addition to Patrol Meetings and normal Troop activities, it is a good idea to set a few S.T.A.s for odd times, for instance, a Patrol Log Book for a given period. There is no need for the competitive element to enter into any of these activities. It should be a sufficient incentive for each Patrol to complete its task to its own satisfaction.

Games are apt to be overdone. Sometimes it is a case of not seeing the wood for the trees. Some Scoutmasters would seem to imagine that whenever the Troop meets it is necessary to string a series of games together in order to build up their Scouting. This is a wrong angle of vision. Games are useful to illustrate or practice some particular Scout activity, or to stimulate mental or physical development, but the whole of the Scout programme should be enjoyable and so a game. As Professor L. P. Jacks has put it, "the highest kind of work and the highest kind of play are indistinguishable one from another. They are two names for the same thing."

Scouting for Boys is built up of a series of yarns as quickening interest and appealing to the imagination. The history of Scouting shows that the appeal was sufficiently strong to start literally thousands of boys off Scouting on their own. Yarns can be used to add romance to an ordinary job. For instance, a tracking story from life or out of the newspaper will produce the right kind of atmosphere for a tracking practice. Yarns can be used as a basis for some stunt or activity, as, for example, to clothe the instructions for a wide game or a practice journey. In this way we get yarns used as the basis of actual scout training. The S.M. tells a yarn of a true or imaginary journey, each Patrol or each Scout making a sketch map as the yarn is being told.

Space only allows mention of these four main ways in which Scouting can be applied to the Troop, but it is important to keep in mind the fact that Scouting can be put over in many ways, and that these should be used in as great variety as possible. We have to avoid two main dangers. The one is overdoing one particular method and neglecting others with the inevitable result that the Scouts get bored and stale, small blame to them. To retain their interest we Scouters have to remain fresh and receptive to change ourselves. The other danger is the tendency to make Scouting too much of a serious business. The Chief is always warning us of that. If Scouting lacks fun it will lack life. There are times for flinging all methods to the winds and setting in just to have a jolly good time!

Although enthusiasm may at times outrun discretion, that is much better than tying enthusiasm down on some 'safety first' principle. Scouting in the Troop should enable a boy to act in any emergency which confronts him, and he cannot possibly do that if he has been cribbed, cabined and confined in his Scout training.

Now, what about the Rover Scout and Crew?

During the last few years the trend in Roving has undoubtedly been in the direction of utilising Scout activities, on an advanced plane, in order both to continue the training and retain the interest of fellows of that age. The successful Rover Crew is the one that works hard at its Scouting and at its Service. To my mind these are again two names for the same thing.

To go back to the definition of the Good Citizen. A Rover Scout's duty to God demands a patient search after truth, and, when found, the vigorous carrying of it out in his everyday life. It is not a matter of Sundays only. The Promise and Law help him very considerably, but they are not sufficient in themselves. He is old enough now to demonstrate his character by his actions and by what he is. A Rover's duty to other people necessitates his having an intelligent, instructed interest in all subjects that concern the community, especially the community in his immediate neighbourhood. The Crew and District help him out by providing him with the means of acquiring this knowledge, but when acquired he is expected to do something about it. A Rover's duty to himself affects his other duties.

He cannot render service before he has trained himself for the purpose. He has his soul, mind and body to look after. He, and *no one else*, is responsible for that.

From time to time we see small changes of detail or some amplification in our Cub, Scout and Rover Tests, badges and expectations. Change for the sake of change is not progress, but a fuller knowledge can often determine the need for a small adjustment or a fresh emphasis. It is the 'whys and wherefors' that matter. When we propose or discuss changes of any details let us always consider them from the point of view and purpose of Scouting – character training and from the standpoint of Scouting's principles and methods. We want Scouts to pit themselves against difficulties and to win through: we want them to be balanced in body and mind: we want them to be ready to act when the occasion demands it: we want them to quit themselves like men and be strong.

All this necessitates a lead from us who are Scouters. To expect discipline we must first discipline ourselves: to secure hard work we must work hard ourselves: to train others to act we must ourselves be prepared to act. If Scouting is to continue to-day and to continue to help boys and men and women, we must all be Scouts prepared to follow the lead our Chief has given us.

THE WOLF CUB –

CHAPTER V

“JUNGLE FAVOUR GO WITH THEE!”

THE scene is a mango grove in a village some 25 miles from Madras; the occasion is the visit of the Camp Chief to a Rural Cubmasters' Training Camp; the heroes of the story are a band of eighty Indian boys between the ages of 7 and 11.

These boys were collected together from fourteen separate villages in the neighbourhood where Cub Packs have been established within the past three years. They represented 1,600 Cubs in 115 village Packs in that particular district.

More Gilcraft Gleanings

This growing number of Cubs and Packs is due to the energies of one man – known to his fellow campers some years back as “Monkey.” Encouraged and financed in part by the District Board he has spent the last three years in walking and bicycling from village to village, advertising, starting and strengthening Cubbing as a definite part of a general scheme for Village Development. To such an extent has Cubbing now grown that the District Board reckons it as the chief plank in their Development schemes. It has proved its worth, not only in the happiness it has conferred on the small boys of those 115 villages, but in the atmosphere of goodwill and activity that they have engendered among the grown-ups who live in these villages. The next step is “slowly, slowly,” to start the introduction of *Village Troops. But, what of our heroes?

Under the shade of the mango trees, in the midst of a huge crowd of visitors and villagers, our heroes put up a Cub Display. When the Camp Chief saw the programme he groaned, for there were twenty-two separate items on it, and he had seen some Cub displays before! With the welcoming Grand Howl, however, his face lost its grim look, and he realised that here was something out of the ordinary. The Grand Howl went with a swing and a precision that it would be hard for one single Pack to beat, and here was a Pack brought together for the first time and composed of fourteen Sixes from different villages. That Grand Howl was at once an expression of welcome and of delight, of unity and good discipline; it prepared the way for what was to follow.

So far as the subject-matter of the items was concerned, the Display was much like any other. It was the manner of the doing that differed, and led the Camp Chief at the finish to say – even to the Cubs themselves – that it was the best Cub show he had seen anywhere. Those who know him, know in their turn that he is not given to excessive praise. To begin with, the clearing under the mango trees, surrounded by an audience that grew more appreciative with every turn, provided a stage which was in keeping with the Jungle atmosphere for which each Cub Pack strives, and which these 15 Packs had so obviously achieved. Item succeeded item without any kind of delay. As one Six completed its turn, and went off at one side of the circle, another Six appeared from the opposite side. “Monkey,” the inspiration of it all, was neither seen nor heard; perhaps he was up a near-by tree, in keeping with his name, although by the results he achieved he could not have given the lie to it more completely. On only two occasions did an Old Wolf appear within the charmed circle, and then to remain as unobtrusive as a grown-up can possibly be. What was the secret of it all? In all these packs happiness had been achieved; the Cubs took a supreme delight in their Cubbing; it had touched a responsive chord in their hearts; they had to give expression to what they felt. Each Six followed in Grey Brother – or Black or Brown or White Brother – smartly at a walk or at a lope. They turned to Grey Brother’s call, and came to the alert as he saluted. They fell into position on their own, went through what they had to do, lined up again at Grey Brother’s call, saluted and followed his lead out again. Smartness and discipline were there self-evident for even the most obtuse to see, and yet there was a cheerfulness that outshone all else. In their homes these Cubs have not much reason for cheerfulness; they have grown accustomed in the past to dingy surroundings; they have known the indignities that labour can thrust upon those who are too young; they have known want and hunger. Cubbing has given them something else to think of, something to aim at, something to achieve for themselves; they have heard the “call out into the jungle,” and they have responded to it whole-heartedly.

They have learned to give in to the Old Wolf, even when one of themselves – a Sixer – is temporarily in that position. They have learned to think for themselves. When one Cub, in his eagerness to follow quick after the one in front, banged his nose hard against the shoulder of that one, and had unwillingly to fall out, another took his place from the circle without the need of any order being given.

* In another four years the number of Packs had grown to 130 and 35 Village Troops had been started.

What these Cubs did might have been commonplace enough, but the manner of it differed. The Kaa Dance is a frequent performance-but those who have seen it happen know that, after a snake has coiled itself round, it raises its head and takes a last look round before it finally goes to sleep. These Cubs knew that, and portrayed it. "Tap up" is a common enough game, but these Cubs gave more vehemence and naturalness to it by being boyish in their presentation of it. Instead of digging his forefinger between the shoulder-blades of the fellow in front of him, each Cub gave the one in front a swinging smack on that part of his anatomy which Nature has provided for the purpose. Both the smacker and the smacked appeared to enjoy the process. Play-acting was there, and reached its height when a couple of Sixes caricatured the superstitious performance of grownups attempting to drive any danger of plague out of a village.

It would take *'too* long to detail all the items of that performance. Of all the items only one-pyramid building -was out of place, and how were the Cubs or their leaders to know that? That item was only out of place because it asks too much of small boys generally; by their performance it did not ask too much of the Cubs who did it. And how long did that programme of twenty-two items take? Precisely forty-five minutes!

If there is one question that is asked more than any other in Scout circles in India – and elsewhere, too, for that matter – it is: "Is the Jungle atmosphere really wise?" These Cubs in that Indian village gave answer to that question out of the fullness of their hearts: "It is not only the height of wisdom, it is a howling success." Their answer was obvious in their final Grand Howl, which sent at least one of their audience on his way happy and rejoicing.

CHAPTER VI

JUNGLE ANIMALS

BY way of introduction to the subject I reproduce an extract from an article on Cubbing published in the *Sunday* Chronicle of Madras.

"The jungle story, though most of its characters are animals, is alive with human interest and feelings. The scenes where Mowgli takes leave of Bagheera or where Akela was saved by Mowgli are as interesting and thrilling as any of the incidents in present-day novels. Each animal is an example of human foible or grace. We meet in this world with bullies like Shere Khan, flatterers like Tabaqui the jackal, strong able leaders like Akela, or strong, dreaded, but good people like Bagheera. We also meet with gossipers like Buldeo and people like those of the village of Seonee.

"Every character (whether the author intended it to be so or not we are not sure), is a psychological factor and a character analysis. Those who have had the privilege of working with a Cub Pack have felt the usefulness of the jungle story in the Pack life. To many a Cubmaster the jungle story has been a source of inspiration, and to every Cub in a Pack it is an inexhaustible source of thrilling stories and a fund of human interest and example."

It may be you will think this Indian opinion is prejudiced when I tell you that the Proprietor of the *Sunday* Chronicle is a convert to Scouting as a result of seeing the value of the introduction of over a hundred Cub Packs into villages under his care as President of the District Board (see Chapter V). If so, you and other critics of the value of the jungle atmosphere in Cubbing may be surprised to know that Sir Rabindra Nath Tagore, the famous Bengali poet and Nobel Prizeman, has written: "The most striking thing about India is that the forest and not the town is the fountainhead of all its civilisation. The forest nurtured the two great ages of India, the Vedic and the Buddhistic."

Now, however, we are not concerned with the value of Jungle Atmosphere but with the animals themselves. I am nothing of an artist and it is difficult for me to portray them for you, but

I will do my best to make you more familiar with the real article even at the risk of shocking some of you with a description of the characteristics of the animal by whose name you may be called in your own Packs!

First of all it is necessary to give these animals their proper stage setting. The District of Seonee forms part of the Satpura tableland, containing the head-waters of the Waingunga River, a tributary of the Godavari. It is in the centre of the Central Provinces, and Seonee Town is one of the most central spots of India. The District is largely covered with forests and some forty per cent of its population is aboriginal, mostly Gonds. When I say forests, you must not imagine any luxurious tropical vegetation, full of striking colours and smells, towering trees, ropes of creepers, infested by snakes, and thickly populated by birds and beasts. The Seonee Jungle is mostly of sal-wood which grows neither very tall nor very thick. It is some 2,000 feet above sea level, and except during the rains, is dry. Birds are scarce, as in all Indian jungles. Beasts are numerous, but seldom seen. Snakes are dangerous, but do not carpet the ground. In 14 years in India, and in snake-infested districts, I only saw about a score of these creeping creatures.

Seonee Town has only some 13,000 inhabitants. It is noted in the *Encyclopedia Britannica* as containing a mission of "The Original Seceders from the Church of Scotland," but it also contains a prosperous Scout Group.

The old traditional Council Rock – traditional, I believe, since before the days of Cubbing – is in a pool alongside the Nagpur-Jubbelpur road. I lunched at the spot on the way up to Pachmari; both the Provincial Commissioner and I agreed that we would become somewhat damp in our hindquarters if we attempted to do a Grand Howl round it.

Rudyard Kipling was very correct in his characterisations; he has described the real India better than anyone I know; but there was no reason why he should stick slavishly to geographical features in these imaginative writings. In point of fact in the last of the jungle tales, *In the Rukh*, he transports Mowgli a few hundred miles north to the foothills of the Himalayas. It is sufficient that Kipling took as his main scene the Seonee District in general.

Another point worth mentioning is that there have been several authentic and recorded cases of children in India and in other countries, if we are to believe our ancient history, being brought up by wolves. One wolf-boy who was recovered in the 1890's near Agra died of smoking after being introduced to civilisation. Is there a warning in that for some of us? Two girls were found in a wolf cave in the Midnapur District of Bengal in 1920, one aged two and the other eight. The reason of such cases is the habit among certain aboriginal tribes of abandoning unwanted infants.

And now to the jungle animals themselves.

The Indian wolf, I am sorry to say, has not a very prepossessing appearance. He is lighter in build and more jackal-like in looks than the wolves we are accustomed to see depicted. He is of a drab greyish colour, very cunning and aggressive, accustomed to hunt in Packs, and greatly feared by the inhabitants of the places he affects. This fear has ascribed to him strength and wisdom beyond his deserts. Aboriginal peoples always seek to propitiate their enemies and other evil spirits by attributing to them graces which they do not possess.

We know that wolves spread right across the Northern hemisphere. In this country there is the story of the killing of the last wolf by Sir Ewen Cameron of Lochiel in 1680, but there is also evidence of their survival in Sutherlandshire in the following century. To-day wolves still exist in France and Spain and in times of want or extreme cold cause destruction.

A jackal is described as a 'wolf-like wild member of the dog family.' They, like all other jungle animals, lie up during the day and sally forth at night, seldom, if ever, alone, to prey on smaller mammals and poultry in the villages.

When unable to obtain living prey they are accustomed to feed on refuse and carrion of all kinds and are accordingly the scavengers of many an Indian village. As the Jungle Stories tell us, jackals also follow after larger carnivorous animals in order to finish off any 'kill' that is left over. Their cry is more appalling than that of the hyena, and their odour more offensive than that

of the fox. I have poignant memories of my first introduction to a jackal when I first went out to India when one of these appalling, offensive beasts invaded my bedroom!

More recent investigations have caused us to change the pronunciation of the jackal's jungle name from Tab-a-ky to Tar-bark-i after the Persian origin.

The red dog – Dhole – is distinguished from the true dog (whichever breed you fancy from dachshund to great Dane) by having one molar less in the lower jaw. As its name suggests, the red dog is rufous-brown in colour. He is larger than a jackal, hunts invariably in packs, and is as savage as they make them. A pack of wild dogs is a most dangerous thing to get in the way of. The red dogs are principally found in the Deccan, a comprehensive term for the whole of the southern half of India.

And now we come, perhaps, to more estimable characters.

Baloo is probably a species of brown bear such as are found in more or less temperate regions from Spain to Japan. The Himalayan black bear is a more carnivorous kind, although he still has a sweet tooth, and is distinguished by a white horseshoe mark on his chest. They are usually placid kind of animals, not easily roused, but the very devil if they are. They are, however, tractable and amenable to kind handling. There is a lesson in that for you Akelas who have trouble with your Baloo!

Bagheera, the panther, is a leopard. Leopards are usually some six to seven and a half feet in length, from snout to tip of tail, but I was acquainted with one that measured nine feet – I took the measurement after death! As you know, they are distinguished by the rosette-like form of black spots, without any central spot, on a ground colour of pale fawn to rufous buff. It is not, however, uncommon to find specimens that are perfectly black like the Jungle Book specimen. Now you Bagheeras, keep your ears pricked for your characteristics. A leopard is a ferocious, blood-thirsty and cunning animal; it is really dangerous especially if wounded. It springs on its prey suddenly from ambush, or lies up along a branch for this purpose. I have seen that happen. At other times it will stalk stealthily until it reaches its objective. On the credit side may be put the fact that its movements are quick and graceful, and that when young it is as playful as a young kitten. At one place where I was stationed we had a couple of leopard cubs as pets. They used to put terror into the hearts of our visitors which was sometimes an advantage, but when they grew older and stronger they had to be put away.

Now it is Kaa's turn. Thirty feet is no exaggeration in length for an Indian python. It has no poison, but merely envelops its victim in its coils and crushes it to death and to pulp. It usually needs a tail purchase or anchorage in order to exert the necessary leverage. The accounts of the power of its swallow are apt to be exaggerated, however, since a small pig is about the limit so far as the stretching capacity of its jaws are concerned. There is comparatively little in the Jungle Books about his Lordship the pig, but the wild boar is feared by all other animals and refuses to care a rap for anyone. Those who have indulged in the sport of pig-sticking know it for one of the most dangerous sports. A boar will turn and charge anything at any time. We may sun ourselves in a little reflected glory from the fact that the Chief Scout – or, as he himself would say, his horse – twice won the Kadir Cup, the premier pig-sticking award of India. Kipling knew his boar, for you will remember:

“Keep peace with the Lords of the Jungle-the Tiger, the Panther, the Bear,

And trouble not Hathi the silent, and mock not the Boar in his lair.”

But to return to the “Middle Jungle” – Cobras are plentiful and deadly. It was a common occurrence to come on pairs and nests of them in the suburban bungalows of Calcutta, but they are not the most deadly of Indian snakes. Pride of place belong to the Krait (pronounced krite). It is a little insignificant thing, dull brown, but a quick mover. I just succeeded in stepping over one on a hill path in Assam, instead of stepping calmly on top of it. It was asleep, and it never woke

up. Some of you may remember that the Cobra had something to do with the Delphic oracle, and that Apollo slew it.

Which oracular saying brings us to crocodiles. There are three kinds: – the gharial of North India which has some 27 or 29 teeth in each side of its mouth that is thus converted into a veritable fish-trap; the mugger or marsh crocodile haunts rivers and pools, and sometimes migrates long distances over land if his residence gets dried up; the salt-water crocodile is found in Bengal and is easily the largest of the three, reaching 30 feet in length. The last two eat anything they can overpower, including mankind. Bathing places on the rivers in Bengal and elsewhere are frequently fenced in with a stockade of bamboos, and bangles and other jewellery are often recovered from the stomachs of shot brutes. They are difficult to shoot because of the thick hide. Lying on a bank they are almost indistinguishable from logs, but if alarmed they move with extreme rapidity, and they can break a man's leg or crush his skull with a blow of their tail. Jacala of the *Jungle Books* was probably a mugger and to be respected as such. My outstanding experience with crocodiles was to come round the bend of a river in a frail native boat almost on top of a couple who were indulging in a free fight. We made for shore as fast as we could and the fight continued until after darkness had set in. I don't know what it was all about or what technique of fighting was adopted. The whole experience was really too awful to describe.

Some of the lesser folk can only be mentioned in passing. Chil, the kite, is a different bird from Ran, the eagle. In the original editions of the *Jungle Book* the two were rather muddled up together as the same bird, but they are not. Chil eats fish, Ran eats flesh; the former inhabits the plains, the latter the Hills – the big hills, not the little hills of the Seonee jungle. They will frequently swoop down and snatch food out of your hand if you are having breakfast or tea out-of-doors. What nasty, grasping habits these Chils have! But they do see things and give the information to others, Mysa, the buffalo, is hardly a lesser thing, but a very bulky animal. Buffaloes are domesticated in India and the margin between the tame and the wild animal is very small. They are slow moving and easily led at the best of times, but if they get excited they can become quite uncontrollable and very fierce. They are herded and walloped by the youngest children, and are used for almost all agricultural purposes, in addition to providing fuel which gives off a more acrid smoke than that provided by the bullock. The "Little Folk," the bees, are much the same as ours, but with a longer sting.

The banderlog of the *Jungle Books* are the grey, long-tailed, and not too ugly variety common in the Central Provinces. There are many of them to be seen all through the Seonee Jungle. When I was running a Cub Wood Badge Course at Pachmari we went out for an afternoon expedition, down off the plateau to a sacred cave in one of the ravines below. On the way back we halted at a clearing in the jungle for tea. Suitably placed in the middle there was a large rock which led us to do the Grand Howl and practice some jungle dances before we finally departed up the path again. I was shepherding the Course ahead – over 70 of them – and chanced to look back before turning the corner of the path that would take us out of sight of the clearing. What I saw made me halt the two who were with me. We watched a score or so of monkeys, who had been lurking near us in the jungle come out into the clearing, make a kind of circle round the rock, and obviously attempt to imitate what these other weird animals had been doing. They were worse at it than the Course had been.

On the subsequent Scout Course one of the Patrols on hike came across the track of a tiger, but not the tiger itself. There is no space left to talk to you about Shere Khan and Hathi, of tigers and elephants. I agree with Kipling's analysis of the characters of each of these animals. The tiger is not a brave animal, and the elephant is a most sagacious one, although I disbelieve the talk of the elephant in the circus!

CHAPTER VII

HEALTH AND STRENGTH IN THE PACK

“MOWGLI must have been nearly seventeen years old. He looked older, for hard exercise, the best of good eating, and baths whenever he felt in the least hot or dusty, had given him strength and growth far beyond his age,” (The Spring Running.)

Before the launching of the National Fitness Campaign the Chief Scout charged us all to take up “physical training more definitely, side by side with our character development of the young, and so to do a national service.” At the outset I may say that, with one possible small addition, there is no need for us to introduce anything further into the normal Cub programme of progressive development.

The present methods laid down for the training of Cubs are sufficient, if applied with thought and intelligence, to enable Akela to lay the foundations of health and strength on which the boy and his leaders can build well and truly later on.

The play way of Cubbing is the very soundest way of securing future health and strength, but games need more careful and thoughtful selection. There is a tendency perhaps to introduce games of a somewhat namby-pamby nature merely for the sake of variety (and the Scouter’s amusement), without realising that from the point of view of development they are as much good as a sick headache. If we were to sit down seriously and assess the value of some of the relay games we play, we should realise that their value in the development of the individual Cub was almost a minus quantity. He ambles or careers down the room, according to his nature, regardless of style or carriage; places one card on top of another; and returns to his place more speedily than he went, in the satisfaction of having done his duty to fall in with Akela’s queer ideas of exercise and fun. The picture is purposely highly coloured, but is sufficiently close to the original to make us pause and think.

Mowgli was trained in a hard school, he indulged in hard exercise, he wrestled with Kaa, he raced with Bagheera, he hunted with his brother Wolves. “And yet the look in his eyes was always gentle. . . . He ran, sometimes shouting, sometimes singing to himself, the happiest thing in all the jungle.”

Shouting and singing are of some importance. I am well alive to the practical difficulties imposed by neighbours and caretakers, but, as we have heard so often, noise is essential to Cub development. Shouting and singing are natural means of developing the lungs and the whole breathing machine. Watch boys at play in the street or elsewhere, and you will readily appreciate that fact. The difficulties are overcome by our Pack discipline, which controls that noise when necessary, but does not suppress it.

Scouting is a game for the open air; the imagery of Cubbing is taken from the jungle. “It is so nice,” say these dear old ladies and gentlemen who think that Scouting is “such a good thing, for the boys to be taken off the dangerous streets for an hour every week, and so good for these men and women to do it.” Again I may be painting in lurid colours, but sometimes I would prefer the dangers and petrol fumes of the street to the germ-laden atmosphere of some of the Pack Dens I have visited. An hour of such atmosphere can be much more dangerous and do the Cubs real harm, so that in effect we are doing them and their bodily development no good at all,

Therefore, we must see that when the Pack meets indoors the atmosphere – in every sense is wholesome, and, what is more important, we should try and meet as often out of doors as we can; yes, even in winter in the middle of London. A scamper round out of doors during a meeting will do us and the Cubs no harm if it is dry; we shall not catch cold if we keep moving; the majority of colds and such like are caught indoors, and we know it.

But I must lengthen my stride and shorten the journey, and so I can only touch fleetingly on other general points.

Jungle dances and play-acting can help physical development, if the Cubs put their energies into them. Let us avoid as much as possible any exhibitions of still-life in our Cub programme; we should show real live life all the time. Part of the time a little freedom to “muck about” is valuable. Again our Pack discipline is the only means we have of controlling the length of that “mucking about,” and to a certain extent its nature. This freedom is essential to natural development, and is also a barometer of the Cub’s nature. We all know the kind of thing that happens when small boys are let loose. They chase about, they struggle with each other, they climb on things – in fact they are unconsciously intent on developing their bodily health and strength in the same way as Mowgli did. Over-wise grown-ups say: “We must organise all that waste energy; we must turn it into definite channels; we must mould these boys to our will.” Mould can be a fungoid growth, and it is a mistake for Akela to be over-wise!

I can only allude in passing to the value of outdoor expeditions, and to short camps where especially the Cub can be given “the best of good eating.” But I must leave the general aspect of the subject, and go on to the particular materials which our Cub programme contains, but I must not forget to emphasise in the interests of health and strength the atmosphere of cleanliness and neatness which is developed in the Pack through Akela’s personal example more than by his precepts. This question of example concerns all Scouters. We can give our Cubs – and others – health and strength by our own fitness and our own bearing.

The First Star

In his First Star tests the Cub is given several ways of developing his own body. We are familiar with these tests, but it might be helpful if I ran through them and perhaps commented on each in turn.

The Cub somersault should more properly be called a “forward roll.” It marks the beginning of a number of simple and easy tumbling exercises which are quite within the scope of Cubs. These exercises, and the somersault, are no more dangerous than the normal activities in which a boy indulges in his own home. In the forward roll the main points to remember are: that the chin should be tucked into the chest, the shoulders be rounded, and the whole body roll round until the feet touch the ground again. If a boy swings his hands up in front of his body as the roll is ending he will come to his feet with body erect of his own momentum.

Leap-frog is frequently a test of nerve for both concerned, but is a comparatively easy exercise. Our medical advisers say that the under boy should stand stern on rather than broadside on. There are medical as well as safety reasons for this stance, and that is why I recommend it in opposition, perhaps, to other authorities.

Hopping has obvious physical advantages, but each leg must be used in turn.

Ball-throwing and ball-catching are good training for eye and hand and for co-relating the two together. They also induce quick movement and help balance. This exercise is too often dull and lifeless, instead of being quick and lively as it should in time become.

Skipping has come more into favour among boys now that they realise that footballers and other athletes use it to train their wind and muscle, but it is the bounce that counts and the rhythm of it. The aim of Cub skipping is the same as that of the other Star physical tests – to produce the springy muscles of Bagheera, and not the bulk of Hathi, so that skipping should be a matter of lightness and, again, balance.

Balance and poise are further helped by the balancing test. Many Scouters of the Pack seem to imagine that this is a test set in order to see at what queer angles Cubs can carry their heads. Its purpose, is, however, to give them an upright carriage. If their heads are so shaped that they cannot hold a weight upright, then they should be allowed to wear their caps or something else so that they can hold themselves straight and erect.

More Gilcraft Gleanings

“Some fellows walk, others slouch! Which do you do?” I repeat the Chief’s question for all Scouters to ask themselves.

In all these First Star tests there is a sufficiency of material to enable the younger Cubs to develop themselves physically.

The ‘cleanliness’ test is sufficient to convey to their understandings the rudiments of health.

The Second Star

The One-Star Cub passes on to try for his Second Star, and in doing so discovers that other opportunities of gaining health and strength are given him. He is asked to learn two physical exercises, and to walk a plank.

These two exercises are sound and safe, and are mostly a matter of individual effort. Perhaps in the past the question of individual effort has been over-emphasised. We know for ourselves that it is one thing to go through a series of weird and wonderful contortions in the midst of a crowd of others, but it is another thing to repeat these contortions in cold blood by ourselves on a cold winter’s morning. I know that Cubs have stuck to these exercises on their own, and benefited enormously, but I know that those Cubs are a very small minority. However, it is worth Akela’s time to persevere with encouragement in the hope that one single boy will be induced to improve himself in this way.

It is not out of order for Akela to give these exercises as a kind of drill to the older Cubs from time to time. Many of them do them in school; well, we can encourage them to do them well, and to show the others how to do them properly. Even a little romance can be woven into it, and Akela become an oriental potentate who can only be approached after a very low salaam in which his subject touches his toes. Remember that the proper breathing is a most important part of both the toe-touching and the knee-bending exercises. Despite that, it has been suggested that a third exercise should be introduced into our Pack programme, and that we should adopt some form of a breathing exercise on the lines of the “resting swing” of the Niels Bukh system. This description of one type of arm-swinging exercise is taken from Free Exercises for Physical Development, by Dr. Walker and P. A. Goldsmith:

“Starting position – STANDING (back of hands to front).

Swing arms forward to shoulder height (hands shoulder width apart).

Return to starting position.

Swing arms forward and up over head, raising heels.

Return to starting position, lowering heels.”

NOTE. – “Chest expands on upward swing; abdomen not to protrude.”

This is the one small addition which it is suggested might be introduced into Pack work!

Walking a plank is, again, a matter of balance and of clear head, and the practice and test should be applied accordingly.

Badges

There is little more left to be said, but the thoughtful Akela will go on and secure still further improvement in his Cubs’ physical health by the judicious encouragement of the physical health group of Badges – Athlete; Swimmer; and Team-Player. These badges provide further material which can be used with the Pack as a whole, and especially to encourage the individual Cub to give himself strength and growth.

It is in these ways that the Scouters of the Pack can hear and obey the Chief Scout’s call. There is no need to hunt for other trails.

CHAPTER VIII

ACTIVITIES IN CUB CAMPS

WHEN drawing up programmes for Cub Camps beforehand Akela has to remember that Camping is not an essential part of Cub training but just an outdoor holiday. For this reason, if for no other, little if anything should be done in the way of Star or Badge work as such, although incidentally a good deal of knowledge in such subjects may be acquired by the campers. At the same time, while a happy holiday spirit should prevail in the camp, that spirit does not flourish on laziness or lounging about with nothing to do. It is well known that the best holiday and recreation is a change of normal occupation. A certain amount of change is inevitable from the very fact of being in camp, sleeping under strange conditions, eating meals in the open, helping in their preparation, adapting oneself to unaccustomed surroundings, and feeling the freedom of the open air.

This feeling of freedom is both a benefit and a danger. It must not run riot; it must not mean a weakening of discipline; it must not mean a loss of manners; but it must not be fettered. It has to be used by Akela as a means of giving the Cubs happiness and of studying their characters. If it is to be utilised it is essential that quite a fair period of time should be left free each day in order that the Cubs in camp can follow their own desires. On this point Camping for Cubs gives us the following advice:

“Cubs need supervision, but it is an excellent thing to allow an hour after tea, or half an hour in the morning during ‘Games in Camp’ for the Cubs to amuse themselves. They should never be allowed to hang about for hours with nothing to do, but it is a mistake to think they must be ‘organised’ all day. Akela or the Games Old Wolf will be the leader in all sorts of exciting explorations and tracking games out of camp every day, but when in camp during the hour suggested, some game might be started with some of the Pack, the joining in which is optional. It is rather trying to have always to play a game ‘because all the others are going to’ when you are simply longing to kick a football about with one or two particular friends. It is good for them to run their own games of stump cricket, etc., occasionally, while the Old Wolf lies near watching. Be ready with a programme always, but don’t wear yourself out unnecessarily. The Cubs and the camp generally will provide enough work for the most energetic Old Wolf to do, but don’t try to do everything: let the Cubs ‘feel their own feet.’”

I have quoted this paragraph at length because it is of considerable importance. Too often do we forget that “Boys should be encouraged to control and inspire one another in all the subtle ways that suggest themselves to sympathetic teachers. Means should be devised for creating a specific and close relationship between the interests of the younger and those of the older. From the younger too much must not be expected in the matter of responsibility, but there may be a beginning, even with the youngest, and towards the end of a child’s career opportunities should be increased.” (*The Education of the Adolescent.*)

There can be no doubt that there has been and perhaps still is a grave tendency to over-organise the activities of boys at school and elsewhere, with the result that they have no initiative of their own, and are quite incapable of employing any free time that may arise in holidays and at other times. Many parents know this to the cost of their peace of mind! Artificial, ready-made pleasures such as the Cinema are used as a means of filling this gap, and the boy loses in character and misses the delight of simple things.

Personally I would go a good deal further than what is suggested in *Camping for Cubs* and let the campers divide themselves into little groups – not necessarily Sixes – and select their own activities for afternoon expeditions. With one Old Wolf to every six Cubs, it is possible for the Cubs to select their own pursuits and still be under adult supervision for any expedition that they may select. Free time in camp and a free choice of activities is really essential to the happy,

family spirit which should prevail throughout the whole camp. It may be easy to run a camp as a martinet and lay down the law every time, but the results will be poor and not worth the trouble. The dangers that lie in too little freedom greatly outweigh the dangers that lie in too much freedom, but it is quite possible without much difficulty to steer between the two and voyage peacefully and happily in the sunshine.

So far as specific activities go, most Packs would vote in favour of bathing, especially sea bathing. This activity can be, and frequently is, overdone, but all Cubs like splashing about in the water. There is more to be said in favour of seaside camps for Cubs than for Scouts, but the choice of a *safe* site is essential, and its safety should be guaranteed beforehand by the local Scout people. Mere hearsay evidence on this vital point – it is vital, for lives depend on its accuracy – must never be accepted by Akela. The bathing rules must be carefully studied and scrupulously observed. In passing one might mention that they have to be interpreted by common sense. For instance it is essential to see that any bathing picquet that has been sitting about for some time is not allowed to go into the water until its members have been warmed up by a little exercise. They are likely to get cold while sitting about and are then very liable to cramp.

But apart from bathing the seaside holds other delights in the shape of shells, seaweed, and treasure-trove of all kinds. Even that saddest of sights – a dead sea-gull – is a “find” to Cubs. The stream and the burn may offer facilities for “splashing”, but they cannot supply so many treasures. Whenever the campers are on the sea shore they are best divided into little groups each under the charge of an Old Wolf. To be able to keep an eye on some half-dozen active youngsters scrambling through pools and over rocks is just about the limit of grown-up competence!

The games indulged in in camp should be of a “field” nature. By that I mean games which cannot normally be played indoors at all. The ordinary indoor relay races, and so on, should be rigorously excluded from any camp programmes. Rounders, stool ball, modified basket ball, hide-and-peek (the real virile out-of-door kind with a good deal of running and some hard tackling, not the parlour variety), and many others of a similar kind, are all useful, are capable of much variety, and need little organisation or control. Beware of the “organised game” which is so highly organised that it has forgotten completely how to be a game!

On Sundays and hot afternoons nature rambles will give much interest, and turn the Cubs’ thoughts towards higher things without the need for much in the way of words from Akela. Again we must be aware of the “organised” nature walk. It is a voyage of discovery, and all the time we are discovering fresh lands and seeing new sights. As we come to each new sight we have a look at it, so that we can describe it to the King when we get back home, and march through the City to a Banquet at the Guildhall. From this comes a scent like the spicy breezes of Ceylon; that has a colour like the blue in someone’s eyes, This rises high into the air and would make a good wireless station; that gives forth sounds like Daddy in his bath. We can afford to be fantastic with our comparisons, because in that way we can remember better. All we want to do at this stage is to open the Cubs’ eyes to what there is for them to see, to awaken their interest in nature; a more precise knowledge can safely be left till later.

But it is the more active expeditions that we will remember longest and with greatest gratitude. Akela should not be afraid of tiring the Cubs too much. Frequently we make the mistake of having expeditions which are too short in distance or in time, or both. It is not the Cubs who are likely to tire, it is we! Expeditions are too many and varied for it to be possible to describe their possibilities.

We are in unexplored country, all the maps end at this spot, and no white man has dared to venture further, but our Pack is going to place its name upon the map, and so we are going to advance into this unknown territory. As we go we will name every stream and every hill, even the paths along which run huge dragons that breathe forth smoke and emit cries of agony and terror when they spot us. We will be quite safe from them as our uniform protects us, and they are afraid.

Or again, the country ahead is full of lurking enemies who are determined on massacring the whole of our Pack. Ours is a peaceful mission; we do not kill or destroy; but we carry magic wands that will send any enemy we encounter to sleep, and make them powerless to harm others. Every Elm we touch is a Red Indian brave, and he who first touches him with his magic wand scores a coup that counts two to his Six, but he who touches an Oak – a big Chief – scores a grand coup of five.

And so on *ad infinitum!*

THE SCOUT -

CHAPTER XI

“SCOUTING FOR BOYS”

I TAKE the following extracts from an article in Pearson’s Weekly for January 30th, 1908, entitled “B-P’s Boy Scouts – All about General Baden-Powell’s New Corps.”

“Ever since the seige of Mafeking General Baden-Powell has been a popular hero with boys. His latest idea – the organisation of a corps of boy scouts in this country – should make him literally idolised.

“Scouting, beyond question, is the king of all outdoor sports. In the first volume of B-P’s book, *Scouting for Boys*, the hero of Mafeking draws such an attractive picture of the excitement and fascination of a Scout’s life that no boy worthy of the name will rest contented until he is enrolled in the corps.

“It is not a mere desire to provide a popular game for the youth of the country, however, that has led the General to the formation of his latest scheme. He believes that by taking advantage of a boy’s natural love of hiding, imitating animals, and making use of secret signs, the whole moral and physical standard of the rising generation may be raised to a better and healthier level.

“Every British boy,’ says B-P, ‘wants to help his country in some way or other, and the way in which he can do it most easily is by becoming a Scout. A Scout is generally a soldier who is chosen for his cleverness and pluck to go out in front of an army in wartime and find out where the enemy are. But besides war scouts there are also peace scouts – men who in peace time carry out work which requires the same kind of abilities. These are the frontiersmen of all parts of our empire – real men in every sense of the word, who can find their way anywhere, are able to read meanings from the smallest sign or foot-track and know how to look after their health, when far away from any doctor. They are accustomed to take their lives in their hands and to fling them down without hesitation if they can help their country by doing so.’

“It is the existence of a large corps of English boys with some elementary knowledge of ‘peace scouting’ that General Baden-Powell is attempting to establish.

“It would be difficult indeed to imagine a game which would appeal more to the heart of the right type of boy.

“In conclusion, the General impresses vigorously on his readers the necessity of keeping fit if a boy wishes to be a good scout.

“Every healthy-minded and patriotic person will wish the gallant B-P the utmost success in his efforts.”

The sentence I intend to dwell on is: “It would be difficulty indeed to imagine a game which would appeal more to the heart of the right type of boy.” The question is: is the present-day Scoutmaster prepared to allow that to occur? As appears to happen with all movements – secular and religious – the basic idea and principles of the movement are apt to be distorted and perverted

by subsequent interpretations. It is the Scoutmaster's duty to interpret *Scouting for Boys* into action. In too many cases he himself has had so many interpretations given him by books, other Scouters, courses, and so on, that he cannot see the wood for the trees and makes a sad hash of his own personal interpretation.

We have at present two schools of thought in our Scouting: the one holds that we should get back, and stick as closely as we possibly can, to the original conception of Scouting, as described in *Scouting for Boys*: the other says in effect, "*Scouting for Boys* is over thirty years old, it contains nothing which appeals to the modern boy; if it is to continue to be used, it must be brought up to date with modern invention and progress." I have no hesitation or shame in saying that I subscribe to the former school.

After all, we have to remember that Scouting is not the whole of education, but a supplement to it, and that a Scoutmaster is not a scientific expert but an ordinary kind of man who likes being with boys and who likes exploring what countryside is left to us these days with them. Scouting is not concerned with scientific investigation but with "outdoor sport". It is a game to be enjoyed by men and boys at their leisure and according to their own inclinations. It has power to give them not only passing enjoyment but lasting value because of its aims and aspirations.

How can the Scoutmaster use *Scouting for Boys* to-day?

First of all he should be continually browsing through it himself. It is not a book to be read at a sitting and then laid aside with a feeling of duty done. It was a very wise circumstance that necessitated its original issue in six fortnightly parts. The Scoutmaster who is accustomed to pick the volume up, read through a few pages, and put it down again, knows that he is continually picking up fresh suggestions for activities. Some of our "not-so-bad" books on Scouting have been written after the same method: a sentence in *Scouting for Boys* has been expanded into a chapter, a few paragraphs into a volume. Programme building is only difficult to the Scoutmaster who cannot read *Scouting for Boys* with his seeing eye. It is for this unfortunate that all the books are written, all the courses arranged. The fellow with the seeing eye can make use of books and courses, but merely to confirm his own ideas and encourage himself to further initiative and understanding.

I know, from many illustrations over many years, that the Troop run on *Scouting for Boys* succeeds. One of my D.C.Cs. whispered to me in the dark after an Association Annual Meeting, "I've completely reorganised my Troop; we've gone back to *Scouting for Boys*, and it worked." The person who goes to Church fortified by Bible or prayer book, or both, stands to gain more from his religion. The Scoutmaster who goes to any form of Scout meeting fortified by *Scouting for Boys*, is of more value to his Scouts. I draw the parallel in no spirit of levity.

In this country seventeen editions of *Scouting for Boys* have been published with a sale of over 550,000. It has also been translated and published in several other languages and is used, practically unaltered, in many countries outside the British Empire. In 1932, however, an important advance was made in the publication of a Boys' Edition. The only difference between this and the seventeenth edition is that the Hints to Instructors and the final chapter containing Notes for Instructors have been omitted from the former. This edition was brought out so as again to bring *Scouting for Boys* within the reach of the Scouts themselves.

The second step, therefore, that a Scoutmaster should take is to see that his Patrol Leaders at least have copies of this edition. Some Scoutmasters make a point of presenting each new P.L. with a copy on his appointment.

There is no need to limit the reading of *Scouting for Boys* to Scouters, Rovers and Patrol Leaders: the more Scouts who read the book the better. Critics will tell you that it is not a book that boys will read to-day. Is this because their Scoutmaster has disparaged it or because they are put off by the word "Boys"? The Scoutmaster can answer the former question, and he can also get his boys to see that the word "boy" is an honourable title and not to be despised. I only know that many Scouts of my acquaintance have read the Boys' Edition of *Scouting for Boys* and professed to like it; that many have bought it for themselves in preference to spending their money on

chocolate or lemonade. A short while ago I was journeying by train from Chingford to Liverpool Street, a journey I avoid as much as possible. Alongside me was a boy of 14 or 15 who, despite a crowded compartment and the interesting talk of a couple of girls about their young men, kept his eyes glued to the copy of *Scouting for Boys* that he was reading. I did not embarrass him or put him off by asking to what Troop he belonged, but only gave him a smile and a salute when we parted and received the same from him in reply.

The third thing the Scoutmaster can do is to put into practice with his Scouts some of the suggested activities and practices contained in *Scouting for Boys*. We do not have enough of that at Troop Meetings and in camp, especially the latter. I frequently open the book at random and see what there is there to put into practice. Once when I did this the Boys' Edition fell open at page 142 where the Chief says that the Scout's motto is, "Never say die till you're dead." He illustrates this with a yarn of the great South African hunter and scout, F. C. Selous. That yarn immediately suggested a Wild Game, stalking by night, finding one's way by the stars, swimming across a river with one's clothes on – or taking them off and taking them over dry, a treasure hunt for food, trying the experience of going hungry for a day or more, and so on. That is, I believe, the great secret of how to use *Scouting for Boys*, USE IT TO SUGGEST THINGS WHICH SCOUTS CAN DO – with the Troop, with a Patrol, with a pal, and on their own.

The fourth thing the Scoutmaster can do, once he has mastered one, two and three, is to encourage Patrol Leaders and Scouts to use *Scouting for Boys* in a similar fashion. As a start get each Patrol to write out a list of the things they could do as a Patrol giving them a couple of pages of the book chosen carefully or at random – to make their selection from; compare the lists of the different Patrols; and then ask each Patrol to select two or three items from its list and practice them before next meeting. Next, encourage Patrols to meet on their own, and try out some of the suggestions given them. I am all in favour of Patrols and P. L.s being given more liberty to play the game of Scouting on their own without being hemmed in with too much supervision and coaching. Thirdly, encourage individual Scouts to try the same idea, and to see how much they can find suggested in *Scouting for Boys* to do for themselves. Again opening the book at random, I came to page 35 (Boys' Edition, remember). There I find I should go off and practice my Patrol cry. That gets me for I am conscious that I am very rusty in that particular! I can draw a good Patrol signature; I can, perhaps, burn or carve one on my staff, or make a lino-cut or wood block of it. I can try my hand at making a Patrol flag, either the common or garden form, or a more ambitious affair in my Patrol colours. I can go out and make the various signs depicted on that page, using a variety of materials for the purpose. If I have time I can go on making other signs, perhaps inventing some to show to my Patrol. Anyway I believe I have enough to do on my own to keep me out of mischief for a week. There is actually more in the way of definite suggestion on that page than I have mentioned, but I don't want to spoil all the fun of exploring the possibilities for you.

There *is* a moral to all this, and it is contained in the last three paragraphs of the Boys' Edition of *Scouting for Boys*. I will repeat them for you so that you, too, perhaps may realize the appeal and do something about it.

"I hope I have been able in this book to show you something of the appeal that lies in Scouting for all of us. I want you to feel that you are really Scouts out in the wilds, able to work things out for yourselves, and not just Scouts in a Troop carefully looked after by Patrol Leaders and Scouters. I know that you want to be up and doing things for yourselves; that these old explorers and frontiersmen appeal to the spirit of adventure in you; that, despite all the modern inventions of the cinema, wireless, motor bicycles, etc., you want to get out on your own, fending for yourselves, pitting yourselves against the forces of nature, exercising yourselves with games, enjoying the freedom of the open-air.

"I have just tried to suggest to you some ways of doing this and of helping yourselves to become real men.

“Scouting is a fine game, if we put our backs into it and tackle it well; and no game is any good to anyone unless he works up some kind of an enthusiasm about it. As with other games, too, we will find that we gain strength of body, mind, and spirit from the playing of it. But, remember! it is a game for the open air, so whenever the opportunity occurs get out into the open, and good luck and good camping go with you.”

CHAPTER X

THE PATROL SYSTEM

IN my travels in various parts of the world, I have found only two countries – and these not my own – in which the real implication of the Patrol System are thoroughly grasped. Many Scouters still fail to appreciate the fact that the Patrol System was used by the Chief Scout in the first experimental Scout Camp at Brownsea Island in August, 1907. In his report of that camp, B.P. wrote that the Patrol was used as the unit of work and play, and that all the activities of the camp and of the Scouting done in the camp were developed through the Patrol.

The chief merit of the Patrol System lies in the fact that it legalises the natural gang instinct of boys, in much the same way as Scouting as a whole legalises the natural instinct in every boy to ‘play hookey’ from home and school when the appeal of the open air gets too strong for him. In addition the Patrol system gives younger Scouts the opportunity to learn from their older Scout brothers, and the older Scouts opportunities of putting their knowledge and experience into practice for the benefit of others.

Patrols can be formed in two ways. – One, by the association of boys of similar ages, homes and inclinations, and, Two, by the association of boys of varying ages and standing together, but whose characters are such that they are able to fit in with each other without any trouble. For the reason I have given above, the latter method of formation is more beneficial in its results than the former, although at first sight it seems to run counter to the natural gang idea. However, the best combination of Scouts in a Patrol has to be worked out by each Scoutmaster through experience. It will usually be found that one only of the two methods is possible within the single Troop, but a compromise can frequently be arrived at, especially where there is a Senior Patrol in the Troop or when two or more Troops are established in the same Group.

All Scouters must be brought to see that the Patrol System as such is the distinguishing feature of the game of Scouting, and that too much interference on their part under the guise of leadership and instruction is contrary to Scout principles. The Patrol is a definite method in the development of a boy’s character; each member of the Patrol can affect his Patrol for good or ill; the older members of the Patrol gradually learn to assume responsibility and to undertake the practice of leadership. It will be found that a Patrol Leader who is a year or two older than the rest of his Patrol will find it difficult to continue his association with younger boys, yet that continued association is good both for them and for himself. His difficulties will decrease if he has at least one, who may or may not be his Second, whose age is approximately the same as his own. Similarly it will be found that the advantage of the Patrol System can be illustrated and fostered through the use of Patrol projects, expeditions, separate meetings, and in many other ways too numerous to mention.

The main point is that the Scoutmaster has to realize that Scouting is not a matter of Troop meetings, or even of Troop camp, but that it can only touch its real heights when each Patrol in the Troop is encouraged to meet on its own, to camp by itself, and to train its own members, and when each individual Scout is encouraged to practice his Scouting by himself, with a pal, and with his Patrol whenever the opportunity offers.

More Gilcraft Gleanings

To too many Scouters and Scouts an indoor Troop meeting is the be-all and end-all of Scouting, and they are apt to forget that the two planks of Scouting are Woodcraft and the Patrol System, and as the former is difficult to practice all the year round in big towns, it is all the more important that we should make as much use of the Patrol System as possible.

We must think and plan in terms of Patrols, remembering that they should be self-contained units, fully equipped with their own training and camping gear, for which they should be held responsible, and that the Patrol Leaders are there to train their boys themselves, the Scoutmaster training the Leaders.

The Patrol meeting, therefore, is much more important than the Troop meeting, and in a well-run Troop the Patrols will do the bulk of their training and camping on their own, and what finer character training can be imagined than this? For it will make them self-reliant, and they will learn the first duties of citizenship by managing their own affairs.

Patrol meetings should therefore be held weekly, either in the Patrol corners or rooms, or in the homes of the boys themselves. The Patrol Leaders are in complete charge of the meetings and are responsible for the programme of work and play, and the Scouters should only visit them at intervals, but unexpectedly. So that tests may be passed, if possible a Scouter or a Rover can be close by in another room, but out of sight. It is therefore quite a good thing if each patrol is lucky enough to have a separate room, and it is convenient for them to meet on the same night, for Scouters, or Rovers, to be handy for test-passing purposes, and it is then easy to have the Patrol Leaders' Council, or Court of Honour, after the Patrol meetings are over, though it is important to let the Patrol Leaders fix their own times for their meetings and so this may not always be possible.

If there is an inter-Patrol competition, points can be given for tests passed during the period of the competition, and extra points given for any good training stunts and for outdoor meetings, for the Patrols should be encouraged to meet out of doors whenever it is possible. Points would also be given for attendances and logs.

The weekly Patrol meeting should be worked in conjunction with a monthly Troop meeting, which is run by the Scouters, and should largely consist of competitions, sing-songs and special stunts such as Troop good turns, Troop feasts, visits to other Troop, and so on. These, too, should be held out of doors, if possible, so Saturday afternoons or other half-holidays or Sundays would be suitable.

If a subject for competition is given out at the Troop meeting for the next Troop gathering, then this will give the Patrol Leaders something to work up during their Patrol meetings, the practices in *Scouting for Boys* being the backbone of these. The Chief's own methods in the Camp Fire Yarns should be copied and stories weaved round the competitions, so bringing in as much romance as possible and getting away from school-room methods. If this system is followed, that is weekly Patrol meetings and monthly Troop gatherings in which the Patrols compete against one another in subjects they have been working up in their Patrol meetings during the previous month, it is quite easy to plan a systematic scheme of training for a year, without getting lost in the maze of detail caused by weekly Troop meetings.

A general theme can then be made to run through all the Patrol and Troop meetings, and the whole work planned out so that each month sees an advance forward on the road to the First Class Badge, shall we say.

To take just one example: exploring would be a good theme, and if this were taken, all the practices would be based on this and the interest of the Patrols centred on the doings and ways of famous explorers, and the various tests tackled with a view to training themselves for the same work, and as much actual exploring carried out when practicing as possible.

The scheme should of course be planned jointly by the Scouters and Patrol Leaders at the Patrol Leaders' Council, but in order to give the boys surprises it is a good thing for the details to be kept secret and only unravelled as the year goes on. This is especially true of the details of the

More Gilcraft Gleanings

competitions at the Troop gatherings, which should be kept absolutely secret and made as exciting as possible.

When the Patrol Leaders are trained enough they should be encouraged to run camps on their own, but the main summer camp should be one where the Patrols, although looking after their own cooking, feeding, sanitation and sleeping, should camp on the same site, and the programme of the camp would naturally be based on the general theme for the year, and the locality chosen from that point of view. This means that each Patrol must have their own camping and training gear.

Even if Troop cooking is practised, each Patrol has to have its own tent, so there is no extra expense entailed there, and the gear required for Patrol cooking is small in quantity and possible to make and cheap to buy, and should be designed so that it can be split up and carried by the boys themselves. Thus cartage expenses are saved, and this makes up for the very slight possible extra expense in feeding.

If the Patrol Leaders are to be successful in their weekly Patrol meetings and in running their camps, it is essential that they should be trained, and so they must form a Patrol themselves with the Scoutmaster as the Patrol Leader, for instructional purposes. This Patrol should be named after some bird or beast, and must meet at regular intervals, if possible once a week.

This meeting should be a model for the Patrol Leaders to copy and so must be carefully prepared for, and after, or before it, can be held the Court of Honour or Patrol Leaders' Council if need be.

If the other Scouters or Rovers attend, then it would be possible to give individual instruction if necessary, and by this means the Patrol Leaders can be kept well ahead of their Patrols.

A week-end hike or camp should also be held, and some sort of district training would be useful so long as it does not mean that Scoutmasters rely on it to train their Patrol Leaders for them.

When a new Troop is being started the Patrol Leaders must be trained first and should at least have their Second Class badges before any other boys are allowed to join. They can raise their own Patrols among their friends.

After that it is a good idea for the Scouters to train recruits themselves, at least through their Tenderfoot stage. Until then they should have nothing to do with the Troop, and should not be allotted to any Patrol until they make the Promise and are invested at one of the Troop gatherings.

This scheme helps the Patrol Leader enormously, for it means that they do not keep on having to go back over old ground in order to train newcomers, and if it can be arranged it is a very good plan to allow recruits to join on certain dates only. Numbers should, of course, be limited and a waiting list kept.

Although these methods may seem rather daring they are in common use in Norway, where they have proved themselves time and time again, and as British boys are very similar to Norwegian they should prove equally successful with us.

Patrol Dens. To get the best results it is essential where possible to give each Patrol a definite corner of the Troop Room, and if permanent rooms cannot be made out of matchwood boardings, portable screens should be made so that the Patrols can work unseen and feel they are really on their own.

If the Patrols have to meet on the same night and at the same time this is an essential arrangement, and the first month's competition can very well be the work of the Patrol rooms or screens.

Patrol Gear. Each Patrol should have a box containing its own training gear. As much of the latter as possible should be constructed by the boys themselves, and this can also be made into a subject for competition.

These boxes could be made large enough to carry the Patrol camping gear, and then be mounted on wheels and so make Patrol trek carts, the construction of these making another inter-Patrol competition.

It is only possible to sketch out the general idea – there are obvious difficulties and pitfalls, but given the will and enthusiasm these can be overcome or at least diminished in numbers and size.

All this, as has been mentioned, entails a reduction in the number of Troop Meetings, and these become in particular the means that the Scoutmaster has at his disposal of finding out how the training of the Patrols is being developed, and of detailing to the Troop as a whole the lines on which future advancement should proceed. The Troop Meeting becomes the Scoutmaster's means of expressing his personality on the whole Troop, and, especially, of forwarding the ideals of Scouting through his yarns.

Even under this scheme it is not right that the Scoutmaster should draw up Troop meeting programmes without the aid and advice of his Patrol Leaders. More emphasis is required on the benefits of the use of the Court of Honour or Patrol Leaders' Council in drawing up programmes for Troop and camping activities. I have no hesitation in saying that it is the association together of Scouters and Patrol Leaders which makes for the real success of any Troop. On these Councils the Scoutmaster should consider himself not as the chairman of a meeting, but as the Patrol Leader of a gang of boys who are out to acquire more knowledge and experience of Scouting and of leadership. In this way he can train his Patrol Leaders in their leadership and in their, and their Patrols' advancement in Scout ability.

The atmosphere and discipline of every Scout Troop needs the closest scrutiny and attention. Here, again, the Court of Honour is the most effective agency for to bring the spirit of Scouting into the life of the Troop, and into the lives of its members. This question of discipline still needs better understanding and more exemplification. There seems to be a general misunderstanding in regard to the value and use of discipline in the Scout method of training. Largely it is a matter of personal example. Boys like to conduct their games and activities in an orderly kind of manner in order to get the fullest value and enjoyment out of them. They are very responsive to any lead in this direction. It is the duty of Scoutmasters to give such a lead, and to see that this lead is properly followed by their Scouts. Patrol Leaders can set the pace here, and give a proper conception of true Scouting discipline to the members of their Patrols.

To complete the circle, I return to the Patrol System and its application to Troop Meetings. Two very important points emerge: one, that when the Patrol is complete as a unit under its Leader the Scoutmaster should take great care to recognise the Patrol Leaders' position and deal with the members of the Patrol only through him. This does not mean that a Scoutmaster should not have direct association with each Scout in his Troop, far otherwise, but that the time for that association and consequent encouragement to each Scout to develop his Scouting for himself is outside Troop and Patrol Meetings. The other point is that a Patrol Leader should not normally be used to give a lead to the Troop as a whole, or be used as an individual to fill any of the functions of a Scouter. His leadership is confined to his Patrols. Occasional short, informal talks by a Patrol Leader to the whole Troop on some particular Scout activity in which he is interested, or on some experience which his Patrol has had, do not come amiss, but normally it is not right for a Scoutmaster to pull out a single Patrol Leader to inspect the whole Troop or to give the Troop a game – unless he is demonstrating with his Patrol – or to fill a function which should more properly be filled by the Scoutmaster or his Assistants.

The Scout Troop is still – whatever other branches or sections of Scouting have been developed – the fundamental organization in Scouting. The Patrol System is still – as always – the Scouting method. The Scout Promise and the Scout Law are still the foundation of Scouting. The outdoors is still the place where Scouting is practised. The four – separately and collectively – are the distinguishing features of Scouting which mark it as different from other organisations for Boys, and which continue to attract boys. It is for us to see that these features remain and that

our Scouts are not disappointed because of the absence of any one of them from the Scouting presented to them in their Scout Troop.

CHAPTER XI

PATROL CAMPING

AN American Scouter wrote: “To my mind the essence of the patrol system is the development of character by putting the responsibility on the Patrol and its Scouts to set their own standards and to make and keep their own rules, and not putting any authority over them that they can hide behind.”

It was another American Scouter working, then, in Germany who wrote: “From a ‘semi-dead’ Troop we constructed a ‘go-getter.’ They just will not be stopped now, for the Troop is really their Troop and the Patrol is the unit upon which the entire system is built. I say ‘Amen’ to the statement that the Patrol System is the basis of the Scout Method of Training.”

Similarly every Scoutmaster should aim at the Patrol as the unit upon which the camping done by his Troop is built in order that both character and responsibility may be developed. A Patrol camping independently and under its own leadership is the full and logical development of the Patrol System. So far as the Patrol is concerned this should be regarded as the culmination of Troop and Patrol training, as it is the culmination in the training of a Scout. A boy passes his Tenderfoot tests and is invested as a Scout; in course of time he becomes a Patrol leader; later his character has developed and his sense of responsibility becomes strong enough for him to be trusted to take his Patrol away to camp on its own, to run a successful and useful camp, and to bring his Patrol safe home again – and all without the need for any adult help or supervision.

Not only the Patrol Leader but the whole Patrol gain a sense of achievement and a feeling of true independence which is of more value than almost anything else in giving them a continued and lasting interest in their Scouting. The joys and possibilities of the Patrol System and of Scouting have not been realised by the Scoutmaster and his Scouts until Patrol Camping has been practised and mastered. But “softlee, softlee catchee monkey”; this mastery can only be obtained after the Scouts have served their apprenticeship. It is no good expecting them or their Patrol Leaders to run before they can crawl. On the other hand it is infinitely worse to keep them clothed in their “crawlers” all their Scout lives because their Scoutmaster prefers an apron to the more usual Scouter’s uniform of shirt and shorts. On the one hand a system of progressive training is essential, on the other such training must not deprive a single one of the Scouts of the spirit of adventure. As others have told us, too many Scoutmasters sell the male birthright of adventure for a mess of rules and regulations and restrictions.

Proper preparations, however, are a necessary prelude to any adventure. Gino Watkins’ preparations of food and gear contributed to the success of his Greenland adventures, and he – only a few years older than the average P.L. – was the leader of two expeditions in the frozen north. On a much smaller scale the P.L. makes preparations for the food and gear his Patrol will require to make their camp a success. He seeks the advice of older explorers – Scouters, Rovers and others; and he makes his own experiments, although he may not, as Watkins did, live for a week in the summer in London on fatty foods in order to find out what calorific value they would have in the Arctic Circle. He will pay careful attention to, and try out if he is wise, tents and cooking gear and other necessaries – not forgetting his Scouts’ blankets and groundsheets. He will divide up the responsibility for looking after, and perhaps transporting, the Patrol gear between the different members of the Patrol. He will see that each member of the Patrol has his particular job and knows what it is and something about it beforehand.

More Gilcraft Gleanings

Obviously each member of the Patrol requires training in camping, and that of a progressive nature. I can only speak in general terms, but I would put the various stages of training in camping something like this for *all* Scouts:

1. Participation in Troop camps of both long and short duration, and more especially in Troop camps run under a decentralised plan so far as the Patrols are concerned, the Scouters of the Troop being there to advise, supervise, arrange a programme of activities in consultation with the Court of Honour, and to see that camp training is being received by all the Scouts in the Troops and that they are enjoying themselves as well as becoming more reliable and knowledgeable Scouts.

2. Participation in one or more Patrol Camps with a Scouter present in a supervisory and advisory capacity, but not usurping the place or position of the Patrol Leader.

3. Patrol Camps on a permanent or near-by site with a visit by a Scouter, perhaps, for an hour or two, and an opportunity to watch how Scouts of other Troops set about things, programme being worked out by P.L. or Patrol in Council.

4. Completely independent Patrol camps on near-by, but not permanent, site, with no supervisory visit and no Scout neighbours.

5. Practice First Class Journey camp – with Patrol, with a pal, alone.

6. Patrol Leaders' training camp under the Scoutmaster as P.L.

7. Patrol camps further afield with special activities of a more advanced nature, such as, Exploring, Pioneering, Tracking.

There are obviously other stages and other means of training in camping, but I will leave it at the lucky number of seven. It will be found as progress is made and as imagination is brought into play that the smaller number in the Patrol permits of endless variety in the treatment and activities of camp as against a Troop camp when numbers can be a hindrance both to enjoyment and to the development of initiative and self-reliance. Further development is obtained by pair and solo camps, but that is outside my present reference. Yet, in both Troop and Patrol camps more might be done to emphasise the pair as the desirable unit of active Scouting and the individual Scout as the boy who is learning to stand on his own feet and fend for himself. This applies to other activities than cooking, although in cooking the pair and backwoods system is coming much more into practice.

Patrol camping comes more completely into its own when camps of short duration are arranged, over a long week-end say, in order that the Patrol as a unit can pursue some particular activity, and still more so when a Patrol goes off for a week or more on its own. Here is where the Backwoods campsites come right into the picture. For instance the grounds at Great Tower and at Broadstone Warren have not been given us in order that meadow camping may be practiced in them. There are no meadows for the purpose. Their particular attraction – as in the more local ground near Manchester – is that they are suited to what we might term he-man camping.” They are available to be used by older and more experienced Scouts who want to complete their First Class training or to develop into Backwoods Scouts and Pioneers. They are available for those who have more or less completed their apprenticeship in ordinary camping and who desire to prove their mastery of the subject and to use camp solely as a base from which or at which to carry out Scouting activities and adventures. They offer facilities for the Backwoodsman and the Pioneer; they provide opportunities to the Scout to demonstrate his ability with the axe, the pick and the shovel, to clear ground, to dig ditches, to make shelters, to remove trees, to doctor trees, to plant trees. In fact, as I have said, to do the real, he-man stuff that we are apt to talk about and leave at that. In these places a Troop camp of the average pattern would be completely out of place and impossible. That is right and proper because the summer camp is not the be-all and end-all of a Troop's existence. In Great Tower and Broadstone Warren and elsewhere Patrol camping can come really into its own.

Once upon a time, when I was young, my father conceived the curious idea – curious in these days – that boys enjoyed a spot of good hard work during their holidays so long as it was

out-doors and appealed to their adventurous and pioneering instincts. So it was that he hired himself a shooting lodge in the Highlands of Scotland so that his six sons could have something with which to occupy themselves with their arms and their legs. He taught us to walk the moors and climb the hills, so that we thought nothing of a thirty mile walk across country, finishing off the last few miles at a good four miles an hour pace, even if it meant coming down to the road to measure our speed against the milestones. He himself had walked back from school more than once across the Grampians from Central Perthshire to Northern Aberdeenshire. His desirable shooting lodge was one which had not been inhabited for over twenty years. The buildings were sound and watertight, but the surrounding ground had gone back to primitive jungle and he was a keen gardener. Every summer holidays, and sometimes at Easter, and even Christmas, we dug and delved and picked and axed, trimmed trees, tore up heather and gorse, made ditches, diverted the burn, laid paths, threw up banks until the garden was a show place and not one hour of hired labour had gone to the making of it. Then it was all too good for him and he moved elsewhere after some of us had found time hang on our hands so that we could only imitate the mole and tunnel out a model railroad on the hill-side.

We loved it because it was ours and because it gave us our health and our strength. Scoutmasters will I hope forgive me this personal illustration, but I use it to show that I am not talking hot-air theory, Boys like this kind of thing once they are given the inspiration for it, and that is why the Scoutmaster is there – to give them the inspiration, to get them going, to provide the opportunity for them to realize the joys and possibilities of doing things for themselves, of copying “the work and attributes of backwoodsmen, explorers and frontiersmen.”

CHAPTER XII

PHYSICAL DEVELOPMENT

THE leading article in The Times for Saturday, November 24th, 1934, contained one of the greatest tributes ever paid to the Boy Scout Movement. In discussing the awakening of a national conscience to the importance of physical culture, the writer said:

The credit for this change belongs in very large measure to Lord Baden-Powell. It was said on one occasion about the Chief Scout that he had mobilised the natural badness of boys for their salvation. But that is a travesty of the truth, which is his recognition that the spirit of adventure in every boy had no means of expression. Mind was divorced from body – that is to say from action; nor could reunion, as a rule, be effected except at the cost of some breach of law. So unwholesome a state of affairs turned good human stuff into bad, and put a premium on the prig and the shirker. The Boy Scout Movement relies to-day on the will of boyhood to play the game as eagerly and splendidly as the game can be played. It relies on the team spirit, which is not mere gregariousness but the self-discipline of the individual for the sake of the common cause. This is the first lesson in citizenship and public service. It relies, again, on the natural pride of the craftsman in his craft, which is made up of a virtue of bodily action, controlled and directed, and of spiritual achievement. Thus the boy who has found, in his Scouting, in his games, and in his contests, the worth of training and the excellent strength of discipline, seeks of himself, and for himself, those higher forms of physical culture which, without such discovery, he would certainly have avoided. . . . It is necessary to have felt the delight of doing in order to wish ardently to do better. And without such ardour, as the Chief Scout realised long ago, all effort on behalf of boys is wasted. The boy must indeed be father to the man, the architect of his own maturity, its builder, and – in a sense – its keeper. This is an ideal of fitness which in process of time must transform the nation, seeing that men, and women too, will come to their life work endowed not only with energy and strength, but also with enthusiasm. Such enthusiasm is not for a day; it belongs to the warp and woof of character.

I have reproduced this tribute in full, not only because of its bearing on the question of the physical development of Scouts but also because of the lesson it conveys to all of us in the conduct of our Scouting as a whole.

Our Founder and Chief Scout thoroughly deserves this tribute; but does the movement as a whole deserve it? Does each Scout Group in the Movement provide its Scouts with this bodily action and with the opportunity to feel the delight of doing? Does every Scouter realise the force of this ardour to do better? Do we keep this ideal of fitness in front of our minds, so that we endow our Scouts with energy and strength and enthusiasm? These are questions which each of us must answer for himself.

The Chief Scout has raised the call to the spirit of adventure, to the will of boyhood to play the game as eagerly and splendidly as the game can be played. It is incumbent on each one of us, therefore, to examine the materials contained in *Scouting for Boys*, and ascertain if we are using them to the full in order to increase and encourage the physical development of our Scouts.

The general Scout programme of games, outdoor activities and camping is the foundation on which energy, fitness and strength can be built. Our present trouble is that many a Scoutmaster is content with accepting this without thought. Too often he does not expend good, honest sweat in the energy of digging down so that the foundations of physical health in his Troop and in his Scouts are sufficiently deep and broad to carry the weight of the completed building when his Scouts grow to man's estate. In some cases the building does not go any higher than the foundations. No attempt is made to build on these general principles according to the needs of the individuals. Sometimes the foundations are continually being broken up and rebuilt, as when the Scoutmaster fails to recognise the vital value of continued progress and development.

This question of physical development is not solely a matter of physical exercises. We want every Scoutmaster to realize that there is something more that he can do than he is already doing to secure the physical development of his Scouts; that he has materials ready to hand in ordinary everyday Scouting. The teaching of physical exercises needs ability, experience, knowledge and patience. The teaching of Scouting needs ability, experience, knowledge and patience. It is realised that only a minority of Scouters – at present possess the qualities to teach the former. But by this time the majority should possess the qualities to teach the latter. It is to this majority-aged, infirm, feeble, stiff, and what not, so far as their own physique is concerned – that I make my present appeal. Let us turn, therefore, to our everyday Scout activities and practices, and consider how best we may use them for our present purpose.

The Tenderfoot Tests do not contain much what appears at first sight to aid physical development, but the Signs and the Staff offer considerable scope for outdoor practice, and the latter for contests and competitions of various kinds. The uses of the Scout staff as an aid to physical development have not been fully explored, and it is comparatively easy to invent games and relay races with the staff which do effectively exercise the body.

The Second Class tests take the boy more out into the open, give him definite exercise in Scout's Pace, and teach him the general rules of health. The open-air side of these tests should be emphasised as strongly as possible. Scout's Pace should not be regarded as a fag and a nuisance: it is of real value in development – not only of body, but of character – since, like signalling, it is a bit of a grind and needs sticking to.

The First Class tests take him still more into the open air for swimming, signalling – the mental concentration and physical effort in this has its values these days – estimation, cooking, mapping, axemanship, and the journey. The two last tests should definitely involve physical exertion and exercise, as so obviously does swimming. I am full of praise for the work of our Scouters, but it is the slackness of some that is mainly to blame for the falling off in the numbers of First Class Scouts. When that slackness is coupled with a false sense of pity for the amount of work the boys have to do, it runs directly counter to the ideal of Scouting. All this talk of difficulties, and dangers, and modern conditions, and the changed outlook of the boy, is just

arrant nonsense. What are we out for in Scouting? Is it not just to help our Scouts to develop health and strength and nerve and character and courage?

Has not the “badge-hog” become rather a boggy? We are not making half enough use of the badge system. A large number of our Proficiency badges can be used to further physical development. The Athlete, Camper, Climber, Explorer, Folk Dancer, Forester, Horseman, Master-at-Arms, Pathfinder, Pioneer, Rescuer, Signaller, Stalker, Swimmer, and Tracker – these are all badges which make obviously for physical fitness as well as for other attributes. I do not believe that there is a single Scout who does not want to explore at least one of the lines of progress and development provided by these badges. It is our job to see that each one has something of opportunity, training and encouragement. The Sea Scout badges are full of value in the training of physical well-being, and there is no reason why some of our older land Scouts should not have a shot at them.

The Healthyman badge – one of our soundest badges – develops the training the Second Class Scout has already received. Scouters do not lay sufficient emphasis on this question of health as promoting bodily fitness at the Second Class stage; he frequently forgets to go into it more fully and completely at the First Class stage, and he overlooks the Healthyman badge as useful material to use in carrying the subject still farther for the boy’s benefit.

Scouting for Boys contains information and advice with regard to practically all the subjects that are dealt with in the tests and badges I have mentioned. In addition, the Chief suggests that some form of intensive physical exercise is necessary. The six Scout exercises – toe-touching, kneebending, body-twisting, breathing, etc. – have frequently been described as safe and fool-proof. This means that, using the instructions in *Scouting for Boys*, even an inexperienced Scouter can put them over to his Troup without fear of damage being done.

The individual character of these exercises has been overstressed in the past, with the result that they are very seldom done. There is no real objection to them being given to the Troop as a whole, provided that only a few minutes, say up to five, are occupied. There is more chance of our Scouts benefiting in this way than by just being told to do them for themselves when they get out of bed. It is difficult to do this by oneself in the chill of a winter’s morning, or amidst the jeers of the other occupants of the room. All honour to these many Scouts who have in the past persisted in developing their own health and strength undeterred by these difficulties. There is no Troop in the country where something more cannot be done along our own lines to promote the boys’ physical development, but as I have said, more is needed.

In his annual report for 1933, *The Health of the School Child*, the Chief Medical Officer of the Board of Education writes:

In England we have travelled by a path rather different from that of our neighbours across the Channel. We have come out of a longer past than some of them, and have been hindered as well as aided by great traditions. But in regard to personal health we have been inclined, perhaps, to place our reliance on individualism, voluntarism, independence, and personal intention.

We have prided ourselves on, as well as enjoyed, our sports and games; and indeed sometimes we must have appeared to others to assume that we are the best sportsmen on earth. Be that as it may, such casual and incidental methods of training the physique of a people are inherently liable to result in inequality of endeavour and achievement. For, first, games are unobtainable by those who cannot afford to provide for themselves; and, secondly, *games are not enough. Physiological physical training is needed for health.*

The italics are mine.

Referring to boys over 14, Sir George Newrnan writes:

It is well known that since they left school they have passed out of reach of the medical services, the school meals, and the physical training provided by the local educational authorities, and therefore they may be in acute need of some substitutional medical supervision, supplementary nutrition, and organised physical exercise if we are to ensure them against physical and mental deterioration.

Well, is all this going to prove the last straw that breaks the camel’s back, or is it going to prove the cinch that tightens the load and make it ride light without galling? I leave it to YOU.

CHAPTER XIII

SCOUTING

I

A SCOUT Commissioner who began his Scouting in the year One was asked if he noticed any great difference between the Scouting of to-day and of the Pioneer period. His reply came without any hesitation. He said that in the early days the normal thing was to see Scouts going off on Saturday afternoons with their staffs and billies (old cocoa tins mostly) for some kind of attack and defence game or for stalking, firelighting, or other Backwoods pursuits.

“Nowadays,” he added, “it is rare to see that kind of thing, but, of course, we hadn’t club-rooms in those days, so we *had* to get out!”

It would be interesting to speculate why the club-room kind of Scouting began to grow on us. Was it reaction from the stress and discomforts of war? Was it that more Scouters became available, and that the boys themselves had not, in consequence so much say? Was it the sudden growth of more artificial pleasures?

Club-room Scouting, as we may call it, is an easier kind to run – so far as surface matters are concerned. It takes up less time at a stretch, and we may, therefore, have tended to take the line of least resistance. Moreover, if we work hard to get a club-room, we feel bound to use it as much as possible to justify all the grind of getting it!

Large towns offer special difficulties; access to open country is not easy, and, in spite of cheap fares and other facilities, there is a very serious drain on pockets. Yet the fellow who grudges a sixpence spent on bus fares in order to enjoy a whole afternoon’s Scouting does not seem to grudge the same amount for two or three hours of the ‘talkies’. We must, however, take into account all the multitude of counter attractions, such as the cinema, that have grown up in the last decade.

But, one of the most encouraging things in Scouting to-day is the fact that, despite all these difficulties and counter-attractions, we have not been content to sit down and say that outdoor Scouting is no longer possible. There has, in fact, been a considerable increase in the amount done in recent years – notably in the direction of camping and my present purpose is to try and encourage further increase by passing on ways and means of occupying half days in Scouting activities that have been adopted by various Troops.

The Commissioner whose opinion has already been quoted supplies a sure and certain line of attack against the apathy of indoor Scouting; that line is the use of wide games and practical Scout activities, such as cooking with any old gear available. None of us have grown so old as to have lost the fun of trying things out, of making experiments, of making things do although at first sight they may seem woefully inadequate.

Wide games cover a multitude of exciting activities; instead of the Scouts going to the cinema to see Tom Mix, they can take Tom Mix out into the open with them! The Scouts themselves will soon suggest Cowboy, Red Indian, Smuggler and Spy tales that can be used for the setting of wide games. In this way their visits to the ‘talkies’ can be turned to good account, and the cinema roped in to aid us instead of being regarded as likely to give us a spill at any moment.

The fatal thing – and this applies to all kinds of Scout activities, and not only to wide games – is to go on playing the same old game in the same old way. Boys crave for, and need, variety, and every time a fresh setting is given to an attack and defence game it becomes a fresh game.

Again, we can go through the Second and First Class Tests and from these draw up lists of practices and activities that our Scouts can utilise on half-days. Some of our Scouts don’t get

Saturday afternoons off, but they do get one afternoon off in the week, and will be glad of suggestions to improve their Scouting by making use of that free afternoon. One of the reasons why there are still so few First Class Scouts is undoubtedly the fact that we have not been getting out of doors enough. A boy, or a man for that matter, cannot become a First Class Scout in a club-room. Another reason is that we have been tending to reduce our Scouting to terms of the Troop or the Patrol and to ignore the fact that it is a matter of individual development. The individual Scout requires suggestions and encouragement to carry on with his Scouting on his own, in his own time.

It is unnecessary to list the various activities that clamour to be done out-of-doors; such a list would cover the whole of Scouting, and we have *Scouting for Boys* to stimulate our imaginations, the Boys' Edition of which can be had for one shilling only.

Some may feel that this appeal to get out into the open more is all very well in a small country town where Scouts can get out into the open without so very much in the way of expense in either money or time, but what of London and Manchester and Birmingham and Glasgow, and such like places as these? It is true that Scouting in such areas does involve added difficulties; but these difficulties are not insurmountable, and these ultra-large towns carry with them some compensating advantages that are missed by Troops in small towns and in the country.

"Slowly, slowly catchee monkey." Start small. Take as an aim getting out into open country once a month, or even once in two months. Plan ahead. Find out the cheapest way of doing it. Find out the nearest open country that suits the purpose required. It does not always lie in the direction you would expect to find it. Go exploring all the surrounding country to find out possibilities. Get the Rover Scouts on the job. Discuss the matter at Scouters' Meetings. Pick other people's brains. Invite your own Patrol Leaders and Scouts to join in the search.

It is only by these means that the way over the difficulty will be discovered, and in the course of all this search and exploring, you will already have got most of your Scouts out into the open, and infected them with the desire for more.

Make that once a month half-day of Scouting a real adventure. Get into it all the excitement and romance that you can. If the Scouts are reluctant to come, don't blame them, blame yourself. Such days should be red-letter days that a Scout would no more think of missing than of refusing Christmas pudding! But the way to paint the calendar red cannot be learned from articles, or books, or courses; it can only be learned by experiment and practical experience. Articles, books, courses may suggest roads to explore, but the fun of exploring and of experimenting is yours and your Scouts'. It is bad enough to miss it yourself; it's horrible that they should miss it because you won't give them a lead!

What of the other half-days? There again planning ahead is essential. The Court of Honour is just the place to throw out suggestions for the Patrol Leaders to improve on. It is not of much use going to the Court of Honour and saying, "Well, Chaps, what shall we do next Saturday?" Bring out a definite suggestion; let them pull it to pieces, and in the course of discussion all kinds of ideas will crop up. Get the Patrol Leaders interested and the rest will follow suit,

Some of you may be asking, "But am I expected to give up every Saturday afternoon as well as two or three evenings each week?"

Of course not!

But we must all realise – whatever our particular niche in Scouting is – that if we are going to do our jobs properly we have got to make up our minds to sacrifice both time and thought.

Many of these afternoons should be arranged and carried out by the Patrol Leaders with their Patrols. At first much of the brain work, of the suggestion, will come from the Scouters. They can share the time between them, if necessary; the majority of Troops have more than one Scouter to their credit. After the tradition of Scouting on half-days has been established, the Scouters can sit back a bit and see the results of their hard work. Many of us refuse to sit back, and so don't see any results. There is a moral to that remark!

If you want an idea to pass on to the next Court of Honour, suggest to the Patrol Leaders that they should have a good look at the conditions of the Explorer Badge. These conditions simply bristle with ideas for half-day expeditions for Patrols or for individual Scouts.

The lesson is clear. Outdoor Scouting has to be planned well ahead; Scouters should use their imaginations as well as their heads to work out suggestions for Patrol Leaders to discuss and put into practice; Scouts should be encouraged to set about their Scouting for themselves; the aim should be any amount of variety, lots of fun and plenty of real honest-to-goodness SCOUTING.

II

It is undoubtedly and unfortunately true that the balance of Scouting has swung from outdoor to indoor; but it is also undoubtedly and fortunately true that the pendulum is swinging back again to the right side. Still it remains the exception for Scouting to be done on Saturday afternoons or other half-days. The continuity of Troop nights gives the habit of regular attendance, but occasional Saturday afternoon meetings appeal only to those who are interested.

Do we in towns take as much advantage as we might of the open spaces that are available in the neighbourhood? Granted that it is difficult to scout in, say, some of London's Parks, yet in others you will find children almost any afternoon playing at Scouting on their own. Again there are open spaces – temporarily unoccupied perhaps – that can be found for the seeking in most large towns and which can be utilised for our purposes. Builders' yards, large car and bus parks, river banks and foreshores have been utilised by the First Class Scouter – the one who has an "eye for a country." (*Scouting for Boys*, p. 65 .)

Even what are commonly known as open spaces are not always essential to the practice of real Scouting. There are many quiet streets and byways in every town that lend themselves to its pursuit.

Given the ground, then comes the choice of activity; but don't select an activity and say, "Oh! we cannot possibly manage that." That way lies defeat. If you and your Scouts are keen enough, you can manage, no matter where your Troop may have its being. It may require a deal of planning and infinite patience, but remember "easy come, easy go". Is it not a fact that too large a number of our Troops suffer from that disease, and that our best Troops are those which have had to struggle for themselves, to plot and plan, to learn to do without, to make one article serve two purposes – one of the hiker's golden rules?

Here is a medley of ideas: murder hunt, sealed orders, treasure hunt, town tracking games, cross-town runs, swimming and visits of exploration and discovery to all kinds of places. Occasionally two Troops can combine, either for a prearranged activity for both, or for a surprise afternoon at the invitation of one of the Troops.

Visits – not to other Troops, but to places of interest need careful thought. Museums can be visited occasionally but only for definite purposes, for instance, to see the birds and animals of Patrol emblems, and never with a larger number than a Patrol at a time, unless split up into several quite separate and independent groups. Just wandering around a museum is about the most tiring activity there is and the worst form of boredom, and will put boys off going on their own to explore for themselves.

Other visits can be more attractive and can usually be arranged without much difficulty. Here are some suggestions, although there is nothing new about them:

Gas works, Electric Light works, Newspaper printing works, Factories of all kinds, Ships, Docks, Railway works, etc., etc. In fact, any place where the Scouts can see things being done is suitable.

Taking afternoons generally there is no need to set about trying to maintain some kind of a balance between the activities you imagine to be Scouting and the activities you perhaps class as

More Gilcraft Gleanings

recreational. Anything that is truly recreational is good Scouting, the trouble is that so few of us appear to realise it. Swimming, football, hockey, cricket and so on are all both recreation and good scouting if played aright, and if they do not exclude all other activities and contacts. If your Scouts play football on their half-days, there is no need to deter them, far otherwise. There will be many, however, who do not care for, or have no aptitude in, such games, these are the boys for whom you should provide more recreation in the shape of other Scouting activities.

Below is given a suggested programme for a year's Saturday afternoons. It will be noticed that opportunity has been given to Patrol Leaders to run their own shows on nine of the afternoons – five outings and four camps. This number might be extended with advantage. After preliminary suggestions had been made, the actual arranging for the outings, writing for permission, and so on was done by the Patrol Leaders themselves. These outings included the following visits:

Government – G.P.O., Mint, Tower of London, Museums, Broadcasting House.

Municipal – Gas and Water Works, Electric Power Station, Cleansing Department.

Industrial – Hovis, Peak Freen, Shredded Wheat, Cadby Hall, United Dairies, Docks, Locomotive, Newspaper printing and Piano works.

The material for the lantern talks, notes and slides, were obtained free of charge from Museums, Under-ground Railway and others.

PROGRAMME

September.

1. Visit to Liner.
2. Free.
3. Football match.
4. Conference, tea, games.
5. Patrol Outings.

October.

1. District Swimming Gala.
2. Free.
3. Rehearsal for Show.
4. Inter-Troop Visit (Tea Lantern talk).

November.

1. Patrol Outings.
2. Free.
3. Troop Concert.
4. Wide Games and Tea, followed by Mock Trial.

March.

1. Troop visit to Locomotive Works.
2. Free.
3. Overhaul Kit. (Cinema film of past camps).
4. Easter Camp.

April.

1. S.M.'s Surprise Stunt.
2. Free.
3. Patrol Tramps in Country.
4. St. George's Day Parade.
5. P.L.'s Training Camp,

December.

1. District Scout Social.
2. Free.
3. Preparations for Good Turn.
4. Christmas.
5. Good Turn (Entertainment for Hospital).

January.

1. Roland House Pantomime.
2. Free.
3. Patrol Visits (See London 1s. and all-day tram tickets).
4. Troop Party.

February.

1. H.Q. Painting and Repairs.
2. Free.
3. Patrol Competition (Question Game on "See your own District").
4. Troop Tracking Game.

June.

1. Patrol Camps.
2. Free.
3. Patrol Camps.
4. Trip to Croydon Aerodrome.

July.

1. Patrol Camps.
2. Free.
3. Parents' Camp Tea.
4. Patrol Camps.
5. Inter-Troop Cricket Match.

More Gilcraft Gleanings

May.

1. District Field Day and Camp Fire.
2. Whitsun Camp.
3. Free.
4. District Sports.

August.

1. Troop Camp.
2. Troop Camp.
3. Free.
4. Free.

III

It is of more than passing interest to reproduce from the *Headquarters Gazette* for January, 1914, a list of the activities actually practised by a City of London Troop in 1913! Let the article – not one word of which has been altered speak for itself.

“The following Fixture List of the City of London Troop for the quarter September to December, 1913, is published at the request of the Chief Scout as a suggestion to other Troops. It is a good example of how a programme should be thought out beforehand, and the future properly prepared for:

- SEPT. 6, GREENFORD GREEN. – Attack on Camp held by the Ealing and Hanwell Troops. Train (Mark Lane), 3.30; ret. train (Sudbury Hill), 8.15.
- SEPT. 13, EARL'S COURT. – Rally of Scouts of London District at Imperial Services' Exhibition. Train (Mark Lane), 3.30; ret. train (Earl's Court), 8.45.
- SEPT. 20, NORTHOLT. – Attack on the Camp held by the Ealing and Hanwell Troops. Train (Mark Lane), 3.15; ret. train (Sudbury Hill), 7.45.
- SEPT. 27, HORSENDON HILL. – Hare and Hounds, followed by a Route March along Canal Tow-path. Train (Mark Lane), 3.35; ret. Train (Perivale), 7.45.
- OCT. 4, SOUTH HARROW. – Red-cap Hunting, followed by Camp Fire or Will o' the Wisp. Train (Mark Lane), 3.15; ret. train (South Harrow), 7.30.
- OCT. 11, PINNER. – The Haunted House Mystery. This Game is done in Patrols (Patrol Leaders must see all their boys are present). Train (Mark Lane) 3; ret. train (South Harrow) 7.30.
- OCT. 18, SUDBURY HILL. – “Sealed Orders” in Patrols. Patrol Leaders to wear broad white bands round right arm. Train (Mark Lane) 3; ret. train (Sudbury Hill) 7.30.
- OCT. 25, GREENFORD GREEN. – Dispatch Relay Races across country against Ealing Troops, or Section 'A' of Troop against Section 'B'. Train (Mark Lane) 3; ret. train (Sudbury) 7.30.
- NOV. 1, PARADE OF SCOUTS ON TOWER HILL. – *See Special Orders*. Preparation for the Lord Mayor's Procession and Church Parade.
- NOV. 8, LOUGHTON. – Waggon Trek and Ambush Work across the fields from Loughton to Chigwell. Train (Fenchurch) 3.11; ret. Train (Chigwell) 7.45.
- NOV. 10, LORD MAYOR'S DAY. – Full Parade of all Scouts in the Troop; parade Order. (*See Special Orders for this day.*)
- NOV. 12 (*Wednesday*), MERCERS' HALL. – Guard of Honour to the Chief Scout on his Installation as Master of the Mercers' Company. Scout Choir.
- NOV. 15, GRANGE HILL. – Red-cap Ambush over Hainault Forest. Winners to reach Romford Market-place by 6.30. Train (Fenchurch) 3.20; ret. train (Grange Hill) 7.45 (Ch. S.); Red-caps return from Romford.
- NOV. 20 (*Thursday*), “CRUMPTON COLLEGE.” – At St. Augustine's Hall, Victoria Park, 8. Full Uniform.
- NOV. 22, “CRUMPTON COLLEGE.” – At Clapham Town Hall at 3 and 8. Full Uniform.
- NOV. 29, CHIGWELL. – Hidden Treasure Hunt in Patrols. (The Treasure, when found, will be the property of the finder.) Train (Fenchurch) 3.20; (Ch. S.); ret. Train (Chigwell) 7.45.
- DEC. 6, LOUGHTON. – Winter's Stob (*see Scouting for Boys*, p. 21). Trial at Robin Hood Barn at 6.30. Train (Fenchurch) 3.11; ret. Train (Loughton) 8.23.
- DEC. 13, CHINGFORD. – Waggon Trek across the Forest; Observation Tests; Camp Fire and the tale of the Haunted House. Train (Liverpool St.) 3.34; ret. train (Chingford) 7.55.
- DEC. 20, GRANGE HILL. – “The Babes in the Wood.” Special prize for the highest marks in this event. Train (Fenchurch St.) 3.20; ret. train (Grange Hill) 7.45.

DEC. 27, LOUGHTON AND HIGH BEECH. – Bear Hunt and Spider and Fly. Camp Fire and Moonlight Trek to Chingford. Train (Fenchurch) 3. 11; ret. train (Chingford).

CHRISTMAS HOLIDAYS. – Indoor Camp at “Bracebridge Hall,” in Warwickshire. Christmas Games, Outdoor Sports, etc. *See Special Orders*. Only those boys will be chosen who show best Scouting, etc., during last four months.

Equipment for Saturday Outings. – Cocoa, sugar, milk; bread and butter or sandwiches; hard-boiled eggs, etc., etc. Spirit lamp and methylated spirit. According to the Troop Regulations no Scout under the rank of warrant officer is permitted to enter a tea-shop or restaurant to have his meals except in London. He must be prepared to make his own dinner, tea, or supper under the charge of his Patrol Leader.

Thursday in each week is “Patrol Night,” for Training in Tests, 7.30.

THE ROVER SCOUT

CHAPTER XIV

THE PRINCIPLES OF ROVERING

I – AIMS

THE Aims and Methods set out in *Rovering to Success* are: “Rovers are a Brotherhood of the *Open Air and Service*. They are Hikers on the Open Road and Campers of the Woods, able to shift for themselves, but equally able and ready to be of some service to others.” (p. 210.)

“By using their primitive instincts of open-air living, camping and scouting, they can develop their health, their intelligence, their skill and their helpfulness, and so become better men and better citizens.” (p. 216).

“I have only briefly sketched these points in camping and hiking as a general indication, because after all, enjoyable and health-giving as they are, they are only steps by which you go on towards your further aim – that is, to be prepared for manhood. Of course if you have the good fortune to be in a newly developed or uncivilised country, they are of direct value to you.

“Anyway, through their practice you gain the handiness and knowledge and the self-reliance of the backwoodsman, which makes you the more efficient for your life’s work in whatever direction it may lie; you gain the appreciation of the wonders and beauties of Nature; and, more especially, it makes you efficient for doing service for others as a good citizen.” (pp. 216, 217.)

I have a feeling that those fortunate Rovers who have been able to go over to some World Moot or jamboree or other Camp abroad have brought back more than just a memory of happy days spent out in the open and of good fellows met: they have been able to visualise more clearly both the purpose and the effect of Rovering. It has had the effect of clarifying their vision.

We all need some such experience to enable us to see exactly where we stand and whither we are travelling. Rovering still stands confused by a whole series of differing aims, chiefly because relative values and emphasis have changed. Some years ago “the high heid yins” (Scots!) piloted us right back and started us afresh from a definite point with a clear-cut line of advance set out ahead of us. Believe it or not as you please, but you will find that it is even so if you study the Rover Rules earnestly and dispassionately. Yet, the chart that Rover is handed to enable him to paddle his own canoe is so criss-crossed with lines, that both the pilotage marks have been obliterated and the dangerous rocks left unmarked.

There are, I am told, many who say that they do not agree that what the Chief has written, as quoted above, is a true description of Rovering, just as there are some, I fear, who quarrel with the beliefs of Scouting as set out in the Promise. They have their own remedy: if they do not believe these things then they must go elsewhere and find an association with whose principles

they are in agreement. No one joins a football club and then is entitled to complain because they do not play darts. Darts may be quite an estimable game but it is not football. Similarly, one whose conscience will not permit him to subscribe to the promise of duty to God or to King, or whose inclinations do not lie in the direction of camping and hiking is not entitled to complain because the Boy Scouts' Association as a body subscribes to that promise and believes in the value of these activities in the achievement of its aims. Voluntarily he joined, and voluntarily he may go.

Manhood is what Scouting and Rovering aims at in the present. Those who lead must realise that this preparation for manhood is their immediate aim. Character and experience are the two qualities they themselves must strive for. They must be men who remember their own anxieties, wasted time, foolish mistakes, and perhaps worse, and who won through, or may be still fighting to win, and are willing now by their own personal example in life, experience, comradeship and sound leadership to help Rover Scouts complete their Scout training in good citizenship. Experience in Scouting will undoubtedly be an asset, but experience of life, and of different kinds of life, is of prior importance.

We who seek to lead must be absolutely firm in our own minds that each one is to be encouraged to take his proper place in life, to make good there so that he cannot be a burden on others or on the State – though that may be beyond his control in his own particular circumstances – to consolidate his position and not imperil it by devoting too much time and attention to the sideline of Scout activities. We must be firm, too, in our conception of Scouting as embracing the whole of life, and not as something apart from the lives of ordinary men and women. Our fellows must be trained so that they can mix with others as well as with each other.

There is an undoubted tendency to “nationalize” Rovering whereas it is the individual *qua* individual that we want to help. We want each individual Rover Scout eventually to stand on his own, and not be dependent on others, not even to be dependent for his strength, of body, mind or soul on other Rovers and on his Crew. That strengthening is a matter of his training, of his preparation. We achieve our immediate aim when he stands on his own, because then he is in a position to help others in his turn.

For us it is the preparatory, practice stage that stands out as important. We do not want quick results with the duration of a flash in the pan, but lasting results which will come to their fruiting later on when the fellow is quite likely no longer an active Rover Scout.

This preparatory, practice stage must be real and not a fairyland. We fail – abysmally – if we seek to ignore the hard facts of life, if we attempt to gloss over the inevitable and tragic difficulties our Rovers – and any young man for that matter – are bound to encounter in their struggle for a livelihood. Scouting and its associations and its activities can be a help in and a solution for these difficulties; but we cannot expect an immediate victory; there will be skirmishes and defeats before that is attained.

As leaders let us realise these difficulties and dangers, let us seek to understand them, let us sympathise with our fellows and their struggles in the certain knowledge that we ourselves probably could not have fought so well at their age and in their circumstances. For God's sake and I say it in all sincerity – let us have something of Christ's sympathy and understanding and patience. Then and only then shall we be doing the work that has been given us to do.

It is a sad thought that millions of men living to-day are or have been members of our Brotherhood, and yet by their corporate example they do not appear to have influenced Mankind one jot. Is it because the vast majority of those who lead have failed to grasp the purpose of it all? Or is it perhaps that some of us are too impatient? I do not know, but I realise that even the Master failed ignominiously so far as the eyes of his own generation were concerned. They did not realise his purpose or his aim. Do we realise it in our Scouting?

II-CITIZENSHIP

“The object of the Rover Training is to enable young men to develop themselves as Happy, Healthy, Useful Citizens, and to give each his chance of making a successful career for himself. It gives the older boy an aim for remaining under helpful influences. . . . It provides Scouting for young men with its joys of Backwoodsmanship and Nature-Craft. . . . It helps young men . . . who desire it, to train for Scoutmasters or Instructors. . . . It gives young men the opportunity of doing useful service for others on a recognised footing.” (*Rovering to Success*, p. 218.)

This quotation seems to put the whole purpose of Rover Scouting in as clear, concise and definite a manner as possible but it all needs developing and interpreting aright according to the particular Crew or Rover Scout concerned. For instance, the term “happy, healthy, useful citizens” need expounding, and perhaps I may be pardoned if I attempt to do this in one way and in my own fashion.

These three characteristics certainly make for an excellent disposition, but this is not enough. The young fellow whom the Crew, the R.S.L. and the R.M.s have to train as Rover Scouts are neither a body of Sir Galahads nor a crowd of loafers. They are just ordinary folk, both in their virtue and in their vices. They are kind, yet occasionally very thoughtless. They are amused by buffoonery, tolerably clean, yet frightfully pagan, or, at times, frightfully religious. Their strongest characteristics are vigour and vanity; the former is qualified both in work and play, while the latter is more the absence of humility than the presence of conceit. Their general attitude is a sort of cheerful cocksureness the same sort of attitude as carried the youthful subaltern and the British Tommy through the war. The one thing the majority lack is a spirit of quiet, unostentatious RESPONSIBILITY. But they are all so likeable, and all such good fellows; they are all so full of possibilities. That is how I in my middle age see them.

A Good Citizen is a man who *understands* and *perform*: His Duty to God; his Duty to other people (both individually and collectively); and his Duty to himself.

His Duty to God is in no way satisfied by a passive reception of religion and the formalism of prayers, however good. It demands active, constructive ideas built on a sound basis, and vigorously carried out in everyday – not on Sundays only. It is a matter, *not* for spasmodic fits of emotion, but for clear, cold REASON translated into continuous *action*.

In the way of Duty to other people, the average citizen’s virtue lies more in the omission of bad rather than in the commission of good. *Good* Citizenship is shown by voluntary service, and by functioning in one’s Rights and Privileges to the best of one’s ability. The Rover Scout must, therefore, have an intelligent, instructed interest in all subjects that concern the community, especially the community in his immediate neighbourhood.

His Duty to himself is of great import, because he must BE right before he can DO right. He cannot render service before he has trained himself for the purpose. He has his soul, mind and body to look after. He *and no one else* is responsible for that. The soul is served by training the mind how to think, and the mind is further served by training it what to think.

Rover Scout training consists of

Duty to God	service
Duty to other people	
Duty to self	Soul-training in systematic thought; Mind-training is sound knowledge; Body training in practical outdoor Scouting and healthy recreations.

Chronologically the third should come first, and should bring about the second and the first, as the seed of humanity in himself grows into the tree that gives fruits to other people and thanksgiving to God.

CHAPTER XV

THE DUTY OF A ROVER SQUIRE

DURING the 14th and 15th centuries the scale of chivalric subordination seems to have been divided into four stages of which two may be called provisional and two final. The bachelor and the banneret were both equally knights, only the one was of greater distinction and authority than the other. In like manner the squire and the page were both in training for knighthood, but the first had advanced further than the second. In the ordinary course of chivalrous education the conditions of page and squire were passed through in boyhood and youth, and the condition of knighthood was reached in early manhood. All candidates for knighthood had to pass through a natural and unwritten code of discipline which varied in details only according to the court or castle in which the squire served his novitiate.

In attempting to draw the same parallel in Scouting, the page is represented by the Scout or other before his admission to a Crew, the squire by the Rover Squire, the knight bachelor by the Rover Scout, and the knight banneret by the Scouter. Some may quarrel with the last simile, but it most certainly applies to the Scouter in charge of Pack, Troop or Crew, or who has still wider responsibilities.

The Rover Squire, having been admitted into the Crew, has already passed through one of the provisional stages, but is still in training for full membership of the Crew. It is his primary duty to apply himself to that training willingly and whole-heartedly. The details of it are set out in Rule 264, but I do not wish to discuss or comment on them now. No high degree of knowledge and no high standard of efficiency is required of a Rover Squire before he becomes a Rover Scout. Rather he is required to show a definite willingness to learn the groundwork of his subject so that real knowledge and efficiency will come later after he has been invested.

The danger of demanding any high standard of excellence before admitting a candidate to a Crew has been stressed repeatedly; there is perhaps now a tendency to demand too high a standard of attainment before a Squire is invested as a Rover Scout.

It is a Squire's duty, however, not only to show this willingness to learn, but also to show an equal willingness to devote the necessary time to his provisional training. This time is not only necessarily the amount he gives to Crew, and perhaps District, meetings, but more especially the amount he gives to his individual reading, to his own practice of Scouting, and to joint activities and hikes with, and under the direction of, his Sponsors, Rover Mates, or Rover Leader.

This willingness to learn and to give of his time may involve some sacrifice of both leisure and money, but that involves self-discipline which is a necessary part of his preparatory period. Self-discipline applied in these, and other more important ways, will gradually lead up to the self examination which precedes his investiture as a Rover Scout. This question of discipline is a very important one, the Squire has not only to learn to school himself, but to continue to submit to being schooled by others in the Crew, as well as outside it. In many respects the training in discipline to which a squire submitted himself in his progress towards knighthood was akin to the system of "fagging" and seniority which exists to-day in many schools and which was the practice on board men-of-war over a century ago.

Like his prototype in mediaeval times, the Rover Squire must submit himself to his superiors. It is just at this period of his life that such submission is so valuable. There comes a time of life, when a fellow is growing into manhood, that he feels he is now able to throw off all confining restrictions and be himself. In his eagerness to be independent he too frequently fetters himself to some bad habit or mode of thought, whereas if he had continued to pay heed to what others with more experience had to say he would have escaped that danger. The Squire then has to pay attention to, and follow the advice of, his Sponsors, Rover Mates or Rover Leader, and to realise that the success of his future Rovering depends largely on how he can fit himself into the

Crew and get to know the other fellows in it. He must not expect to be accepted on his face value – some of us would not get very far on that alone; he has to prove his worth.

The Crew is a team which plays the game of Scouting and of Roving. It has its Captain and its Trainers in Leader and Mates. Their advice must be accepted by the Squire so that his own individual talents may be developed and fitted into the play of the team as a whole. Each Squire will need a certain amount of different individualistic training. As in a football team, some may need running practice to improve their speed, others skipping to improve their agility, others long drawn out exercise to improve their stamina, others kicking about to improve their ball control, and so on. So with the Squire and the other members of the Crew, each needs individual attention, and must turn up for practice.

Yet, while it is each Squire's duty to continue to visualize Scouting as a game, he has also to realise it as a game which has a definite purpose beyond the mere enjoyment of it. He has to put his back into his training, therefore, in order that he can fit himself to play it well. By so doing he will secure all the greater enjoyment and will be the more sure to attain its purpose as well.

To sum up then, a Rover Squire's duty is to be willing to learn to be prepared to make some sacrifice in the course of his learning, to continue his own self-discipline, to submit himself to the discipline of others, to fit himself into the Crew – instead of expecting the Crew to fit themselves to him, to improve his own abilities – in Scouting and otherwise, to give attention to his training and the desires of others in regard to it, to see clearly the purpose of his Roving, and – last but not least – to enjoy his Scouting.

CHAPTER XVI

THE DUTY OF A SPONSOR

AS Sponsors are not mentioned either in *Roving to Success* or in *Policy, Organisation and Rules*, I may be pardoned if I quote at length from *Rover Scouts*:

“It is best to have one or two Rovers appointed as Sponsors to each Squire from the outset, who should, if possible, be already well known to him. It is not advisable that the R.S.L. or a R.M. should act as a Sponsor. They are the Sponsors of the Crew and of the Rover Scouts in it, and not of the Rover Squires. The responsibility of Sponsorship is in itself good training for a Rover.

“The selection of the Sponsors should be made by the R.S.L., who will discuss with them the particular needs of the Squire and their duties in regard to him. The Sponsors are, in effect, the R.S.L.'s deputies or agents, his close helpers and advisers; they do not push him out of the picture or relieve him of his responsibilities. Their duty is to guide their Squire through his early days in the Crew, to help and advise him in his training, to see that he is at home in the Crew, and is taking part in its activities, to bring him into closer contact with the R.M.s and R.S.L., and, eventually, to speak for him and present him for Investiture as a Rover Scout.

“They should have the necessary knowledge and ability, if possible, not only to take a Squire through his training, but to talk to him of Rover Scouting generally. In other words, they should be ‘First-class Rover Scouts’ themselves, or very nearly so.

“I should like to lay stress on the importance of Sponsors in the training of a Squire. The idea does not seem to be fully appreciated either from the point of view of its value to the Squire or to the Sponsors themselves. Obviously it gives the latter training in personal leadership and in responsibility, a fact which should benefit them considerably, and, through them, the Crew. Scouting is very largely a matter of personal contact, and it is up to them to infect the Squire with

their enthusiasm, so that in the first place they must be themselves enthusiastic about Scouting and Rovering.”

A Sponsor’s duty is to help the Squire in every way that lies in his power. That duty becomes a pleasure, more particularly when any tie of friendship exists between the two. Normally one would expect a Rover Scout to offer himself as the Sponsor of any particular fellow admitted to the Crew in whom he takes a personal interest.

The relationship between Sponsor and Squire must in any case be on as friendly a basis as possible. They are not master and servant, nor school teacher and pupil, but rather David and Jonathan, brother and brother, The elder brother parallel of Scoutmaster and Scout applies very much to the case of Sponsor and Squire, but let both remember that an elder brother – at least that is my own fortunate experience is not a sloppy sort of individual too meek to say “boo” to a goose. The real elder brother has more of a sense of what is fit and just, and is not above telling his younger brother just where he gets off.

At first the Sponsor should walk warily, and go carefully and slowly about his job of leadership. He should follow the advice which the Chief Scout gives to Patrol Leaders in *Scouting for Boys*, “Remember that you must give them the *lead* and not the *push*.” It is personal example that counts here as in every walk of life; the Sponsor has to show the way for the Squire to follow. It is obvious then, as has already been said, that the former must be keen on Scouting and Rovering; if he is lukewarm about it the latter will go stone cold. The Sponsor must communicate his own enthusiasm to the Squire, and so infect him with it that in a short while he is eager to go on for himself. It follows that a Rover who takes on a job of sponsorship must be prepared to devote a good deal of time to the job. At the same time he must be an active member of the Crew, but be freed from too much in the way of outside interests and service jobs that demand much in the way of time and energy. His Squire is now his job, and one of real importance; by putting his weight into it he can in due course double his own usefulness.

Experience compels me to make what is apparently a digression. We have all a tendency to get into a rut or groove, generally without realising it. Many of us have gone on in our Scouting in the same way month after month, perhaps year after year. We go through the usual round of meetings, outings, fireside gatherings, jobs of service. We are caught up in the squirrel’s cage. Something happens; we have to change our home; a girl comes along; we get other work to do. We are afraid to cast free from our old moorings; we make the excuse that it would be disloyal to the Crew to give up; we find that we can’t get on with the other Scout people with whom we come in contact in our new sphere. There must come times in every man’s life when he has to sail out from the home port and adventure into unknown waters. He must adventure boldly; he must be prepared to up-anchor and get up a good head of steam, instead of letting his anchor drag, and his pistons turn slowly and reluctantly over.

If a Rover Scout is suddenly switched off a job of service that he has been given to do, or made to change the work he is doing in the Crew, he will benefit more than appears at first sight. So it is that a Rover who is selected to sponsor a new Squire may be helped himself in many ways by being trained to launch out in a new direction.

I have been somewhat discursive in this talk, and seem to have got away from the Sponsor’s duties to his Squire, but the quotation from *Rover Scouts* gives these quite adequately and I have no desire to paint a lily of my own growing. The last of these duties is to present the Squire for Investiture as a Rover Scout. It is from that duty that the word Sponsor is taken. A squire, when about to be made a knight, was attended throughout the different steps of the ceremony by two knights who were termed “Governors,” or Sponsors.

“After being received with all ceremony by the Governor: on his arrival, the Squire strips off his clothing and is conducted to a bath. Here the senior Governor pours water on him to wash him clean of former sins, so that he comes purified to be made a Knight.

“The Governor at the same time admonishes him to this effect: ‘Right dear Brother, be ye strong in the faith of the Holy Church; relieve the widow and oppressed maidens give unto

everyone his own; and above all things love and fear God. Superior to all other earthly objects, love the King thy Sovereign Lord; him and his right defend unto thy power and put him in worship.'

"The Squire is brought to the chapel towards evening by his Governors. He is clothed in a russet gown and hood like that of a friar, signifying a deeply religious sense of what he is undertaking. He offers at the altar a taper with a penny stuck in it; the taper signifying gratitude to God, the penny gratitude to the King.

"After which the order says, 'The Governors then do take their leave, and he, with silence, shall thank them for their labours and the worships that they have done unto him.'

"The Governors depart and the Squire remains in prayer throughout the night, 'till the dawning waxeth clear and day be come.'"

(From the Programme of the Rover Moot, Easter, 1926.)

So, when the time comes for the Sponsors to hand over their duties, may the Rover Squire be able to thank them for their labours.

CHAPTERX VII

THE DUTY OF A ROVER SCOUT

INVESTITURE as a Rover Scout marks the end of the provisional stage of the Squire and the beginning of the final stage of the Knight or Rover Scout. It will be remembered that there were more than one final stage of knighthood, a point which some years ago was apt to be overlooked. With his investiture then a Rover Scout has by no means reached finality; but he now has an opportunity of putting something of what he has learned in the past into practice, and of continuing his education in Scouting and in Life.

His first duty is to consider in all seriousness the step he is taking by becoming a Rover, and all the duties that his obligations as a Rover imply. His self-examination should be a conscientious effort to analyse his own good and bad qualities and a real determination to increase and develop the former at the expense of the latter. Similarly, as the form of the ceremony suggests, he should give thought and attention to his investiture, remembering that he is repeating his Scout Promise after considering what it implies in the light of his more mature understanding and of his ordinary everyday life. This is not the place to go into the vital principles of Scouting that are contained in that Promise, but every Rover Scout must understand that the taking of the Scout Promise as it stands is the test of membership of the Movement. The Boy Scouts' Association stands for belief in the ultimate sovereignty of God and for loyalty to the Constituted Authority of the Country as represented by the King at its head. The interpretation of God varies according to individual conscience and belief, but the Promise demands that every Scout should believe in that Spirit or Power which transcends all ordinary laws and the supreme existence of which Science has not been able to disprove. The King represents the Constitution of the country. His place in the Constitution and in the hearts of the people of the British Commonwealth of Nations has been treated in *Duty to the King*. (See revised edition of *Gilcraft Gleanings*.)

A Rover Scout's next and constant duty is to carry out to the best of his ability the Scout Promise and the Scout Law in his daily life. This as we all know is by no means an easy task. So much in life seems at variance with the principles that are represented in our Promise and Law. It is not right however, that we should write our standard down to the common level, but that we should keep it as high as we know is possible of attainment. Younger people need more immediate and possible aims to encourage them, but men can strive after higher and more remote

aims, and try to reach an almost impossible standard. The ultimate aim of the Scout will be found in St. Matthew's Gospel (Ch. V verse 48) – "Be ye therefore perfect, even as your Father which is in heaven is perfect." At first thought the perfection of this aim may seem so absurd as to make it a mockery to try to attain it. If any of you think of it like that try and imagine where the world would be if men in the past had not had the faith and enthusiasm to risk their all in the cause of Exploration, Knowledge, Science and Religion.

A Rover Scout's Duty is to serve his God, his fellow – men and himself. The general lines along which his training should run are indicated in Rule 269. These indicate the necessity for the continuation of his training in Scouting, in Citizenship, and as a Man. Experience has now proved to most of us the value of this continuation of Scout training, it gives us a healthy outlet and recreation which is essential to the proper balance of body and mind and to the performance of our ordinary work. It can provide us with occupation and enjoyment during our leisure moments which might otherwise be completely wasted except for a passing and passive acceptance of the particular entertainment we are witnessing. The majority of us have realised that Scouting is not just a kid's game, but that it takes a man's powers to compass many of its activities, and to attain to proficiency in many of them. A Rover should, then, set himself to carry on with his Scout training largely on his own. This will help him to develop himself along general lines so that he is better able to help others who need his help.

Similarly he cannot give that help to others until he has freed himself from being dependent on others. It is for this reason that he is asked to pay every attention to the duty of "establishing himself in life" by giving attention, thought and study to the work that he is doing. However humble that work may be, it should be his endeavour to perform it as well as possible and at the same time to consider the next step ahead. A small job well done will lead to a bigger job. A small job carelessly done will lead nowhere. So many people seem to think that the fruit of ambition will fall on their heads if they stand still instead of realising that they can only grasp it if they climb the ladder which reaches to it.

The ladder of service can only be climbed rung by rung, for there is no good starting out to help someone else, if you in your turn are dependent on the help of others. Nor will the help you render be of any value until you have been through all the preliminaries of learning how to set about the job.

It is easy to see that the various duties set out for a Rover to perform may apparently conflict with each other. Duty to God, to King, to one's fellow men, to one's self, to one's work cannot all lie along the same straight line. It is for each to weave the pattern of his own life, and these seemingly conflicting loyalties have to be brought together in the loom so as to make the warp and weave that will consolidate the cloth into one firm piece. Each of us must be his own craftsman, but that does not mean that we should not learn through the advice and experience of others. Through our association with others, especially it is hoped in the Crew and in Scouting generally, we will not only be able to make the cloth of our lives that we weave for ourselves durable, but we will be able to give it an artistic and pleasing pattern.

A Rover has many other duties – to Scouting and to life, but the most important immediate duty is for him to learn to stand on his own, to take and not shirk responsibility, and so gradually to take his right and fitting place in the world of men, Rudyard Kipling's poem *If* – may be regarded by some as hackneyed, but it is none the less true, and it does undoubtedly represent an ideal that a Rover Scout should do his best to keep in heart and mind and to follow in his conduct.

I will only quote the first verse:

"If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired of waiting,

Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;"

And the last two lines of the poem:

"Yours is the Earth and everything that's in it,
And – which is more – you'll be a Man, my son!"

CHAPTER XVIII

THE DUTY OF A ROVER MATE

WHERE a Crew is permanently divided into Patrols, a R.M. will be appointed for each Patrol, and one of them may be elected as Senior Rover Mate. Where a Crew is not permanently divided, R.M.s may be appointed in a proportion, say, of one R.M. to six Rovers. In Crews of twenty or less two R.M.s are usually found sufficient, it being understood that any Rover in charge of a communal job because of his special knowledge is in the position of an honorary R.M. while that job is in hand.

It is not necessary, nor advisable, for a R.M. to be appointed permanently, on the "old soldiers never die, they merely fade away" principle. Many Crews make these appointments annually, some every six months, so as to give as many Rovers as possible opportunities of exercising responsibility and leadership.

The duties of Rover Mates can be settled by the Crew, but primarily they will work in with the Leader to secure the best interests of the Crew in every way. They are the Leader's right hand men and should be consulted by him on every question affecting the Crew and on most questions affecting its individual members – (*Rover Scouts*).

As has been said, the specific duties of R.M.s can be settled only by the Crew concerned, but there are certain general duties which fall to the lot of each and every one of them. They exercise responsibility and leadership, and they share equally with the R.S.L. the duty of guiding the Crew as a whole in the right direction both as regards Scouting generally and Rovering in particular. Like the Court of Honour in a Scout Troop they are responsible for setting the right tone or atmosphere. It will be a hard task perhaps at first to deal firmly with any loose talk or extreme cases of high spirits, but it is a task that must be tackled firmly right away for the good of the Crew. In doing so, they should remember Kipling's advice: "And yet don't look too good, nor talk too wise."

On practical lines a R.M.'s duty is to secure the continued training of the Crew as a whole, and especially of its younger members. One of the advantages of a periodic change of R.M.s is that it brings new blood to the fore from time to time. Otherwise there is a distinct tendency for the old die-hards to continue with the inevitable result that they grow out of touch with the younger members of the Crew, and pay insufficient attention to their needs and desires. R.M.s should consult with Sponsors from time to time as to the attitude of their Squires, and as to the way they are fitting into the Crew and the help that they are deriving from the Crew's meetings and other activities.

A R.M.'s natural inclinations will be to consort with his own pals in the Crew and pay attention to their wishes, whereas, somewhat conscientiously, he has to remember that it is the interests of the younger members of the Crew that should come first. The older members should be, in a sense, more independent of the Crew's activities, having acquired some ability to fend for

themselves. Consequent on all this the R.M.s have to unite the Crew – older and younger together, so that they form a composite whole and not a haphazard collection of somewhat disunited parts. A good deal of tact will be required in the planning of programmes, and in general conversations as to what is, or is not, to be done the R.M. should consider himself as the advocate – if necessary – of the younger school.

A R.M.'s best way of forwarding the continued training of the Crew in Scouting and other activities is to show by his own personal example that he himself has benefited by that training. It follows that if a Crew selects as R.M. a Rover who has no qualification as a Scout, the standard of scouting and training in the Crew is bound to fall, unless that Rover is keen and determined to learn. It will also fall to the lot of R.M.s to link up the activities of the Crew with any district Rover activities that may be proposed or practised. In this way they will be able to supplement the training that is given in the Crew itself and further the individual training of their Rovers.

This training will include preparation for taking on different service jobs. This entails that a R.M. should have an intimate knowledge of the abilities, likes and dislikes of his Rovers. By trial, more than by intuition, he will gradually find out the different inclinations of each, and then should seek to forward these inclinations. It is a definite mistake to try and force anyone to take up work against his inclinations. Any service work that Rovers do should come from the heart if it is to be really effective. It is possible, however, to influence a Rover's choice of work, as well as of more ordinary activities through one's personality and enthusiasm for a particular cause. The R.M. must know his Rovers; periodic contact with them is not sufficient; he must get to know all about them – their past history, their present work, their home life, their future prospects, their limitations and their aspirations. With this knowledge behind him he will be able to interpret the unvoiced feelings and opinions of the Crew and so be an invaluable aid to the R.S.L. in its general leadership.

It may easily happen that a Rover Mate finds after his appointment that he is not in a position to devote a sufficient amount of thought and time to his duties. In such a case he should not hesitate to ask that he be relieved of them. It is a great mistake for him to attempt to carry on in such circumstances, and it is bad both for him and for the Crew for him to do so. It often happens that the Crew refuses to accept a R.M.'s resignation and forces him to carry on to the detriment of his other work, or of other obligations. They are all confused in their sense of loyalties. It is the duty of the R.M. to insist that what he proposes is right, and it is the duty of the Crew to accept that opinion without question. I mention this point specifically, for personally I am of opinion that some of our Rover Mates have been called upon to make too heavy sacrifices so far as their own personal welfare is concerned.

This leads me naturally to my last point. A Rover Mate's duties are precisely what he and the Crew make them, but I would like to pay a real tribute to the work that Rover Mates have done for Rovering and for Scouting. In the early days of Rovering they were called upon to bear far too heavy a burden of responsibility, until it was proved that Rovers needed and called for the advice and guidance of still older men. Now, perhaps, R.S.L.s as a body have come in for too much talk, and there has been a tendency to neglect the really valuable work that R.M.s have continued to do. Rover Mates themselves would be the first to acknowledge the value of, and necessity for R.S.L.s in Crews of any size, but so far as leadership in Rovering is concerned I classify the two together on a common plane, for it is essential that the two work in together for the good of the Crews as a whole.

There were two stages of knighthood, the one having greater distinction and authority than the other. In many cases the one was provisional, and not completely final, since it led after due preparation and trial to the other. In the same way the stage of Rover leads to that of Rover Mate, and in time – in the case of a number – to that of a Scouter. When we are looking for Scouters to take charge of Packs, Troops and Crews we may well look more closely among our Rover Mates to find suitable material that has already been tried and prepared. The Crew should not grudge

their departure because every Leader given to Scouting, just as every worker given to any other cause, is proof of the high standard of the Crew.

CHAPTER XIX

THE DUTY OF A ROVER SCOUT LEADER

A ROVER Leader has a most responsible job, as has any man who is responsible for the welfare and safety of other men. His primary duty is to lead; that sounds obvious; but in practice it is not so obvious as it sounds.

The R.S.L., therefore, would do well to study the subject of leadership generally. As the Chief Scout has said: "Possibly you will be bored to hear it again, for I have often said it before, but *a Scouter to be successful as such must be not a commander but a leader*. Anyone can be a commander – of sorts; but to be a leader is another pair of shoes altogether."

I will limit myself to one quotation from *Talks on Leadership*, by "Basilisk," which entails the exercise of considerable self-control on my part:

"Show your men you are proud of them in a quiet, unostentatious way, because proud of them you are sure to become when you get to know and appreciate their good qualities, and it will do them good to know it. Good predominates in most men, and the higher you regard a man the greater becomes his self-respect, and the more worthy he thus becomes of your regard. It seems rather a case of 'putting the cart before the horse,' but, although it is a puzzling paradox, it is none the less a fact that, if you act towards the average man as if he occupied a more lofty moral position than he actually does, he tends to rise to that position."

A R.S.L.'s duty is to encourage his Rovers in their Scouting and in their work. To enable him to do the former he must be continually with them at Crew gatherings and expeditions; he must – even in a small way – be able to show them an example of willingness to learn himself (even at his great age) if not of actual proficiency. To enable him to do the latter he must know all about each single Rover in the Crew to an even greater extent perhaps than a Rover Mate; although his view may be somewhat more distant than that of the Rover Mate it can possibly be more comprehensive, and so able to relate all the various facts of Scouting and of life together. To know each Rover really well takes time, forbearance, patience, sympathy and considerable effort in some cases. Fellows of that age are not easy to know, for they are apt to be a mass of seeming contradictions. This is natural since they are not yet settled down, and there are bound to be disturbances until that process is complete. Even then upheavals are liable to happen at any age of life. Human nature is like a stream which while it flows evenly on its way most of the time is always liable to be influenced and disturbed by seemingly outside causes. The sympathy which should exist between R.S.L. and Rover will come with understanding, and the knowledge on the latter's part that the former is always available, is willing to listen, is not likely to condemn or dishearten, but is anxious to do what he can to help *and will not talk about it to anyone*. I italicise these last few words because of their extreme importance; many an otherwise good leader has lost his influence because he had not the quality of silence. No man who makes a confidant of another can possibly tolerate any abuse of that confidence, however small.

The reason why it is expected that a R.S.L. should be older than the others in a Crew is that his is the duty of linking Scouting and Life together for their benefit. Some knowledge of both is essential to him. A man without knowledge or experience of Scouting is not in a position to appreciate the value of Scout training and the benefit of Scout ideals. A man without knowledge or experience of life is not able to advise his Rovers how to steer their passage through its tempestuous seas. The man who has knocked about a bit, who has come in contact with other

men of different opinions and manners, who has seen something outside the confines of his own home town, who knows a bit about the hard knocks as well as the smooth places, is obviously better placed to advise others how to set about their job of living.

The Rover Leader has to realise for himself and get all his Rovers to realise, too, that Roving is not a detached ethical idea on the one hand nor just a jolly game of camping on the other. Roving is of no value at all in this world unless it can be of real help to our Rovers in their own lives as well as through them to other people. It will not be easy for many of his Rovers to get their Roving to fit into their work or *vice versa*, so the R.S.L.'s advice and help will be all the more necessary and all the more valuable.

All this obviously means that the R.S.L. has to be with his Rovers as much as he can, especially on their hikes and rambles and at camp, Indoor meetings will afford him little opportunity of getting into close contact with individuals, but outdoor activities are bound to make this almost an easy matter. Another way of really getting to know one's fellows is to work with a small gang of them on a job of hard manual labour. A R.S.L. must be prepared to attempt anything that he asks of his Rovers.

A Leader has to know his objective and to make up his mind how he is to attain it, so the R.S.L. has to think ahead and plot out the course in consultation with Rover Mates and other members of the Crew. It is not so necessary for him to go into the details of programmes as to suggest the general line to take. This general line should be approved by the Crew and the working of it out left to them. The R.S.L. can help by getting hold of people and material, but it is a mistake for him to work everything out for the Crew. One of his duties is to encourage R.M.s to think and do more on their own so that they and the Crew as a whole rely less on him. Indispensableness is not one of the qualities of leadership.

To sum up, a R.S.L.'s duty is to supply personal leadership, not management. The Crew manages its own affairs as best it can with a little in the way of advice and help from him. The R.S.L. deals with the human problems that are given him by each and every Rover in the Crew. The R.S.L. gives the lead and example that will encourage them to combine their Scouting and their other activities in life and to see the value of following the ideal that Scouting and their Religion hold out in front of them.

“The Dreams of life are often more real than its humdrum Realities.”

CHAPTER XX

THE DUTY OF A ROVER SCOUT CREW

ONE of the primitive instincts of mankind is that known as the herd instinct which produces the desire to consort with others and to do what they are doing. Through progressive training this instinct can be developed into the highest forms of civic responsibility and love of one's fellow men. For the Rover this instinct is met through his association with other fellows in the Crew, and through wider activities and gatherings that may be arranged in the district or county.

In a sense the Crew may be likened to a plantation. The seedlings and transplants are set close together in order that they may both protect and struggle with each other. By association and competition the individual plants are strengthened and encouraged to put on growth. After a certain period the plantation is thinned out and the weaker plants removed so as to leave the stronger more room, air and light. In other cases what are known as “nurse” trees or shrubs are planted alternately with the strong growing trees. These nurse trees may be left as undergrowth or may be removed as seems best.

In the Crew the Rovers “nurse” each other and encourage development and growth. A weeding-out process may become necessary after a period in order that any weaklings who are adversely affecting the growth of the Crew as a whole may be removed. In other cases it is the duty and privilege of the Crew to care for and protect some of its weaker members who do not necessarily damage the Crew, but, on the other hand, afford it an opportunity of developing and demonstrating its strength. The R.S.L., as the skilled Forester, will have to decide what treatment is to be applied periodically so as to keep the Crew complete with strong, sound growth.

The Crew’s duty is to its members as individuals. It is a democratic state, not a totalitarian one; the members of the Crew are of more importance than the Crew itself. This duty is expressed in the continued training that is afforded to its members in the programme of indoor and outdoor work provided. I want to make it quite clear that the present Rover policy is that it is the primary duty of the Crew to provide this continued training – in Scoutcraft, Citizenship and Manhood – of its members, and not to provide a Service Bureau to which the Public can appeal for help. The latter is a secondary duty which is achieved through the proper performance of the former duty.

This continued training is directed towards enabling each member of the Crew to find his own way for himself, just as each plant must grow on its own with a certain amount of care and help. A Rover is trained through his association with the Crew to think things out for himself, and when he gets the answers to his questions, to express what these mean to him within the bounds of his everyday life, in his home, in his job, in his recreations. He will make mistakes, but he will have made a start.

It is not, therefore, the duty of the Crew to provide a Rover with a shelter to which he may run from the stormy blasts of life. This is a mistake which we cannot afford to risk. We must be firm in our conception of Scouting as embracing the whole of life, and not as something apart from the lives of ordinary men and women. Our Rovers must be trained so that they can mix with others as well as with each other.

It follows that the Crew’s duty is to secure the proper application of Rule 269 which sets out the general lines on which the training of the individual Rover should be carried out. When these rules are carefully studied it will be realised that they do not set out any test for the Rover to achieve, but that they do suggest what is expected of him in the way of his continued training. It is for the Crew to “put it up to” each and every one of its members that after a certain passage of time – varying perhaps considerably with the individual – he is expected to make up his mind whether his continuance in the Crew is going to be a help to himself and to others. If this is so then it is right that Scouting, through the Crew, should demand something concrete of him as a sign that he is going to be a worker and not a passenger. It is for the Crew to apply these Rules in its training so that the individual Rover can comply with their suggestions in order to show that his “fickleness” and “wanderings” are over and his course is set. The fact that this is applied as an expectation and not as a test is an important factor since it marks the change in attitude and treatment from that of boyhood and places an obligation on the Rover Scout’s own shoulders.

In each individual case the Crew, guided by R.S.L. and R.M.s, will have to think out the standard of competence that should be set for the Crew as a whole and for each individual member of it. There is a real need for the fulfillment of some such expectation as showing that the Rover is making an effort along certain lines to justify his continued membership of a Movement which believes in deeds not words.

The two points of *Rovering to Success* that are developed by these expectations are:

“Rovers are a Brotherhood of the Open Air and Service.”

(p. 210) and

“The object of the Rover training is to enable young men to develop themselves as Happy, Healthy, Useful Citizens, and to give each a chance of making a useful career for himself.” (p. 218.)

It is these two points that every Country, District and Crew that are considering the present questions of “Rover Standards” should keep well in the forefront of their minds. Otherwise there

is again the danger of their running off the Rover Trail that the Chief Scout has always had in view. This may result in some such impasse as happened a few years back when a competent critic wrote: “the common opinion seems to be that present practice offers nothing to the ordinary sort of fellow with not much in the way of brains or of desire for intellectual discussions. On to the comradeship of the open air has been grafted an artificial urban intellectual life and the average fellow, especially in the country, is completely fogged and can’t keep track of all the hares he is asked to chase.”

Yet, through it all, the Crew must remember that its main duty is to secure the advancement of its members and not just a present, pleasant, spare-time amusement or occupation. I do not quarrel with the present enjoyment of their hiking, camping and other ploys, far otherwise; that is a vital and necessary part of Scouting that must be maintained; but there must be more than just the present enjoyment – a Purpose must be expressed. In course of time that advancement takes some of the Rovers out of and away from the Crew in pursuit of the special line of service, activity or research which interests them. When that happens the Crew’s duty is completed as far as these individuals are concerned; they must not be labelled as deserters, but as apostles who have been sent out to further the good work on a wider field.

Later on, after qualifying in Rule 269, the individual Rover will pursue one or more of the lines suggested in Rule 271. The continued training in the Crew runs along different lines according to the individual and his abilities, inclinations and needs. These lines radiate out from the common hub of Scouting, but all eventually flow together into the circumference of the Wheel of Life which the Chief labels:

“Happy, Healthy, Useful Citizens.”

EPILOGUE

I

REUNION: A GATHERING OF FRIENDS

AS an individual, I feel I owe you an apology for appointing myself to speak to you at this Reunion Scouts’ Own, since I realise my own deficiencies. In a sense I am only filling a gap made vacant at the last moment. As Camp Chief and as your Group Scoutmaster, however, I feel that it is right and proper that I should now and then talk to you on the one occasion of the year when we are met together as a Scout Group to offer our prayers to God and to thank Him for His great mercies.

Reunion signifies not only the act of reuniting together, but also a gathering of friends who are associated together in a common purpose and for a common cause. On the first Saturday in September the weekly religious article in T’ Times dealt with the basis of Brotherhood. I make no apology for quoting extensively from that article:

“Many people to-day incline to think of religion as something which admittedly gives life a savour unnecessary except for those who happen to relish it. . . . What is needed, they feel, is that men and women, individually and collectively, should be true to the best that is in them – should be kind, good-tempered, free from jealousy and unselfish. . . . Unaided human nature, if kept at a high level, can make the world an earthly paradise, and ‘Thou shalt love thy neighbour as thyself’ will serve as its single and sufficient Commandment.

“Such was not the view of Him who, better than any other, knew what was in man, and discerned clearly both his possibilities and limitations. In that passage of St. Luke (x, 21-8) love of one’s neighbour was shown to be immensely important. . . . Yet first, and as the very basis of loving one’s neighbour, came the Commandment: ‘Thou shalt love the Lord thy God.’ Enduring brotherhood must have a stronger

basis than mere sentiment; its sense of common sonship must spring directly out of belief in the Divine Fatherhood. Love God and love thy neighbour – ‘This do, and thou shalt live,’ said the Master. But the human fellowship must follow on real belief in God; it must be the product of a supernatural religion.

“The teaching of our Lord upon this point has a special significance at a time when there is a tendency to accept mere benevolence and philanthropy as substitutes for a definite religion. The process of decay is slow, and a world which through centuries has absorbed much of the Christian creed and ethic will not show for a generation or two the full consequences which the abandonment of that creed and ethic must bring. None the less, the warning stands. No matter what material progress it may achieve, the civilisation which has renounced its religion is dying.”

To a lesser degree, and of lesser consequence, was the tendency which existed too frequently for Scouting to be regarded in itself as a satisfactory substitute for religion. This tendency was completely opposed to the policy of our Brotherhood and the teaching of its Founder. In *Scouting for Boys* there is the pregnant sentence: “No man is much good unless he believes in God and obeys His Laws.”

A few weeks back I took objection to a sentence that appeared in a draft set of instructions and advice to be sent out to those whose privilege it is to interpret Scouting to the public and to Scouters. This sentence stated that the breach between Scouting and the Churches is widening. I objected to it primarily on the ground that it is not true. I do sincerely believe that of recent years, and especially since Arrowe Park and as a result of Arrowe Park, very real efforts have been made locally, nationally and universally, to secure the union of Scouting with the Churches. Any such statement as that which has now been struck out of the draft is a denial of the efforts that have been made and of the considerable effect that has been achieved in bringing about a better understanding. Even if the sentence had been true, still I would have objected to its inclusion. Such a statement immediately sets up a wrong train of thought, and discourages those who have in the past been making any effort – no matter how small – to bring about that better understanding.

I believe that it is necessary for all of us to realise and pay attention to the fact that in itself and by itself Scouting can achieve very little, but that in conjunction with other agencies it can, and on many occasions does, achieve real and lasting good. Again I quote from *Scouting for Boys*:

“The old knights, who were the Scouts of the nation, were very religious. . . . Besides worshipping God in church, the knights always recognized work in the things which He made. . . . And so it is with peace scouts to-day.”

The first part of our Lesson (Deuteronomy iv, 1-9) contained an injunction to the people to remember the Lord’s statutes and to teach them to their sons and their sons’ sons. There is need to-day to remember our Faith and to pass it on to future generations. I have great belief in the Youth of to-day in this and in other countries, but I am afraid that the great bulk of the people are not living up to their obligation of setting them a right example or of putting before them considered views and the virtues of co-operation and stability. We have this same obligation in Scouting, more especially those of us who wear the Wood Badge as a sign that we are continuing to interpret Scouting to those we lead according to the way approved by the Movement and its Founder.

We have to-day as Members of our Brotherhood many of the sons of former Scouts; we have here amongst us a very large proportion who have been Scouts themselves and who have now become leaders in their turn. Yet, we are still apt to disregard the needs and aspirations of Youth and to imagine they do not have the knowledge, intelligence, and foresight which we deem ourselves to possess.

We ourselves cannot always remain young in body, but we can remain young in mind through our contacts with the young and more particularly can we be ready to associate the younger with us in the leadership of Scouting. This is necessary to its future well-being.

So it is that, with the help of God, we must determine to preserve our Brotherhood as a continued force for good, and to pass it on unimpaired to our sons and our sons’ sons.

In our Training Courses we have held out to us a rough sketch of Scouting, and it is left to each one of us to fill in that picture and colour it according to his own ability. The rough sketch endeavours to convey both the height and depth of the picture, and it is for each one of us to preserve these in our own finished product. Training has frequently been accused of holding out in front of the ordinary Scouter an impossible ideal. That is an accusation which is not true in fact. Even if it were true, what then? Would it benefit Scouting standards to be reduced to the lowest common instead of being set towards the highest possible? Let us continue to aim high and then our endeavours will be more far-reaching.

This gathering of friends gives us an opportunity strengthen ourselves by our companionship together and through our belief in the Divine Fatherhood. We will go forth to our work in life and to our work in Scouting encouraged by the belief and by the words that the Chief Scout is to speak to us shortly, and we renew our determination to be the best that we can be.

“Lives of great men all remind us
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of time:

“Footprints that perhaps another,
Sailing o’er life’s solemn main,
Some forlorn and shipwrecked brother,
Seeing, may take heart again.”

(Longfellow’s Psalm of life.)

II

IN OR OUT?

Address given at the Rovers’ Own, at a London Rover Camp.

I want to say something to you this morning of the “in” in Scouting as opposed to the “out”. This may sound curious, as consistently I have talked about the “out” in Scouting, both as an ordinary Scouter and as Camp Chief.

That I still believe to be of prime importance so far as the practice of real Scouting is concerned. It is of still more importance when we come to the Rover stage of training and development. Luckily, I was able to practise it myself in no small measure, when I was of Rover age, in out of the way parts in India. I know from that experience the value of out and about, of being ready to take the rough with the smooth, and of being prepared to deal with any emergency that might occur. I was fortunate, perhaps, that my Rover training was of a sternly practical nature, and that it was a case of “paddling my own canoe” or being sunk.

It is not, however, of that aspect of our Rovering that I want to talk, but of its other aspect of rendering service to others. We have this advantage, at Rover age, that we have reached a position in which we are now able to repay what we have received; in short, to put into Scouting and into our lives in the world what we have taken out of Scouting and out of those who have helped us in the past. Not only must we be ready to give instead of to receive, but we must be able to put in as much as, perhaps even more than, we have got out.

I cannot tell you how each one of you may do that. That is a question you have each to determine for yourself in the fight of your own talents and opportunities. I do urge on you not to take the easy path of “I don’t care” or “It does not matter,” but to take to yourself the old-time motto: “I serve.”

More Gilcraft Gleanings

We must each determine that in this matter the “in” of Scouting is of more importance than the “out.”

A month or two back the Provincial Commissioner for Ontario in Canada, who is also the Manager of the Bell Telephone Company’s largest Division, was talking to a Rover Moot of what the business man asks of the young man.

He mentioned seven special characteristics which are required for success in life: Dependability, Loyalty, Cheerfulness, Enthusiasm, Initiative, Speed, Personality. I could enlarge, as he did, on each of these points, but I prefer you to use your own initiative and enlarge on them for yourselves, as they fit your own personality and the work you are doing. You will find, however, that they sum up in the main into the use of the word “We” as opposed to the word “I.”

The success of the man who thinks only for himself, who is ruthlessly selfish, is only temporary, as compared with that of the man who considers others and who is loyal to those with whom and for whom he works.

The same Provincial Commissioner went on to suggest certain ways through which a man could develop his own personality, and so fit himself for his work and for life. I give these to you quite shortly:

Be careful about your general appearance.

Regularise your health habits.

Speak softly and properly.

Keep your mind actively at work on constructive thought.

Develop all the acquaintances that you can from which to select a few friends in whom you may confide and from whom you may draw strength and comfort. (Incidentally, bear in mind always that your friends should be able to draw similar comfort and strength from you.)

Give the fullest play to your spiritual life.

This last I believe to be vital to the question of putting the “in” into your Scouting.

Last Sunday, at the Gilwell Reunion Scouts’ Own, I quoted from the religious article in *The Times* a fortnight before. To-day I find that a quotation from yesterday’s article rounds off, much better than I can, the thoughts I want you to take away with you from this London Rover Camp.

“Christian gratitude springs from the assurance that all the good in life comes to us from God, and that it is meant to be a source of joy. The thankful person is one who knows that our enjoyment of the fountain of happiness is not a temporary episode which enables us for a time to forget the burden and heat of the day. Rather does it remind us of our fellowship with one who would have joy to be as real a fact in our lives as love and peace. It is the man who is truly grateful for past blessings who can best face present duties. For in both past and present, in holiday and in work, he sees the touch of God upon his life. Where that vision is present there is the secret of contentment.

“The true child of gratitude to God is a graciousness towards man revealed in a fellowship and sympathy that expresses the fulfilment of the Apostle’s command to rejoice with them that do rejoice and to weep with them that weep. It is when we think of life in terms of things that have to be done, and of the dullness and monotony that seem often to accompany their doing, that we appear to be constrained to the endurance of a toilsome and joyless journey. But if we take the opportunities, never absent, of personal sympathies, in a mutual relation of giving and receiving, we shall be liberated from the sense of boredom which is frequently the sign of self-centredness, and of impatience with life because we cannot make our individual pleasure to be its rule.

“The holiday spirit need not die with the end of the holiday. If the time has been one of real refreshment it should send a man back to his workaday life more able and more willing to give to others out of the enrichment which he has himself received.”

And so it is, let us pray, with our Scouting and our Rovering, which are with us all the days of our years to make us more able and more willing to give to others.

“Remember the words of the Lord Jesus, how he said, ‘It is more blessed to give than to receive.’”