

Scouting For Boys

A Handbook for Instruction in Good
Citizenship Through Woodcraft

By

LORD BADEN-POWELL OF GILWELL

Founder of the Boy Scout Movement



“Scouts of the World — Brothers Together”

PREFACE

Scouting has been described by more than one enthusiast as a revolution in education. It is not that.

It is merely a suggestion thrown out at a venture for a jolly outdoor recreation, which has been found to form also a practical aid to education.

It may be taken to be complementary to school training, and capable of filling up certain chinks unavoidable in the ordinary school curriculum. It is, in a word, a school of citizenship through woodcraft.

The subjects of instruction with which it fills the chinks are individual efficiency through development of— Character, Health, and Handicraft in the individual, and in Citizenship through this employment of this efficiency in Service.

These are applied in three grades of progressive training for Wolf Cubs, Scouts, and Rovers. Their development, as this book will show you, is mainly got through camping and backwoods activities, which are enjoyed as much by the instructor as by the boy; indeed, the instructors may aptly be termed leaders or elder brothers since they join in the fun, and the boys do the educating themselves.

This is perhaps why Scouting is called a revolution in education.

The fact is true, however, that it aims for a different point than is possible in the average school training. It aims to teach the boys how to live, not merely how to make a living. There lies a certain danger in inculcating in the individual the ambition to win prizes and scholarships, and holding up to him as success the securing of pay, position, and power, unless there is a corresponding instruction in service for others.

With this inculcation of self-interest into all grades of society it is scarcely surprising that we have as a result a country divided against itself, with self-seeking individuals in unscrupulous rivalry with one another for supremacy, and similarly with cliques and political parties, religious sects and social classes, all to the detriment of national interests and unity.

Therefore the aim of the Scout training is to replace Self with Service, to make the lads individually efficient, morally and physically, with the object of using that efficiency for the service of the community.

I don't mean by this the mere soldiering and sailing services; we have no military aim or practice in our movement; but I mean the ideals of service for their fellow-men. In other words, we aim for the practice of Christianity in their everyday life and dealings, and not merely the profession of its theology on Sundays.

The remarkable growth of the Scout movement has surprised its promoters as much as its outside sympathisers. Starting from one little camp in 1907, of which this book was the outcome, the Movement has grown and expanded automatically.

This points to two things: first, the attraction that Scouting has for the boys; secondly, the volume of that innate patriotism which underlies the surface among the men and women of our nation in spite of the misdirection of their education towards Self. Thousands of these form a

force of voluntary workers, from every grade of society, giving their time and energies for no reward other than the satisfaction of helping the boys to become good citizens.

The teaching is by example, and the boys are quick to learn service where they have before them this practical exposition of it on the part of their Scoutmasters. The effects of this training where it has been in competent hands have exceeded all expectation in making happy, healthy, helpful citizens.

The aim of these leaders has been to help not merely the promising boys, but also, and more especially, the duller boy. We want to give him some of the joy of life and at the same time some of the attributes and some of the opportunities that his better-off brother gets, so that at least he shall have his fair chance in life.

All countries have been quick to recognise the uses of Scouting, and have in their turn adopted and developed the training exactly on the lines given in this book.

As a consequence there is now a widespread brotherhood of Boy Scouts about the world numbering at present some 6,000,000 (1954) members, all working for the same ideal under the same promise and Law, all regarding each other as brothers, and getting to know each other through interchange of correspondence and personal visits on a considerable scale.

It needs no great imagination to foresee vast international possibilities as the outcome of this fast-growing brotherhood in the near future. This growing spirit of personal friendship and wide-minded goodwill among the future citizens of the nations behind it may not only give it that soul, but may prove a still stronger insurance against the danger of international war in the future. This may seem but a wild dream, but so would it have been a wild dream had anyone imagined forty years ago that this little book was going to result in a Brotherhood of over six million Boy Scouts to-day and a corresponding sisterhood of some three and a quarter million Girl Guides and Girl Scouts.

But such is the case.

And such vision is not beyond the range of possibility, if men and women come in to take their share in the promotion of the work.

The co-operation of tiny sea insects has brought about the formation of coral islands. No enterprise is too big where there is goodwill and co-operation in carrying it out. Every day we are turning away boys anxious to join the Movement, because we have not the men or women to take them in hand. There is a vast reserve of loyal patriotism and Christian spirit lying dormant in our nation to-day, mainly because it sees no direct opportunity for expressing itself. Here in this joyous brotherhood there is vast opportunity open to all in a happy work that shows results under your hands and a work that is worth while because it gives every man his chance of service for his fellow-men and for God.

Old Socrates spoke truly when he said, "No man goeth about a more godly purpose than he who is mindful of the right upbringing not only of his own, but of other men's children."

B.-P.

N.B.: The statistics on membership have been brought up-to-date (1954) and are three times as large as when B-P. last revised this preface.

EXPLANATION OF SCOUTING

N.B.—Sentences in italics throughout the book are addressed to Scoutmasters (instructors).

By the term “scouting” is meant the work and attributes of backwoodsmen, explorers, and frontiersmen.

In giving the elements of these to boys we supply a system of games and practices which meets their desires and instincts, and is at the same time educative.

From the boys’ point of view Scouting puts them into fraternity-gangs which is their natural organization, whether for games, mischief, or loafing; it gives them a smart dress and equipment; it appeals to their imagination and romance; and it engages them in an active, open-air life.

From the parents’ point of view it gives physical health and development; it teaches energy, resourcefulness, and handicrafts; it puts into the lad discipline, pluck, chivalry, and patriotism; in a word, it develops “character”, which is more essential than anything else to a lad for taking his way of life.

The principle on which Scouting works is that the boy’s ideas are studied, and he is encouraged to educate himself instead of being instructed.

The principle is in accord with that of the most up-to-date educationalists. The training is progressive and adapted to the changing psychology of the growing boy.

The Wolf Cubs, encouraged to develop themselves as individuals, mentally and physically.

The Boy Scouts, developing character and sense of service.

The Rover Scouts, for practice of the Scout Ideals of Service in their citizenship.

From the national point of view our aim is solely to make the rising generation into good citizens.

We do not interfere with the boy’s religion, of whatever form it may be, though we encourage him to practise whichever he professes.

Our training divides itself under four heads:—

- 1. Individual character training in resourcefulness, observation, self-reliance to gain the Scout’s Badge.*
- 2. Handicrafts or hobbies which may help a boy to make his way in life, for which we give “Proficiency” badges.*
- 3. Physical Health, by encouraging the boy to take plenty of exercise and to look after his body.*
- 4. Service for the State, such as fire brigade, ambulance, missioner, life-saving, or other collective public duty by the troop.*

Scouting appeals to boys of every class, and can be carried out in towns just as well as in the country.

When a Scoutmaster has not sufficient knowledge in any one subject he can generally get a friend who is an expert to come and give his troop the required instructions.

Funds must be earned by the Scouts themselves, by their work, not by begging. Various ways of making money are given in this book.

A Wolf Cub Pack, Scout Troop, and Rover Crew form what is called a Group under a Group Committee which co-ordinates the work of all branches.

Wolf Cubs.—*The training of the Wolf Cubs is founded on the romance of the jungle, and is kept as dissimilar as possible from that of the Scouts in order that, on the one hand, the Scouts shall not feel that they are playing a “kid’s game”, while the Cubs, on their part, will look forward to the new atmosphere and novel activities they will come in for when they attain the age and qualifications for “going up” into the Scout Troop.*

The details of the organization and training of Wolf Cubs will be found in “The Wolf Cub’s Handbook” and “Tenderpad to Second Star”

Rover Scouts.—*Rover Scouts are Scouts over 17 and in exceptional cases younger. They are organized in Rover Crews in their Group.*

The object of their institution is to complete the sequence of the Wolf Cub, Scout, and Rover.

The training of the Cubs and Scouts is largely a preparation for rendering Service which is consummated in practice by the Rover. Such Service in many cases takes the form of helping in the administration and training of the group. Thus the progressive cycle becomes complete from Cub to Scoutmaster. In this way the Scoutmaster, while retaining the young man under good influence at the critical time of his life, gains valuable help for himself in his work, and, in such cases as are fit for it he turns out further recruits for the ranks of the Scoutmasters, while for the nation he supplies young men trained and qualified for making good useful citizens.

The details of organization and training of Rovers are to be found in the Headquarters handbooklet, “Plan for Rover Scouts”, while the spirit and moral ideas are given in “Rovering to Success”

Girl Guides.—*The Girl Guides’ Association is a sister organization for girls on precisely similar lines and principles, though differing of course in detail.*

The Scout programme is applicable to other existing boy organization and has had particularly good results in schools for Deaf Mutes, the Blind, the Handicapped, Boys’ Training Schools and the Churches.

FOREWORD

I Was A Boy Once.

The best time I had as a boy was when I went as a sea scout with my four brothers about on the sea round the coasts of England. Not that we were real Sea Scouts, because Sea Scouts weren't invented in those days. But we had a sailing boat of our own on which we lived and cruised about, at all seasons and in all weathers, and we had a jolly good time—taking the rough with the smooth.

Then in my spare time as a schoolboy I did a good lot of scouting in the woods in the way of catching rabbits and cooking them, observing birds and tracking animals, and so on. Later on, when I got into the Army, I had endless fun big-game hunting in the jungles in India and Africa and living among the backwoodsmen in Canada. Then I got real scouting in South African campaigns.

Well, I enjoyed all this kind of life so much that I thought, "Why should not boys at home get some taste of it too?" I knew that every true red-blooded boy is keen for adventure and open-air life, and so I wrote this book to show you how it could be done.

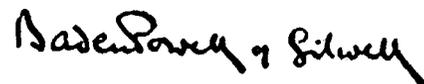
And you fellows have taken up so readily that now there are not only hundreds of thousands of Boy Scouts but over six millions about the world!

Of course, a chap can't expect to become a thorough backwoodsman all at once without learning some of the difficult arts and practices that the backwoodsman uses. If you study this book you will find tips in it showing you how to do them—and in this way you can learn for yourself instead of having a teacher to show you how.

Then, you will find that the object of becoming an able and efficient Boy Scout is not merely to give you fun and adventure but that, like the backwoodsmen, explorers, and frontiersmen whom you are following, you will be fitting yourself to help your country and to be of service to other people who may be in need of help. That is what the best men are out to do.

A true Scout is looked up to by other boys and by grownups as a fellow who can be *trusted*, a fellow who will not fail to do his duty however risky and dangerous it may be, a fellow who is jolly and cheery no matter how great the difficulty before him.

I've put into this book all that is needed to make you a good Scout of that kind. So, go ahead, read the book, practise all that it teaches you, and I hope you will have half as good a time as I have had as a Scout.



Chief Scout of the World.

INTRODUCTION

By LORD ROWALLAN

Chief Scout of the British Commonwealth and Empire

To those who are reading this new edition of *Scouting for Boys* for the first time it may be of interest to set down what information it has been possible to glean about the way in which the book was composed. Owing to the kindness of Lady Baden-Powell, B.-P.'s private diaries and letters have been read, and from these some fresh facts can be given. Another source of information is the portion of the original manuscript now in the possession of I.H.Q. The story is far from complete, but we now know much more than was available even twelve months ago.

The manuscript is on many kinds of paper and was evidently written at many times and in many places. The earliest dated portion, the yarn on "Tracking," contains one page written on notepaper addressed "Harwood, Bonchester Bridge, Hawick, N.B." (Perhaps it should be explained that "N.B." stands for "North Britain" and is an outmoded way of saying "Scotland."). The date of this is June 18, 1907. B.-P. had an amusing habit of occasionally using notepaper for his manuscripts; one page, for instance, is on Savoy Hotel paper; others are from addresses in Kensington and Newcastle.

The diary shows that actually on that date, June 18th, B.-P. was staying at the Izaak Walton Hotel, Dovedale, on a fishing holiday. The entry under June 18th is marked with a large red cross and reads, "Got 6½ brace." Then for June 19th,

"Wrote S for B most of the day—writing 9 hours."

The next date is July 15th with the entry "Wimbledon; a letter to his mother from Mill House, Wimbledon, dated July 16th, contains the following passage,

"It is perfectly delightful here, and I am getting on with my writing very well—being entirely my own master—and very quiet sitting out in the garden all day."

Nothing further is given until the diary entry of December 22nd, when B.-P. was at Middleton in Teesdale; he noted,

"Worked all morning on S for B."

One point of interest is that one of his letters to his mother (dated December 21, 1907) is on Boy Scout notepaper.

The next date is December 26th, and the diary reads,

"Went into residence at Mill House" (*i.e.* Wimbledon).

A letter to his mother dated December 30th contains this passage,

"All goes well here, I am working hard—enjoying frequent walks between whiles in this splendid air."

Though *Scouting for Boys* is not mentioned here, we know that he was then writing it because Sir Percy Everett has told us how he used to visit B.-P. at Wimbledon and discuss the book.

From the diary we learn that he left Mill House on January 6th, 1908, but there is no evidence of how far at that date the book was completed. Although publication began that month, the whole was not ready, for under the date February 24th is the note, "Sent in Part V of S for B." That is the last reference.

The manuscript suggests that Part VI gave him the most trouble; this, however, is a conjecture, since the surviving manuscript is not complete. There are three drafts for this Part—it was entitled "Notes for

Instructors; it was later called "Principles and Methods." In two of the drafts much space is given to developing the theme, "The same causes which brought about the fall of the great Roman Empire are working to-day in Great Britain." B.-P. had been deeply impressed by an anonymous pamphlet entitled "*The Decline and Fall of the British Empire*. A brief account of those causes which resulted in the destruction of our late Ally, together with a comparison between the British and Roman Empires. Appointed for use in the National Schools of Japan, Tokio, 2005." This was published in 1905. (History seems to have reversed the roles of Great Britain and Japan !). It was, as the title indicates, an imaginative account of what might happen if we did not pull up our socks. So greatly was B.-P. impressed that his first two drafts for the last part of *Scouting for Boys* were mainly on this theme and hardly touched on many of the topics he later discussed; and now it has all been condensed to a sentence. The main text of the book was not radically changed in any of the later editions revised by B.-P., but this last part he altered considerably from edition to edition.

It is important to realise that every development of Scouting has been produced on the demand of the boys themselves. B.-P. indeed never intended that *Scouting for Boys* should be other than an addition to the training already provided by the Boys' Brigade, the Y.M.C.A., and other organisations. It was the boys who got hold of the Book, formed their own Patrols and found their own Scoutmasters. It was because the sisters would not stay away that the Guides were born; the little brothers made the Wolf Cubs inevitable, and the unwillingness of those who had outgrown the Scout Troop to sever all connections with it brought in Rovering.

Once again in recent years the older boys in many places wanted more virile activities than were possible for the 11 and 12-year-old. Senior Scouts were the only answer. Many of the Courts of Honour had already banded the older boys into Patrols of their own and the new branch was merely a recognition of established fact. Scouting provides, if we use it rightly, what the boys want; not what we older people think they should want.

Scouting for Boys remains the basis for Scouting and the source of inspiration for Scoutmasters. When Scouting has failed it has been because we have departed from the Patrol System and have failed to trust the boys with responsibility, because we have made our Scouting too nearly a school subject and not a life of joyous adventure. Boys, particularly those who have reached adolescence, demand a challenge to their powers of mind, body and spirit. Scouting can and does provide that challenge if we use it aright. Read this book, not just once nor even twice, but constantly. Each reading will provide something new. Each reading will give us just that inspiration which we require to prevent us from becoming stale. We must recognise that through all the changes in our national life, in our educational system and our ideas of recreation, B.-P. did "know best." While minor amendments may be necessary from time to time, the fundamentals of Scouting which have produced the most universal brotherhood of youth the world has seen, remain secure as a monument to one of the greatest benefactors to mankind.

Rowellan.

Chief Scout.

1951



CHAPTER 1

SCOUTCRAFT

HINTS TO INSTRUCTORS

Instruction in scouting should be given as far as possible through practices, games, and competitions.

Games should be organized mainly as team matches, where the patrol forms the team, and every boy is playing, none merely looking on.

Strict obedience to the rules to be at all times insisted on as instruction in discipline.

The rules given in the book as to games may be altered by Scout-masters where necessary to suit local conditions.

The ideas given here are merely offered as suggestions, upon which it is hoped that instructors will develop further games, competitions, and displays.

Several of the games given here are founded on those in Mr. Thompson Seton's "Book of Woodcraft", called "Spearing the Sturgeon" (Whale Hunt), "Quick Sight" (Spotty Face), "Spot the Rabbit", "Bang the Bear", "Hostile Spy" (Stop Thief), etc.

A number of non-scouting games are quoted from other sources.

The following is a suggestion for the distribution of the work for the first few weeks. It is merely a Suggestion and in no sense binding.

Remember that the boy on joining, wants to begin "Scouting" right away; so don't dull his keenness, as is so often done, by too much preliminary explanation at first. Meet his wants by games and scouting practices, and instil elementary details bit by bit afterwards as you go along.

N.B.—The previous paragraph was in the former editions of this book, but it was in some cases ignored by Scoutmasters, with the result that their training was a failure.

Remember also to start small. Six or eight carefully chosen boys will be enough to begin with, and after they have received Scout training for a month or two, they will be fit to lead and instruct fresh recruits as they are admitted.

FIRST EVENING

Indoors

Address the boys on 'Scoutcraft', giving a summary of the whole scheme, as in this chapter, with demonstrations or lantern slides, etc.

Form Patrols, and give shoulder-knots.

FOLLOWING DAYS

Practical work, outdoors if possible, from the following:— Alternatives according to whether in town or country, indoors or out.

Parade, break National Flag and salute it.

Scouting game: e.g., "Scout Meets Scout" (see page 47).

Practise salutes, signs, patrol calls, scouts' chorus, etc.

Practise making scout-signs on ground.

Tie knots.

Make ration bags, leather buttons, etc

Self-measurement by each Scout of span, cubit, finger, joint, stride, etc. (see page 105).

Send out scouts independently or in pairs to do a "good turn", to return and report how they have done it (page 23).

March out the Patrol to see the neighbourhood.

Make them note direction of starting by 'compass, wind, and sun (see pages 64-72).

Notice and question them on details seen, explain "land marks", etc. (see page 65).

Practise Scout's pace (see page 63).

Judge distances (see page 106).

Play a Scouting Wide Game (see "Games", page 181).

Or indoors if wet—"Ju Jitsu", "Scouts' War Dance", Boxing, Scouts' Chorus and Rally, etc.

Camp Fire Yarns from this book or from books recommended.

Or rehearse a Scout play, or hold Debate, Kim's Game, etc.

Patrols to continue practice in these throughout the week in their own time or under the Scoutmaster, with final games or exercises on the following Saturday afternoon.

If more evenings than one are available in the week one of the subjects might be taken in turn more fully each evening and rehearsals carried out of a display.

CAMP FIRE YARN NO. 1

SCOUTS' WORK

Peace Scouts - Kim - Boys of Mafeking

I suppose every boy wants to help his country in some way or other.

There is a way by which he can so do easily, and that is by becoming a Boy Scout.

A scout in the army, as you know, is generally a soldier who is chosen for his cleverness and pluck to go out in front to find out where the enemy is, and report to the commander all about him.



The colonists, hunters, and explorers all over the world are all scouts. They must know how to take care of themselves.

They understand how to live out in the jungle. They can find their way anywhere, and are able to read meanings from the smallest signs and foot tracks. They know how to look after their health when far away from doctors. They are strong and plucky, ready to face danger, and always keen to help each other. They are accustomed to take their lives in their hands, and to risk them without hesitation if they can help their country by doing so.

They give up everything, their personal comforts and desires, in order to get their work done.

But, besides war scouts, there are also peace scouts—men who in peace time carry out work which requires the same kind of pluck and resourcefulness.

These are the frontiersmen of the world.

The pioneers and trappers of North America, the colonists of South America, the hunters of Central Africa, the explorers and missionaries over Asia and all wild parts of the world, the bushmen and drovers of Australia, the constabulary of North West Canada and of South Africa — all these are peace scouts, real *men* in every sense of the word, and good at scoutcraft:



The life of a frontiersman is a grand life, but to live it, you must prepare yourself in advance for difficulties that may arise.

They do it because it is their duty.

The life of the frontiersmen is a grand life, but it cannot suddenly be taken up by any man who thinks he would like it, unless he has prepared himself for it. Those who succeed best are those who learned Scouting while they were boys.

The life of a frontiersman is a grand life, but to live it, you must prepare yourself in advance for difficulties that may arise.

Scouting is useful in any kind of life you like to take up. A famous scientist has said that it is valuable for a man who goes in for science. And a noted physician pointed out how necessary it is for a doctor or a surgeon to notice small signs as a Scout does, and know their meaning.

So I am going to show you how you can learn scoutcraft for yourself, and how you can put it into practice at home. It is very easy to learn and very interesting when you get into it.

You can best learn by joining the Boy Scouts.

The Adventures of Kim

A good example of what a Boy Scout can do is found in Rudyard Kipling's story of *Kim*.

Kim, or, to give him his full name, Kimball O'Hara, was the son of a sergeant of an Irish regiment in India. His father and mother died while he was a child, and he was left to the care of an aunt.

His playmates were all native boys, so he learned to talk their language and to know their ways. He became great friends with an old wandering priest and travelled with him all over northern India.

One day he chanced to meet his father's old regiment on the march, but in visiting the camp he was arrested on suspicion of being a thief. His birth certificate and other papers were found on him, and the regiment, seeing that he had belonged to them, took charge of him, and started to educate him. But whenever he could get away for holidays, Kim dressed himself in Indian clothes, and went among the natives as one of them.

After a time he became acquainted with a Mr. Lurgan, a dealer in old jewelry and curiosities, who, owing to his knowledge of natives, was also a member of the Government Intelligence Department.

This man, finding that Kim had such special knowledge of native habits and customs, saw that he could make a useful agent for Government Intelligence work. He therefore gave Kim lessons at noticing and remembering small details, which is an important point in the training of a Scout.

Kim's Training

Lurgan began by showing Kim a tray full of precious stones of different kinds. He let him look at it for a minute, then covered it with a cloth, and asked him to state how many stones and what sorts were there. At first Kim could remember only a few, and could not describe them very

accurately, but with a little practice he soon was able to remember them all quite well. And so, also, with many other kinds of articles which were shown to him in the same way.

At last, after much other training, Kim was made a member of the Secret Service, and was given a secret sign—namely, a locket or badge to wear round his neck and a certain sentence, which, if said in a special way, meant he was one of the Service.

Kim in Secret Service

Once when Kim was travelling in the train he met a native, who was rather badly cut about the head and arms. He explained to the other passengers that he had fallen from a cart when driving to the station. But Kim, like a good Scout, noticed that the cuts were sharp, and not grazes such as you would get by falling from a cart, and so did not believe him.

While the man was tying a bandage over his head, Kim noticed that he was wearing a locket like his own, so Kim showed him his. Immediately the man brought into the conversation some of his secret words, and Kim answered with the proper ones in reply. Then the stranger got into a corner with Kim and explained to him that he was carrying out some Secret Service work, and had been found out and was hunted by some enemies who had nearly killed him. They probably knew he was in the train and would therefore telegraph down the line to their friends that he was coming. He wanted to get his message to a certain police officer without being caught by the enemy, but he did not know how to do it if they were already warned of his coming. Kim hit upon the solution.



In India there are a number of holy beggars who travel about the country. They are considered very holy, and people always help them with food and money. They wear next to no clothing, smear themselves with ashes, and paint certain marks on their faces. So Kim set about disguising the man as a beggar. He made a mixture of flour and ashes, which he took from the bowl of a pipe, undressed his friend and smeared the mixture all over him. He also smeared the man's wounds so that they did not show. Finally, with the aid of a little paint-box which he carried, he painted the proper face marks on the man's forehead and brushed his hair down to look wild and shaggy like that of a beggar, and covered it with dust, so that the man's own mother would not have known him.

Kim disguised the man as a beggar, with a mixture of flour and ashes.

Soon afterwards they arrived at a big station. Here, on the platform, they found the police officer to whom the report was to be made. The imitation beggar pushed up against the officer and got scolded by him in English. The beggar replied with a string of native abuse into which he mixed the secret words. The police officer at once realized from the secret words that this beggar was

an agent. He pretended to arrest him and marched him off to the police station where he could talk to him quietly and receive his report.

Later Kim became acquainted with another agent of the Department—an educated native—and was able to give him great assistance in capturing two officers acting as spies.

These and other adventures of Kim are well worth reading because they illustrate the kind of valuable work a Boy Scout can do for his country in times of emergency if he is sufficiently trained and sufficiently intelligent.

Boys of Mafeking

We had an example of how useful boys can be on active service, when a corps of boys was formed in the defence of Mafeking, 1899-1900, during the South African War.

Mafeking, you may know, was a small, ordinary country town out on the open plains of South Africa. Nobody ever thought of it being attacked by an enemy. It just shows you how, in war, you must be prepared for what is *possible*, not only what is *probable*.



Here is a map of South Africa. If you look carefully, you will find Mafeking and many other places mentioned in this book.

When we found we were to be attacked at Mafeking, we ordered our garrison to the points they were to protect—some 700 trained men, police, and volunteers. Then we armed the townsmen, of whom there were some 300. Some of them were old frontiersmen, and quite equal to the occasion. But many of them were young shopmen, clerks, and others, who had never handled a rifle before.

Altogether, then, we only had about a thousand men to defend the place, which was about five miles round and contained 600 white women and children and about 7,000 natives.

Every man was of value, and as the weeks passed by and many were killed and wounded, the duties of fighting and keeping watch at night became harder for the rest.

The Mafeking Cadet Corps

It was then that Lord Edward Cecil, the chief staff officer, gathered together the boys of Mafeking and made them into a cadet corps. He put them in uniform and drilled them. And a jolly smart and useful lot they were. Previously, we had used a large number of men for carrying orders and messages, keeping lookout and acting as orderlies, and so on. These duties were now handed over to the boy cadets, and the men were released to strengthen the firing-line.



The boys of Mafeking did excellent service. They were gathered together into a cadet corps, put into uniform and drilled.

The cadets, under their sergeant-major, a boy named Goodyear, did good work, and well deserved the medals they got at the end of the war.

Many of them rode bicycles, and we were thus able to establish a post by which people could send letters to their friends in the different forts, or about the town, without going out under fire themselves. For these letters we made postage stamps which had on them a picture of a cadet bicycle orderly.

I said to one of these boys on one occasion, when he came in through a rather heavy fire:

“You will get hit one of these days riding about like that when shells are flying.”

“I pedal so quick, sir, they’ll never catch me!” he replied.

These boys didn’t seem to mind the bullets one bit. They were always ready to carry out orders, though it meant risking their lives every time.

Would You Do It?

Would any of you do that? If an enemy were firing down this street, and you had to take a message across to a house on the other side, would you do it? I am sure you would—although probably you wouldn’t much like doing it.

But you want to prepare yourself for such things beforehand. It’s just like taking a header into cold water. A fellow who is accustomed to diving thinks nothing of it—he has practised it over and over again. But ask a fellow who has never done it, and he will be afraid.

So, too, with a boy who has been accustomed to obey orders at once, whether there is risk about it or not. The moment he has to do a thing he does it, no matter how great the danger is to him, while another chap who has never cared to obey would hesitate, and would then be despised even by his former friends.

But you need not have a war in order to be useful as a scout. As a peace scout there is lots for you to do—any day, wherever you may be.



CAMP FIRE YARN NO. 2

WHAT SCOUTS DO
Living in the Open - Woodcraft
Chivalry Saving Life - Endurance
- Love of Country

The following things are what you have to know about to become a good scout:

Living in the Open

Camping is the joyous part of a Scout's life. Living out in God's open air, among the hills and the trees, and the birds and the beasts, and the sea and the rivers—that is, living with nature, having your own little canvas home, doing your own cooking and exploration—all this brings health and happiness such as you can never get among the bricks and smoke of the town.

Hiking, too, where you go farther afield, exploring new places every day, is a glorious adventure. It strengthens you and hardens you so that you won't mind wind and rain, heat and cold. You take them all as they come, feeling that sense of fitness that enables you to face any old trouble with a smile, knowing that you will conquer in the end.

But, of course, to enjoy camping and hiking, you must know how to do it properly.

You have to know how to put up a tent or a hut for yourself; how to lay and light a fire; how to cook your food; how to tie logs together to make a bridge or a raft; how to find your way by night, as well as by day, in a strange country, and many other things.

Very few fellows learn these things when they are living in civilized places, because they have comfortable houses, and soft beds to sleep in. Their food is prepared for them, and when they want to know the way, they just ask a policeman.

Well, when those fellows try to go scouting or exploring, they find themselves quite helpless.

Take even your sports "hero" and put him down in the wilderness, alongside a fellow trained in camping, and see which can look after himself. High batting averages are not much good to him there. He is only a "tenderfoot".

Woodcraft

Woodcraft is the knowledge of animals and nature.

You learn about different kinds of animals by following their tracks and creeping up to them so that you can watch them in their natural state and study their habits.

The whole sport of hunting animals lies in the woodcraft of stalking them, not in killing them. No Scout willfully kills an animal for the mere sake of killing but only when in want of food—unless it is harmful. By continually watching animals in the open, one gets to like them too well to shoot them.

Woodcraft includes, besides being able to see the tracks and other small signs, the power to read their meaning, such as at what pace the animal was going, whether he was frightened or unsuspecting, and so on. It enables the hunter also to find his way in the jungle or desert. It teaches him which are the best wild fruits and roots for his own food, or which are favourite food for animals, and, therefore, likely to attract them.

In the same way in inhabited places you read the tracks of men, horses, bicycles, automobiles, and find out from these what has been going on. You learn to notice, by small signs, such as birds suddenly starting up, that someone is moving near, though you cannot see him.

By noticing the behaviour or dress of people, and putting this and that together, you can sometimes see that they are up to no good. Or you can tell when they are in distress and need help or sympathy—and you can then do what is one of the chief duties of a Scout, namely, help those in distress in any possible way you can.

Remember that it is a disgrace to a Scout, when he is with other people, if they see anything big or little, near or far, high or low, that he has not already seen for himself.

Chivalry



Just like Saint George of old, the Boy Scouts of today fight against everything evil and unclean

In the old days the Knights were the real Scouts and their rules were very much like the Scout Law which we have now.

The Knights considered their honour their most sacred possession.

They would not do a dishonourable thing, such as telling a lie or stealing. They would rather die than do it. They were always ready to fight and to be killed in upholding their king, or their religion, or their honour.

Each Knight had a small following of a squire and some men-at-arms, just as our Patrol Leader has his Second (or Assistant) and four or five Scouts.

The Code of the Knights

The Knight's patrol used to stick to him through thick and thin, and all carried out the same idea as their leader—namely:

Their honour was sacred.

They were loyal to God, their king, and their country.

They were particularly courteous and polite to all women and children, and weak people.

They were helpful to everybody.

They gave money and food where it was needed, and saved up their money to do so.

They taught themselves the use of arms in order to protect their religion and their country against enemies.

They kept themselves strong and healthy and active to be able to do these things well.

You Scouts cannot do better than follow the example of the Knights.



As a Scout, you are obliged to do at least one Good Turn every day.

One great point about them was that every day they had to do a Good Turn to somebody, and that is one of our rules.

When you get up in the morning, remember that you have to do a Good Turn for someone during the day. Tie a knot in your handkerchief or neckerchief to remind yourself of it.

If you should ever find that you had forgotten to do your daily Good Turn, you must do two the next day. Remember that by your Scout Promise you are on *your honour* to do it. But do not think that Scouts need do only one Good Turn a day. They must do one, but if they can do fifty, so much the better.

A Good Turn need only be a very small one. It is a Good Turn even if it is only putting a coin into a poor-box, or helping an old woman to cross the street, or making room on a seat for someone, or giving water to a thirsty horse, or removing a bit of banana skin off the pavement. But one must be done every day, and it only counts when you do not accept any reward in return.

Saving Life

The man who saves the life of a fellow-being, as he may do in the sudden appalling accidents which occur in big cities, mines, and factories, in everyday life, is no less a hero than the soldier who rushes into the thick of the fight to rescue a comrade amid all the excitement of battle.

Thousands of Boy Scouts have won medals for life-saving, and I hope that many more will do the same.

It is certain that many of you will, at one time or another, get a chance to save a life. But you must BE PREPARED for it. You should know what to do the moment an accident occurs—and do it then and there.

It is not enough to read about it in a book and think that you know what to do. You must actually practice, and practice often, the things to be done, such as how to cover your mouth and nose with a wet handkerchief to enable you to breathe in smoke; how to tear a sheet into strips and make a rope for escaping from a fire; how to open a manhole to let air into a gassy sewer; how to lift and carry an insensible person; how to save, and revive apparently drowned people, and so on.

When you have learned all these things you will have confidence in yourself, so that when an accident happens and everybody is in a state of fluster, not knowing what to do, you can quietly step out and do the right thing.

Endurance

To carry out all the duties and work of a scout, a fellow has to be strong, healthy, and active. He can make himself so if he takes a little care about it.

It means a lot of exercise, like playing games, running, walking, cycling, and so on.

A Scout should sleep much in the open. A boy who is accustomed to sleep with his window shut may catch cold when he first tries sleeping out. The thing is always to sleep with your windows open, summer and winter, and you will not catch cold. Personally I cannot sleep with my window shut or with blinds down, and when I stay in the country I like to sleep outside the house.

A short go of exercises every morning and evening is a grand thing for keeping you fit—not so much for making showy muscle as to work all your internal organs, and to work up the circulation of the blood in every part of you.

Every real Scout takes a daily bath. If he cannot get a bath, he takes a good rub down daily with a wet rough towel.

Scouts breathe through the nose, not through the mouth. In this way they don't get thirsty. They don't get out of breath so quickly. They don't breathe all sorts of disease germs that are in the air, and they don't snore at night.

Deep breathing exercises are of great value for developing the lungs, and for putting fresh air (oxygen) into the blood, provided that they are carried out in the open air, and are not overdone. For deep breathing the breath must be taken in slowly and deeply through the nose, not through the mouth. till it opens out the ribs to the greatest extent. Then, after a time, it should be slowly and steadily breathed out again without strain. But the best deep breathing after all is that which comes naturally from plenty of running exercise.

Love Your Country

My country and your country did not grow of itself out of nothing. It was made by men and women by dint of hard work and hard fighting, often at the sacrifice of their lives— that is, by their whole-hearted patriotism.

In all you do, think of your country first. Don't spend the whole of your time and money merely to amuse *yourself*, but think first of how you can be of use to the common good. When you have done that, you can justly and honestly enjoy yourself in your own way.

Perhaps you don't see how a mere small boy can be of use to his country. but by becoming a Scout and carrying out the Scout Law every boy can be of use.

"My country before myself", should be your aim. Probably, if you ask yourself truly, you will find you have at present got them just the other way about. I hope, if it is so, that you will from this moment put yourself right and remain so always. Don't be content, like the Romans were, and some people now are, to pay other people to play your football or to fight your battles for you. Do something yourself to help keep the Flag flying.

If you take up Scouting in that spirit, you will be doing something. Take it up, not merely because it is good fun, but because by doing so you will be preparing yourself to be a good citizen not only of your country but of the whole world.

Then you will have in you the truest spirit of patriotism, which every boy ought to have if he is worth his salt.



Scouts learn endurance in the open. Like explorers, they carry their own burdens and "paddle their own canoes".

THE ELSDON MURDER

(The following story, which in the main is true, illustrates generally the duties of a Boy Scout.)

A brutal murder took place many years ago in the North of England. The murderer was caught, convicted, and hanged chiefly through the scoutcraft of a shepherd boy.

Woodcraft—The boy, Robert Hindmarsh, had been up on the moor tending his sheep, and was finding his way home over a wild out-of-the-way part of the hills, when he passed a tramp sitting on the ground with his legs stretched out in front of him eating some food.

Observation—The boy in passing noticed the tramp's appearance, and especially the peculiar nails in the soles of his boots.