



**Newsletter of the BPSA in Canada
February 2014**

FROM THE CHIEF COMMISSIONER'S DESK



Well 2014 is off to a great start with wild weather across the country and indeed around the world, snow in Florida, River Thames overflowing it's banks and causing severe flooding, the Queen not having enough funds to enable needed repairs to the castle and other properties, ice storms in the eastern provinces causing widespread power outages and lack of transportation, bad road conditions leading to massive collisions involving hundreds of vehicles at a time, all this and the homicide rate in the lower mainland of British Columbia remains unabated. Veterans of our armed forces who fought for our freedoms denied basic medical care for Post Traumatic Stress Disorder and 8 Veterans' Affairs offices closed. Is there any good news and what is the meaning of this diatribe?

Let's see, Canada is doing very well at the Sochi Olympics to date (Feb 12).

February 22nd has been declared as a day to spend the night in the cold in major cities to experience what our street people endure on a daily/nightly basis.

What on earth does this have to do with scouting you might ask, it seems to me that a lot of municipal, provincial and federal governments have emergency preparedness plans in place in case of a disaster or some other emergency situation which needs immediate response and attention.

Part of being a member of BPSA-BC and scouting in general requires us to learn and put into practice our

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laws and promises. Therefore does your group have a contingency plan in place to act upon in the event of a disaster in your area?

What can we do? Good question for your court of honour and group auxiliary/committee to address. Are there seniors or disabled persons in your area that require snow removal, help with grocery shopping or just a plain old visit to keep a lonely widow/widower company for a short period of time.

If you look at the promise we all made, it states that we promise to help other people at all times and to obey the Scout Law which brings up another point. Lately the news is full of teen suicides directly related to bullying and lifestyle.

The fourth law states "A Scout is a Friend to All, and a Brother to every other Scout."

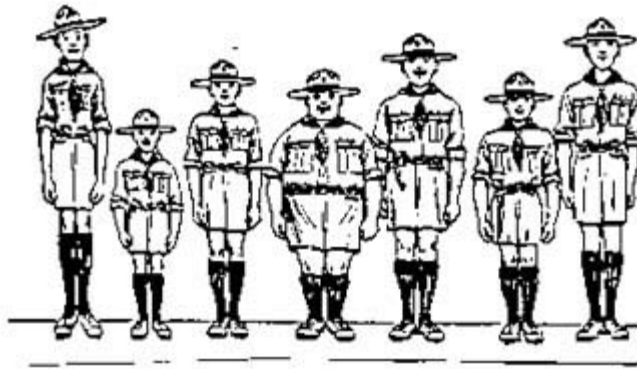
Are you following this law when you engage in or encourage others to 'put someone down' because they have a different skin color, language or sexual orientation? If you do not discourage this type of behavior and befriend the bullied person then you are not following the Scout Law.

Now to wrap this up, I know I have rambled on, but since Oct of 2012 I have endured 3 foot surgeries with a 10 week convalesce time which involved keeping off of my foot and keeping it elevated for 10 weeks each time.....30 weeks of inactivity is starting to tell on me.

At all times we must be prepared to do our duty, whether that is to our Scouting group, family, neighborhood, province or country. As the anniversary of the birth of our founder Baden Powell approaches let us do an honest inventory of ourselves and make a checklist so we can self-evaluate our commitment to our promise.

Until next time,





If you are visiting abroad or visiting a Jamboree contingent, which nationalities would be likely to offer you the following food or drink?

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Pumpkin Pie 2. Haggis 3. Pepperpot. (This is a dish, not a condiment) 4. Briefflais 5. Sukyama 6. Birds Nest Soup 7. Galjoen | <ol style="list-style-type: none"> 8. Waffles for breakfast 9. Fresh sardines 10. Gaelic coffee (Not recommended for Scouts, but a fine restorative for tired Scouters.) 11. Raw Herring 12. Cranberry Pie 13. A schooner of beer (Scouters and Sr. Scouts) 14. Matee Tea 15. Ouzo (Scouters and Sr. Scouts) 16. Saki (Scouters and Sr. Scouts) |
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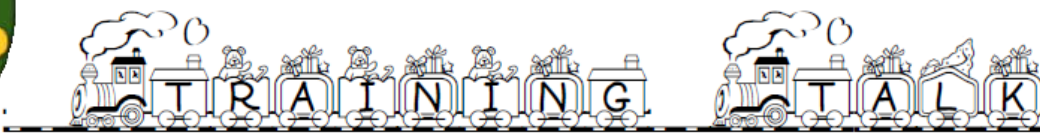


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by Terry Blaker

Last month I had the privilege of meeting with Training Commissioners for WFIS Americas in Santiago, Chile. I was impressed at how all the groups adhere to the original Scout principles. So I thought I would update everyone on the history of Scouting, especially Traditional Scouting. (I know you've read it before – a reminder won't hurt.)

In 1907, General Robert Baden-Powell was inspecting 7,000 members of the Boy's Brigade at Glasgow. Sir William Smith, the founder of The Boy's Brigade, asked Baden-Powell if he had ever considered rewriting his training manual for soldiers, "Aids To Scouting for N.C.O.s and Men" to make it appeal to boys. As a result of this conversation Baden-Powell ran an experimental camp for 20 boys at **Brownsea Island** Scout camp to test out theories on providing activities for boys. Although there was no Scout association at that time, the Brownsea Camp is considered to mark the start of the Scout Movement.

In 1908 Baden-Powell's Scouting for Boys was published as a series of booklets, which suggested activities that existing youth organisations could make use of. Scout Patrols and Scout Troops formed around the country following the principles set out in Baden-Powell's work. In 1910 this led Baden-Powell to form The Boy Scouts Association as a national body to organise and support the Scout Patrols and Scout Troops.

The Boy Scouts Association continued to follow the program established by Baden-Powell until 1967, when the publication of "The Chief Scouts' Advance Party Report", which introduced major changes to the name, uniform, sections and program was adopted. In 1968, The Boy Scouts Association of Canada adopted many of these changes changing the name to Scouts Canada and making major changes to the programs and the uniforms.

In 1969 a group was formed called The Baden-Powell Scouts' Association in England to oppose these changes and revert to the original. The main policy is Traditional Scouting – which is taking Baden-Powell's original Scout Laws using them, along with Baden-Powell's original training program and rank system. Once a Scout is invested Baden-Powell believed that he would continue to live the Scout Law. This law is kept by Scouts from the age of eleven and Adult Leaders must renew their promise on regular occasions. The original Scout Law, written by Baden-Powell, appeared in 1908. The Baden-Powell Scouts' Association uses his 1911 version, which is as follows:

1. A Scout's honour is to be trusted
2. A Scout is Loyal to the King and to his officers, and to his country, and to his employers.
3. A Scout's duty is to be useful and to help others.
4. A Scout is a friend to all and a brother to every other Scout, no matter to what social class the other belongs.
5. A Scout is Courteous.
6. A Scout is a friend to animals.
7. A Scout obeys orders of his patrol leader or scout master without question.
8. A Scout smiles and whistles under all difficulties.
9. A Scout is thrifty.
10. A Scout is clean in thought, word and deed.

BPSA-BC was formed in 1996 by a group of Scouters who saw the wisdom of The Baden-Powell Scouts' Association. However, due to copyright laws in Canada we call ourselves BP Service Association of BC. There are other groups in other provinces that use the same designation. To further our aims we have joined The World Federation of Independent Scouts.

The World Federation of Independent Scouts (WFIS) is a non-governmental international Scouting organization with more than 82 affiliated Scout organizations in 41 countries. The affiliated Scout organizations collectively have an estimated 2,000,000 members in 3562 Scout Groups. WFIS was formed in Laubach, Germany, in 1996 by Lawrie Dring, a British Scouter with the independent Baden-Powell Scouts' Association (BPSA-UK).

The World Federation of Independent Scouts is open to any Scouting association that is not affiliated with another international organization. WFIS requires that member associations "follow, and use, Baden-Powell's original program, traditions, uniforms, morals, ethics, and structure as laid out in Baden-Powell's Scouting for Boys," amended only for "health, environmental, first-aid, and safety reasons."



Yours in Traditional Scouting,

Terry Blaker
Provincial Training Commissioner



ROVERS



WOODCRAFT

WOODCRAFT – the art and craft of living in the woods or wilds – is defined by the Chief in *Scouting for Boys* as “Knowledge of Animals and Nature,” and, in another place, as “our key activity.” This is just as true for man-Scouts as for boy-Scouts, and failure to realise this brings mal-development both of the individual and of the Crew! The Chief, as usual, starts off by telling you some things to DO, and, before you have read very far, you will find yourself realising what woodcraft helps you to BECOME. That is the glory of it; the scope is so wide and varied that there is a cosy and fascinating corner for everyone in it somewhere. The programme leads you on to activity, and offers you, again in the words of the Chief, “character and intelligence; handicraft and skill; health and strength; and service for others and citizenship.” In *Rovering to Success* he writes bluntly: “Now it is up to you as an individual to go on and learn for yourself the things that will strengthen your character, and help you to success in life by making you a man. I will show you one way, at any rate, by which you may do it. It is by becoming a Rover Backwoodsman.”

Some say “I wish I could, but then, you see, I live in a town, and I don’t know how to start.” The Chief thought of that one first! I have never quite lost my surprise at reading his first tip on the subject in *Scouting for Boys*, which is to make use, by way of a start, of any natural history museum available near you; it will probably give you a hint or two. Geological specimens will show you how to be a sort of detective, ferreting out the secrets of the growth of the solid earth by reading the cypher messages provided by fossils in rocks. You will learn the fascinating story of the development of life on the earth; of the movements of the earth’s crust; of volcanoes in a hurry, (and coral organisms with amazing patience) moulding corners of the world; of glaciers grinding their way along by rubbing rocks against mountains; of ancient seas where now are lands, and lands once inhabited but now buried beneath the ocean; of prehistoric mammals; and of the mighty magic wrought by rain, rivers and seas. Practical points such as where you may expect to find water deep down, or where you may get the right sort of stone for building, or how geology rules the work of engineers, settlers and miners will also come to light, if you practise tracking.

If, again, birds, beasts, insects, or fishes appeal to you more, you may learn to study their appearance and structure and how they live. You may explore for yourself the vital part played by birds in making the earth habitable for man, and be an expert and enthusiastic supporter of bird sanctuaries. Have you heard about the fool hawk law of Pennsylvania, when the State, at the request of the then ignorant farmers, paid out £100,000 for the killing of hawks, only to be faced with a million pounds worth of damage done to the crops by the animals which had been kept down by the hawks previously? That law was soon repealed, but a knowledge of woodcraft would have prevented all that damage. Have you heard how owls at the end of last century stamped out a plague of voles in Scotland, while a Government committee sat and wondered what to do? The owls even developed in the emergency the power to breed more rapidly than normally so as to cope with the crisis. You may, perhaps, be tempted to study for yourself how birds migrate each year from one country to another in order to suit themselves and us, and how some of the lighthouses on our South coast try to help them from being dashed to pieces. Of the ghastly tragedy of birds slaughtered annually by oil on the sea, I dare not give the detail; perhaps you could help to bring it to an end. All honour to the French who are paying attention to it.

So also with fishes and wild animals; so again with trees, flowers and insects, there is a glorious wealth of opportunities for exploration, but you must not forget Gilbert White’s warning: “The investigation of the life and conversation of animals is a concern of much more trouble and difficulty, and is not to be attained but by the active and inquisitive.” A surprising amount is known, but many erroneous ideas are still held; perhaps, in the future, you, yourself, will make some discoveries which will place you in the ranks of those who are questing after truth. The late Lord Grey of Fallodon, lecturing in November, 1929, pointed out that we were now able to trace the life history of any particular salmon, by examining its scales; the story of this fish returning regularly each year from the sea to spawn in fresh water has been shown to be a myth! Once or twice in a lifetime is, perhaps, as often as a salmon makes this romantic journey! You can, so to speak, look a salmon in the face, and tell it what it has been up to during the last few years!

Have you heard how some sea fish, like the cod, migrate from place to place, most inconveniently for the fishing industry? Do you know how trees breathe, digest their food, sleep, suffer from diseases, can bleed to death, have to withstand attacks by foes, and, battling with varying degrees of success against their enemies and ours, preserve mankind from extermination? The Scout’s “woodman” badge will show you how to make a start in acquiring this information, and then you can go on further until your particular line of questing ends triumphantly. You will acquire a wonderful and deeply satisfying sort of friendship with Nature by getting to know and love those living marvels which to the ignorant are “only trees.” Seaside rock pools at low tide team with life to the seeing eye; the depths of the ocean harbour strange fish with long feelers and rows of phosphorescent spots on their bodies. I could enjoy filling this chapter with the wonders of the sea alone, but then, that has been a hobby of mine, and it is your hobby that we are both interested in now, so I must hurry on.

How to start is still a problem for some, and it is my firm conviction that most, if not all of life’s problems, begin to yield

when Scouting is applied to them. What lines of nature study can we imagine? Do not waste your time guessing; turn up the list of Scout proficiency badges; make a list of possible quests of exploration and choose one that you fancy. The “bee master” and “bird warden” open up the long catalogue in which, in many cases, you will find practical hints how to set out on the business, though, of course, you will go much further than a boy is expected, or able, to do. As a contrast, there comes next the “boatman” (and the “oarsman” later on) to remind you of the winds and waters, great departments of nature study, brought out more clearly still in the “weatherman” badge. The “camper” follows to remind you that you must moor your boat awhile, or pitch your tent, so that you may live for a little time among the mysteries you are studying, and not wander past them as though they were objects in a museum. The “coastwatchman” suggests a still longer stay, which some Rovers can make; perhaps, it will give you a special bit of exploration to do when you find yourself spending some days at the seaside. The “dairyman” and “farmer” come next into the picture, and prompt some enquiries and practices for visitors to the country, while the “friend to animals” opens up not only possibilities of service, but also the attitude of mind you want to have in all your Woodcraft. Without it you will not get very far, and will do little good either to yourself or to others.

The “gardener” is, I think, one of the most important in the list, in that it involves nature study in the open air, muscular effort and endurance, and the providing of one more spot of beauty in, perhaps, a part of the world where it can do most good. The “horseman,” for those who are lucky enough to possess such a treasure, speaks volumes as regards all the sides of woodcraft, but I think one sentence from *Rovering to Success* will meet the case: “I love a horse. A roll of honour hangs on my wall of the different horses I have had as my companions at different times of my life.” The “naturalist” offers you nearly a page of hints, and the “photographer” follows with a suggestion, worked out more fully in the “stalker,” of a way to secure permanent records without destroying a living, happy being. I rather reluctantly passed over “artist” earlier, but there are some forms of Woodcraft in which the ability to draw is most valuable, while a knowledge and appreciation of colour add enormously to the joy of life. Colour may draw you to North Cornish coasts, for example, to see not only the crimson golden glory of the sunset in the deep blue Atlantic, but also the marvellous shades of greys, greens and purples that greet you on cloudy or stormy days. If this is too highbrow for you, and you want to get back to the solid earth, there is the “prospector” badge to remind you of all the possibilities in geology!

I am not sure whether you would include “poultry farmer” as a line of Woodcraft; perhaps it is, though a bit commercialised, and anyhow, I am sure it ought not to come entirely under the head of Rover Den activities! “Sea fisherman” is also another rather doubtful one, unless you take the tip I gave you earlier about studying the habits of fish, when you will find that they are quite as interesting as birds. Some day pay a visit to the aquarium, at Plymouth, and learn what valuable work has been done there in the way of research for the fisheries, and what important studies are even now proceeding. Do not forget the stars, those flowers in the garden of the Heavens. The “star-man” only gives you just a bare hint of what you may expect to enjoy when the flashing fires of Sirius, the dog-star, greeting you like a familiar friend on a night of tramping, lights up a frosty ramble in December or January. Perhaps you will then recall, (and cease to scoff at), the old story of how, once, as it set over a hill, it gave rise to an alarm, and the local fire engine set off to put it out! I have myself been startled by it under these conditions, and seen my companion scared until I showed him the relation of the glare to Orion, and advised him not to rush to help in stopping a conflagration. Learn the romantic story how Neptune was discovered, and be one of those who have seen and revered the Morning Star rising in her glory. The “swimmer” will, I hope, require no commending by me; you simply must try to learn to swim, and to rescue a drowning person, or some day the wearer of a Rover Scout badge may find himself with the eyes of others on him, helpless and heartbroken, as a child drowns while he can only watch! I have mentioned already the “weatherman” and “woodman,” and, therefore, I can end this amazing list with the one badge which seems to govern them all, namely, the “tracker.”

Training in Tracking must be in every Rover Den bookcase; you cannot do without it! The subject ought to be part of the programme of every Crew; it is so wide that you can go on year after year, in winter as in summer, gaining pleasure, health and benefit from practising it. Again I must quote the Chief: “The practical value of such education in supplying a new quality in character of a man is incalculable, no matter what line of life he may elect, whether he takes up law or medicine, exploration or research, business or soldiering, or what you will. It is essential, too, to him if he would gain knowledge of material facts, or if he would read the characters or feelings of other men; if he would enjoy the many little pleasures that Nature can give him; and, indeed, if he would make full use of the talents which God has given him.” Did you notice that word “essential”? Are you applying it personally to yourself? This is, surely, one of the first obligations of a Crew – to see that their Rovers are learning tracking; if only for the fact in addition to those directly mentioned by the Chief that it does help a man to make money, as I have proved personally. Idealists may frown, but it is the duty of each Rover to make money, so that, as the Ninth Scout Law says, “he may have money to keep himself when out of work, and thus not make himself a burden to others; or that he may have money to give away to others when, they need it.” Such tracking education was the theme of one of the first poems ever inspired by Scouting, and written by Kipling:

“These are our regulations –
There’s just one law for the Scout,
And the first and the last, and the present and the past,
And the future and the perfect is ‘Look out!’”

I need only add a few chapter headings from *Training in Tracking*: “General training of the senses”; “Observation indoors”; “Stalking by night, and lying doggo”; “Human tracks, peculiar characteristics”; “Deduction and the detective”; “Plaster Casts”; and “The influence of ground, time and weather.”

It will pay you to keep a log-book of the various things noted in different seasons; this will add a new interest to your rambles and hikes. Get a copy of Gilbert White’s *Natural History of Selborne*, and see how he did it. Then produce a better log-book your-

self, if you can! Anyway, you ought to be able to improve on some of his winter notes. Or, if your interest tends rather to the human side, see what you can do in filling your log-book with local traditions and customs in villages you discover; note differences between the dialects in different counties; collect knowledge of the taste of (and how to prepare) different edibles such as Cornish cream and pasties (I have, before now, made quite decent Cornish cream in London!); Lancashire hot-pot, etc. Have you ever discovered how many fungi are pleasant and safe to eat if properly cooked? Do not try experiments till you have learnt how to distinguish and name each kind. What a zest such knowledge as this adds to your hiking!

You must not rest content with studying the appearances of plants and animals, or even of their uses to man. It will pay you to go deeper into Nature study, and learn about the great instincts which move through Creation, leaving "sign" by which you can obtain an understanding of the working of Natural Law. This will help you enormously when you are studying the Scout Law and the Law of the Spiritual world, for all are only different aspects of the one Divine Law, through obedience to which alone can progress and happiness result. Learn in the woods, for example, how the instincts of self-preservation and the preservation of the species operate; these instincts clash at times. By observing their nature you will gain a clearer vision of the right lines of solving some of the problems of human life, including useful hints as regards your own duty of obedience to the tenth Scout Law. You will find that a great light is thrown on how you are to carry the Scout Law into daily life; questing is seen to be a natural, and, therefore, an inevitable activity. Notice how the Scout Motto "Be Prepared" is respected by the animal creation, and do not overlook the fact that the beginnings of the Scout Law in operation can be discerned in the everyday life of Nature. Indeed, you will discover by a little study how great romantic stories, such as the legends of King Arthur and Charlemagne, with their parallels in very many national histories, are merely the working out by man on higher levels of principles of the "Jungle Law," which he has taken a stage or two further in this way. It is wise to recall at times this Woodcraft basis of true romance, if the vice of sentimentalism (false romance) is to be avoided. Nature has a spiritual as well as a material aspect, and it was in a garden that Adam met God. Trace for yourself, also, how the animal creation emphasises "service," not only to its own members but also to man. Learn thus how to make your own "service" spring from your own individual character and talents, and how to fit it to the surroundings in which you live. To unveil these mysteries you must hike through Nature observantly and thoughtfully; you must camp so skilfully and inoffensively that you are undetected by those you are studying, Every wood and copse should be to you a "bird sanctuary," and a sanctuary also for trees, plants, etc.

Taking a rather wider view it may be suggested that in some places Rover Crews might well unite with the local natural history and archaeological societies, which would undoubtedly welcome such co-operation, in making a survey of the surrounding countryside. This plan would serve as a means of drawing together interested members of different Crews for a joint quest, even though they live perhaps many miles away from each other. Moreover, it is one of the ways in which Rovers in their own activities can link up with men outside the Scout Movement, a most important necessity which no Rover Leader should overlook. We can get much, and give much in this way, which is one of the lines of teaching citizenship.

In preparation for such rambles of exploration, I may, perhaps, commend to some of you motor-cyclists *The Great Winding Road*, even though there is a smell of petrol about it! It may, for that reason, be acceptable to you who have so much chance, if you only knew it, of planning and going for real ventures of Woodcraft. You can carry your tents so easily, and I can hardly end this chat without urging upon you all to make your own tents, or, at any rate, to learn how to repair them. Many Rover Crews that I know have a hectic time in the spring, mending and improving the Troop tents in the Den. Decorating is, I think, rather rash; it is, of course, pleasant to look by day at totem and other painted designs on tent walls, it is not so nice to wake at night, and find that rain-water is coming in at the edge of the paint just over your face or clothes! Moreover, they attract attention, and in Woodcraft quests you want to do just the opposite. But you must not stop here: you must be able to make shelters of bracken, twigs, woven grass, etc. In my first year of Scouting we made a strong point of this, and it was worth while. You will need such shelters in certain branches of nature study. This leads on, naturally, to such elementary pioneering as making simple but effective bridges over small streams, camp tables and gadgets generally.

I am perfectly certain that the Chief intended every Rover Scout to be an expert on campercraft, including the selecting and laying out of a camp site; estimating the amount of food required for parties of any size (when I was 18 I had this suddenly thrust upon me without any previous training or any book of reference, but we all survived!); the science and art of fire worshipping, and making the fire do what you want; and camp cooking.

What will this training do for you? It will confer on you resourcefulness, keen wits and wider vision, and self-reliance, great factors in success in your own daily life and your service to others. It will introduce you to many a pleasant hobby or recreation. It will endow you with physical health. It will help you to render service to the State by inviting other fellows to come with you, thereby enriching the nation with more healthy and useful citizens. It will, moreover, give you patience and the ability to track your way better in life. It will reveal the Law of God in Nature and draw you closer to Him as you slowly learn His majesty as a Ruler, His wisdom as a Designer, and His love as a Creator and Maintainer. To me the green in our Rover shoulder knot speaks of loyalty to Nature – God's creation, of which man is part. It continually reminds me that my first duty as a Rover is to make myself a better backwoodsman.

From

ROVER SCOUTING - CHATS WITH ROVER SCOUTS AND THEIR MATES

BY F. W. W. GRIFFIN, M.A., M.D.



Another installment of Scouter Roland Philipps' Letters to a Patrol Leader.

The Scout Signs

My Dear Jim,

"And so now you know all about that?" a Fox Patrol Leader was saying to his Scouts the other night, as I made my way to the Fox's lair (as his corner of the troop headquarters was called).

"What do you know all about?" I asked.

"About the Scout Signs, sir."

And one of the Scouts proceeded rapidly to draw the four simple signs which are part of the Tenderfoot examination.

He told me for what purpose the signs were used but there were a great many things about signs that he did not know, and which he could only have found out if his Patrol Leader had taken the trouble to tell him.

As you are a smart chap with your pencil, I would like the Kangaroos to feel that they were the authorities on Scout Signs in their district.

In the first place, you will make it clear to your chaps that a Scout is one who always takes the lead. The people he makes signs to are people who are behind.

A Scout goes in front in order to find out everything that can be found out, and then to report to the others. He will find out, for instance, the best road, the best place to cross a fence or a ditch, the best place for fording a river or building a bridge, the best place for an ambush, the best place to have tea, or the best place for a week-end camp.

Having made his discovery, he will wish to impart it to his patrol or to his troop. They may be within sight or hearing, in which case he will communicate by speech or else by signalling—the latter being done either with a flag or Scout pole, or by means of light or smoke.

On the other hand, the patrol or troop may be out of sight; perhaps they will not turn up for two or three hours, or even until the next day. It is necessary then to leave some sign that they will be able to understand.

There are ten or twenty signs, common to everybody, which can be made in this way, and there are also forty or fifty more signs which are in common use amongst different races of Indians.

Beyond this, there may be an unlimited number of private signs used by a large collection of people held together by the brotherhood of a tribe, or a small collection of boys bound together by the brotherhood of a patrol.

You will tell the Kangaroos that a Tenderfoot is required to know the four most elementary of all signs, as he would not be any good to go out Scouting with at all unless he were acquainted with them.

Provided that a boy is able to read, you can always guide him by means of written instructions so long as you can be certain that the written instructions will reach him.

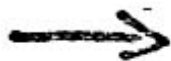
If, however, you left a sheet of paper with something written on it in the middle of the road, so that it would be certain to be discovered by your brother Scout, there is every likelihood that it would previously be discovered by somebody who was not a Scout, and who would read it with interest and afterwards depart with it in his trouser pocket.

The first sign, therefore, that a Scout should know is the sign of a square, which represents a piece of paper or an envelope, and an arrow sticking out from one side of it to show that the message is concealed three paces in that direction. Such a sign will enable a Scout to discover it, while making its removal by a passer-by unlikely.

The Leader who is going out with some Tenderfoots, while going ahead to discover the best road, will want to make quite certain that they are able to follow him afterwards. The sign of his route will be marked by means of arrows pointing in the direction in which he has gone.



MESSAGE HIDDEN THREE PACES FROM HERE.



THE WAY TO GO.

When people first began making signs of this kind, they probably actually used a real spear or arrow which they left behind; but they soon discovered that this was rather expensive, in case the person who was following did not find it to pick it up, so they drew a picture of a spear or arrow instead.

You must tell your Scouts that this and all other signs should invariably be placed on the right side of the track along which you are going, either on the ground or else on a tree, gate, or fence on the right-hand side.

The object of this is to enable your patrol to follow you far more quickly than they would otherwise be able to do. Instead of going along slowly, in order to be quite sure of having time to look everywhere, they could go along smartly at Scout's Pace, knowing that your signs will always be put on the same side of the road. If the Leader is to cover a large distance of country, ten miles or so, he will not have time to make an arrow every few yards, and his arrows may be placed every fifty or hundred yards apart or more.

Supposing a Leader to have followed a country lane for three-quarters of a mile, how is he to make it quite clear to his followers that they are to follow the lane no farther, and that he has got through the fence to the left or to the right ?

His way of doing this will be by making a cross on the ground, which signifies that the lane is no longer to be followed.



The patrol will then look about on the ground to find an arrow pointing in some other direction, or to find some concealed letter or message to say which way he has gone.

DON'T GO THIS WAY.



I HAVE GONE HOME.

You will tell your patrol that the cross represents an arrow which has been crossed out, but it is waste of time to put in the arrow head, so the sign becomes simply that of a cross.

The Leader may wish to show that he has gone home, in which case he will draw a circle within a circle to signify a tent inside an encampment.

When the boys have become Tenderfoots, and are working for their Second Class Badge, you will begin to show them from time to time some of the other signs which are equally well-known.

For instance, there is the sign of two straight lines crossing two wavy lines. The wavy lines represent a river, and the straight lines a ford. This means "You can ford the river here."



FORD HERE.



PEACE.



WAR.

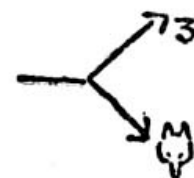
Three arrow heads pointing in the same direction, one behind the other, represent peace.

Two arrow heads pointing in the same direction, and another facing them in the opposite direction, represents war, meaning that one arrow has been turned against the others.

If the Leader has one or two Scouts with him he may draw a straight line branching into two arrows pointing in different directions. This will mean that the party have gone two different ways.

At the end of one arrow there may be the figure "3" and at the end of the other the Leader's totem sign.

This will mean that the Leader has taken one path, and that the three Scouts



THE PARTY HAS DIVIDED.

who were with him have taken the other. There is an important sign which a Scout should know, meaning "good water." This is represented by a circle with three wavy lines inside it, and an arrow outside the circle pointing in the direction in which the water is to be found.



GOOD WATER THIS WAY.

Again, a rough picture of a tent may be drawn with an arrow pointing to the neighbouring encampment.



A CAMP THIS WAY.

Apart from these common signs, which are known to all good Scouts, each patrol ought to have a code of patrol signs of its own. This can be invented by the boys themselves.

The Lion Patrol may make its signs by means of a picture representing a lion's tail, a curly line with a lump at the end of it, representing the tuft.



THE LIONS' SIGN.

A Stag Patrol could use the horn of a stag as its sign, and this could be drawn in many different ways to convey different messages.



THE STAGS' SIGN.

The thing to remember in drawing these signs is that chalking is not the best method of doing it.

A good Scout does not disfigure gates and walls with marks made with chalk if he can help it, and a Scout who is following such a trail will always rub out these marks after he has made use of them.

In the country, signs are best made by bending the twigs of a tree, by laying twigs on the ground, by scratching a sign in the mud or dust with a stick, or by arranging stones.

For instance, the sign "I have gone home" may be made by means of a large, round stone, with a round flower, such as a daisy, placed in the middle of it. A Scout would know that daisies do not find their way of their own accord to the middle of big stones, and that such a discovery will obviously mean some sign to be conveyed to him by his Patrol Leader.



I HAVE GONE HOME.

These are only a few rough ideas with regard to Scout Signs. You will learn many more from books on Scoutcraft and woodcraft, and the Kangaroos will invent many clever signs of their own. No boy should ever go out into the country Scouting until he knows how to sign his own name.



NO. 4 OF THE OWL PATROL.

Each boy in the patrol has his own number, and he signs his name by drawing a rough picture of his patrol bird or animal, and by putting the number beside it.

For instance, a tiger's head with the number 2 written beside it, and an arrow close by would mean "the Second of the Tigers has gone this way."

Your sincere brother Scout,

Roland B. Phillipps





Story Telling

Story telling is an art that has mental, social and educational benefits on children. People of all ages love stories. Children are great fans of stories and love to listen to them. Storytelling literally means reading out stories to them or just telling a story from the memory to them. It is becoming a lost art today as many parents find very little time to spend with kids as the hustle and bustle of life demands them to reserve more time for the needs of life.

But any parent can preserve few stories for kids and spend a bit of time for them to tell them stories. Most of the parents ignore the importance of storytelling and are unaware of the advantages of storytelling. Let's see what ways storytelling helps kids to learn and grow.

Children are born into a media-soaked environment today. They have numerous television channels and entertainment programs to get them engaged with entertainment. Parents switch on cartoon channels and keep children before them for hours. But, many a times they forget the disadvantages, such fast-paced visual media bring onto kids. Television cartoons and other entertainment programs block the mental development of kids to greater extents.

Storytelling is a great activity of learning. At each phase of the development of the story, kids ask questions. A proper teller can use tricks to make them curious and encourage them to ask questions. Storytelling is the basic training for academic learning. When they see images in the book and listen to the stories, kids learn to associate between images and story and later imagination and visuals.

You can increase the memory capacity of children by asking them to remember the stories you have already read for them or asking them to remember where you stopped the previous day. Always ask kids to share their contribution in the stories. Ask them to narrate a possible climax or encourage them to create a new

story with the same characters in a story. Imagination is the key to creativity and children can be trained in many ways to develop stronger skills of imagination.

A great benefit of storytelling is increasing the knowledge in children. They get to know about various places, practices in life, relationships etc., through stories. Most of the stories depict good and bad characters. Listening to stories will help children to have an idea of accepted style of behaviors and unacceptable behavior. Stories also allow children to know about their own cultural roots.

Differences between cultures and various lifestyles are introduced to kids through stories. If the stories are informative to children, as being new to the world; they may know very little things about the life in the world. Stories help kids to visualize the plot and characters. Television programs block the imagination power of viewers, but stories are great help in boosting creativity.

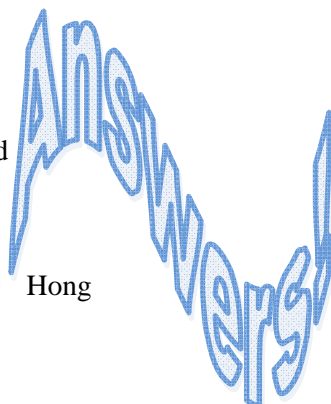
Another advantage of listening to stories is that children grow in academic learning. Story telling introduces lot of new vocabulary to children. At homes, people communicate with limited number of words. But stories will can add an academic level of vocabulary and lot of newer words for them to learn. It is easy to teach the meanings of the words as they learn faster from the context of the story.

Infancy is the period when children absorb most of the words they use in the future. Story telling also encourages children to participate actively in the learning process. It can enhance the listening skills of children. Kids love to talk instead of listening to anything. But this is not always acceptable, thus storytelling gives them with the necessary training to listen and understand instead of talking.

You need to take care of certain aspects when reading out stories for children. If you want them to listen actively and understand the story, you have to read out the stories emotionally. Change the pitch of sound according to the feelings and emotions depicted in the story. Use effective body language to convey ideas in the exact way. Perfect storytelling is acting out a story. Storytellers are found to have more emotional bond with the children. It teaches the children to be creative and make them dynamic thoughts and action.



1. America
2. Scotland
3. West Indies; most likely Trinidad and British Guiana
4. South Africa
5. Japan
6. China, and in Scouting probably Hong Kong, Malaya, and Singapore.
7. South Africa (This is a fish)
8. U.S.A. and Canada



9. Portugal
10. Eire
11. Norway and other Scandinavian countries
12. U.S.A. or Canada
13. Australia
14. Brazil, Paraguay, Uruguay
15. Greece
16. Japan



Why the Jungle?

Why not “Robin Hood” or *Treasure Island* or “Cowboys and Indians” or “Spacemen”? All these have their points and will make an exciting theme for a Pack Meeting but if you analyse them carefully you will see why they must fail as a permanent background to our training. “Robin Hood”: excitement – yes; chivalry – yes; moral code – no. Robin was, after all, an outlaw and a robber. *Treasure Island*: the thrill lies with the pirates rather than young Hawkins, and the code of cut-throats and murderers is hardly the ideal for Scouting! “Cowboys and Indians”: an outdoor atmosphere but too much fighting and too little moral code. “Spacemen”: you can (if the influence of comic strips of war with Mars and Venus is not too strong) put any interpretation on these but they must fail in the end because they are exclusively man-made. There is no room for wonder, for love of nature, for apprehension of an ideal.

All these do enter into *The Jungle Books*. There is plenty of excitement and action but there is always the strict moral code of the Jungle Law which “was like the Giant Creeper, because it dropped across every one’s back and no one could escape.” There is development from one skill to another (training is stressed in all the stories of Mowgli), physical fitness, love of nature, friendliness to animals, self-reliance, obedience, loyalty, courtesy. Indeed, all the Scout Laws can find an illustration in *The Jungle Books*.

The boy of Cub age has a most lively imagination and will readily identify himself with characters he admires. Surround him constantly with stones and games of violence and vice; some of these will soon tarnish his nature. Set before him ideals of heroism and courage and he will sub-consciously strive to emulate them. Indeed (and it is a sobering thought) he will mirror in his behaviour what he sees in *you* so that, in addition to directing his enthusiasm into the right channels, you have to set the example by your own behaviour. You have to teach him by what you do rather than by what you say. And even that is not enough. You can be doing all the “right” things but if the underlying spirit – the Cub spirit – is not there, the game of Cubbing will have no life in it.

But where Cubbing to you is a game that you put over to your Pack with verve and spirit, to the boy himself it is much more than a game. It is – or should be – a wonderfully romantic and exciting experience which satisfies a real need and hunger in his soul. If you are to satisfy this hunger of his, you yourself must have faith in and be inspired by the romance and power and beauty of the Jungle. You yourself must be as familiar with every tree and trail as was Mowgli; you yourself the Dish-Licker; Mor, all long tail and loud talk; Shere Khan, the Bully. There is one of each of these in *your* Pack, as well as Raksha, the fierce and loyal; Gray Brother, the devoted friend; Ko, the endless chatterer.

You cannot put across true Cubbing without the Jungle setting: otherwise it becomes Junior Scouting. You cannot make the Law and Promise comprehensible and vital to your Cubs without the Jungle to explain them. The Salute and the Howl lose their full meaning unless related to the Jungle background. Indeed, you are not putting across real Cubbing without it – and if you are not putting across real Cubbing you are denying your boys the very things for which they joined our Movement.

Go to Kipling and be yourself caught up not only in the excitement and romance of his story but also in the magic of his words:

“Then, perhaps, a little rain falls, and all the trees and the bushes and the bamboos and the mosses and the juicy-leaved plants wake with a noise of growing that you can almost hear, and under this noise runs, day and night, a deep hum. *That* is the noise of the spring – a vibrating boom which is neither bees, nor falling water, nor the wind in the tree-tops, but the purring of the warm, happy world.”

From Jungle Lore in the “Dump”

Good Hunting—Grey Wolf

