



An investigation using archive material for 10-15 year olds  
 From: [www.woodcraftheritage.org.uk](http://www.woodcraftheritage.org.uk)

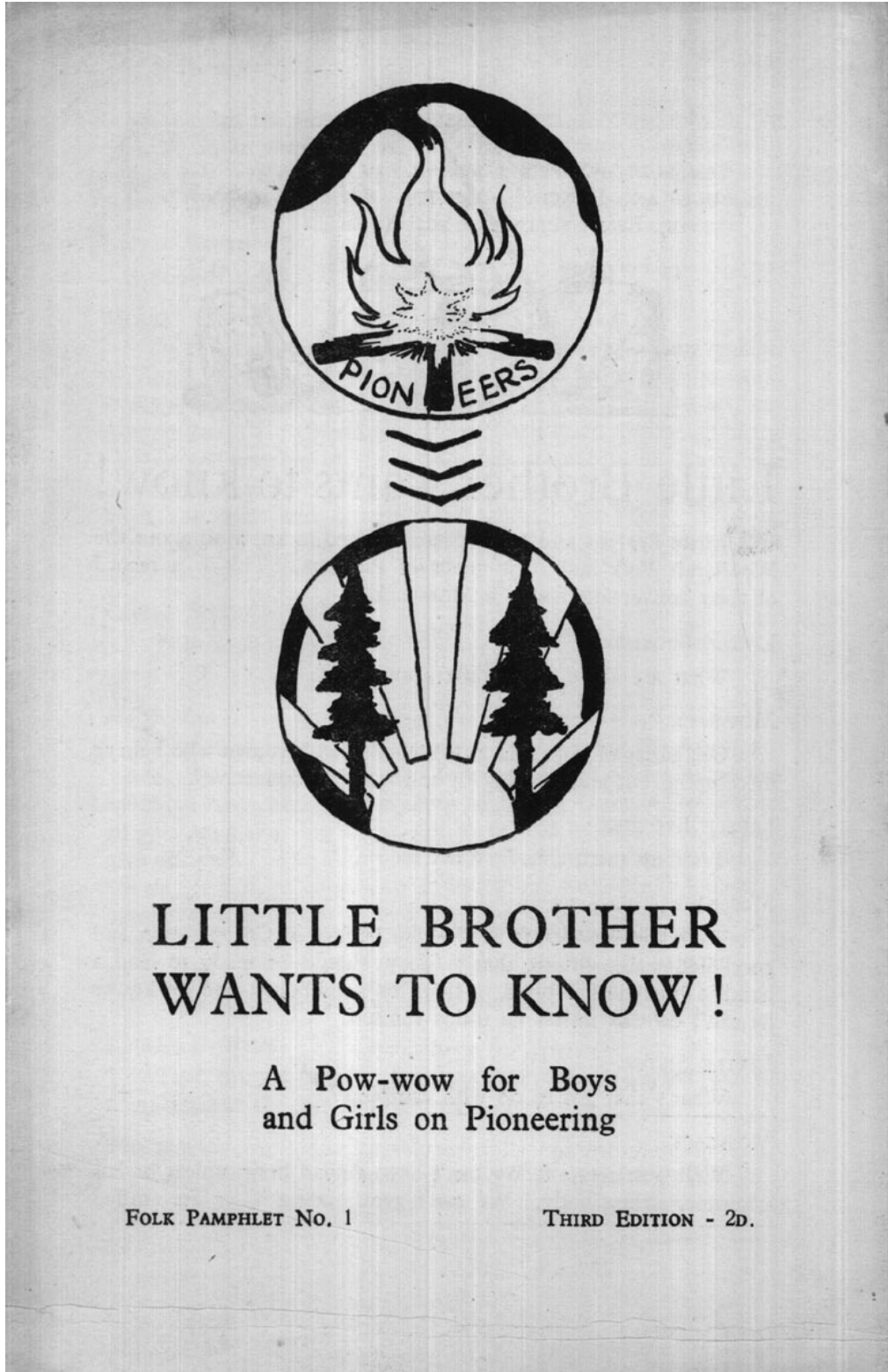
The Wayfarers' Woodcraft Fellowship.  
Camp Equipment.

<u>Item.</u>	£	s	d
27/4/25 2 Large Canvas Buckets -----		8	0
" " " 4 doz. tent pegs. -----		2	4
8/4/25 20/5/25 9 groundsheets -----	1	2	6
See attached receipts.	£ 1	12	10
14/5/25 1 Cottage Tent	1	0	0
" " " Poles for same		10	0
" " " 1 "A" tent		10	0
See invoice.	£ 2	0	0
<u>Total spent on Camp Gear</u>	£ 3	12	10d

*W. Woodcraft*  
*K. R. J.*



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in the city all the time—so we live the lives of vagabonds in the open to make ourselves fit. We haven't much patience with fellows who are content to be weak and mollycoddled and who haven't the grit to make themselves as healthy as young savages.

**LITTLE BROTHER.**

Sounds good . . . . but what d'ye do ?

**MOSSBACK.**

Oh, thousands of stunts ! We learn how to make things. We tackle all sorts of crafts, beadwork, leatherwork, metal work, woodcarving, tentmaking, and so on. The girls make the leather-fringed Robin Hood jerkins we wear. We learn something of the history and making of the world and of prehistoric man. We become friends with all the Little People of the Woods and the birds and trees and flowers. We camp. We hike. We sing. We dance . . . . and play games, and learn to love to be alive and kicking.

**LITTLE SISTER.**

This sounds jolly fine, doesn't it ? But what d'ye do at camp ?

**MOSSBACK.**

Oh, we play games, of course. Have a try at the Woodcraft Tests. Do savage dances and folk dances, or go exploring and watching birds, and every evening we have a Council Fire and we all sit round and sing songs, tell yarns and legends, and perhaps give our yells. The Fire with its simple ceremony is the event of the day. And, of course, by camping out we learn to look after ourselves quite on our own, and we cook our own grub and light fires, and we know how to make ourselves " comfy " on the old earth even in the worst of weather. Just like backwoodsmen !

Then of course we swim and sunbathe and climb trees.

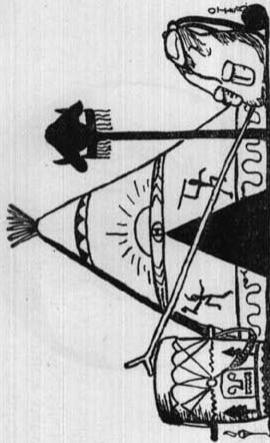
**LITTLE BROTHER.**

That sounds ripping, it'd just suit me . . . . but are you anything like the Boy Scouts ?

**MOSSBACK.**

Not really, Little Brother, though it might look like it at first. You see we don't kow-tow to the Union Jack or salute

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## Little Brother wants to know!

Little Brother and Little Sister wanted to know all about the Woodcraft Folk and their gangs of Pioneers. This is a record of their conversation with a Mossback.

**LITTLE BROTHER.**

What are these woodcrafters anyway ?

**MOSSBACK.**

Oh, gangs of boys and girls and men and women who believe in camping out and keeping fit and training themselves.

**LITTLE BROTHER.**

Training themselves. What for ?

**MOSSBACK.**

Well, the Woodcraft Folk—who believe in Co-operation and good Fellowship—think that a fellow should be ready to lend a hand, a heart and a brain to help his neighbours, and he knows he can't do that unless he trains himself.

**LITTLE SISTER.**

What's that got to do with camping ?

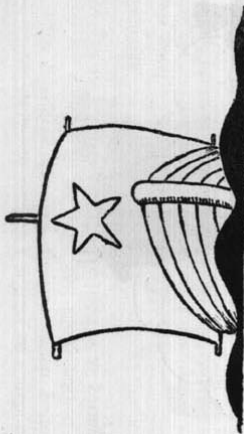
**MOSSBACK.**

Well, you see, a fellow can't have a good brain unless he has a supple, strong body. We can't grow strong if we are stuffed

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officers or have any of that palaver. We are a jolly little family working, under our Headman, for the good of the World Team.

LITTLE BROTHER.

Then you ain't military like?

MOSSBACK.

Not a bit of it, old son, we think it silly of people to go about shooting each other in a wholesale, murderous fashion. They never seem to get any forrarder with their quarrels *that way*!

LITTLE SISTER.

Never seemed right to me, somehow . . . . but what else do you do?

MOSSBACK.

Well, each gang goes about like a Tribe of Red Indians or adventurers, with its own totems, songs, yells, costumes, symbols . . . . .

LITTLE BROTHER.

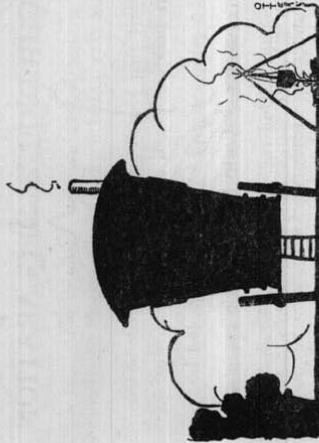
What are totems and symbols?

MOSSBACK.

A symbol is a drawing or rough sketch that *means* something . . . . . a secret sign of the gang . . . . . you know! . . . . . And each gang has a symbol of its own that it carves and places on a pole . . . . . that's its totem. Like the Indians.

LITTLE BROTHER.

Gee! I see. Some of us fellows had a secret gang of sorts at school. But we never did anything.



MOSSBACK.

I compree, young un, but by being in a gang in the brotherhood of Woodcraft Folk you can *do* things. We elder fellows can help you. You can camp and have the jolliest gang alive, which can run its own stunts and train its members to be real pukka woodcrafters. With your light-weight tents and kit packed in your rucsacs you can slip off with your Headman many a week-end away from the smoky city to camp by the woods with the rest of the Folk.

It's a great life, and you haven't lived until you have become a woodcrafter. Just think of it! Room to run and play and adventure and to roam freely: no one to tell you off if you run about in shorts and shoes, no one to tell you to "Keep off the Grass," and no one to tell you not to spoil your "new suit!"

LITTLE BROTHER.

Here, that's enough! I'm on *this* game. When can we come to camp?







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APRIL/MAY, 1939

Never use an axe with a loose head. When taking an axe to camp carry it in an axe-case or mask, or wrap the edge with sack.

If you are lacing an axe aside temporarily, "whack" it in a dead log or stump—never a living tree.

Never chop sticks by leaning them against a log. Always lay sticks on a log or chopping block.

See that onlookers are 6 to 8 feet away.

Clear the ground around the place where you are going to start work, cut off branches or anything else likely to impede the swing of the axe overhead.

### Using the Hand Axe

Now we will get down to the actual use of an axe, taking the lighter hand-axe first, which is used with one hand only. This type of axe is only intended for light work, cutting branches up to 4 inches in diameter, or small trees of similar dimensions. Always cut light wood on a chopping block, tree stump or log. Never lay the stick you are cutting on the ground because hard wood sinks in the ground, and soft wood lets the axe into the ground, where the edge is likely to be spoilt on hidden stones. You can hold the end of a stick you are cutting with one hand to prevent it rolling off the chopping block. Look at the spot you intend to cut and deliver the blow at an angle of 45 degrees to the grain, starting from right and left alternately to make a V-shaped cut.

### Using the Felling Axe

(Illustrations overleaf)

The felling-axe is used with two hands. First learn to swing the axe properly by practising slowly. The left hand guides the axe and is kept at the end of the step, the right hand imparts most of the power by *flipping* the head down. Raise the axe up the handle with the right hand and the left hand should be well above the shoulder, as shown in Figure A. Then make the stroke downwards, the left hand guiding and the right sliding loosely down the handle until the two hands are nearly together at the end of the stroke (B).

(continued overleaf)

In the Canadian axe the handle curves gracefully and ends in the *stop*, which prevents the axe slipping out of the hand in use.

When buying a new axe or using an axe for the first time, see that the handle is true with the bit. To test this hold the axe with the bit pointing upwards, and sight along it with one eye. The bit should be in a straight line with the centre of the stop. If the bit does not line up with the stop reject the axe, as it is dangerous, because one cannot aim true with it, and may easily get a cut from such an axe.

All edged tools are dangerous in the hands of amateurs and *champs*. Remember when you hold an axe in your hand you hold three lives, your own life, the life of any spectator, and the life of a tree. So the first rule of the axeman is "Think before you act." Memorise the following safety rules and avoid accidents.

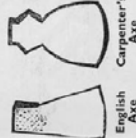
The lightest felling axe weighs just under 3lb. This will be found far handier for amateur use than the heavier sizes. Smaller axes are called *land* or *bit* axes and are only intended for cutting up light timber, and not for actually cutting down a tree. An American firm makes all-metal hand axes with guards which pull out of the handle and cover the cutting edge when not in use. I have seen them advertised as used by Arctic explorers, who presumably would not meet with much timber after passing the *Land-of-Little-Sticks*, and I imagine that they used these axes mainly for carving the Sunday joint of frozen bear meat. Anyhow, I cannot recommend the use of these axes, which are made of English Oak as they afford a poor grip, and are like mushrooms, and have no natural spring to take the shock.

The sharp cutting edge of the axe is called the *bit* and the opposite end containing the eye or slot where the handle or haft fits is called the *head*.

#### Don't Cut Leaning Sticks



Wrong Method



English Axe

Carpenter's Axe



Use a Tree Stump as a Chopping Block



Right Method



Canadian Type of Axe



Testing Axe for True Alignment

Correct Alignment

NEW PIONEER

## AXEMANSHIP

ARTICLE  
 & ILLUSTRATIONS BY  
 TATONKA-WAMBLEE

THE axe is truly the symbol of the Pioneer, for all Pioneers and backwoodsmen were all expert axemen. In addition to building log cabins, the old-timers of North America very often manufactured all their furniture, tables, chairs, shelves and bunks, entirely with the aid of a single axe. No hammers, chisels, saws, or nails were used by the really competent axeman, who frequently carved a home out of the wilderness. So axmen were they with the use of axes that on Saturday nights they would sharpen up their axes to give themselves a weary shave, so the legend is true.

A trick that Canadian lumberjacks will sometimes do is to partly cut through ten or eleven pine trees in a row, and then fell the twelfth so that it falls against its nearest neighbour, send it toppling, and the rest go down in rotation like ninepins.

Another stunt is to put a tent-peg in the ground and fell a tree so that the falling trunk drives the peg right into the ground.

Every Fellowship should possess at least one good axe. The *Canadian felling axe* is the best type, of which there are several reputable makers in this country. The *English woodsman's axe* is not so well shaped as the Canadian, and is harder to use in inexperienced hands. Carpenters' axes are quite useless in the woods, as they are not heavy enough in the head, being designed to do another job, that is splitting wood along the grain, rather than cutting at an angle like a felling-axe.

Never buy one of those "comic-opera" carpenters known as boy scout axes, with a decorative head, and a handle which is not at the back. In addition to being no use as an axe, they are a positive danger by reason of the pick, with which the user is apt to dig a bigger hole in the back of his head or back than in the tree.

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THE PIONEER

PAGE SEVEN

### THE WOODCRAFT FOLK STAND FOR CO-OPERATION

How MANY of you have been asked: "Do the Woodcraft Folk teach Co-operation?" or "What is the connection between the Woodcraft Folk and the Co-operative Movement?" This article tries to answer these questions.

Co-operation means "working together." The group of workers in Rochdale who were the pioneers of the Co-operative Movement, spent their money co-operatively. As Little Otter explains in the Green Company (page 140), they bought goods in bulk and sold them among themselves and shared the profits. They realised the truth of what Robert Owen and others have taught, that all men are of one brotherhood, and if they like to combine to serve each other poverty and war can be overcome.

The Woodcraft Folk teach this "working together" in a practical way—firstly, at camp. A Woodcraft Folk camp is a small co-operative commonwealth where the principle of "to each according to his needs, from each according to his ability" works smoothly and naturally. The Pioneers take their part in the camp moot which governs the camp, as well as such work as preparing the meals, and when they are capable they are put in charge of camp cleanliness, calling announcements, or some other camp routine. Pioneer boys and girls, Kinsmen and Kinswomen, all work harmoniously together for the good of the camp, and the result is the nearest approach to a perfect co-operative commonwealth that can be reached in a capitalist society. How much better would the Co-operative Movement be to-day if some of the professing co-operators we know had had some such practical co-operative experience as this.

Then in our handicraft work we again practise co-operation in a very true sense. We agree to make, say, a banner. One of us provides the idea, another works out the design, others cut out or make the different parts, others embroider it, then it is put together. No one is expected to do what he or she can't do, but each is encouraged to have a good try.

When we have learned about the "mysteries of nature and the history of the world," we start to study modern life and problems, and with this comes the study of the history of the Co-operative Movement, its position in the world to-day, and how it might help in bringing about a co-operative commonwealth.

Now as to our connection with the Co-operative Movement. We are recognised by the Co-operative Union. In most areas our groups run as part of the local Co-operative Society's education scheme. The guilds have helped us considerably. Some Societies pay for our meeting places, others give grants; some give both and more besides to the local groups, but they do not exercise any direct control. The Folk is self-governing. Its leaders have worked out the woodcraft method and rightly feel that the Folk can best control the workings of that method. Besides this, the Folk does not wish to tie itself to any particular working class organisation, but is willing to run groups under the auspices of any sympathetic socialist or pacifist movement. In this way, the Folk's growth depends on how far we can convince people of the value of our method, and in this we have done well so far.

We take our part in local Co-operative activities and support the Stores; but our chief part in the Co-operative Movement is the providing of a growing body of young people, trained and keen in body and mind, who will strive for the building up of the Co-operative Commonwealth. Pioneers, this is your goal!



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# WOODCRAFT FOCUS

A JOURNAL FOR YOUTH LEADERS AND PARENTS



ISSUE No.3, MAY 1982

300 Folk members turned out to commemorate the Mass Trespass on Kinder Scout, which marked a significant advance in the battle for access to our country's mountains and moorlands

## Trespass celebrated!



Benny Rothman addresses the thousands gathered in the quarry for the opening of the celebrations before retracing the steps he took, in 1932, up the steep ascent to Kinder Plateau.



Artist's drawing of the memorial Plaque, which now graces the quarry at Hayfield.

**AT DERBY Assizes, in 1932, five men were sentenced to prison for a total of seventeen months, for a crime they, along with hundreds of others, had committed some weeks earlier. Their offence: Trespass.**

A few of them gathered again, this time with thousands of other ramblers, at the scene of their crime, to celebrate its 50th anniversary this April.

Amongst the original party, who defied the landowners and gamekeepers in their fight for the right to walk freely on our open countryside and moorlands, were several

Woodcraft Folk members.

And at the recent celebration the Folk was well represented again with a sea of green shirts in the quarry where the original ramblers had met on the first Mass Trespass.

For many years, rambling clubs, up and down the country, had campaigned for the right of access to uncul-

tivated land. Bills had been sponsored, unsuccessfully, in Parliament and the Ramblers Association had tried to negotiate with the landowners.

To many the only solution was to ignore the 'No Road' and 'Private' signs and altercations with keepers on the moors were common. In 1932 the Workers Sports Federation called a 'Mass Trespass' on the grouse moors of Kinder Scout, in the Peak district.

The 600 or so ramblers who turned up were met by a barrage of policemen but *Continued on page 2...*

### INSIDE:

- May Day — page 4,5
- Diary of a Group Leader — page 6,7
- Annual Delegate Conference report — page 8
- Unemployed young people at Lockerbrook — page 9
- Your letters — page 10,11



1932 Trespassers, posing for photographs before the climb past Kinder Reservoir. Amongst them is Basil Rawson, former National President of the Woodcraft Folk.



Peter West takes the opportunity of a bit of publicity for the Folk.



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## Peace Pioneers & Participation

WE ANNOUNCE the most recent addition to Woodcraft's range of books to be 'Peace Pioneers and Participation'. This is the first number in the new series and is called 'Peace Pioneers and Participation'. It is a book for young people and is called 'Peace Pioneers and Participation'. It is a book for young people and is called 'Peace Pioneers and Participation'.



The book is the result of long months of discussion by members of our Education Committee, who led by Training Officer, John, and I, and a group of young people who were asked to write a book for young people and is called 'Peace Pioneers and Participation'. It is a book for young people and is called 'Peace Pioneers and Participation'.

## Spring peace call

THE FIRST springtime issue of FOCUS naturally reflects the outdoor interests and philosophy of our movement. It is difficult to voice the revolution of our times over. It is difficult to voice the revolution of our times over. It is difficult to voice the revolution of our times over.

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## WOODCRAFT FOCUS

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 Subscriptions to Woodcraft FOCUS cost only £2 per year, for which you will receive four issues during the year. Single copies are available for 40p. Please send 20p postage and packing from The Woodcraft Folk, 13 Ritherdon Road, London SW17 8QE

## Fun for all the family!

Northern Development Committee brings you - The best thing since sliced bread or Dr. Who

Why am I committed to the Folk? Because I agree with its aims and principles, yes. But also because of the good times to be had with kids and leaders - because the Folk is fun! It is an organisation that one which puts fun to the fore. That's the idea behind the Northern Development Committee's Family Fun Days.

BY Jennie Foster  
 responsibility for running a family. There are maybe four or five people in the whole family. There are maybe four or five people in the whole family. There are maybe four or five people in the whole family.

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## continued from front page.

the pace they set on the steep climb up the side of the mountain. The boys in blue. On their return, however, six of the Tregpasians were arrested.

One of these six, Bernard Rothman, was taken to the Tregpasian camp. Some of us took it too seriously. I put on a stone and during the four months I spent in prison.

## SUBSCRIBE NOW

News...Reviews...ideas...Opinions... For less than the price of four pints of beer you can have four issues of Woodcraft FOCUS for just £2.00. This new quarterly journal for young people is directed to your door during the summer months. It is a must for all those who are interested in outdoor activities and thinking out of it!

Send a cheque or postal order for £2, payable to THE WOODCRAFT FOLK, together with your name and full postal address, to THE WOODCRAFT FOLK, 13, RITHERDON ROAD, LONDON SW17 8QE.

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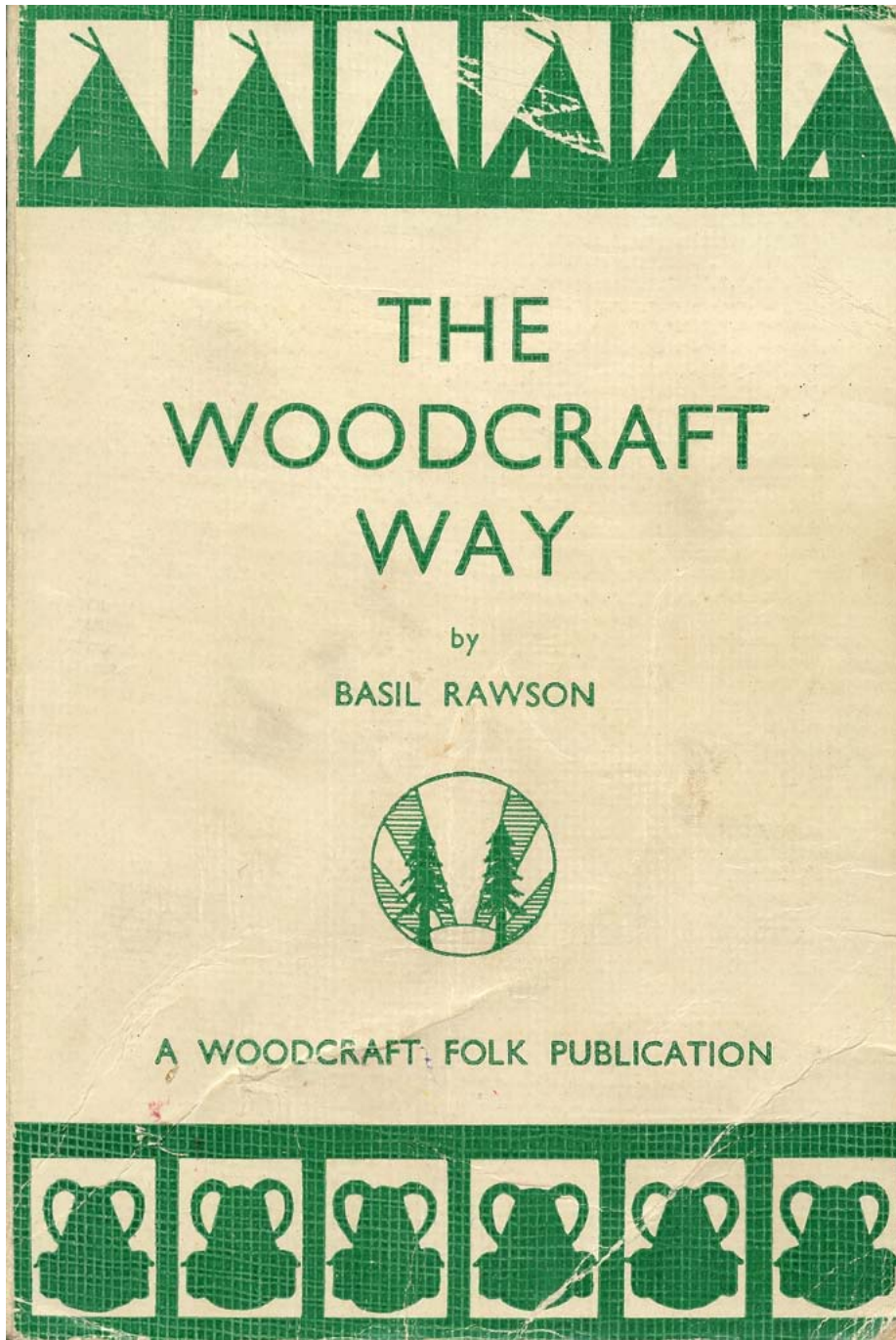
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(iii) FIRES.

FIRST GRADE.

A test of your ability to lay and light a fire in Woodcraft style (not with a wad of paper and a bundle of sticks) and of your knowledge of types of fires and their uses.

- (a) "Lay and light a fire Woodcraft fashion."
- (b) "Build (without lighting) or make models at camp of TWO kinds of fires and explain uses, from the following: 'Star,' 'Hunter,' 'Trench,' 'Galley,' 'Lean-to,' 'Pagoda.'"

- (a) "Woodcraft fashion"? Here is the way.
  - (1) Prepare the fireplace. Remove turf and store for replacement.
  - (2) Lay a foundation of thin branches if the bare earth is damp.
  - (3) Have the right kind of kindling and twigs ready in sufficient quantity to keep the fire going after it is lit.
  - (4) Push a little forked twig into the centre of the fireplace (so that it sticks up three or four inches above surface).
  - (5) Curl a strip of birch bark round the fork and stem.
  - (6) Build a "tent" of thinnest dry twigs round the fork, leaving an "opening" or "door" facing the wind (to blow your flame in the right direction).
  - (7) A second layer to your "tent" of slightly thicker twigs.

Your fire is now ready for lighting. Aim to light your fire with one match, even in the wind, and then keep the fire going, feeding carefully and gradually with fresh kindling using thicker and thicker twigs as the fire grows until it is as big as you need it.

- (b) Build (without lighting) or make models, at camp, of TWO kinds of fires from the following, and explain uses: "Star," "Hunter," "Trench," "Galley," "Lean-to," "Pagoda."

Some of the above-mentioned fires have other names. The list is on page 51 together with the particular uses of each type.

For the second part of the Test *re* "Work and Responsibility," the operative word is SHARE. The old socialist pioneers had a fine slogan which paired two aims—"From each according to his ability—to each according to his need." The work of the camp is to meet first essential needs and in accomplishing this—each member must make a contribution according to his skill and capacity.

Whilst main responsibilities such as Headman, Camp Chief, etc., devolve upon senior or more experienced members and are settled prior to the camp, there are many responsibilities (each important) which can be shared between all members, young and old, skilled and unskilled, boy and girl. The ideal is to ensure that EACH member in the camp has a responsibility—some part of the community's life for which they are responsible. This is possible in a normal group camp because from 20 to 30 responsibilities can be devised. Here I can only mention a few. I am sure you can add to the list. "Warden of the Milk Supply" (ensures collection at the right time), "Warden of Utensils" (checks they have been properly cleaned by rota and kept in place), "Postman" or "Postgirl," "Warden of the Kitchen Area," "Warden of the Folk-house" (marquee) and so on. Such are responsibilities, but what of the work?

The work of the camp usually centres on meal preparation, cooking and serving, washing up, wood for fuel, water carrying, etc. As for responsibilities—work should be shared. There are several ways of doing it. The common way is to divide the campers into "rotas," each rota being balanced by including a due proportion of young and old, skilled and unskilled, boys and girls. The senior pioneer or helper may be Rota Leader. Rotas may take a day's kitchen duties (morning to morning) or alternatively all duties connected with one main meal. My own choice is for a rota to deal with a meal (counting tea and supper as one evening meal) and for wood supplies to be dealt with by all members not on rota when required. In this way members share the weather as well as the programme more effectively. It only needs arranging that each rota deals with a different meal each time it comes on so as to give members the experience of all types of meals. The essential thing about any method is to share the work as fairly as possible.





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FIRES.—*continued.*

(b) Types and uses.

“Hunter” A directional fire ; for cooking with several pots or dixies. Green logs are trimmed flat for inside and top and laid “with” the wind so that, with the fire built between the logs at the windward end, the flames and heat are blown along the fireplace. The same type of fire can be built with flat stones but many kinds of stone are dangerous—likely to burst or “explode” when heated. Ordinary house-bricks, which are quite safe to use, are not of course usually available in the wildwood.

“Trench” As the Hunter, except that you dig it out. A disadvantage of this fire is that its direction cannot be changed if the wind changes and a new trench is then necessary. It is usually necessary to line the edges of the trench with flat stones to take the wear of the dixies. Often with this type campers use the strips of turf removed from the trench site to form a chimney at the back end of the trench. The disadvantage of this is that with excessive heat or flame reaching the chimney, the sods will crumble, roots char and the turves be useless for replacing when the camp is closed.

“Galley” An adaptable cooking fire for big or groups of dixies using a central open fire. Not so good on a windy day when the flames are blowing away from the fixed dixies, but a quick “boiler” for deep cooking pots.

“Lean-to” or “Backlog” A reflecting (or roasting) fire. Good for roasting a suspended joint of meat, or dough dampers and twists. A good tent-warming fire when built about 4 feet away and reflecting towards the open door.

“Star” or “Squaw” A good one-man fire. Feed with several branches or logs, pushing towards the centre as they burn.

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STARTING A FIRE.

HUNTER.

LEAN-TO.

PAGODA.

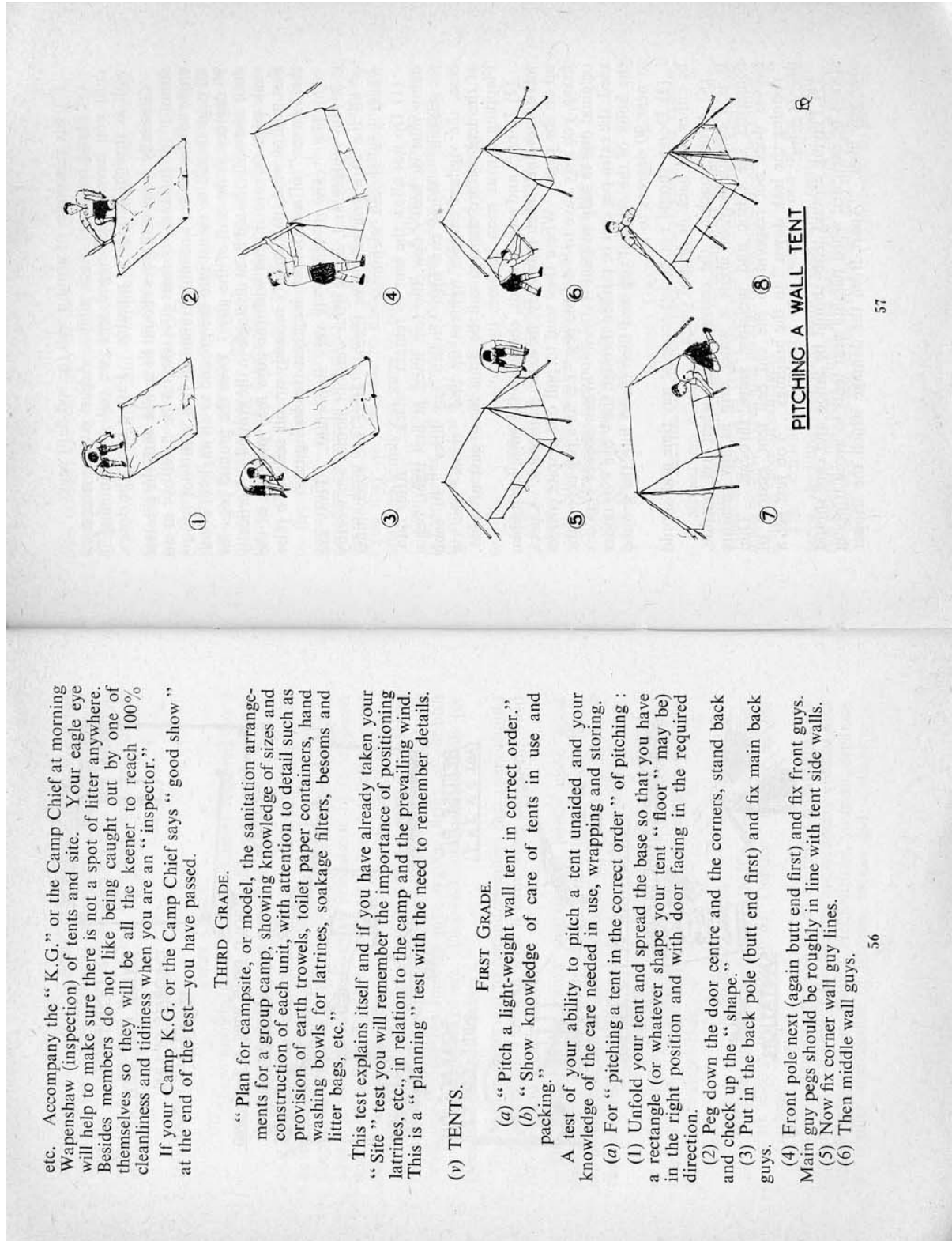
STAR OR SQUAW.

TRENCH.

GALLEY.

FIRES.

50





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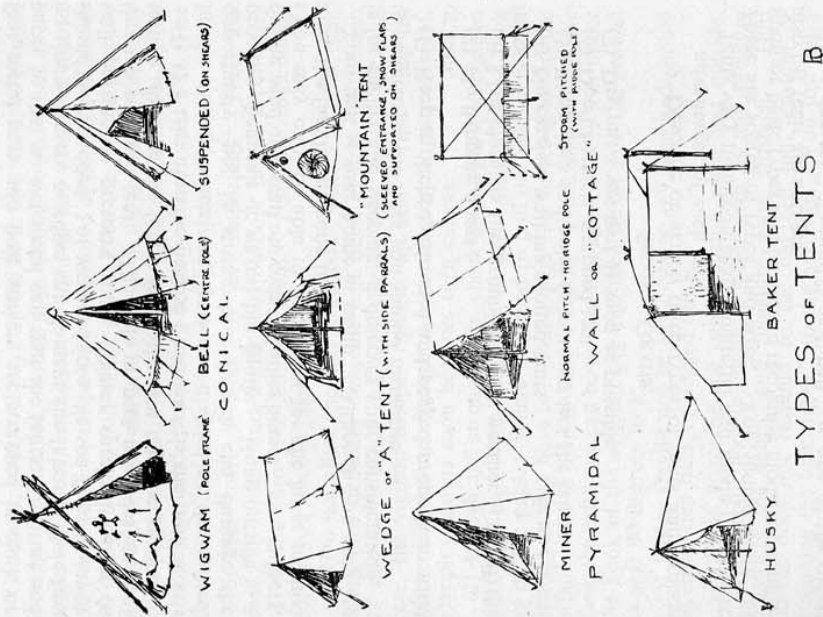
which were covered by skins or bark and had a smoke hole at the apex, often with smoke flaps to control the draught. Modern applications in the lightweight class are such as the "Itusa." The main advantage of conical tents is their stability in wind as they offer little resistance.

The "A" or Wedge type has roof and ridge but no walls. Normally with two poles, one at each end. It is a simple tent to make and maintain and light for mobile camping. Like all tents without walls some of its ground area is unusable (i.e. where the roof is close to the ground) but it is easy to erect and has no eaves to trap side winds. One disadvantage is that any sag or slackness in the ridge causes an inward sag of the roof. Many modern "A" tents (as used by mountaineers for instance) have side parrels, i.e. guy lines on to loops or rings sewn on to a central seam of the roof or to a reinforced strip on each side. These have the effect of pulling out the centre portion of each side giving more lateral room and better use of ground but causing a dip in the ridge. Side parrels prevent the flap of the roof in wind. Some mountain A tents have been developed with sleeve entrances, built in ground sheets, outside snow flaps, etc., all designed to keep out the wind and the snow. The A tent is really an advance on the bivouac, suitable for hike-camping and mountaineering but not so good for standing camps.

"Wall" or "Cottage" tents are, like A tents, rectangular or square ground area ridged tents but have "walls" and the roofs are continued to form "eaves." The additional guy lines needed for this type of tent provide firmer attachment to the ground and so size is not limited as in the A tent. This is the most popular type with campers in groups or families. The "two or three man" tent is popular with Woodcrafters because it is good enough for standing camps (with perhaps a flysheet addition) and is still light enough for mobile camps. The flysheet addition insulates the roof to some extent against extremes of cold and heat and certainly against rain but needs firm guying against the wind. Variations and additions to this type of tent include shaped extensions at back suitable for rucksacks, etc., ridge pole to ensure stability and to permit of "storm guying" with guy lines set back from each pole, door extensions, and hoods.

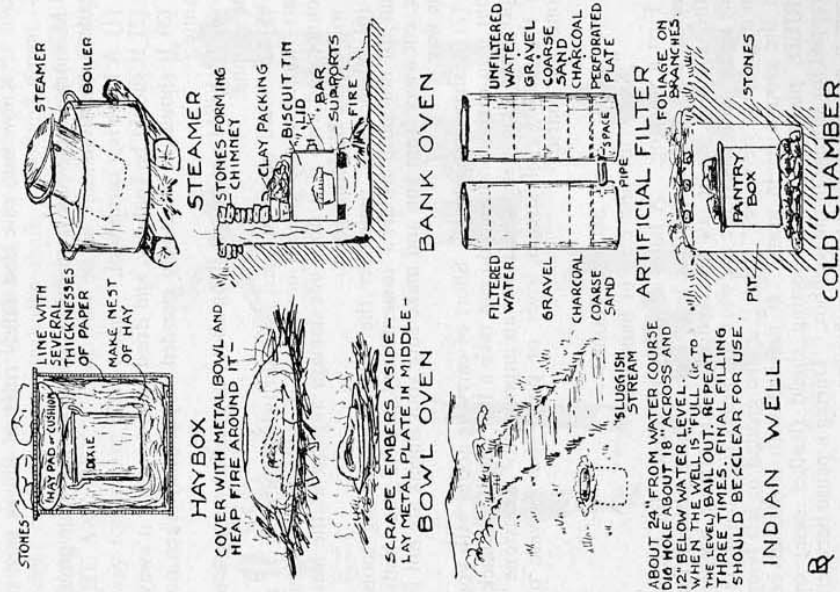
"Frame" tents are tents without centre or end poles but supported from the perimeter on a frame or suspended from outside supports. The teepee of the Red Indians was built

61



60

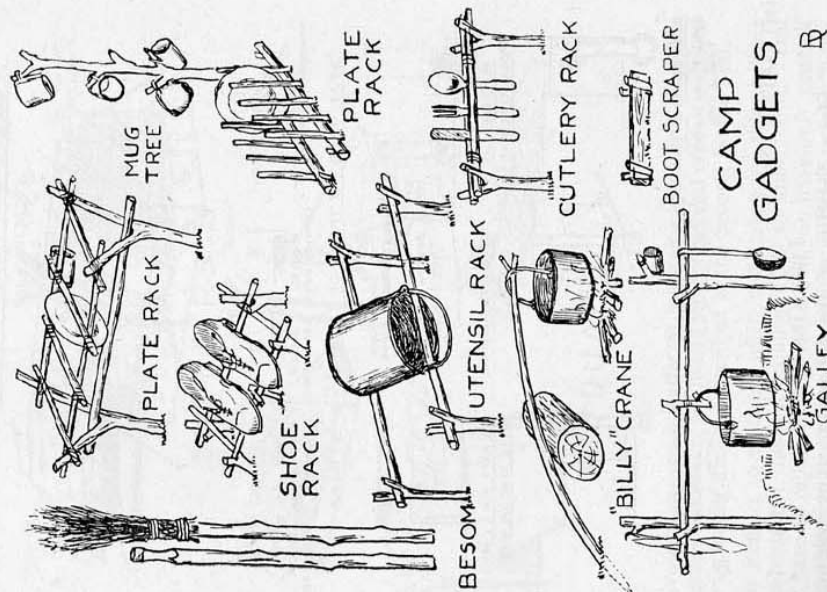
SECOND GRADE.  
“Construct, sketch or model ONE type of camp oven and ONE steamer, also construct or model ONE piece of camp furniture.” (See page 63).  
Here again the illustrations are sufficient to help you. You can have much fun trying to model these things.



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rack or boot scraper ; (3) kitchen galley or utensil rack ; (4) billy support ; (5) camp besom.”

The illustrations explain themselves and these really useful gadgets make good and useful practise in wildwood craftwork. Your gadgets must however be practical and effective, and not models that collapse at a touch.

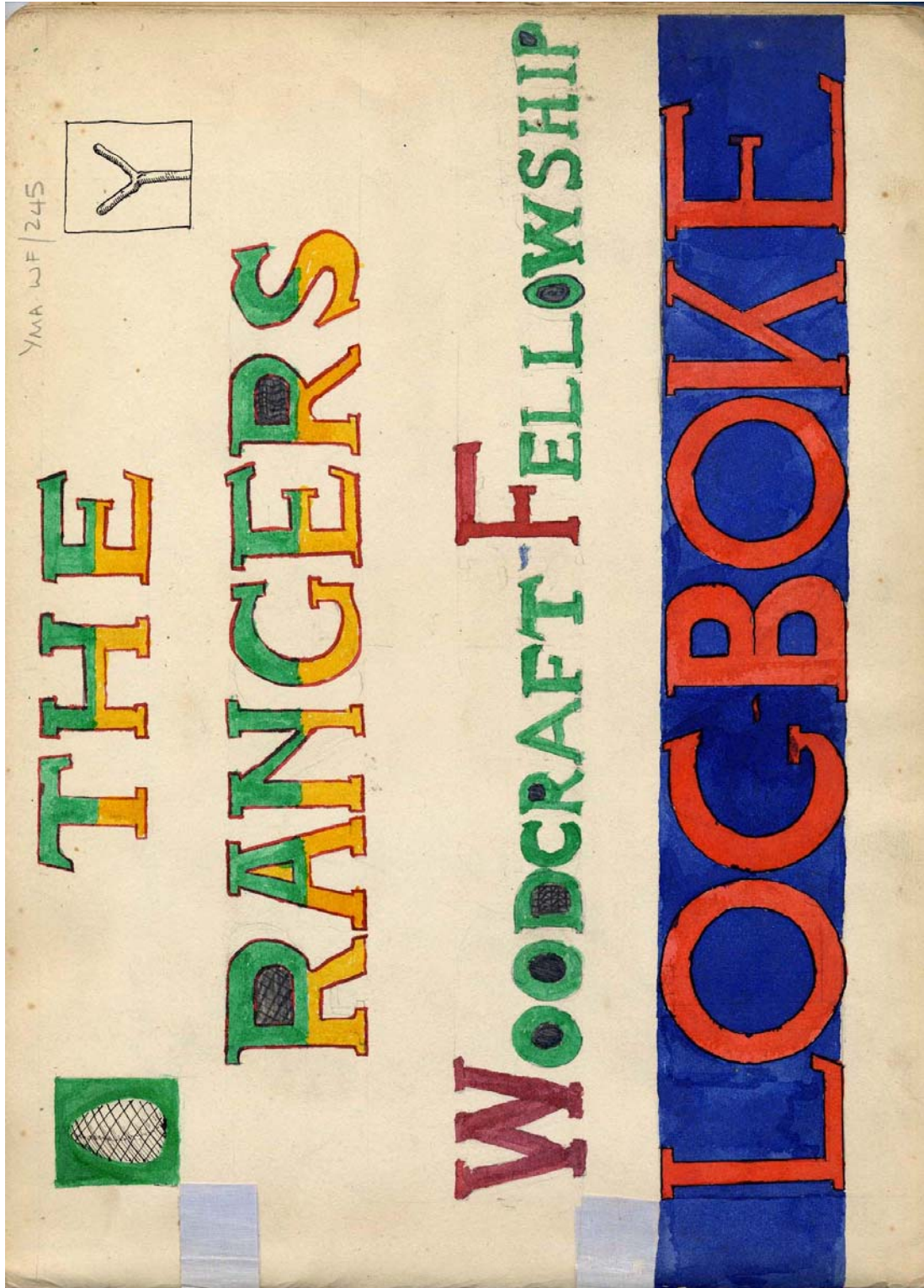


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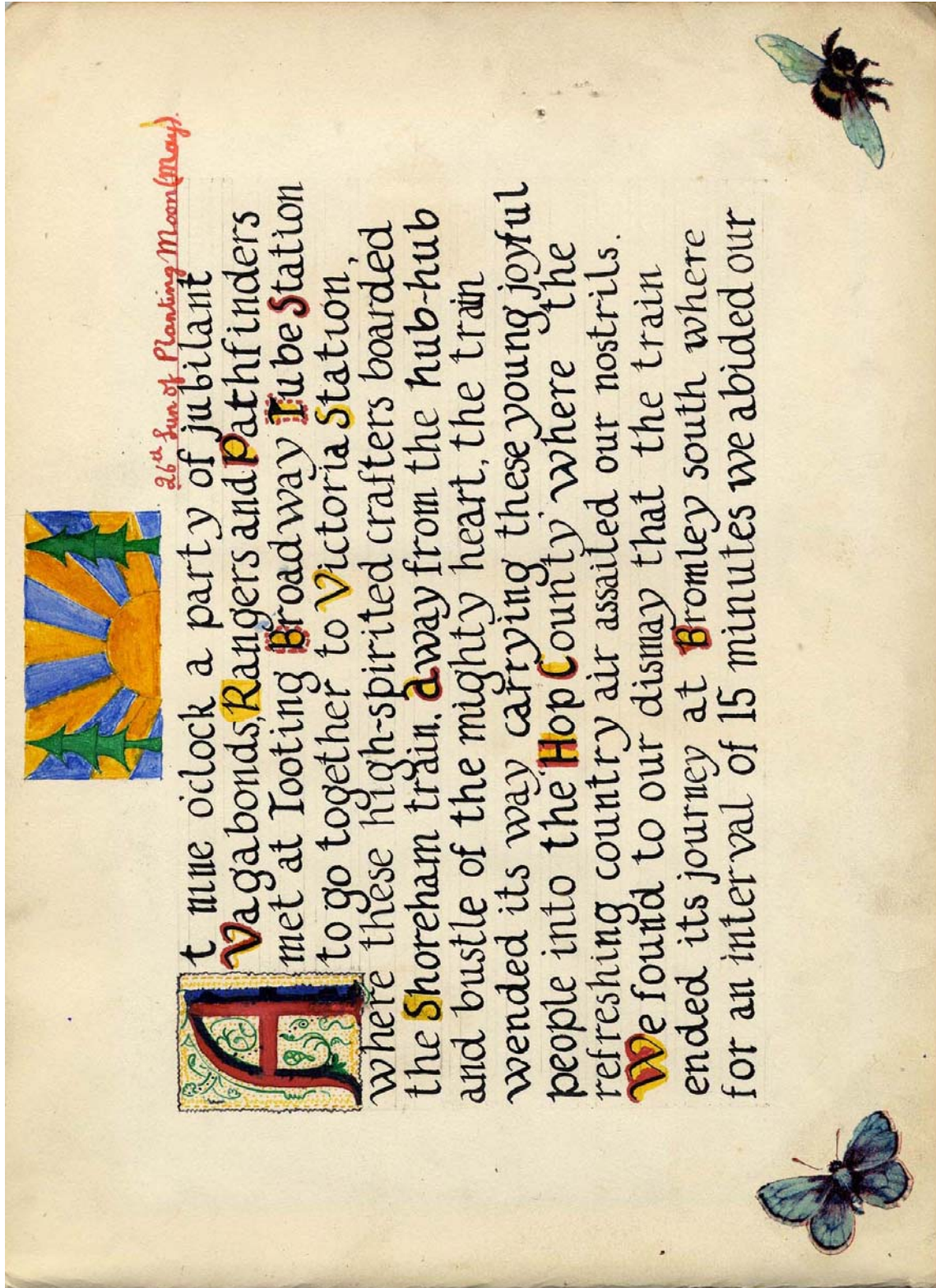
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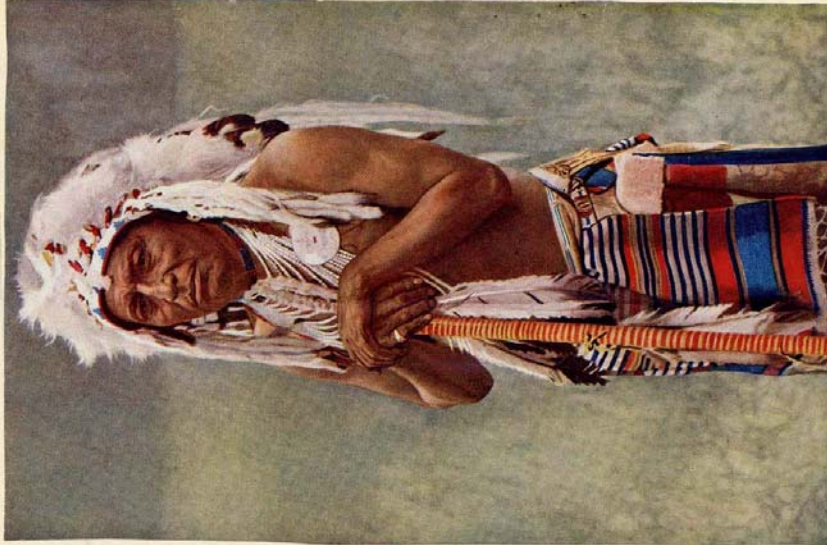




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**REDSKIN WARRIORS**, when the whites first saw them, resembled this fine fellow in appearance more than the other Indians illustrated in the chapter. Almost naked to the waist, he wears a head-dress of skins and his neck is encircled by a band of animal wampum.



**THE SIOUX CHIEF** who stands here languidly with his squaw has a head-dress of immense size reaching to his knee and made of the pipe he is carrying. It evidently not only serves as a helmet, but is a shield against arrows. The woman carries a beaded bag like those of her white sisters.



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