

THE

# New England Steam Kettle

JUNE 1934

THREE CENTS



PUBLISHED BY  
THE ROVER SCOUTS OF  
SCOTLAND AND TOUCH  
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THE NEW ENGLAND STEAM KETTLE succeeds the NEW ENGLAND ROVER SCOUT (and Scoutland) NEWS LETTERS of which 24 were issued from October 1931 to February 1934.

The STEAM KETTLE aims to have hot water up to its neck while it sings merrily all the time. The fuel for its fire is provided by Robert S. Hale as chief offender, aided by Rover Scouts of TOC H and Scoutland and others who aim to enjoy themselves by trying to do their duty and help others and live the Scout Law.

Its contents boil over irregularly and may be procured at the Scoutland Trading Post, at TOC H, and at the Roston Council Scout Office, at three cents per copy. By mail five cents per copy, 50 cents a year. Reduced prices for several copies at one mailing.

THE NEW ENGLAND STEAM KETTLE, like the NEW ENGLAND ROVER SCOUT (Scoutland) NEWS LETTERS, is glad to sell its numbers and its equally (or almost so) glad to send them free to those interested. Our reward for what we do, comes chiefly from the appreciation of our readers.

Hence we shall appreciate greatly hearing from those who receive the letters, whether it be only a postal card confirming the address or something more and especially if it is something that will help make the STEAM KETTLE more useful or more interesting.

THE EDITORS.

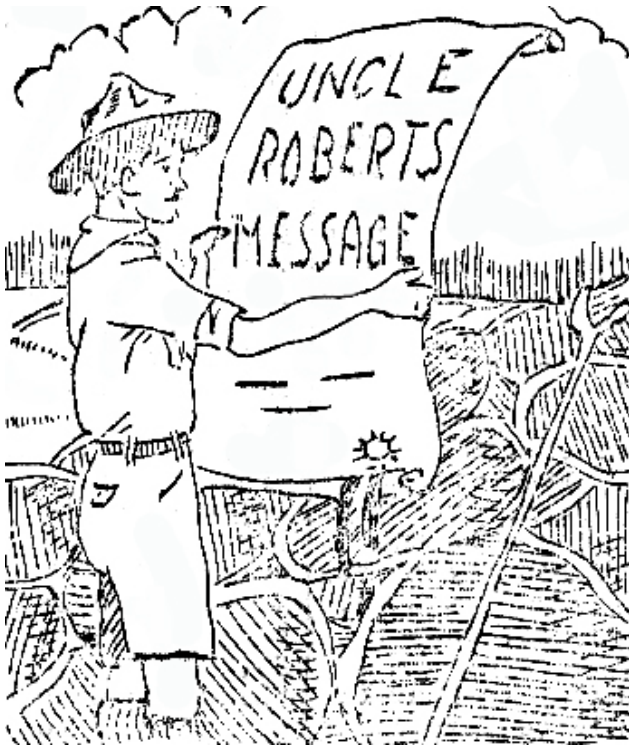
# STEAM KETTLE

SUCCEEDING THE NEW ENGLAND ROVER SCOUT (and Scoutland) NEWS LETTERS  
Of which twenty-four were issued from October 1931 to February 1933

Issue No. 27

(No. 3 of the STEAM KETTLE)

June 1934



Dear Brother Scouts -

I write a good deal of the STEAM KETTLE myself, since we have had very few articles, controversial or otherwise, from the Higher Ups, and not as many as we would like from the Lower Downs.

Which leads me to say that the Lower Down who has not got enough gumption and guts to be anything but silly sheep who accept what he is told without using his own mind, will remain nothing but silly sheep until he dies or gets tired of thinking how like a silly sheep he is.

The Lower Downs should remember that the Higher Ups started at the bottom, where the Lower Downs now are, and made their way up.

The Lower Down should also remember that the great majority of the Higher Ups are honestly trying to Do Their Best to do the Tight Things, and that it is the exception and not the rule, to find among the Higher Ups, men who believe in disregarding the Constitution of the Boy Scouts of America and in trying to run an Organization by dictators instead of keeping Scouting a Movement.

So when I hear of a Dumb Doras, who think they will prefer remaining Dumb Doras, instead of taking up Rover Scouting, or any of the other means of carrying on the Scout ideals when they become men, I think it just too bad that these Dumb Doras exist and just too bad if they will insist on remaining Dumb Doras.

I don't in the least worry about the intelligent boy or man who decides for himself that he doesn't like the way Scouting is carried on in his immediate troop or group and who finds other ways of doing his duty and helping other people than by continuing to pay an annual fee to headquarters for the privilege of calling himself a registered scout.

But I have the same kind of scorn from the Dumb Doras who think that paying a registration fee entitles them to pose as scouts who are doing their best, as I have for the exceptional Higher Ups who think that he is doing his Duty by getting boys and men to sign up and pay

fees without himself setting an example of trying to Be the same kind of Scout he tells them they ought to be, the kind of scout who takes the doing his duty and helping others and living by the Scout Law, as both a serious matter and also as good fun.

I don't see why any one who is really trying to do his duty, and help other people; and live the Scout Law, should be offended because, in the STEAM KETTLE and elsewhere, I call attention to the idea that there may be people who like to be Dumb Doras dictated to by Higher Ups who have a sadistic enjoyment in being dictators.

I won't mention the names of those who appear to believe in dictating to Dumb Doras, because they can defend themselves if they are not ashamed to do so, and I won't mention the names of those who prefer to be Dumb Doras, because again it is up to them whether they want to continue being Dumb Doras or take a whack at trying really to BE Scouts.

I find it a lot more amusing to be sarcastic about methods and principle than by calling out the names of those I disagree with and I feel that even there are some registered scouts, and registered officials, who don't have the Scout Spirit, we can all accomplish more by working with the Organization as a whole than by attacking personally those we don't agree with.

I must apologise for a mix up in the April issue of the STEAM KETTLE in which some of what I wrote appeared over Philip Emersons name and some of what he wrote over mine. But I trust no harm was dome and this gives me an opportunity to say that I believe it is what is said, rather than who says it, that should count.

Thus it is amusing to hear of Hitlerites who won't believe in relativity because Einstein is a Bolshevik Jew and it is amusing to hear of an American Scout Authority who won't read Scouting for Boys because it was written by a British man, and yet preaches a lot of what the Chief Scout gave us as a foundation for Scouting in that book.

The STEAM KETTLE wants controversial articles because it wants its readers to judge for themselves and often like to publish unsigned articles so that its readers shall not be prejudiced by names.

To illustrate this here are some items about Authority and Obedience which we have gotten some, some in response to our request for controversial articles, some from printed matter and one which I wrote myself and do not sign only so that no one need be influenced by who I an rather than by what I said. I shall list then by number:

No. 1 "There are, however, a couple of themes which I wish to develop which are of importance. Those who work with human beings must not let the Jehovah complex dominate their activities. The Jehovah complex, briefly enough , is that group pf trends which make a man act as if he were God, the seat of infinite wisdom, and seeking, if they do not have, infinite power. Such people tell others to do this, that, and the other thing, despite the fact that the variables which encompass everyone's life are too many and too intricate for a real formula. Guide and advise cautiously; do not attempt to rule and dominate. Even the boy must, to some extent, make his own choice and abide by his own consequences. He can be helped to make the choice.

The consequences can be pointed out. In the end, he must choose, since he will have the consequences and not the worker. There is a love of power inherent in all human beings which in some becomes obsessive and even philanthropy may become tyranny.”

No. 2 “Dear Uncle Robert:

When I was sitting in your room at the club last week my mind was made up as to what I wanted to say. But the train of thought has since been lost, and I have built it up after a lapse of a week once more.

You may or may not like it but Hitler for the greater part is right when he says that the rest of the people are like a lot of sheep etc. and it only requires a good man to show them the right way to go and off they go. The way they go however may not be the right way.

You tell the Rovers to make up their own minds, but you do no end to help them do this. Let me tell you a story: “Once upon a time there was a pea that was planted between two posts. One of the posts said, “think how beautiful I would look if this pea plant climbed all over me but the little pea has a mind of its own and has to make up his mind which post he is going to climb over.” So in the night the post had a consultation with the wind and he got the wind to agree that as the pea grew the wind would blow the plant so he grew in the direction of the post. Thus as the plant grew the wind blew and soon the little pea plant was climbing all over the post. Now the post says, “well I am glad you are here and that you have made up your own mind to come here, etc, etc.”

Uncle Robert, you are liked well enough by most Rovers so that one hint here and one hint there and they will do this or that or go in this direction or that direction.

You refer to some men at National Headquarters as a “High-Up”. In the British Army this would be called “Dumb Insolence”. You see you have caused a snow ball to start rolling down the hill and it will grow on the way. Some day some man is going to get in the way and be wiped out. If there are lots of Uncle Roberts doing this from all points it might be “just too bad” for the Boy Scouts of America, however they are strong enough to stand it.

You see it is not so much what you say but who you are and who you say it too that makes the difference to people.

Doctor Hurt tells us that character is influenced by people working with each other. Thus your working with the Rovers and getting them to question authority may be bad for Rovering. Remember all the Rovers are not all Phi Beta Kappa men and don’t put the same translations on your words as you do. They don’t read the may’s and might’s that are stuck in here and there throughout your letters. These may’s and might’s may save Uncle Robert a great deal of grief but will they save Rovering?

I think that getting the Rovers to make up their own minds and to think for themselves is certainly a good thing. But are you doing this? Don’t you think that you are making up their minds for them.”

No. 3 AUTHORITY

“In substance, we have two kinds of authority:

1. Legal or rightful power exercised by a person by virtue of his office or trust;
2. Power derived from opinion, respect or esteem involving the influence of character, office or station.

Perhaps two questions can clarify the distinction between these two:

1. Who has the authority to have this train stop at the flag station? The train Dispatcher.
2. Who is the outstanding authority on air resistance, or acoustics, or sculpture?

Obviously, we have here two kinds of Authority:

1. In which authority is specifically delegated to some one to exercise.
2. In which authority results from "standing" or repute in a given zone of interest.

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There are those who question all authority, which of course is a very patent recognition of their own primacy in the area involved. This, one may do in the second classification of authority without violating anything more than good taste. Every man is entitled to opinions and I have a perfect right to regard my own judgment of sculpture, for example, as supreme -- calmly waving aside the Michael Angelos, the Rodins, the Tafts.

People may be amused at my conceit but probably no great or wide spread harm will be done. True, truth will not be heavily represented in the matter, but it is largely in the realm of words.

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But when one challenges the existence of authority which has been specifically delegated to some one else to exercise - then one enters a dangerous zone. Such questioning of authority challenges the whole basis of the social intercourse involved.

We have in America something unique - government by agreement - that was the new concept of government borne in the main cabin of the Mayflower, driven off

her course towards Virginia. Under this agreed-upon-Constitution we have ways for setting up new enactments and for retiring those not desired. In this there exists provision for the rule by the majority and for freedom and representation for minorities.

At all times we need to differentiate between the man exercising authority and the authority back of him.

Recently a man active in contacts with older young man has urged upon them:

1. "to think for themselves" - and not to follow leaders like silly sheep.
2. Not to follow any course of action because it was required by law or statute but rather to follow it or not follow it in terms of whether or not the course commended itself to the person as right and desirable.
3. Urged them to follow in the footsteps of Washington, Cromwell, Jesus - as great non-conformists questing for higher levels of truth.
4. Urged them to consider that the "big wigs" and "brass collars" could lay no claim to being "always right" and therefore one should feel under no essential compulsion to pay much heed to them.

Let us quietly think about these proposals in sequence:

1. Certainly we want people "to think for themselves" but as the Declaration of Independence states "with a decent respect for the opinion of mankind" - or as Kipling has well phrased it - "If you can trust yourself when all men doubt you - yet make allowance for their doubting too". Yes, by all means think for ourselves. Of course, our speech

cannot be as free as our thoughts, else it may become libellous and open to legal challenge as violating truth and the rights of others - but thought is untrammelled. It is desirable of course if thinking can be straight and valid, as well as free.

2. Not to follow any course of action unless it commended itself to one's thought would be destructive of all orderly social interaction in this socially inter-knit age. Not to pay taxes unless I thought well of it; not to respect property of others except as it seemed wise to me; not to respect traditional sanctity of the home or sanctity of contract unless convenient; not to turn right in the road to turn left ad libitum; not to touch second base but to make my own baseball rules while circling the bases; not to conform to procedures within an organization or government which procedures have been arrived at through agreed-upon, democratic and representative processes - such independence of action and such unpredictability in conduct is precisely the thing which the Barons tired of, when at Runnymede in 1215 and pointed with their swords, pointedly requested King John to sign the Magna Charta - which regularized his relations to them, made them expectable and predictable.

No! this one doesn't work - we cannot be laws unto ourselves - the moment one joins any social group he foregoes certain privileges which might have continued to be his, had he remained in hermit isolation. In entering any social group one also "inherits" the interrelations that have been built up in and by that group. One does not have to accept them passively. It is quite desirable to seek to change those regarded as undesirable - indeed not social groups provide in their constitution for making changes in their organization, even in their group constitution.

We have liberty - but liberty under law, set by cooperation and representative process.

3. Urging youth to follow in the footsteps of great non-conformists is good advice but Jesus covered many things when he was asked "Is it lawful to give tribute to Caesar or no". He said, "Render unto Caesar the things that belong to Caesar - but render unto God the things that belong to God". In carrying forward the quest for higher truth and justice one must, while having his head in the clouds, also have his feet on the ground. The idealist looking for his Utopia must live somewhere while idealizing. The milk he drinks will come from cows or other mammals and the milkmen must be paid or the cow must be fed and milked. While seeking the higher life - one does somehow have to fit into the status quo in the interval.

4. That all people in authority are not always right certainly needs no particular preachment in this century. But the leak in the logic is a wide one - the point at issue is not infallibility but whether authority designated for definite purposes should be respected. When those exercising authority make too many mistakes they are replaced by more successful successors - but the principle of regarding one's own discretion as the one infallible guide at all times and places, runs counter to any form of associate life.

It would seem patent then regarding this whole matter of authority that:

We want young men to think things through for themselves.

We also want them to think straight and to be acquainted with and sensitive to the trends of human thought and striving.

We want them to avoid alike the mistake of swallowing everything or swallowing nothing.

We want them to avoid alike accepting every word uttered by anyone selected at random as well as to avoid rejecting all dicta because some one else said them.

There is a practical and sensible "mean" which is neither belligerently independent and conceited in one's own perpetual rightness, nor a rubber stamp - but which is sanely, open-eye-edly cooperative and with the emphasis on the cooperation. Even to effect changes, cooperation as a technique, probably surpasses combat in effecting results.

While youth should seek to develop the inner desire and urges for higher life rather than to abstain from crime for fear of law and punishment, there is no reason why this enthusiasm for the inner should quarrel with the lowly laws designed to approve the same kind of conduct - because one has boots for himself he should not want all rubbers condemned - they may be useful to others.

Youth should think for themselves; should be critical of life - starting with their own; should seek to improve it through cooperation with others; but should play the game according to the rules until they can convince their associates and the rules committee that the rules should be changed. That spells an orderly life and makes possible a civilization that can progress - holding what it has while building the next steps.

No.4 -

Dear Mr. Hale:

We received your letter of the 5<sup>th</sup>. From your letter it appears that you do not have a thorough understanding of the purpose and aims of the "Blank" organization.

To us, as well as to the children, the leadership does not mean blind allegiance or obedience to some unseen or unknown authority. Obedience for us presupposes a thorough understanding, as well as participation in, the formulating of those principles to which our obedience is due. The boy Scout, on the other hand is taught to be loyal and trustworthy on the basis of blind patriotism, although this amounts in practice to a support of leadership which is leading the country to absolute destruction. The very basis for the principles of the "Blank" organization and of the Scout Movement are quite different understanding the problem.

Your misunderstanding is probably due to a failure to see thoroughly the principles of our movement.

No.5 -

A Boy Scout is loyal. He is loyal to all whom loyalty is due.

A Boy Scout is obedient. He obeys his Scout master patrol leader and all those placed over him in matters not opposed to Gods Law.

(The point of putting in #5 is that it does not say how the Scout shall decide to whom his loyalty is due, and does not say how he shall find out what is God's Law, when he gets orders from his S.M. or P.L. or those placed over him. This note also applies to #3 which does not say how youth should decide which dicta or those claiming authority it should reject and which it should accept.)

No.6 -

In the English language the word person means something that is alive, and unless hypnotised, decided for itself, through it may decide for itself to follow the advice, or obey the orders, of someone else.

In the English language, those things



that cannot decide for themselves are not persons, and are not scouts.

To claim that a scout should not decide for himself is asinine since he can't help deciding for himself, as when he decides to obey orders rather than disobey them.

The only question is as to whether he should obey what we call the dictates of his own conscience or mind, or they obey the dictates of some one else. Now there may be some Supreme Authority, or Original Cause, or Omnipotent Being, who can dictate to the Scout what shall be done, but if there be such he would appear to be more in the class of gods that are also called Devils, than anything to which the words loving, benevolent or beneficent are applicable, when we consider all the suffering and all the evil that an Omnipotent Being could have prevented if he had chosen to.

But even if there be any Supreme Authority or Omnipotent Being who must or should be obeyed by a Scout who thinks in his own mind that it would be wrong for him to do so, the Scout can't help having to decide for himself who it is that is either Himself the Supreme Authority such as that of Roman Emperors and some modern instances claim to be, or else who it is that Represents the Supreme Authority, and speaks for him.

Some of us whether consciously or unconsciously try to bribe or terrify the Scout or other persons, by holding out hope of reward or fear of punishment in the near or distant future, and some of us try to hypnotise the Scout by the continuous repetition of what we believe ourselves while we censor and keep from the Scout what we don't want him to believe.

On the other hand some of us believe in giving to the boy or man all the

information we can and in helping him decide for himself and some Scouting Authorities have said that it is essential to teach the boy to teach himself.

We may refuse to regard the Authority that made this dictum as an Authority who must be obeyed but that we do not feel that we must obey the particular man that said this, in spite of his very high position in Scouting, should not prevent us from adopting this idea in practice as well as in theory, if we choose to.

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Of the foregoing statements, several were written by officials of Organizations dealing with boys and young men, one by an expert psychiatrist writing such officials and one by himself, and whether or not each writer claims himself to Represent the Supreme Authority on this or any other subject, the omission of the names of the writers leaves the readers of the STEAM KETTLE unprejudiced by names or titles to decide for themselves whether they want to submit themselves to any one who claims to Represent the Supreme Authority, and do what they think wrong when the Representative tells them to.

To relieve, at least partially, the fears of those who think it will necessarily do harm to teach boys that they should think for themselves I may note that I thoroughly believe in teaching boys to think for themselves whether they should or should not obey promptly and without question the orders of the captains of the ship on which they sail, the ship on which they sail, the orders of the captain of the team on which they play or work, and such orders as those of traffic lights or a traffic officer.

But I also believe in teaching boys to think for themselves as to whether, in the case of captains or other people who may give orders, order the boy to subject himself to perversion, they will obey such orders.

As I analyse these six articles, it seems to me that they are unanimous on the idea that a boy or man does decide for himself, but that they differ in that some of the writers think the boy or man should be educated to the idea that he has to decide for himself whether he wants to or not, and will be the one that will suffer if he chooses wrongly, while some of the writers believe that if the boy or man will only look around he will be able to find some one like the writer of the article, who will be so wise that the boy or man need no longer think for himself.

But if this is not a satisfactory solution of the question of Authority, and Obedience the STEAM KETTLE will welcome other articles on the subject.

## STANDARDS

I see the discussion is continuing in the English Scouter as to whether they should not go back to the idea of classes for Rovers like T.F. 2<sup>nd</sup> and 1<sup>st</sup> class for Scouts and as to whether there should not be some sort of merit badge system for Rovers (especially young Rovers) with stiffer standards than for boys.

I also hear that when the Canadian H.Q. abolished or reduced standards for Rovers some of the crews got up on their hind legs and said they were going to stick to the old standards.

Now if any New England crew objects to the standards issued by H.Q. not issuing any standards, I don't see why Rovers

should not exercise their own good sense and use a little gumption and guts to work up their own standards.

H.Q. is awfully busy anyway, even if H.Q. hates to hear it said that they spend too much time raising money and making reports. It is no disgrace to H.Q. that they are all busy. If they were not they would not be earning their salaries.

Hence just because H.Q. should be, and is, busy with more important things I suggest that the different crews each take up as hobbies one or more of the merit badge or other subjects, and devote themselves to establishing standards for themselves. What harm will it do a crew to establish for itself a somewhat different standard than an other crew?

Instead of doing harm I think that to have and compare different standards will be helpful to Rovers who really are interested in a subject, and have not taken it up merely in order to get a badge or rank. Sometimes I blame the Higher Ups for spending too much time on details such as a book about badges and emblems describing nearly a thousand items.

But if Lower Downs, in which I include the Rovers who have no particular authority to make Rules and Regulations, have not got enough gumption and guts to pick out their own hobbies they ought not to set themselves forth as Rovers.

Why don't the Rovers that would like to take up a hobby, go to it, and decide for themselves what standards they will try to attain?

If they are Rovers they will of course have sense enough not to go off half cocked and adopt the many low standards that some Courts of Honour seem to be satisfied with but instead will

get advise, first of course from their H.Q. staff to the extent the staff has time to help them, and then advice form others in the Movement and outside the Movement.

I heard the other day of a Rover crew that did not want to take up some particular hobby because the requirements for its merit badge were too easy.

All praise to them for this attitude if they were obliged to follow the merit badge pamphlet and rules, but why should they not disregard the easy standards, start right in on that hobby, and show how it could be made worth while, instead a mere excuse for an easy badge?

WE SURE DO LIKE OURSELVES!!

THE STEAN KETTLE has been preaching the dangers of modesty and of how Rover Scouts should not attempt to imitate the modest shrinking violet.

Some Canadian Rovers roved down to New England and came to Scoutland and to one of our conferences and in response to our request that they write an article for the STEAM KETTLE, on their return home, they have made Uncle Robert an honorary member of the 71<sup>st</sup> Toronto Crew and have sent us the following article. Since we are afraid no other News paper would publish it, we are just vain enough and proud enough of ourselves to put it right in. we hope that even if we are not quite as good as the article makes us out to be, we shall be incited to live up to and deserve its praise.

**MASSACHUSETTS LEADS THE WAY!**

by E. Logan Willard

Your brother Rovers in Canada are very proud indeed of the achievements of Uncle

Robert Hale and his Rovers in Massachusetts. Just as your forefathers came out to the New World to establish a new country, undaunted by the climatic conditions and the savage tribes, built a new nation out of a wilderness. Again in the 18<sup>th</sup> Century the Minute Men of Massachusetts took the initiative in the war of Independence so today the Rovers of Massachusetts are taking the lead and establishing the Movement in the United States.

The writer was quite impressed by the spirit of Rovering in your State and feels proud to have been there and to have met quite a number of your Rovers and Leaders. We extend you our heartiest congratulations and admiration for your achievements despite your handicaps. We want you to feel that your brother Rovers across the border are with you now and always will be.

THE STEAM KETTLE BOILS  
OVER

One of the editors of the STEAM KETTLE was asked the other day why we advertised Scouting on the Bill Boards, when Scouts were supposed to be nice Little Boys who are taught to Preserve the Beauty of the Country Side.

Now this particular editor is all in favour of advertising of the kind recommended in the New Testament, where we are told not to hide our light under a basket, but instead to let our good work shine before men, and further this editor understands it is none of his business to interfere with Finance Committees that are trying to Raise Money. But, form the point of view of a SCOUT, whether boy SCOUT or Rover SCOUT, do we like to see ourselves

advertised on Bill Boards?

As a Rover Scout, or any kind of Scouts, we would like to see our own crews grow up to the point where we would get more fun by splitting up into two or more crews, and we should like to hear of more crews enjoying themselves and doing Service themselves and working and playing with us. But I wonder if advertising on bill boards, is really a good and efficient way to make Scouting popular. The bill boards that are objected to show a Scout in uniform looking alright, and smiling alright, but not doing anything and apparently the idea is that this kind of advertising pays.

Now do we want to advertise Scouting in this way on bill boards that spoil the scenery, or on any bill boards at all? Why should not we, and why should not the Finance Committees, set an example by appearing ourselves in uniform, where the public can look at us instead of looking at bill boards? And let the public see what good fun it is to be a scout and regular guy that can do things, rather than asking the public for money to hire people to put pictures of us on bill boards?

### STORIES

I have just heard a story of some men calling themselves a crew of Rover Scouts who took a crowd of girls out to their cabin to spend the night along with their leader and his girl, and of a man who said that if this was Rover Scouting he did not want anything to do with it.

Now I don't know whether the story is true and I don't care and am not going to investigate it, because if it is true the men were not Rover Scouts but just pretending to be, were men who had fooled somebody

(it may have been me they fooled) into investing them or registering them as Rover Scouts, while if the story is not true, but just the result of malignant gossip building up a bad story about some perfectly proper and scout like affair, I have not got time to run down all the malignant gossip that flies around.

All that I want to do, as the result of hearing that story, is to remind those who are really trying to BE Rover Scouts of the need of not being too modest but instead letting people know that we really take seriously the idea of helping other people. Besides our families and our own gang or troop, and that we really take seriously the idea of being friendly and not hating any one, and the idea of being courteous, and the idea of being cheerful and the idea of being clean, etc.

I mention these because when I see what calls itself a scout troop leaving tin cans around its cabin or hear of it defecating in the wrong place, or hear a Scout Master saying he hates the Germans or hates Jews, or hates the British, I fear that some registered scouts have not yet really appreciated the ideas set forth in Scouting for Boys, and in the American Handbook, and fear there are some registered and perhaps invested Rovers who have not yet got the Scout Spirit, --- perhaps don't even know anything about it.

But what do we care? or rather do we care very seriously if some people that call themselves Rover Scouts, are nothing better than foolish morons? or worse?

If we should resent every silly or malignant story told about scouts, we should not have time to do any real

Scouting. Just as Catholics and Protestants and Jews and Mohammedans and Mormons and Buddhists, would not have any time to be good Catholics or good Protestants or anything good at all if they spent all their time running down and refuting the stories that are told about each.

I heard a story once about a boy who read some disagreeable stories about his dad and when dad did nothing wrote, "oh dad, aren't you going to do something about these horrid storied? Oh dad they aren't TRUE? To which dad replied, "No, sonny, they are not true and it is no use doing anything about what isn't true. It will be only when they begin to tell true stories about me that I shall begin to sit up and take notice."

That is why the STEAM KETTLE likes to tell stories and fables and parables without mentioning any names. If these stories and fables and parables don't apply to the Dumb Doras and others, no harm is done while when they do annoy anybody who is guilty, that is a much better way to treat him than to bring a suit against him, and run the risk of his proving that he was he was technically right even if morally wrong.

We don't mention the names of the Higher Ups who seem to have the Jehovah complex and we don't mention the names of the Dumb Doras who don't like to think. We leave it to those with the Jehovah complex and the Dumb Doras complex to announce themselves (as some of them do.)



## LOOKING AHEAD

Mid West Moot at Cleveland  
July 7 and 8, 1934

Ontario Moot at Ebor Park  
August 4, 5, and 6, 1934

Massachusetts Bay Conferences  
At Toc H, 50 The Fenway, Boston  
June 20; July 18; August 15;  
September 19, 1934. There will  
be held rain or shine and even  
if only one man shows up, but we  
had good attendance all last summer.

Seattle and Canadian Moot at  
Seattle December 1934.

WE HEAR a Rover Crew has been  
started in Washington, D.C.  
in connection with the Toc H group  
of that city.

### THIS ISSUE

Mimeographed by  
HECHT ROVER SCOUT CREW

Mailed by  
BROOKLINE ROVER SCOUT CREW

## SCOUTING in the UNIVERSITIES



Although Europe is said in some ways to be behind America yet that part of America known as the United States has seemed to be behind the European Universities in taking up Scouting and Rover Scouting, but in the Alpha Phi Omega fraternity we have a fine step forward, even if the Alpha Phi Omega have so far been so modest about what they are doing that we have no chapters in New England.

So here is an account from the Chapter in the University of Illinois, in which it is interesting to note that in this part of the West they know very little about Rovering in spite of all that has been said in the international and other scout papers, and in spite of what we are doing in New England, what Seattle is doing, and what Canada is doing.

So after the article from Champaign, Illinois, we gave one from the University of New Hampshire at Durham, N. H.

Now that we in New England know of the Alpha Phi Omega we shall hope to know more about their Scouting and to

know at least some of them personally when they visit the effete East and hope that both Organizations may grow without conflict, whenever they do not amalgamate.

But in order to grow in the right way we need to let each other know what we are doing and we needn't be too modest about what we are trying to do. It is only the people that boast about what they have done, but won't do again, that we smile at.

Dear Mr. Hale:

I am pleased to let you know of the Activities of Alpha Alpha Chapter which express our manner of carrying on Scout ideal. The activities may not seem to amount to very much, but please consider the size of the school in which we operate. In the University of Illinois, there are many organizations that carry out projects that would be handled by Alpha Phi Omega if these other organizations did not exist. Our fraternity is comparatively new on this campus but we are taking a definite place in campus activities.

As you perhaps know, our fraternity stands for service: service to school, service to the youth of America, and service to self. With these purposes in mind our activity schedule is prepared.

It is difficult for us, as students, to be of much service to Scouting. However, we try to do the best that time and opportunity will permit. Some of the members of our Chapter are acting as Assistant Scoutmasters of local troops. At the beginning of each football season one day is designated by the University as Scout Day. All the Scouts of the State are invited to attend a football game in the Memorial Stadium. This event is

sponsored by the University and Alpha Alpha Chapter assists in making the event a successful one. Members of the Chapter take care of the registration of all the Scouts that come into town, act as guides, and do whatever is helpful. To encourage troops to appear in a body and in uniform, Alpha Alpha Chapter conducts a review of all uniformed troops and presents a banner award to all troops that make an excellent showing. These banners are highly prized and cause many more troops to take part.

Once each year the Chapter conducts a Court of Honour for the local Scout Council. This relieves the regular Court of Honour Committee for one month and also provides a different type of program.

Each Saturday morning, one of the local high school swimming pools is open to the Scouts of the community. Members of Alpha Phi Omega are in charge of these swimming periods. They instruct, and also examine the Scouts on the swimming and life saving requirements of the Boy Scouts.

Our school is so large and our group is so small, comparatively, that it is hard to render some service to our school. We are, however, planning on having what we call a Citizenship Day. At that time a program will be presented to all those who have, in the past year, reached the age of twenty-one and are eligible to assume the right of citizenship. The aim of the program is to impress on the mind of the student the responsibilities that go with the privilege of being a citizen of the United States. The main part of the program will be some nationally known speaker who can bring out in the minds of the students the rights, privileges, and responsibilities of citizenship.

Some of the service to the youth of America is brought about indirectly.

The Scouting connection has caused many who have dropped out of Scouting to again return to the ranks as leaders. A college education and the fellowship of older Scouts from all over the country can't help but make better leaders to instruct the boys if this nation in the ideals and principals of Scouting.

In a certain part of Champaign there is a group of boys who will not accept Scouting but seem to have nothing particular to do. If no healthful recreation was provided for these boys it is certain that they would continually be in mischief. The school board has granted Alpha Alpha Chapter the use of one of the gymnasiums for one night each week. Members of the chapter meet with these boys and instruct and direct them in a regulated athletic program. Through one of the faculty advisors, we have secured athletic equipment and these boys have been encouraged and instructed in basketball, baseball, boxing, and wrestling. There is no doubt but that this sport program will help to make better men of these boys.

Each meeting of the Chapter brings together former Scouts who enjoy the fellowship of those who have the same ideals. Each year we have two or more overnight hikes to one of the local Scout camps. These hikes bring back Scouting memories and seem to rededicate each man to the principles of the Scout Oath and Law. These hikes also furnish a healthful recreation and diversion from University life.

These are the main activities of Alpha Alpha Chapter. We must limit our endeavours because of the activities of the school which may interfere. Our Chapter is not very large in membership but it is of workable size. All the

members are earnestly interested in the work of the fraternity and cooperate as much as possible.

Thank you for the literature on Rover Scouts. We, here in the middle west, hear little and know very little about Rover Scouts.

### ANOTHER STEP FORWARD

A unique example of the interest of college students in Scouting is again shown, this time at the University of New Hampshire. This University is located in Durham, N. H., a small village about eighteen miles from Portsmouth. Here, during the months of October 1933, a group of three students got together, and with the aid of the local Durham Scoutmaster succeeded in arousing campus spirit for forming a student Scouting organization. Thus it was that on October 25, a group of fellows met for their first real meeting. At this time the name of Campus Scouting Crew was adopted and a rough draft was drawn up for a constitution.

By January 1, 1934, the crew had somewhat of a footing., from then on it has rapidly increased in importance on the campus. It has also taken an active part in conducting the affairs of the local Durham Troop, due to the temporary incapability of the regular Scoutmaster. At the time of writing this brief, the Crew consists of ten members. The desire of the organization is, however, to become connected with Rover Scouting, and under the direction of Philip Trowbridge of the Lief Ericson Crew and with the advice of Uncle Robert Hale, the organization is taking steps in that direction.

We hope that it will not be long before you hear that the name of this society has been changed from Campus Scouting Crew to University of New Hampshire Rover Crew.

### THE REGULAR GUY

At a crew meeting the other night previous to an investiture the following story was told.

It was about a football or basket ball game in which one of the players committed a rather dirty foul, and was warned, and this happened again until the player was disqualified, and lost his temper and walked up to the referee and slapped his face, saying "You son of a bitch, I'll make you sorry for this."

Both the player and the referee were big huskies and it would have made a nice fight but the referee merely turned away, saying "I'm already sorry that I had to disqualify you."

In some wordings of the investiture ceremony, the Rover is asked to resent and imputation against his honour. In others he is reminded merely of the need of keeping his honour above reproach.

Now the investiture, when it finally occurs, is a private affair between the Squire and the Leader who invests him, and the exact words are of no importance, it is the Spirit and meaning with which the words are used that count when the Rover continues his Roving as an Invested Rover.

But we use the words and forms of the investiture to remind ourselves of the Spirit behind the forms and emblems, and when an apparent human impugns my honour I don't see why I should take



any action other than like a dog.

The action I should take if a dog growls at me. If a dog growls at me it is true he may be offended at the idea that I may be going to take his bone from him, and be calling me in his language what some humans mean, what they call others sons of bitches.

But I don't worry about what name the dog may be calling me when he growls and I should not feel it exactly scout like to fight with and whip a dog merely because he growls like a son of a bitch he is.

We no longer think it honourable to fight duels, but do we carry this idea far enough. Should we ever fight merely because some impugn our honour? Or should we conduct ourselves so that we can merely think with contempt of the man who tries to impugn our honour?

I have been very fortunate about having been called opprobrious names, and though I shall probably be angry if I should be called such, I hope to behave like the man who had a very bad temper, but always kept it to himself. I hope to be strong minded enough to think to myself "Well, I won't call you, because to do so would be unkind to the female dogs."

### CAMPING STANDARS

For some years Robert Hale has been a member of the New England Regional Committee and Chairman of its Camping Committee and after contributing several thousand dollars to the study of the finances of boarding house camps on which the Boy Scouts of America standard camp accounting system has been based, changed his mind and has lately been trying to develop the idea that while eating

in a big mess hall and being looked after by professional waterfront men and doctors and nurses and professional cooks is a very good think keeping the boys healthy and passing them in merit badges it is not exactly an attribute of the explorer pioneer and back woodsman that constitutes Scouting. Mr. Hale has also been devoting himself to inculcating the idea that scouts are a World Brotherhood in which each Scout is a brother to every other Scout and a friend to all the world and to the idea that when a Rover goes roving or a Scout goes to camp he would like to cooperate with his brothers and not go to council camp sites in the area of another council with which there is no cooperation to find what is best for the boy, rather than what is best for the reputation of the council and council camp.

Mr. Hale is delighted that there is to be new blood on the Regional Camping Committee and hopes the new blood will be more successful than he has been in getting scouts to do their own camping, and recommends to Rover Scouts to cooperate in every practical way with troops that would like to do their own camping instead of having it done for them.

Since Mr. Hale went on the regional camping committee several councils have given up doing the camping for the boys, and we hope that under the new blood this movement will be extended.



### PARISIAN SCOUTS BUILD A CHAPEL

The construction of a chapel in an area of a large suburban parish lacking one was the commendable enterprise successfully carried out by a group of older Scouts of the Parish of the Madeleine. Alters, the communion table and other appointments were made and designed to express Scouting ideals. Scouts from all the parishes of Paris, headed by the Chaplain General of the Scouts de France attended the dedication ceremonies. The chapel Les Quatre Routres, has been placed under the protection of Notre Dame de la Route.

### WORK FOR ROVERS

Mrs. F. D. Roosevelt is reported as having said to some girls graduating from school.

“Salaries spell the fact that you are doing good work, and in normal times it is good to have them. For the moment, however, you girls that do not need them had better do without salaried.. THAT DOES NOT MEAN THAT YOU DO WITHOUT THE WORK.”

The capital letters are from the Steam Kettle and also from the lady who wrote to the New York Herald implying that though she was a social reformer she did not intend to do any work unless she got paid for it, but Mrs. Roosevelt's advise, if she was quoted correctly, is applicable to Rover Scouts as well as young ladies or young women.

No Rover Scout tries to get along without work.. It is the social reformers who prefer to do nothing but let off their

Mouths when they are not loafing, that object to WORK. The word “work” means something we dislike while we are doing it, but do because we are either drawing salaries for it, or do because we believe in doing honourable work to help others even if we are not paid for such work.

Thus a Rover Scout, and any Scout, is glad to get a salary or a wage, but when he is not doing work he is paid for, he is at work helping others, and at work preparing himself to be an honourable member of the working class and not a member of the shirking or dolester class.

In further respect to unemployment, in a later number of the London Rover, the magazine which is now combined with the Quest to become the Rover World, we find an exciting announcement of a discovery which will provide work for every one and be a permanent cure for unemployment.

This is a machine designed so that it will take one hundred men to operate and yet will do the work of one man so that when this machine is introduced there will be work for everyone except the employers of the alphabet who are now engaged in distributing the kind of work the unemployed are willing to do.

Which reminds me to tell again of the meeting of Rover Scouts and other charitable organizations when we were requested to provide playing cards for the occupants of some lodging houses for the unemployed whose character would deteriorate unless they could be kept amused, and at the same meeting we were asked to find scouts to do repair and other work around settlement houses which was beneath the dignity of the men for whom we were asked to supply playing cards.

## AMERICANIZED ROVERING

Recently a young man told me was working up a Rover Crew on American lines and that they would have no use for Rovering to Success or Scouting for Boys or any British idea, they were going to be Independent.

Now Independence is a good thing, we fought quite a war for it a century and a half ago, but when we became independent we did not give up the useful words in the English language, as we gradually changed to our present American Language, and unless a new English word is registered as a trademark, we use it if we want to.

Hence when this young man said he did not want English Rovering I wondered what he understood by the word Rover in English or American and by the word routier in French or voortrekker in Dutch, etc.

To my mind these words, and words used by other nations all mean the same, and it seems to me that to try and Americanise Rovering algebra or to Americanise geography.

So what I have done with this young man is to explain and impress on him that all American crews, and not his alone, want to do the right thing better than what Rovers elsewhere in the world were doing, we wanted an article for the STEAM KETTLE so that we all could learn.

In the mean time I would suggest that in the America which is north of the United State, they have some very good Rovering that is American and independent of Great Britain, and seems to be thoroughly enjoyed by those who participate in it.

We hope that any crew that finds better

ways to do Service and have a good time while Rovering will communicate with the STEAM KETTLE, whether they call what they do Americanising or Untied States-ising Rovering or invent another name for what is the same thing irrespective of the names used.

When I hear a story that some registered Rover crew is going to run itself along American lines and get along without Rovering to Success, and Scouting for Boys, just as though they were going to establish a Christian church and get along with out Jesus because he was a circumcised Jew, then I don't believe in expelling these morons from the Scout Brotherhood or doing anything to any of them personally. But I do believe in telling stories that will make them sit up and take notice.

THE STEAM KETTLE WANTS TO  
BOIL OVER ABOUT THE SEX  
PROBLEM BUT DOES NOT KNOW  
HOW.

Recently I was asked by a man who has recently taken an interest in the modern developments in penology and the attempt to reform the criminal and return him to society as a better man, rather than to punish and revenge ourselves upon him, whether we did not have trouble with the sex problem and with homosexuals in the Scout organizations to which of course I was compelled to say yes, that we did have such trouble and had to be on the watch out for it at all times. I said I thought this was true of most of the social work for boys and men and offered to put him in touch with our lists and methods of watching out for and dealing with it through the organization offices.

Then he asked me whether we did not find that the homosexuals, were not the men whose nature was such that they liked boys and men, liked to associate with them, and that the men who by nature were homosexual rather than heterosexual, made the best leaders so long as they restrained their homosexual impulses and did not pervert the boys.

This was a new idea to me, but on reflection it seems to me that it is probably true. We do not blame a man for being heterosexual and having a strong inclination towards the women. We only blame him for giving in to his natural inclinations with other than his wife.

The men that have homosexual inclinations are no more to blame for having been born that way, than say a Catholic priest is to be blamed for having heterosexual inclinations which because of his religion and his priestly office, he does not give way to.

Somebody said once that if we could take a census of virgins we should get some astonishing surprises and I think this would be true, and surprises even more surprising through perhaps less in number, for homosexual virginity than for heterosexual virginity. I think we should find that a good many men now in high positions in social service organizations that deal with boys and men, has at times in their past given way to inclinations in a way that they should not have done, and having been fortunate enough to have escaped being found out, are now restraining themselves and doing very fine work.

If this is the case, what are we going to do about it?

Personally I think that punishment and revenge on a man for committing or attempting to commit a homosexual act

accomplishes no more than any other punishment or revenge. At best it is only the fear of punishment that accomplishes anything.

If it is the fear of punishment, rather than the punishment itself, that accomplishes anything, what good does it do to keep secret the idea that there are men born with homosexual impulses and inclined to exercise them, men who are to be blamed, not for having the desire but for giving way to their unfortunate but natural inclination.

We all of have natural inclinations such as the inclination of a boy or man to steal apples out of an orchard. But if we tried to keep secret the idea that apples could ever be stolen, would that help boys or men to control their inclinations to steal apples when they get the opportunity.

I said in the beginning that I wanted the STEAM KETTLE to boil over on this sex problem and did not know how, but I do feel sure that more frankness on the subject will be good rather than evil.

### TRAINING COURSE

Notes from the R.S.L. training course conducted by the Boston, Numbega and Lynn Councils last April.

1. The Vigil is nothing peculiar to the Knights of Chivalry and the Rover Scouts. Many men, if not most men, take a period of quiet meditation alone by themselves before they make a decision as important as should be the Squires decision publicly to profess himself a Rover Scout.

2. Let the Squire choose how he will take his Vigil. Scouting is voluntary and the Squire knows better than any one else how best to make his own mind.
3. Rovering won't help those who don't want it. It is no use for us to recruit or advertise. All we can do is to let our light shine before men and set such examples that the older boy, as he becomes a man WANTS to join us and become the kind of fellow we try to be.
4. Headquarters can never set a standard. It is the Rovers and Crew who establish the standard they expect of men they will play and work with.
5. It is not the investiture that makes a Squire into an R.S. The change occurs when the man makes up his own mind, usually before, but sometimes long after, or not at all, after pinning on the shoulder knot.
6. Always rehearse an investiture though without the candidate. Slip shod form is no good even as a form.
7. The right kind of Higher up creates the right kind of Lower Down, while it is the wrong kind of Higher up that demands and created the wrong kind of Lower Down.
8. When a conference of members or delegates form different groups operates as a crew it does wonderful service until it undertakes to become a crew with standards of admission of its own. The man who wants to be and declare himself a Rover should be encouraged even if not congenial to the gang he would otherwise be a member of.

## SCOUTLAND NEWS

The STEAM KETTLE was originally named the Rover Scout (and Scout Land) News Letter since practically all of those who work on it and pay for it are connected with Scout Land, and Scout Land Inc. pays most of the bills.

But Scout Land is run on the basis that Scouting is a Movement and not an Organization, hence there is but little News from Scout Land as such.

However, it may be of interest that Mr. Hale, who has practically, though not technically, been Scout Land Inc. since its incorporation in 1931, is now taking steps to build up membership for those interested or who may be interested in carrying it on when he is no longer able to do so. A report on this has been sent to the settlement houses, churches, Y.M.C.A's., etc., whose scouts have cabins at Scout Land, and will be sent to other interested on application.

A slightly revered information sheet has been printed for this report and in bound up with this issue of the STEAM KETTLE.

We think that at Scout Land we are trying an experiment that has been talked about but seldom really tried, just as when someone bewailed to Calvin Coolidge that Democracy had failed, Calvin Coolidge answered, "Has it ever been genuinely tried?"

We are trying the experiment of no Rules, no Regulations, no punishment, no revenge. We are trying the experiment of doing as little as possible for the boys or for their parents, or for their Scoutmasters or for the settlement houses or churches and Y.M.C.A's., etc.,

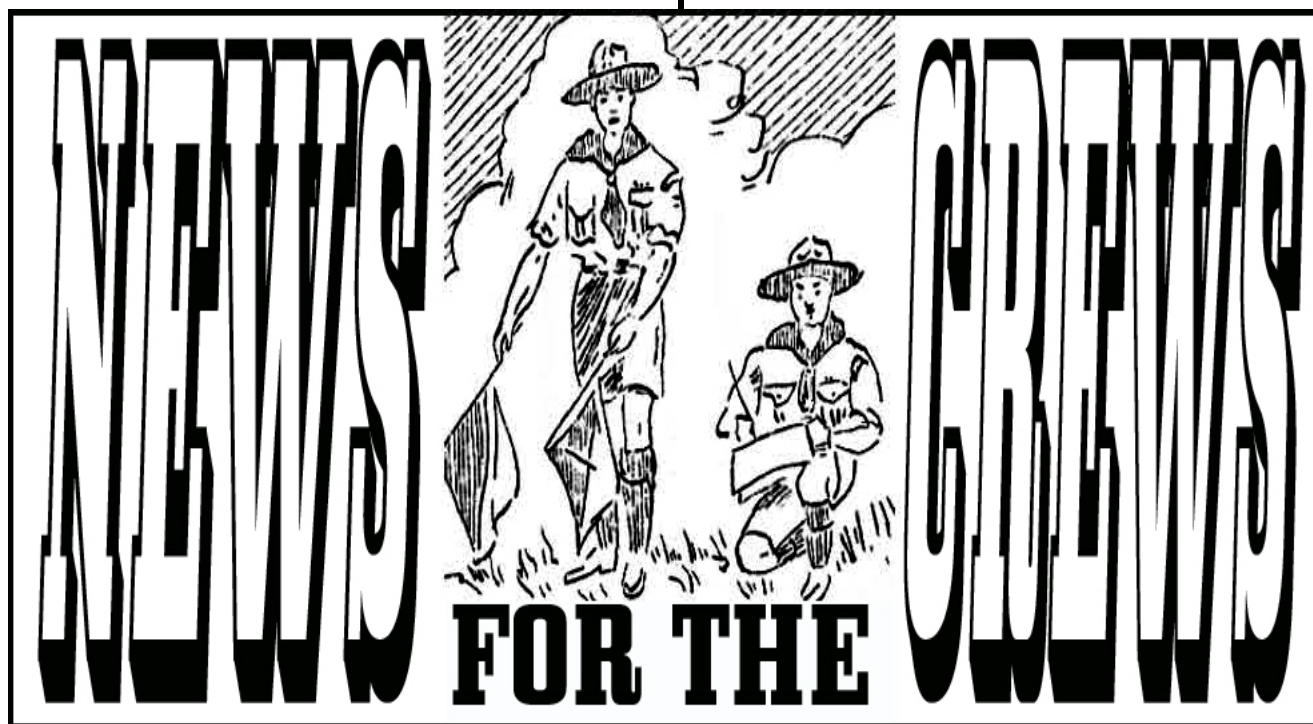
that are interested in the boys and men, but instead of promoting not only ability, but the desire, of the boys, and men, and institutions to Do things themselves.

This policy seems to be working. We begin by asking, "Are you a Scout", and we find the answer is "Yes" then "Does a Scout do what you are Doing?", and we find the Scout thinks for himself, and is much less apt to begin again when we get out of sign.

If, however, the answer is that he is not a

Scout, we find that a suggestion on that he leave unless he wants to behave like a Scout, is just as efficient as expelling him.

Of course all the boys are not perfect, especially those that come out without having had proper training from their P.L's. and S.M's.; but as we go on we are getting more and more boys who like to set an example, without being Required to do so.



Another Dayton Crew in accordance with the custom of the STEAM KETTLE is giving to its readers full information about methods of various crews, we publish the following just received. It is not clear whether the Flaming Arrow Crew or Rover Band use the same investiture Service as do most other crews, but it is very evident from their regulations that they are trying to be the same kind of Rovers we in New England are trying to be and those of us who are going to the Mid West Moot in Cleveland on the 7<sup>th</sup> of July, will certainly hope to meet them.

REGULATIONS ADOPTED BY THE  
ROVER BAND ASSEMBLED  
SUNDAY, MAY 6, 1934.

In order to broaden the scope of the Rover Band of Troop 6 and the benefits to the troop, the following changes in the membership requirements and line-up of the Band are effective. These changes are also to bring the Band more into line with other groups and for this reason also the additional name, "Flaming Arrow Crew", is adopted for use for other than local purposes.

**A ROVER CANDIDATE** is a member of the Troop, of Star Scout Rank or higher, who has filed his application he becomes a Junior Rover, a Member of the Outer Circle. On this application he states that he will strive to practice the ideals and principles of the Scout Laws, the Scout Oath, and the Good Turn, and that he will submit evidence as required that he is honestly so doing. He shall further list certain projects that he will attempt to carry out, to develop himself physically, mentally and morally and spiritually. This shall include a personal health and recreation plan, a plan of personal advancement, study or experiments in some field of activity, a group of personal conduct standards and outline of some service he will render either to his troop, Community or Rover band.

**A JUNIOR ROVER**, Member if the Outer Circle, is a Candidate who has proven to the Senior Rover Circle, The Inner Circle, that his intention is to follow out the aims and ideals of Rovering, and the standards set by himself on his Rover Application. He must also have the First Year Ranger Camper Award or its equivalent, thus proving his worth as a camper. He shall publicly take the Rover Oath, be considered a Member of the Outer Circle of the Rover Band, and shall then continue to prove his intention to develop himself sufficiently to be admitted to the Senior Rover Group.

The Inner Circle. Thus when he has definitely demonstrated his intention to live, act, and serve, as a Senior Rover must, then and then only is he considered worthy to witness the ceremony of the "Flaming Arrow". --- As a Junior Rover he will be entitled to take part in all normal activities of the Rover Band as a Rover

Member, wear the badge of a Rover of the Flaming Arrow Crew on his shirt pocket and on his neckerchief, but he shall not be entitled to wear the civilian brotherhood emblem of the Senior Rover Circle, nor shall he wear any emblem on his belt other than his individual totem.

**THE SENIOR ROVER**, Member of the Inner Circle, has proven over a period of time that his mental, moral, physical, and religious program and conduct standards have been carried out to a reasonable degree in accordance to his ability, and that his service to the Troop is such that along with his personal standards would entitle him to become a member of the Inner Circle. His Camping experiences have made him a versatile out-of-doors man as he must now have secured the Second Year Ranger Camper Stripe (or its equivalent), and after being accepted by vote as outlined elsewhere is this Constitution he shall be sworn into membership in the Inner Circle of the Rover Band, receiving his Rover Belt (and G-String) at that time. He is now a full fledged Senior member if the Brotherhood and entitled to all the privileges such membership grants him, including the wearing of the Brotherhood Pin -(Tiny silver Flaming Arrow worn on civilian clothes, or as a tie ornament).

Senior Rovers who satisfactorily complete all the requirements of the Pioneer Star (40-mile Hike) shall become members of a special honour group to be known as the "Order of The Green Star". This is purely an honorary distinction and not a separate active organization, as Members if the Inner Circle are not classified or further

divided into Clans, but are all equal members in a common brotherhood, as set forth in the first part of this Rover Constitution.

## STOP PRESS NEWS

SOME DAY WE HOPE the Senior Division of the National Council will have a Press Club as well as Alpha Phi Omega at the college and Alumni Associations. In the mean time it takes time to set out the STEAM KETTLE, and we will try to have a last minute page.

### FORMER HEAD-HUNTERS BECOME SCOUTS

A second native Boy Scout Troop was recently started at Dura, Papua, South Australia. The first Troop of these boys, whose fathers were head-hunters, was started in 1928, and in now a complete unit of Cubs, Scouts, and Rovers.

MOOT AT PLYMOUTH great success. Crews represented --- Pioneer of Brockton; Ellis, Hecht, and Jamaica Plain 11 of Boston; Leif Ericson of Newton; Mansfield; Belmont; Brookline; Four Horsemen and Ponce de Lion of Cambridge; Coeur de Lion of Middleboro; Montreal, Canada; Toronto, Canada.

Full account in July STEAM KETTLE.

PLAN FOR A ROVER ASSOCIATION similar to Montreal Rover Club is under way. Meeting of delegates 13<sup>th</sup> of June at Toc H. More in July STEAM KETTLE.

GOOD ROVER DISCUSSION at National Council Meeting at Buffalo. Member of Staff Committee working on Rover layout tells someone (very unofficially) that Rovers will be encouraged to develop their own traditions, programs, etc. Seven chapter mimeograph volume on Senior Division press clubs, Alpha Phi Omega, Orders of Arrow, etc, is being passed around for suggestions.

CLEVELAND MOOT understood to be on its way. The Royal Oaks of Detroit expect to be there and Uncle Robert is going out also to Toronto Moot first week in August. Who will come along?



THE AIM OF SCOUTING IS TO PROMOTE THE ABILITY OF THE BOY TO DO THINGS FOR

## SCOUTLAND INC.

### CAMP STORROW

DOVER AND WESTWOOD MASSACHUSETTS

PRESIDENT  
ROBERT S. HALE  
939 BOYLSTON ST., BOSTON  
PHONE KENMORE 4630

RANGER'S HOUSE AND OFFICE  
CARBY STREET, WESTWOOD  
PHONE DEDHAM 1895-R

#### The Scout Land motto is

*"What are we going to do about it"*

May 1934

Information about Scout Land.

Scout Land is a place for the Scouts of all Councils and all Nations.

SCOUT LAND IS NOT LIMITED TO REGISTERED SCOUTS, BUT SCOUTS ARE WELCOME TO USE IT TO DO THEIR GOOD TURNS AND SERVICE BY BRINGING OUT PARTIES FROM THEIR CHURCHES, SETTLEMENT HOUSES, Y. M. C. A.'S, ETC.

PARTIES OR GROUPS NOT AFFILIATED WITH A SCOUT GROUP, AND ALSO HIKERS, HORSEBACK RIDERS, AND OTHERS WHO WOULD USE THE RESERVATION AS SCOUTS WOULD, ARE WELCOME, AND IF THEY NEED MORE INFORMATION ARE INVITED TO APPLY THRU THE ADDRESSES GIVEN ABOVE.

SETTLEMENT HOUSES, CHURCHES, Y. M. C. A.'S, ETC., WITH WHICH SCOUT GROUPS ARE AFFILIATED CAN BE ASSIGNED SITES WHERE THEY CAN BUILD THEIR OWN CABINS. AT THE PRESENT DATE SOME THIRTY ODD SUCH CABINS HAVE BEEN ERECTED.

Most of the land of what is called Scout Land is owned by the corporation called Scoutland, Inc., but some of it is owned by others than Scoutland, Inc., who in varying degrees allow scouts and others to go on their land.

Scoutland, Inc., itself has made no Rules or Regulations since it considers that none are needed for Scouts, whom it expects to follow the Scout Law and the requirements of their parents and scout and other leaders and of any others to whom their obedience is due.

There are six open (and empty) cabins holding about a dozen each (35 once were squeezed in overnight with a shoe horn). These can be reserved at \$1.00 one night, \$1.50 two nights, \$2.50 per week. Write or phone Dedham 1895-R giving name and address and a carbon copy of reservation will be mailed.

The water in the different wells, springs, ponds and puddles varies and has at times been contaminated by careless washing near wells and otherwise. It has at times been tested by the State Department of Health and others, but no test furnishes assurance that the water may not go bad later.

It may be purified by boiling. Halazon tablets and chlorate of lime are available at the Trading Post. Arrangements can be made with the Ranger to cart drinking water from Dedham Water Co. supply in large cans or receptacles supplied by those wishing it, for which a reasonable charge will be made.

The Trading Post has for rental some pup tents, blankets, ground sheets and kapok pads. Prices 10 cents one night, 15 cents two nights, 25 cents a week. Also water bags 5 cents one night, 10 cents two nights, 15 cents a week.

The Trading Post carries some canned goods, candy, etc., at reasonable prices.

These can be ordered ahead and this includes bread, and milk, usually delivered at Ranger's cabins (sometimes at Trading Post) about 8 A. M.

The Trading Post also has copies of Scout books, and recommends Scouting for Boys (SM's edition 65 cents, Boys' edition 25 cents) The Phillips Letters to a PL and the Gilcraft books. A larger supply is available for inspection and consultation at the library at the Rangers' cabins.

Church services are held in Westwood Town Hall (Catholic) and in other churches in Dedham, Westwood, Dover, Needham and Norwood. When we get word of the hours, these are posted on bulletin boards at Rangers' cabins. There is an open air chapel near the amphitheatre on the Ohio trail.

THE AIM OF SCOUTING IS TO PROMOTE THE ABILITY OF THE BOY TO DO THINGS FOR

There is swimming at Storrow Pond except when pond is dry, also at Dunklins Hole by kind permission of Mr. Worthington, when scouts wear bathing suits, and at Willets Pond in Norwood (about four miles from Trading Post). Scouts use the Buddy system and the Scouts and their leaders provide the necessary Life Guards, etc.

Camp fires are held in the amphitheatre, or in some cabin whenever Scouts will attend and take part, usually Saturday nights.

Dead wood, except the large logs and trees otherwise useful, may be used for fires. At certain seasons open air fires are dangerous unless very carefully taken care of. The Ranger will give advice. Rover Scouts and other Scouts wear the red and green Scout Land neckerchief, in order to signify, by wearing it, that they are anxious to advise and help all who come to Scout Land.

We like to see Scout uniform on those who come to Scout Land, and especially on the leaders who set an example to the boys, but this is not required. A special place will be provided for bugling and other obnoxious noises in order not to annoy other scouts.

We recommend, as a part of Scout training, that each party appoint a log keeper (who is usually *not* the leader), to keep a log of the preparations of the party before they come and of what they do at Scout Land. The chief advantage of such a log is for the party to show its troop committee when they get home.

SCOUT LAND IS A PLACE FOR SCOUTS AND OTHERS WHO ARE TRYING TO DO THEIR BEST TO DO THE RIGHT THINGS, TO HELP OTHERS AND TO LIVE ACCORDING TO THE SCOUT LAW, AND WHO COME TO SCOUT LAND TO DO THEIR OWN SCOUTING, THEIR OWN CAMPING, AND ARE EXPECTED TO TAKE CARE OF THEMSELVES AS WELL AS TO HELP OTHERS, AND TO HELP OTHERS AS WELL AS TAKE CARE OF THEMSELVES.

WE HAVE NO RULES NOR REGULATIONS BECAUSE NONE ARE NEEDED FOR SCOUTS, AND WE TRUST THE ABOVE INFORMATION WILL MAKE IT EASY FOR THOSE WHO WILL COME AND BE OUR GUESTS, AND, IF THEY ARE SCOUTS, WILL ALSO CONSIDER THEMSELVES AS HOSTS.

If, when you come, or before you come, you will get in touch with the Ranger or the Trading Post or any of the Rover Scouts and others who wear the red and green neckerchief we shall try and make you feel not only a welcome guest, but yourselves a part of Scout Land.

This is an attempt to give the information about Scout Land in a concise but complete form. If anything could be added to it that would help you we shall be glad to have you advise us. The total area of Scout Land is about 1200 acres of which about 900 are in Westwood and Dover and is available all the year round.

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