

SPECIAL SCOUT LAND NUMBER WITH ANNULA REPORT OF SCOTLAND, INC,

NEW ENGLAND

STEAM KETTLE

THREE CENTS
ISSUE No. 34

JANUARY-FEBRUARY
1935

WHAT ARE
WE GOING
TO DO
ABOUT
IT?



PUBLISHED BY ROBERT S. HALE AS AN INDIVIDUAL ROVER SCOUT
WHO LIKES TO BLOW OFF STEAM

THE NEW ENGLAND

STEAM KETTLE

SUCCEEDING NEW ENGLAND ROVER SCOUT (and Scoutland) NEWS LETTERS
of which twenty-four were issued from October 1931 to February 1934.

Issue No. 34

(No. 10 of the STEAM KETTLE)

January - February 1935

DEAR BROTHER SCOUTS:

I am making a double January - February number of the STEAM KETTLE in order to include in it my annual report of Scoutland, Inc. Both Scoutland, Inc. and the STEAM KETTLE are as it were, my babies for which I alone am responsible, though I plan and hope for both to follow what I think are the ideals of Scouting as founded by Baden Powell and in the United States by Dan Beard and Seton Thompson.

If any of you don't agree with me, if you think I could run Scoutland, Inc. to be more use to all Scouts, not only for themselves, but for doing their good turns to others, and likewise, if you don't agree with the ideas I express in the STEAM KETTLE I hope you will write to me and for the STEAM KETTLE. So that Scout Land may be run better, and so that the STEAM KETTLE may enable its readers to make up their own minds more wisely.

And I hope that those who can use Scout Land for Service to themselves, and to others, will do so more and more as time goes on.

Yours in Scouting,
ROBERT S. HALE



To the members of Scoutland Inc., and those interested in Camp Storrow and the other Camps at Scout Land in Westwood and Dover:

In April 1934 I made a report, attempting to give a history of our development up to that time, and expressing my desire and hope that I may enlist the cooperation of others who will carry on such of the work as may seem worthwhile, after I am no longer able to do so.

What I am doing as President of Scoutland Inc. may be divided into two parts. The first is the operation and maintenance of the camp sites in Westwood, Dover, Medfield and Millis. As regards the 300 or so acres in the last three towns these have been used to some extent by Scouts from the Old Colony Council, but no development has been done. At present the chief value is in furnishing "a place to go to" for any Scouts that begin to feel they want to explore. This land may come into more active use later.

Our chief area is in Westwood and Dover and has been increased by the purchase of some ten acres known as Nimrods Rock, formerly an enclave, and by the donation from the Holmes family heirs of a lot on Dover Street also formerly an enclave.

We keep no records of attendance, as neither visitors or Scouts are required to register, but we think that on the whole the use has been somewhat less than last year, and we think that most of this has been due to the financial stringency of the Scouts whose families cannot afford the expense of carfare etc. however, all the cabins are used fairly steadily, three new ones are being built by Troops, and several more Troops have selected sites which they are beginning to develop. During the summer and for week ends and holidays during school time, it is seldom that there are less than 75 boys, and from that up to 500 or more, hiking and camping and taking care of themselves.

Some of the falling off in attendance may have been due to a scare about the water supply which should be mentioned. The water supply at Scout Land is from wells and springs, some of which were in use before we bought the land, one is thought to be some 200 years old, and the others have been dug and developed from time to time. From the beginning of the use in 1918 contamination of some of the wells occurred from time to time due to lack of instruction and carelessness of the boys and the people who use the land, all of whom are warned that while the water supply is almost certainly no worse than boys would find when they go away from the town and city water supplies, neither the State Board of Health nor anyone else can make any guarantee as to what may happen to a water supply after it has been tested. We interest ourselves, however, to protect the wells more than would ordinarily be done in similar country, the State Board of Health cooperating and making tests, from time to time, and are glad to say that we have never had any report of illness with the exception of one case when the users of one of the private cabins, having been told that some of the wells showed contamination, went to wells not on our land, and had illness.

However, and we think quite properly, the Sate Board of Health advised one of the institutions whose boys had presumably caused most of the contamination, not to send its boys out, and this may have caused some of the falling off in attendance of boys whose leaders considered the boys incompetent to take care of themselves in the presence of contaminated supplies, although many boys and leaders who considered themselves competent to take care of themselves, continued to come, using the wells which they considered safe, or if camping at a distance from these wells, sometimes bring their own water, at other times boiling or otherwise purifying, just as they would if they went elsewhere in the country away from a city water supply.

During the year we have devoted ourselves to making more of the wells "boy proof" by providing cement tops, etc., and have in addition, drilled a 100 foot well which we are very confident will remain uncontaminated, and have in mind a similar well at the Riding Field, which we plan to develop for the Camporalls and Camporees and Rover Moots that may be held by the various Scout Councils and Districts.

But even if we get wells that have stood rigid tests and appear to be adequately protected against use by incompetent boys, it is a principle of the Scouting methods which we intend to use that it is better to promote the ability of the boys to do things for themselves, (and for others,) than it is to do things for the boys. We believe that it is for the parents, and for the Scout Organizations, to train boys to look after themselves, and at Scout Land we exercise no direct control, and do not forbid, though we do not encourage, the sending out of boys incompetent to take care of themselves, believing that they will be better off on Scout Land than on our neighbours land, or on the street corners in town.

However, we, and the Rover Scouts, and others who cooperate with us at Scout Land, are often able to exercise a form of supervision which we think more effective than Rules and Regulations, bawling out and punishments. When we see anything we don't like the Questions "Are you a Scout?" "Do Scouts do that?" seem to get results.

Last spring the Rover Scouts who had been running the Trading Post, fortunately for themselves, secured remunerative employment elsewhere, whereupon we changed the policy to having the Trading Post open only a few minutes each day, on Friday afternoon, three times on Saturday, and three times on Sunday. The result has been very satisfactory in that there has been much less hanging around the Trading Post, and while the sale of candy and tonic has fallen off, this we do not deplore, though we have never limited sale of candy at Scout Land, since we believe that unless a boy can learn to control himself, that forbidding him to buy candy at any particular place or time, has only a bad effect on his character development.

In our efforts to assist the Scout Leaders of the Local Councils in character development we have made two changes which may be of interest.

We have raised slightly the cabin rentals for Troops that come out without a program, whereas a Group that comes out with a definite program passed by its stay at home leader gets a reduction.

We believe this will not only incite those who come out to Prepare, but incite these leaders who do not come out with their boys, to take more interest in the camping and hiking the boys do at either Scout Land or anywhere else.

This applies to boys that come out to a rented cabin. As regards those who come out to their own cabin or to tent camps, we can do but little. We are, however, introducing a plan by which we hope will lead to more competent boys coming out in groups of two or three, we are reserving one of the rent-able cabins at a charge of 5 cents per bunk per night, but the privilege will be only for boys whose SM gives a note saying that he considers the Scout competent to take care of himself and represent the Troop.

In connection with these and such other efforts as we make towards character development of the boys, we should like to suggest that the Scout and other leaders should adopt what we would call a constructive attitude towards character development by giving special privilege to the boys they think it will be wise and safe to trust, instead of penalizing the incompetent boys by prohibitions. This, we suggest that any Scoutmaster who keeps posted in his Troop room a list of "Competent Campers" whom he will trust to take care of themselves, will find boys anxious to get on that list.

We also suggest that not only Scoutmasters, but also Troop Committee men whose boys may come to Scout Land, make a point of inspecting not only what cabin may be owned by their Troop, but also the camp sites that have been used by their Troop, not only at Scout Land, but wherever else the boys may hike and camp.

Another suggestion along the same lines is that no boy should be considered, or should consider himself, competent to take care of himself unless he has had a competent examination by a physician or other examiner.

While inquiry indicates that a large proportion of the boys coming out to Scout Land have had examinations at school, or before going to some of the summer camps where boys are fed and boarded, yet in many cases boys come out without having had adequate examination.

As to what is adequate, we do not attempt to determine ourselves, but assume that the parent and Scoutmasters are the ones who should decide, before they approve of the boys coming to Scout Land or anywhere else.

In the line of encouraging Out Door Work, we are replacing, as they wear out the cooking stoves in the cabins, with stoves not so good for cooking, and providing lean-toes under which the Scouts can do our door cooking and be protected from rain.

We are informed that the town of Westwood proposes to widen Carby Street, which is a town road from Dover Street to the Westwood Dover line.

A list of the reserved camp sites follows but is not too accurate as in some cases Troops or institutions have asked for reservations of sites and are not using them, while in other cases Troops have practically decided on sites, but have not yet made the formal applications which we discourage Troops from making until they have taken plenty of time to make up their minds. The * means one (or more) cabins:

		<u>Scout Unit</u>
Roslindale Baptist Church	*Roslindale	2
St. Marks Church, Brookline	*Brookline Scout Troop and Rover Crew	6
Daniel Dorchester Church	West Roxbury	5
West Roxbury Congregational Church	*West Roxbury	2
All Saints Church, Brookline	*Brookline	9
Methodist Episcopal Church Allston	*Allston	4
Allston-Brighton District Boston Council	*Allston-Brighton Troops	
Dorchester House	*Dorchester	6
Pilgrim Church, Dorchester	*Dorchester Troop and Rover Crew	11
Parkway Community Church	*Milton	6
Milton High School	Milton	4
Lincoln House, Boston	***** (Boston ((Boston	19 Scout Troop 9 Rover Crew
Bethany M. E. Church	*Roslindale	5

Community Group of Citizens	*Brookline	5
Beacon Street Temple Brotherhood	*Brookline	8
Employees Club of Edison Electric Illuminating Co.	*Dorchester	3
Community Group	*Westwood	1
St. Josephs Church	*Roxbury	15
Norfolk House Centre	*Roxbury	1
Community Group	*Dorchester and a Sea Scout Ship	4
	*Boston	39
	*Roxbury Scout Troop and Rover Crew	19
	Roxbury	25
	Boston	2
	Allston	2
	*Dedham	3
	Somerville	10
	Dedham	4
Boston Y.M.C.A.	*Boston	1
American Legion Post	*Cambridge	11
Grace Methodist Episcopal Church	*Cambridge	17
Beth El Hebrew School	Dorchester	24
Hecht House, Boston	*Boston Scout Troop and Rover Crew	
Community Group	*Dorchester	12

Congregational Church, Dover

*Unit of young boys
not registered as Scouts.

Two Cabins erected by Love Rovers

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We realize that few boys, even if they have taken the Scout Oath and are registered as Scouts, have as yet acquired the public spirit that is the Scout Spirit of helping others. And realize that most Scouts and other Leaders who have developed the Scout Spirit of helping others, are still, naturally and properly, more interested in their own units than in the development of a place like Scout Land.

This is natural and proper, we should be sorry to have Scouts go no where else than Scout Land for their hiking and camping. We applaud Scouts and Troops who make it their ideal to explore, to go to a new place whenever they can.

I realize also that there are many advantages in having one man. Like myself, take such an interest in this land, that others are willing to leave so much of what is done, to be done by me.

But Scouting is voluntary in all its branches. I can't draft volunteers and can only tell you that I believe that if a reasonable number of men (and Women) will be willing to take a constructive interest in Scout Land, it will be of not only public and general benefit, but of benefit also to the particular units in which they are interested.

The other chief work of Scoutland Inc., has been in the development of Rover Scouting in New England. Rover Scouting while, internationally considered part of the Scout Movement, since about 1918, has not been introduced into the United States units until about 1926, which I understand was when Seattle took it up, and when I arrived in England for the International Jamboree of 1929, I did not know what Rover Scouting was.

On my return I started to bring Rover Scouting to the attention of New England Scouts and Scouters and was asked by the National Council to cooperate, which I did so for some years, first individually and then when Scoutland Inc. was formed by use of the Hale fund of Scoutland Inc. My chief work has been purely informatory and by sending out what were first called the New England Rover Scout (and Scoutland) news letters whose name was changed in 1933-4 to the New England STEAM KETTLE, (A Rover Scout is supposed to sing merrily all the time even though in hot water up to his neck.)

The National, Local and Regional Councils, are now supposed to be ready to supply all the necessary information about Rovering to Scouts and Scouters, but as I believe a good deal more can be done to supply information about Rovering than the very busy executives of the various councils have time to furnish, I am continuing the STEAM KETTLE, for the purpose of supplying information to Rover Scouts and others, in order

To help them make up their own minds, stand on their own feet, and paddle their own canoes, and in accordance with the National Policy of the Boy Scouts of America, Develop their Own programs and traditions.

To help the development of Rover Scouting in just as much a part of what Scoutland Inc. was formed to do, as to provide for the Councils around Boston a place for their boys to camp and hike, which would otherwise involve an expense these Councils are unwilling to pay. I do not expect, however, that the Rover work will continue to be any important part of the Scoutland Inc. work after I am through, since even now the Rovers are nearly sufficient in numbers and ability to run themselves and develop Roving without any financial assistance, but instead to help the Organized Councils by supplying Scoutmasters, Cub Masters, etc., which is an important part of the Service which the Rover Brotherhood plan to render to the Community.

I think all the members of Scoutland Inc., and those who use Scout Land, receive the STEAM KETTLE, if any interested do not, I shall be glad to hear from them.

The financial statement from the Treasurer follow. The deficit in the general fund has been taken care of from the Hale fund as noted.

SCOUTLAND, INC.
TREASURER'S REPORT
YEAR ENDING DECEMBER 1, 1934

During 1934, operating costs of Scoutland were higher than usual, principally on account of the cost of labour, materials, and equipment in connection with the new well and water supply for the reservation. In order to provide for this expense it was necessary to withdraw principally from the investment fund.

As in other years, the greater part of Scotland's regular income has been supplied by donations, chiefly from a trust fund established by Mr. Robert Hale. Other donations, while very important, have been smaller in amount. Miscellaneous income has been derived mainly from investments and sale of wood.

A statement of income and disbursement for the year ending December 1, 1934, follows:

Balance of Cash on Hand, DEC 1, 1933	Hale Fund	General Fund	Total
	\$7,352.33	\$5,421.98	\$1,930.35

RECEIPTS

Contributions	\$2,692.00		\$2,692.00
Sales of Securities	1,895.61		1,895.61
Dividends	444.25		444.25
Miscellaneous		\$838.76	838.76
	\$5,031.86	\$838.76	\$5,870.62

DISBURSEMENTS

Maintenance		\$580.34	\$580.34
Truck Operation		378.91	378.91
Ranger Salary		1,300.00	1,300.00
Miscellaneous, including new well	\$1,279.52	2,605.62	3,885.15
	\$1,279.52	\$4,864.87	\$6,144.39

Excess of Disbursements over Receipts

\$273.77

BALANCE OF CASH ON HAND,

December 1, 1934

\$9,407.31

\$7,750.73
deficit

\$1,656.58

SECURITIES, DECEMBER 1, 1934

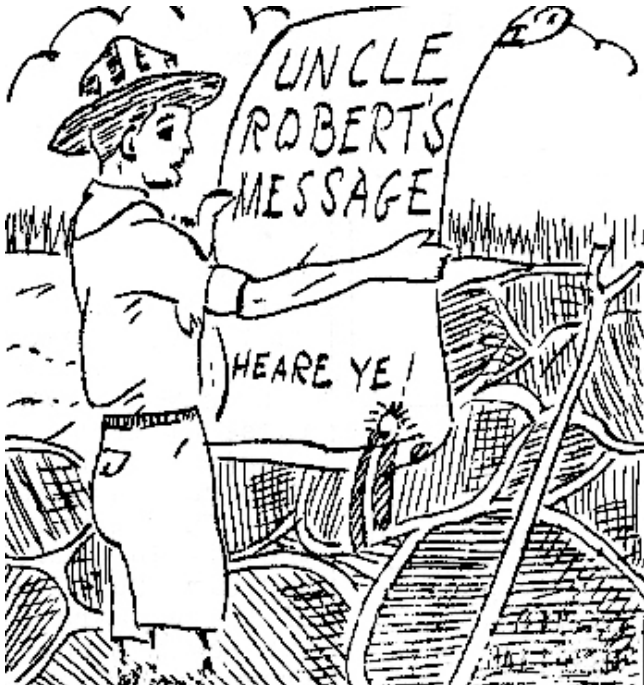
23 shares Chesapeake Corporation
 168 shares Curtiss Wright Corporation
 24 72/600 shares Electric Bond & share Co.- New
 100 shares International Buttonhole Machine Co.
 11 shares Lynn Gas and Electric Co. - Free
 30 shares Procter & Gamble Company.
 30 shares Standard Oil Company of New Jersey.

STEAM KETTLE

No. 10

THE NEW ENGLAND STEAM KETTLE

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Dear Brother Scouts:

It has been suggested to me that while I may have a right passionately advocate that Scouts should be encouraged and taught to use their own minds, yet that I am really doing the Organization harm by talking so much on this subject, and that I would accomplish more for the Organization if I applied and ability in other directions, as by giving or raising money. Also, some people for whose opinion I would otherwise have great respect have said to me that they just could not understand how a man with the education and training I have had, could hold the opinion I do.

If they can't understand, they are not to blame for not understanding what they can't understand, though more probably they think they do understand and are merely telling me politely that they think my opinion very wrong, and are too busy

to explain why, other than that my opinions differ from those they were brought up on.

Likewise, I have been told that some of the Authorities in Scouting just don't understand what Rover Scouting and the Scout Spirit is, which may or may not be true, but in any case it appears that all the Authorities do not think alike, and what an Authority thinks is apt to depend on what he was brought up to believe, unless he has used his own mind more than some people do.

If a man's father and mother, and all around him, and their fathers and mothers for as far back as he knows of, have believed and taught him to believe something, it is pretty hard for him not to believe it, whether it is that the earth is flat, or that there is a God in the clouds who shoots thunderbolts when He is angry, or that it is the Duty of every one to obey the Constituted Authorities, and the Duty to every one to cheat and lie, in order to benefit some Organization.

Oliver Twist is not to blame because Fagin taught him wrongly. Should a Scout be blamed because he has a pervert for his officially appointed Scoutmaster? Should a Scoutmaster be blamed if he has been brought up to believe that everything foreign is necessarily wrong and evil, and that every one who calls himself a one hundred percent American is necessarily right in everything he says?

No one should be blamed because he has been taught wrongly, and the people

who either can't, or won't, use their own minds, are not to be blamed because they have been told they should not use their own minds.

We should not expect anyone to use his own mind all the time. If he tried to figure out everything he did, and tried to avoid the formation of any habit at all he would not have time to do anything.

As a practical matter, we must all trust someone, in some thing, just as a team can't function without a captain to give the orders and signals.

But what we can do, is all to do some thinking for ourselves, and all to encourage those around us, and especially those under us, to think for themselves, instead of ourselves posing as Authorities whose duty it is to decide what other people shall be allowed to think.

I don't think we should blame either boy or man because his teachers did not know, and I don't think we should blame teachers, whose teachers before them did not know.

But, I think it a very serious matter that boys and men should be taught not to use their own minds, should be taught that if they happen to have a Fagin or any other kind of pervert for their teacher or Scoutmaster or parent, they should obey blindly.

When I see it reported in the daily papers, and without serious comment, that the employees of some Organization or Department, I won't say whether or our own or a foreign government, or of a church or of a business organization has issued an order to its members to the effect that it is their duty to lie and cheat irrespective of their personal ideas of honour, if only what they do is for the benefit of the Organization, and when a Scout Leader tells me that not only should a Scout obey the constituted authorities as

a member of a team should obey his captain, but tells me that a Scout had no business to use his own mind as to whether the Captain or Authority who gives him the order to do wrong is or is not, wrong himself and unworthy of obedience. Then it seems to me that the situation, if no worse than in the old days of the religious persecutions and of witchcraft, is something for which we should think actively.

What are we going to do about it? Of course, there are a lot of fine fellows, both within and without the Scout Organization, who, when they stop to think, would never do what they thought wrong.

But, among these fine fellows I fear there are some who have never thought that when they tell a boy never to use his own mind, and always to obey the constituted Authorities, they are telling him that if he happens to get under a Fagin or any kind of pervert he should obey just the same.

I don't propose to attack anyone individually, even of I think they are Dumb Doras because they don't agree with me, and think it is I who am the Dumb Dora.

But, I think that by telling storied and fables and parables, that make no claim to being founded on fact, I can get more people to think for themselves, and I do so because I enjoy doing so and am willing to take the responsibility, (having no job to lose). I don't claim any originality in my ideas, I think I am only trying to follow in the footsteps of many men I consider great, and I am grateful for all I have learned from them and their writings, but I don't ask any one to accept either their say so or my say so or any one else's say so, without thinking for themselves.

But I do ask whether the men who preach that either any kind of Scout, or

even those who have not taken the Scout Oath, owe a blind obedience to any Authority whatsoever, realize that they are preaching and telling the Scouts, who are very apt to have confidence in them, that the Scout should pay blind obedience to a Fagin or some other kind of pervert, who tells them he has been appointed their Scoutmaster.

If these men who preach the duty of blind obedience have not thought about it, I consider them like the moron that handles firearms without thinking whether they are loaded.

If these men that preach blind obedience for Scouts, like the blind obedience that is taught in the Army and Navy, have thought about it, as the Authorities in the Army and Navy have thought, then let them explain their process of thought and I shall be glad to put it in the STEAM KETTLE.

As I now tell the story of the man who wrote an advertisement appealing for money for the Scouts because at every meeting they were required to repeat the Scout Oath and Law, and Pledge to the Flag. And the Lords Prayer, and when it was suggested to him that this was not true, said that did not make any difference so long as it would attract people to give money.

I don't say this story is true, but I say so publicly and don't pretend it is true when I ask my readers to think if they know of these people that preach blind obedience.

**MENTAL EXERCISE
AS WELL AS PHYSICAL**

Rovers are a Brotherhood of the Open Air which involves physical exercise, but for mental exercise the following is suggested. For our Scout Laws we use twelve words of English (or some would

say American) language.

Now most words have several meanings as will be found from any dictionary, and few dictionaries, if any, give all the meanings with which a word is used. Likewise, substantially the same words even though each word may have its own meanings which are not exactly the same as the meanings of any other word.

But in Scouting we feel that it is the Spirit, the meaning of our Laws that we are about, whether they are expressed in English words, or American, French or Dutch, Scotch or Chinese or pidgin English words.

Hence, for a mental exercise I suggest putting our twelve laws in different words that shall have for us substantially the same meaning, and here is one effort, which I have not tried to make as good as I might, since the idea is to get other Rovers as well as myself to exercise their own minds, and then further to exercise their minds by discussions as to just what is the differences of the meanings between words that for many purposes have substantially the same meanings.

1. A Scout can be counted upon.
2. A Scout backs up those he ought to back up.
3. A Scout assists others.
4. A Scout makes himself agreeable to all and considers all Scouts as members of one big family.
5. A Scout is polite.
6. A Scout considers the feelings of animals.
7. A Scout does as he is told to do by those to whom he should submit.
8. A Scout makes himself feel happy.
9. A Scout is frugal.
10. A Scout is courageous.
11. A Scout avoids dirt of all kinds.
12. A Scout considers the feelings of others.

As I have already said, I don't consider these any improvement over what the Chief Scout originally suggested to us, nor over what the American Committee gave us when they suggested our present words.

But, I suggest that mental exercise will train our minds, really to appreciate the Spirit of the Scout Law, even better than memorising the fine print which, by the Handbook, every Tenderfoot is required to do.

I understand that by the National Rules, to which, of course, we should all pay Respect, every adult Scouter who pays his dollar to register is automatically ranked as a first class Scout without any obligation on the Council Court of Honour or anybody else to examine him as to whether he knows the Oath and the Law, or knots, or signalling.

Which reminds me of a story my father used to tell about the Harvard A.B. degree which in his day came more or less automatically and without examination a year or two after the A.B. had been granted, as is still the case (I believe) in some foreign universities.

I asked him why he had never taken the A.M., and he told me that two things were required, a certificate of good moral character, and \$5.00, and that though they often waived the certificate and would be willing to in his case, he had never felt able to afford the \$5.00 which was never waived under any circumstances.



ROVERING POLITICS

A Scout does his duty to God and respects the opinions of others in matters of customs and creeds, while he chooses his own Church.

A Scout likewise does his duty to his country and respects the opinion of others in matters of customs and laws, while he uses his own mind to choose what political party, if any, he will join.

Now it is none of my business which political party a Rover should join, but it does amuse me to tell stories, and here is a story of a political platform which is said to have been adopted by an important party nearly a generation ago. I have rewritten it to suit present day conditions, but fundamental principles are those which do not change, and if any Rover should have any doubt as to which of the present day political parties holds the principles set forth in this platform the members of that party will be glad to inform him.

The original account was by Mr. Stewart Chaplin, in the Century Magazine for June 1900.

PLATFORM OF THE PARTY AS ADOPTED IN COVENTION ASSEMBLED.

We affirm our unwavering faith in popular government and our devotion to the cause of Freedom and we denounce as dangerous, wicked and un-American, all attempts to deprive the People of control of their own affairs, except in the Emergencies of which the Government itself must necessarily be the sole judge.

We believe in honest money, that shall at all times be redeemable by the government at its fair and face value, as

adjusted and maintained at the level at which the creditors shall get full justice while the debtors shall be relieved of their burdens.

We believe that the employment of citizens in government departments and on government work should be under rigid laws forbidding favouritism of any sort, with only such wise exceptions in regard to confidential and other positions, and in regard to promotions and transfers, and to use exclusion of enemies of the government, as experience, guided by True American Spirit, shall prove wise and necessary.

We believe that public moneys should be used only for public purposes and denounce the persistent asking for local or private advantage at government expense. This is a great and rich nation and not only should every geographic division, but every class of voters, receive its due share of the national wealth.

We believe in wise and just laws that shall not only protect our industries from foreign cheap labour and retain our Home Markets for our own people, but shall enable those who produce goods for export to receive a fair and adequate price in the markets of the world.

We believe in fair competition, with such regulation of our domestic commerce as shall benefit both our domestic traders and merchants, as well as their customers, shall benefit our farmers, who are the strength of our nation, as well as those who depend on our agricultural industry for their food, and shall benefit both our manufacturers and their employees.

We believe in only those Regulations and Codes, that shall give to our producers large profits, to their employees, high wages, and to the consumers, low prices, while the government derives from the proper sources its necessary revenues,

without placing any undue burden on any class of citizens that may vote.

We believe in complete freedom of the individual, subject only to the need of suppressing dangerous trusts, and combinations in restraint of trade, that seek to obtain unfairly high prices, as well as suppressing the chisellers who by cutting prices or giving excessive value, seek to deprive their competitors of the business to which they are entitled.

We believe in complete Freedom of the individual to choose his own employer, and to choose his own employees, subject only to such provisions as shall provide for collective bargaining on a fair basis, and shall provide for a maximum number of hours work as well as for a minimum age that shall assure to each worker not only the American standard of living, but an opportunity to save for his old age.

We believe in the American principles of independence, and of freedom in religious and other belief, as well as in freedom of speech, subject only to the wise and fair discretion of the government in suppressing disloyal propaganda or anything subversive of American principles.

We believe that by appropriate agreements with foreign nations, both values and prices should be stabilised throughout the world so that no one shall be allowed to offer either lower prices, or better values, than his competitors, wherever those may be.

We believe that not only should every citizen be adequately compensated for accidents, but that he should, without expense to himself be adequately insured against illness, against unemployment and against old age.

We reaffirm our belief in the principles of the Declaration of Independence and of our great and glorious Constitution, of

Liberty and justice for all, and special privileges for none, except for those who by their devotion to the service of their country in war as well as in peace, deserve the undying gratitude of this great and glorious nation, and we denounce the claims of those hyphenated Americans who consider themselves as in any way equal in loyalty, honesty, or patriotism to the one hundred present Americans whom this party represents, and we reaffirm our promise that no man shall be forgotten as long as he will vote for the only party that advocates the principles of True Americanism.

CENSORSHIP

We read a good deal about the need of better movies, and no one can disagree with the idea that the movies ought to be better, even if they don't get as bored as I get at the movies I go to perhaps three or four times a year.

But I sympathise a good deal with the movie actors and promoters who try to give the people what they want, and I don't sympathise much with people who say the people must not be allowed to have what the censors think bad for them.

When a censor expresses his personal opinion, as a book reviewer does, he often accomplishes a great deal of good. But to give anyone the power to dictate to other people against their will, without any responsibility, is pretty apt to be dangerous, and my story about this is of the wife of an official censor who was asked about a book her husband was trying to suppress, and said that both he and she thought it was more disgusting every time they read it.

Now if a reviewer of a newspaper, or a

librarian or a schoolmaster or a scoutmaster or a minister or a priest or a public official chooses to read some obscene literature, or if he chooses to read some political literature advancing views with which he disagrees, that is his own affair, (so long as he is not libellous).

But, while parents to whom children belong, and slave owners to whom slaves belong, and the bosses to whom wage slaves belong, have a right to read what they choose, and see what they choose, and have a right to express their own opinions, to what extent do parents and slave owners, and bosses that own wage slaves, have any right to boss people other than the people who BELONG to them?

If anyone is to be given power to say what other people who don't belong to him shall read, do we not need a board of super censors to see to it that the minds of the ordinary censors are not debased? Or is it the case that when a man becomes a censor, who feels that he has the right to dictate other people's thoughts and beliefs, his mind is already so low that it can't be debased any further?

And when it comes to ourselves as Scouts, and to the parents of Scouts, we are of course glad to get the opinions of those who have read any book or seen any movie. If Scouts or parents, want to accept the opinion of others, that is their privilege, and if a parent wants his children protected from other influences than his own, as the child would be if in an asylum. It is presumably the privilege of the parent to keep the child away from the bad movies.

But when a parent wants to use his own judgement as to what he himself should read and see and as to what his children should read and see, is it quite in accord with American principles to prevent the parent from using their own judgement?

I have read a lot of books, including religious ones, that have been condemned as obscene, and have read a lot of books that advocate principles that I think very subversive of principles that I believe in, and I should like to see better movies and should like to have more good books to read, and I applaud the effort to improve the movies and to improve literature generally, and I think some of the people who are trying to improve the movies and to improve books are going about it in a sensible way. But, are there not some people with a Jehovah complex that are trying to act as censors, and trying to dictate to people who have a right to be free form dictation?

The STEAM KETTLE is published to give my ideas about Rover Scouting and Scout Land and other matters, and though I welcome articles form the American and New England Rovers and Crews, particularly controversial articles that will get us thinking, I find that most of the good Crews and Rovers are so busy with their own good work they don't find time to write much in the way of either controversy or news, while the Rovers and Crews who are Dumb Doras (and I fear we have some such though, of course, I won't mention any names) likewise don't write much.

So, I am putting in this issue the Camp Chiefs account of Rover Scouting in Denmark, and also two articles, one by a Rover Squire, and the other by a Rover Leader, for all of what I give grateful acknowledgement to the Rover World of January, 1935.

This Issue

Mimeographed by the
HECHT ROVER SCOUT CREW.

Mailing Done By The
SIR WILFRED GRENFELL CREW.



ROVER SCOUTING IN DENMARK

By THE CAMP CHIEF

The Two Scout Associations in Denmark celebrate their twenty-fifth anniversary next year. Det Danske Spejderkorps is the senior of the two in point of time and has a total membership of 6,500. K.F.U.M. Spejderne i Danmark - the Y.M.C.A. Scouts - has a membership of 5,850, but is increasing at a higher rate of progress.

Although a certain amount of work is done jointly between the two Associations, especially in the direction of the training of Scouters, it is necessary to consider the Rover section of the two separately. This is not because the Rovers of the two Associations do not mix and fraternise, but because the general attitude of the Associations towards Rover Scouting differs.

In Det Danske Spejderkorps there are some 300 Rovers in all, practically all of whom are attached to existing Scout Troops and form a kind of a Senior Patrol. The Association as a whole - for reasons into which I need not now enter since they concern even wider issues - has not been able to accept the suggestions in regard to the organisation, practice, and ideals of Rovering that have emanated from Great Britain, and has no very definite programme for its Rover work.

Various experiments and trials have been made by individual Scouters, but in the main the Rovers indulge in more or less the same activities as Boy Scouts.

Many of them are, however, beginning

to render help as instructors. In the majority of cases the Rover Patrols are still looked on as a kind of sports, or social, club without any very real serious background to its work. In Odense better work is being done - according to our standards - and considerable progress has been made of recent years.

Until 1926 the Rover work in the K.F.U.M. Spejderne i Danmark was carried on along similar lines to the work done in Scout Troops as "work for the Senior Scouts." In that year a sub-committee on Rover Scouting - "Riddertingot" - was appointed and reconstructed the programme upon the lines of Rovering to Success. For the first two years this programme met with a great deal of opposition, but after that it was accepted as a useful and natural part of the Scouters' monthly magazine, "Frermeddelelser," are devoted to Rover topics.

The total number of Rovers in the K.F.U.M. is 550, divided amongst 56 Crews and Patrols. The majority of the Crews and Patrols are allied to existing Scout Troops, but some have been established separately in colleges and works, while one has been specially founded in order to conduct Scouting for blind boys.

It is interesting to realise that there is a very definite trend towards the introduction of the Group System amongst the Y.M.C.A. Scouts.

A Scout who attains the age of 17 can go straight from the Troop to the Crew without any form of trial or test, but boys who have not been Scouts before have to pass a special test and to serve some period of probation as Squires.

Apart from this the British model is being followed with the various modifications rendered necessary by local national conditions and the special obligations of the Y.M.C.A.

The activities, both Scouting and Service, taken up by the K.F.U.M. Rover Scouts approximate very closely to the various Rover activities adopted by Crews in Great Britain. The temporary edict prohibiting the wearing of uniform by anyone over 16 has not hindered progress, but has certainly added to the powers of ingenuity of the individual and produced a very complicated colour scheme. From my own observations it appeared that if the colours of the shirts in a patrol, crew or other gathering, were sufficiently diverse it was not necessary to discard any other peculiar Scout insignia. C. Gimbel, who is the Rover Commissioner and also Rover D.D.C. for both Associations, and who attained to high Mandarin degree in China, satisfies the law and the proprieties with a shirt which is almost tartan in its colour scheme!

If Gimbel has combined colours in his shirt, he has also been able to combine the different views of individuals in his Rover leadership. He has achieved a great deal in the past few years and has now published a book on Roving which has already proved a very valuable addition to Scandinavian Scout literature. He has also held training courses for Rover Leaders and Rover Mates drawn from both Associations, and through these Courses has pointed many to the right paths.

In order to qualify himself he has been through Rover, Scout and Cub Training.

Gimbel may never forgive me, but I cannot help quoting something he wrote in his Cub Part 1 papers, because it sums up his own and his Association's aim in regard to Rover Scouting:-

As Cubs we learn to obey a master for the love of serving; as Scouts we learn to develop our strength in order to be able to serve with a purpose and to be comrades and brothers of our master. Love and obedience towards the Old Wolf are necessary preliminaries to brotherhood and usefulness as a Scout.

Last of all we learn as Rovers to serve the highest Master of all. And through Him to serve all men with all our heart and strength. If this is attained, the Cub and the Scout have reached their goal, but a goal that is ever moving - a shining light that grows stronger and clearer as long as we move in the light and do not stray out in the darkness.



WHAT I EXPECT FROM ROVER SCOUTING

by A ROVER SQUIRE

When I became interested in the Rovering branch of the Scout Movement a few months ago what I really desired and expected was something which would give me a definite and lasting interest in life, something whereby I could cooperate with other people and put into action those various thoughts of Service which I had so often wanted to do, but found that without a recognised backing or foundation it was almost impossible to do alone. I wanted to come into contact with persons of my own age with whom I could discuss or perhaps share my views, persons on whom I could rely with no fear of being let down, persons to whom I could go and who would come to me. In fact, I expected to meet people who could be regarded as men and pals in the truest sense.

I have now been a Rover Squire for nearly six months, long enough, I think, to ask myself whether I have found in Rovering a definite and lasting interest, and whether I have found the men whom I think are necessary for my own well-being.

I can honestly say: "Yes, most decidedly." Almost immediately I realised that those things I have just mentioned were there ready for me to accept, but conditionally. I realised that Rovering was not to be treated casually and lightly to be picked up or put aside just as a child does

a plaything, but to be treated seriously and to be allowed to hold a permanent place in one's life. Rovering could, I think, be classed as a calling where one is always on duty, and prepared for Service, for isn't that the meaning of our motto "Be Prepared"?

well, so much for what I expected at my commencement of Rovering, but what do I expect from it now. I expect an education, not the education one receives at school, nor yet the education one receives while Scouting, but an education which will prepare me and enable me to hold a definite place in life. I expect to be taught the responsibilities of leadership, tact, foresight, the art of self-expression and strong mindedness; in fact all those qualities which help to mould one's character. I should expect to receive this from my Rover Leader, but indirectly, through my own observation. Neither do I require this education for my own personal benefit alone, but rather that it may benefit others both in the Scout Movement and outside it.

While this education is going on I hope still to remain an individual and not become one of a herd. By that I don't mean keeping myself apart from my brother Rovers, for that is snobbery and is a violation of the fourth part of the Scout Law. What I mean is that one is so easily influenced by his surroundings that he begins subconsciously to associate himself

with them, thereby losing his individuality. A Scout is taught as one of a herd, but it should not be in the case of a Rover.

There is one more great object which I expect from Rovering, which concerns not only myself but all Rovers, and that is a better and closer knowledge of God and His ways. In other words, I should like to see a closer cooperation with God without whom Rovering would be impossible. We enjoy our Rovering in the open air and we like doing our acts of Service, but if what use is it all if we allow God to remain outside? If we think for a moment of Christ, His Son, and the life he Lived, full of Service and Sacrifice, we shall then realise all what Rovering means and stands for. If we take His life as a pattern and try to live up to His ideals we may then say with all sincerity that we are "Rovering to Success."

by A ROVER SCOUT LEADER

blessed is he that expecteth little, for he shall not be disappointed! We have all heard this saying, excellent counsel in its way, though it is usually tendered somewhat bitterly. I prefer to take it as a spur to Expect Great Things; this has certainly brought me frequent disappointments, but one can get over disappointments, and I do still feel that it is the right attitude, both when it is applied to oneself and to others. And in any case I do most certainly expect very great things of Rovering, and I do not think I shall be disappointed. There is a passage in the Scriptures - I cannot for the moment recall whence - but it runs thus: "Old men shall dream dreams, and young men shall see visions." The title of this session calls upon us as young men to see visions, that

is to get our ideals clearly in our mind's eye. But for the moment let us with the old men dream a dream. Let us remind ourselves of what has already been accomplished. As an almost direct result of Scouting - I cannot think of any other sufficient impulse - it has become the fashion to believe in the out-of doors, the fresh air cult, the get-back-to nature cult, entailing hiking and camping. Truly some people have outstripped us in these matters and try to live like hairless monkeys.

But the extremists will always be with us I have no doubt. My point is, however, that if people will follow us in this respect, why should not in time our other ideals of Brotherhood, and Selfless Service, too, become equally fashionable?

Why should not the Scout Spirit become "The Thing," and those not conforming to somewhat Beyond the Pale? I hope it will ultimately actuate all private and public life - politics, business, law and all dealing between man and man, and between nation and nation.

Why should I expect those things? Because Rover Scouting is beginning to show the world their practicability and that the Scout Spirit can actuate men as well as boys. And Rovering is growing - Rovers are slowly but surely becoming grater in numbers every day. Again not only shall we have the effect of Rovers themselves, but I expect increasing numbers of Rovers to express their gratitude for what has been done for them, by themselves becoming Scouters, and so infecting and training their younger brothers, at the same time helping themselves still further by training themselves for fatherhood later when they will be certain to make sure that their sons lose none of the benefits of Scouting.

Then in time I expect the Rovers' training in citizenship to affect politics, both indirectly by their thoughtful and

studied voting and directly some by their actual service as Members of Parliament and upon other public councils, where they will have even greater opportunities of influencing others.

With the development of machinery and the use of mass production time for leisure is rapidly increasing. In this I see Rover Scouting's great opportunity. I visualise a large and ever growing band of men who have been trained to use their spare time wisely, for the advanced development of their minds, the retaining of their bodies in fitness, and the expansion of their souls, and who in their turn will be ready to help others upon the same path.

Thus my vision is of a Modern Utopia, with Rovers as the pioneers, a tremendous responsibility, but what a glorious adventure.

Truly, I expect Great Things - and I shall not be disappointed.

(These papers were read at a recent Berkshire Conference. A Rover Scout and D.R.S.L. also contributed to the session.)

COMING EVENTS

First of all the International Moot at Stockholm, The Swedish American Line have a rate of \$114. for a party of ten travelling together adding to which the tax, passport railroad fare across Sweden. Moot expense of about \$13. etc., and, like the old lady in England who said she could live in six-pence a week and could spend half a crown, a party of ten could do the Moot for about \$175. each, sailing from N.Y. on the 17th of July.

But the rate is only for youths under 19 and at least two of the New England Rovers who plan to go expect to pay the round trip rate for adults of \$154., sail on

17th of July from N.Y. across Sweden by rail, then the Moot, then to portions of the International Conference at Stockholm to which all Scouters are welcome, then to England for the special Rover Scout course at Gilwell, then sail back from Cherbourg on about 1st September, still Swedish American Line.

I think anyone who wants to, can do it on \$250., though they can spend as much more as they want to.

The Swedish American Line sent their district agent, Miss Nelson, to tell us about it at the monthly Rover Conference at 50 the Fenway, the 16th of January, but has not has full information form either their or our National Headquarters.

However, Lee Fuller and I have reserved passage and have applied through National for permission to attend the Rover course at Gilwell, and we suggest anyone who wants to go, do likewise, and the Swedish American Line hope to have fuller information for the next STEAM KETTLE. In the meantime apply to the Swedish American Line, 10 State St., Boston for the program of the Moot, published last August, in case your local council office does not have this and apply to National through your local council for permission to go, and credentials, and apply to Swedish American Line for reservations.

The Mid West Rovers are planning a Moot at Firelands Council Camp in July the same as last year. The New England Rovers who went out had a great time.

Isaac Sutton who was with me at Arrowe in 1929 has asked me to bring a gang of Rovers down on 27th of April to their camp in Delaware, Montgomery County. Pennsylvania, to tell them about Roving. We shall leave early Friday morning, after the New England Regional meeting, the 25th of April.

I don't know how far they have got in Rovering but I know Isaac Sutton, and as he is next door to the Chester County Rovers, I think we shall have a great time. I hope there will be more than one car.

The Chester County Rovers threaten to have a Moot next summer. I suppose the Ontario Moot will come in August as usual, but have heard the Montreal Moot may be a Provincial or Dominion affair and may come in July instead of May.

I have hopes the New England Moot will be on the last week end in May as in past years, but no information has been as yet received from the Regional Committee as to whether there will be any Moot at all.

It is, however, reported that a Rover Smoker will be held the evening before the Regional Meeting in Boston the 24th of April, I think we can arrange for Rovers who come to this smoker to sleep at the Rover Den at 50 The Fenway that night and the night of the 25th, to start early the 26th for Delaware and Montgomery County, Pa. But, there won't be any sheets or pillow cases.

What arrangements there will be for Rovers at Washington is not yet known. But I hope that even if we have not as many Rovers available as they has at Arrows and Godollo, American Rovers will show an equal quality of volunteer Service without pay of any sort, even for expenses.

I hear from N.Y. that it is proposed to publish a Rover paper, and, of course, it is my hope that it will be so good that the STEAM KETTLE may be discontinued.

But, if this new Rover paper has no more news about Rovering than has appeared in Scouting and Boys Life and the Scout Executive since the National Office gave copies of Rovering to Success to all the Executives and Councils, which I believe was somewhere around 1928, we

should remember that the Councils should not be blamed because the Executives and Officials have been so busy with more important matters than Rover Scouting.

We are glad to give the names and notes of the members of the National Committee on the Senior programme which included Rover Scouting. It has been suggested that in the interests of good Organisation and best results, all material for consideration by members of the committee should be sent through the National Office, at 2 Park Avenue, N.Y.

From the National Office it is expected that the members will be supplied with Rovering to Success and the Gilcraft Rover Scouts, also some material now being put in shape by the National Office, and as soon as the latter is made available for all who are or may be Rovers, I plan to give an account of it in the STEAM KETTLE.

COMMITTEE ON SENIOR PROGRAM

Chairman - Dr. James E. Russell. Dean Emeritus of Teachers' College, Columbia University. Now working with groups of young people especially in their own areas. One of America's leading educators. Has been virtually interested in Scouting for many years. Author of widely circulated Service Library Book, "Scouting and Education".

Vice-Chairman - Dr. William C. Menninger. Skipper of the Sea Scout ship to be National Flagship twice in succession. Scouter, Scoutmaster, and author of the "Skipper's Handbook".

George Albert Smith. Head of the young peoples organisation of the L.D.S. Church in Utah. Member of the National Executive Board and a student of young

peoples` problems. Has been in close touch with young peoples` work of the Mormon Church.

Robert S. Hale. Scouter, particularly interested in Rovering. Graduate of the Gilwell Course in England. For several years New England Rover Commissioner.

Stuart F. Walsh. Scout Executive at Seattle, Washington. Interested in Rovering and other Senior Scout activities. Developed the Explorer Scouting activities in Seattle. Author of many articles and pamphlets on Scouting.

Thomas C. Cairns. Director of Camping, Philadelphia Council. Early worker in the Order of the Arrow Honorary Camp organisation. Student of older boy character values.

Philip Emerson. Principal of the High School Mass. which operates a Cub Pack, Scout Troop and a Rover Troop. Closely associated with Scouting in all its phases and a student of the young man in America today.

Dr. Herman H. Horne. Philosopher, author, lecturer. Connected with a large University in New York. Interested in Scouting for many years and a recognised leader in educational circles.

Raymond O. Davies. Former Dean of Relations Blackburn College. Assistant Dean of Man at University for six years. Served as local Scouter in Iowa. Supreme Faculty Advisor of Alpha Phi Omega. Now associated with General Marketing Counsellors, Inc., and is Research Associate at Harvard University.

Dr. C. B. Smith now Chief of Cooperative Extension Work U.S. Department of Agriculture. He heads all boys and girls 4-H Club work in the U.S. Graduate of Michigan State College of Agriculture. Honorary recipient of LLD degree because of outstanding service to American agriculture. Member of the National Committee of Rover Scouting.

William J. Campbell, Active worker in Catholic Youth Organisation. Developed cooperation between Catholic Church and Scouting in Chicago. Member of Executive Board Chicago Council. President National Catholic Laymen's Committee on Scouting. Member of National Executive Board since June 1934. Mr. Campbell is a lawyer by training having received his L.L.B. from Loyola University.

Having been instructed that in the interest of good organisation and the best results. I should not communicate directly with fellow members on the Advisory Committee on Senior Scouting, which it expected will not meet, but will serve only as a body of consultants and advisors, I will give to the readers of the STEAM KETTLE my suggestions as what I think efforts should be devoted to. They are of course my personal opinions for which no one else is responsible, but I am hoping the men who may agree with me will do so actively, if they are not too busy with other matters.

I think that for senior or adult Scouting the emphasis should be placed on the Scout Spirit as expressed in the Scout Promise (or Oath) and the Scout Law, the Spirit of volunteer Service and Helping others by the Good Turn and the Quest, and on the Spirit of Independence and Paddling our own canoes, and on training

ourselves to develop the attributes of the pioneers and explorers, and I think the words "Rover Scout" should be used for those adults who form the Brotherhood of the Open Air and Service.

I think that Scouting should be conducted as a Movement and not an Organisation, and that Organisation and Forms and Emblems and Badges should be regarded as purely as means and not as ends in themselves. As means for enabling us all to spread the Spirit of Scouting, and as means whereby we shall all get to know each other, without communicating with each other **only** "through channels", as is required of soldiers and sailors and others who are expected to obey blindly without thinking for themselves.

I think that Organisations, from a couple of pals, then patrols, troops, crews, associations, clubs, councils, etc., are all of great value, so long as they promote the ability of the boys and men to think for themselves and to do things for themselves and others.

I think the present need of Rover Scouting in America is to learn and be told of what other Rovers are doing, whether in the United States or in foreign countries, and to learn and be told of what other Organisations of Senior Scouts are doing along the line of being members of a Brotherhood of the Open Air and Service, without calling themselves Rover Scouts.

I think that those of us who call ourselves Rover Scouts should place emphasis on the idea that while each of us tries to make himself a better Scout than he has been, none of us make any claims to superiority or claim any right to dictate to others, and that we expect those who have been chosen or hired to represent an organisation (from an APL at one end to Chief Scout himself at the other end, but thinking more of the in between Author-

ities) to enable us to get together more efficiently, in order to learn from each other.

Thus while a new Handbook that would be superior to *Rovering to Success* and Gilcraft's *Rover Scouts*, and the other books already published would of course be superior to these, I think that the publication of a list of what Rover Crews we now have and of what forms and emblems and programs they use, would enable all of these to learn from each other especially if they were encouraged to get together in Moots and conferences. Such a publication in my opinion, not only could commence at once, without waiting for a complete census or for answers to a questionnaire.

And though I think that young men ought not to need to wait for authority from their council or other headquarters to associate themselves together to train themselves as a Brotherhood of the Open Air and Service, yet since I fear that a good many young men do feel obliged to wait for such formal Authority, I hope that both the National and Local Council Offices will make it clear to the young men in their areas, that the formation of groups such as the Rover Crews of New England and Seattle and Chester County, Pa., and in foreign countries, will not only be allowed but encouraged so long as the Scout Spirit is observed.

It is my opinion that the Executives and officials who are too busy with more important matters to give time to promoting Rover Scouting should nevertheless make it known throughout their council that they will welcome volunteer development of Rovering and will advise volunteers interested in Rovering, how they can get in communication with those who have already taken up Rover Scouting.