

# ROVER SCOUTS

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AN INTERPRETATION OF ROVER SCOUTING  
FOR COMMISSIONERS, GROUP SCOUTMASTERS,  
ROVER SCOUT LEADERS AND ROVER MATES

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*By*

GILCRAFT

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Editor's Note:

The reader is reminded that these texts have been written a long time ago. Consequently, they may use some terms or express sentiments which were current at the time, regardless of what we may think of them at the beginning of the 21<sup>st</sup> century. For reasons of historical accuracy they have been preserved in their original form.

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NOTE

**T**HIS particular book is the outcome of the consideration of several schemes for the training of Scouters in their work with Rover Scout Crews.

Those who seek for inspiration in their Roving must turn elsewhere to *Rovering to Success* which gives them the Spirit of Roving. This is not the place to look for extreme enthusiasm or for a burning message running through all the pages from cover to cover.

What this book attempts to do is to analyse the present policy in regard to Rover Scouting as set out in *Policy, Organisation, and Rules*, and to interpret that policy in as short and as sane a way as possible. That interpretation may be regarded as representing the views of Imperial Headquarters. An attempt has been made, also, to go into various practical questions of organisation, programmes, etc., and to give some help to those who are concerned with the leadership of Rovers, either in a Crew or in a District.

This book obviously deals with Rover Scouting in Great Britain, but it is hoped that it may also be of some service further afield. Although all the chapters of this book have been written afresh, some of the material has already appeared in articles published in *The Scouter* in 1931, in an article that appeared in *The Scottish Scout* in 1933, and in certain other miscellaneous writings. *Midsummer's Day*, 1933. GILWELL PARK.

The Second Edition contains certain additions and alterations called for by the new rules amplifying the Rover policy that were brought into force in 1938. *31st January*, 1938.

# ROVER SCOUTS

## CHAPTER I

### THE DEVELOPMENT OF ROVER SCOUTING

“The Rover brotherhood has been organised all over Great Britain and in the British Oversea States. It has also spread to many foreign countries.” (*Rovering to Success*, p. 210)

**I**n tracing the growth of the Older Scouts Branch it is necessary to go back to January, 1914, when the formation of the Scouts’ Friendly Society as a Brotherhood of Old Scouts was first mooted. The objects of the Society, which was registered that year, were – as set out in the original prospectus:

“(1) To keep Boy Scouts in touch with each other and with the Movement when they have to leave their Troop and go out to battle with the world.

(2) To preserve the ideal of good citizenship which they have been taught as Scouts.

(3) To attract to the Movement young men who have not been Scouts, and to give them an opportunity for doing a service to their country.”

The Society has existed and flourished ever since on its insurance side, but the original wider aspect was not possible of development in consequence of the outbreak of the Great War in August, 1914. It is interesting, however, to note that the Chief Scout writes in June, 1914. Through the local branches of this Society, we hope to provide clubs in all Scouting centres where Scoutmasters, ex-Scouts, and men interested in Scouting can meet and keep in mutual touch. Their condition of membership is to help the Scouts in any way that they can. It is proposed to introduce definite ranks and duties for Old Scouts by which they may be kept in touch with Scout ideals and at the same time be of value to Scoutmasters and to the Scouts.”

The problem of the older Scout continued to exercise the thoughts and try the ingenuities of many Commissioners and Scoutmasters, and Old Scouts Clubs were started in connection with many Troops, one of the earliest being the St. George’s Club of 1st Colchester. The result of these experiments was that the Chief Scout wrote in the *Headquarters Gazette* for January, 1917: “We have long had in contemplation the institution of a branch for ‘Senior Scouts.’ This we were holding over until the end of the war. But recent circumstances have now brought the matter to the front, and the question is whether we shall not have to apply something of the kind in the near future. Part of the training of the Senior Scouts would naturally include the passing of tests for badges of a higher standard than that of the Scouts, with a view to leading them to specialise in branches of industry or commerce, etc., for their careers in life.”

A more definite scheme was promulgated a few months later, based on the threefold problem:

- (1) How to retain the older Scouts under good influences.
- (2) What to do with the many keen Scouts returning from service and anxious to take up work with the old Troop.
- (3) What to do with boys who discover Scouting at the age of sixteen or seventeen, but do not want to join a Troop with much younger boys.

After obtaining the views of Commissioners and Scouters, and making experiments with Senior Scouts, and Service Scouts, and Scouts of Commerce, and so on, a pamphlet was issued in September, 1918, called *Rules for Rover Scouts*. This pamphlet marked the official start of the Rover Scout section of the Scout Movement. These rules were, naturally, of a very tentative nature and required considerable alteration and revision as years went by, but it is worthy of note that the pamphlet ran into ten editions amounting to 26,500 copies in the first two years.

The next step was the issue of *Notes on the Training of Rover Scouts*, in two parts in April and November, 1920. The most interesting and important change made was the raising of the minimum age from 15 to 17½.

The first Headquarters Commissioner for Rovers, Colonel Ulick de Burgh, had been associated with the Chief Scout and with Scouting from the beginning. He was essentially the right man to guide Roving through its initial stages and he left behind him on his death a deep and lasting impress on the lives and ideals of many Rovers and Crews throughout the country.

The International Jamboree at Olympia in August, 1920, was the first occasion on which Rover Scouts had come prominently to the notice of the general public or the Scout Movement as a whole. There they did various jobs behind the scenes and in the different camps with such good will that they established the new branch firmly as something to be reckoned with.

The next important development was the publication by the Chief Scout of his book *Rovering to Success* in November, 1922. This book was addressed to young men themselves, and was intended to encourage, inspire, and advise the Rover and not to provide either him or those responsible for his leadership with a handbook of activities for performance. Naturally the book met with a ready sale, and did more than anything else to direct the attention of Rovers and others to the true implications and further possibilities of Rover Scouting.

So far no attempt had been made to lay down any very definite tests of Rover efficiency, but in the 1923 edition of *Policy, Organisation, and Rules*, the first series of separate Rover Tests appeared.

The Imperial Jamboree at Wembley in 1924 again proved the value of having a large number of Rovers with which to tackle such jobs as police, guides, stage hands, railway transport officers, and so on. In November in the same year the Chief Scout's suggested ceremony for the Investiture of a Rover Scout was first used. Growth and development were slow but fairly steady, although a good deal of difference of opinion was expressed by various Scouters and Crews on matters of detail, and some dissatisfaction was felt at the slow rate of progress and at the disinclination of many Scouts to pass on into the Crew. It may be remarked here that it is a mistake to underrate the difficulties of continuously remaining in Scouting round about the age of 16-18, because of the many outside influences which play on a fellow's time and desires. It is a mistake to expect 100 per cent of Scouts to go on and become Rovers; there is not really sufficient reason that they should. It were better to state an expectation of 50 per cent., and for the moment to be content with 25 per cent. There are even definite advantages in a short holiday from Scouting round about this age which are worthy of consideration.

However, Easter, 1926, saw the first national Rover gathering in the form of a Moot in London. The Albert Hall was packed on Easter Eve with Rovers from most parts of the British Isles to witness a Representation of the Ceremony of Knighthood in Medieval days. The Moot concluded with a Conference at which several important points and problems were discussed and ventilated. Amongst the points raised was the question of the provision of warranted Scouters as leaders in Rover Crews.

This particular question of leadership became an important one, as voiced by the Rovers themselves. The old idea that Rovers run themselves had been more or less exploded, and the need for active leadership and guidance was expressed as a definite want. The increasing number of Rover Crews also rendered necessary an adjustment of the organisation of the Boy Scouts Association so as to provide a fitting place for this new section. This subject was dealt with very fully at the Open Scout Conference at Bournemouth in 1927, and as a result what is now known as the Group System was started and warrants as District Rover Scout Leader, Rover Scout Leader, and Assistant Rover Scout Leader were issued in 1928. In fact so much importance is now placed on leadership that no Rover Crew can be started unless provision is previously made for it in one of three separate ways.

Another national Moot was held at Birmingham over Whitsun, 1928, when the system of tests and badges for Rovers came under severe criticism. As a result of the various views put forward all Crews in the country were circulated and a representative Conference of R.S.L.'s was held in London towards the end of the same year. At this Conference it was decided to scrap the existing tests and substitute for them certain conditions of membership. These conditions came into force in February, 1929, but were short-lived, as will be mentioned below.

August, 1929, will always be memorable in Scouting as the occasion of the Coming-of-Age World Jamboree at Arrowe Park with its gathering of nearly 50,000 *Scouts* in camp. All the administrative side of the Jamboree was conducted by Scouters, who were aided cheerfully and manfully by large numbers of Rovers. This help and the work



undertaken seems to have taken many people by surprise judging by the commendations expressed, but after all it was only to be expected that Scouting should be able to produce its own staff and its own workers for a gathering of this magnitude. It would have been worth little otherwise. The Rovers concerned were only too glad to have an opportunity to express their gratitude for what they had received from Scouting in the past and to demonstrate the value of their previous training. I write this purposely because I am alive to the danger of too much emphasis being placed on the more spectacular work done on such occasions, thus overlooking the Crew and the individual Rover who plod along for years doing some humble and inconspicuous job, and, too, at the expense of the Cubmaster and Scoutmaster who have also had their part in the earlier training of the Rover.

We can all learn from our mistakes and a mistake had undoubtedly been made in rushing through the conditions of membership suggested by the Rover Leaders' Conference in 1928 without sufficient consideration of its implications and without consulting Scouting as a whole. These conditions were the subject of much discussion in 1930, and particularly at the Open Scout Conference at Birmingham in April of that year when Imperial Headquarters put forward alternative proposals.

As a result of a fuller enquiry and investigation, a revised Rover Scout Policy and Rules were brought into effect in June, 1930, and have remained in force ever since. From then the numbers of Rovers have grown considerably and it appears probable, after an experience of three years, that this latest policy has come to stay, and it is with the exposition of this policy that this book is mainly concerned.

The alterations made in 1938 were only an amplification of that policy and in no sense a departure from it. A third national Rover Moot held at Auchengillan, the Glasgow Scout Camping ground, in August, 1930, and the World Moot held at Kandersteg, in Switzerland, in August, 1931. This World Moot was attended by 3,000 Rovers from twenty-three different nations and from fifteen parts of the British Commonwealth. It marked the acceptance of Rovering by the world-wide Brotherhood of Scouts, and augured well for the success of Rover Scouting in the future.

A second World Moot was held at Ingaroo in Sweden in 1935 under H.R.H. Prince Gustaf Adolf of Sweden as Moot Camp Chief. This was still more representative than the first and included a British contingent of 200. The setting of woods and sea helped to cement still more closely the feelings of friendship and goodwill for which Scouting stands.

CHAPTER II

THE AIMS OF ROVER SCOUTING

“By Rovering I don’t mean aimless wandering, I mean finding a way by pleasant paths with a definite object in view, and having an idea of the difficulties and dangers you are likely to meet.”

*(Rovering to Success, p. 15.)*

**R***OVERING TO SUCCESS* is the book by which every individual Rover Scout may gain advice and inspiration so as to make his Rovering a part of his actual life, and to apply his ability as a Scout to the problems which may confront him in his work. Although that book treats of difficulties and dangers, of the temptations that may assail any man at any age, it was written primarily in order to pass on the advice of an old hand to young men just starting off on their voyage through life.

The old hand treats of these difficulties and dangers and temptations as rocks which are strewn in the passage which the young man has to navigate, but he devotes the greater part of his time to the ways by which these rocks can be circumnavigated, not to a lurid and detailed description of each of them.

If those who read *Rovering to Success* would only regard it as their sailing instructions, they would make a better job of their reading and a greater success of their own sailing.

That being so, it would be well to remind ourselves at the outset that the sub-title of the sailing instructions which the Chief Scout has drafted for our benefit is “A Book of Life-Sport for Young Men.” It is necessary for us who are concerned with the job of piloting these young men through the dangerous and tortuous channels that lie in-shore to remember that “pleasant paths” and “life-sport” are the means which we should utilise in order to attain the aims of Rover Scouting. Otherwise we are prone to become too serious and academic, to ignore the methods we are asked to employ, and to forget that our Crew have not been press-ganged aboard, but are voyaging of their own free will because they want to sail under these instructions and under the Scout flag.

The appeal that underlies the whole of Scouting, through adventure and imagination and the doing of things, should continue to be employed in the Rover Scout Section.

On the other hand, however, we have to remember that these “pleasant paths” lead to a “definite object,” and that it is necessary for us to be quite definite as to the aims of our work, and to try and induce as definite an aim in those whom we are leading.

RULE 254

“Rover training is a continuation of that given to Cubs and Scouts with the same objects as are laid down in Rule 1, but with a wider outlook, but with the added object of helping Rovers to make useful careers for themselves, and to render service to the community.”

“Rover Scouting is a Brotherhood of the open air and of service, covering the period during which the young man is ‘finding himself,’ i.e. developing his character and his powers by training them in an endeavour to put into practice in a wider world the principles of the Scout Law, continuing the use of Scout methods and training and the activities which fall under the term Scoutcraft, in a manner suitable to his older age.”

This statement of the aims of Rover training is clear and unambiguous; it refers to the general aims of Scouting as set out in Rule I, and lays particular stress on the necessity for a wide outlook and for self-help as normal Scout principles which each Rover must develop for himself as he grows older.

The Rule, and particularly the second half of it, shows clearly that the main and immediate aim of Rover Scouting is to provide a further period of *training* for young men so as to assist them in the further development of their character and ability.

Our immediate purpose, therefore, is to provide healthy activities of body and mind to fellows over the age of seventeen; to supply extension – or more advanced – training to those who have been Scouts at a younger age; and to enable those who have not had that privilege in the past to secure admission to Scouting so that they can tread its “pleasant paths” and secure for themselves a further means of self-development.

Rule 254 suggests that when Rovers have made useful careers for themselves “the need for further training is not so great, and he is now in a position “to render service to the community” on his own. This implies, to my mind, that the balance has passed completely from *receiving* to *giving*, so that when each has “found himself” he should no longer need the services of a pilot, but be able to sail out into a wider world of his own, demonstrating to that wider world the value and strength of his Scout training, and thereby acting as a Scout Ambassador amongst those with whom he comes in contact in his work and in his play.

Unless some such direct interpretation of Rover Scouting is given, unless we realise that our immediate object is to get each Rover Scout to sail for himself without the need of a pilot – to “paddle his own canoe,” there is a grave danger of our aims becoming involved, indefinite, and indeterminate.

### ESTABLISHMENT IN LIFE

Perhaps it is best to be frank, and to state clearly that there was a need for the specific statement of this ideal, since experience showed that in a number of cases – too numerous to permit of their being ignored – the practice of Rovering was proving harmful to the individual’s development. Many could not co-relate the ideals of Scouting to the hard school of life, many spent themselves in jobs of service when they ought to have been doing their own job of work. This was due to lack of common sense, to an inability to analyse their true position.

One of the specific aims of Scouting is self-reliance. The attainment of that quality can be both an ideal and a fact, and we want to see both secured by as many of our Rovers as is possible. This brings forward the question of lack of work, of unemployment. It is our job as Scouts to fit everyone of our members for life, to see that he is trained for some job or other, to encourage him to stick to that job. In these days we cannot be pickers and choosers, but pride demands that we fit ourselves for our first duty of being independent of other people; our Scout Promise and Law demand that of us. In some cases, owing to circumstances beyond our control, the completion of that duty is not always possible, but we must never relax our efforts. The individual can be greatly helped by the encouragement of his Leader and of his fellows in the Crew. Their expression of joy when "Bill has got a job!" is worth going miles to see and hear.

It is for Scouting to uphold the dignity of labour, without going to the extremes that some do, to encourage the privilege of independence. It is for the Crew to realise that a fellow's job comes first, and to see that no activity of the Crew causes him to neglect his loyalty to his "job." One of my own particular bright memories is of the pride a Rover was taking in his job of sweeping the streets. He was not ashamed to wear his badge, he was not ashamed to exchange a Scout salute. That illustrates the dignity of labour, which few things can surpass. Self-reliance and real independence go hand in hand, and the two are an ideal worth working for.

No rule can lay down an age when a Rover has passed from the receiving to the giving stage, when he has qualified to drop the pilot. No rule can specify the standard of self-reliance that has to be attained. Such questions must be left to common sense and the needs of each individual Rover. But let us try and be clear as to what the aims of Rover training are and what we are trying to achieve in each individual Rover.

The important test of a good Rover Scout Crew is not the number of Rover Scouts it has, but the number it is now training and the number that it has trained in the past and sent out "to put into practice in a wider world the principles of the Scout Law."

A school legitimately takes a pride in the doings of its old boys, a Crew can equally legitimately take a pride in the doings of its old Rovers, since it is they who give the real proof of the excellence, or otherwise, of the training in the Crew.

Surely that is the wider outlook that all we who are concerned with the piloting of a Crew, with the leadership of Rovers, should try and acquire for ourselves?

### RULE I

"The aim of the Association is to develop good citizenship among boys by forming their character – training them in habits of observation, obedience, and self-reliance – inculcating loyalty and thoughtfulness for others – teaching them services useful to the public, and handcrafts useful to themselves – promoting their physical, mental, and spiritual development."

Just as Rule 254 keeps us from “aimless wandering,” so Rule 1 continues to provide Rover Scouting with a “definite object.” It is because of the importance of this Rule which states the Aim of Scouting that I have reproduced it in full and propose to discuss it in detail.

Since its start Scouting has laid stress on its primary object of forming character, and, although a good deal will have been done in the past, there is still need at Rover age for more to be done so as “to develop good citizenship.”

Even at twenty-one, when men and women are entitled to vote for the welfare of their country, character is still being formed. The process can go on up to almost any age, but, speaking generally, when a man is twenty-five, his mental and moral qualities should have reached their full growth, though not necessarily their full excellence. At that age outside influences have normally had their effect, and it is left to the individual to make his own completion.

There is a need, therefore, for Rover Scouting to carry on this process of character formation in the majority of cases – not in all. Some Rovers will benefit more, some less, but all who are drawn to Roving can benefit. For this reason there is a real need for all Crews, for all who are concerned with Rover Scouting, to examine the Aim of Scouting closely and conscientiously.

### OBSERVATION, OBEDIENCE, AND SELF-RELIANCE

No one will deny that every man will benefit from a continued training in these three qualities, and that they will be useful in every walk of life. An educated man has been defined as one who has the ability to observe, comprehend, and analyse. This definition has been expanded in *Training in Tracking*, but there is not the space to treat of it here. It is necessary, however, to draw attention to the expression “training them in habits,” since Rule 1 states the expectation that in course of time these qualities will become ingrained and so second nature to their owner.

In order to acquire habits such as these a considerable amount of practice is essential, both for the individual Rover and for the Crew.

*Observation.* – Ordinary Scout practices in observation can still be utilised and enjoyed in the Crew. The material already available in *Scouting for Boys*, *The Quest of the Boy*, and *Training in Tracking* needs little change in its application to older fellows. Boys are frequently much quicker at seeing things than men. Their natural instincts are still in use, and have not been overlaid by civilisation and other educational methods. No Rover Crew need imagine that it is childish to indulge in similar practices. *Scouting for Boys* has been frequently used in different parts of the world for the training of grown men of different walks of life.

When a start, or a continuation, has been made in the Crew so much can be done by the individual on his own and in his own time that there is no excuse for any Rover to

neglect to cultivate the habit of observation. It is only a matter of self-determination, which in itself is good for his character.

*Obedience.* – More will be said in a later chapter on the subject of discipline as it affects the Rover Crew, but attention may now be drawn to the Chief Scout's interpretation of the 7th Scout Law as applied to Rover Scouts:

“You *discipline yourself* and put yourself *readily* and *willingly* at the service of *constituted* authority for the *main good*. The best disciplined community is the *happiest* community, but the discipline must come *from within*, and not be *merely* imposed from without. Hence the greater value of the *example* you give to others in this direction.” (The italics are mine.)

These italicised words are the ones to ponder on and elaborate. No Rover can live for himself alone. If he is to make a success of life (and for the interpretation of success I would refer you to the Preface to *Rovering to Success*) it is necessary for him first to learn to obey – to serve. Obedience and Service are the only apprenticeship command and leadership. The school is a hard one, perhaps, but it is the only one that can in the end produce results. Its severity can be tempered by the Leader's advice, encouragement, and example.

*Self-reliance.* – The Chief tells us on p. 23 of *Rovering to Success* that “self-education is necessary,” and, on p. 55, that if we are to do any good towards making a career for ourselves we must be able to take responsibility.

Responsibility can be developed in the Crew in many ways. The position of Rover Mate is a responsible one, and, as will be mentioned later, full use should be made of this opportunity to acquire responsibility and practise leadership. Every opportunity, too, should be given for individual Rovers to specialise in some Scout activity or other, in some form of service, in some hobby, or job of handcraft. Specialisation of this kind should be encouraged in order both to promote self-reliance and to enable each Rover to take the lead in one way or another. If that particular activity or job is engaging the attention of the Crew, then the specialist should be given the lead and his advice sought by the rest of the Crew, and his directions followed out. If this principle is adopted every single full member of the Crew will have an opportunity of exercising leadership and of developing responsibility.

Any points affecting the welfare or future training and activities of the Crew should normally be discussed by the Crew as a whole. If this tends to take up too much time, then the Rover Mates and others can be formed into a kind of General Purposes Committee and can sift the pros and cons of a subject before it is put up to the whole Crew. In any case the Rover Scout Leader should refrain from ruling the roost, keep in the background as much as possible, and leave the Crew to find itself and, as well as its individual members, become self-reliant.

The last chapter – Roving – of *Rovering to Success* needs not only careful reading but also putting into actual practice so that these and other qualities may be acquired as a habit.

### LOYALTY AND THOUGHTFULNESS

Self-reliance leads to loyalty, loyalty in its turn leads to, and is governed by, thoughtfulness. The Chief's general remarks on loyalty (*Rovering to Success*, p. 88, etc.) allude to its effect on character. He makes mention of "loyalty to others, and more especially loyalty to oneself." The differing and sometimes divergent loyalties which demand the individual Rover's attention will be discussed in Chapter V, but first must come a realisation that there is nothing jingoistic about true loyalty; without it no self-respecting community or society can hope to survive. The thought that is given to each question as it arises will soon determine whether the individual should assume a selfish attitude or one that will further the common good.

When conflicting loyalties appear to clash, as they so frequently do in ordinary life, one's own conscience can be the only deciding factor, after an appeal has been made to the highest that one knows.

Thoughtfulness for others is enjoined on every *Scout* from the latest joined Wolf Cub, and is exercised through good turns and service. Similarly the activities and atmosphere of the Crew and of Scouting generally should lead to a better understanding of loyalty and to the exercise of it in the right way.

### SERVICES AND HANDCRAFTS

Much more will be said in another chapter in regard to the Rover Scout's motto of Service, but if the expression of that motto is to be "useful to the public" there is obviously need for teaching first of all. In the past there has been far too much of rushing into an actual job without the all-important preparation. There is a real and vital need for previous training before any work of this kind is undertaken by the individual Rover or by the Crew; and the sooner this is realised, the better will be the work eventually done.

Rover Scouting and the Crew should provide the *training* ground for this expression of goodwill. When the training has been completed, when the actual work of service has been undertaken, Rover Scouting and the Crew can – for a time – continue to give companionship and encouragement, but the logical outcome is that the work undertaken – of whatever nature it is – becomes of paramount importance as against active Roving which is a means to an end and not an end in itself. Only by a realisation of this point can we achieve the wider outlook and an accomplishment of our aim.

In this matter of teaching service, however, the Leader or Mate should not imagine that it is his job to provide service for his Rovers; his job is to encourage each to explore opportunities for himself, to provide him with facilities for training, and to advise him as to outlets for which he is best suited by inclination and abilities. No service can be really

well rendered unless the server's heart is in his work, and unless – eventually – he is prepared to make some personal effort in order to bring it to perfection. Perfection may lie in its manner of execution, in its continuity, in its effect on others, more than in the actual results achieved.

*Handcrafts.* – There is not so much bathos in the juxtaposition of “handcrafts useful to themselves” immediately following “services useful to the public” as some people imagine. Self-reliance and self-help are important factors in the Scout scheme of development. From the national standpoint the proper use of leisure is of ever-growing importance. In fact it is probably true to say that the emphasis Scouting has laid on handcrafts over a quarter of a century is to-day being approved as never before.

Recent social developments, recent investigations, recent experiments all point to the need for continued employment of body and mind for those who cannot obtain work and for those who at any time may find themselves without work. Handcrafts are among the more important means suggested to alleviate the distress of unemployment, to preserve the will to work, to preserve men's and women's self-respect.

As the Chief Scout suggests when he treats of hobbies (*Rovering to Success*. p. 45, etc.) handcrafts are not merely recreations or hobbies – important as such may be – but also a second line of defence against dependence on others. Handcrafts can safeguard against future unemployment, and are, as mentioned, a means of keeping body and mind fit and in good order, and of preventing men from lapsing into the slough of the unemployable.

This aim of Scouting needs much more development in our Rovering, but the term handcrafts needs expanding on to a wider plane in practice so as to include such various recreations as play-acting, literature, music, etc., as being forms of self-expression. In this respect Rovering is sufficiently comprehensive to be able to encourage the art of reading, say, which the cinema habit tends to destroy. The habit of observation that has been acquired through continued training in the Crew should in its turn direct the art of reading into profitable channels so that Rovers are not necessarily dependent on the cheap press for their views on life and its problems, but are able to come to an analysis of their own as a result of their study and observations.

We who are piloting the ship need to see to it that the activities of the Crew encourage self-expression in the forms best suited to its individual members. We don't want mass production or mass thought, but to secure the freedom of the individual.

### PHYSICAL, MENTAL, AND SPIRITUAL DEVELOPMENT

The aim of Scouting is summed up in promoting its members' physical, mental, and spiritual development, and the development of the Rover Scouts training in the Crew should proceed along these three-fold lines. The various ways by which we hope to develop good citizenship should all promote this three-fold development of the individual Rover, but they can only do so if the Leader, the Crew, and the Rover give conscious and



continued thought to what they are aiming at. The wider outlook is necessary as well as a realisation that Scouting is an important part of our Rover work and activities. There are many other Societies with similar aims to our own; we can welcome and forward their efforts as much as we can; but we have peculiar advantages in our scouting and we want to preserve and make use of these advantages.

I would remind you, then, of the Chief Scout's definition of Rover Scouting:

“Rovers are a Brotherhood of the Open Air and of Service. They are hikers on the Open Road and Campers of the Woods, able to shift for themselves, but equally able and ready to be of some service to others. They are in point of fact a senior branch of the Boy Scout Movement – young men of over seventeen years of age.”

“The four main aims of the Scout training in Woodcraft are to develop these points:

Character and Intelligence.

Handcraft and Skill.

Health and Strength.

Service for others and Citizenship.” (*Rovering to Success*, p. 210.)

### **CHAPTER III**

#### **THE IDEALS OF ROVER SCOUTING**

“There is one thing. However, that I feel sure of myself, and that is that God is not some narrow-minded personage, as some people would seem to imagine, but a vast Spirit of Love that overlooks the minor differences of form and creed and denomination and which blesses every man who *really tries to do his best*, according to his lights in His service.”

“How can you best serve Him with the intelligence and power that He has given you? If you are in doubt ask your Conscience, that is, the voice of God within you. He will tell you at once what is needed of you. And it is generally to give of your good will, and to give it freely.”

“Animals can quarrel and snarl, ‘dogs delight to bark and bite, it is their nature to,’ but they cannot, as a rule, rise to being large-minded, charitable, helpful and kind. Men can do this when they really mean business. That is where a man attains his proper footing, namely, when he exercises the Divine Love that is in him in service for others.” (*Rovering to Success*, p. 195.)

**I**T is necessary for us to be clear at the outset that “Rover Scout Ideals” are not something different from the original and constant Ideals of Scouting. As summarised, so to speak, in Rule 268 they are the logical and natural outcome and development of the Scout Ideal. What difference exists lies not in the Ideals themselves, but in the added opportunity which older fellows have of putting these selfsame ideals or principles into actual practice in their own lives and in the influence they can have on the lives of others.

So it is that actual training in ideals can be stated more clearly and carried farther because Rovers are older and have more opportunities of expressing themselves and more experience behind them to help that expression.

*Scouting for Boys* is full of references to Knight Errantry and Chivalry in this and other countries; *Rovering to Success* recommends the application of Scout ideals and practices to life; Rule 268 emphasises and develops the Scout Ideal as expressed in the Scout Law and the Scout Promise. When the Chief Scout gave us *Rovering to Success* as our sailing instructions he did not set out a new route for us to travel, he limned more clearly the route on which we were already engaged, charted its difficulties more frankly, and described its destination more exactly.

There is need for a realisation of this point, since the assumption made by some in the past that the ideals of Rovering were different from the ideals of Scouting has hindered the progress of both. An allegorical picture of the path of Scouting through its successive stages of Cubs, Scouts, Rovers, is set out in the last chapter of *Wolf Cubs*. In actual fact, as has been stated before elsewhere than in this book, this picture was first presented to a Rover Scout Crew so that they might realise their aims and ideals and the potency of their example.

There is another danger against which those of us who are chiefly concerned with the leadership of Rovers must guard, the claim – specifically stated or left to be assumed – that whatever is achieved by Rovers is the result of their Rover training alone. In the majority of cases the results achieved in and by the Crew are the accumulative result of the *Scout* training that its members have received and of the strength which Scouting as a whole is to them. Many a considerate and clear-minded Rover Scout Leader would be the first to admit that a great deal of the fruits shown in his Crew are the result of the careful tending that his Rovers have had in the past as Cubs and Scouts. Why deny the Cubmaster and the Scoutmaster their share in these results?

### THE BASIS OF SCOUTING

Rule 2 tells us that “the principles and practice of the Association are founded on the basis of the *Scout* Promise and the *Scout* Law.”

The Promise and the Law are the enduring links that bind the whole of world-wide Scouting together. They have proved their worth at many different times in many different places. They have proved of real strength and encouragement to individual members of our Brotherhood of all ages. In Rover Scouting they should always be given their right place, and be taken as governing all that is done in life and in the Crew.

The Promise and Law are the same for the Boy Scout, the Rover Scout, and the Scouter. Their interpretation differs only in degree, according to the different performance demanded of boy and man, with the increasing responsibilities to others that the latter has.

Rule 268, then, seeks to analyse the various points to which the Rover’s attention should be directed so as to make his way more clear, and so as to ally ideals and practice together. The fact that the rules apparently separate ideals from practice in suggesting the general lines on which the training of the individual Rover should be carried out must not

be given undue importance. In life ideals and practice go hand in hand and cannot be divorced from each other. Our ideals, therefore, are not a state of being, but a state of doing.

(1) DUTY TO GOD

Spiritual development is one of the particular aims of Scouting, and becomes of increasing importance at Rover age. This particular ideal must be tackled purposely by the Crew and by the individual. The religious policy of Scouting is set out in Rule 10, and has been explained fully in Chapter XIX of *Boy Scouts*.

In the first place, then, it is necessary for Leader, Crew, and Rover to realise what this policy is, the reasons for its existence, the obligations it imposes on members of the Boy Scouts Association, and the necessity for following it out loyally. Some Crews have discussed this policy in the past, some have agreed with it, some have condemned it. All I would ask for the moment is that it should not be condemned without a full investigation into its reasons on a wider basis than the opinions of the members of the particular Crew. If, after that full investigation it is still condemned, conscience would seem to indicate only one course of action.

Those who are doubtful, hesitant, even in revolt against religion, will find much ground for thought in the chapter on "Irreligion" in *Rovering to Success*, where the Chief Scout suggests that a study of the works of God may lead to a knowledge of God, and ends with the definite suggestion: "Talk with a minister of religion, who can then put you on the right line for gaining the truer religious beliefs."

We have to remember that Scouting can never be a religion in itself, but that it can be a real and present help to different forms of religious belief. This ideal is a matter for the individual, and has to be applied individually. The fact that Scouting numbers in its ranks members of almost every form of religious belief, does not necessarily imply, as some have argued, that Scouting is Pantheistic. It states an ideal, an undertaking, to which its several members have to subscribe in the light of their own conscience, their own belief.

To those of us who are Christians the true interpretation of our ideals is contained in the life of our Lord Jesus Christ, and I have an ever present memory of the thoughtful statement of a sincere Brahmin that "Jesus Christ was the first Scout in the world." So it is, perhaps, that two non-Christian views may also prove helpful in giving a fuller understanding of the value of our Scout ideals, and of the value of the Scout Promise and Law in real spiritual development as an expression of that ideal.

A Hindu Scouter tells us, "My scriptures teach me that God is in everything and everything is in God. This means that everything in the universe is divine. It follows from this that duty to God is really duty to the universe, and I am buoyed up with the hope that, if like a true Hindu I fulfil my promise of universal love as far as it lies in me to do so, the doors of heaven will not be shut against me."

A Buddhist Scouter writes, "Buddhism knows nothing of a God, but a Buddha who is neither a God nor a supernatural being. (In the promise taken by Buddhists "God" is replaced by "Religion.") He is the highest perfection of man. To attain Buddhahood a man had primarily to attain the ten Perfections of an exemplary life. These Perfections are: Charity, Virtuous Discipline, Renunciation, Wisdom, Perseverance, Patience, Truthfulness, Determination, Compassion, and Equanimity. Everyone can fulfil the Perfections and achieve the Buddha qualities."

There are many of us who have achieved but a tithe of these qualities.

Some practical suggestions towards the carrying out of this particular ideal of spiritual development will not come amiss. Helpful reading may be suggested to the Crew as a whole or to the individual Rover. Books like Bishop Furse's *God's Plan* and Bishop Woods' *Everyday Religion* may be instanced. Such books can be found in the public or county libraries, but they are of more service if readily available in a Crew library. These books, and others, can form the basis of discussions in the Crew on the subject of Religion. We must expect religious unrest amongst young fellows who do any thinking at all, and help them in their search after Truth in as many ways as are possible.

Ministers of religion may be asked to talk to the Crew or to District gatherings of Rovers, in which case the virtue of simplicity and brevity might be mentioned. Study circles can be formed to follow wireless talks, discuss books, listen to speakers, exchange views. A District or Crew Rovers' Own can be of real value in spiritual development, bearing in mind again that simplicity and brevity are cardinal virtues. Some Crews have achieved the practice of each Rover in turn undertaking to give a short talk. The preparation of such talks often helps the Rover to clarify his own views.

If the Crew understands that such matters as spiritual development are part and parcel of their Rover activities, then the proper atmosphere and purpose are achieved which can be of benefit to all.

Both Leader and Mate should try and come in contact with each Rover's outlook and difficulties and achieve a sympathetic understanding of them. Although self-training in spiritual development is of the greatest importance, and can only be guided by individual conscience, yet an enormous amount of help can be rendered by Leader and Crew, and by Scouting generally. It is for us to see that that help is given and not withheld by reason of ignorance, shyness, reserve, or a feeling of inadequacy.

### (2) DUTY TO THE KING

Scouting since its foundation has always stood for loyalty to the constituted authority of the State. In this country the feeling of national loyalty is crystallised in the person of the King. In the person of the King is symbolised the idea of the Crown as the supreme authority in the country. The subject is fully treated in the chapter on "Duty to the King" in *Gilcraft Gleanings* (1938 edition) where specific reference is made to the steps that can be taken to give Rovers a proper appreciation of their duty.

The practical study of Citizenship will help to suggest ways in which this particular duty can be carried out. It is distinctly stated that the Rover is expected to carry out this duty through an earnest endeavour to secure a proper knowledge of the Government of his country, and to perform his duty as a Citizen. This expectation is made more plain in Rule 269 (7) and the study of the Constitution and Government of his country is given as a general subject along which his training and activities may be continued.

### (3) DUTY TO HIS NEIGHBOURS

Something has already been said on the development of the Scout duty of helpfulness to other people into some form of service to the community. Much more will be said in another chapter. Here there is only need to state a few general points.

The practical outcome of the Rover's training in ideals should eventually be demonstrated in the actual service he does for other people. But let us again try and clarify vital principles. Does he serve just because he happens to be a Rover Scout, or because he is a Man and has in him the Spirit of God? The fact that he is a Rover should help him to serve others, but it should not be the whole reason. Others who are not Rovers, who are not even members of the Scout Brotherhood, also render service. Sometimes we forget that, or seem to forget it; sometimes we appear to glory in self-advertisement as against humility.

There is another consideration, that has already been alluded to, it may happen that in time the expression of our service, the job we have undertaken, occupies all our energies. Which do we give up? The aim or the means towards that aim? Rovering can be the means of encouraging the individual to develop some form of service to the community; it should not then step in and apply the brakes and be the means of withdrawing him from that service. The Rover should more properly become an "Old Boy" in whose activities and progress in his new sphere the Crew can take a legitimate pride and interest.

Service arises out of, and develops, the Scout Gospel of Good Turns. Each member of the Scout Brotherhood, even the youngest, has to set to work and try and do something for others; but as he grows older he is asked to work in with others in the good turns that they also are doing. Individual good turns, individual service can, and should, merge in the combined forms of service performed by the Patrol, Crew, District, Community.

The individual can only be assured of freedom when he forgets self, but while training is in progress self must be considered in order that the Rover has some standing from which to work. At first the Rover is still in the *receiving* stage, as he develops he attains to the *giving* stage, self-expression is developed and self drops back into its true place so that the ideals he sets in front of him are set out in their true order – God: Country: Neighbours: Self.

### (4) OBEY THE SCOUT LAW

The Rover Scout is asked to take the Promise as his compass and the Law as his chart in his journey through life. Many actual examples have been given us of the effect that

these can be on a fellow, even in the midst of squalid or discouraging circumstances. The Scout Law is based on the ancient code of Chivalry, where the different qualities demanded of Knights were grouped under the three heads of Chivalry to Others: Discipline of Self: Self-improvement.

The Scout Law in itself is nothing new nor original. It sets out in simple, straightforward terms certain of the laws which well-disposed men in many countries of the world and in many different ages have set in front of them as a guide to their behaviour.

The expression of the Law in goodwill, fellowship, and clean living is a reminder of the Chief Scout's Farewell Bidding at the World Jamboree in 1929: "To-day I send you out from Arrowe to all the world, bearing my symbol of Peace and Fellowship, each one of you my ambassador bearing my message of Love and Fellowship on the wings of Sacrifice and Service, to the ends of the Earth." His interpretation of the Scout Law as it affects Rover Scouts will be found on p. 220, etc., of *Rovering to Success*. Other interpretations are also available, and each individual Rover can attempt his own with advantage.

## **CHAPTER IV**

### **LEADERSHIP**

"The Leader needs the loyalty of his men, but equally he must show loyalty to them, and that point is emphasised in the Scout Law where it says that 'a Scout is loyal to his employers and to *those under him*.'"

"And then, too, he has to be loyal to the *cause* for which he is working. There comes in the most difficult part of a Leader's duty."

"These are things that have to be thought on when you are considering what is meant by loyalty and how you are to train yourself in leadership." (*Rovering to Success*, pp. 89, 90.)

**A** NUMBER of persons associated for any purpose require leadership if they are to advance towards the fulfilment of their object. A crew without a skipper, or a gang without a leader, very quickly degenerate into a mob, and a mob can quickly be swayed from a good to an evil purpose. It is because of this that Rule 255 lays down as a condition of the formation of a Crew the provision of a suitable leader. No stigma on Rover Scouts themselves is implied in that condition, and, in point of fact, they themselves were the first to realise completely that leadership was essential to the success of Rovering, just as it is essential to the success of any cause.

The Leader "should, if possible, be a warranted R.S.L." This is the type of leadership at which we must eventually aim. The other two alternatives are set out so as to tide over a season only, when man power is short. One alternative – "for the G.S.M. or one of his assistants to be in charge" – is a temporary measure where the Crew is small in numbers, or of recent formation, and will in practically all cases develop into the first type. In parenthesis I might venture to express the personal opinion that the positions of G.S.M. and R.S.L. can be very well combined with advantage. This I foresee as the norm some years hence, if we are to conserve our man power.

The other alternative – “adequate supervision by the D.R.S.L. or A.D.C. for Rovers” – is the last choice open to us. It is personal leadership that Rovers need. In small Districts and in Associations with only a small number of Rover Scouts the District Scouters may be in a position to give personal leadership as well as adequate supervision, but where there are large numbers of Rovers they cannot possibly do so.

This question of personal leadership is of more importance in the Rover section than in any other section of Scouting. What the fellow of Rover age needs and wants is someone to whom he can take his own personal problems, someone with whom he can discuss his difficulties frankly and openly, someone who understands him.

The D.R.S.L. and A.D.C. for Rovers have their own very important jobs to do in the way of organisation and administration. They have a deal to do in the arranging of combined events – whether in connection with training or service. They will endeavour to know as many of the Rovers as possible personally, but as the numbers of Rovers in the Association grow this becomes a practical impossibility, and the two of them will have enough trouble to get to know the Rover Scouters really well, let alone Rover Mates.

Our aim so far as leadership is concerned is to set our minds and energies to the securing of an ever increasing number of warranted Rover Scout Leaders who possess the necessary qualifications to inspire and guide Rovers to attain the aims for which Rover Scouting stands.

### SOURCES OF SUPPLY

The laws of supply and demand govern this question of warranted R.S.L.s. Past years have proved that the sources of supply lie both within and without the Movement, from amongst existing Scouters and Rover Mates, and from among men who have not as yet plunged into the waters of Scouting.

Scouters can change in attitude, outlook, and desires, and it is unfair to say that because a Scouter is good at dealing with Cubs or Scouts therefore he will not be able to understand older fellows. He may or may not have the required temperament for dealing with Rovers, but the odds are rather for than against his acquiring it as he himself grows older and gains more experience of Scouting, Leadership, and Life. There are also many Rover Mates, some of whom are virtually responsible for the leadership of a Crew, who are growing older and will make admirable R.S.L.s if they are encouraged and helped.

In addition, there are a large number of men in the world, with considerable experience of life, who are merely waiting for their attention to be directed towards Rover Scouting so that their unvoiced, and frequently unrealised, desire to do something for young fellows can be met.

Supply is governed by demand, and so with our leaders a general statement that leaders are wanted is seldom fruitful; something more concrete is required. It is usually necessary to point to a definite vacancy, to indicate a particular gang of fellows who could

progress if only they had a leader. The demand that is quickest met is that of the Rovers themselves. There are numbers of instances where Rovers, or would-be Rovers, have spotted the desired leader, have angled for him patiently, and have hooked and landed him good and proper. This entails a considerable amount of exploring beforehand, as well as a careful study of the bait that will attract the poor fish they hope to catch, but what is that against the joy of feeling the rise, the eagerness with which the strike is made, and the satisfaction when the fish is landed? And the best part of it all is that the fish will live to thank those who have angled for him. There are many R.S.L.s – poor fish no longer – alive to tell the tale to-day.

When a Crew is led by one whom they themselves have chosen, they can say thankfully with Kipling:

“When Crew and Captain understand each other to the core  
It takes a gale and more than a gale to put the ship ashore”

A Crew that is well established is not deprived of this thankfulness because the Captain has been there before the majority of the Crew were signed on.

### COMRADESHIP

Comradeship is the key to the solution of Rover leadership. Comradeship can only be achieved as a result of mutual trust and confidence, and, on the Leader's part, demands a close study of the characters of his men. The study of character is the first duty of every Scouter, and the study of the characters of all the members of his Crew is incumbent on every R.S.L. This is not merely a matter of watching them, and talking to them, at meetings and other gatherings, but of getting to know each personally, obtaining a knowledge of his home conditions, his past history, his present activities, his future desires.

Scouters and Rover Mates will find suggestions in regard to the study of character in “Tracking Rules for Scouters,” one of the chapters of *Gilcraft Gleanings*.

### CHARACTER

The basis of all true leadership is character as exemplified by the leader himself. No organization, no system can possibly be a substitute for the personal leadership of a man of character who can infect others with his enthusiasm.

The R.S.L.'s job is – as the Chief Scout advises – to pass on to his Rovers all the knowledge that he himself has gained by his own experience and by his knowledge of other men. His must be the ability to see ideals and the capacity to inspire others with these ideals; but “ideals are to be dreamed, not discussed, to be hinted and implied, but not impressed: the adult who thinks advice is helpful to the Rover had better learn that more ideals have been shattered by words than were ever built up by them.” (*The Quest of the Boy*, p. 136.) His must be the capacity for friendship and the genius for making points of



contact. His must be the capacity to lead others to think, and to put their thoughts into action.

A good leader leads by the force of his own personal example; he must know his job; he must know his men; he must know his aims; he must know the means by which he hopes to achieve these aims. It is character all the time that counts.

### TRAINING

When the R.S.L. realises that his job is the individual study of his Rovers, and that Rover Scouting is primarily intended to continue *Scout* training, he will quickly find that his followers can be divided into two or three categories according to age and understanding. Speaking quite generally these ages will normally be 17-20, 21-24, and over 24. His chief concern should obviously be with those of the younger age; those between 21 and 24 can be left to themselves, and the Rover Mates, those over 24, should be able to look after themselves completely.

Rover Scouting has most in the way of training to give to its younger members; with its “middle-aged” members training can be continued and revised, but they have reached the stage of giving more than of receiving; those in the third stage should continue to receive companionship. The strength that companionship gives will prove an inspiration to them in their work outside the Crew so long as they have time to devote to both.

### THE LEADER’S POSITION

The Leader has a difficult place to fill, since with all the knowledge that he has acquired, he must be particularly careful to avoid giving an appearance of superiority. He must let his Rovers learn and profit from their own experience, gathered at their own expense, and must not permit them to lean on him. “It is far easier for the teacher to interfere too much than to stand aside and watch, only taking a hand himself to avert serious catastrophe. There should be small catastrophes if the proper training is to be given.” (*The Religious Education of Adolescents.*)

It is necessary, however, if our aim of self-reliance is to be achieved, that our Rovers should be left to work things out for themselves, to come to their own decisions, after we have pointed out to them the probable results of various lines of action.

### DISCIPLINE

Before going on, in the next chapter, to consider the various characteristics and difficulties of Rover age, it were well to say something on the subject of discipline.

“The spirit of liberty is discipline; of progress, suffering; and of happiness, self-sacrifice.” That the spirit of liberty is discipline represents a truth which it is very difficult for us to learn, but, as the Chief has said in *Scouting for Boys*, “discipline and obedience are as important as bravery for Scouts.” It is natural, perhaps, for a fellow of Rover age – when

the shackles of control are struck off; when he is released from school and home to adventure into the world to find his own way – to fling up his heels like a young colt and imagine he owns the world instead of the small circumscribed area in which he is confined. A colt goes farther afield when he is broken in, when he is saddled and bridled, but not till then.

Similarly we need breaking-in, saddling, and bridling. Where we differ from the animals is that we have to do the job for ourselves, if we are going to win freedom and liberty. Self-control is our saddle, self-discipline our bridle. With the one we can guide ourselves, with the other we can render assistance to our neighbours and help to carry their burdens.

“Advancement does not mean the throwing overboard of everything that has been previously learned, but the proper use of it. The Rover Scout’s discipline is just what he himself makes of it. He may have a little guidance, and he will be wise to seek such guidance. He cannot live for himself alone. He is not situated on a desert island, but in a populous country, where practically every single one of his actions has an influence for good or bad on those around him.”

“His training in self-discipline will be of the utmost value to him.” (“Discipline in the Scout Movement,” a chapter in *Gilcraft Gleanings*.)

All of us in Scouting over the age of eleven are governed by the Scout Law. We have voluntarily accepted that code as one that we will do our best to live up to. It has not been forced on us by someone else; it is self-imposed. The older we grow the more important does it become that we should prove ourselves. We have to satisfy our own consciences. This would be a comparatively easy matter if we lived the lives of hermits, if we withdrew from contact with other human beings, if we were cast away on a desert island. But we have dared ourselves to carry out this code among other people, amid all the distractions of a busy life, amidst temptations that appeal to us to pull now one rein now another so that we turn on to easy side paths that lead us away from our main objective, and not towards it.

The Chief Scout’s interpretation of the 7th Scout Law has already been set out in Chapter II. That interpretation is complete in itself. It embraces all the aims of Scouting, almost all the attributes that go to the building up of a good Scout – self-discipline, ready and willing service, happiness, example. This brings us back to the vital necessity for personal example in leadership, and for seeing that that lead is followed.

I should like, therefore, to quote from the writings of two famous men of to-day. The first is a great Thinker, and has arrived at his conclusions mainly through observation and theory. The second proved himself a great Leader in times of stress and trouble, and has arrived at his conclusions mainly through observation and practice. A subsidiary lesson that we can draw from these two quotations is that, more frequently than not, theory and practice do agree. Sometimes we make no effort to combine them, and we dismiss theory with an airy wave of the hand and miss the fun of trying it out in practice.

“I am fain to think,” says Professor L. P. Jacks in *Education through Recreation*, “that the difficulty we have in these days in finding great leaders arises from the fact that the great followers are not forthcoming. If leadership has decayed, followership has decayed still more. And how can we have the one without the other?”

While T. E. Lawrence writes in *Revolt in the Desert*: “They taught me that no man could be their leader except he ate the rank’s food, wore their clothes, lived level with them, and yet appeared better in himself.”

## CHAPTER V

### THE ROVER SCOUT

“It always seems to me so odd that when a man dies he takes out with him all the knowledge that he has got in his lifetime whilst sowing his wild oats or winning successes. And he leaves his sons or younger brothers to go through all the work of learning it over again from their own experience. Why can’t he pass it on so that they start with his amount of knowledge to the good to begin with, and so get on to a higher scale of efficiency and sense right away?” (*Rovering to Success*, p. 14.)

**A**S has already been mentioned, from the beginning Rover Scouting was devised to help young men who were growing to complete manhood, and it is important that its original purpose should be preserved and strengthened to-day. The Chief Scout puts this quite clearly: “So this book is not intended for experienced men to read. I warn them off. It is for you young men that I write, you who have got the sense to look ahead, anxious to see where you are going and what you are to do in life.” (*Rovering to Success*, p.14.) It is with the young men under twenty-five years of age that Rover Scouting is mainly concerned, and it is the duty of R.S.L.s and R.M.s to become acquainted with the needs, desires, and outlook of fellows of this age, as well as to study individually all those who look to them for a lead and seek their advice and active help.

#### AN AGE OF DEVELOPMENT

In considering fellows of this age generally, we have to realise that they are at an age of development, and not of attainment – as some of them perhaps imagine.

They are enthusiastic, critical, prone to be led away by the excitement of the moment, eager to attain power or excellence. At the same time they are easily cast down and depressed, and liable in consequence to become helpless and hopeless when things do not come up to their expectations, or do not go quite the way they wish.

Their enthusiasms may lead them down wrong paths, after the wrong type of Leaders. Criticism may make them resentful of all that has happened in the past. The excitement of the moment may sway them to do things they afterwards regret. Their eagerness to advance may make them prone to overlook the real steps by which alone lasting advancement can be made. Their constantly changing – frequently violently changing – scale of values may

lead them to appear unreliable, since what to-day they deem of first importance is tomorrow blotted from their memory by something else that has intervened.

Chapters XI and XII of *The Quest of the Boy* are full of information and advice to the R.S.L. as to his attitude to, and treatment of, this stage of development. "Roving adolescents must, therefore, be taken for what they are; young knights whose difficulties must be met with sympathy, whose faults must be forgiven even though by the very nature of things forgiveness is not recognised by them as required, whose growing powers must be afforded opportunity to function" (p. 118).

### RESPONSIBILITY

Release from home ties and from school, the feeling of freedom and independence produced – we hope – by earning a living wage, the increasing amount of leisure produced by modern conditions, are all apt in some cases to react unfavourably and produce a spirit of irresponsibility, amounting at times almost to lawlessness. This false idea has to be corrected in the first place by the inculcation of the right type of discipline in which a considered obedience is given in the interests of the Crew and of the community. This should, in time, lead to a feeling of responsibility for the welfare of others as well as of self.

It is necessary, therefore, to see that responsibility is provided for as many as possible in the organisation and programmes of the Crew, and not limited to Leaders and Mates only. This process must be gradual. It is a mistake to thrust a fellow into a job that is too big for him, or which does not suit him, or to thrust him into any job without previous preparation. If failure results, he may lose heart and even his self-respect. Many Rovers have, for instance, been induced to take out a Scouter's warrant who were not really suited to the work, or who were not old enough or competent enough to satisfy the obligations of that warrant. The stage of preparation and training had, in these cases, been neglected, with the result that they did not make good and were a disappointment to themselves and to others. The fault did not lie with them, but with those who advised them.

Responsibility cannot be lightly assumed, and many will try and shirk it. Continued encouragement is required on the part of the R.S.L., especially in the cases of those who are highly sensitive. This encouragement should be in the direction of strengthening the personal responsibility of each fellow and of increasing his self-reliance, and not in the direction of taking over part of the job or of diminishing his activities. The longer the Leader keeps his followers tied to, and dependent on, him, the longer will they desire to remain so tied; but such bondage is not good for their characters or their development.

Yet it is necessary for us continually to remember that development must be slow to be sure, that we must take time to stand still in order to look wide, that we must ensure that our fellows have some leisure to enjoy in their own way, that we must not fill their whole lives with one thing after another so that all initiative is lost.

“It is good to have been young in youth and as years go on to grow older. Many are already old before they are through their teens, but to travel deliberately through one’s ages is to get the best out of a liberal education.” (*Virginibus Puerisque.*)

### INDIVIDUAL DEVELOPMENT

As a young man grows older his own individuality develops and becomes more apparent. The Rover is growing out of the gang spirit of boyhood into an age when he either goes with a crowd or with one or two friends of similar tastes and outlook. His capacity for hero worship dwindles, yet for some unfathomable reason there is a tendency for him to make a hero of quite the wrong type of man, and to turn to the wrong type of person for guidance. Quite frequently at this age a man is attracted to his opposites in occupation, outlook, morals, and sex.

The R.S.L. must try to look at each Rover on his own merits and not necessarily compare him with others. He must exercise care to see that a correct viewpoint – not necessarily the same for all – is put before each in all questions that concern him. The keynote of his dealings with his Rovers is sympathy – “Of Greek derivation, it means ‘to feel with,’ to place yourself in the position of another, to see things through his eyes, to grasp his point of view, his thoughts, feelings, and difficulties. If we can do this, we have a key to our own action towards him.” (*Talks on Leadership.*)

Environment has a great deal to do with human development and welfare. How can we give of our best to our Rovers if we do not know their homes, their work, their companions?

### SOCIAL DEVELOPMENT

At a slightly older age, perhaps, the Rover will develop to the stage at which fraternal organisations, political parties, clubs, societies, and so on, appeal particularly to him – more especially those where talk is the chief object of their existence. This stage holds grave dangers, for it may distract the energy which the Rover possesses from active work and service to more passive channels where that energy is satisfied by speaking and listening.

The world-wide Brotherhood of Scouts, the Rover programme of activities, and emphasis on the Open Air are the forms of expression which we have ready to hand to satisfy the present needs of the Rover until he is in a position, as a result of knowledge and experience, to throw his energies into, and find his outlet in, some other society or organisation which may appeal to him more and which offers more scope for the exercise of his peculiar talents.

The Leader’s job is to steer social development into safe and reputable channels, not to dam it nor confine it – out of a mistaken sense of loyalty – to Scout channels only. The emphasis that is laid on true citizenship, on the preparation, study, and action that are necessary to its attainment, will show the Rover the right line to take. *Rovering to Success* was written as a means to this end and to point out to the young man the rocks which lie in

his path, and more especially – because all Scout training should be positive and not negative – the ways in which he can circumvent these rocks by his own endeavours.

### SEXUAL DEVELOPMENT

At Rover age the productive instincts of man become more insistent, and a proper outlet for them more essential. This is an extremely important factor in a Rover's development on which it is necessary for the Leader to dwell.

The Rover may be subject to bad influences in his work and otherwise; he may be called upon by his companions to prove himself a man in the animal sense; he will most certainly be beset with temptations to forget the Scout Promise and Law, or to look on them as an impossible ideal for any grown man to follow. He may be bereft – too frequently these days – of anything in the shape of healthy home life, since his parents may lack understanding, or be mere pleasure seekers; he may be caught up in the problems which arise from the somewhat sudden emancipation of women and the consequent dangers caused thereby.

Acquaintanceship and friendship with girls become of greater attraction and a necessary and natural part of his individual development.

Primarily he can be strengthened by the Scout spirit, by the companionship of the Crew, and by the understanding of his Leader. Secondly he should be helped by the actual practice of his Rover Scouting, by open air life, by plenty of hard physical work – especially if he is a town dweller with a sedentary occupation – and by other healthy outlets for his energy, which will counteract the enervating artificial pleasures which might otherwise provide him with his only legitimate outlet. In addition constructive or artistic work of almost any nature will not only help him to fill his leisure hours, but will “sublimate” some of his physical or animal desires. For these and other reasons “Culture” in its widest sense should be encouraged.

Curiosity – that fruitful source of evil – may be met by straight talks on sex by a doctor or some other experienced and sympathetic person. The chapter on “Women” in *Rovering to Success* gives the lines for any Leader to work on. Teaching of this kind must always be positive, not negative, and should stress the joy and blessing of living straight and clean more than the dangers of evil living.

Respect and chivalry for women should govern all that is done and said in the Crew indoors and outdoors. “My Girl” should be someone to be proud of, to talk of freely to the Leader, to bring to the Crew's social functions, without any feeling of shyness and embarrassment. Such feelings are only the outcome of a wrong attitude, or a wrong choice, and are not natural where real and open friendships of men and women are concerned.

### GIRL COMPANIONSHIPS

Perhaps insufficient attention is paid to the opposite sex in the general scheme of Rover training. Training in citizenship obviously involves some knowledge of the requirements, desires, and position of women; a Leader ought to take this into his calculations and provide his Rovers with real training for a life that is peopled with both men and women.

At Rover age the selective process is steadying down, and their girls will not change so rapidly as at a younger age. From the Leader's point of view girl companionships should be encouraged, not discouraged. Certain social functions should be arranged so as to provide for the entertainment and society of the opposite sex. The scope of such functions could easily be widened to include an occasional Rovers' Own, educational and other talks, Scouting demonstrations and expeditions, at which girl companions are welcomed.

Although Lady Rover Leaders are not permitted for somewhat obvious reasons, that should not prevent a Leader from getting some noble-minded woman interested in the Crew. His own wife, mother or sister, a Rover's mother, or a woman of character in the neighbourhood may be able to give real sound advice to him, to the Crew, or to an individual Rover, and may by her occasional presence instil that feeling of reverence for women which men still believe in to-day, although modern life has exerted a severe strain upon that belief.

### HOME LIFE

I have already alluded to home life and the problems it raises in some Rovers' minds. Those whose home life is full of love and joy and companionship will have no need of our help, but will in their turn render help to their fellows through the very existence of this fact and by making them welcome to their homes. The same can be said of the Leader's own home.

Those whose home life is evil present a problem horrible to find, but with a straightforward solution. The only help that can be given them is to strengthen their self-reliance so that they can set up afresh for themselves and yet continue to render what service they can to their people. In the latter aim they will need much in the way of encouragement and active help.

The greatest problem, perhaps, is represented by those who have decent homes but whose parents or family are intent on their own pleasure to the exclusion of any decent kind of family life. A correspondingly selfish attitude must be discouraged; their duty to their homes must be pointed out. Even if others have failed in their duty to them, that does not entitle them to fail in their duty to others. Two blacks can never make a white. The necessity for give and take, for tolerance and patience must be advised, however hard these paths may be to travel.

Estrangement between father and son is often the sad result of the father forgetting his boy has grown up and continuing to try to impose his authority on him as if he were still young in age. There is a very wise Punjabi proverb that runs: "When the father's shoes fit the son's feet, he is no longer a son but a brother." Perhaps a tactful Leader might bring that proverb to a father's notice with great advantage to the son.

All Rovers, whatever their home conditions may be, should be taught that the study of home and the fulfilment of duties in the home is a preparation for married life. At the same time they must not regard such duties as a drudgery and penance but as both a present and a future joy. The time has ceased – thank God – when a man had no share in the ordering and serving of his own home.

To this end, again, a knowledge of how to use one's leisure, of how to make use of one's hands, will be of great benefit, and the value of various Rover activities from this point of view should be impressed on the whole Crew.

The future obligations that the Rover may have to undertake call for the exercise of the quality of thrift and a study of such subjects as housing, furnishing, insurance, etc. Questions of personal health and fitness, the acquisition and care of personal possessions, the care of communal property or of other people's belongings, the proper use of money, personal accounts, accident, life, and fire policies, the dangers of part-payment systems, these and many other questions can be dealt with in the Crew or discussed with individual Rovers so that their individual and social development may progress.

### EMPLOYMENT

Another conflicting loyalty which may cause an immense amount of thought and trouble to a Rover is connected with his employment. Questions of his duty to his employer, of the dictates of his Union, of the possibilities of advancement in his work, of the atmosphere that prevails in shop or office will be brought by a Rover to his Leader, if the latter is worth anything at all. All such questions must be given the most careful thought and enquiry. It is seldom wise to answer them on the spur of the moment unless an exactly similar situation has already arisen and is within the experience of the Leader. Every aspect of each case should be discussed in detail between Rover and Leader so that anything in the shape of a narrow view is avoided.

If the Leader does not feel competent to advise on such questions, he should seek advice himself and pass it on to the enquirer. It is impossible here to discuss all the various kinds of questions that may be propounded, but we have to prepare to deal with such conundrums as the following honestly and conscientiously:

What is a fair day's work for my wage?

How can I reconcile my employer's demand for better output with the Union's call to go slow?

How can I get on in my job without being pushing or snobbish?



Why should I be told to take a pride in my work, when it is only a means to earning something?

What is the good of working, anyway, these days?

Why should I be without a job when I am ready to turn my hand to anything and to work with all my power?

### WHY?

These are only a few of many of the problems and difficulties which beset fellows of Rover age. It is impossible to go into the whole history of this particular stage of development. It is only possible to comment on a few of its more salient features. These few are, however, of sufficient importance to enable us to realise that the study of both the age and the individual is incumbent on us.

To what end? Surely that we may lead our Rover Scouts to achieve that happiness to which the Chief Scout alludes on pages 17 and 18 of *Rovering to Success*.

“The truth is it is no use putting off happiness for some future day, but the way is to enjoy your life all the time. The wise man does not bank only on a vague Heaven in the dim future. He realises that he can make his own Heaven for himself here, in this world, and now; and that the better heaven he makes now, the better is he building for the future. So eventually he will enter into the true Heaven prepared for him – the haven of rest and peace and thanksgiving.”

## CHAPTER VI

### THE AIMS OF A ROVER SCOUT

“Give me the fellow who looks ahead and actively paddles his own canoe – shapes his own course.”

“Paddle your own canoe: don’t rely upon other people to row your boat. You are starting out on an adventurous voyage from the stream of childhood, along the river of adolescence, out across the ocean of manhood to the port you want to reach.” (*Rovering to Success*, p. 23.)

**I**F Rover Scouting is going to be worth while and meet with any kind of success it is essential that every Rover Scout should possess a feeling of responsibility for his own welfare. After the quotation that appears at the head of this chapter the Chief Scout goes on to talk about self-education and the need for it if success – happiness – is to be won. “God helps them who help themselves,” so “Remember, you are *you*. You have your own life to live, and if you want to be successful, if you want to be happy, it is you who have to gain it for yourself. Nobody else can do it for you.”

After the individual Rover Squire or Rover Scout has considered the aims of Scouting, he should be expected to apply these aims to himself. He can start at any time – the sooner the better – to demonstrate and prove the value of Scouting in his everyday life. That should be his first particular aim.

### GOOD LIVING

“You will meet with difficulties and dangers, shoals and storms on the way.”

The companionship of the Crew and of the Leader supplies the means to arm the Rover against such difficulties and dangers. Experience has shown that this can be so in fact, but it can only be a safeguard if Leader and Crew are interested in each and every member of the Crew, and in what each is doing outside Scouting as well as in it.

In the vast majority of men there exists the urge to live straight and clean. This urge can be overborne by their own weakness or by the weight of others. It is a well-known fact that when a number of people are gathered together the worse elements tend to rise to the surface, the better characters – more often than not more numerous – tend to be submerged by the more evil characters. In offices and workshops, sheds and gangs where there is no outstanding leader the tone is liable to be controlled by those below the average morally. Rover Scouting can fight against this factor in “mob psychology” by strengthening its members to strive against it and to make a stand for good, straight, honest living. Each and every Rover should determine to help to raise the tone of his surroundings. To do this he must guard against giving even an appearance of priggishness, or of standing out, or apart, from others; no one can help from outside.

### COMPANIONSHIP

The carrying out of the Scout Law of Friendliness and Brotherhood should be another particular aim of a Rover. The companionship of the Crew should help instead of – as it sometimes does – hinder this aim through limiting friendships to the Crew itself or to Scouting only. In the Law as it is set out Friendliness to all comes before Brotherhood to every other Scout. It is not just “Scouting’s a Brotherhood,” but “All the World’s a Brotherhood.”

Brotherhood starts at home within the Crew, within the Croup, between neighbouring Crews, between neighbouring Groups, between neighbours in the same street, between others in the same neighbourhood, between those who meet at work and at play. It is an easy matter to be the friend of someone in Greenland whom one may never see; it is more difficult to be the friend of someone who lives on the other side of the wall at the end of the back garden. Yet we can be of much more service to the latter than the former.

### CITIZENSHIP

The same may be said of citizenship as provided for in democratic countries. Responsibility for others starts with the family in the home and gradually widens in its scope and increases in its extent until it embraces one’s own neighbourhood, one’s own country and the world at large. Each Rover has to fit himself for citizenship by study and practice. He can be helped in this by the Crew and by Scouting, but he has to prove his own worth and to master himself before he can expect to be in a position to help others. Hence the necessity to “realise that his first service is to establish himself in life and make every

endeavour to consolidate his position so that he is not a burden on others or on the State.” (Rule 268.)

### GOOD SCOUTING

“Now it is up to you as an *individual* to go on and learn for *yourself* the things that will strengthen your character and help you to success in life by making you a man. I will show you one way, at any rate, by which you may do it. It is by becoming a Rover Backwoodsman.” (*Rovering to Success*, p. 210.)

Each Rover to be worthy of the added name of Scout must have as his own particular aim his better education as a Scout. Those who have been Scouts in the past will go on with their Scout training, but on a wider and more advanced basis, conscious of its benefit not only to themselves, but to others through their example. The various activities and suggestions contained in *Scouting for Boys* are mostly taken from the experiences and doings of men, not boys. What men have done in the past, men can still do to-day. There is no need to be ashamed of the exercise of these abilities which in the past proved a man’s worth. There is no need to be ashamed of enjoying the simplicities of the open air and of life. God knows there is need of these simplicities in our complicated modern conditions. The outdoor life of the Scout must continue to be encouraged. Some slight change of attitude, more direct training and more efficiency are needed in order that the Rover may set the right example to younger fellows.

Rovering divorced from Scouting is not Rovering but something totally different, although it may be something equally worthy. It is necessary for all Rover Scouters and all Rover Scouts to realise this whether they have been for many years in Scouting or whether they have come in as Tenderfoots.

“If you have not been a Scout the first things needed are a pair of stout shoes and a stout heart. Then beg, borrow – or get hold of – a copy of *Scouting for Boys*.” (*Rovering to Success*, p.210.) This advice has to be followed up and the newcomer shown not only what Scouting stands for but how it is carried out in actual practice. He has to be instructed in the elements of camping, hiking, and other forms of outdoor Scouting activities which tend in the direction of health and self-reliance. The whole Crew, but especially the Sponsors, can help in this training both as regards old Scout and non-Scout. Each individual Rover should aim to set himself a standard of attainment in Scouting, and when he has reached that standard set himself another higher still. Similarly the Crew can slowly but surely secure an increase of all-round efficiency.

### HAPPINESS

One would unhesitatingly include happiness – as the Chief Scout does – as a particular aim of every Rover. It is necessary, perhaps to emphasise this point so as to avoid the danger of over-seriousness. At the same time one does not want to confuse happiness with mere boisterousness. “But without adventure life would be deadly dull. With careful piloting, above-board sailing, and cheery persistence, there is no reason why your voyage

should not be a complete success, no matter how small the stream in which you make a start.” (*Rovering to Success*, p. 23.)

Unless enjoyment enters into a Rover’s Scouting considerable benefits are lost. This is not selfishness, but the reverse. An attitude of enjoyment and of happiness can be of real service to one’s fellow men. History tells us that martyrs have gone to their death with joyful songs of praise on their lips.

*Good living, Companionship, Citizenship, Good Scouting, and Happiness* sum up in the main the particular aims of a Rover Scout as well as his training in ideals, as set out in Rule 269, but these can only be obtained if the Rover sets out to explore for and attain some guiding principle which will govern his activities and his desires. This necessitates the development of the spiritual side of his life about which much has already been said in Chapter III. Yet it would be well to suggest a particular aim even in this connection.

#### DUTY TO GOD

The basis of all Scouting being in the first part of the Scout Promise, it is implicit on each Rover to give thought to the carrying out of that Promise in his own personal life. St. John Ervine has written: “I have always believed that progress, if there be such a thing, is dependent on the amount of spirit we put into common life. We do not feel concerned about the geniuses: they will take care of themselves; but we must feel infinitely concerned about the crowd. On the quality of its spirit depends everything else. Mere mechanical ingenuity or lavish expenditure on educational apparatus will not produce a great race. A great race produces itself.”

Progress cannot come except through the spirit which is of God, and it is this spirit that we have to journey to find. I do not suggest that a Rover can complete his journey all at once, but I do suggest that he determine for himself the port he wants to reach so that he is in a position to sail towards, and not away from, it. Once after careful thought, enquiry, and investigation he has chosen his route, his aim is to continue to journey according to his instructions, so that not only himself but others – through his example – may benefit. This search does not mean the reading of controversial books or tomes about comparative religions, but, in the first place, perseverance in the denomination in which he has been brought up, and an honest attempt to come to a proper conception of its meaning and its obligations.

#### SUCCESS

“If you want to win success, you must now finish your education by educating yourself. I suggest that this should take three main directions, viz.:

To make yourself capable for the responsibilities  
of your profession or trade.  
as a future father of children.  
as a citizen and leader of other men.” (*Rovering to Success*, p.23.)

As has been said, the Rover's particular aim in his work – no matter what that work may be – is to give the best of his abilities to his job, and to make it possible for those working under, with, or over, him to do the same. His aim in regard to the future is simply “to establish himself in life,” and to follow up in practice the suggestions the Chief Scout makes in regard to “Fatherhood,” (*Rovering to Success*, p. 237.) I question whether sufficient time and attention is devoted to looking ahead in this way in our Rover Scouting, we are perhaps too much concerned with the present. His aim as a citizen is given under “Reconstruction.” (*Rovering to Success*, p. 238.)

### ALWAYS A ROVER?

Lastly comes the somewhat important question as to the length of time each Rover should take in realising his particular aims. This entirely depends on the individual and on circumstances, but I would suggest that each Rover asks himself what he is out to secure from his Rover Scouting, and what he is out to give as a result of what he eventually secures. The answers to these questions will not come all at once, but a gradual relaxation of Rover ties is to be expected.

Some say that if intimate and active association with a Crew is maintained too long or till too great an age two dangers arise:

(a) The value of Rover Scouting as a continuation of Scout training for young men will diminish.

(b) Self-reliance will cease to develop.

It is for those most concerned to determine this matter each for himself. If the Rover bears in mind both the aims of Scouting and the aims that he himself has decided on, he will remember that Rover Scouting like “Toc H is essentially a young society, not only of young men, but of young minds,” and will act accordingly. To every individual comes the time when he has ceased to rove and when he settles down. When that time comes I believe that Rover Scouting may be said to have done its job in that particular case. Then Scouting as a whole comes back as something which continues to give us strength to carry on through life, however long that life may be. (See p. 240 of *Rovering to Success*.)

## CHAPTER VII

### THE CREW AND THE GROUP

“The Rover Scout Crew is normally a part of a Scout Group which consists of all three sections of the Scout Brotherhood – Cub Pack, Scout Troop, and Rover Scout Crew.” (*Rovering to Success*, p. 223.)

**T**HE Group System as we know it in Scouting was the direct and logical outcome of the development of Rovering, and was introduced so that Scouting as a whole might be bound together and not fall into disunited parts – Cubbing, Scouting for Boys, and Rovering. The wisdom of the introduction of this linking up process in 1927 has been

proved by the continued development of all three sections both in numbers and in quality, and by a better feeling of unity among all Group Scouters.

The complete Group consists of all three sections (Rule 176), and sections as such are not registered separately. Normally, therefore, a Crew will find itself, or be formed, in a Group which also contains Scouts, and possibly Cubs as well. Only in exceptional cases, such as Universities, Training Colleges, and Theological Colleges, should a Crew exist as the one and only section of a Scout Group. Crews in Universities are obviously of a special nature with circumstances that preclude any suggestion of the attachment of a Scout Troop or a Cub Pack to them. Its members are only up for a limited time, and are associated together in a Rover Crew to retain, or encourage, their interest in Scouting, to give them an opportunity of studying Scouting as an educational system, and in the hope that they will – given the chance – become Scouters when they take up their life's work.

### RESPONSIBILITIES OF CREW TO GROUP

Setting aside such exceptional cases, every Group started with a Rover section only should endeavour to develop, if possible, both a Scout Troop and a Cub Pack attached to it, the other two sections giving an outlet for service in Scouting to the Rovers in the Crew. Of recent years numerous Groups, both in town and in country, have expanded in this way from a Crew, and have developed into strong centres of Scouting.

It is necessary to consider the responsibilities which the Crew has to the Group as a whole. Its members will naturally take a pride and interest in the doings of the Troop and Pack, and increasingly so as the Crew enlarges in consequence of taking in more of those who have passed up from Pack and Troop. As the other sections continue to feed the Crew with their old members they in their turn will become more dependent on the Crew for example, help, instruction, and leadership.

Example is the first responsibility which the Crew and its members have to guard. Their example in dress, behaviour, Scout knowledge, etc., has a great influence on the Scouts and Cubs in their Group. But their influence does not necessarily stop there, since it should extend to other boys outside their own Group. Many Rover Crews have been the means, through the example of their camping and hiking and work, of starting Packs and Troops outside their own Group. This can be in these days a most effective and lasting way of "starting Scouts" in hitherto undeveloped ground both in town and villages. A country Vicar joyfully dates the start of the village Scout Group from the Sunday evening when two Rovers on hike visited the Parish Church for the Evening Service.

### GROUP VERSUS DISTRICT

The relationship of a Crew to the District is dealt with in Chapter IX, but it should be stated clearly here that the Crew as a whole owes its first Scout loyalty to the Group of which it is a part. Their own Group has the first call on the Rovers' services, but must not usurp them to the exclusion of everything and everyone else. The Group like the Crew should rejoice to see its Rovers extending the sphere of their, and incidentally the Group's,

influence, serving other Groups and doing work outside the home circle. Any selfishness or pettiness in this respect is contrary to the Scout Law. But the Crew must rise to its responsibilities and see that it is doing all that it can and that is necessary to help its own Troop and Pack. Apart from the provision of Scouters and Instructors there are many other services the Crew can render.

### SERVICES TO GROUP

At least one Crew has instituted a Group Service Council which provides Rovers for such jobs as the following:

Secretary, Librarian, Quartermaster, Caretaker, Providore Manager, Accounts, Badges, Entertainments, Magazine, Uniforms, etc. In addition to such continued and specific assistance, a great deal of additional and occasional help can be rendered. Helpers are usually required at Cub Camps, and Rovers can help in pairs – more especially if Akela is a woman. Rovers can take Cubs out on afternoon expeditions at all seasons of the year; six Cubs to one Rover is about the safe maximum, as anyone who has tried to keep his eye on a number of Cubs in the open knows full well. Rovers are frequently required to help with Cub games and to demonstrate and help with the Star physical tests. Rovers can help to provide gear for the Pack, and perhaps for the Troop as well.

Corporate help can be given by the Crew in getting up shows, raising the wind for Group Funds, stewarding at entertainments and parents' gatherings, securing week-end, summer, and permanent camp sites, trying out Wide Games for the Troop, and so on.

It is not advisable for Rover Scouts to be given charge of Sixes or Patrols as this is apt to upset Cub and Scout methods. When any Rovers visit, or are attached to, the Pack or Troop they should have some specific function which will not detract from the leadership of the Scouters, nor – in the case of the Troop – interfere with the responsibility of Patrol Leaders. The practice of having Rovers as unofficial P.L.s is bad in the extreme, and simply means that the Troop is not being run properly under the Patrol System.

Rovers, and the Crew as a whole, can, however, be of inestimable service to the Troop in encouraging individual Scouts to practise for the First Class Badge. They can also get on friendly terms with the older Scouts and encourage them to carry on with their Scouting until the time comes when they can be admitted to the Crew as Rover Squires. Rovers can probably do more than anyone else to encourage Scouts to go on with their Scouting and keep in touch with the Group. This applies also to Scouts who may have ceased to be active in the Troop; it is just these fellows that we want to keep in touch with so as to prevent them going wrong in any way, because they have nothing with which to occupy their spare time and are, therefore, apt to drift into bad companionships and sometimes worse.

**THE GROUP COUNCIL AND THE GROUP SCOUTMASTER**

Real unity and helpfulness within the Group depends primarily on its Scouters. The G.S.M. is responsible for the welfare of the Group as a whole, including the Crew and its Rovers. If he is not also R.S.L., his position should be properly recognised, and proper attention paid to his efforts to secure progress.

It frequently happens that the G.S.M. is younger than the R.S.L., and even of about the same age as a number of the Rovers. This does not affect the question at all. His position is entitled to respect; the office of Scoutmastership is an honourable one, and should be regarded as such by all connected with the Group as well as by others.

The Crew will be represented on the Group Council by its warranted Scouters or by its Rover Mates. There all questions affecting the Group as a whole or any two sections of it should be discussed in an informal and friendly way. G.S.Ms. and other Group Scouters must disabuse their minds of the idea that the Group Council represents the Board of Directors of the Group. It is more important than that; it represents a gathering of friends who are out to help each other and those they are leading without, however, depriving their followers of their responsibility and of their say as to what is to be done and how it is to be done. The self-governance of Scouting must still be preserved to an increasing degree as we step from Pack to Troop and on to Crew.

The Group Council is a kind of Trading Post run under the management of the G.S.M. for the exchange of information, the bartering of goods, the swapping of ideas, the discussion of problems affecting the community of the Group, and the giving of help and advice.

A great deal depends on the personality of the G.S.M. and on the way he is backed up by the other Group Scouters as to how things are done. But loyalty demands that, once a decision has been come to by the Group Council on some question of principle affecting the Group as a whole, that decision should be accepted, and carried into effect by all concerned. Amongst such principles will be the means of recruiting members to the Crew and the standard that is required for admission to it. These questions affect the Troop as well as the Crew, and are matters for the Group Council to decide, and not the Crew alone.

**ADMISSIONS TO THE CREW**

In a complete Group it can be expected that the majority, if not all, of those seeking admission to the Crew will come up from the Troop.

It may be true that it is not necessary for every Scout to go on and continue his training as a Rover, but every Scout should be encouraged to do so, provided that such a step is not going to interfere with any other obligations which he is expected to fulfil. The Crew should, therefore, normally look to the Troop as its source of supply, and the Troop should be led to regard the Crew as providing a means for the further development of the Scouting that is done in the Troop, and for continued companionship in Scouting.



In some Groups Patrols of “Senior Scouts” are formed with, perhaps, special activities and special privileges. These Patrols serve as a link or stepping-stone between the younger Scouts and the older fellows in the Crew, and help to retain the interest of the older Scouts.

In the case of a Scout who seeks admission to the Crew the standard of his Scouting is judged by the Group Council on the report of the Scoutmaster. The standard required for admission must not be set too high so as to deter normal Scouts from coming forward. It is entirely wrong and against the spirit of Scouting and of Rovering to treat admission to a Crew as a privilege to which only the best Scouts can aspire. The Crew *continues* to help fellows to become good Scouts and decent men. It is not on the one hand a society of the “best people,” nor on the other a dumping ground for those who have got out of hand in the Troop; it can mix the lot and get good out of all and for all.

Normally a Scout in the Group can be expected to seek admission to the Group’s own Crew, but too much insistence should not be laid on this obligation. Some fellows of this age can, and do benefit from a change of environment and companionships. There is a danger in Scouting of too much self-centring. A fellow who has been in the one Group from the age of eight up to and over the age of eighteen may acquire rather a narrow outlook on Scouting and on the world. No Scout should, however, join another Crew without the permission and recommendation of his home Group Council. Similarly no Crew should admit a Scout or Rover from another Group without that Group’s permission and recommendation.

A Crew can also admit to its membership fellows who have not previously been connected with Scouting, or who have dropped their connection some years back. In such cases proof of willingness to learn or re-learn practical Scouting, etc., must be adduced (Rule 262 (2)). It is best for each applicant for admission to be vouched for personally by at least one active member of the Crew. If it is necessary to limit the numbers admitted to the Crew, Scouts from the Crew’s own Troop should have preference and not be excluded. They have been led to expect a continuation of their Scouting in the Crew and must not be disappointed.

### SMALL NUMBERS

Some Groups may find themselves with only two or three fellows of Rover age – seventeen or over. It is very difficult to arrange suitable programmes of training, etc., for such small numbers, and the danger is that they become attached loosely to the Troop as supernumeraries without either helping or being helped. It has been found feasible to collect together these small numbers from different Groups and to form them together into one Crew, or to get them to meet together for purposes of training without being formally banded into a single Crew. “More than one Crew might, if desired, co-operate in running one Den between them and a common programme.” (*Rovering to Success*, p. 225.)

If these small units are combined into one Crew they should, if possible, be separate Patrols in that Crew. The Crew itself should normally be officially related to an existing

Scout Group. To give it District status is sometimes to give it undue importance as against other normal Crews in the District. It should also be understood that when the Patrols from the different Groups become large enough to form a Crew in their own Group they will be expected to do so.

Some similar practice has been found to work in rural areas where Rovers living by ones and twos in different villages have been linked together into one Crew for the neighbourhood. Again the village unit can be preserved as a Patrol. It is not essential for the Crew as a whole to meet frequently, there can be occasional Crew meetings helped out by Patrol Meetings. If the Leader has some means of getting about other than Shanks' mare he can journey round when he can from Patrol to Patrol. Experience has shown that this method is workable both in villages where Troops have been formed and in villages where no Scouts exist. In the latter case rural Crews have been the means of starting off village Troops.

The main point of all this is rather that – provided the value and need of the Group System is borne in mind by all concerned – the actual machinery adopted for the formation of Crews should suit the circumstances of the locality and the numbers available, and that each Crew should work for the establishment of a complete Scout Group connected with it.

It is necessary for all concerned to overcome what difficulties exist, and not collapse under them, to get down to action, to work things out as best suit their needs and circumstances, and – particularly – to mark the progress that is being made among the members of the Crew and the influence that that progress is having on others, especially within the home circle of the Group itself.

“Remember that as a Rover, besides making yourself a better man and a better citizen, you are, whether you know it or not, being looked up to by boys in your Scout Group and your neighbourhood. Boys are awful imitators, and I use the word advisedly, because it fills one with awe when one thinks what harm or what good one might be doing for the boys in the example we set them.” (*Rovering to Success*, p. 233.)

## **CHAPTER VIII**

### **ORGANISATION IN THE CREW**

“The Unit of Rovers is the Crew. No minimum number is fixed for a Crew, which is sub-divided into Patrols as may be suitable.” (*Rovering to Success*, p. 222.)

**T**HE need for the provision of adequate leadership before a Rover Scout Crew is formed has already been mentioned. This is the first requirement in Crew organisation. A Crew of any size without a warranted Leader means that a considerable amount of responsibility must devolve on Rover Mates. In many cases in the past R.M.s have shouldered this responsibility with great success, but age has naturally limited their experience, and they themselves have found it to be rather a tough job, and, at times, a

lonely one, since they have had no one to turn to for help and advice readily and easily. It is fellows of that type, however, that will or should, obviously be warranted as A.R.S.L.s or R.S.L.s later on when they are of the right age.

### ROVER PATROLS

There is some diversity of opinion, but less diversity of practice, as to the division of a Crew into Patrols. Rule 258 (2) reads: "The Crew may be sub-divided into Patrols if desired." There is purposely considerable elasticity here, since the Patrol as a unit of work and play is of less importance among older fellows whose habit is to go about with a large number or with one or two only.

The majority of Crews of recent years have found any automatic and constant division of its members into separate Patrols to be a mistake, both as being impracticable and as detracting from the value of the Crew as a unit. Many Crews, on the other hand, have found great value in Patrol traditions, and in the inspiration which Patrol names can be to their Rovers.

Each Crew must select the organisation that suits itself and its members best, realising that in Rover Scouting, unlike Scouting for Boys, it is the individual and the Crew that count first and last, and that any other automatic and lasting divisions are liable to detract from the value of individual and Crew training. Obviously if there are only a few Rovers in the Group the Crew and the Patrol are for all practical purposes synonymous terms.

Where the Crew draws its members from different Groups or from different villages or localities there is much more to be said for the Patrol idea, since these Groups or villages already supply divisions which make for convenient grouping and for extra Patrol meetings as apart from Crew meetings. On the other hand, there is the consideration that Rovers are enjoined to look wide, and that the continual existence of small geographical divisions may restrict their vision to the proverbial village pump.

The solution found to the general question in practice is to divide the Crew according to the numbers who are present at any Crew function and according to the necessities of the particular work or play in hand. If this is coupled with encouragement to each individual Rover to specialise in, and master, some Scout or other activity, which leads to his recognition by the Crew as their expert in that line, then possibly the best organisation has been achieved. Each Rover who has made good in his line then has a chance of showing what he can do as a Leader and has an opportunity of accepting responsibility and developing his powers of command.

Another point that is worthy of consideration is that where the Crew is divided into Patrols provision should be made for a kind of omnibus Patrol in which odds and ends of people are put from time to time; mostly those who do not fit in for the present with any other Patrol. This Patrol can be used as a kind of settling tank; Rovers are always changing friends and interests; a crowd of four or five suddenly coalesces and forms a new Patrol.

The omnibus Patrol gives its members a chance of finding the place and people that suit them best.

To sum up – by all means let us sub-divide our Crew into Patrols, provided we realise that these will be honorary rather than active units, and that when things are to be done, the subdivision of the Crew into these particular parts is liable to be thrown overboard without notice in order to get on with the job in hand in the most convenient, efficient, and expeditious way.

### ROVER MATES

In any case, whether a Crew is divided into Patrols or not, there is a place for Rover Mates. Their position is still of considerable importance, and even more so if they are concerned with the guidance and leadership of the whole Crew rather than a small part of it. Again, in a large number of Crews practice has elevated the Rover Mate from a Patrol to a Crew status, and their selection has been made by the whole Crew, as is now suggested by Rule 259.

Where a Crew is permanently divided into Patrols, a R.M. will be appointed for each Patrol, and one of them may be elected as Senior Rover Mate. Where a Crew is not permanently divided, R.M.s may be appointed in a proportion of, say, one R.M. to six Rovers. In Crews of twenty or less two R.M.s are usually found sufficient, it being understood that any Rover in charge of a communal job because of his special knowledge is in the position of an honorary R.M. while that job is in hand.

It is not necessary, or advisable, for a R.M. to be appointed permanently, on the “old soldiers never die, they merely fade away” principle. Many Crews make these appointments annually, some every six months, so as to give as many Rovers as possible opportunities of exercising responsibility and leadership. The duties of Rover Mates can be settled by the Crew, but primarily they will work in with the Leader to secure the best interests of the Crew in every way. They are the Leader’s right hand men and should be consulted by him on every question affecting the Crew and on most questions affecting its individual members.

### THE COURT OF HONOUR

The Court of Honour in large Crews has as its members the Scouters of the Crew (R.S.L. and A.R.S.L.), Rover Mates, and, perhaps, Rover Seconds. If the Group Scoutmaster is not also R.S.L. it may be courteous and judicious to elect him as an honorary member. The Court should act more as an Executive or General Purposes Committee so as to sift subjects before they are brought before the Crew as a whole for discussion and decision. Rule 261 specifies internal matters of discipline, administration, and expenditure as questions that should be considered by the Court.

In a small Crew the necessity for a separate Court of Honour is slight, since the Crew as a whole can deal with such matters without the need for the intervention or help of any other body.

Rule 251 specifies the functions of the Rover Scout Leader and gives him immediate responsible charge of the Crew so far as District Commissioner and Local Association are concerned, subject to the general supervision of the Group Scoutmaster. The expectation is clearly expressed that the R.S.L. will entrust all such matters as discipline, administration, and expenditure to the Crew as a whole.

It is important that all questions should be freely discussed, and that the Crew should be given an opportunity of making up its own mind in regard to various matters of policy, activities to be undertaken, services to be rendered, and so on. It must be understood by all, however, that since final responsibility rests with the R.S.L. it is for him to decide wherever questions of principle are involved. He has to see that the Crew is conducted as a Rover Scout Crew and not in a manner which is out of keeping with the aims, principles, and methods of Scouting. With this proviso, the more self-government there is in the Crew the better, since that is an important part of the training of a Rover Scout. The R.S.L. and R.M.s will act as assessors and advisers, and try and guide discussions and decisions.

Occasionally, if the Crew in Council or the Court of Honour make mistakes, it may be well for the R.S.L. to say so, but to let the decision stand in order that the Crew can see for itself what the results are. Safety first principles should not be carried too far. The Crew can and should learn from its own mistakes; if it does not suffer for them, it never really learns.

### MEETINGS

The programmes and items of various kinds of meetings will be discussed at length in later chapters. In dealing with organisation it is only necessary to make a few general statements. Any regular Crew or Patrol meetings should be purposeful from the point of view of either training or recreation. Informal meetings should be encouraged in addition, since these are the gatherings which best promote friendliness and brotherhood.

Attendances depend on the circumstances of the individual. The days and times of meetings will be selected to suit the majority; but the minority should not be neglected; occasional changes of times and dates should be made to suit them.

No Rover should be penalised in any way because he fails to turn up to a meeting with adequate reason. All sorts of reasons can be classified as attendances – service jobs, self-improvement through evening classes, visiting other Crews, work, church duties, home duties, etc. We have to be particularly careful to avoid even an appearance of selfishness in this respect.

Every endeavour should be made to have full meetings at least once a month, for which special programmes should be arranged. It is not necessary, while it may be

desirable, always to meet in uniform, but on the other hand there should be certain obligatory uniform meetings from the point of view of *esprit de corps* if nothing else.

### UNIFORM

A Crew should endeavour to establish a tradition of correct uniform with a leaning towards simplicity and utility. Uniform can help discipline and self-respect, can foster loyalty and brotherhood. From the point of view of example alone Rovers have a responsibility in regard to uniform to *Scouts* and others, and in the past their example has not always been in the best interests of Scouting. One who airs his own particular fancies does not mark himself as a free, independent man, but as a faddist or a slavish follower of fashions intended for other activities than Scouting. Experience has shown only too well that small deviations made by one person lead others to make larger ones.

The important point for Rovers to grasp is that the fact that they are out and about so much makes it incumbent on them always to set a high standard of dress and behaviour in public. This is almost the only way in which other people can judge the worth of the Movement. We can relax in camp – if our camp is a proper, secluded, backwoods one – and in our own Dens, but not outside these.

### THE ROVER DEN

“Special Club rooms, called Rover Dens, should be provided for Rovers apart from Scouts, etc. These Dens should be under the Rover Scouts’ own management and should be open every evening for work or social activity.” (*Rovering to Success*, p. 225.)

The dictionary defines a den as “the lair of a wild beast, a lurking place, a hovel,” before it goes on to mention “a study, a sanctum, a snuggery.” The Rover Den, however, suggests other words such as Possession, Recreation, Comradeship, Improvement, and it is these four that should be defined in the Crew’s Den.

Every Crew can, if it sets its mind to it, secure some place of its own, either by renting a room, a garret, a cellar, a stable loft, or by building a log cabin, a wooden hut, a more elaborate building of brick and stone. The greatest value is undoubtedly got out of the Den that the Crew has built for itself from start to finish. It is neither necessary nor desirable to have too elaborate or comfortable a building. There is a tendency for those who have good Dens to stay in them and forget that they are really only their base camps from which they set out to explore the open country round about, from which they can launch attacks on mountains.

Having secured a place for a Den the joy and fun of furnishing it will wile away many a happy hour. Its furnishing and decorations should be in keeping with the general character of the building, and should not be too elaborate or finicky. What is wanted is the atmosphere of the work-bench, not that of the boudoir. Utility, comfort, and manliness should combine in its general appearance, together with touches of a Scouty nature.

A feeling of possession is given when we have worked for a place; for this reason not only is it advisable for the Crew to work for their Den in order to acquire it, but to work for it in the way of renewing furnishings, redecorating, etc., after it has been acquired so that new members may also take a personal pride in it.

A sense of recreation is secured as a result of the knowledge that the Den can be a safe retreat at any time where one can rest, gain strength, and study. Comradeship comes from the other members of the Crew who also frequent the same Den, and improvement arises out of one's association with them and one's continued training.

In any case, whatever the nature of the Den the general balance is altogether in favour of the Rovers providing and paying for it themselves, instead of accepting a room provided by someone else, even by the Group Committee.

### ACTIVE MEMBERSHIP

It is difficult to define the point where active membership of a Crew may cease and honorary membership commence. Normally his active membership terminates when a Rover can no longer conveniently be regular in his Crew work. Rule 272, for instance, is clear and unambiguous, and means that "giving" comes before "taking." The same policy should be applied to Rovers who have taken up definite jobs as Instructors, or outside Scouting. The Crew helps them to get on with whatever they have undertaken, backs them up, and does not hinder them by continually asking "why didn't you turn up last night?" In fact, the Crew rejoices that they have found themselves and that it has done its job.

It must be left to the individual to decide whether the time has not come for him to drop active membership after he has sought the advice of Leader and Mate. In Scouting, a golden rule is "The older must give place to the younger, since Scouting is a Movement for the young, and was established to help to train and develop them." That rule applies to Rover Scouting as well.

"If occupation, age or other circumstances, prevent a Rover from taking an active part as a member of his Crew and from pursuing the aims mentioned in Rules 269 and 271, he can become an Old Scout" (Rule 273). Old Scouts are entitled to wear Scout uniform, and Group and Local Association Old Scouts Branches are on the increase in numbers and in influence. To become an Old Scout is in no sense a derogatory step for a Rover Scout, who has completed his training and who is not able to give active support to Scouting, to take. "Once a Scout, always a Scout" is the motto first voiced by Lord Kitchener which describes the full purpose of the Old Scouts and is the basis on which the Old Scout pamphlet has been written.

CHAPTER IX

ORGANISATION IN THE DISTRICT

“The Rover section of the Scout Brotherhood is a very cheery and happy one, but it has now grown so big as to require rules for its organisation and conduct.” (*Rovering to Success*, p. 217.)

**T**HE wider outlook enjoined by Rule 254 makes it necessary, if nothing else did, for the Crew not to be too self-contained, perhaps even self-satisfied. A wider outlook includes not only a better and fuller appreciation of Scouting as a whole, but also a better and fuller appreciation of other Scouts outside one’s own Group. This in turn should lead to a better appreciation of one’s fellow men, whether Scouts or not. There is real need for Rovers to meet each other on a wider basis than their own Crew only. The aim of friendliness has to be put into practice, and contacts made with Rovers in other Crews. This is not only a question of friendship but of self-education and self-development. A wider knowledge of men and their varying ideas is needed before a wider outlook can be obtained.

To carry the argument to its logical conclusion it is obvious that one’s friendships, study of men, and outlook should not be limited to the confines of the Scout Movement. We have all, if we are to develop properly, to have contacts outside Scouting, just as we should indulge in activities and read books which have something to do with other aspects of life than the extensive but still limited one of Scouting. The danger of becoming self-centred has already been mentioned, the danger of accepting Scouting as all sufficient follows it close.

DISTRICT ORGANISATION

Rule 256 allows for Rovers of different Crews meeting together for Rover activities under the leadership of the A.D.C. for Rovers, the District Rover Scout Leader, or another Rover Scouter. This does not mean that the whole of Rovering in the District should be run by a district organisation to the exclusion of G.S.M.s, R.S.L.s, and R.M.s. The danger to guard against is the tendency towards mass gathering and mass production which is apt to limit individual excellence. Whatever organisation exists, whatever combined gatherings or activities are arranged, all should have as their main purpose the helping of the individual Rover to fulfil himself.

The motto of any district organisation should be: “We exist to help and encourage all Rover Scout Crews and all Rover Scouts in the district; these do not exist to help, and bolster up, us.” Its activities should, therefore, be supplementary to the work that is being done by Crews and individual Rovers. The district’s function is to encourage and co-relate the Crews in its area, to secure a proper appreciation of Rover Scouting generally, to provide additional facilities for training, to promote friendliness. In districts where Rovering is weak, or where Rovers are scattered in small numbers, district organisation is of more importance. Its importance diminishes as the numbers of Rovers and Crews increase, and as more R.S.L.s are appointed. Organisation can never be a substitute for personal leadership, so we must continue to set the increase of the numbers of warranted R.S.L.s in the forefront of our programme of development and progress.



Those responsible for district organisation have to realise that they must not undermine the value of Crew or Group, and that it is not the duty of a Rover to support all the activities arranged by others for his amusement, training, and edification, but to develop himself. Professor L. P. Jacks writes in *Education through Recreation*: "At one extreme lies the danger of over-organisation, the danger of hampering leisure with too many rules and too much good advice. Our virtues when carried to excess are apt to become vices, and that is especially true of organisation, which is needed in all human affairs but turns into tyranny when it is overdone. In the playtime of people, whether children or adults, freedom must always be given its rights. Domination by experts is out of the question on the playgrounds of life."

### DISTRICT MACHINERY

The normal district machinery is provided by the A.D.C. for Rovers, the D.R.S.L., and the Rover sub-committee (Rule 145). The sub-committee should, if possible, be representative of all Crews, or its members should be elected as representing the different Crews in the district, not just the particular one to which they happen to belong. The sub-committee is responsible to the Executive Committee of the Local Association, and in the same way the A.D.C. and D.R.S.L. work under the general direction of the District Commissioner. Sometimes it has been forgotten that the functions of D.C. and L.A. cover Rovering as much as any other sections of Scouting, and that Rovering generally in the district can have repercussions on the other sections. It may be mentioned that the water activities of Sea Rovers come also under the ægis of any Sea Scout Committee that may be in existence for the area.

The duties of an A.D.C. for Rovers and of a D.R.S.L. are set out in *The District Commissioners' Handbook on Training* and need not be repeated here. Obviously they must work in with each other to the full, know their R.S.L.s and as many of their R.M.s as possible. In small districts they will be more intimately concerned with Rovers themselves than are other District Scouters with Scouts and Cubs. It is for them personally to do what they can to encourage and co-relate the various Crews in their area, and more especially to render active help as well as advice to those Crews that are somewhat weak or below the average. The good Crews should be able to look after themselves without help, but may be visited when a tonic is required after the weary task of trying to ginger up other people.

The other main functions of district organisation may be discussed impersonally and in more detail.

### A PROPER APPRECIATION OF ROVER SCOUTING

The first need is to secure that all Rover Scouters and Rover Scouts understand the aims and principles of Scouting, and that they are being helped to achieve this understanding by the other Group Scouters. Given an understanding one is entitled to expect production and results. The District can help here by preparing lists showing the various forms of service jobs that are offering in the neighbourhood, by organising joint service jobs, and by providing further opportunities for training in this work. It is not,

however, the function of the District, nor the R.S.L., to find a job of service for each Rover, but rather to develop in every Rover a desire to find a job for himself and fit himself for it.

It is of even greater importance for the District to try and secure a proper appreciation of Rover Scouting amongst the other Scouters of the District. This is not a matter of talk alone, but, again, of demonstration by results.

#### ADDITIONAL FACILITIES FOR TRAINING

In the vast majority of cases the Rover's training will be carried out in his own Crew, but the District can provide additional facilities, especially where Crews are small or widely scattered. In the latter case the question of provision of transport must not be overlooked. This can afford an opportunity to lay members of the Association to do a Good Turn.

Talks, lectures, demonstrations, discussions on such subjects as Citizenship or various phases of Local Government are more easily arranged for large numbers than for a single Crew. In this connection the formation of Wireless Study Circles either in the Crew or in the District may be considered. A few social events on a larger scale can also be planned in the shape of Dances, Entertainments, Meetings with Rangers, etc. Arrangements should be made for outdoor work as well as indoor lectures. District camps, hikes, wide games, and competitions can be planned which have as their main object training in Rover Scouting and in Friendliness.

All these activities, especially those of an outdoor nature, need careful planning beforehand and should be of a slightly more advanced standard than may be possible in the single Crew. A week-end camp can be well devoted to the intensive study by theory, demonstration, and practice of one Scout subject, say, Pioneering.

The present day problems of employment and of occupation for leisure suggest the formation of interest or hobby groups amongst Rovers in the District. Rovers who are keen on a particular hobby or line of study can group themselves together for mutual study and advancement. It will be possible for them to go into the subject more fully, to collect the necessary tools, to employ the services of an instructor, and to encourage each other to renewed effort.

It is impossible for this to be done in a single Crew, or for one Crew as a whole to take up a particular hobby or line of interest with any chance of meeting the needs of even a majority of its members.

This intensive communal study may lead to greater excellence and to more permanent occupation of the Rovers leisure time in the future, both very desirable objects.

The District must not leave out of consideration the spiritual development of Rovers. District Rover Scouts' Owns on an occasional or regular basis have proved very helpful.

### PROMOTING FRIENDLINESS

Any combined gatherings or meetings should aim to achieve friendliness of the right type, not just of the hearty nature. The tone of any gathering merits close and careful consideration from those responsible. This is especially necessary at any social gatherings such as dances, camp-fires, entertainments, and games. I do not quite like to suggest that on many of these occasions the most important appointment is that of a person whose sole duty is to gauge the tone of the gathering and do all that he can to secure that it is kept on a high level, but personally some gatherings I have seen would seem to indicate that such an appointment is necessary. After all when Scouting and Religion and Good-living are so much a matter of infection, it does not seem such a bad idea to put one's best man on to that kind of job.

The District can help to further the idea that has already been alluded to, namely, the widening of the Rovers' contacts with people outside Scouting as well as those in it.

With all this, however, it has to be remembered that a Rover has only a certain amount of limited time at his disposal, so that he should not be overborne with too many engagements and his Crew work should not be interfered with.

### DISTRICT MEETINGS

Rule 256 does not permit the registration of District Crews, but this does not forbid district gatherings and meetings being organised in the form of honorary Crews, as is done frequently in connection with the training of Scouters. Rule 290 allows of a special district scarf for this purpose.

In meetings when any practical work is done some division into Patrols is necessary in order to make for order and method. Patrols can either be provided by the Crews who attend, or, preferably, Rovers from the same Crew can be placed in different Patrols. These divisions and their nature very much depend on local conditions and on the way things are done in the district.

District meetings should neither be too frequent nor too similar; variety of every kind is wanted; practical work should be the rule rather than the exception. Rovering has got past the stage when its members' chief query was, "Who shall we get to talk to us?" Now the query is, "What shall we DO?" Demonstrations as well as talks should be brought into such meetings, and, even on one subject, it is best to have a variety of demonstrations so as to show varying methods and different suggestions. No kind of Scouting can be done to a typed plan.

Visitors from other districts or from among Scouters and Lay Members should be welcomed, but in small numbers only.

Sometimes it may be necessary to have special meetings for the younger Rovers, and sometimes for the older ones, according to their particular needs and desires.

### COMPETITIONS

There is little room for competitions in Rover Scouting. Some (districts have trophies or awards which necessitate conditions being worked out each year for the competing teams or Crews, and which have helped to encourage keenness in camping, hiking, or log making. One existing district competition has as its various component parts: Report of Activities {indoor; outdoor; service; numbers). Camp, Hike and Report, Den, Crew Log. Another is competed for at a week-end camp. Another concerns itself with a Hike with a Purpose. County Marathons are also frequently open to Rover teams.

Whatever district competition is devised it should have as its particular object the development of Rover Scouting generally or of some particular activity. If it does not serve this purpose it should not be held, because it will become merely a nuisance to the District and the Crews in it.

On the whole it is probably best that any competition between Crews should be of a spontaneous and varied nature in the shape of Wide Games, Pioneering, Boxing, etc.

### SCOUTERS AND ROVERING

It is for the district organisation to see that G.S.M.s are not short-circuited in any way, but are kept informed of district Rover happenings, and that friendly relations exist between Scouters generally and Rovers generally. Scouters can be invited from time to time to social gatherings and such like. District, or Preliminary, Training Courses for Scouters are open to Rovers who are desirous of getting to real grips with Cubbing or Scouting. It is most undesirable that separate Courses of this nature be run for Rovers alone. Similarly Parts I and II of the Wood Badge are open to Rovers whose D.C.s certify them as fit and intending to take out Warrants in the Pack or Troop.

Rovers should not be pressed to take out warrants too soon, since Scouting will in the long run benefit from their longer training in the Crew. Rule 272 gives priority of duty in regard to a Rover who takes out a warrant and remains in the Crew, or a Scouter who is also a Rover in a Crew. This Rule needs to be carried out implicitly in letter and in spirit, as otherwise there is a danger of accepting false values and of under-rating the purpose of Rover Scouting as a training ground for Scouters.

If Rovers can be taught to distinguish between the honour due to a person and the honour due to a Scouter by virtue of his office of Scoutmastership, a better appreciation of the true situation and the true relationship between Scouter and Rover will result.

A Crew which has been engaged in missionary work and has succeeded in forming other Groups and in sending its Rovers out to take up warrants in other Groups has to be particularly careful to see that it does not usurp the functions of the D.C. and L.A. in respect of the control of these other Groups and the training of their Scouters. With this proviso those Rovers who have taken out Scouters' warrants may – for a time and given the

time – continue their membership of their original Crew in order to continue the recreation and companionship with which the Crew provides them.

### INSTRUCTORS AND EXAMINERS

Instructorship in Pack or Troop is a good stepping-stone and training ground for taking out a warrant eventually. The responsibilities and obligations are not so heavy, and the time required is not so great, but real continued service is necessary. Apart from actual individual appointments, the Crew as a whole can sometimes take over the job of instructing for the Group, or for a number of Groups, or for the Association, in certain subjects, more especially in the First Class Badge. The same can be done as Badge Examiners in technical Scout subjects.

I would suggest that both in instruction and in examination it is a good thing for Rovers to work in pairs.

### LOCAL ASSOCIATION OFFICIALS

Rovers who have not the time or ability for actual work with Packs or Troops in any of these capacities may well consider whether it is not possible for them to assist with the various jobs in the Local Association, such as secretarial, financial, propaganda, displays. In this way they can sometimes relieve active Scouters of a good deal of work, which despite its importance handicaps their real job of leadership.

The ways in which district organisation can help Rovers and Crews are many. The ways in which Rover Scouting can help the district are just as numerous. For this reason it is of extreme importance that proper touch should be maintained with the other sections of Scouting in the district, and that what is done in Rovering is in accordance with general policy. Given this, it is true to say that the District, like the Group, can be strengthened immensely by, the work that Rover Scouts are doing.

## CHAPTER X

### ADMISSION TO THE CREW

“In order to be admitted to a Rover Crew you must be 17, but preferably 18 years of age, and if you are not already a Boy Scout you have to be willing to take to the open-air life of camping or hiking, and to carry out the Scout Law.” (*Rovering to Success*, p. 219.)

**T**HE formation of a good Crew needs thought beforehand. When a Crew is being built up from the beginning a very great deal depends on those who are going to become its first members, as well as on the man who is going to take on the job of leadership.

Let us imagine first of all the Scout Group that has not as yet a Crew in existence. The Scouts of the Troop will gradually arrive at an age when the question of starting

Rovers is forced upon the Scoutmaster. That question will be considered by the Scouters so far as leadership is concerned, and then by the Scouters in consultation with all the Scouts who are approaching the age of seventeen. Much will depend on individual preferences as to the next step. Not infrequently a choice is left to those concerned to form themselves into a separate Patrol with the special purpose of preparing themselves for the next stage of the Scout journey. Personally I should not recommend that anyone who is younger than seventeen be admitted to this "link" Patrol. The solution of the older Scout problem lies elsewhere than in pushing the older Scout into Rovering too early.

Those who elect to join this Patrol of Adventurers should hand over their jobs as Patrol Leaders, etc., to others, although they need not be asked to surrender their rank absolutely unless they so desire. The Scouter or other who has been selected to take charge of the Crew when formed could take over this Patrol as its P.L., and "adventure" together with it. Even if there are only two or three Scouts of the requisite age and desire, that will be sufficient. It is a mistake to attempt to press-gang those who are unwilling or hesitating. The most important thing for the start is to obtain a tradition of keenness and of quality as against quantity. Volunteers are better than conscripts.

When the G.S.M. and anyone else responsible think that the members of this link Patrol have sufficient desire to go forward, a regular Crew can be formed with these Scouts as a nucleus, who can then proceed to fulfil the conditions required of them before Investiture.

There are many Troops in Groups where Crews are already in being that follow the plan of a link Patrol so as to provide more advanced practices and privileges for their older Scouts. There are many other Troops where this is not considered either necessary or advisable. The practice that prevails in the different Troops is a matter of local conditions, but Leader and Crew must realise that they should not expect the mountain to come to Mahomet. It is their duty to get in touch with the older boys in the Troop and inspire them with the idea of going on with their Scouting.

Where a Crew is being started in hitherto unbroken ground, or where a Scout Troop does not at the moment exist, the same advice applies. The prospective leader should gather two or three of the keener fellows together and start off with them as a Scout Patrol until the time comes when he considers that they are justified in registering a Group with a Crew as its first section.

### APPROVAL

The attitude of the Scout who goes up into the Crew is of real importance, not only his attitude to the section he is joining but his attitude to the section he is leaving. In a sense this is governed by the approval of the G.S.M. and the Crew, and by the recommendation of the Group Council, which are all provided for in Rule 262. From the point of view of the Crew he should be one who has proved himself a good Scout, not necessarily by the number of badges he has earned, but more by his sense of duty and helpfulness. Such a one should be able to step out on the next stage of his journey with greater confidence and more

chances of success. What is equally important, however, is that he should look back on his Troop with pride and affection. He has not been shot out of it because he has become too old or troublesome, but because he is fit to go on and uphold the traditions of the Troop in the Crew. The best Rovers are not those who are glad to get rid of Scouting as a "kid's game," but those who have delighted in that "kids' game" and want to go on with it, but in a more serious way and with added obligations. These are the points that should sway the Group Council in its recommendation.

The fellow who is not already a Scout will have to prove in practice that he is out "to learn practical Scouting, pursue the open-air life, and accept the way of life set forth in the Scout Promise and Law." The conscientious passing of the Tenderfoot Tests is not too much to expect of him, and will entitle him to investiture as a Scout and to wear uniform. (Rule 265.)

### OUTSIDE RECRUITMENT

When a Crew is first formed in a normal Scout Group it is advisable to limit membership to those who have already been Scouts, and are already infected with the Scout spirit and proof against the discomfort of the petty difficulties which must inevitably arise. After a time, when a right tradition has been established and the Crew can be regarded as properly founded, consideration may be given to the question of admitting as members of the Crew those who have not had the privilege of being Scouts before. Usually it will be found that such fellows are introduced by Rovers who know them at home or in work.

It depends very much on local conditions what steps are taken in this direction, but two points should be borne in mind. The Scout who has been taught to look forward to his admission to the Crew as the seal of his work in the Troop should not be prevented from joining the Crew because it has been filled from outside. This may seem to be a remote possibility, but it is as well to be prepared for it. Secondly, care should be taken to preserve the Scout backbone in the Crew so that it is not bent or broken by the weight of those who, however well-intentioned, have not yet acquired the Scout attitude and atmosphere. It is impossible to give exact proportions, but it is quite safe to say that the number of Scouts should at least balance the number of non-Scouts, while many would prefer to give a safe proportion of, say, three to one.

### ATTRACTING NEW MEMBERS

As the Crew progresses and settles down to do the work expected of it, the various factors in regard to the signing on of new members will change. A good Crew will obviously stock itself; by a good Crew I mean one which sets about its job in the right spirit, which combines its Scouting with its Service, and which is a happy Brotherhood intent on helping its own members and all others with whom they come in contact.

It is necessary to avoid the two extremes of slackness on the one hand and superiority on the other. A slack Crew will not inspire Scouts and others with a desire to join it. A Crew which becomes superior, and regards itself as select, offends against the

Scout Law, will frighten off many good fellows, and will deprive itself of the advantage and joy of helping weaker brethren to improve themselves by means of Rover Scouting. It was never the intention of the Chief Scout that Rovering should be reserved for those who do not need its help so much as others.

### TIMES OF ADMISSION

Seventeen is now the minimum age for admission to a Crew, and this should be adhered to closely. To admit a fellow at a lower age than seventeen is harmful both to the Crew and to the Troop. There are exceptional cases, but it is impossible to legislate for the exception, and it is doubtful if those who have grown up too quickly benefit by being too much associated with others older than themselves.

Before final admission the recruit should be asked to attend one or two of the Crew's general meetings to see that he fits in with the others and is appreciated by them. Particular care has to be taken to see that the behaviour of the shy, nervous boy is not condemned out of hand. Shyness may induce self-effacement, and also an attitude of abruptness amounting almost to arrogance. Shyness can often be mistaken for conceit.

From the practical point of view it will usually be found best to admit new members to the Crew at definite seasons of the year. So far as Scouts coming up from the Troop are concerned, the time most suitable for the step they are to take is immediately after the Troop's summer camp. This normally marks the culminating point of the Troop's training for the year. The time is also suitable from the point of view of the Crew, since the autumn generally marks a period of rearrangement and enables the new hands to settle down a bit before the Crew's intensive winter programme starts. The Crew's winter training ought to differ so much from the Troop's that these Scout Squires are introduced to different activities and lines of thought straight away, and their interest is thereby retained.

I am inclined to think, however, that the best time for the admission of non-Scouts is in the early spring, shortly before the commencement of the intensive camping season. It is best for them to be introduced straight away to the open-air side of Rovering, with its joys and companionships, rather than to the more academic and social side of the winter months.

All these preliminaries in regard to the admission of anyone to the Crew as a Rover Squire should be regarded as setting the tone for the rest of his stay in the Crew. They are the direction signs marking the start of the journey on the Rover stage of Scouting. All concerned should be anxious to see that their first impressions are good impressions, since sometimes first impressions are the most lasting.



CHAPTER XI

THE TRAINING OF THE ROVER SQUIRE

“The Rover’s business is to learn how to be ready and how to be able to do the right thing in an emergency for the good of the rest.”

“I will therefore give you the further steps by which the Rover fits himself for this through the organised method of the Boy Scout Movement. These might look a bit formal and complicated when set down in black and white, but don’t be put off by that. As a matter of fact ours is a simply-formed fraternity of young men.” (*Rovering to Success*, p. 217.)

**T**HERE is an ominous ring about the word training that seems to put a number of people off; yet training is merely the bringing of a person or thing to a state of proficiency by instruction and practice.. Training is necessary to all walks of life, and to all forms of intensive exercise. No one has to go through a more prolonged or more severe course of training than the man who hopes to row as a member of a University Crew. It is right and proper, therefore, that the fellow who desires to be an active member of a Rover Scout Crew should have to undergo some real course of training to fit him for his place in the Crew, and be required to continue that training in order that he may be allowed to retain his place.

In Rover Scouting training is a necessity. That training must be applied as suits the locality and the individual, but the Rules (264, 269, 271) clearly indicate the general lines that the training should take. Just as in rowing or football or mathematics general principles of training are adopted and worked out according to the abilities and personalities of the individual trainer or teacher, so the general principles laid down for us have to be applied according to the abilities and personalities of those concerned. To change the simile, instead of being launched on uncharted seas without a compass or a sextant, the Rover has been presented with a chart by the Chief Scout in *Rovering to Success*, and provided with instruments in *Policy, Organisation, and Rules* so that he can navigate with a greater chance of success.

ADMISSION

In the last chapter something was said about the conditions that a fellow has to fulfil before being admitted to the Crew on probation. The training required to fulfil these conditions is mostly a matter of past history, or is done by the fellow himself before he takes his place in the Crew. After fulfilling them he becomes a Rover Squire, and is required to serve his apprenticeship in Rovering. This means that he has been selected as a likely member of the Crew, but that he has still to show that he is fit to row in the race. The first part of his training is of an individual character, and is, therefore, not embodied to any extent in the Crew’s normal programmes. In fact, at first the Rover Squire is given “tubbing practice” and special coaching by his Sponsors, who are themselves regular members of the Crew.

### SPONSORS

It is best to have one or two Rovers appointed as Sponsors to each Squire from the outset, who should, if possible, be already well known to him. It is not advisable that the R.S.L. or a R.M. should act as a Sponsor. They are the Sponsors of the Crew and, of the Rover Scouts in it, and not of the Rover Squires. The responsibility of Sponsorship is in itself good training for a Rover.

The selection of the Sponsors should be made by the R.S.L., who will discuss with them the particular needs of the Squire and their duties in regard to him. The Sponsors are in effect the R.S.L.s deputies or agents, his close helpers and advisers; they do not push him out of the picture or relieve him of his responsibilities. Their duty is to guide their Squire through his early days in the Crew, to help and advise him in his training, to see that he is at home in the Crew and is taking part in its activities, to bring him into closer contact with the R.M.s and R.S.L., and, eventually, to speak for him and present him for Investiture as a Rover Scout.

They should have the necessary knowledge and ability, if possible, not only to take a Squire through his training, but to talk to him of Rover Scouting generally. In other words, they should be "First Class Rover Scouts" themselves, or very nearly so.

I should like to lay stress on the importance of Sponsors in the training of a Squire. The idea does not seem to be fully appreciated either from the point of view of its value to the Squire or to the Sponsors themselves. Obviously it gives the latter training in personal leadership and in responsibility, a fact which should benefit them considerably and, through them, the Crew. Scouting is very largely a matter of personal contact, and it is up to them to infect the Squire with their enthusiasm, so that in the first place they must be themselves enthusiastic about Scouting and Rovering.

### TRAINING AS ROVER SQUIRE

The conditions which a Squire has to fulfil before investiture are set out in Rule 264. I propose to take each of the four in turn and discuss them in some detail, so that R.S.L.s, R.M.s, and Sponsors can understand what they should do to help the Squire in his quest.

(I) The reading of *Scouting for Boys* and *Rovering to Success* should be a gradual process and take some time. These are the two volumes of the Squire's "seamanship manual" which give him information that will aid him in his voyage through life. Real study of them is required, and a good deal of prompting and encouragement may be necessary. The Sponsors should endeavour to lead their Squire through these two volumes yarn by yarn and chapter by chapter; it is a mistake to try and get through them too quickly, or to brush them aside as unimportant. It is because they were somewhat ignored in the past that Rovering swung off its course and began to drift. Sponsors will have to be prepared to discuss points and to argue about particulars if need be. They can always invoke the aid of the R.S.L. if any knotty problems arises with which they are unable to cope.

Their study and training should not be entirely theoretical; a certain number of the suggestions contained in *Scouting for Boys* at least should be put into practice. This can be done by taking a page at random and carrying out the suggestions contained therein, or by trying out something of which the Squire has not heard or in which he considers himself weak.

Occasionally, too, the Crew will be engaged in the practice of various Scout activities, and can also discuss some particular yarn in *Scouting for Boys* or some important problem mentioned in *Rovering to Success*. This is obviously to the good, since it will benefit the whole Crew to be reminded of such things. It is not necessary, however, to arrange for these discussions beforehand. It is better that they should crop up as and when the necessity arises. This means that it is always advisable when drawing up programmes of activities and meetings for the Crew to allow for some free time to be filled in this and other ways.

It is not intended, however, that a Squire should obtain a complete knowledge of these two books on an examination basis. Sponsors are only required to see that the general trend and the spirit that lies behind them is grasped, and that some attempt is being made to put that trend and spirit into action. This is the report that they should render eventually to R.S.L. and Crew.

(2) Side by side with the study of these two volumes of his “seamanship manual” comes the study and understanding of the *Scout Promise* and *Scout Law* as they concern Rovers. Before the introduction of the mariner’s compass in the fourteenth century, the only practical means among western nations of navigating ships was to keep within sight of land, or to steer for short distances out of sight of land by reference to the sun and stars, particularly the Pole Star. The Rover in his voyage through life must derive his inspiration and his guidance from above, if he is to reach the Port to which Scouting directs him. The Scout Promise and Law are there, like the sun and stars, to enable him to direct his course, more particularly the first part of the Promise which enjoins on him Duty to God. This part of a Squire’s training is a very personal matter. He is expected to keep himself in good condition spiritually, as well as mentally and bodily, for without that effort on his own part the efforts of others are entirely useless. Yet, although the application of this part of the Squire’s training is absolutely and entirely personal, the whole Crew can have an influence on it. It is the duty of the Leader to see that this is realised, and to secure the provision of time and opportunity for spiritual development in the Crew’s programme. While the Squire is engaged in his “tubbing practice” he is being coached by his Sponsors, but there are many others on the banks watching him, and it is their duty to encourage, not criticise. Encouragement from all is the most important feature of this part of his training.

There is a good deal of coaching that Sponsors can do. They can in the first instance assure a Squire that the Law and Promise are not all “tommy rot,” and that he is not growing away from these ethics, but that they are becoming of ever-increasing importance. They can illustrate in simple, homely ways how these important matters are being applied to life by those around him. They can assure him of their value, out of their own personal experience perhaps, as helps to straight living and happiness.

The Chief's own interpretation of the Scout Law for Rovers on p. 220 of *Rovering to Success*, and the interpretation given in Chapter X of *The Quest of the Boy* can be utilised.

(3) The knowledge of how to train a boy in the *Tenderfoot tests* should come easy to the Squire who has been a Scout in the past, more especially if he has been a Patrol Leader or First Class Scout, but this condition should not be skipped on that account.

This part of the Squire's training is not so much an individual and personal matter, and so the different Squires in a Crew can, and should, be brought together for the purpose. The reason for this condition and the need for all – no matter if they have been Scouts before – to go through the test thoroughly and conscientiously should be pointed out. Thereafter each part of the Tenderfoot Test should be taken separately and discussed thoroughly. This alone is not sufficient; each particular part of the test should be done in actual practice, not once but several times, so as to ensure that each Squire possesses the necessary ability, for each must be able to train another by means of demonstration as well as precept. The difference between knowing a subject and being able to impart a knowledge of that subject to other people has to be felt to be appreciated, and actual practice in the imparting of knowledge will have to be given.

If possible, Sponsors should show how these simple things can be done in varying ways, and how different games and practices can be introduced in connection with them. The Squire who has not been a Scout before will need more teaching, but will probably be keener to acquire a real working knowledge of this elementary Scout test.

It is not intended that a Squire should be asked to "victimise" a boy; this would cause too much interference with the Troop. He ought, however, to prove his ability by "instructing" the Leader, a Mate, his Sponsor, or another member of the Crew.

The matter does not rest there. In the beginning it is advisable to point out how each one of the small points contained in the tenderfoot tests can be developed on to wider and more manly issues. For instance, from the Scout signs can be developed the progressive study of various kinds of signs, sign languages, codes, means of communication between various peoples, signalling, trails, and tracking; the composition of the Union Jack expands into the history and development of the British Commonwealth and questions of citizenship; the knots lay the foundations of further practice in pioneering and engineering which are real men's work, and so on. This aspect of the case will also have to be presented to the Crew as a whole and can be discussed and developed at Crew meetings.

(4) Sponsors should make periodical, informal reports to Leader and Crew on the progress of Squires. The period of probation will vary according to these reports and other circumstances. Since G.S.M., R.S.L., and Crew are all concerned in the question, a month might be regarded as the minimum period of probation for a Scout Squire, and two months for a non-Scout Squire, but two months and three months, respectively, may be regarded as more normal periods.

It is a mistake to lay down any hard and fast period to which all have to conform. It is a mistake to make the period too short, since then this important preliminary training is apt to be skimmed or taken for granted. It is a mistake to make it too long, or to require too high a standard, for the real training of the Rover should be undertaken when he is a regular member of the Crew. He is not required to be a perfect oarsman beforehand, but, in order to take his place with others in the Crew so that he can pull his weight, a Squire has to be fairly well developed, and has to possess the stamina for the trials that lie ahead of him.

Generally speaking, this period of probation is used in order to see that the Crew is going to be of service and to help the individual concerned – we must not forget that side of the question – and that he has found some kind of “vocation” in the Crew, as well as being prepared to accept and adhere to the implications of the Scout Promise and Scout Law. His enthusiasm for the outdoor life and his companionship with members of the Crew are also points of importance.

### THE RESPONSIBILITIES OF THE CREW

It must not be assumed that Sponsors relieve the Leader and the Crew of their responsibilities for the training of Squires. From the point of view of continued training and development the junior members of a Crew are of more importance than the senior members. Their needs, therefore, should be considered when programmes are being drawn up, and Crew activities should be devised to help their progress.

The work that is being done by Sponsors in the direct training of Squires can be supplemented in various ways, some of which have already been mentioned:

Discussions on Yarns from *Scouting for Boys* or problems from *Rovering to Success*.

Some of the suggestions in regard to practical work can be taken up as Crew activities and incorporated in programmes. This revision work will not come amiss to the older Rovers, and they ought to have accumulated further ideas to pass on to the others.

Rovers' Owns will help the study of the Promise and Law, and will give suggestions as to their application to life.

A word of encouragement now and then from others than Sponsors will do a great deal to help.

The whole Crew might have a tenderfoot tests evening. It can be made both amusing and interesting; again, revision may not come amiss. This can be followed by a Second Class evening. Would it be too bold to suggest a First Class evening?

The R.S.L. will, of course, check up all the time on the work Sponsors are doing, and must himself be in personal contact with the Squires, and be studying their characters, desires, and needs. He should not do very much in the way of actual testing, taking the Sponsors' word for this, but will keep his weather eye open to see that progress is made and

that the conditions are being properly fulfilled. He is responsible to the Crew for this general supervision.

As the period of probation draws to an end the Leader's responsibilities become greater because he shoulders the chief burden in regard to Self-examination and Investiture.

## CHAPTER XII

### SELF-EXAMINATION AND INVESTITURE

"The investiture is a ceremony of admission. It is carried out according to the custom of the Crew and the wishes of the candidate."

"It is meant to show that you mean to take Rovering really seriously, and to do your best to understand its objects and methods and to carry them out."

"For this reason you should think the matter over very carefully to yourself beforehand."

*(Rovering to Success, p. 219.)*

**S**INCE the beginnings of Scouting use has been made of the example given by the Knights of Chivalry in the training of boys.

"In the old days the Knights were the scouts of Britain, and their rules were very much the same as the Scout Law which we have now. (And very much like what the Japanese have, too.) We are their descendants, and we ought to keep up their good name and follow in their steps....Each Knight had a small following of a squire and some men-at-arms, just as our Patrol Leader has his second and four or five Scouts." (*Scouting for Boys*, p. 29.) It is natural and logical, then, that the Chief Scout should have taken the Ceremony of Knighthood as his inspiration for the Ceremony of Investiture as a Rover Scout.

This is the kind of parallel that we can draw with advantage provided we exercise common sense and realise that we are expected to follow the good example of the ancient Knights, but that we cannot pretend that we ourselves come up to the best of them. Sentiment is one thing, sentimentality is a totally different thing, and in practice we are sometimes inclined to confuse the latter with the former and to accept the false for the real.

Various representations of the Ceremony of Knighthood in medieval days laid, perhaps, undue stress on the value to Rovering of ceremonial, which was taken up without proper thought or consideration for the real meaning that must lie under our Scout ceremonies if they are to have any lasting effect, and which played on the emotionalism of Rovers to an unbalanced degree. There were many who assumed that the Chief Scout intended this kind of thing to be done by all Rovers, and were discouraged because it did not appeal to them and was foreign to their nature. These may have been men of as great thought and conscience as the others. In all this I speak quite personally, but sincerely, since I know out of a wide experience how young men can be carried away by their emotions to great heights, and can drop to the utter depths when the excitement of the

moment has waned. I believe, because it is in my blood, of the lasting effect of simplicity as against pageantry in those matters which affect one's inner life and conscience.

RULE 267

After that personal explanation I am the better able to discuss the implications of Rule 267 without too much in the way of prejudice so as to give a more general interpretation of it. The Rule reads: "Some process of self-examination (in the form of a vigil or otherwise) and an investiture, during which he will make or re-affirm the Scout Promise, are essential to emphasise the fact that as a Rover he is undertaking certain definite responsibilities. The degree of ceremony used in the vigil and the investiture will vary, and this must depend upon the wishes of the Crew and of the individual to be invested."

In these personal matters it is the individual who counts; his needs must be fulfilled; his wishes must be respected; his conscience is concerned. This applies to both self-examination and investiture, and both Leader and Crew have to guard against the establishment and continuance of a tradition which may not be in the best interests of the individual. Tradition is the outcome of custom as illustrated by happenings in the past. Customs change as new happenings occur and new thoughts arise. In Rover Scouting we have to look to the present and future as much as, if not more than, to the past. Our traditions, therefore, must not become stereotyped and without meaning; they are intended to keep us alive and to give us tone and spirit.

SELF-EXAMINATION

Self-examination is not just a mere matter of form, and the methods adopted must be those which will give the greatest help to the individual Squire. Primarily self-examination, or vigil, is not a matter of show, and is best done alone and in the Squire's own time. This means that the process may cover a period of time during which a Squire is encouraged and helped by his Sponsors, and can seek the advice of his Leader, It follows that there is a distinction between self-examination and vigil which it would be well to appreciate. A vigil was the watch kept on the night before a feast, and gradually came to be applied to devotions on the eve of a festival, and to what amounted to a ceremony of self-dedication. I question whether the average Squire is old enough or knowledgeable enough to appreciate the implications of such a ceremony.

But there can be no doubt as to the benefits of self-examination. It is good for us all to give ourselves an overhaul and to decarbonise our minds. But self-examination should not be regarded as a test to be performed once and for all; it is a process that should be renewed from time to time.

The questions suggested in "The Self-examination and Investiture of a Rover Scout" can be divided into three distinct parts – Spiritual: Application: Self-analysis – and can help the Squire to come to a decision in regard to where he stands and what he is aiming at. They provide him with a definite purpose in Rovering and in Life, and as such they are of inestimable value.

Sponsors and Leader may be able to suggest other lines of thought in addition to these and to the weaknesses mentioned by the Chief Scout in *Rovering to Success* (pp. 234-6), or the Squire can follow the Chief's further advice to "think out other weaknesses for yourself and also their antidotes."

The leader's job is to try and get each Squire to open out, to be frank about his difficulties, and not to be ashamed of voicing his thoughts to a friend. In order to achieve this he has to know him thoroughly, and the Squire to know his Leader.

The way in which the final process of self-examination is carried out – as a vigil or otherwise – must be left to the desires of the Squire, after discussion with his Sponsors and Leader. The method that appeals to me most personally is that adopted by a Leader who asked his three Squires to give up a whole Sunday to the task. On the Saturday evening he gave to each detailed instructions of the three separate routes they were to take, starting off at dawn, and a list of the more formal questions together with others he added for the benefit of each. Each set out alone on his Hike with a Purpose, but the instructions of each led him at 6 p.m. on the Sunday to the gate of a country church where they found their R.S.L. waiting for them. The four then attended Evening Service in that little church and three of them were surprised to hear a special reference to Rover Scouting and to note that one or two prayers seemed to have been chosen with special reference to their days work.

#### INVESTITURE

The essential part of the investiture is the making or reaffirming of the Scout Promise. In the Chief's suggested ceremony there are two variant forms, not because of any wish for variety, but because the complete form is not possible of application to all. This is a fact that must be appreciated and believed. The actual ceremony used may, therefore, vary.

In closed Groups the ceremonial used can be normally of a constant pattern provided Leader and Crew keep themselves alive to the needs of the individual, and realise that he is the one whom they and the ceremony are out to help, and that there are dangers of retaining ceremonial because of other motives. In open Groups much more care and thought have to be exercised. It is, again, a fact that some fellows have been deterred from Rovering because of the kind of ceremony they were asked to go through. The fact that they are unable to undertake some particular detail does not imply that they are less earnest than others, but perhaps the contrary. The essential qualification is that they subscribe to the Scout promise from a man's point of view. This Promise must not be altered in any way.

Some degree of ceremony can, of course, help the majority of us considerably, just as the use of suitable ornaments, and the choice of inspiring surroundings can be of great service. Many Crews have made or collected their own ornaments for the occasion, and have built up a wholesome tradition in consequence. The St. George's flag, a book of ceremony, an ewer and basin, a napkin, are among the ornaments which are reserved for use at investitures only.



The actual place where the Investiture takes place is also a matter for individual as well as Crew choice; amongst such places are the Crew Den, Church or Chapel, the Crew's own Shrine, the Open-air, the Camp-fire Circle.

One or two other points may be mentioned. It should seldom, if ever, be necessary to depart from one of the two alternative ceremonies suggested by the Chief Scout. Normally the Promise should be administered by the R.S.L., but in some Groups the position of the G.S.M. as Ceremonial Scouter deserves consideration. No Scout Investiture Ceremony is a matter for public display. Only the "belongings" of Squire or Crew should be permitted to attend, but on occasions a liberal interpretation can be given to "belongings," which would allow of an Investiture in Church at the end of a service. Other Rovers from other Crews may be invited to attend, but not in too great numbers. Other Squires or Scouts should not be present.

There are many other points which I have left out of account, but these can mostly be settled after a little thought has been given them. The main point for everyone concerned to bear in mind is that to be effective the results of the Investiture must be lasting. The Squire who makes his promise as a Rover Scout should carry with him in the future an ever-present picture of the ceremony which will be a continued strength to him. It is, again, a fact that many have been strengthened in their Rover Scouting more by their investiture than by any other way or means.

Atmosphere, method, common sense, tradition, all play their part, but the note on which any Investiture Ceremony should end is that of Determination and Happiness.

"Happiness is yours if only you paddle your canoe aright. With all my heart I wish you success, and the Scouts' wish – GOOD CAMPING." (*Rovering to Success*, p. 241.)

## **CHAPTER XIII**

### **THE TRAINING OF THE ROVER SCOUT**

"But the field for work is wide, and the training for it involves various kinds of study and activities, which are not only interesting, but useful to the men who take them up. He would be a strange man who could not find amongst those varied activities one which at least would prove to be a hobby for him when once he had acquired it. A fellow with hobbies is never likely to find time hang on his hands, or to feel that life has not got some enjoyment in it." (*Rovering to Success*, p.230.)

**SOMETIMES** after his Investiture there is a danger that the Rover sits back and imagines that he has attained a position in which he can now rest. This can only happen in those cases where a Squire's training has been carried out on wrong lines or badly skimped. Any Squire who has been properly trained and who has gone conscientiously through his self-examination and investiture will realise that his real work in Rover Scouting has just started. As a Squire he has proved himself to the G.S.M., R.S.L., and

Crew and to himself. As a Rover Scout he is required to prove himself not only to these but also to Scouting in general and the world at large.

Now comes the real test as indicated by the Chief in *Rovering to Success*.

“When the aim of the team is not merely that of winning at games, its members will realise that Rovering is not merely taken up as a pastime for the individual members, but for the opportunity it gives them of qualifying themselves to do good work and for doing service for their fellow men.” (p. 224).

“As a Rover Scout or older boy among your younger brothers you have a responsibility on your shoulders which at first you may not realise. You may be guiding many a boy to good or to bad according to what you do or say yourself.” (p. 233).

“Be careful, if not on your own, at least on their account. You can see for yourself that you have here a tremendous opportunity if you like to use it for doing a great good to your younger brothers. You can set the line for them to follow by your own behaviour in the direction of cheery and manly friendliness and straight living and clean talk.” (p. 234).

### GENERAL LINES OF TRAINING

Rule 269 sets out certain expectations which a Rover is asked to fulfil in a period of three years. Experience has shown the necessity for some kind of standard at which both the Crew and the individual can aim, while at the same time it has been felt undesirable to re-institute any kind of tests and badges as such. It is left to R.S.L. and Crew to set the particular standard before a Rover can be held to have qualified himself for the small sign indicated in Rule 270 as a mark of his continued training.

The greater part of a Rover's training is a personal matter. It is up to each Rover to educate himself along the lines suggested to him, but a certain part can still be done by the Crew as a team. This should be provided for in the Crew's programmes, and again emphasises the need for considering the claims of the younger members of the Crew rather than the older members. The four points of training in Ideals are obviously matters for self-development. This self-training can, however, be helped out by the encouragement of the Leader, by the atmosphere of the Crew, and by the knowledge that all in the Crew and all in Rover Scouting are banded together to do their best to achieve these ideals. .

Collective talks, discussions, activities, practices, hikes, camps, games, handcraft classes, etc., in Crew and Association will obviously help out individual study and practice in the Practical side of a Rover's training. Similarly combined talks and discussions, possibly with others, e.g. Rangers, as well, will help to a better understanding of Citizenship.

It is impossible in this chapter, or in this book, to go in detail into all the points raised in connection with the training of a Rover Scout. It is only possible to comment on the

more salient features of these points. In the case of Ideals this has been done in Chapter III. In the case of Citizenship this will be done in Chapter XX.

On the general question, however, we must realise that Rules 269,271 should be regarded as sign-posts set up by the Chief Scout and his Council to indicate the various paths which Rover Scouts might explore, by themselves and with others, so as to prepare themselves for the responsibilities they have undertaken.

### SELF-GOVERNANCE

From the Leader's point of view self-governance is a very important part of a Rover's training. Gradually it should be left to the Rovers and the Crew to work out their own salvation, but at first a good deal of lead and encouragement and suggestion will be required from the R.S.L. It is not enough to ask Rovers to read the Rules and leave it at that. The very word rules, seems to put some people off, although they are keen on knowing all about them on the playing fields, whether they are players or spectators. On the field of life we are all players, and we should all study the rules in consequence.

But Rover aims will suffer if the Crew is nursed too much, and if it is not allowed to make, and profit from, its own mistakes. Frequently the Leader is inclined to gloss over mistakes in the belief that he is being kind. He must be prepared to become unpopular even, if need be, in the best interests of the Crew and of Rovering. He will not remain so for long when his Rovers realise what he is getting at. On the other hand he must not be continually grouching and criticising; that helps nobody. Mostly he keeps quietly in his corner, keeping his eyes and ears open, but not saying much! The R.S.L. will go with the Crew and Rovers in their meetings, hikes, and camps more often than not, but he should not go with them every time. The real test of a good Leader is that his work goes on even when he is not present. The inspiration and encouragement he has given the Crew in the past ought to enable them to carry on on their own in the present for quite a considerable time. The Crew that does nothing and that falls away when its Leader is absent has not been led aright.

### CAMP LIFE

Since Rover Scouting is advanced Scouting so far as practical matters are concerned, a Rover should naturally acquire an appreciation of Scouting through the Rover work he is doing in the direction of more intensive camping, hiking, pioneering, woodmanship, etc. The whole of the last chapter of *Rovering to Success* points in this direction. – “Anyway, through their practice you gain the handiness and knowledge and the self-reliance of the backwoodsman, which makes you the more efficient for your life's work in whatever direction it may lie; you gain the appreciation of the wonders and beauties of Nature; and, more especially, it makes you efficient for doing service for others as a good citizen” (p. 217).

At first sight a practical knowledge of the matters dealt with in Chapter III of *Scouting for Boys* seems a simple matter, especially for those Rovers who have become hardened campaigners as Scouts, but it has not proved so simple to those Crews who have

taken the trouble to study Camp Life intensively, and to go in for a regular course of training in it. Because of its apparent simplicity this line of training seems to have been badly neglected, and very few Crews have taken it up. This means that they have not got a real grasp of what the Chief Scout means by Rovering nor of the reasons why they should continue to explore this particular path, "By using their primitive instincts of open-air living, camping, and scouting, they can develop their health, their intelligence, their skill, and their helpfulness, and so become better men and better citizens" (p.216).

Too many Crews take their camping for granted; too many Rovers still do not set the example they should. The need for a good example of camping on the part of Rovers is of increasing importance as the popularity of so-called camping increases throughout the country amongst all kinds and conditions of men and women. In this one chapter of *Scouting for Boys* a Crew will find an enormous number of suggestions for building up their programmes of both indoor and outdoor meetings.

A few talks and discussions on the subject of camping will be useful during the winter months, together with the demonstration and making of simple camping gear, but it is the actual practice of camping during the summer that affords the best training. For this purpose large massed camps are not of much use, it is the smaller camp of two or three together that will be really more advantageous in getting each Rover to understand how to camp for himself. In some Continental countries the practice of going out for a "Robinson Crusoe" camp is growing in favour. As the name implies, this consists in going out with the least possible amount of material with a view to achieving comfort by using one's own ingenuity. Crews could occasionally adopt this practice with advantage so as to off-set the tendency towards luxury camping induced by the provision on the market of various wonderful gadgets that aim to make for greater comfort and to relieve work. A Crew that establishes the tradition that no Rover ever takes to camp a shop-bought article will be setting the right example.

The special references in Rule 269 (I) to the use and care of an axe, knotting, lashing and splicing explain themselves.

### HIKING

The inclusion of hiking in a Rover's out-door activities requires training in hiking first of all. Questions of how to walk, kit to take, shelters, cooking, map-reading, log-making, laws of trespass, and many other equally varied subjects should be discussed and investigated. Here again is a whole bunch of suggestions in regard to the building up of Crew programmes.

We should mark, learn, and inwardly digest the Chief's words: "I say 'ready,' not merely willing; lots of people are willing, but when it comes to the point it so often happens that they have never learnt how, so they are useless" (p. 217). Many of us have suffered from the fellow who has never learnt to read a map, or who has never taken the trouble to see that he is wearing the right kind of shoes. Readiness includes the provision of hiking gear which each Rover should be encouraged to make and collect. Expense enters into this

question, but here the Crew can help by gathering together a stock of communal property: hike tents, etc.

“With a purpose” is an important part of this particular trail. Ideas in regard to various purposes will be found in the Appendix of *Rovering to Success*, and on p. 118 of *Exploring*. The latter book will be found a short cut towards understanding both the purpose and method of hikes and rambles. Training should start with the Crew as a whole, or with as many as can be gathered together on an afternoon or evening. Those assembling should be divided into groups of two or three, each group being sent out over the same area of ground, but with a different purpose. When the information asked for is handed in, it should be collated and the results embodied in a composite report, as well as marked out on a large-scale sketch map. However meagre the reports of the individual groups may be, the Crew will be astonished at the combined information that has been collected, even in such a short space of time as a couple of hours. As a result each Rover will be encouraged to record his observations when he is on hike, and will appreciate the value of co-operative research. It is best to work out some common form of report to which all can conform, and to settle beforehand the scale of any sketch maps that are made. Later on, after participating in hiking and camping practices with the Crew, the individual will on his own essay the qualifying hike and prove the effect of the training he has previously received.

More use might be made of the winter months for this type of activity. It is a question whether there is enough of the Open-air in Rovering during the winter. Many Rovers only show their heads with the tulips – and sometimes look like them!

### HEALTH AND FITNESS

Personal health is a great gift, for it increases the individual’s sphere of activity and usefulness. The Rover has to be trained to an understanding of all the requirements of health and fitness by precept and example. Talks – not lectures – on such subjects as cleanliness, personal hygiene, self-control, feeding, clothing, fresh air, exercise, games, athletics, gymnastics, etc., by doctors, athletes, and others will always be helpful, so long as the main basis of these talks is common sense and not crankiness. Physical activities should be incorporated into Crew and District programmes, especially in the winter months. The practice of hiking and camping will tend to keep Rovers fit in the summer.

Each member of the Crew has to be encouraged to indulge in some physical exercise suitable to his physique and the time he has at his disposal. Just as a Rover is asked to undertake a moral and mental self-examination, so he should undertake a physical self-examination, and find out his deficiencies and their antidotes.

The Crew should take an interest in the teams for which its Rovers play, and see that they are not prevented from playing for an outside team because the Crew programme makes too great demands on them. Rover athletic teams can be organised as well, but preferably not in opposition to existing clubs. Crew and District should, however, provide means of taking exercise and of keeping fit in the shape of athletics, football, boxing, judo, and so on for Rovers who are not attached to any athletic club.

The whole question is summed up by Sir George Newman in his report *On the State of the Public Health* for the year 1929:

“How then can a people be educated in health? Of course, the simplest answer to this question is by individual example; that a nation becomes physically strong and healthy if each individual so cultivates his own body and mind as to live at the top of his physical, mental, and moral capacity. This means an ordered way of life – it can mean nothing less. Existing without regard or principle, pursuing ‘stunts’ tricks, and idle fancies, relying upon caprice or chance, cannot be of true value and may be mischievous. Every child and every adult must discipline and train himself, or be trained, all through his days to understand and practise this art of living – much of the essence of which is contained in the Greek aphorism, ‘know thyself and be moderate in all things.’”

Swimming is an activity which makes for health and fitness and at the same time is of potential service value. It is interesting to note that in the various voluntary schemes of training adopted in Crews and Districts swimming was selected as an essential feature. Qualification in the St. John Senior Course, or in the Course of other Ambulance and Life Saving and Safety Societies can also be regarded as a health qualification in addition to its service value. It may be difficult to arrange for the necessary classes. Where this can not be done in the Crew District arrangements should be made. The question of cost may also have to be considered; it is possible to have fees reduced in some cases, while in others a portion could be borne by Crew or District funds. There can, however, be no doubt of the real importance of every Rover in time obtaining a service qualification of this kind.

### OTHER PRACTICES

In addition to hiking and camping the Rover is expected to participate in pioneering practices and in sailing expeditions and cruises. The last two have particular references to Sea Rovers and a land-lubber is not in a position to give anything in the way of advice. All should, however, carry their pioneering practice into effect in some co-operative or collective way. *Preparing the Way: Pioneering* will suggest many practices of an interesting and useful nature. If these practices can have some more permanent value in the shape of work done at some permanent camp site or in connection with Group Headquarters, so much the better.

The last clause of Rule 269 says, “Recruit a Rover Squire.” This needs no explanation save that it is not necessary that the recruit should join the Rover’s own Crew although this may be desirable.

After qualifying in his training it is left to the recruit to continue his training along one or other of the lines suggested in Rule 271. It is not possible to deal with these here, but in course of time it is hoped that there will be available a book or booklet dealing with each. Something is, however, said on training for the Instructor Badge and for Scoutmastership in Chapter XVI.

CHAPTER XIV

INDOOR PROGRAMMES

“It is at all times a good thing for Rovers to meet together for their activities; especially is this valuable where the numbers in each Rover Section are small.” (*Rovering to Success*. P. 223.)

**T**HE choice of activities for indoor programmes is governed to a great extent by the space available, and the type of room in which the meeting takes place. Normally Rover Dens are of small capacity. This is an error on the right side, as too large or too luxurious indoor accommodation is apt to militate against Rover Scouting as a Brotherhood of the Open Air. Whatever indoor accommodation is used – whether it is owned, or hired, or borrowed, or shared with others – a great point should be made of cleanliness and good order. Atmosphere and environment make a great deal of difference on the effect of what is done. Work is apt to be slipshod in untidy surroundings.

Some consideration may also be paid to the rules that should be observed at indoor meetings. If rules can be replaced by tradition so much the better. If the tradition is that the Scout Law is observed at all times and in all places where Rovers meet, nothing else is needed. Such a tradition covers all contingencies, even questions of lighting and heating! Smoking at Rover meetings is a question that appears to bristle with difficulties in some Crews, and is best solved by an unwritten rule “no smoking while work is being done; at other times in moderation.” In this case work may be taken to be an inclusive term covering talks, discussions, and demonstrations of any formal nature.

WORK?

All Rover meetings whatever their size – Patrol, Crew, District – should be devised so as to provide recreation under both the meanings of that word – amusement and renewal of strength. On the one side we have to remember that “it is not only a Brotherhood but a *jolly* Brotherhood with its camp comradeship, its uniform, and its ‘dens’ or meeting places all the world over,” and that “the Rover section of the Scout Brotherhood is a very cheery and happy one.” (*Rovering to Success*, pp. 210 and 217.) On the other side the Chief Scout lays down this injunction: “Show that you mean to take Rovering really seriously, and to do your best to understand its objects and methods and to carry them out” (p.219).

All programmes for meetings should, therefore, aim at an admixture of the “jolly” and the “serious.” It is a mistake to make out programmes that are all work, and dull at that. It is a mistake to devise programmes that merely fulfil the purpose of jollity. It is a mistake to regard the Rover Den merely as a club room, where stories are swapped and cards played; more than mere “pleasure” should find its place there.

Indoor programmes for a Crew may involve small or large numbers, general training or specialised training, and many other varying factors. Indoor programmes for a number of Crews or for an Association may involve Rovers of very varying shades of opinion and of very varying stages of development and needs. Indoor programmes may vary according to the actual state of the weather outside.

One important point to remember is that the employment of Rovers during the day will govern to some extent their recreations at meetings. The fellow who is working at a desk all day needs definite physical, as opposed to mental, activities. The fellow who has been working out of doors or in a works may be tired out physically and require mental refreshment.

All these, and many other factors, have to be taken into consideration when planning programmes of activities, and every endeavour should be made to suit the special needs of as many as possible, even if these needs do vary considerably. Normally it should be left to the Crew as a whole to plan out its own activities, the R.S.L. piloting them tactfully down the channels he would like to see them take, but leaving the final choice of the route to them.

### CREW PROGRAMMES

Crew programmes may vary according to their nature and according to the numbers of Rovers available, or likely to turn up. Some may be part of a definite plan of development for the Crew as a whole over a period of, say, the winter months. Others may specialise in such subjects as Handcrafts. Some may be extra meetings at which a full muster is not expected. Others may be, in effect, Patrol or Gang evenings. Some may be working evenings in which each Rover follows his own bent. Others may be recreational evenings of a still more free and easy nature. Some may be outdoor programmes as dealt with in Chapter XV. Others may be special programmes such as are suggested in Chapter XVI.

### FULL MUSTERS

A Crew should strive to have one meeting a week which is regarded as the Crew evening. For these evenings programmes should be drawn up so as to develop Rover Scout training as such, and to suit the needs and desires of the majority, especially of the younger members.

If possible a muster of this kind should last for a couple of hours, and be divided roughly into four parts on some such plan as the following:

First Part (10-15 minutes). – Any formalities; general discussion as to what has been done during the week; programme for the coming week; suggestion for future activities; a game or two – physical or mental as best suited to weather and those present.

Second Part (45 minutes). – Practical Scoutcraft, in connection with Rule 270 or otherwise.

Third Part (30 minutes). – Relaxation in shape of Games, P.T., Chat, S.T.A.'s, etc.

Fourth Part (30 minutes). – Training in Service by practical work, demonstrations, talks, etc., or other means of developing the Ideals expressed in Rule 269.

Some such programme as this suits all sizes and conditions of Crews, except those whose members have got past the training stage altogether.



The actual items in such programme are too numerous to mention in any detail, but, by way of example, I give a list of the activities, etc., that have actually been dealt with in different Crews.

*Scoutcraft.* – Knotting, Lashing, Splicing, Indoor Pioneering, Signalling, Estimations, Tenderfoot Tests, Second-Class Tests, First-Class Tests, Surprise Scout Knowledge.

*Relaxation.* – Badminton, Boxing, Fencing, Gymnastics, Jiu-jitsu, Physical Exercises, Single-stick, Tumbling, etc., in addition to all kinds of games and physical contests, trials of strength, agility exercises, etc.

*S.T.A.'s.* – Den Decoration, Bookbinding, Model-making, Leather Work, Making of Camp Gear, Tent-making, Toy-making, and almost anything in the shape of handwork.

*Talks.* – Yarns of Personal Experiences, Stories from Books, Talks on Current Events, Talks on Various Aspects of Scouting, etc.

*Service.* – First Aid, Public Health Man Badge, Instructor's Badge, Fire Brigade Work, Surveying, Camp-fire Songs, Singing and Dramatics, Naturalist Badge, Working up Displays, Lantern Lectures, and talks on every conceivable subject – some useful, some not!

### SMALL MUSTERS

In addition to regular, and well attended Crew meetings it may be possible to arrange for small musters, usually of those Rovers who are developing along similar lines, or who are going in for the same kind of activities in Scouting, or in Service, or in both. Such musters are very informal matters, and conducted almost entirely by the Rovers themselves, though if R.S.L. or R.M. can get along occasionally for a short time they are sure of a welcome. These musters are in essence mutual benefit societies with, again, some definite purpose to them. Somewhat similar subjects to those listed above can be incorporated in programmes.

If the members of a Crew are at varying stages of training, development, age, and so on, these small musters on different days or at different times provide a means for catering for the needs of almost all of them. The special intellectual or spiritual needs of certain members can be catered for through small musters on, say, Sunday evenings.

### PATROL MUSTERS

Where a Crew of a large size is divided into more or less permanent Patrols there can be separate Patrol musters under the R.M. In this case the Chief Scout suggests "Each Patrol should, as far as possible, have its own room or particular part of the Crew Den. It should form the team for games, recreation, and work. Where fellows are all working for the honour of the team the standard of achievement is bound to be raised." (*Rovering to Success*, p. 223.)

Patrol musters must not, however, displace Crew musters, since the Crew is a more durable and more valuable unit than the Patrol.

Patrol musters become obviously more important when the Crew is built up of scattered elements. In rural areas, for instance, different village Patrols can be formed into a combined Crew. The Crew will not be able to meet more often than once a month, sometimes not so frequently in the winter months, but each Patrol can meet weekly or twice weekly. The unfortunate R.S.L. has then got to travel round from Patrol to Patrol, if he can!

### DISTRICT MUSTERS

Larger gatherings have to be treated differently, but I would suggest that there is room for much more of practical work and physical activity in District musters than is generally the case. These combined meetings can have the same objects as Crew meetings and can be dealt with along similar lines, the whole gathering being split up into more workable parts if necessary.

We have to avoid the habit of getting Rovers together indoors just to listen to some talk – however interesting it may be – and to ask questions. Programmes of this kind are too common and very unoriginal. Real training in Scoutcraft and in Service can be given at such meetings as easily as at Crew meetings.

Any District musters that are held should seek to supplement the work that is already being done in Crews, can deal with subjects that it is difficult to deal with in small numbers, can provide speakers on special subjects, and can put up some of the outdoor and special programmes mentioned in later chapters.

Similarly Districts can provide special musters or classes in certain specified subjects for Rovers who desire to become more completely acquainted with their own particular line of training.

### OBSERVATION

I should like to lay special stress on the value of observation training of all kinds for Rovers. The training of the senses, exercises in observation, and activities involving the powers of deduction and the critical, reasoning faculty should all find a place in indoor programmes at frequent intervals. The suggestions contained in *Scouting for Boys*, *The Quest of the Boy*, and *Training in Tracking* will give quite enough to go upon with the average Crew. Later these indoor instructions can be developed into outdoor practices and exercises involving the expenditure of a greater amount of time. We must avoid letting Rovers get into the habit of thinking that these mental exercises are childish; one might as well label the crossword expert of *The Times* as a child.

### OUTDOORS

It may seem incongruous to mention outdoors in connection with indoor programmes, but that is the Scout way of doing things. When building up, or working out, indoor programmes we should always be alive to the possibilities of being able to get out for a short while. A run, a short tracking exercise, an observation walk, a visit to a place of

interest, can easily replace an indoor programme on occasions, or be brought in as part of an indoor programme by way of relaxation and variety.

This has even been achieved with success in district and still larger gatherings, and is certainly in keeping with the motto of Rover Scouting. The atmosphere at some indoor musters can too frequently disprove that motto.

### CHAPTER XV

#### OUTDOOR PROGRAMMES

“For sheer enjoyment give me the open air, and the countryside, even if you cannot get the backwoods and the mountains. Unfortunately most of us are restricted as regards our holidays and cannot all go far afield. None the less there are week-ends, giving the opportunity for hikes and walking tours which, though they may be short, can yet be arranged to include a great deal of solid enjoyment.” (*Rovering to Success*, p. 232.)

**A** **DISTINCTION** has to be drawn generally between Rover Squires who have been Scouts before and those who have not. The former may be expected to have done a good deal of outdoor work, the latter may require introduction to it. On the other hand it may happen, now that hiking and camping are popular pastimes, that a young man is attracted to Rovering because of the taste for the open-air that he has already acquired, and because of the added urge for something more purposeful than the somewhat selfish open-air activities he has enjoyed in the past. Outdoor work is, therefore, of importance to all Rover Squires, while the open air aspect and the “out” in Scouting needs to be maintained and intensified by all Rovers. Care should be taken to secure some advance on the performances of the past, especially in the direction of self-reliance and freedom.

#### OUTDOOR ACTIVITIES

The majority of outdoor work will usually be done by individual Rovers or pairs of Rovers. It is the duty of Leader and Crew to encourage each Rover to go out on his own whenever the opportunity occurs, and at the same time to insist, through Crew tradition, on a high standard of performance. It will of course be the duty of Sponsors to take their Squires out into the open-air, especially if a Squire has not been a Scout previously.

In thinking about outdoor activities for Rovers we are apt to imagine week-end camps only, and to forget the shorter periods when open-air activities are possible. Mention has already been made of the possibility of incorporating some outdoors work into indoor programmes when the weather is favourable. In the summer months the opportunities for getting out and about are all the greater, and it should be the exception to hold any muster – small or large – indoors. Programmes can be arranged for half-days, for evenings, even for nights occasionally. All kinds of Scouting practices can be introduced into these programmes, especially those suggested in Chapter III of *Scouting for Boys* and in *Preparing the Way : Pioneering*. In these matters it is *practical knowledge* that counts and the ability actually to *do* things and not just the knowledge of how they can be done.

It is best to devote the whole time available to one definite purpose, and not to divide it into periods of different activities. Regional surveys, for instance, will give a continuous occupation for occasional hours in the open. Individual, or pair, work can run along similar lines, more especially when the specialist idea has been adopted in the Crew, since then Rovers know to whom to go for special advice in a special activity, or to whom to convey information of knowledge acquired or information gained.

### OUTDOOR MUSTERS

It is necessary to work out beforehand what is to be attempted before holding a Patrol or Crew muster out-of-doors. For larger numbers more detailed organisation and leadership is required. Proper preparations have to be made to see that the materials required are available, that each Rover knows what to bring with him in the way of gear, etc., that each has some idea in advance of the kind of activities that are going to take place and what is expected of him. The numbers available may have to be divided into Patrols or gangs, routes and rallying points discussed, and transport thought out. If only a short time is available then the rallying point selected must be close at hand, and this is the greatest difficulty that town Crews have to encounter.

In rural areas, as well as urban areas, however, adjacent Crews may well plan a joint outdoor muster or challenge each other to a wide game. A good deal of information in regard to the preparations and training necessary to the success of such exercises will be found in *Wide Games*.

Occasional night musters for the purpose of games or hikes will be found interesting and amusing and mark a development of outdoor Scouting. A night hike through London, for instance, has been found to be very enjoyable and educative.

### CAMPING

I have already alluded to the greater need for Rovers to show a true example in camping and other open-air activities, not only to Scouts, but also to others outside Scouting. Scout camps of all kinds are usually exempted from any camping restrictions that may be imposed by local authority, but that means that a continued necessity exists for all of us to justify such exemptions by our own behaviour.

Week-end camps are probably the pursuit of the majority of Crews. Primarily care must be taken to see that religious or home duties are not shirked in consequence. Secondly, such camps should not be just an excuse for slacking; some purpose other than escape from work and narrow confines is best added. Relaxation is obviously necessary for those who have worked hard during the week, but a change of occupation can be very refreshing. Many a town dweller gets all his relaxation and refreshment by working in his small back garden at week-ends and benefits considerably.

Many Crews have now more or less permanent camp sites for week-ends, and one of the dangers of all kinds of permanent camps is that they tend to diminish, instead of

develop, the self-reliance of those who use them. Many Crews, on the other hand, have undertaken the care and supervision of camp sites for the use of others. Their work is cut out for them, and they sometimes do too much and do not get sufficient refreshment for themselves.

Crews and Rovers have also undertaken the task of surveying camp sites, making lists of camp sites in certain areas, inspecting and assessing sites for other Groups, and so on.

It is quite impossible to go fully into the question of Rover camping. I have only touched upon one or two points which merit consideration.

### CAMPING WITH SCOUTS AND CUBS

Rovers should not camp with Scouts or Cubs unless they have some definite job to do in connection with the camp. Help with Cub camps is frequently needed. Rovers should go in pairs, especially if there are women Cubmasters. They can take on most of the organisation and running of the material side of the camp, leaving the programmes of activities and the charge of the Cubs to the Scouters.

Help with Scout camps should not normally be needed, except to act as Scouters, Q.M., or the like. Any general help given by Rovers may detract from the value of the camp in the training of Scouts to do things for themselves, and in training the P.L.s. to exercise responsibility and leadership. The presence of Rovers who have no particular job to do is apt to upset routine and discipline, since certain privileges must be given them which cannot be allowed to Scouts.

There is much more scope for Rovers to help with the camps of Special Test Groups where a considerable amount of adult supervision is required. Rovers have also helped ungrudgingly with Training Camps – District and Wood Badge – and with District Cub and Scout Camps. and with County Camps where a good number of odd jobs have to be done in consequence of the large numbers collected together or the special nature of the camp.

### DISTRICT CAMPING

District, or County, week-end camps for Rovers may be held once or twice a year in order to promote the idea of Brotherhood and to bring different Crews and Rovers together. Normally this should mean that as many Rovers as possible are asked to congregate at one spot, each fending for himself in the matter of tentage, grub, etc. The organisers select the site, circulate information of dates, place, routes, transport, etc., and work out a programme of activities. I would suggest that talks and such like be confined, if possible, to the Saturday night's Camp-Fire and the Sunday's Rovers' Own, and that the rest of the programmes, which should not be too heavy, be devoted to practical work and demonstrations. An opportunity may be given for those present to compare notes as to what they and their Crews have done in the past, but such camps or Moots should be as practical as possible, leaving the talking to be done at gatherings during the winter months.

### HIKING

The greater part of a Rover's outdoor programmes should be devoted to hikes *with a purpose*. The duration and nature of the hike can vary with the numbers and the time available – afternoon, evening, night, all day, week-end, week, etc. The general methods to be adopted when more than one are embarking on such hikes have been indicated in Chapter XIII, but emphasis may be laid here on the recording of information by means of logs, sketches, maps, and, photographs.

In working out any progressive hiking programme, a Crew should start with the preparatory and training measures and with small expeditions for the purpose of exploring their own neighbourhood. This will give them the preliminary and local knowledge that they should have before going further afield to explore their own country or to hike abroad. *Exploring* will be found of great use in suggesting practices and games for outdoor work as well as purposes that might be taken up by Rovers in the open-air. At the beginning of the year a Crew might well set out a list of the information it desires to obtain, and the purposes it intends to achieve during the year as a result of expeditions, rambles, and hikes undertaken by its members. It is usual for a Rover Crew to replace the Scout Troop's summer camp by a long hike at home or abroad, but it must be recognised that only a small proportion of the Rovers are likely to get away at the same time for a holiday.

### OUTDOOR SERVICE

It might be helpful to list the various outdoor services that Rovers have rendered to *Scouts* and others in the past.

Instruction in Pioneering, hut-building, etc.; cooking; trying out cooking gear, recipes, food lists, hike rations, etc.; laying trails, tracks, and treasure hunts for Pack or Troop; trying out wide games; coaching for athletics, cross-country running, swimming, life-saving, etc.; providing bathing pickets; judging and helping with camp and other competitions; making preparations, digging latrines, etc., for Cub and Guide camps; helping with allotments; organising and staffing children's playgrounds; tending the grounds of Institutions; logging up firewood; tracing rights-of-way, repairing bridges, paths. etc.; helping traffic by control of direction; First Aid stations; helping with camps for Boys' Clubs, Schools, Unemployed, etc., etc.

### THE BROTHERHOOD OF OPEN-AIR AND SERVICE

It is not possible to set out outdoor programmes in any detail, since everything depends on the circumstances and situation of the Crew. In towns, for instance, where outdoor activities are more difficult, a great deal can be done by making use of the ordinary, outdoor practices in Observation and so on suggested for Scout and Troop work. With very little imagination and sense these can be transferred on to a Rover standard. In fact, it will generally be found that most Rovers are interested in the normal Scout outdoor practices, and are quite keen to pursue them further; this is just as it should be.

For all that it is necessary these days to lay emphasis on the Chief's object of Rover Scouting as "A Brotherhood of the Open-Air and of Service." A right balance has to be maintained between these two if proper results are to accrue, and the individual Rover as well as the country is to benefit. Let us not be afraid to lay as much emphasis on Open Air as on Service, since the former will help and forward the latter. It is the combination of the two that distinguishes Rover Scouting from other associations of young men.

## CHAPTER XVI

### SPECIAL PROGRAMMES

"Here is a helpful suggestion from one who carried it out himself with great success. It is from the late Marshal Foch."

"He says: 'When you have a task to perform consider it carefully. 1. See that you understand exactly what is wanted of you or what it is you want to effect. 2. Then make your plans for bringing it off. 3. Have some good reason for the plans. 4. Make their execution fit in with the material you have. 5. Above all, have the will, the stubborn will, the determination to carry them through to a successful finish.'"

"I know that the Marshal was right. In my own small way I have always had a weakness for planning things, even unimportant things, before taking them on." (*Rovering to Success*, p. 56.)

**W**HEN planning out programmes of any kind, indoors or outdoors, for Crew musters or District musters, Foch's advice should be borne in mind. Frequently there is no sufficient method in what we do, but if these five rules are applied, then what we do is likely to meet with more success. The fourth rule is deserving of special attention. Programmes at Rover Moots, say, frequently fail because the material available has not been considered, with the result that a great deal of what is said and done is above the heads of, or inappropriate to, the Rovers who are gathered together, more particularly those who are younger and need more help.

Previous thought and preparation is of still greater importance when any programme of a special nature is projected. Special programmes can supersede normal District or Crew musters, or can be regarded as additional to more regular meetings. They can deal with very varied and multifarious subjects, and because of that it is only possible to make a few comments and suggestions under a few of the many plans that can be adopted.

### TALKS AND LECTURES

When the whole programme is devoted to a talk or lecture it should be regarded as a special programme; or, to put it the other way round, talks and lectures should not be regarded as normal activities for filling the whole programme of Crew or District musters. We have "gotten away" from that attitude towards the activities of Rovering.

Talks may be isolated and complete in themselves or part of a series. Usually they should be given by people who really know and have practical experience of what they are talking about. If they have also some knowledge and experience of Scouting, their talks will

be still more valuable. For this reason it is wisest to look round within Scouting locally for speakers and to encourage local talent.

A series of talks, say, on Citizenship, may be arranged after seeking advice from the appropriate local authority, and others besides Rovers may be invited to attend the lectures.

Illustrated lectures, by lantern or otherwise, usually add to the interest of the audience. A talk on International Scouting, for instance, is best illustrated by slides from photographs taken by the speaker or borrowed from the International Bureau.

When talks are arranged in connection with any controversial subject, care should be taken that different points of view are adequately represented, either at the same time, or in a series of talks. This is specially necessary if talks on politics are given. These should not be vetoed on the ground that Scouting is non-political. If the opinions of all parties are represented, such talks are obviously training in Citizenship. It is best, however, that such talks should be confined to District musters conducted under the authority of the District Commissioner.

The ordinary courtesies of a formal introduction and a vote of thanks should be observed on all occasions when speakers have been invited to address a muster.

### DISCUSSIONS AND DEBATES

Special discussions or debates can also be arranged for, either in conjunction with talks or not. Some previous preparations should be made in selecting opening speakers, subject matter, and limitations of the debate, chairman, rules of procedure, etc. Discussions are more free and easy than regular debates, but, as a matter of training, all speakers should be required to stick to the point.

Debates can range from the duel of a pair of speakers, to demonstrations of Council Meetings, and Parliaments. A variety of subjects and methods can be introduced, including even mock trials, as training in Citizenship.

Debates will, again, be mostly District matters, and should be conducted in a businesslike way. Mock parliaments need not necessarily be a mockery, but farcical mock trials are best presented as items at Camp Fires.

### CAMP FIRES

Camp Fires in themselves provide a suitable form of special programme. Crews can have occasional outdoor and indoor Camp Fires on their own. They can have combined Camp Fires with their own Troop or Group. They can invite other Crews and their own friends and "belongings" to join with them occasionally.

Here, again, in this seemingly unimportant question, Foch's advice should be borne in mind, so that fitting programmes of choruses, solos, stunts, yells, yarns, and musical



items are built up. This previous editorship is essential on other grounds, since some of the items heard at Camp Fires are not always scout-like. I do not mean that this is intentional; practically always unsuitable items are introduced out of thoughtlessness.

An annual District Rover Camp Fire is an excellent means of bringing in jollity and friendliness.

When Camp Fires are held indoors, special attention should be paid to behaviour after breaking up. Complaints from hospitals of the disturbances created late at night after *Scout* gatherings are not good propaganda for Scouting.

### SOCIALS AND DANCES

Some social or dance should be included in the annual programmes of Crews and Districts. These should be organised by a special committee and should be of a high standard. Care should be taken to see that a Crew does not indulge in such activities too frequently at the expense of other activities which are more peculiarly related to Rovering.

Where social functions – dances, whist drives, etc. – are organised by the Group as money-raising concerns, the Group Committee should primarily undertake responsibility for them, and, failing the Committee, the Crew, which will normally supply stewards and other helpers in any case.

Folk dancing, although it has a somewhat different value from ordinary dancing, can be included as a special activity. Rover Folk Dance teams, from Crew or District, are worthy of encouragement.

In any *Scout* functions of a social nature Rover uniform should be worn, more especially as it places all Rovers who are present on a footing of equality with each other.

### CONCERTS AND PLAY ACTING

A Crew that possesses a certain amount of talent can start a Concert Party or Dramatic Players and render good service thereby. It is obvious that a great deal of practice and rehearsal is necessary to produce good results. If the results are good, other Rover activities can be sacrificed during the winter months. The training received in discipline, team work, etc., is valuable, while the practice and production provide an outlet for the development of self-expression. (See *Rovering to Success*, p. 48.)

A Crew with ability of this kind can provide financial support for their own Group by these means, can help other Groups in the neighbourhood, and can give shows for Hospitals, Institutions, Children, and Poor People.

### TRAINING IN SCOUTING

A Rover's training in a knowledge of Scouting should not be confined to reading and discussing the subject; it is necessary to introduce more practical training. Visits can be paid to the Pack and Troop, and, by arrangement, to other Packs and Troops. Obviously such visits should not be paid by the Crew as a whole, but just by two or three Rovers together. Help can be rendered on the afternoon expeditions of the Pack and Troop, and at camps, bearing in mind the necessity to avoid interfering with the responsibilities of Scouters or Patrol Leaders. The Crew can stage some of its own meetings as a special Pack or Troop night, and may invite a Cubmaster or Scoutmaster to take charge. Those who desire to go still farther into the question – with the view to taking out a warrant later – can take part in any Cub or Scout District Training Courses or week-end camps that are held.

Certain possibilities of special programmes in connection with Scout training have already been mentioned. Crew musters, and sometimes District musters, can be devoted to one special subject in Scouting, e.g. Cub Star Tests, Second Class Badge, First Class Badge. A Crew muster can be conducted as a Pack Meeting or as a Troop Meeting, the Rovers acting as Cubs or Scouts. The R.S.L. or R.M.s can devise "surprise" Scout programmes for indoors or outdoors. At District musters different types and varieties of Pack and Troop Meetings can be demonstrated. The special needs of Special Test Groups can be illustrated.

It may also be found possible, though by no means easy, to demonstrate different types of Crew Meetings at District musters, different Crews in turn being responsible for the programme.

Special programmes for Wide Games, Week-end Camps, and other outdoor occasions have been alluded to. The possibilities of special meetings with Ranger Guides are discussed in the next chapter. All special programmes illustrating different methods and sections of Scouting will obviously help Rovers to get a proper appreciation of Scouting, and will give them some idea of what is required of a Scouter.

### SPARE TIME

First of all, there is sometimes a need for seeing that a Rover has sufficient spare time; work, night study, Rovering, and other activities of an organised nature are apt to take up almost too much of a young fellow's time and leave him no chance of individual development. We must guard against that very real danger of filling every moment of a Rover's life with organised activities with the result that he is entirely at a loss when left to his own resources.

On the other hand, the cultivation of leisure is of increasing importance, as hours of work tend to diminish and men have in consequence more time on their hands. Scouting can do extremely useful work here for its own members and for others. This point of view is put at length in the Chief Scout's remarks on "Hobbies and their Value" at p. 45 of *Rovering to Success*.

The R.S.L. and R.M.s will, as a result of their study of the Rovers, be able to see what the interests of each are. They can then encourage a Rover to make a right use of the leisure he has along the lines of his particular interest. These interests are revealed not only in the Leaders study of the characters of his followers, but in the course of meetings, talks, hikes, etc.

Rovers with common interests in the same or different Crews can be grouped together for purposes of study and practice. Books may be acquired for a Crew Library, or the proper use of the Public Library encouraged. Some fellows are very shy and will not go into a Public Library alone for fear of being laughed at. Various people with hobbies – whether experts or not – can be interested in Rovers with similar tastes. Visits to Museums, Exhibitions, work-shops, and so on, can be arranged in the Crew or in the Association. Occasional talks on different hobbies or services can be given, if possible, by a Rover who has taken up and is developing that particular line.

In the main, as usual, the training must be done by the individual, who should be encouraged to set out for himself on his own voyage of discovery, but the Crew should take an interest in how he progresses and in the results he achieves.

The Appendix to *Rovering to Success* (p. 227) suggests many lines from which leisure time pursuits may be selected. Our job as a whole is undoubtedly to encourage the proper use of leisure as much as we can, realising the benefit it will be to the individual, and the national importance of cultivating in the individual the ability to occupy himself.

The time may come when a Rover's leisure time occupation – be it a hobby or a job of service – develops to such an extent that little or no time is left for Rovering. This is not a matter to grouse about. Rovering is a means to an end, not an end in itself. If it has led a Rover to his life's interest, it has done its job and can be well content.

## **CHAPTER XVII**

### **ROVER SCOUTS AND RANGER GUIDES**

“A civilised woman can appreciate all the more a man who is a man not only in body, but mind as well, strong and chivalrous.” (*Rovering to Success*, p. 121.)

**T**HE Boy Scouts Association and the Girl Guides Association have a common Founder in Lord Baden-Powell. The foundation of the Guides in 1911 was the direct result of the foundation of the Scouts in 1908. In the first years of Scouting many girls were attracted to it, and were accepted as Scouts, so that it became obvious that the same aims and methods appealed almost as much to girls as to boys. It was decided, therefore, to found a separate organisation on similar lines to deal with girls.

The Guide and Scout Promises and Laws are identical in spirit and practically identical in words. The organisation and the methods used by the two Associations are very

similar, and a close liaison has always existed between them. This similarity of aims, principles, and methods clearly indicates that advantages can be gained by bringing Rangers and Rovers together from time to time.

Co-operation between the two in various activities requires the permission of both the Guide and Scout Commissioners of the locality concerned. The Rules guiding these activities are as follows:

“31. Whilst co-operation between the two Associations is to be encouraged generally... it is most undesirable that *Guides* and *Scouts* should be trained together, and D.C.s must see that this rule is strictly enforced.”

“32. The provisions of Rule 31 do not prevent:

(2) Co-operation between Rovers and Rangers carried out as a means of training. In all cases a programme must be previously drawn up and such programme must be adhered to. The following joint activities are suggested:

*Indoors.* – Dramatic and other entertainments, folk dancing, play-centre work, debates, joint representation on committees in connection with camping and with training for joint service, and occasional socials.

*Outdoors.* – Camping, by those from the same district, at a reasonable distance from each other, provided the respective Commissioners are satisfied that the leadership in each case is efficient and that there is some training programme. The arrangements must ensure that such camps are in no way joint or mixed camps. Hikes and rambles can also be arranged.”

It is necessary, however, to go more fully into the matter and to suggest some kind of plan of joint activities that can be adopted.

The purpose of any joint activities is to bring Rangers and Rovers together on an equal plane, not because they are members of opposite sexes, but because they are engaged on a common task with a common aim. This being the case, both can gain much by association together in the way of information, knowledge, and encouragement.

Men and women, boys and girls, meet together in various ways in their ordinary lives – in work, in play, in amusements, in church. There should be, therefore, some opportunity of meeting together in Scouting, not just for the purpose of selfish enjoyment only, but in order to further the common aim of Guiding and Scouting.

### METHOD

I would suggest that whatever detailed plans and programmes are made only a quarter of the time at the most be given to social gatherings. For the rest a half might be given to indoor gatherings for the exchange of information and training, and a quarter to outdoor

hikes and rambles. It would probably be best, for instance, to have definite district gatherings once a quarter only, although I am aware that in some districts joint gatherings are held more frequently, and in others not at all. The winter gatherings may be some sort of a social, the spring gathering a meeting in order to listen to a talk or witness a demonstration, the summer gathering an afternoon's expedition ending with a Camp Fire, and the autumn gathering a similar meeting to that held in the spring or a demonstration of a Company, Troop, or Crew meeting.

### SOCIAL GATHERINGS

A dance may prove the most popular form of social gathering, but variety can be introduced by having a short sing-song, demonstrations of folk dancing, part-singing, etc. Combined concerts and dramatic entertainments can produce a good deal of talent, but involve something in the way of joint practices and rehearsals which may take up too much time. Various jobs of corporate service can also be undertaken in the way of carol singing at hospitals, care for the poor or the afflicted, toy-making and toy-mending in connection with a Christmas toy distribution scheme, and so on.

In connection with the ordinary social gatherings, as with any other joint gatherings, it has to be remembered that Rangers are invested at a lower age than Rovers, and that the *young* Ranger is quite definitely "younger" than the *young* Rover in outlook as well as age. At both an earlier and a later age the balance is usually the other way round.

For dances it is best to have tickets issued in equal numbers for Rangers and Rovers so that a proper balance is maintained.

In all joint activities, including socials and dances, Rover uniform should be the rule.

### INDOOR GATHERINGS

Ordinary indoor gatherings should be held to forward the training of both Rangers and Rovers. The Ranger and Rover programmes have a good deal in common, as have all Guiding and Scouting. There is no reason why a certain amount of study and training should not be shared. Talks on such subjects as "Citizenship," "India," "International Guiding and Scouting," "Camping and Hiking," are applicable to, and will help, both. Demonstrations can be given in various aspects of Scouting and open-air activities. Practical work can be shared, especially in such subjects as Ambulance.

I give below the programme of a demonstration Troop Meeting given at a joint gathering of Rangers and Rovers to show how it is possible to work up an active programme that will suit both. At this meeting the Rangers and Rovers were first divided up separately into half Patrols, thereafter the Ranger half and the Rover half were put together, without any kind of plan, into a single composite Patrol. Once activities started there was no thought of shyness, since there was not time to think of anything save the programme presented!

A DEMONSTRATION TROOP MEETING

*General Idea.* – “No Scout will want to remain second class for longer than he need, and so you will become a First Class Scout as soon as you can. This will mean hard work tackling Signalling, Map-reading, Hiking, Ambulance, and many other things.” (*Scouting for Boys*, p. 44.)

*Programme:*

Preliminary arrangements. – Sorting Rangers and Rovers into Patrols. Brief explanation of idea and of programme.

Troop assembled. Flag-break. Inspection.

Warming-up game. – Bean Race (each to run in turn to central dump, collect seven beans and return to Patrol. Incorrect total at end disqualifies.) (*Estimation: Intelligence.*)

Following message in Semaphore and Morse handed to each Patrol. (*Signalling: Intelligence.*)

“Your Patrol has 20 minutes from now to make up a list of stores for Easter camp – Friday p.m. to Monday p.m. – for a Patrol of 6 Scouts. Quantities and costs of each article to be given. Total cost not to exceed 4s. 6d. a head.” (*Thrift and Cooking: Intelligence and Service.*)

Judging-time Relay Race.

Troop Instruction in use of hand-axe in camp. (*Axemanship.*)

Following instructions *en clair* given to each Patrol:

“Report in writing in 5 minutes how your Patrol would treat the following occurrences in your Easter camp:

(a) Case of badly chapped hands;

(b) Sudden attack of shivering.” (*First Aid: Service.*)

Weight-judging Competition. (*Estimation: Intelligence.*)

Map-building by Patrols, details being added by each Scout in turn. (*Mapping: Service.*)

Camp Fire. Yarn – “The First Class Scout.” Troop Prayers. Flag-down. Dismiss.

This particular programme has no claim to virtue or originality, but is reproduced merely to illustrate the possibilities of a certain amount of joint activities which can interest, and possibly help, both Rangers and Rovers to remember what they have learnt in the past.

OUTDOOR GATHERINGS

If any outdoor expeditions are undertaken, it is best to divide up into small parties of, say, half a dozen Rangers and half a dozen Rovers, each party being under the leadership of a Guider or Scouter, or a P.L. or R.M. Each party should be given a common objective and a common purpose in the way of exploring, observation, nature study, etc. All the parties can gather together again at a fixed hour for a picnic tea or supper and a short Camp Fire. It is best to arrange the rendezvous so that it is not too far away from home, and to hike back after the Camp Fire in the same parties or Patrols.

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## GILCRAFT ROVER SCOUTS

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The stipulations in regard to camping set out in Rule 32 (2) should be closely followed, particular care being taken in the matter of leadership and in seeing that the specific permission of both Commissioners is obtained. If any such camps are held, a complete programme must be worked out beforehand allowing for changes of weather.

### SUPERVISION

It is essential that any joint gatherings be conducted in the best Guide and Scout spirit. There must be supervision of some kind, but the less ostentatious this is the better. The Guiders and Scouters who attend, and it is usually advisable that some should attend, should do so as part and parcel of the gathering, ready to join in all the work and fun. They should not regard themselves as superior beings apart from the rest, as inquisitors or invigilators!

It must be realised that these people meet each other in ordinary life, and there is no reason why when they assume different uniforms they assume different characters. We should look to the Guide and Scout law more than to anything else to govern their dealings with each other at all times. Before any joint gatherings take place this fact should be put to the Rangers and Rovers quite plainly and clearly. If they are trusted to play the game, they should realise they are trusted, and actually be trusted.

### CREW AND COMPANY GATHERINGS

So far I have dealt with what might be called Association gatherings, but some attention must also be paid to gatherings of a smaller nature between individual Crews and Companies. The same advice applies to these as to the larger gatherings, and the permission of both Commissioners for joint action is still required.

With this understanding, it might be possible to allow still further meetings, more for the purpose of work than social recreation. A Ranger Company and a Rover Scout Crew in the same neighbourhood can get together in various ways so as to carry out the aims of Guiding and Scouting. Rangers and Rovers in the same parish can with advantage give joint concerts and displays, share in church work, pool both ideas and materials for jobs of service, and should, if possible, have some idea of what their opposite numbers are doing. This is all the more necessary in villages where the influence of Guiding and Scouting can be made the more effective if they are brought more together.

### THE VALUE OF CO-OPERATION

Training for citizenship cannot be completed unless that part played by the other sex in life and in the community is understood. The forwarding of this understanding appears to me to be one of the peculiar duties and privileges of both Guiding and Scouting. This I can be done so long as all our joint gatherings and activities are maintained on a high plane, and it is for this reason that I suggest that a joint "Rangers'-Rovers' Own" might be a necessary and valuable addition to any scheme of co-operation that is worked out locally. If Rangers

and Rovers can be brought purposely together on that plane great encouragement can be given them to carry out the first part of their Guide and Scout Promise.

NOTE. – The opinions and suggestions contained in this chapter have been approved by the Headquarters of the Girl Guides Association.

## **CHAPTER XVIII**

### **ROVERS AND SCOUTERS**

“It helps young men of over eighteen years of age who may desire it to train for warrant rank of Scoutmasters or Instructors in the Scout Movement.”

“Amongst the various forms of service that have been suggested that of helping to run Scouts or Cubs may seem at first sight to be rather a small one. But when you come to look into it, it is really one of the greatest, if not the greatest, among them all.” (*Rovering to Success*. pp. 218 and 236.)

**S****SOMETHING** has already been said on the subject of the relationship of Scouters and Rovers in Chapter IX, but I feel very strongly that I would be failing in my duty if I did not express an opinion on the general subject of the advisability of Scouters becoming also Rovers, and of Rovers remaining as active members of a Crew after they have taken out warrants as Scouters.

This subject has been debated and discussed many times, and it is evident that there are differences of opinion in regard to it. There is one school of thought which says that “every Scouter must be a Rover”; there is another school which says “there is no need for a Scouter to be a Rover as well”; there are various subsidiary schools in addition.

#### **SCOUTERS BECOMING ROVERS**

In the first place there is the case of the Scouters of the Group itself who are frequently expected to become Rovers when a Crew is formed in the Group or to join a Crew that already exists in the Group.

I have never been able to subscribe to the argument that they should join the Crew by way of example. They are giving an example as Scouters already, and I believe that false values are produced by a public renunciation of Scouter rank in order to subscribe to a supposed standard of equality which under-rates the charity and intelligence of Rovers themselves. Rovers are quite competent to appreciate the value of a man as a man, and it is only the less keen and the less courteous who find an obstacle in an A.S.M.’s shoulder knot.

On the general question I can never arrive at the reason why some people – a large number – hold that it is important that a Scouter should also be a Rover. I believe that such people have a feeling – sometimes expressed, sometimes left to be understood – that there



is something different, or greater, in Roving, and that its aims are something new. What I have written in Chapter II disproves that, as does a perusal of *Roving to Success* itself.

The Old Scouts Societies formed in connection with Groups already do something to keep older fellows in touch with Scouting, and an extension of that idea is now in being.

I believe that the whole of this Scouter-Rover problem arises out of a failure to grasp the essentials of Roving. More and more evidence is being accumulated to the effect that the reason why Rover Scouting is not progressing as fast as it should and attracting a large proportion of young fellows of seventeen-eighteen is simply and solely because a Scout of that age feels that he can find no companionships for himself in it; he finds that the control of the Crew is in the hands of men considerably older than himself; he finds – too often – that he is encouraged to disparage the men to whom, as Scouters, he looked up, and is asked to place himself at once on a level with them, and he is naturally shy to do so.

Do not let us, therefore, cloud the issue for the younger Rover, and fill our Crews with those who are already members of the Movement as Scouters.

### ROVERS BECOMING SCOUTERS

The question of Rovers who take out warrants as Scouters is of a somewhat different complexion. It is natural for a Rover who has carried out the suggestion the Chief makes in regard to service as a Scouter to desire to remain connected with his Crew as actively as is possible, in order that he may continue to receive that strength which companionship gives. This is a matter for his own personal decision, and he should not be misled by any false ideas of loyalty to his Crew. A Scouter owes his first duty in Scouting to the job for which he is warranted. If time allows he can seek his recreation and refreshment in a Rover Crew. His activities in a Rover Crew should not, however, be allowed to interfere with, or detract from, his duties to his Scouts or Cubs.

In time, every Rover who takes out a warrant and is intent on sticking to it, will realise that his active participation in the Crew must inevitably decrease.

Yet there are other considerations. As have already been mentioned, the R.S.L. must not regard himself as the Commissioner of any of his Rovers in other Groups, nor usurp the D.C.'s functions in regard to them. He must see that as Scouters they realise that they are expected to look to the D.C. for leadership and advice. Both R.S.L. and D.C. must see that those Scouters who remain attached to their old Crews associate with other Scouters and realise that they can gain companionship and help from among the ranks of Scouters as well as from Rovers. It is to be remembered that the advice and experience of older Scouters can be of great help to younger Scouters, and that those who desire to become leaders of boys may learn much from those who have been engaged in the task of leadership for some years.

Too much insistence on remaining with the Crew may deter many from the benefits of association with other Scouters.

SCOUTERS AND ROVERS

Probably the key to the whole problem lies in having a certain amount of joint functions and meetings for Scouters and Rovers where the two can meet together on a common plane, as they do so frequently on training courses, and so learn to appreciate each other. The problem will not be solved by forcing all Rovers to become Scouters – which would be a disaster – or by forcing all Rovers to cease to be Rovers immediately they take out a warrant. It can only be solved by mutual appreciation, and by a personal decision in each individual case.

Joint meetings for Scouters and Rovers can be arranged by the District Commissioner, by the L.A. Executive Committee, or by the Rover Sub-Committee. Hikes and rambles open to both, indoor training meetings and talks, joint camp fires or social entertainments will pull the two together and benefit Scouting in general locally. The younger can benefit the older by putting forward fresh points of view, by quickening them by their enthusiasm, and by keeping them young through their contact. The older can benefit the younger by giving of their experience, by setting an example of good Scoutership, by showing them how theory and practice can be allied, and especially by encouraging them to persevere in their own efforts and not be disappointed by apparent failures.

It is the privilege of the old to assert that things were much better in their younger days; it is the privilege of the young to point out the mess that the older ones have made. But the exercise of these privileges helps neither the one nor the other. It were better to accept the Chief Scout's advice:

“We old ‘uns, who in our time have tried to do our bit for the country we love, we look to you young ‘uns, with every hope to carry on. We believe that you are going to do the right thing for her, and forgetting your own personal case, you will do your best for her too.” (*Rovering to Success*, p. 238.)

Country or Scouting, it is all the same.

CHAPTER XIX

THE BROTHERHOOD OF SERVICE

“As you train yourself in character and efficiency, let your aim all the time be not merely the attainment of position or prospects for yourself, but of the power to do good to other people, for the community. Once you have put yourself in a position to do service for others you have stepped on to the higher rung of the ladder that leads to success – that is happiness.” (*Rovering to Success*. p. 156.)

**M**UCH has already been said about Service in previous chapters, where stress has been laid on two points specially; firstly, the need for balance and the realisation, frankly, that Scouting – and more especially Rovering – are not unique in that they aim at

doing service for others: secondly, that if our service is to be effective and useful we must fit ourselves for it by training.

The Rover's training in usefulness starts with himself and the need for him to establish himself in life. Having done so, he can then look round to see what he can do for others. Straight away we are led to the advice which the Chief Scout gives at p. 240 of *Rovering to Success*:

“So far as those who are already members of the Scout Brotherhood are concerned – and others, too, for that matter – I would lay stress on the possibility and necessity of ‘service’ in the ordinary surroundings of the Rover Scout's life and point out that he must first of all try to apply his ideals in his ordinary life. This seems to me to be a better crown of Scouting experience than sending the fellow on to find new special fields in which to function. In this way I hope we will consolidate the whole idea that lies behind Scouting and emphasise what we really want, which is to bring the ideals of Scouting into everyday life, and thus to bring it to pass that other people are touched by its magic and helped by its ideals.”

This is no ignoble or selfish object, but one which every Rover must try his best to carry out. It is more difficult to persevere with the little, ordinary things than to carry out some definite job of service which brings with it special praise and applause.

It is the correct attitude, therefore, that we want all Rovers to acquire first of all. Our object, as Leaders, is not so much to find a job for each individual Rover as to develop in each a desire to seek for a job for himself, to qualify himself to do that job to the best of his ability, and then to stick to the job after the first flush of enthusiasm has worn off. This is the real direction in which Dr. Griffin's *Rover Quests in Practice* leads us. According to the dictionary a quest is “the act of seeking, a search; an expedition of venture in search or pursuit of some object, especially in the days of chivalry.” It is just this act of seeking which, to my mind, is of importance, for the training lies in the quest. The quest is accomplished when the search is complete, when the apprenticeship is finished, and the Rover starts out to serve and produce results.

It is more the duty of the Leader and Crew to encourage this search and to assist this training than to find a definite job of service for each Rover to do.

### THE CHOICE OF SERVICE

It would be a mistake for me to set out long lists of the various jobs of service that Rovers can do. A number have already been mentioned, more especially in connection with Scouting itself.

Hundreds of suggestions are contained in the list given on p. 227 of *Rovering to Success*, in *Rover Quests in Practice*, and in the *Norfolk Quest List*. I am not so concerned with setting out lists of activities for Rovers to do as with urging them to search for

themselves and find out what actually needs doing in their own neighbourhood, and which of these needs each feels that he can qualify himself to fill.

Special attention may be drawn to the splendid service that can be, and is, rendered by Rovers to handicapped Scout Groups in Hospitals and Institutions. Here is an outlet for Rover Service which cannot be too highly commended.

### CUBBING

I have already detailed a number of ways in which Rovers can help in Scouting with Packs and Troops, but it is worth while reproducing in a slightly abbreviated form the suggestions made in *The Scouter* for December, 1931, of ways in which Rovers can help with Cubs.

“1. We believe in keeping the balance between men and women working with Cubs. For this we need Rovers, not only as C.M.s and A.C.M.s, but as helpers in all sorts of ways.

2. Rover example in the matter of kindness, courtesy, and the wearing of uniform, has a great effect on the small boy's mind.

3. Where there is a woman C.M., a male A.C.M. or Rover Instructor is of the greatest help in such matters as: Instruction in somersaults, the physical exercises and other athletic parts of the First and Second Star; Swimming; Football; Athlete, Swimmer, and Team Player Badges; Camp – getting the camp ready and clearing up at the end; Games of the more athletic kind; Demonstrating Jungle Dances.

4. Taking Pack or a few boys out on a Saturday afternoon to places of interest. For this purpose getting some knowledge of local history.

5. Helping Cubs with Badges other than those mentioned: Artist, Toymaker, First Aider, Guide, Gardener, Observer, and handcrafts of all suitable kinds.

6. Making things for the Pack: Six boxes, Totems, Skipping-ropes, decorations for Pack Den.

7. Collecting new games, songs, and stunts.”

### SERVICES TO THE COMMUNITY

I have culled the following suggestions from a paper prepared by Mr. O. C. Bentley for the Fourth Ontario Rover Moot in 1932. I wish that space would permit me to reproduce that paper in full.

*Churches.* – Growing flowers for church decoration; assisting in care of church property; helping at special meetings; co-operating with various church organisations such as rummage sales, bazaars; Sunday School teachers; taking part in concerts, or putting up one to raise church funds; establishing a Sunday School library.

*Hospitals.* – Blood transfusion under committee of doctors; collecting funds; helping at dispensary; helping with out-patients; visiting friendless in hospital, and writing letters, etc., for them; collecting flowers for distribution to patients; giving entertainments; arranging Christmas treats.

In a similar fashion Mr. Bentley suggests activities that will benefit the Blind, the Aged, Orphanages, Prisons; and services that will aid tree and bird protection, playgrounds, street-corner gangs, etc.

### EMPLOYMENT

On principle I prefer to use the positive rather than the negative term. Scouting has a definite duty to perform in helping to ease the burdens of those who are unable to secure employment, but first of all Scouting must do all that it can to see that its own members are trained for employment. This is the reason why I return to the importance of Rovering doing all in its power to encourage each individual Rover to establish himself in life. Any activity or attitude which distracts a young man from this first duty he owes to the community is definitely wrong. The importance of this question is increasing day by day, so that Scout and Rover training must set out to fit its members for any job that they can get, to help them to stick to that job, and, if possible, better themselves, and to provide them with interests and hobbies which will enable them to occupy their hours of leisure to the best advantage.

The Crew and its Rovers have a duty to themselves in this respect. After that duty is fulfilled, they can do service in their own Group by taking an interest in the older Scouts, helping them to train themselves for their jobs, and, failing that, help them to take up and persevere with activities which will prevent them from becoming unemployable. We must all recognise the fact that there will be large increases in juvenile unemployment in the immediate future, and that these increases will continue.

I would suggest that first of all we must put our own house in order before travelling further afield to see what we can do for other people. I have no doubt that our actual Scout and Rover training, if carried on along right lines, can do a great deal to supply the incentive and the strength to work, and to turn out fellows who are more likely to obtain employment in the future. Apart from that our training can be definitely a leisure time pursuit, and can fit our members to occupy their leisure in useful ways.

Having looked after our own, we can turn round and look after others as well. A strong Group and Crew can recruit fellows from outside who are down on their luck, give them friendliness and companionship, and show them how they can fill their lives with different indoor and outdoor interests.

Apart from this a Crew can place its Den at the disposal of others, can organise handcraft classes, help in the setting up and running of camps locally for the unemployed, and generally exercise a healthy influence on any local measures that have been adopted to relieve distress.

### THE BROTHERHOOD OF SERVICE

“The aim of Rovering is Brotherhood and Service for others.” To a great extent it is the combination of Brotherhood and Service that we want to achieve. One man can do but

little on his own, but many who are like-minded can accomplish great things. The Brotherhood of Service should be something that is real and alive in the work of the Crew. Each Rover who is on his quest can be encouraged and strengthened by the interest of his fellows, by the knowledge that they will halve his difficulties and double his triumphs. The very knowledge that all Rovers are intent on carrying the Scout Law into their lives can be a veritable tower of strength. It is here that Brotherhood lies; in the knowledge that we all have the great traditions of the Scout family to uphold, that we have to present its ideals to the world, that we – by our actions – have to keep its name untarnished.

Brotherhood does not lie in the exchange of indiscriminate nicknames, in the “hail fellow! well met!” type of greeting, in large and pleasant social gatherings, but in the joy of feeling bound by unbreakable ties to a band of joyous men who seek to express their joy by giving of it to others.

Let us be very humble about our own efforts, but let us make these efforts sincere and lasting. Let us remember that it is frequently the small things that need doing, and so let us not be ashamed to spend our energies on these small things in the knowledge that we can do a power of good through them. Let us set about our task of doing good to others slowly and carefully, making sure first of all that we learn the ways by which that good can best be done. Let us, like the true Scout who keeps himself under cover, see that we do what has to be done, what lies ready to hand, as quietly and as inconspicuously as possible.

These are the things we feel and live, and not the things we advertise or boast about. That is the true spirit of service. But let us recognise the existence of it in other people, and let us realise its true sources.

Dr. Albert Schweitzer writes in *My Life and Thought*:

“The hidden forces of goodness are embodied in those persons who carry on as a secondary pursuit the immediate personal service which they cannot make their life-work. The lot of the many is to have as a profession, for the earning of their living and the satisfaction of society’s claim on them, a more or less soulless labour in which they can give out little or nothing of their human qualities, because in that labour they have to be little better than human machines. Yet no one finds himself in the position of having no possible opportunity of giving himself to others as a human being. The problem produced by the fact of labour being to-day so thoroughly organised, specialised, and mechanized, depends only in part for its solution on society not merely removing the conditions thus produced, but doing its best to guard the rights of human personality. What is even more important is that sufferers shall not bow to their fate, but shall try with all their energy to assert their human personality amid their unfavourable conditions by spiritual activity. Anyone can rescue his human life, in spite of his professional life, who seizes every opportunity of being a man by means of personal action, however unpretending, for the good of fellow-men who need the help of a fellow-man. No fate can prevent a man from giving to others this direct human service side by side with his life-work. If so much of service remains unrealized, it is because the opportunities are missed.”

“That everyone shall exert himself, in that state of life in which he is placed, to practise true humanity towards his fellow-men; on that depends the future of mankind. Enormous values come to nothing every moment through missing opportunities, but the values which do get turned into will and deed mean wealth which must not be undervalued. Our humanity is by no means so materialistic as foolish talk is asserting it to be. Judging by what I have learnt about men and women, I am convinced that there is far more in them of idealist will-power than ever comes to the surface of the world. Just as the water of the streams we see is small in amount compared with that which flows underground, so the idealism which becomes visible is small in amount with what men and women bear locked in their hearts, unreleased or scarcely released. To unbind what is bound, to bring the underground waters to the surface: mankind is waiting and longing for such as can do that.”

## **CHAPTER XX**

### **CITIZENSHIP**

“Service includes not merely personal little good turns of courtesy and kindness to other people; these are right and good; they are what every Boy Scout does every day: but I mean something higher and bigger than this – service as a citizen of your country.” (*Rovering to Success*, p. 156.)

**R**ULE 269 (7) expects a Rover to “have a general knowledge of the rights and obligations of Citizenship and a working knowledge of the local government of the area in which he lives, ... so that he may understand and be capable of exercising his responsibilities as a citizen.” It is of the higher and bigger aspect of citizenship, however, that I want to treat in general.

We have seen that Rovering, like Scouting, is a preparation for life. A Rover’s training is carried on and developed so that he will be able to take his place in the world, and to set an example there to others. His training in citizenship is not solely concerned with the study of local or national politics, but with the whole social order of life. The Rover is being trained not only to take a proper place in life, but to accept the responsibilities of home, wife, and family that may come to him in the future. It were well then for us to pay definite attention to his relations with the other sex.

### **MANHOOD AND WOMANHOOD**

The chapter on “Women” in *Rovering to Success* has met with the warm approval of all kinds and conditions of men and women. It gives a very sure foundation on which a Rover can build his associations with girls and women, in regard to which a very sure and certain note is struck by the Chief Scout: “The danger is the temptation to forget the reverence due to women. The Bright Side to it is the development of chivalry and manly and protective strength” (p. 101).

*Rovering to Success* deals so completely with the question of the way in which a knowledge of sex matters should be taught that it is quite unnecessary to say anything

further on that point, except that a Leader should see that all his Rovers acquire this knowledge in a sound, systematic, and straightforward way. He has to show real sympathy with their difficulties and troubles, and to help them by his understanding. It is true that fellows of Rover age are much troubled by such matters, but it is false and wrong to assume that all their thoughts, feelings, and actions are governed by sex. Some Scouters and Rovers are in danger of becoming obsessed by sex influences, with the result that their outlook is a very gloomy and dark one, instead of the bright, cheerful, colourful picture that life should present to them.

There is again the danger of talking of dangers and disease, and thereby making our training negative, instead of adopting the correct Scout method of pointing to the advantages of clean, straight living, and the beauty of the special powers and privileges that God has given to mankind.

The attitude which every Leader, Crew, and Rover should adopt towards women is one compounded of Manliness, Reverence, Chivalry, and Comradeship. Given that attitude we can trust our Rovers to prove themselves to be real Scouts; and we must ourselves believe in a policy of trust, and infect them with the same belief. Dr. Gray's book *Men, Women, and God* gives valuable advice from which both Leader and Rover can profit.

### MODERN CONDITIONS

Modern conditions and tendencies, due partly to greater comradeship between boys and girls, due partly to the emancipation of women, due partly to more healthy and sensible clothing, are sometimes apt to upset and disturb young fellows. We must never accept such modern conditions as an excuse for laxity. The life that is portrayed by some of our modern novels with their excuse of "frankness," is the life lived by an infinitesimal number of men and women who have lost any appreciation of the true values of life, and with it their balance and moral sanity. Books such as these, some of the films that are thrown on the screen, and other deteriorating influences do not have such a great effect as the Paul Prys of life would have us believe. The younger generation has a considerable amount of ballast, and sufficient sense to distinguish right from wrong, but it does need the help of decent men and women and the wholesome influences of such movements as Guiding and Scouting.

Our Movements can help, but they cannot, in every case, produce the best results; so when one of our members comes a cropper, as must inevitably be the case from time to time, we must not take the fall too much to heart, since if we lose heart we have nothing with which to encourage others. We must have faith in the ultimate goodness of mankind.

### THE ROVER AND HIS GIRL

This leads us to the direct personal problem of the attitude a Leader and a Crew should adopt towards a Rover's girl friends. Courting is a perfectly natural part of the development of the natural man; a woman has a natural part to play in a man's development, just as a man has a natural part to play in a woman's development. It is



necessary to the training of both men and women that they should be brought into contact with each other.

The younger fellow will gradually come through his attacks of infantile diseases in the school of life. The right girl does not come along all at once – sometimes never – and so he has to suffer, and recover, from attacks of Poll, Sue, and Mary before he can be restored to health and develop along sound lines. Later as his particular needs and desires become more crystallised, he can approve of, and fix on – by mutual attraction – the girl who is to be his companion.

While all this is going on he is naturally distracted and unhappy. He still needs the comradeship of the Crew; he still needs the sympathy and understanding of his Leader; he still needs their active and passive help in the struggle that is going on in himself. The first definite problem to attempt to solve is how to combine the seemingly opposing interests of the Crew and the Girl. He wants to try and work the two in together so that he can retain both. She may want, as frequently as not, to have complete possession of her partner in her own way. He can fit her into his life; for her *he* is life. That is where the sexes differ usually: “Love is of man’s life a thing apart; ‘tis woman’s whole existence.”

Obviously the first step to take is to awaken the girl’s interest in the Crew and its activities, to invite her to its social functions, to ask her active help, if possible, in arranging some show, sewing curtains; in fact, anything that will give her the feeling that the Crew can be something to her, too. An occasional ramble for Rovers and their girls, an invitation to attend a working meeting, a special Rovers’ Own to which their girls are welcome will widen the influence of the Crew and show in practical ways that the companionship of man and woman is a natural and beautiful thing.

The Crew itself must be unselfish and not make too many demands on Rovers who are attached or even semi-attached. It must continue to demonstrate the value of comradeship and seek to get the Rover to apply that comradeship to his new attachment. Dr. Griffin has some wise words to say along these lines in Chat XIV of *Rover Scouting*.

All of us must realise that the Girl has something very definite to contribute to the Rover’s training. She will increase his chivalry, strengthen his self-control, kindle his sympathy, warm his thoughts, and stimulate him to prepare for the future so that he can meet his responsibilities like a Man.

### CITIZENSHIP

It is impossible to study the question of citizenship in any form without coming up against the fact that all communal life is based on the family. The Crew must do its duty in this respect and see that its training in citizenship does not deal merely with politics, but with all such questions as rates, rents, insurances, housing, schooling, part-payment systems, and all the multifarious subjects that will concern the householder and family man. Training along these lines will give every Rover knowledge that will stand him in good

stead when he has established himself in life and is in a position to take on added obligations.

How far does the normal Crew carry out the advice which the Chief gives on p. 237 of *Rovering to Success*?

“Some day you yourself will be a father. You will be responsible for bringing boys and girls into the world, and for giving them a helping hand to start successfully in life. If you fail in this and merely let them drift into wastage or misery you will be guilty of a despicable crime.”

“For other responsibilities in life, such as managing a business, running an engine, or laying bricks, you go through a special training. And yet for this, the greatest and most responsible of all duties, that is the fashioning of the lives and happiness of your own offspring, you do not prepare yourself in any definite way, but leave it to chance. And that is the rule of the herd. Yet what a great thing you could do them had you only the knowledge and practice of the training of the young.”

“Through Rovering, however, you can get your opportunity of practising some of the best and most useful work of a father.”

### TRAINING IN CITIZENSHIP

The thread of citizenship runs through the whole of the training which a Rover is expected to take up. Before he joins the Crew he must show his willingness to accept the way of life set forth by the Scout Promise and Law. Before he is invested he must study *Scouting for Boys* and *Rovering to Success*, both of which deal with the obligations and responsibilities of citizenship, and give practical advice as to how these are to be accepted and carried out. In his subsequent training his attention is directed towards certain ideals, the carrying out of which must entail a realisation of himself as an independent unit in a community to whose welfare he can contribute. His first business is to see that he supports himself – and his family – so that he does not become a liability to the State instead of an asset. The individual’s self-respect and self-reliance are the basic elements of a sound civic life, just as they form the foundations of a sound character.

A Rover’s practical training helps him towards the attainment of these ideals in many and various ways. His character – in itself a valuable, contribution towards citizenship – is developed by all the lines of training suggested to him. The contribution of health and fitness is given due prominence, while the contribution of mental fitness is embodied in the practice of hobbies and other leisure time pursuits, as well as in the study of Scouting in all its sections.

### THE CITIZEN

Modern life is full of difficult problems; the useful citizen is the man who can keep his head clear, and develop the habit of thinking out the questions of the hour without being

rushed into a second-hand opinion by the latest newspaper stunt or by self-advertising quacks. Clear-thinking is as much a matter of self-training as is physical fitness.

The man who is going to take part in a race does not wait till the day of the race before he begins his training; nor should anyone wait until the eve of the poll before making up his mind how to vote; it is too late then; he will be unbalanced by the emotionalism of the hour. Much careful study and hard thinking are necessary, and unless he is prepared to give such study and thought a man has no right to grumble when things go wrong.

It is no use saying that we are not interested in these affairs; the mere fact that we live in a community and share its benefits necessarily means that we are involved in its government. We have no choice in the matter, for even if we refuse to exercise the vote, we may by so doing produce an even greater effect than if we went to the polling booth. The good citizen accepts these responsibilities, and recognises the duty of taking up his share of the work.

It is important to stress the fact that “taking up his share of the work” does not necessarily mean taking an active part in local or central self-government; not all have the aptitude or time for such service. We shall be doing our part if we become informed citizens, and do not rest content with delegating the thinking as well as the management of the community to others, and thereby try to escape from our responsibilities. It is of primary importance that every elector should understand local and public affairs, so that he can take an intelligent interest in the life of the community, and exercise his franchise with discrimination and thoughtfulness.

Every R.S.L., every Crew, and every Rover in the British Isles should study Reynolds’ *Ourselves and the Community*. Use should be made of the appendix on *Aids to Reading and Thinking*. This appendix raises various questions in connection with the subject which have to be investigated through a thoughtful use of the book itself as well as in more practical ways.

### A CITIZEN’S RESPONSIBILITIES

I am very keen on the “whys and wherefores” of things, and so would like to go as shortly as possible into the question of Rovers’ responsibilities as citizens, before summing up their duties as Rover Scouts.

What, then, are those responsibilities?

Firstly, the responsibility of carrying out our *duties as citizens* which amount, legally, to allegiance (“the obligation of a subject to his sovereign or government; respect, devotion, fealty”); maintenance of order; service in unpaid office when demanded (local government, juries, etc.); payment of taxes; observance of order; and avoidance of international quarrels.

Secondly, the responsibility of *knowledge*. When we take up a new job, our first business is to get a grasp of the work, its scope, its method, and so on. Similarly when we attain to the rank of citizens it is essential that we learn the facts about the job of citizenship. This may at first seem dull, but the fact that the Rover is joined together in the fellowship of his Crew and can study together with others will enable him to persevere and get a considerable amount of enjoyment out of the process of learning. A little application by the Crew will get the main facts clear, such as what work local authorities have to do, how it is done, how it is paid for, etc.; how Parliament works; how laws are made and carried out.

This work can be done much more effectively and with more pleasure if it is on a team basis. Each member of the Crew can undertake to investigate one particular aspect of the subject. This investigation will entail reading, visits to places, and interviews with various people. The accumulated knowledge collected in this and other ways is pooled for the benefit of the whole Crew, the original investigator remaining as the Crew's expert in his particular branch of the work. Subsequent members of the Crew will benefit by the investigations the older members have made, but should invariably be required to make personal investigations in some particular, without having access to the material already collected in that line. Despite all this we must remember that Rule 269 very wisely calls for "a general knowledge." It is not our purpose to develop politicians, or political enthusiasts, but to start ourselves on the road to becoming understanding citizens; we must not force the pace too hard; "softly, softly, catchee monkey."

Thirdly, there is the responsibility of *passing on the rights of citizenship*. We must see to it that we hand on to our successors what we have received from our predecessors, unimpaired, and possibly improved. This calls for watchfulness and care on our part, in addition to the knowledge already alluded to, for without knowledge we can do nothing.

Apart from the investigations already mentioned, knowledge is to be acquired by studying books and reports (the Reports of the Board of Health and the Board of Education are specially valuable); by discussions; by talks by members of the Crew as well as by experts from outside; by visits to local council meetings, institutions, etc.; by the actual practice of some kind of social activity. Again, the Crew must be careful to see that any practice of social service is only attempted after a certain amount of knowledge of, and training in, the activity has been obtained. To dash headlong in to probation work, for instance, or the pal scheme, without first being prepared, is to invite trouble and possible disaster.

### THE AIM OF ROVER SCOUT TRAINING

So it is that if we sum up the responsibilities of a citizen, we sum up the aim and object of our training as Rover Scouts.

*First* comes the duty of living an upright life. It cannot be too often stressed that the value of a country is measured by the standard of morality and character of its individual citizens, both men and women.

*Second* comes the duty of observing law and order. No doubt occasions may arise when there is a conflict of loyalties, and personal conscience must then be our guide; but in this country we have many ways of expressing grievances and constitutional methods of redressing them – these must be followed. Past history shows that such methods are generally completely successful in the long run, however tedious the waiting may prove to the enthusiast.

*Third* comes the duty of bearing our share of the expense of organising the State. There are many public services provided for our health and comfort; we must recognise that these have to be paid for, and that it is our duty to do our part in meeting the bill.

*Fourth* comes the duty of serving personally, if called upon, on local councils and other public bodies; of serving on juries; of serving the State by recording our vote after due care and thought; of rendering any other kind of direct service that is demanded of us, or for which we are suited; of educating our children, relieving the poor, respecting public property; protecting the countryside, and so on.

The discerning mind will notice that the germ of all these duties is fostered and cultivated by a great deal of the training that the Scout does in the Troop through the Patrol System and the Court of Honour. When the Scout reaches towards man's estate the importance of the carrying on of that training in a more intensive and direct way becomes obvious. The actual governance of the Rover Scout Crew by its own members becomes, therefore, an important factor in the continued training of the individual as a Rover Scout.

As Citizens as well as Rover Scouts we must not accept our RIGHTS and other benefits as part of the natural order of things; they have come to us as a result of the labours and sacrifices of good men in the past. It is our duty to see that we set ourselves a high standard in the carrying out of our DUTIES to Scouting and the State.

It is our duty to look ahead and give to future generations examples and results that will make for their Health and Happiness.

“Wake up! Get busy! You have only the one life-day to live, so make the best of every minute of it.”

“You will sleep all the better when bedtime comes if you have been busy all through the day.”

“The fellows who have restless, sleepless nights are those who have lazed away the sunshine.”

“Happiness is yours if only you paddle your canoe aright. With all my heart I wish you success, and the Scouts' wish – GOOD CAMPING.” (*Rovering to Success*, p. 241.)

CHAPTER XXI

CHIVALRY

“Chivalry, like other points of character, must be developed by thought and practice, but when gained it puts a man on a new footing and a higher one with himself and with the world.” (*Rovering to Success*, p. 110.)

**R**OVER Chivalry does not mean merely picturing and imitating the knightly system of the Middle Ages, but the acquisition of the ideal qualities which inspired that system at its best. These qualities are nobleness and gallantry of spirit, courtesy, respect for and defence of the weak, and the sense of purity and beauty.

Some may say that when we were discussing the ideals of Rover Scouting too much stress was laid on the practical exposition of these ideals at the cost of the inspiration which they can be. That may be true, but an ideal must not only be glimpsed, it must be followed, if it is to remain an ideal.

Yet it is true that “The Rover Scout needs encouragement to continue his search for truth; he will be greatly strengthened by the corporate activities of his Crew. His most difficult task is to apply Scouting to his life so that the two fit in together and do not fall apart into separate pieces. At the moment the Rover Scout is a pioneer, but as Rover Scouting increases in strength and numbers, the settlers will follow in the pioneers’ wake, and life and Rover Scouting may easily become synonymous terms.” (*Gilcraft Gleanings*, p. 11.)

We can gain encouragement from the Knights of Chivalry. We can gain encouragement from those Knights and Ladies who have followed in their trail. Our ideal is to copy the example that good men and women have set us in the past, and are still setting us to-day.

Our country has wonderful traditions. Its history is full of the stories of those who risked life and comfort for a cause which appealed to them to the exclusion of all else. Cook, Drake, Hudson, Livingstone, Scott are names that will go down from age to age, but there were many others whose names and lives can also inspire us, such as Shaftesbury, William Booth, Florence Nightingale. Rovers can do their best “to imitate the qualities of great statesmen, explorers, missionaries and others if only their imagination can be fired when they are full of enthusiasm. In our Scouting we have the means ready to hand, if we only use them aright.” (*idem.*)

Do not let us, therefore, disparage ideals, for, if they are the highest we know, they raise our eyes to that Power which alone can enable us to reach up to them.

We are called to Look Wide and to Look High. In looking wide we carry out our ideal of Chivalry; in looking high we set the highest ideal we know in front of us, and as we endeavour wholeheartedly to climb as near that ideal as possible, the ascending track will gradually be made clear to us.

“Forgetting these things which are behind, and reaching forth unto those things which are before, I press toward the mark. ...” (Philippians iii, 13-14.)

“The selecting one’s line and picking it up as you climb is what gives rock and mountain climbing a never-ending variety and interest and helps one to be successful or to be merely a moderate climber according as you become good at observation.”

“Then there is the moral effect of learning to face a difficulty, even when it looks like an impossibility, with calm determination and good cheer.”

“You thus get to face the difficulties of life in the same spirit, and by sticking to it and trying the different ways round or over the obstacle you get there in the end.”

“Lastly there is your soul. A funny thing to find in rock climbing, but there it is. Climb in company, but when you reach a glorious summit with its vast unearth-like outlook, sit down alone apart and think. And as you think, drink in the wonderful inspiration of it all.”

“When you come down to earth again you will find yourself another man in body and spirit.” (*Rovering to Success*, p. 45.)

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