



ROVER SCOUTING

**CHATS WITH ROVER SCOUTS
AND THEIR MATES**

BY

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Second Edition, Revised.

LONDON

THE FAITH PRESS, LTD.

22 BUCKINGHAM STREET, CHARING CROSS, W.C. 2.

MILWAUKEE, U.S.A.: THE MOREHOUSE PUBLISHING CO.

Rover Scouting

Made and printed in Great Britain,

First published	March, 1930.
Reprinted.....	July, 1930.
Reprinted and revised	November, 1933.

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"The Dump" at Scoutscan.com
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Special Thanks to Chris Valgardson for providing this book.



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 21st century. For reasons of historical accuracy they have been preserved in their original form.

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FOREWORD

THIS handbook on Rover Scout comradeship cannot go out without an acknowledgment of my indebtedness to those who have laboured with me so long and patiently in collecting information from many sources, and in condensing it for publication. It is not possible to mention the names of all who have helped, but I must express my special gratitude to Rev. C. A. Brown (A.C.C. Rover Scouts, Birmingham); Dr. A. T. Lakin (A.C.C. Rover Scouts, S.E. Lanes); G. Gay (A.C.C. London); Rover Scout Leader I. H. Popham; and to G. W. Morris (late A.D.C. Fulham), W. F. Thompson, A. B. Waters and L. A. Hall – members of the Fulham Rattlesnake Patrol of “Rover Scouts,” which was founded in 1913 and still has a merry rattle in its tail. Without the wise counsel and kindly encouragement of J. S. Wilson (Camp Chief, Gilwell Park), this experimental “hike” must inevitably have failed. Although responsibility for the opinions expressed must remain on my shoulders, I hope that he and others may be able to approve some of them; of the many inadequacies and imperfections, no one is more conscious than the author.

F.W.W.G.

February, 1930.

CHAT I

THE HIKE OF A LIFETIME

LIFE, like a hike of uncertain length through unknown country, stretches in front of each one of us. We cannot refuse this journey; we are compelled to take it by the mere fact of being alive, but we have a very wide choice how we may deal with it. We can, for example, make plans to meet likely events, or we can drift along blindly, bumping ourselves badly from time to time. We may pack our kits with useful knowledge, leaving out those things which will hinder rather than help our progress. We may go into training so as to develop new abilities, increasing our power to enjoy and make the best possible use of the opportunities which come our way. Or, on the other hand, we can let ourselves be so intensely engrossed by the pleasures, pains, or dulness of the passing moment that we slouch through day after day, and month after month, with no purpose, no method and no ideals.

According to the choice we make, and keep on making, will it become clear eventually whether we have hewn out for ourselves a strong and manly character, or have merely qualified for admission to the ancient but ignoble order of noodles. What, you ask, is a noodle? Something like those knots which come undone when you trust them, or, jamming tight, refuse to be untied when this is required of them, and, therefore, have to be cut, and thrown away. A noodle, one dictionary tells me tersely, is a simpleton or blockhead (which is just what I have said in terms of knot-tying), no good to himself or to anyone else. What a life to look back on!

This hike of our life, moreover, is not over flat country; there will be many ups and downs in it, and we have to turn both to good purpose. Taken as a whole, indeed, it would be more accurate to call it a climb. We want to rise in more ways than one, and to end

higher than we started; we want to leave behind us a fine record, something good and lasting given to the world. When life's evening comes, and we turn in at what Chesterton calls "the decent inn of death" for our night's rest, we want it to be said of us, and to be able to say ourselves – "That was, indeed, the hike of a lifetime!"

Now you must not make the mistake of murmuring "The climbing of a Mount Everest comes to a Mallory but not to me; mine is such a dull and ordinary kind of life." You have your own Mount Everest to climb, and even if you do not seem to get on very fast, or to be likely to reach the top, well, let the story of Mallory remind you that the glory comes from the struggle itself, even though success is incomplete. It is the ordinary sort of fellow that the Divine Creator of the Universe must like the best, because, you see, He made so many of us. It must be our every-day struggles that interest Him most intensely, because He has arranged to have so many to watch. So, have a decent respect for your own hike through life; it deserves it. Learn to value the ordinary days better, and you will occasionally get an extraordinary day to help you on your way.

At the end of June, 1929, two Rovers clambered up to the top of the Jungfrau Mountain in Switzerland on one such extraordinary day in their lives; nothing much of a hike, of course, in the opinion of athletic highbrows, but quite stiff enough for them! It involved the obtaining of a skilled and trusty guide; the fixing of huge nails to their boots; being trussed up on a rope; crawling up vertical ice-walls, and what was even worse, scrambling up rocks which hung over a giddy precipice; fighting against spasms of mountain sickness, for they were sadly out of training; and trudging on in spite of almost unbearable weariness. Grand views opened up, first in one direction and then in another. Finally came the triumph – on the top at last, in spite of all the difficulties which had been conquered by just going on struggling.

Again and again the guide repeated two sentences; "Climb slowly" and "Eat snow." Slow but steady progress spells final victory; "Who travels gently, travels far," says an Italian motto. Spurting, while on a climb, steals away the breath, and brings the risk of failure. Mountain sickness yields to snow eating; feed on the very difficulties in your path (the snow was very soft and made progress tiring) – another way of expressing the great truth that difficulties are only opportunities in disguise. Which was best, you may ask, the view that was gained or the struggle by which it was won? I can tell you, for I was one of the two climbers. Both of us agree – the struggle. The end of that day found us different from what we had been at dawn, not only in appearance, with our bronzed faces and peeling skins, but also in what we had gained in character and experience. Yes, it was all worth while, even the worst moments; so will you find eventually that it has been with your hike through life.

When you are feeling weary and sick with yourself and your own slow progress, as we all feel at times, then remember the hint of the Chief, "The oak was once an acorn," (it applies to you as well as to the whole Scout Movement) and eat the snow of difficulty. A rock blocks your way when you are clambering up a mountain; you scramble over it, painfully perhaps, but you are now higher than you were before. This is the spirit – the Scout Spirit – to take into your bothers at work or your worries at home; eat your difficulties as I had to eat the snow, and you will feel all the stronger for it.

You are not alone on this hike; you are trussed on a rope, the rope of that mighty World Brotherhood – the Scout Movement. One of the main aims of its Rover section is to afford fellows an opportunity of gathering the strength to carry their Scout ideals into their actual lives by being roped together in comradeship. It exists to help its members to make the utmost of their hiking through life, that is, among other lesser matters, to do their best to fit themselves for their jobs. It fires them to make again and again the Scout Promise from the point of view of a man. It shows them how to apply the Scout Motto – Be Prepared, and to be ready for opportunities of helping others or themselves. It teaches how ordinary Scout Craft can be applied practically to each day's duties, enabling them to explore life successfully, and to make the most of their bodies and brains. It offers to all of any age between 18 and 118 ventures of noble service along the ten lines indicated by the Scout Law. It breathes into them ever more intensely that Scout Spirit which, speeding through the world like a Golden Arrow, may yet bring in a Golden Age, binding nations, classes and creeds in brotherhood before the throne of God.

Just as Scouting – for boys – is character training FOR citizenship, so Scouting – for men – is character training IN citizenship. While you are living the ordinary life of a citizen, you go on training yourself on Scout lines, day by day, so as to become a still better citizen in the future. The rope of the Rover Brotherhood binds us together, and helps us along; a rope through which runs the red strand of our joint purpose – Service. This rope is strong enough to carry the weight of each and all of us: of the lonely fellow in a country village; of Deep Sea Scouts sailing to far distant ports; of our brothers in many countries; of miners, farmers and clerks; of students, professional men and world leaders. Make use of this rope of ours, then; lean on it at difficult times, and feel it pulling you upwards, while at other times, throwing all your available power into the task, you help other fellows along by means of it.

In this book is a hint or two how to carry on Scouting in everyday life, how to improve your power of observation still further, and how to strengthen and control your body, feelings and mind. You will find suggestions how to develop hobbies usefully, and how to help other people at all times. If the Scout's duty is to do at least one good turn EACH day, it is joyously true that the Rover Scout can fit himself to do one good turn ALL day! It is obvious that the Service done by a fellow who has taken into his own hands the training of his own character is going to be a much better thing than the feeble, occasional and unskilful good turns done by a fellow who is not bothering about his own training. The Rover Scout who is deliberately trying to improve his own character and ability puts into his Service not only Scout Spirit, but also Scout Craft. Moreover, he does not wait idly until opportunities for Service come knocking at his door; he goes out looking for them, prepares himself to be ready for them, and so helps to create a nobler idea of citizenship.

Charity is said to begin at home; so must Rover Scout Service, but it must also begin in the daily job. It is sometimes very hard indeed to carry the Scout Spirit obviously and purposively into the day's work, even though this is one of the chief duties of the man who is trying to be a true Rover Scout. Here is, indeed, another rock to scramble up, but the pull of the rope will help you over it. This does not mean, of course, that you will be dependent for your strength on this rope – the Rover Scout Brotherhood. You will stand as firmly as you can on your own feet, on the little spot of mountainside that has

come your way. You will add your own strength to the upward pull imparted to the rope by others, so gaining more strength for yourself. Rover Scouting only begins to come into full existence for you when you realise the joy of this.

In this hike up the mountain of your life you need to have strong nails on your boots, or, as the Chief calls it, “stick-at-it-iveness” in your character. Nails do not grow on boots, they have to be hammered in; so has “stickability.” Wherefore, welcome difficulties as useful opportunities to practise hammering. For example, you will probably have a bit of a struggle to get to Crew meetings, and to make time for studying Man-Scout Craft and Man-Scout Law, but by your struggle you will be helping both yourself and others on the rope. Realise that if you stumble too badly, or fall out of the line, others also may be carried away. When you feel inclined to slip or to slacken effort, dig your nails well in and pull steadily, but not too jerkily, until you are back again, once more, in the upward swinging movement.

During the climb up the Jungfrau we had to cut at times step after step of our way out of ice walls; this had to be done very carefully, and then we had to place each foot exactly in the right spot so as not to damage the step, because the man behind would want to use it. Remember the man behind, and watch your step! The tracks you leave in life are going to be of vast importance to others whom you cannot see. Therefore, let the trail you are blazing in your life be the Scout trail, as near as you can make it. Perhaps you will even cut some new steps, inventing practices which, applied to life in the world, will add usefulness to the Scout Movement, and make its Rover section still more helpful to your country.

What a jolly thing this struggle is! The thrill of a hotly-contested football match in which your side is depending on you; the joy of the moment when a great discovery is made in a scientist’s laboratory; the triumph of the second when you jerk back into safety a brother who was slipping; the gaining of a wider view as you scale some mountain ridge; all these and other joys, in a different form but just as intense, fall to the lot of him who carries Scouting into his everyday life. In moments of dulness and disappointment recall to your mind some past successes, and try to plan some new ones for the future; when you are balked in one direction launch out in another. Share your hiking with others as much as you can, and teach them to enjoy life more fully by introducing them to Rover Scouting.

BOOKS.

Art of Living Together. L. P. Jacks. Hodder and Stoughton.

Know your own Mind. W. Glover. Cambridge University Press.

The Moral Life and Moral Worth. W. R. Sorley. Cambridge University Press.

Leisure in the Modern World. C. Delisle Burns. George Allen & Unwin.

Lessons from the “Varsity of Life.” Baden Powell of Gilwell. C. Arthur Pearson.

CHAT II

ONCE A SCOUT, ALWAYS A SCOUT

SCOUTING is not only a game and educational pastime for boys, or even for men to pursue with boys. Boyhood may welcome it as a call to the delights of a brotherhood of the open air and woodcraft, to fascinating occupations in the club room, to sporty good turns, and to the realisation, in some cases, that Scouting opens up a way for a boy to begin to help his country. Manhood, forsaking nothing of all this, should take a wider view and realise that a direct continuation of Scouting, its expansion, and a wider application of its principles and practices in everyday life are possible and, indeed, obligatory on each loyal man-Scout. To such an extension of Scouting the term Rover Scouting is rightly applied, and although one cannot invariably use the word Rover Scout, owing to its greater length making it a trifle stilted, it should never be forgotten that no one can be a true Rover without being a Rover Scout. To put it bluntly – the Rover is a Scout, and then some; not something different, but something more of the same thing – Scouting.

Rover Scouting is a special outlook on life; the outlook of the man-Scout, not merely the outlook of the man who was once a Scout, nor even of the man who has set himself to teach Scouting to boys. The ideals and principles of the Scout Law and Promise live on, but more intensely now, to mould a man's conduct; the practices of Scout Craft develop and multiply to make a man more skilful, his work more interesting and useful, and his life more valuable to his fellows and his country. Rover Scouting, as the direct continuation of Boy Scouting, has to find first and foremost its application to your own personal development and character growth; to your "getting on in the world"; to your life in the home of your parents, or home you are making or going to make for your as well as to your real value as a citizen which is so closely dependent on what you are doing to develop your own character, the only basis of true happiness. It leads to self-discipline and self-reliance, to keen pride in work, and increasing skill at it, to selfish patriotism, and to the relating of all these to your Service to God, Scouting for men includes the Scout Law, Scout Craft, the Scout Motto and the Scout Spirit. As you grow older you will find that they grow up with you. You will be moved again and again to remind yourself of the Scout Promise, and to reaffirm it repeatedly – "twenty, and thirty, and forty years on" – from the point of view of a maturing man.

Scout Craft implies life in the open air, and the practice of woodcraft and towncraft; it demands steady training of the observation – the use of sight, hearing, various abilities, patience, deduction, etc.; and it points the way to turning hobbies into handicrafts which equip a man for bettering himself and the community generally. The value of concentrating attention on life in the open air is immense. Rover Scouting is not a matter of indoor games and debates. When a chap gets too old to play football he is apt to drop regular outdoor exercises. (A motor-bicycle is not good for the general physical development, unless it can be trusted to break down repeatedly several miles from a garage.) For these and similar reasons it happens too often that the muscles get flabby, the heart's action becomes enfeebled – quite apart from any question of cigarette smoking, physical "softness" may bring on some degree of blunting of the wits, – the health is impaired, and preventable diseases hover like vultures, waiting till their victim is ready

for them! Rover Scouting, while adding a deeper interest to the various sports, offers, moreover, the incentives of hiking and camping in all their different forms, and so promotes physical wellbeing; this open-air life increases self-reliance and resourcefulness – very useful qualities to take into your business life.

A host of practical suggestions crops up as regards the application of Scout Craft; I will here mention only a few as examples. The Local Association might well organise a system of advising and helping Rover Leaders and Rover Mates to guide, instruct and encourage each and every Rover to select and follow successfully the lines of athletic sports and training most suitable for him. Such points as physical exercises at home would have to be considered, and also the kinds of physical recreation most adapted to different occupations in life, and different types of bodies and temperaments. Some, for instance, would like a talk or two by an expert on climbing in the Peak district or long distance swimming, etc. Walking – with a purpose of exploration – would attract some when they learned its fascination from the lips of those who had practised it; summer hikes might be planned in Scotland, Wales, Cornwall and the Hardy or Kipling countries, with a local competition for the best kept and most interesting log, as they have in Hackney and elsewhere. Such logs could be illustrated by road route maps, sketches, perhaps photographs, and certainly by descriptions of antiquities, local customs, Nature, etc.

A small camp could be organised for a short period for initiation into the study of animal life at night (some tracking necessary here), or the games played by such creatures as seagulls or deer, especially in the evening, or the habits of birds, or the amazing intelligence displayed by certain insects. You would, of course, make a preliminary study for yourself of *Training in Tracking*, *The Open-Air Guide*, and other books of this kind, but I think there is a great opening here for the Association Rover committee to draw up a good practical scheme to open the eyes of Rover Leaders and Rover Mates to the local possibilities. Following such a trail as this you will be surprised at the way in which your whole life gets more and more interesting, and even exciting. All the time your body is growing healthier, your sympathies and observation keener, and your wits continuously brighter. Back to Nature is a password which every Rover Scout should train himself to value, and week-ends should be utilised whenever possible. Here is a way in which we can give a lead to the rest of the world.

Towncraft is a form of woodcraft, and, though it should never replace countrycraft altogether, it will be found well worth while. The human animal in his individual and community life, or in his works, is really quite worthy of attention. Go out and study how he builds and decorates his houses and churches. Watch how he responds to the stimulation (or the reverse) of concerts, theatrical performances, or cinema shows. Persuade lecturers to come and give you ideas what to look for, and then get out and hunt it all out for yourselves.

All this naturally implies that you will have to train, and to keep on training your observation systematically. You will only thus gain the ability to notice things to which most men are blind. Your knowledge will increase, and your memory widen – most useful possessions in that struggle for existence and progress which makes up everyday life. Meetings of the Crew will have to be held to discuss how the programme in the Den can be arranged so as to help each Rover to become a better observer at home, going to

and from work, during his own special line of work, and in the open country. You will find some details in this respect later on in the book, but I would like to remind you now that the verb “to scout,” means “to look out,” and that, therefore, skill in observation is absolutely necessary for the true Rover Scout, whether he uses it for the study of wild animals, or the fleeting changes of expression and little tricks of behaviour which indicate the various elements that make up human character. So, you see, what you learned as a boy of tracking, or in Kim’s game, comes in most usefully in later years, and shows again the importance of remembering day by day that Rovering is Rover Scouting. If you did not learn all that you might have done in this way when you were a boy, you can start now, choosing the practices which appeal most to you, and noting how much they help you in your daily work.

Hobbies which might lead to the adoption of useful handicrafts and occupations in everyday life were in the Chief’s mind when he drafted the scheme of Scout proficiency badges. As Boy-Scouting grows up into Man-Scouting, the value of this branch of Scout Craft becomes more and more obvious to anyone who thinks a little. Each member of a Crew should take up one such hobby definitely, and work at it for at least twelve months! Perhaps it will be rather a strain on your will power, but that is not a drawback altogether, since it will help you to withstand the deadly temptation to drift through life. Moreover, besides endowing you with skill and another interest in life, the possession of a hobby or two may some day help you very much indeed by opening up the chance of a new job when the old one, for some reason, fails you; this, I am happy to say, has been my own experience. You might start by looking through the list of badges in *Scouting for Boys* and choosing one at any rate that seems interesting to you. Then, having made sure that you have reached the standard required for the boy, push your study further, and relate the badge work as far as you can to definite parts of your ordinary life, applying it practically, or using it for recreation. Every Rover Scout ought to acquire two or three hobbies on which he is really keen.

Next, the Scout Law which taught the boy what he should BE, giving him ideals of character, expands for the man and teaches him what he can DO to spread these ideals in the world. The ten sections of the Law show the way. They offer a programme, supply a system of practical study, and prevent Service from becoming haphazard, burdensome, and an interference with a man’s duty to his home, job and children. Indeed, they help him to do his duty better and more cheerily in each of these three respects. The pamphlet *Rover Quests in Practice* is only an index, but it may help you and your Crew to make a start, and so it should be studied systematically.

The Scout Motto, “Be Prepared,” must certainly be carried into everyday life, not just as a pious resolution which somehow tends to fade, but as a regular study and active practice. What a long list of possibilities opens up! There is preparation for marriage with its important references to house choosing and planning, to home creating – quite a different matter – and to the bringing up of children to be later the best of Cubs, Scouts, Brownies and Guides. By organising such instruction on sound systematic lines we shall give a fine lead to the world, and particularly to religious organisations. One useful form of preparation is to acquire knowledge about the operating of the Law of the land in everyday life, your own and that of others. Preparation should also include some knowledge of how to prevent the preventable diseases; how to deal with certain

emergencies in the home, the street, and elsewhere; and how to promote good health by sound habits of life. Money brings with it advantages, and suitable preparation enables a man to go the right way to get it, to save it and to spend it. Then there is the honourable responsibility of taking a share in the local government of your borough, or town, or in the work of social and philanthropic organisation. Preparation for this may well begin in the Rover Den.

These and similar topics should be considered at Crew meetings, so that the Rover Scout becomes known in his everyday life as one who is more than willing to help a pal, because he is both willing and prepared to do so. He does not have to scratch his head in an emergency and say, "Well, I don't know!" Rover Scout Leaders and Association committees could do splendid work in organising such a scheme of preparation for life and citizenship.

Everyday life needs a lot more of the Scout Spirit; we all know that, but what is this Scout Spirit? Team spirit comes into it, and also a sincere comradeship which should soon make the Rover branch of the Scout Movement a tower of refuge for all who are distressed, inside the Movement as well as outside it. A big piece of work is here, for it cannot truly be denied that the call "Brother Rovers!" leads, in some places, to a big noise and nothing more practical. But the rope of the Brotherhood is growing stronger and firmer each year, and soon it will be strong enough to take the strain of Rover missionaries trying to stand more firmly on their Scouting legs, while they flood the everyday life of the world with the Scout Spirit – themselves "Golden Arrows" of goodwill to men.

This has to be organised. Hot air in public speeches and talks in Dens do little more than start people thinking; systematic planning and practising must come into existence if Rover Crews are to become power houses. It is not nearly so easy to be Scouts, Scouts in spirit, as when we were boys in the first great flame of enthusiasm. But something still greater lies ahead for us – the "second wind" in Scouting; our strength revives, our heart steadies, our pace improves, and we take a renewed and far more intense joy in our life. "Once a Scout, always a Scout" is indeed true, but as we carry Scouting into our everyday life we realise joyfully that the phrase is expanding into – "Once a Scout, always a still better and a jollier Scout!"

BOOKS

Scouting for Boys. Baden Powell of Gilwell. C. Arthur Pearson.
Rovering to Success. Baden Powell of Gilwell. Herbert Jenkins.
Boy Scouts. "Gilcraft." C. Arthur Pearson.
Always a Scout. F.W.W. Griffin. The Faith Press, Ltd.

CHAT III

BE FIT!

“THE first duty of a citizen to the State is to make himself a strong, long-lived, capable citizen, able to work and produce, the guardian and maintainer of a home, an all-round man, loyal, patriotic, ‘a friend and helper of mankind.’ The Greeks taught the virtues of self-knowledge, self-control and self-devotion as the basis of citizenship. But this sort of life can only be built upon healthy physique.” This passage occurs in the *Handbook of Suggestions on Health Education*, which is published by the Board of Education. Although it is written primarily for school teachers, it will help many Rovers and Rover Leaders since it contains suggestions how to give useful talks on the value of exercise, fresh air, rest, cleanliness, care of the eyes, and the preservation of good health. One of the first obligations of citizenship is, then, to keep one’s body fit. Remember Kipling’s words : –

“Nations have passed away and left no traces,
And History gives the naked cause of it –
One single, simple reason in all cases;
They fell because their peoples were not fit.”

In a foreword to G. M. Butler’s book, *Modern Athletics*, Professor P.J. Noel Baker writes as follows: “The ancient Greeks were the first to create much of what we now think most beautiful and most valuable in the civilisation of the West. Among other things, they were the first to create track and field athletics. . . There are more and more people in Great Britain today who think of track and field athletics as the ancient Greeks used to. . . They look forward to the time when every city and town throughout the country will have its stadium, and when the athletes who use these stadia will be numbered by the hundred thousand. They believe that the social results, both physical and moral, of such a development as this of the game of athletics would be immeasurably good.” It has been surmised by some that this Greek devotion to athletics sapped ultimately some of the finest qualities of the race, but this I doubt, holding that disease and incessant warfare were more obvious causes of the final fall of the Hellenic manliness before the Macedonian debasements and the Roman armies. Had the Greek city states, which insisted on there being a truce during the Olympic Games, extended that truce to the period of preparation for them, and anticipated the nation wide application of the Fourth Scout Law, a happier issue might have been recorded.

There is no doubt that athletic training can be carried too far, if the Greek insistence on moderation in all things is forgotten in practice. Physical exercises must be linked up with corresponding development of the mind and character; it is absolutely vital to balance these varieties of training and to prevent any one being pushed excessively. We Rovers should do our best to bring this scheme of national athletics into existence, with all due safeguards, but it is even more clearly our bounden duty to teach the world what good can be done by our own hiking and camping which combine physical and mental benefits with character development on a broader basis.

In addition to getting your own body healthy, and keeping it so, you have, then, as a Rover, the additional responsibility of doing all you can to promote the extension of physical culture in your country. Rovers must lead in these things much more than they

are doing yet. Local Associations should be active, for example, in helping to preserve the open country with its footpaths as well as in multiplying playing fields. Crews should realise their duties in stimulating an active interest in all forms of athletic activities, for we are “a Brotherhood of the *Open Air and Service*; . . . hikers on the Open Road and Campers of the Woods.” (*Rovering to Success*.) With its wide outlook, the Scout Movement, through its Rover section, has to-day a great chance of ensuring that the present and future generations have a corner in the sun. I would even go so far as to say that if we fail in this, the world will eventually dismiss us as an organisation with contempt, as having failed in our most obvious duty. One of the most important functions of the Rover Den is to be a place where fellows can get together for advice and help in making themselves physically fit, and plan campaigns to use and to defend all the local possibilities of open-air recreation. What a power for good we could be! Surely in that sentence combining open-air and service there is to be read the suggestion that we should do our best to win back the nation to a more open-air life, rejoicing more in clambering over hills than in paying to watch other people play games, unless, of course, we are there to learn how to improve our own playing abilities. If you want to “be fit” you will have to “beef it,” putting some “beef” or muscle into your open-air work! We have to learn and to teach others the joy of the keen dawn breeze greeting us on the downs or in a boat; of the light and warmth of the sun on the bare body; of the glorious assault of the waves on the skin and thrusting limbs; of the muscles, heart and nerves rejoicing in the quest of personal fitness. We have a goodly heritage, but some need to be reminded of its existence.

“I know not where the white road runs nor what the blue
hills are,
But a man can have the Sun for a friend, and for his guide
a star;
And there’s no end of voyaging when once the voice is heard,
For the river calls and the road calls, and oh! the call of
a bird.

“Yonder the blue horizon lies, and there by night and day
The old ships draw to home again, the young ships sail away;
And come I may, but go I must, and if men ask you why,
You may put the blame on the stars and the Sun and the
white road and the sky.”

(“Wander-Thirst,” by GERALD GOULD.)

Fill your Den bookcase, then, with books giving details about the various possibilities. Use the Scout Motto, “Be Prepared”; stock your mind with ideas and plans in the dark evenings of winter, so that you may make the most of every golden spring and summer. Is not this a quest worth following for its own sake, as well as for the physical fitness it offers? Only a few words, surely, are necessary to commend to you such hiking, rambling, exploring and camping; or trekking and “triking” (see Hike and Trek); or the rush through or over the waves; or climbing mountains, hills, cliffs and trees; or the

mutual competing in games and athletic sports. We are not all alike in our tastes, and we will not despise what a brother enjoys of these things, for are we not brethren of the open air with very varying opportunities, uniting to make the best of this life out of doors? Then, put first things – first! Our bodies, given to us to train by all these means, shall be the fitter to house our minds suitably and make our ideals come true; shall be abler in service to God and our Country. Our Arrowhead badge must point the way, in this, as in other things. “I believe,” said a late Minister of Health, “that, given healthier bodies, our people could lead the world to a happier era of nobler living.” He was talking to doctors, but the message comes with even more force and inspiration to Rover Scouts.

Training for Fitness in Daily Life

Only general hints can be given because circumstances vary; the training most suited for a clerk is not the best for a blacksmith or a seaman. So, you must explore for yourself, and blaze a trail to make the way easier for others. Certain principles, however, apply to all types. Your heart, lungs and muscles, etc., must be working at the level demanded by your daily work taken together with your recreation, with a margin for exceptional calls. Similarly, your nervous system must, by training, acquire the ability to rule these physical activities without painful straining. These bodily activities result in the formation of what are called waste products. When a muscle contracts, for example, its energy is derived from the breaking down of substances in it. What is left in the muscle afterwards is useless and often harmful to the body, so it has to be drained away by the blood, and expelled eventually from the body by the lungs, skin and kidneys principally. Healthy muscular action implies good drainage, as well as good food supply to the muscle; failing this, cramps are felt. Something similar occurs in the case of the brain.

The Greeks, who were skilled athletic trainers, always emphasised the importance of keeping a proper balance. Their well known motto was: “nothing in excess.” If you aim at developing big muscles your heart must alter so as to be able to supply them with plenty of blood, while attending to the needs of the rest of the body. I once knew a young physical instructor who caught pneumonia while looking after a rather weak and invalid Scout who had this disease. The Scout recovered, although consumptive, and grew up to be strong, but the instructor died in three days. Why? His muscles were good, but his heart had not been watched; it had done its best to rise to the occasion for the large muscles, but there was very little margin for emergencies. Pneumonia came with its heavy strain on the already overworked heart, and death was inevitable. Had the Greek maxim been followed, and a proper balance been struck, the heart would have had its full margin of safety.

Exercise and recreation must be balanced against your work in life. A job at which you have to sit all day in a room and use your brains should be balanced by muscular activities in the open air. The night air, as air, is just as good for this as the day air, so you will keep your bedroom windows open. While you are sleeping your body has a lot of repair work to do. Let the wind breathe upon your sleeping face if you can manage it; you will find those “cobwebs” get swept out of your brain, or, in other words, you will think more clearly the next day. Moreover, you will get bronzed! You won’t catch cold, if you are warmly wrapped up! The Chief sleeps out on his balcony during winter nights when it is freezing hard and there is snow on the ground. You, perhaps, camp out in the summer, and then come back to a small, airless bedroom; how very dangerous! Farmers are most

anxious about their cows when they return in winter to their stalls from the meadows; that is when disease is most likely. The risk is much less when they leave their stalls, in the spring, and get out into the open air. The moral is obvious. But there is yet another point; let my mountain guide's voice be heard – "climb slowly." Start your training slowly. Balance the intensity of your training against the level of fitness at which you start; start gently, for "tomorrow is yet a day" and will take you on a little faster and further.

Balance the training of different parts of your body against the rest of the body activities. Do not overload the stomach before muscular exercise; allow two hours for the digestion of a moderately light meal. See that the waste from the food you eat is removed from the body regularly, increasing such food as brown bread, fruit, vegetables and prunes rather than using opening medicines. Balance sleep against activity; you will probably find, that you can do with less sleep as you get into training, because it becomes better and deeper. The too common habit of sleeping very late on Sunday mornings leads to excessive relaxation, slothfulness and self-indulgence, rather than to recreation of the physical energy. Lack of desire to get up in the morning is a sure sign that the body and mind are not being properly balanced against the daily calls upon them. The difficulty can be overcome by taking thought, securing better quality sleep, getting a more Scouty outlook on the demands of daily life, and gradually developing self-control and a stronger will. Of course, emergencies come again and again when this balance is inevitably broken down; that is why you must have laid up beforehand a reserve margin for such emergencies. Loss of sleep is very often a matter of trifling importance. It is the worrying about it, unnecessary worrying in so many cases, which causes that weary feeling next day.

Training for general fitness involves tuning up the whole body and especially the heart, lungs, muscles and nerves. This cannot be done in a hurry. The brothers Abrahams, in their useful book *Training for Athletes*, calculate that two months is necessary, and this is a very general view. For their power, the muscles depend on oxygen as well as on sugar, etc.; the body is very clever at making the right sort of sugar out of your ordinary food, but it trusts you to supply it with enough of the oxygen in the air. During training, your body gradually gains more effective muscle cells, heart cells, nerve cells, as well as blood cells. It will take several bouts of training to get yourself into the best possible physical condition if you have not done much of this sort of thing previously.

The length of training depends not only upon such previous periods of training; the individual capacity to respond to the training has to be considered also. So, you will have to do your own exploration as regards your own needs and possibilities, both in your daily life and in your sports. You have to change your untrained body into a trained one; the heart and muscles learning their lessons, nerves becoming more quick to transmit messages to increasingly sensitive receiving stations in the muscles and brain, the skin and kidneys becoming smarter at their job of getting rid of the waste products, and working together happily as well as loyally under the command of a more determined will-power. Abrahams adds: "The man who has trained learns to know the capacity of his body, the resources of strength and endurance which he possesses. This acquaintance with his own powers teaches him confidence and responsibility, and encourages him to attempt and achieve in the more serious things in life what would have seemed to him impossible." Physical fitness is the first duty of Rover Scouts, more so than of other

members of the community, because, as our Arrowhead badge signifies, we have to point the way to better citizenship in the daily job as well as in the open air.

Remember two sorts of practices, namely, those which require more especially a power of endurance, and those which require a power of effort. Walking, for example, requires and increases endurance; sprinting does the same for effort. So, in your planning, see that you select the kinds you want to supply the special quality you desire. I will give some hints in the next chapter, but I may say here that the heart is helped by the use of the "Scout-pace" over distances of a mile and upwards, and the lungs by breathing exercises in front of an open window if you cannot do them, in the open air. Breathe in through the nose; hold the breath for a few seconds; then breathe it out to the last rustle. This practice opens up the upper part of the lungs, increases the respiratory capacity, and tends to prevent consumption.

A good "wind" implies that the respiratory capacity is ample; that the powerfully beating heart is sending plenty of oxygen to the muscles; that the blood is carrying off the waste products; and that the muscles are capable of making full use of the oxygen in the blood cells with the greatest economy and efficiency. They must work rhythmically in correct degree and order, and this is one of the great gifts offered by the valuable system of primary gymnastics introduced by Niels Bukh for the country dwellers of Denmark. His system, properly followed, lays a magnificent foundation for all kinds of activity in the open air, and for development of the mind along good lines as well. Like so much else in life, it cannot be learned from a book; it must be acquired personally from an expert teacher, but, still, I think I ought to mention his book.

We might get help from the cinematograph, and especially from slow motion films, but even so, I believe that personal teaching will always be necessary. I hope to see some day a series of properly trained Rovers going from county to county, teaching the art in association with experienced doctors, for I believe that, otherwise, the scheme is not without danger. Yet, to quote Niels Bukh, the practices are "especially appropriate for young healthy folk who wish to wring the full benefit and joy from work and life."

Big muscles, so admired by some, are not necessarily good things to have. As Abrahams points out, big muscles are not always efficient muscles; if untrained, they have in them many idle strands, and there is then no true rhythm in their contracting. The "second wind" is the sign that the process of getting rid of the waste products has become steady at the high level necessitated by the exercise. The respiratory muscles have got into their stride, and seem to know it. The heart, which has dilated, is dealing in each beat with larger quantities of oxygen-laden blood, having become steadied in its action. In this connection it may be added that, while deep breathing helps a man who has "run himself out" in a short race, it is no good if this has happened after a long race. As a rule, a man runs himself to a standstill, his muscles giving out before the heart, and very little permanent harm resulting. In the boy, the heart fails before the muscles, and lifelong trouble may follow from one such overstrain. In these days of so many books by experts on training, it is criminal to allow a boy to run any such risk, since his average capacity at his age and weight can be determined easily. Scoutmasters and Rovers should remember this, and study training carefully.

At the intermediate age of the young Rover, his heart differing from, that of the boy and of the man over 30, a simple way of keeping a watch on it during training may be mentioned. Obtain for the Den a block of wood 13 inches high, 12 inches broad, and about 20 inches long. Or, better still, you can have a strong box made with these dimensions, and use it to store your first aid outfit and other things. It is only the height that matters. Find out first the rate your pulse is beating after sitting still placidly for about fifteen minutes. Try this on three or four occasions until you are satisfied that a fair average rate is 65, 69, 74, or whatever the figure is. Now step up and down on the block for three minutes at the rate of eighteen times in one minute; sit down and count your pulse again immediately. It will probably have risen by about 20 beats or so. Remain sitting, and count it after the lapse of three minutes, when it should be back at about the normal rate, or even slightly below it; you need not take any notice of trifling variations. Try the same practice when you are run down, and you will see that the three minutes stepping up and down causes the pulse rate to rise higher, and to take longer in coming back to the normal resting place. Try it when you are getting into good training, and you will find that the rate does not quicken quite so much, and returns more quickly to the normal. Try it if you have unfortunately over-trained, and you will see how the pulse rate indicates again that you are in an unhealthy condition.

Now, please do not run away and try this frequently because you are sure you have heart trouble, and then get jumpy and nervous because you think the rate is slightly out of the normal. You may take it that the chances of your overstraining your heart are very small, and if a doctor has passed you as fit in the last few years, you need not worry at all, even if you do get an occasional "palpitation." On the other hand, if you are one of those misguided people who think that cigarette smoking in excess, and with inhaling, does you no harm, the pulse chart will show you the truth. Try it on a friend after his next Christmas "binge."

When I was younger we used to organise a soccer football team for the Christmas season. We always had a special match on Boxing Day, a free and easy match indeed, but one sufficiently interesting to prevent us from being gluttons or smoking too much on Christmas Day. It kept us reasonably fit from the muscular and heart point of view during the days after the festival. Many people use Boxing Day for a hike into the country, which, I think, is a much better thing to do than standing still watching a football match. Try the pulse game before you go on that long hike in the summer, and again on your return, feeling thoroughly fit, or before and after camp. It is only a rough rule of thumb method, but it does help to remind you from time to time of your duty to the Scout Movement – keeping yourself as fit as possible.

To comfort some of you still further, let me say that the dilatation of the heart which you get in physical exercise is only likely to be harmful when you are exercising violently without previous training. Under the age of 30 a week's relative resting will put that all right again, but over 30 you must be a little more careful. If you have kept yourself fit by hiking or sports up to the age of 30, the danger in later life is much less, especially as then the muscles give out as a rule before the heart is seriously affected. Middle-aged men in offices should go into suitable training before they try to climb mountains on their holidays. Similarly, after a very athletic holiday, do remember to go

back gradually to a sedentary life, taking a walk or run before work and in the evening, and so letting your heart down lightly.

Remember while you are young to learn to enjoy such sports as walking, swimming and golf, which you can continue and even improve when you are over 40. Do not limit yourself to Rugger or sprinting, for they will desert you with “the bloom of youth!” As regards exercises, see that they are chosen to suit the main functions of the limbs concerned; the lower limbs being trained for support and leaping, the upper ones for grasping, striking, throwing and catching. Turn your exercises into games whenever you can; you will avoid staleness thereby, and be keeping up a good old British custom. This staleness is a sort of slow poisoning of the nervous system; the vitality gets less, you wake tired in the morning, cannot concentrate on your work, lose interest, and become irritable. The cure is suitably designed rest, wise feeding, and appropriate training activities.

As regards food, the opinions of different trainers vary, and so do individual needs. The athlete does not want fat on him, but, on the other hand, it is a good reserve in the case of an illness, if there is not too much of it, of course. This talk is mainly about your daily life, and so you will see that you should not train away the last ounce of fat, but be moderate in this as in other things such as eating sugar, a fine supply of energy. Fresh fruit and vegetables provide you with “vitamins,” the life, if not the soul of physical activity. Eat ordinary food and chew it thoroughly; that is what Mr. Gladstone is supposed to have said in 1874; 32 bites for each mouthful! Do not forget to keep your chewing apparatus clean and in good order. Decaying teeth discharge poison into your body continuously. A foul mouth fouls the brain mechanism as well as the body machinery. Clean your teeth at night also. Drink between meals rather than during them. There is no need to starve; you may even expect to put on weight during training if you have little fat to lose, and your muscles increase in size. Whatever your form of training is, don’t break it off suddenly; if you do you will get “palpitations,” fat will accumulate, and you are likely to think you are going to be ill!

Lastly – the muscles; develop them by well-chosen exercises. Butler suggests three or four minutes of them before going to bed at night, tiresome at first, but later automatic and easy – so he says. If this causes wakefulness, you are overdoing it; reduce the time for a bit. Take half a dozen exercises and do a few of each; don’t stale yourself by concentrating on one or two only. On the other hand, certain authorities think that such evening exercises are quite wrong, and that the morning is the right time for them. The point is, do they suit you? If not, do not do them! Find out by experiment, repeated experiment.

Remember that over-developed muscles are like parasites; they suck away your vitality. Exercises involving effort are, therefore, in the long run, rather less valuable than those requiring endurance. The best are those which involve balanced effort and endurance, but the question of age comes in here as usual. The younger you are, the more value you can get out of effort exercises, but do not forget to build up your power of endurance. You cannot expect to keep fit by a few muscular exercises only; so balance all your training. Try to keep in good condition by a little running or tennis in the morning before work, and by rambles or hikes during the week-end. Then your next bout of

serious training for the football season, or your mountain-climbing holiday, will be much easier and more effective.

BOOKS

Handbook of Suggestions on Health Education. H.M. Stationery Office. (Board of Education.)

Modern Athletics. G.M. Butler. Cambridge University Press. Primarily written for those who have to train boys for athletic sports.

Training for Athletes. H.M. and A. Abrahams. G. Bell and Sons, Ltd.

Primary Gymnastics. Niels Bukh. (Translated into English.) Methuen and Co., Ltd.

Free Exercises for Physical Development. S.L. Walker & P.A. Goldsmith. King, Thorn & Stace, Brighton.

Those Teeth of Yours. Menzies Campbell. Heinemann.

The Open-Air Guide. J.R. Ashton and F.A. Stocks. John Heywood, Ltd. Gives practical hints on walking, climbing, maps, motor camping, weather lore, nature study, architecture, etc.

CHAT IV

TEAM AND INDIVIDUAL RECREATIONS

A FEW brief notes on the various forms of sport and physical training will indicate the large selection offered. No Rover can deny that there is something for him at all ages, and, therefore, he has no excuse for not training himself, by games, by sports, by hiking, or by camping. I take games first because it is easy to show how the different ones have differing advantages to offer, and thus you will get an idea how to pick what you want out of a "lucky dip." I must first, however, commend to your notice Major McKenzie's most valuable book, *Exercise in Education and Medicine*. All county Rover organisations ought to have at least one copy available for loaning to Association Rover committees, Commissioners and Rover Leaders in turn, so that they may from time to time arrange for instructional talks. Major McKenzie writes from a wide experience, and, although you may not agree with some of his conclusions any more than I do, his book is one of the best ever planned to guide and encourage healthy development through exercise. As regards games, for example, he gives a long table showing how the different ones affect the muscles, heart, etc.; the benefits they confer respectively; and the best ages for using them. Remember that the following conclusions are his, and that I do not necessarily agree with every detail, nor have I placed them in any particular order of preference.

Rugby Football uses the whole muscular system; makes an extreme demand on the nerve control; has a great influence on the pulse and respiration; and cultivates accuracy, endurance, speed, agility and courage. Best age for practice, 16 to 30. The most severe field game on the heart and lungs.

Association Football uses chiefly the thighs and legs; makes a moderate demand on the nerve control; has a great influence on the pulse and respiration; and cultivates agility, speed and strength. Best age, 12 to 35.

Cricket uses the whole muscular system moderately, and particularly the right (or left) forearm, arm and shoulder; makes a great demand on the nerve control; has a moderate influence on the pulse and respiration; and cultivates accuracy, speed and agility. Best age, 12 to 60. The physical effects vary, of course, with the position in the field; the task of the bowler differs from that of the batsman.

Hockey uses the whole muscular system, especially the back and right (or left) forearm; makes extreme demand on the nerve control; has extreme influence on the pulse and respiration; cultivates speed, agility, accuracy and endurance. Best age, 12 to 30. An extreme test of the heart and lungs.

Golf uses the whole muscular system moderately; makes extreme demand on the nerve control; has a slight influence on the pulse and respiration; cultivates accuracy. Best age, 18 to 60. The alternate walking and striking the ball makes it especially valuable for those living sedentary lives.

Walking uses the thighs, legs and back, makes a slight demand on the nerve control; has a moderate influence on the pulse and respiration; cultivates endurance. Best age, 16 to 40.

Running varies according to distance. Up to 1,000 yards or so it involves the whole muscular system, but from a mile upwards it taxes more particularly the thighs and calves. In the first case the demand on the nerve control is very great; in the second it is moderate. The influence on the pulse and respiration is extreme. Short distances cultivate speed and alertness; longer distances confer endurance principally. The age of 30 is given as the upper limit. It is a severe test of the heart and lungs. [Training, Abrahams points out, consists largely in development of co-ordination of muscular action, and the discovery of the best length of stride for the runner.]

Cross-Country Running uses chiefly thighs and legs; makes slight demand on the nerve control; has extreme influence on the pulse and respiration; cultivates endurance, speed and strength. Best age, 18 to 25. A severe test of the heart.

Mountain climbing exercises the thighs, legs and back; makes a slight demand on the nerve control [sometimes extreme in my own experience!]; has an extreme influence on the pulse and respiration; cultivates endurance. Best age, 16 to 40. A severe test on the heart and lungs, particularly in high altitudes.

Swimming uses the whole muscular system; makes a moderate demand on the nerve control; has a great influence on the pulse and respiration; cultivates endurance and strength. Best age, 12 to 60.

Water Polo exercises the whole muscular system; makes extreme demand on the nerve control; has extreme influence on the pulse and respiration; cultivates endurance, strength, agility and courage. Best age, 18 to 25. Is an extreme test of the heart.

Rowing uses the back, forearm, arm and shoulder muscles (also the thighs with a sliding seat); makes a slight demand on the nerve control; has extreme influence on the pulse and respiration; cultivates strength and endurance. Best age, 16 to 40.

Wrestling exercises the whole muscular system, especially the back, arms, shoulders and abdomen; makes an extreme demand on the nerve control; has a great influence on the pulse and respiration; cultivates strength, endurance, agility, speed and courage. Best age, 16 to 40.

Fencing uses chiefly the thighs, back, shoulders and arms; makes an extreme demand on the nerve control; has a moderate influence on the pulse and respiration; cultivates speed, agility and alertness. Best age, 18 to 50. To avoid one-sided development, fence with each arm. alternately.

Dancing uses chiefly the thighs and legs; makes extreme demand on the nerve control; has a great influence on the pulse and respiration; cultivates endurance and agility. Best age, 14 to 60.

McKenzie classifies similarly the various gymnastic exercises such as those using the vaulting-horse, trapeze and rope, but space limits forbid my going into detail. Anyway, you will see why I recommend his book, because of the amount of practical detail in it, combined with the physiological explanations on which I drew largely in the previous chapter. Above all, I would emphasise the help he gives to those who want to balance various sports and exercises wisely so as to get all-round development. It is here, I believe, that the Scout Movement, through its leaders particularly, has a great part to play. In Dens and in Rover committee meetings these subjects should be discussed, and

arrangements be made, both for advising and helping individual Rovers, and also for creating a public opinion which shall treasure more highly the means of benefiting by sun, wind and water. Not only sun-ray treatment, but this – balanced by air and water treatment! Championships and competitions are worth while; the Greek term from which our word “athlete” is derived implies a crown won by competition. Practise these things yourself, and pass your enthusiasm on to the younger generation, but do remember to balance the degree of strain against the capacity of the boy’s heart and endurance.

Rambling, Hiking, Trekking and Triking. For the meaning of the last of these words, read *Hike and Trek*; it will help you to look wide in more senses than one, and show you how to convey your personal kit artistically over mountain passes abroad as well as at home. Taking these together under the heading of “hiking,” as variants of walking, one of the simplest, cheapest, and best of all forms of recreation when the ramble is inspired by an interesting purpose, we can apply McKenzie’s classification usefully. Hiking certainly exercises the whole muscular system in the open air, and stimulates all the natural processes on which the health depends. The thighs and legs benefit particularly, as do the lungs and heart, but it is easy enough in the course of the day to work in the arms as well, even if it be only a bit of tree climbing to have a look at the surrounding country. Hiking makes, I should say, a slight demand on the nerve control as a rule, not entailing much anxiety or strain. If this sounds dull it can easily be made more strenuous by exploring the unknown, ignorant where you will sleep that night – in a ditch or a barn – until the evening comes. A very elastic pastime is hiking! It has a moderate influence on the pulse and respiration if performed properly, encouraging endurance rather than effort for the most part. I should be inclined to suggest the best age for it as 16 to 60, though I do not see that the upper limit is of any importance since a man is either a fool or a philosopher at 40. If he is a fool he will give up hiking; if he is a philosopher he will know how to adapt it to his own needs. It cultivates observation and resourcefulness.

Camping uses the whole muscular system and benefits the physical processes of the body. It makes a moderate demand on the nerve control; of course, it all depends on how you camp, and with whom! It has a slight influence on the pulse and respiration. It cultivates resourcefulness, tidiness and endurance, though occasionally effort comes into the picture. Best age for camping? Whatever I say, there is going to be disagreement, and undoubtedly the all-decisive factor is the personal temperament. A friend tells me to write 14 to 35; I do so, but I emphatically deny that I am too old to benefit hugely by camping, and I shall not see 45 again! As the Chief says – it is only the tenderfoot who thinks it necessary to be uncomfortable in camp, and I still find the hard ground a good deal more comfortable than many a mattress.

In camping, as in these other forms of recreation, keep in mind, not only your own pleasure and profit, but also the fact (mentioned in the last chat) that the Scout Movement has a very responsible duty to the community, namely, that of encouraging others to follow our lead. Badly planned and conducted camps do an immense amount of harm by discouraging others, and even arousing their hostility. Hark back to the wisdom of bygone generations and leave your camp site so neat and natural, that only a keen-sighted expert would be able an hour later to say that there had been a camper in the neighbourhood. Win the friendship of those you meet by your cheeriness, courtesy and

good turns. Avoid all unnecessary noise; so you will hear better the voice of Nature, especially as darkness falls. Let your holiday in camp be as complete a change as possible from your ordinary life; make your own opportunities for amusement, rather than pay others to entertain you on stage or film. Even if you do not camp in winter, yet have a talk or two in your Den during the cold months on camping; study what the Chief and others have written on the subject, so that you may do better year by year. Let no camp pass without having given you a deeper insight into Woodcraft.

BOOKS

Exercise in Education and Medicine. R. Tait McKenzie. W.B. Saunders and Co.

Hiking. D. Francis Morgan. C. Arthur Pearson.

Hike and Trek. G.F. Morton. George G. Harrap and Co.

Education in the school of adventure. Hike and Hero. G.F. Morton. The Sheldon Press.

Hikecraft. C. Fisher. The Bride Court Press, 115 Fleet Street, E.C.4.

CHAT V

WOODCRAFT

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

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

If, again, birds, beasts, insects, or fishes appeal to you more, you may learn to study their appearance and structure and how they live. You may explore for yourself the vital part played by birds in making the earth habitable for man, and be an expert and enthusiastic supporter of bird sanctuaries. Have you heard about the fool hawk law of Pennsylvania, when the State, at the request of the then ignorant farmers, paid out £100,000 for the killing of hawks, only to be faced with a million pounds worth of damage done to the crops by the animals which had been kept down by the hawks previously? That law was soon repealed, but a knowledge of woodcraft would have prevented all that damage. Have you heard how owls at the end of last century stamped out a plague of voles in Scotland, while a Government committee sat and wondered what to do? The owls even developed in the emergency the power to breed more rapidly than normally so as to cope with the crisis. You may, perhaps, be tempted to study for yourself how birds migrate each year from one country to another in order to suit themselves and us, and how some of the lighthouses on our South coast try to help them from being

dashed to pieces. Of the ghastly tragedy of birds slaughtered annually by oil on the sea, I dare not give the detail; perhaps you could help to bring it to an end. All honour to the French who are paying attention to it.

So also with fishes and wild animals; so again with trees, flowers and insects, there is a glorious wealth of opportunities for exploration, but you must not forget Gilbert White's warning: "The investigation of the life and conversation of animals is a concern of much more trouble and difficulty, and is not to be attained but by the active and inquisitive." A surprising amount is known, but many erroneous ideas are still held; perhaps, in the future, you, yourself, will make some discoveries which will place you in the ranks of those who are questing after truth. The late Lord Grey of Fallodon, lecturing in November, 1929, pointed out that we were now able to trace the life history of any particular salmon, by examining its scales; the story of this fish returning regularly each year from the sea to spawn in fresh water has been shown to be a myth! Once or twice in a lifetime is, perhaps, as often as a salmon makes this romantic journey! You can, so to speak, look a salmon in the face, and tell it what it has been up to during the last few years! You will find other illustrations of the value of tracking given in Viscount Grey's lecture, which has been published. I advise you to get this booklet for your Den library, because he has a good deal to say that is worth noting about protective coloration in animals, the domestic habits of birds, etc., which will, perhaps, attract some Rovers who have not yet discovered how intensely interesting natural history can be as a pastime, even for those who live in towns, and have not much time to spare.

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

How to start is still a problem for some, and it is my firm conviction that most, if not all of life's problems, begin to yield when Scouting is applied to them. What lines of nature study can we imagine? Do not waste your time guessing; turn up the list of Scout proficiency badges in the *Policy, Organisation and Rules* pamphlet of the Boy Scouts Association; make a list of possible quests of exploration and choose one that you fancy. The "bee master" and "bird warden" open up the long catalogue in which, in many cases, you will find practical hints how to set out on the business, though, of course, you will go much further than a boy is expected, or able, to do. As a contrast, there comes next the "boatman" (and the "oarsman" later on) to remind you of the winds and waters, great departments of nature study, brought out more clearly still in the "weatherman" badge. The "camper" follows to remind you that you must moor your boat awhile, or pitch your

tent, so that you may live for a little time among the mysteries you are studying, and not wander past them as though they were objects in a museum. The “coastwatchman” suggests a still longer stay, which some Rovers can make; perhaps, it will give you a special bit of exploration to do when you find yourself spending some days at the seaside. The “dairyman” and “farmer” come next into the picture, and prompt some enquiries and practices for visitors to the country, while the “friend to animals” opens up not only possibilities of service, but also the attitude of mind you want to have in all your Woodcraft. Without it you will not get very far, and will do little good either to yourself or to others.

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

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

the “weatherman” and “woodman,” and, therefore, I can end this amazing list with the one badge which seems to govern them all, namely, the “tracker.”

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

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

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

It will pay you to keep a log-book of the various things noted in different seasons; this will add a new interest to your rambles and hikes. Get a copy of Gilbert White’s *Natural History of Selborne*, and see how he did it. Then produce a better log-book yourself, if you can! Anyway, you ought to be able to improve on some of his winter notes. Or, if your interest tends rather to the human side, see what you can do in filling your log-book with local traditions and customs in villages you discover; note differences between the dialects in different counties; collect knowledge of the taste of (and how to prepare) different edibles such as Cornish cream and pasties (I have, before now, made quite decent Cornish cream in London!); Lancashire hot-pot, etc. Have you ever discovered how many fungi are pleasant and safe to eat if properly cooked? Do not try experiments till you have learnt how to distinguish and name each kind. What a zest such knowledge as this adds to your hiking!

You must not rest content with studying the appearances of plants and animals, or even of their uses to man. It will pay you to go deeper into Nature study, and learn about the great instincts which move through Creation, leaving “sign” by which you can obtain an understanding of the working of Natural Law. This will help you enormously when you are studying the Scout Law and the Law of the Spiritual world, for all are only

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

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

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

elementary pioneering as making simple but effective bridges over small streams, camp tables and gadgets generally.

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

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

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CHAT VI

TOWN CRAFT

THIS is one of the branches of Woodcraft, and a most important one, since it can be considered equally with nature study, as a keynote of Scout activities. Town life has been scoffed at most unfairly by natural history high-brows. A high-brow, by the way, is not just a person who tries to use his brains more than other people do; there is nothing wrong about that. What is wrong about him is that he despises others who do not share his special tastes; he looks down upon them, and carries about the world “a proud look and a high stomach”! The man who despises another is throwing dust into his own eyes. Self-blinded by his own conceit, he sees few virtues in the other, and so presumes to judge on incomplete evidence, making himself ridiculous in the eyes of God and sometimes of man.

Some of these high-brows have preached contempt for towns, and urged exclusive worship of the open country, being blind themselves to the fact that there is any amount of backwoodsmanship possible in cities. After all, the great majority of Rover Scouts today live in large towns, and ought to be able to make good use of their special opportunities for studying “human-craft” in them. The truth is, surely, that while every Rover Scout should take every advantage he can of getting out into the countryside, and then making some more opportunities for himself, he ought to be a keen-sighted observer of the natural history of towns, not only as regards their trees, birds, flowers, weather, etc., but also as regards their human population. This does not mean only sitting in a Den and discussing civics or psychology. It means going out into the open air, preferably on your own legs for at least part of the time (you cannot do very much even from the top of a bus) exploring, observing and taking notes.

Being a branch of Woodcraft, it calls for physical as well as mental activities, and it has an even more direct and permanent influence on character development, since it is so closely interwoven with our own jobs and progress in life. There is a great danger of considering nature study in the country as merely a form of recreation for which town Rovers have no time. This is as utterly and stupidly wrong as to think that there is no recreation in towncraft. The best and wisest Rovers will make the most of both worlds, the world of country life and the world of town life.

The main principles are the same in both. Study the different varieties of men as you do those of birds; examine, for example, human habitations with as much care as you would devote to beavers’ burrows or wasps’ nests. The industries of men are no less interesting than those of ants and worms; their habits are just as fascinating as those of puppies, butterflies and conger eels. The wonderfully varied coloration of their garments, especially in the female sex, deserves at least as much attention as the hues and markings of birds’ eggs, even if it is artificially produced. Thus will you improve your observation; thus will you be able to see at work great natural laws. It is all so obvious and so neglected. Progress in civilisation would become much happier and more apparent if men woke up to the possibilities which such town-craft study brings to light.

In setting out on your investigation of man and his works you may find a camera useful; you certainly should keep a log-book, and perhaps Gilbert White’s plan may be commended. He wrote letters to his friends, let me remind you, in which he commented

on such matters as the habits of hedgehogs, or the nesting operations of house martins. Why should you not write to that Scout from Chile (or was it Siam) whom you met at the Jamboree, and give him from month to month a short but clear account of town life, discussing some of the subjects now to be mentioned? Drawings or photographs would be welcome enclosures, and you could then get him to send you in return similar descriptions of man and his methods out there. In collecting your information for him or for yourself one most important rule has to be remembered; you must see, without being noticed yourself. Keeping still has to be practised in tracking birds and animals, also noiselessness, and making yourself indistinguishable from your surroundings. In towncraft you must never be caught at your tracking. In the story of “Winter’s Stob” in *Scouting for Boys* the Chief gives the hint under the head of Concealment – “He did not stop and stare, but just took those things in at a glance as he went by, without attracting much attention from the man, who merely regarded him as an ordinary boy not worth his notice.”

Your Town

Remember the “Pathfinder” badge, and make a survey of your own town; its history as indicated by ancient buildings, or names of streets, its present and past industries; its institutions, such as hospitals, factories, newspaper offices, docks, etc.; any interesting local customs, and so on. Go out into the open and see the things for yourself; second-hand information is much less valuable in many ways. Study traffic conditions; know the bus routes and the surrounding country; pride yourself on collecting short cuts. Unite with the rest of the Crew in preparing a first-rate map, or a series of maps, showing all main streets and buildings; keep it in the Den. Learn to be proud of your town. Heraldry is another good line to track.

Man

Under the heading “Details of People” in *Scouting for Boys* the Chief writes: “Always notice every little thing about your fellow travellers; notice their faces, dress, way of talking, and so on, so that you could describe them each pretty accurately afterwards; and also try and make out from their appearance and behaviour whether they are rich or poor (which you can generally tell from their boots), and what is their probable business, whether they are happy, or ill, or in want of help. . . Close observation of people and ability to read their character and their thoughts are of immense value in trade or commerce.” So you must brush up your ability to play Kim’s game in real life, if you want to get on, and if you want to render real service – the service that is actually needed, not what you think might be needed!

Learn how roundness, angularity, or an oval shape of the face signify ability to fit into the world, to pioneer, and to think and feel deeply. Then learn to estimate the proportions of these three types in each face, and so get a quick line on to a man’s outlook on life. (See the Summer and Autumn, 1933, issues of *Quest*.)

Do not be misled by the superstition that a high forehead means intellect. Breadth of the forehead is just as important as height, and a receding brow may go with a full ration of brains! Breadth between the ears shows forcefulness of character, which sometimes the owner hardly realises at first. It may go with a small chin, so do not regard the chin as the only indication of force of character. Inability to look you in the face is not

as a rule a sign of untrustworthiness; it oftens implies merely nervousness, and may follow an attack of influenza! So, do not be too ready to accept what you are told in this or other books, until you have tried it out yourself repeatedly and carefully. Do not even accept your own first conclusions until you have checked them similarly.

Notice how different people respond to a joke, or a tune, or a picture; you will learn a lot about the people you have to deal with in citizenship. You will soon learn to listen to the tone of a voice as well as to the words said; they do not always harmonise, and you will acquire caution. Watch hands, how they move when the owner is not thinking consciously about them; they have a message about the character of the person which may be important for you.

Clothing teaches much; worn out clothes may indicate poverty or merely carelessness about them. Such carelessness may mean indifference to the opinion of others, or that the person is too interested in something else to have thought for his appearance, on that he is of a careless, slipshod nature. You will soon learn that you cannot jump to conclusions without making some very silly mistakes. Deduction has to be learnt just as carefully as observation. Socks and ties, if purchased by the wearer, may give a clue to another side of his character, according as they are artistic or – arresting. Allowance has to be made at birthdays and Christmas! Do not, however, run away with the idea that every colour contest of this sort which distresses you is necessarily something evil – a “warning coloration” such as occurs in certain flies which mimic the bold black and yellow of stinging wasps. Your taste may be perfect, but your judgment may still be quite wrong.

A little study of why certain colours and patterns make a very different appeal to different people will open up to you the beginning of a most interesting subject; it is also valuable to some of us who have to arrange shop windows, or design advertisements. Do not be in too much of a hurry to decide why one person likes jazz and another Beethoven, or label them by any funny names. Find out how they react to other things such as the bold scenery of a mountain pass, or the placid peace of a Dorset village. Find out what they think of a stirring drama, and a simple well-written tale of quiet life. In short, I am advising you to study your fellow citizens in their lives so as to understand them better. You will gain much more sympathy with them, and you will be able to work more happily and effectively with them, even if their tastes and yours differ.

In this way you will begin to grasp what comradeship means at its higher levels; not the getting on pleasantly with people you rather like, but the far deeper joy of working for some joint purpose with people in spite of there being many points on which you disagree. The citizenship of the future will need a greater comradeship of this kind than we have ever had in the past. One of the chief ways of working for it is the application of the principles of Nature study to man. Woodcraft, you see again, is our key activity in another sense. It leads to happier marriages; to more successful business transactions; to the pacifying of social and sectarian disputes; to international friendship. So, study your fellow man – the first step to liking him if you play fair and do not get impatient, which, of course, no woodcrafter ever does!

Human Habitations

Go out and study the homes that man has built for himself, and the temples he has erected to be homes for the worship of God. The *Open-Air Guide* will give you a hint or two as to different styles, but I hope you will go further than just being able to name an Early English window, or an Elizabethan staircase. Remember in thinking of any period what the builders' ideals and feelings were, what materials came to their hands, and what messages they tried to express in stone. Before, however, you praise too highly the dour solid Norman character reflected in those massive pillars, enquire what they were filled with, and you will discover why some appeals have to be made now-a-days to save a cathedral from falling down. Trace how men have tried by the Gothic style to reproduce in stone the glades of a noble forest; trace, also, how in symbolic form they have worked in representations of principles in the creeds. But, do not let your imagination run away too far with you and attribute – say to Plantagenet architects – ideals that only became popular later on. There is a wonderful lot of tracking to be done in ecclesiastical architecture, and false trails are far from uncommon.

When, you get a chance go out and visit some of those old homes which have stood for a century or two, and trace for yourself how the life of those days is still illustrated in them. Again, do not content yourself with merely labelling what you see, but try to work out the nature of the designers and builders from the “sign” they have left behind them. Museums contain many clues in the shape of furniture, tapestries, ornaments, or household utensils. Try to find out why certain artistic forms live on, while others have died out, but remember that these are not dead curios, but the living memories of how live men once thought, for, so, you will get on faster with your study of man.

Then go out again and study the homes of to-day; how we like them shaped, how we think about such things as lighting, heating and ventilation, and how much, or how little, we study the effect likely to be produced on the passer-by. Is the present day sense of proportion as good as the eighteenth century, or better? Are our latest buildings witnesses of our thirst for magnificence, or beauty, or utility? Which varieties and qualities of masonry have you discovered in your own town, or what good examples of modern metal work? What is our decorative ability as compared with bygone days? Have a look at lamp posts as well as doors and roofs; at city sky lines seen from a long distance; at colour schemes in streets, houses and rooms. You will have to develop “the backwoodsman eye,” a more useful possession than a “tennis elbow”! You should have the knack of going into a strange room on a business errand perhaps, and, without letting your attention wander at all from your job, be able to give an exact account of the more important contents of the room by playing a sort of Kim's game with it. This is done by training, not by straining.

Human Industries

Study the nature of the industries in your town; go out and see them at work. You will possibly be surprised by their number and variety. We had a “Fulham Week” some time ago, and it came as a great surprise to some of us to find that among our industries were those dealing with pottery work, printing, motors, boat building, stone masonry, paper, margarine and biscuits. We were the more surprised because our borough had originally been dismissed by a high authority as merely a dormitory, a place to which

people only came to sleep! Study your own industries; find out the reasons why they were started there and continue; make a list of their products and try to estimate their value to the community. Try also to arrange for talks on the processes involved in their production, the sources of the raw materials, and the various economic questions associated with them.

Take any opportunity of seeing for yourself how roads are made, how drains are laid, and how water, gas and, electric power is conveyed to houses. Visit reservoirs and gas factories, and let the experts tell you some of their duties and interests. Look into the traffic problem for yourself, and learn what efforts are being made to cope with difficulties, and what plans for the future are being discussed. You will come across some oddities. I know a village where there is an awkward junction of roads. A director of traffic stands there sometimes, more emphatic than vigilant or skilful; no one is really happy about that bit of road until the arm-waver goes away for his meals! Learn for yourself by personal observation how to arrange shop windows so that they attract attention without distracting it; how to design advertisements so that they inspire pleasure and agreement; and how to make the best use of garden plots.

There are many other such possibilities of Woodcraft work in towns, but my present duty is only to call your attention to the subject which adds a great interest to a ramble, even if it is only “round the ‘ouses,” to quote a form of recreation I have enjoyed for many years in London. You breathe the open air, even if it is not quite so vitalising as that of the country in sunshine; you get walking exercise which helps to keep you fit; you practise observation; and you gain a greater understanding of man which will help you now and later to play more successfully your own part in citizenship, the ultimate aim of our Woodcraft basis.

In all organised life everywhere there is one great essential, namely, discipline; this great conclusion emerges clearly from the study of Woodcraft, showing all things working together and governed by rules, whether in the country or the town. On the other hand, for example, it is the undisciplined growth of cells in the body, whatever its cause may be, that stalks the world under the name of cancer. There are other sorts of “cancers” that destroy modern civilisations; there are other kinds that threaten noble and idealistic Movements, as well as nations.

Woodcraft preaches loyalty, and the Rover who is training himself as a backwoodsman realises increasingly his own duty in this respect, hard though it may be at times to practise it. Yet, the laws of Nature must be obeyed, and to the Rover-backwoodsman this comes more easily because he has begun to understand them, and has tracked out the reasons for them.

He obeys, not because he is compelled, but because he has trained himself to love the Brotherhood, to submit to its conditions, and to take his own share in creating a steady pull on the rope. He finds that he is beginning to discover the reason for his being alive, and he wakes up to take an active interest in the pioneering of citizenship.

BOOKS

A Short History of Art. Francis C. Turner. George Allen and Unwin, Ltd.
Exploring. “Gilcraft.” C. Arthur Pearson, Ltd.

Rover Scouting

Social Survey. Peverett and Pike. Obtainable from the National Adult School Union, 30 Bloomsbury Square, W.C.1.

Week-end Walks round London. Edited by Marcus Woodward. Geoffrey Bles. (More useful to motor cyclists perhaps, since it deals chiefly with the Home Counties.)

Benn's Sixpenny Library (The English House, Architecture, English Folklore, Railways, etc.)

Quest – A quarterly periodical of practical Rover Scouting, obtainable from the Scout Shop.

The Home of Mankind. H. van Loon. G.G. Harrap.

What shall I be? A.W. Ellis. Heinemann.

The Man who went on Business. N. Tiptaft. Tiptaft, Ltd., Birmingham.

How to judge Character. Max Crombie. W. Foulsharn.

CHAT VII

THE ROVER DEN

JUST as pioneers require a base for their operations, so Rover Scouts must have their Den. "It is not possible to run Rovers efficiently without a Den" wrote the Chief in *Rovering to Success*, and again: "These (dens) should be under the Rovers' own management and should be open every evening for work or social activity." To which may be added that it is not possible to run a Den efficiently unless the Rovers have first learned something of the joy of applying Scouting to their life outside it!

It must be a real Den, and not just a corner of the parish hall, belonging to other people, and having to be shared with other organisations; this cramps pioneering work and ends eventually in failure. Churches offer such a corner, too frequently alas, as a sort of inducement to keep their Rovers from drifting away from Church membership. A double disappointment is more than likely to follow. Rovers require something other than accommodation in a building if their interest in the Church is to be kept alive. They require openings for real practical service, suited to their individual capabilities and stimulating to their enthusiasm. They must not be lodgers, but co-workers, and suggestions of the possibilities in this way will be found later in the book. Sharing a joint purpose (not sharing joint accommodation) is the secret of winning loyal adherents, either to a Church, or to a Crew.

The Rover Den must be a place for making things, doing things and storing things, as well as for talking. Its decorations must speak of Woodcraft and pioneering, both, of which can be applied most effectively to the general work of any Church which is not asleep. The Church gains an additional base for its own work, and it could be arranged with advantage to both sides for some, though not all, of the Rovers' indoor activities to be conducted on Church premises.

It is difficult for many Rovers to find such a Den; it may be necessary for them to save up their money and build it. In the meantime, their activities may have to be scattered. The workshop may be a shed, the library be housed by the Rover Leader, and the meetings for general talks be held in the parish hall or a school room. Good Rover Scouting can be carried on even in such conditions when it would be stifled, if confined entirely to a nicely painted parish hall. Struggle till you get a Den; it may be only an outhouse, but this will give your carpenters and painters a chance to show their mettle. No Crew, surely, can be rightly so called until it has its own "port of registration." Having got it, improve it year by year, encouraging new members to take a hand in this work. There must be, periodically, a certain amount of scrapping of fittings that have really outworn their use, and are only cluttering up the space. Besides, new arrivals ought to have the chance of "making the Den," a valuable item in Rover Scout training.

If you have any choice in the matter, remember that a building facing north, or in an exposed position, will cost you more for warming it in winter. See to this matter, for, otherwise, you will have to shut all the windows, and cease to be a "brotherhood of the open air." An open fire is attractive, but a gas fire is often more convenient with its ring for making coffee, etc. Make as good arrangements for washing up facilities as you can, so as to allow for speedy clearing up after an evening meeting. A backwoodsman is one

of the cleanest and tidiest beings known; show by the way your Den is kept that you belong to this race.

The Den must illustrate and assist the activities of the Crew. You will need a small carpenter's bench and vice in order to make as much of the furniture as you possibly can. This is a branch of woodcraft which confers ability and trains character. You will want some bookshelves as well as comfortable chairs. Your pictures and drawings should hang on the wall in homemade frames, and your notice board be a really Scouty production. Those who have to spend their days in offices can enjoy real recreation by making such Den possessions, letting "fin wagging" as well as "chin wagging" receive its share of attention. The Chief's portrait ought to be in a frame adorned with Scout-craft symbols produced by carving, painting, or poker work. Photographic records of Crew and individual activities can be framed similarly. Design a special notice board for letters of general interest from Rover friends in other towns or Scouts abroad. Make a rack for Scout magazines from other parts of the country. The Den looks so dismal when these are scattered about on tables and chairs, or even on the floor, because there is no proper place for them. If you put them away in the cupboard some Rovers never seem to know of their existence. Try also to show in your Den some sign that we are an international Movement – perhaps a photograph or two of camping scenes abroad, or of Scout friends in other countries.

Metal work, plumbing and leatherwork are interesting lines for which some of your Crew may want to have facilities since they cannot get the chance to practise them at home. Some sort of "hobby table" on a good firm base is required for these and other handicrafts. The Den should be a centre of activity as far as handicrafts are concerned. Rovers ought to be offered the choice of several, and be able to practise one at any rate steadily for a year. Apart from the benefit you gain personally, you can do good work in certain forms of service for others. Take a tip from Canada and collect worn-out and broken toys during the whole year; mend and repaint them, and give them away at Christmas to brighten the lives of poor kiddies. It is impossible to do this if you have not got a Den where you can make a mess as well as a noise!

You do not compete with the toy industry by work of this kind. We cannot be too careful to avoid anything of this sort, but, even so, a considerable field is still left open. You can, for instance, repair the damaged treasures of sorrowful children, whose parents cannot afford to buy them new ones. The Guides and Brownies will gladly "co-operate" in getting an ample supply of patients for the "Rover Scout Toy Hospital."

Leatherwork opens up a useful handicraft for Rovers: there are very many possibilities of introducing Scouty symbols. Your Crew log-book looks so much better in a specially designed leather-cover, unless of course you indulge in bookbinding, and get equally good results similarly. Such handicrafts, besides giving special skill and pleasure to a Rover, open up to him sometimes the chance of getting a better job, as well as offering a release, perhaps, from the dulness of a daily job. In other cases it enables Rovers to take a greater interest in their daily work. The art of painting can be cultivated most effectively in the Den, with consequent improvement of its walls. Other handicraft possibilities will also occur to you.

Place should be found for displaying examples of these activities, to encourage others now and later on. Moreover, such a decorated Den serves as a fine advertisement of the aims and methods of Scouting. It may also be a form of service to the community, encouraging, for example, the revival and practice in a country village of an industry which had died out.

“Active work brings happiness” wrote the Chief, and Dens must never degenerate into centres for loafing, quite a different thing from rest and recreation. They may resemble clubs, the Chief hints, but activity rather than passivity should characterise them for the most part. This will make them better places to discuss the application of Scouting to everyday life.

If you can manage to provide a quiet corner, or even a quiet room, so much the better. Some Rovers have no place anywhere where they can go and be quiet. They have ideas in their heads which could be very valuable, if only they could get half a chance of thinking them out. Ideas, as well as ideals, ought to be encouraged in Dens much more than they are; they are delicate, unfledged things, and need some measure of quiet for their development. In one Crew they have such a little room which they call a Vigil Chapel. It is used by Squires for thinking things over before their Investiture, but it is also valued highly by Rovers who can retire to it, and puzzle out some of their problems, or read quietly. So, their exploration of life becomes more full of interest, and their pioneering more effective; a Rover has got to find himself, as well as to find out how to practise citizenship. If you do not know what I mean by “find himself” read the story of “the ship that found herself” in Kipling’s book *The Day’s Work*. In a way, each one of us has activities going on in himself corresponding with those of the cylinders, rivets, steam, screws, and bow anchors in that ship. Moreover, when each Rover has “found himself,” then automatically the whole Crew becomes firmly knit together, and their active co-operating results in fine service.

BOOKS

Cassell’s series of Amateur Mechanic and Work handbooks, dealing with “Domestic jobbing,” etc.

The Art and Craft of Leather-work. C. Francis-Lewis Seeley Service and Co.

Handicraft in Wood and Metal. T. Hooper and A. T Shirley. B.T. Batsford.

Lucrative Hobbies. W. and L. Townsend. George Allen and Unwin, Ltd.

Boy Scout Tests (1933). Brown, Son & Ferguson.

CHAT VIII

PROGRAMME BUILDING

PIONEERING, with its double implication of exploration and constructive building, has to be applied by the Rover Scout to character development and citizenship, or, in other words, to himself and his service, which must never be degraded into being classifiable as unskilled labour. His own special skill is Scout Craft, without which he may be a good citizen but he cannot be a good Scout nor render Scout service to the world.

In his own self-development the younger (and sometimes the older) Rover needs help in exploring to find out what talents he possesses, and in building up in himself a machinery, so to speak, of skill and resourcefulness; knowledge and sympathy; and a reservoir of energy, controlled and directed to the pursuit of Scout ideals in everyday life. He has to explore the possibilities of service in his own individual life, as well as the possibilities open to his Crew as a whole. He has to take a hand in building up a Crew machinery, so to speak, which shall be in truth a factory of service to the community generally.

For all this he will need the “pull of the rope” of true Rover comradeship, the strands of which have to be woven together in the Den with the red strand of service running through it all. Remember the Greek idea of balance; the red strand is not the whole rope, and self-development is a vital part of your programme. Yet, without the red strand of service in your programme of activities as well as of preparation, self-development will decay into selfishness, and the personal character become “cancerous.” Cancer, let me remind you, is caused by the cells in a part of the body living and growing for themselves alone, and not as members of the whole “citizenship” which they make up. So we have to accept “discipline” gladly.

The Den programme must, therefore, include advice and assistance in physical self-training by sports, hiking and camping; instruction in woodcraft and towncraft; opportunities for developing observation and the growth of the mind; chances of united quests of service, and help in your own ventures; initiation into the secrets of healthy growth and reproduction; and the attaining of that illumination which admits you to conscious comradeship with your Creator. A vast outlook, but all so practicable for pioneers who build stone upon stone in the correct order, and “climb slowly”! For the subject matter of the rest of this Chat I am deeply indebted to Dr. A. T. Lakin, Assistant County Commissioner (Rover Scouts) South East Lancashire, who has worked out a fine scheme, indicated here in part. In part, because you must work out your own scheme in your own Crew, in your own way, with your own facilities whatever they are, and to suit your own needs. You may accept suggestions, or reject them, but you must not think for a moment that anyone else than yourself can do your pioneering. With a definite objective in view – Rovering to Success – “plan out your work, and then work out your plan.”

Plan out your time. Divide up each evening, for example, into units of a fixed number of minutes, say 15 or 20. Allot one or more units to definite activities such as working up the details of some hike or item of service, or studying some book. Fit your programme to the requirements of your Rovers; study these first. A clerk may be expected to want some active physical exercise; a worker in an engineering shop may ask for mental activity and stimulation; one who labours in the field may need clear and

simple leading into the paths of art or literature. See that they all are getting what they ask for their systematic self-development. Ballot for subjects when you are uncertain, asking each Rover to write down what he particularly wants, and then draw for the order in which to take them. Do not forget games; let observation practices and intelligence tests have their place in the programme. Study of Scout principles and practices, so that better service can be rendered by some to the Troop or Pack, will be beneficial to all, and enjoyable, if rightly conducted. Both District and Gilwell training should be pressed on the attention of Rovers even though few or none see any immediate opening for taking up work in Packs or Troops. An evening might consist of two hours, arranged in units of fifteen minutes as follows; opening ceremony and Crew business; two observation competitions; planning a weekend exploration of some kind; game; paper read and discussion (two units); sing-song and closing ceremony (two units). Your two hours goes with a happy swing.

Dr. Iakin insists, and I agree largely, that the actual discussion of Scout Law questions is not suitably introduced into the ordinary Crew routine. It should be limited to what may be called "round table meetings" held at longer than weekly intervals. Circumstances alter cases, however, and your own Crew must work out its own method. What you think good one year may have to be altered entirely in the next one. Elasticity is, an essential of Rover pioneering, but remember that a piece of elastic loses this power if it is not based upon fixed points, or if it is kept stretched in the same position!

Realise the value of keeping note-books and logbooks, both personally and by the Crew. Keep separate lists of talks to be arranged, games to be tried, books to be studied, etc. Have an "active list" of things being done, and a "waiting list" of things to be done. Talks, games, books, etc., suggest other possibilities; note them at once on your waiting list. Keep in close touch with Troop and Association work in your area; have representatives on the various available committees, and arrange for inter-Crew visits to study each other's methods and exchange ideas. Plan talks on hobbies with practical demonstrations. Use the Scout badge list; the "public health man" badge, for example, if studied, will give you most useful information when you are running your own home, and may open up a new line of work for you in life. Go through the list systematically and choose what suits you best.

Get to know something about the other fellow's job, let him chat on it, and then work out how it helps the community, assists his character development, and offers opportunity for advancement. It is surprising how often the opener of such a discussion learns from it possibilities in his own job which he did not realise before, and receives hints how to enjoy it as well as make use of it. Invite an experienced man to help you to run your debates, and teach you how to take notes, picking out the chief points so that you can make an effective reply. Finish your debates by recording a definite opinion in your log book, and also any new suggestions that may have come out; you can make use of some of them in your Crew programme. Mock trials and parliaments are good diversions, but must be well planned and conducted. Among the many other subjects deserving attention are music (Rover orchestras), art, literature, play reading (Shakespeare, etc.), sketching and painting, visits to art galleries and museums, and first aid. And yet some Crews moan for suggestions for programmes! Other whine for Rover Leaders to do the necessary work, as though they were Cubs who had mislaid their

Akela! Get together, and let your leader, be he a Rover Leader or a Rover Mate, do his best, with the aid of members of other Crews, or of the three-halfpenny post, and you will have no more cause to grumble – if he and you are really doing your best.

So much for *Scout Craft* in the Rover Den, which I leave reluctantly, but space is limited. We have now to consider the working out of the *Scout Motto*, “Be Prepared,” in building up the Den programme, and later on the place in your scheme of the *Scout Law*. In all these three subjects it is obvious that the way lies open for several practical books to be written by and for Rovers, detailing various aspects and possibilities. I can give here only a few suggestions.

Each Crew should have a simple first-aid outfit in good order so that, if a street accident occurs near, they will be prepared to deal with it. Keep it well fitted, and your knowledge and skill trustworthy; a life may depend on you and it. If the Crew is associated with a Church they should be prepared to help it regularly in one or two specified ways, as their circumstances may suggest, and also be ready for emergencies. They will then have a chance of showing that they understand that service to the community includes Service to their own Church, a matter which I have too frequently known to be forgotten, to the sad damaging of both parties.

The Rover should have a chance in the Den of preparing himself for the various legal problems which may come his way in everyday life. Each Crew should try to acquire a friend in the legal profession who, besides giving them a talk or two and inviting questions, will be available to help if difficulties arise. I do not suggest that this means a sort of free legal insurance for the Crew! Rovers should pay what is necessary either individually or from Crew funds for personal consultations when troubles come to one of their number; they do not go whining for charity! But many a legal specialist would be most willing to give such general talks to Rovers, and each Crew should fit them into their programme sooner or later.

I owe the following outline to Mr. J. M. Napier, late Commissioner for Hammersmith, who has taken great interest in this subject. He suggests three talks: the first relating to the home; the second to the world of trade with which so many of us are concerned, directly or indirectly; and the third to the Rover’s legal obligations and opportunities as a citizen.

In the first of these talks the subjects dealt with might include an explanation of how the law of the land is concerned with the Rover who is getting a new home, perhaps for himself and his bride. What snags have to be looked out for in signing a lease? You should, in some cases, before paying a deposit, have an agreement in writing that “the terms of the lease shall be reduced to writing and approved by my solicitor”; otherwise you may, possibly, be trapped badly. Again, you should understand how the hire purchase system, so enticing to some, renders you liable in certain circumstances in England to imprisonment for debt; and how, in the long run, you lose, money on the transaction. Quite a good discussion will arise on this point. Then there are snags to be foreseen in assurance and insurance, both most excellent things in their way, and free from risk if you are instructed properly beforehand. Besides the law relating to landlord and tenant, there is the law as concerned with husband and wife: the importance of giving her a sufficient allowance; her legal right to pledge your credit, while you have to pay her income tax;

and her other legal safeguards. There is, also, the importance of making your will, and in other ways of preventing her and your children from suffering financial disaster if you die; the matter of arranging for transference of property may also prove interesting in this discussion, as well as important to you later on.

In the second talk will be considered how the law governs the relations between master and servant; how the servant is bound to be obedient, diligent in business, and absolutely trustworthy in keeping trade secrets. The master has his legal duties also as regards paying his servants, and keeping his agreements. If you are acting as an agent you are legally bound not to exceed your instructions, and you must exercise due care in carrying them out. The master has an obligation to indemnify third parties against loss caused to them by an agent while acting under his authority.

Then there is the law as concerned with a Rover who is undertaking a business on his own account, or entering into a partnership. Here are some snags; for example, each partner is personally liable for the whole of the firm's debts. You will need to have had such a talk as this when you rise in the world! The law relating to banking is another matter worth a little consideration; it turns on the legal relationship of debtors and creditors. Giving a guarantee of payment on behalf of another is extraordinarily risky; I am told that something like 90% of the promises made to the guarantor are never kept! Lending money to friends is another ghastly business; too often it breaks good friendships. Other topics are the law as relating to mortgages, the founding and conducting of companies, trusts, and bankruptcy.

The third talk brings out several points in practical citizenship. The Rover is legally bound by the State, since he is a member of a community, to pay his rates and taxes; you should understand what is done for you in return. The ratepayer is obliged, with certain exceptions, to serve on a jury, if summoned. Your responsibility as an elector is similarly governed by laws, in the making of which you take a real share when you exercise your right of using your vote. Then there is the most important group of interesting and important topics coming under the head of the administration of justice, both on the civil and the criminal sides. You learn how to set the law in motion when you are injured in some way, and how to defend yourself when attacked. Anyone with a good cause for grievance, but with no money, can go to the Poor Persons' Committee, and have a solicitor and Counsel allotted to them free of expense. You will find much of interest in learning how police and other Courts are conducted, and the knowledge may save you a very sad heart some day. Finally, you will obtain a fine idea of your position as a citizen, and be able to fulfil the ideals of our Scout training for citizenship. Surely, if any course can be considered obligatory in our Rover Scout training it is this one which unfolds the law of the land in everyday life.

Find your lawyer friend, and get him to talk to you on some such lines as these. If you cannot discover such a friend, the Local Association Rover committee might help you, or you might come across a Crew better off in this way than yourselves. Remember, however, the importance of really understanding what is said. Do not hesitate to ask questions in order to get a point clear. Half knowledge is frequently a very dangerous thing! Perhaps you will do well to arrange for an opportunity at the beginning of the second and third talks for the asking of questions which occurred to listeners a day or two

after the previous talk. Let these talks be run on the lines of a committee for discussion, and not on those of a lecture.

Lastly, membership of the Crew should help Rovers to prepare themselves to handle money wisely. They should get hints how to make it honourably by developing some of their talents for the good of the community. "Money for nothing" ought to be regarded as involving a slur on the character; it undoubtedly tends to its debasement. Rover entertainments must give value for money; if yours do not do this, you are really whining to your friends for "charity." The test is that those who come to see them would be willing to pay twice the sum to come again. Be pioneers and discover some new and healthy ways of making money by providing interest and enjoyment for people outside the Scout Movement.

I have thought before now that it might be a good thing to insist that each Rover in a Crew during the first year or two of his membership should be required to make £1 by exercising some variety of Scout Craft. He might use his hands or his brain; he might sketch, paint a picture, or write a tale. There are plenty of ways in which £1 could be honourably made, and the Rover would thus be preparing himself for certain emergencies, since he would not be allowed, of course, to do the same sort of work as in his daily job. The money so earned might well be spent in buying Scout uniform for a boy who could not possibly afford it, or sending him to camp. The Rover would feel glad he had done something definite for the Movement; that is why I have arranged for the author's fees on this book and any later editions, to come, not to me, but to Roland House. I am not ashamed to admit that I could do with some more money myself; we all could. But I want to feel, as a Rover, that I have done something definite to help on the Scout Movement, and so should you.

Now for money saving: the Chief mentions the Post Office Savings Bank; National Savings Certificates; and Savings Associations. In front of me lies a letter from a Rover leader in a small Crew which I am proud to say I know well; part of it runs as follows: –

"With a view to encouraging the saving of small amounts by the members of our Crew, we have formed a Savings Association which is run on the following lines. One of the Rovers has been appointed treasurer, and at the weeknight meeting of the Crew he collects the subscriptions of the members. These contributions are not fixed, nor is there any limit to the amount that may be contributed; each member pays into the Association whatever sum he can afford. Every member is supplied with a subscription card on which the treasurer records and signs for all the monies received; the treasurer keeps a register of members in which subscriptions are entered weekly. The monies so collected are invested in the name of the Crew in a well-established building society which pays 5 % compound interest free of tax; interest at this rate is computed monthly on each member's account and entered in the register. Two Rovers are appointed auditors, and it is their duty to inspect the register and pass book at least once a quarter, and to check the interest credited to each account, thereby instilling into them a sense of responsibility. The regular and systematic saving of money in this way is helping our younger Rovers in particular to carry the ninth Scout Law into everyday life. From a purely commercial point of view, moreover, as the weekly individual contributions are quite small, averaging about 2/6 per head, by joint investment in this manner each member benefits by way of

interest to a greater degree than would be the case if each Rover had an individual account, and the Rovers appreciate more fully the value of systematic saving.”

For those of you who have bank accounts and cheque books (and you will have them some day if you follow the lead given by the Chief), I can suggest another saving stunt, which the Crew might adopt for its funds. Keep an account in the cheque book or the back of the cover, and when you are filling in the amount of a cheque in your subtraction sum, try to avoid counting the shillings and pence, but always go to the pound next above it. Thus, if you have £15 in the bank and you are going to write a cheque for £1 13s. 8d., put the second sum below the first, and make the new balance £13, (as though you had drawn out £2). If you cannot afford as much as this, just calculate in the same way for the pence to begin with.

You must not look too often at your bank book; you will not need to do so because your account will always be a little bigger than your record of it. Then at Christmas time you open your bank book and find you have some extra money with which you can make some poor people happy with a good dinner, or give toys to children. I call this method “Don’t take care of the pence and the pounds will take care of themselves!” The richer you grow the more generous you will become, you will be all the more happy because you are making happiness for others.

Try to raise money for the Crew or Troop or for other purposes by putting your hand into your own pocket and not into other people’s pockets. I don’t like bazaars! I hate the idea that people must be bribed to give money for a good cause, by receiving something in exchange. I am told I am cranky about this, and that people won’t give. Well, perhaps this is so, but I am writing to Rover Scouts! When it comes to bazaars for Scout funds I feel really unhappy. I know it is impossible for any Troop to keep all its Rovers year after year, but I think it ought to be able to get hold of some money from those who have left, not by asking for it but by receiving it as a matter of course, having it forced on them, indeed. Is this an ideal state of things? I agree, but that is what Rover Scouting stands for. Be pioneers and build up a good financial balance for the Crew and Troop, as well as for yourself.

BOOKS

The Employment of Leisure. Sidney Dark. Hodder and Stoughton.

Elements of English Law. W.M. Geldart. Williams and Norgate. (Home University Library.)

The Claims of Life. (Full of suggestions for discussions of modern problems.) 1930
Study Book of National Adult School Union.

The Legal System of England. J.E.G. de Montmorency.

Trade. E.J.P. Benn.

Money. H. Withers.

Banking. W.W. Paine.

All in Benn’s Sixpenny Library.

Elementary Manual of First Aid. A.T. Lakin. Cassell & Co.

Is it wrong to gamble? Student Christian Movement Press.

CHAT IX

MINDCRAFT

BUILDING up the mind is just as important to the Rover Scout as developing his physical body, and here, again, full allowance has to be made for individual differences as regards inborn talents, personal circumstances, his general outlook and his ambitions. Mindcraft is an application of pioneering which can be most effectively started and encouraged in the Rover Den. Woodcraft and towncraft are most valuable, both as offering ways of beginning it, and also as lines along which mindcraft can be continued. In this chat you will find a few suggestions how to make your study of any of the various subjects systematic.

The real Rover Scout develops in himself a trained mind which uses to the uttermost what powers he has. His service becomes trained service, and he travels into vast regions of one of the most immense continents of enjoyment that this world offers to the explorer. Method in mental training is as vital as it is in geographical venturings, but even before that must come some realisation of its purpose. The good ship *Quest* sailed for the South Polar regions with its crew of adventurers, who were so fired with enthusiastic anticipation that their methodical preparations were not burdensome. Rover Leaders and Rover Mates who are trying to equip members of their Crews to practise mindcraft, should see to it that the thrill of what lies ahead is experienced by all in some measure from the beginning.

Take, for example, the joy and reward which await those who train themselves to study good literature. In his book *Literary Taste* Arnold Bennett writes as follows: "The aim of literary study is not to amuse the hours of leisure; it is to awake oneself, it is to be alive, to intensify one's capacity for pleasure, for sympathy and for comprehension. It is not to affect one hour, but twenty-four hours. It is to change utterly one's relations with the world. An understanding appreciation of literature means an understanding appreciation of the world, and it means nothing else." This passage indicates the essential importance of mindcraft in Rover Scout training, though only one branch of it is here mentioned by Arnold Bennett. There are many other branches, and it is the duty of the Rover Leader or Rover Mate to help each Rover to find his own special line.

The first step is the one which counts. Dr. Lakin thinks that one of the best books for introducing a beginner to the beauty and variety of English literature is Conan Doyle's book *Through the Magic Door*. The door is literature, and it opens its way to the kingdom of imagination. (Imagination, let me remind you, only means picture making; the pictures may represent things that exist or things that do not exist. Do not despise imagination and ignorantly associate it with idle dreaming or the false kind of romance. Without imagination there could be no progress whatever in science or in any other department of life. It is a kingdom, the citizenship of which has to be won by effort.) Dr. Lakin continues his suggestion by remarking that you can imagine the author of *Through the Magic Door* sitting in a very comfortable chair with his pipe in his mouth, casually reaching down odd volumes from his library shelves and chatting about them. The book is written in a delightfully gossipy fashion, and is a splendid one to read aloud to a Crew of Rovers. If they follow the hints given there, each pursuing the line that suits his fancy, they will make a first-class start in reading good literature.

Another book of the same kind, though in some ways rather more advanced, is *Through Literature to Life*, by Ernest Raymond, which he describes as “a book for those who long to catch a love for literature, and those who long to give it.” He discusses his own enthusiasms in literature, giving all the time a large number of practical hints. I recommend you to dip into it, and sample the author’s humour. His style is very simple, and his enthusiasm is infectious. It is certainly a book for the Crew library.

Before we pursue this matter further, you must not forget the necessity of training your observation, becoming a true Scout in fact. The training which enables you to look steadily and without straining at the countless activities in the woods and rivers confers on you that power to concentrate which you require in literary study, as well as for your progress in life. That is why some of you would do well to practise Kim’s game or one of its modifications in the Den, or in your walks abroad, until you are like the trained backwoodsman whose attention nothing of importance escapes. You can practise, for example, looking for two minutes at a new picture brought one night into the Den, and then writing down the details, with comments. When you look again, at the picture you will see how much you have missed! This was the kind of training which the great naturalist Agassiz inflicted on all his pupils, and, writing as one who has used it, I can tell you that it is most helpful if practised steadily.

In our present example, such study will enable you to go to a picture gallery, look at some world-famous painting, and detect for yourself its details; its balance of light and shade, or colour and form; its use of perspective; and its employment of all these to convey some great meaning, thus enriching your life. The case is similar with music, except that the ear is the sense to be trained. The case is similar again in Nature when the nose, so trained, enables you to enjoy the scents of the flower-strewn meadows or of the moorland. Joy in the beauty of sunrise on the hilltop is much increased by the ability to appreciate the odours which the early dawn calls into being. The insistence on the training of these three senses in Scouting is designed to enable Rover Scouts later on to be equipped for such joys and activities. If you did not get all the help you might have done in your Troop, you can start now by simple practices in the Den, applying them in your daily life when occasion offers. It is this modelling of the Den programme on the activities of life outside that keeps Rovers in the Scout Movement.

Returning to literature, as a branch of mindcraft, it becomes obvious that Rovers must be given facilities for reading various kinds of books. The Den Library must be developed skilfully, and also you will need such a scheme as is suggested in Chat XII to enable the library assets of each member of the Crew or Local Association to be pooled for mutual benefit. Contrary to the popular idea, the ability to read, in the true sense of the word, comes automatically to nobody; it has to be learned, just like painting or music. Many of those who scoff at some book or other are merely exposing their own ignorance. They are not judging the book; the work has judged them by proving their inability to appreciate its merits. The “reasons” they give for scoffing are quite obviously at times signs of mental childishness; their minds have not grown up with their bodies, that is all, but the condition can be remedied! They are only blameworthy if they do not try to develop this side of their nature. It follows that the Crew programme must be designed to help Rovers to gain for themselves the power to read.

An ideal plan, writes Dr. Lakin, is to form a sort of reading circle; half a dozen Rovers agree to read a specified book, and to hold a discussion on it. Perhaps one Rover would open the discussion with a paper containing a frank expression of his views; the others then chip in equally honestly. In the case of a novel, Dr. Lakin suggests, discuss the plot. Is the tragedy at the close of *The Mill on the Floss* inevitable? Did Gerald, in *The Cloister and the Hearth*, act like a cad in becoming a priest and abandoning his wife? Do Kingsley's anti-Catholic prejudices in *Westward Ho* spoil it as an historical novel?

There is no reason why any Crew, however small, should not be able to explore the possibilities until they find just what they want, and then build up a reading circle even in tiny country villages. I suggest, further, that, as a Rover act of service to the community, in some places interested persons, not necessarily belonging to the Scout Movement, might be invited to take part in some of these reading circles.

A second suggestion by Dr. Lakin concerns the formation of study circles, which deal with definite questions such as "What is citizenship?" Each Rover tries to find a definition of it, and keeps a list of the books consulted. The question for study is set at one meeting, and at the next one the whole of the information is tabled and tabulated. A definite decision is reached, and recorded in a special study book. Pioneering again, you see; tracking combined with building up something. Each Rover gains a sound knowledge of the foundation principles of citizenship. He has his own note-book for reference with a definite statement, and a list of authorities to enable him to pass on his knowledge. He receives training in methods of study, of cultivating his memory, of speaking and debating, and of practising so as to express his views accurately and easily. The time taken is half an hour a week, all the searching being done during spare time. The Rovers are very keen on their study circle, and the attendance and attention are almost perfect.

Another form of study circle is being tried by a Rover Mate who argues that, if the method of study is made a very personal one, and a matter of individual interest, it will produce even better results. Taking as the subject, for instance, "Building a house," the scheme is as follows: (1) *Buying the land*; ownership; landlords; freehold; leasehold; ground rents; tithes; deeds; rates and taxes; assessments; streets; rights of way and of light, etc. This brings in, you see, the Feudal System, franchise, local and central government, by-laws, national finance, thrift, etc. (2) *Planning the house*; architect; architecture; etc. He goes out exploring, visiting and talking with the men engaged on the work. The theory and practice of learning about citizenship by exploration are combined more excellently. Another subject proposed for similar treatment is "Organising your income."

Dr. Lakin employs yet another method of mindcraft, which I have used myself in a slightly different way for many years. He uses a "Quiz box" which consists of a box containing cards, on each of which is a question derived from work done in the Den or troop room. Each talk or lecture adds a few more questions to the list. The method of using it is simply to take out the first card in the box and ask a Rover the question written on it. If he gives a good answer the card goes back into the box. If the answer is known by all the Crew the card goes right to the back of the box so that it does not come out again for a long time. If the answer is uncertain the card is replaced near the front of the box, so that it will soon come out again. The sort of questions are: Who wrote *The Forest*

Lovers? What is an endowment policy? Why do hares run better uphill than down? Who was Cete-wayo? What is an oratorio? Where is the brachial artery? How can you tell the difference in winter between an elm and a beech?

He uses the principle of “associating” also when planning talks for Crew evenings. He takes, for instance, the question, How many hurdles are there in a 120 yards hurdle race? Obviously, this question came out of a discussion on sports, and leads to the topics whether sports are of any use to a Crew; whether they promote the Scout Spirit in a Crew; whether prizes should be given or not; pot hunting in sport; true and false sport; training for games; the need for exercise; the best forms of exercise; how to get style in your sports, etc.

A little booklet *Fireside talks and Discussion Groups* is worth study also. Dr. Lakin quotes a series of questions issued to one Crew on “thrift” which provoked considerable and profitable discussion. Some of them were: What is the difference between wealth and money? How can a nation become wealthy? Why is a lazy fellow a bad citizen? Why are shirts with gaudy stripes not thrifty? What should you gain by reading a daily newspaper? Why should saving be considered a public duty? Why does an increase in wealth not always follow an increase in wages?

Each Crew ought to take in regularly such a monthly magazine as the *Review of Reviews* or a weekly one such as the *Spectator*. You gain, thus, news and comment on current events and keep your Rovers up-to-date in the more important things that are happening throughout the world. From our own special point of view you will need also the *Jamboree* which teaches you about the doings of Scouts abroad, and the *Scouter* which records the Chief’s outlook on Scouting and the various new possibilities as they come along. Failure to study it is an undeniable sign of bad Scouting.

Limitations of space forbid more than a brief reference to music, which is, nevertheless, of no less importance than literature or art, and its study ought to be encouraged wherever possible. Music is indeed a language which can recall in crowded towns the voices of Nature in her many moods. Music stirs the emotions, inspires ideals, introduces rhythm and peace into jangled lives, and is a powerful healer in certain diseased states. “Hearing is undoubtedly the most highly evolutionised of the senses; its pleasures are more acute, more endurable, and are easier recalled than the pleasures of any of the other senses.” (Dr. Robert Armstrong-Jones, *The Times*, February 8th, 1930.) For all that it is, Rovers should study it; for all that it will enable them to do in service to others, Rovers should try to achieve some skill in creating it. It is astonishing to me how many Rovers think they have no ear for music, or no abilities. When, introduced to it properly, perhaps by suitably designed stages, perhaps by being just led to it as it flows from some mighty organ or well-trained orchestra, they experience a rapture and a power which, renders them vastly more efficient in their everyday life, and more effective in giving service to the community.

Finally, remember that literature, art, music and woodcraft are all roads which lead you on the quest of Beauty. A successful professional man once said to me, “I owe the fact that I have avoided many temptations to sin against the body and soul by my realisation of the ugliness that they would bring into my life. I think every Rover Scout ought, as part of his training, to learn how to revel in one or other varieties of the Beauty

that exists in life.” Follow after Beauty, first for the prizes she has for you, if you must; later you will follow for the abundant joy of the quest. You will rejoice in the charm of a book or a woodland scene; the wonder of the ocean in rage against some rocky coast, or of some architectural glory (“music frozen into stone” it has been called) will fill you with awe; a mountain torrent or a great orchestral symphony may stir you to worship, and so before the end of your quest of Beauty you will come, as so many of you are already doing, consciously and joyously into the presence of God.

BOOKS

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Literary Taste. Arnold Bennett. Hodder and Stoughton.

Through Literature to Life. Ernest Raymond. Cassell.

Fireside Talks and Discussion Groups. A Clifford Hall. British Y.M.C.A. Press, Great Russell Street, London, W.C.1.

Vision and Design. Roger Fry. Chatto and Windus.

How to Look at Pictures. R.C. Witt. G. Bell and Sons.

The Faculty of Reading. G. Radford. Cambridge University Press.

Our Inheritance. C. L. Thomson. Cambridge University Press.

The Beautiful. Vernon Lee. Cambridge University Press.

Opera. R. Capell. Benn’s Sixpenny Library. See also the article by Dr. A. T. Lakin in the Scouter, October, 1933.

CHAT X

THE GREATER HEIGHTS

HALFWAY up our climb of the Jungfrau we reached a ridge, the Rottalsattel, where we paused for a breather and a look round – as we may well do at the present stage in this book. Looking back from the Rottalsattel we saw the route we had followed, rather winding in places, yet the best for our purpose. We could make out dimly, like a few dots below, some people who as yet were not climbing further. They were enjoying their view of the lower slopes of the snow peaks rising high above them; we looked across level-eyed at the upper crests of those same peaks and were amazed at a beauty we had never seen before on earth. No longer did those icy heights tower over us like stern critics of our feebleness; rather did they now appear like approving onlookers, urging and encouraging us to go still higher on our appointed way.

A previously unseen panorama of snowy peaks had swept into view now on the other side of the ridge on which we stood, and name by name the guide pointed them out – new discoveries to us. It was as though blinkers had fallen from our eyes, and we could see the world more clearly. From one view to the other we turned repeatedly, nor did we presume to say, or even think, that either was the more glorious.

Then we looked at the task that lay ahead, the ascent of a sheer frozen cone of which the summit was still out of sight. No track showed over the spotless snow to aid us on the way we had to go; there was a track indeed in another direction which looked much easier, but that, said the guide, would not suit us. We had to find our way across the nearly vertical slope of a sheer wall of ice to a protruding mass of rocky boulders which hung over a precipice. Even with the rope to steady us we should have to put all that was in us to the task of cutting a new trail, and leaving it clean for any who might like to follow. On the lower slopes we had learnt the method; our arms and legs had acquired new abilities, as our brains had gained a new wisdom, and we had grown to trust our guide. That others on the lower slopes might, perhaps, be indifferent or even contemptuous was of no account; if it was early in the season for such an expedition, what did that matter to us? In our small way we tasted the thrill of the explorer and pioneer; others might follow but we were among the first, though not actually the first.

So you and I look back now on our starting point in this book, training of the body and mind in all good craftsmanship. As we look ahead we realise that without it we could not have reached our present outlook on the world, as seen from the standpoint of a man-Scout. But, more, we realise that our further climbing is still to be of the same kind, even if more difficult; and so all our training was necessary for the service we have to render. The Scout Promise still inspires, and more intensely now; Scout Craft will enable us to explore new fields; the Scout Motto now comes more fully into its own as a vitally important caution; and we use them all in learning and in practising the Scout Law as men in a world of men and not of romantic children or of sluggards.

“As above, so below” – an old, wise, and deeply true hint – calls for attention. Knowledge of the habits and laws ruling the lives of forest animals and city dwellers is the necessary stepping-stone to that understanding of the great natural instincts and spiritual powers which brings still greater liberty, a still wider outlook, a mightier ability to play a man’s part in the citizenship of the present, and a pioneer’s part in the nobler

citizenship of the future. Scout Craft without the Scout Law can only be a body without a soul, dead and in danger of decay. The lower slopes are pointers to the heights, which none need fear to tackle if they will remember to “climb slowly” and to “eat the snow” of difficulties. Even though the demands of the Scout Law seem to set us unclimbable peaks to climb, we need not fear to start the ascent, cutting every step of our way, with the ice axe of strong determination, out of the seemingly treacherous surface of life which, so treated, supplies us with footholds to rise steadily month by month.

The Scout Law sets such high ideals that some fear to attempt them; it challenges each wearer of the Arrowhead badge to show his mettle. Dig those spikes on your feet in well and truly, while you cut your next step, each step bringing you nearer realisation of the heart warming exhilaration of success. The Law only challenges in order that it may later crown him who accepts the challenge. It reveals all that a Scout must be: honourable, loyal, helpful, brotherly, courteous, humane, obedient, cheery, thrifty, and clean – all so hard from a man’s point of view sometimes. You have to climb now, even though you find your honour as a man-Scout harder to keep trustworthy in your daily life than you think a boy does. Loyalty and obedience offer maddening puzzles sometimes for solutions. Brotherhood, courtesy, and kindness to all get badly battered on the rocks of disagreements and, if only skin deep, peel off altogether. Thrift and helpfulness acquire new and more interesting meanings, but demand great effort and self sacrifice. If you let the struggle to keep clean amid the confusion of temptations destroy that joyous cheeriness (which is so much more often the result of hard effort than of a natural disposition) you will lose one of the greatest gifts of life, and be false to your woodcraft training. The glory of the Scout Law is that it warms our hearts, while it urges us upwards, and so supplies the strength to rise to its demands.

Let the Scout Spirit flow freely into you as you gaze up at the magnificent climb ahead. Call to your aid all you have already gained, and are gaining increasingly. Let the Scout Promise, reaffirmed again and again, strengthen your determination. “I have promised” – “Again, I promise.” What do past failures matter, so long as you are still struggling on, looking forward and upwards. Let Scout Craft remind you of those great instincts firing and energising all the activities of the birds, the beasts and man; learn how to control and direct them so that they may fill you with power to bring into realisation your highest ideals. You will have to do a new kind of tracking now, but the same old rules still apply, though in a different way, so it is a good thing you learned them.

Let the Scout Motto show you how to start and continue your climb. Prepare yourself to fulfil the Scout Law; it is not enough merely to have good intentions. You must not only keep your gaze on the gleaming heights above you; you must cut your steps one by one on the slope just next above you, and so climb slowly. When you slip, as you will sometimes, just cut your next step a little deeper, and take a firmer hold of it with the nails of stickability of character. Never mind about the fellow who is getting on so much faster than you; he has almost certainly got a different destination to reach than you have. You have only got to climb your own mountain, and it may be that you are nearer the top than you think, so don’t despair. Your degree of success is a private matter between yourself and your Guide, Who fashioned you for the hike of your lifetime which He had already planned, and is now watching you with a warm interest, a sympathetic understanding, and a keen anticipation of the joyous meeting with you at its end.

CHAT XI

SIGNING ON TO THE SCOUT LAW

THE Chief has given a clear lead how Rovers should regard the Scout Law; you will find it in one of his yarns in *Rovering to Success*. A man going up the line in the war, uncertain how much longer he might have to live, and rather hazy as regards God, wanted to have the comfort of knowing that before he died he had tried to do his best, but did not know how to make a start. He read a copy of the Scout Law which he found hanging in one of the recreation huts; he read it over again, thought it out, and then asked if he could “sign on to that.” He was the first of many hundreds who visited that hut, welcomed the idea, and promised to carry out the Scout Law to the best of their ability. The Chief continues in these words: “It is much the same with you fellows who read this. . . . You are going ‘up the line’ into the battle of Life, you will be called away by Death one day – it may be soon or it may be late – but when that moment comes your one thought will be ‘Have I tried to do what is worth while, or have I idled away my time?’ So, I suggest to you, do as those men did at the Front. Read the Scout Law, think it over, and then, ‘sign on to it’ as Rovers.”

The Headquarters pamphlet *Rover Quests in Practice* was compiled to help Rovers to start thinking out the Scout Law, in order that they might then practise pioneering in it. A few clues are given to the meaning of each clause from a man’s point of view, and there are a few suggestions of topics for discussion by Crews, as well as practices which are worth trying. The word quest is used to emphasise the point that real searching and tracking are necessary to discover the full meaning of each clause of the Law. The word practice was added as a perpetual reminder to us all that our service along any of the lines must be active; in the words of the Chief again – “A Scout is active in doing good.” An old British tradition has caused the word questing to signify also the going out in search of good turns to do; but there is no need to go out of your way to look for them. For me, the whole idea is fully contained in the old verse:

“Do your duty daily,
Though ‘tis dull at whiles;
Helping, when you meet them,
Lame dogs over stiles.”

I presume the stiles must be those in stone walls, which you have to climb over, because there is no gap through which to push the lame dog! Train your observation so as not to overlook any lame dog. Be prepared to apply Scout Craft, for in the world today there is more than one kind of difficulty hindering “lame dogs,” and we may have to deal with any of them.

The ten clauses of the Scout Law provide us with ten lines of preparation, as well as ten lines of service. This makes matters easier, but they have to be thought over again and again, even after we have “signed on.” Each one needs to be active in studying them privately, in discussing them with others in the Den and elsewhere, and in joining together in a united effort to carry the whole Law into everyday life.

A Scout’s honour is to be trusted. This is a terribly severe test for some who find themselves actually compelled to act dishonourably by the conditions of their daily life. Many have even to choose from time to time between keeping true to our Scout ideals

and keeping their job. Again and again I have met deeply distressed Rover Scouts with very real and serious problems to face. Any who have not had such experiences should communicate with the secretary of the Bribery and Secret Commissions Prevention League, 22 Buckingham Gate, London, S.W. 1, when they will be shocked to learn of the number and variety of dishonourable happenings, even in the ordinary life of our country which we would like to think still sets a standard of honour for the world. The League, in addition to opposing corrupt trading in any form, is willing to advise those enquiring about difficult points of law, to investigate suspicious circumstances, and to prosecute offenders.

To us as Rover Scouts the quest of national honour as well as of personal truth appeals strongly; discussions organised on this subject in Dens will be found very interesting and of great personal value. Business men will come and explain how they keep their undertakings free from any taint of bribery or corruption. One or two of them can be told in return how in spite of their wholehearted endeavours their good name is being tarnished by the action of subordinates. Personal conscience questions frequently crop up privately, and even publicly if the atmosphere is sympathetic, and some Rovers will have to be informed firmly but kindly that their difficulties are really imaginary or due to misunderstanding. Two main practical issues emerge. The first is that each Crew should have a strong influence on its members, impelling them to be honourable in every sense of the word. The second is that each Crew should be not only an instructing body, but also a refuge for Rovers in personal distress, putting them into touch with those who can by advice or practical assistance help them to recover themselves and to stand firm for truth and honour in everyday life.

This clause of the Scout Law requires more thinking over than any other, lest the Rover's "signing on" to it proves to be meaningless. Remember Ruskin's stern warning: "The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by accent on a syllable, by a glance of the eye attaching a particular significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived, because the deception was by gesture or silence, instead of utterance." Again, it is so easy to be a bit careless in speech in daily life with our friends, and so hard to keep a promise thus lightly made, but honour would seem to involve punctuality in keeping engagements as well as promises, a very difficult thing indeed for some of us! "Man's word is God in man." To win the reputation of "never letting anybody down" is worth a bit of thinking over and struggle, and so is the reputation for unflinching truthfulness. To the man of honour the term "liar" is always the worst possible insult. So, fix up some discussions on this subject in the Den. Remember, also, that lying never really saves a bad situation.

"Dare to be true! Nothing can need a lie:
A fault which needs it most grows two thereby."

A Scout is loyal to the King, his country, his officers, his parents, his employers and to those under him. Loyalty, even in the simple sense of these words, cannot be taken for granted to-day. Its demands in each of the cases mentioned present difficulties to some Rovers. These difficulties should be thrashed out in the Den, so that the Rover may realise the need of developing his will power and also the ability to think clearly and

loyally. For there comes sometimes to all of us a “clash of loyalties,” and we do not know which way to turn. No Crew ought to leave its members uninstructed and perplexed; they can prepare themselves for some of these clashes. Very good discussions can be arranged, but an essential point is to have a chairman who is healthily loyal, sympathetic and well informed. It would be well if in every Local Association there were “quest leaders” duly registered, so that any Rover Leader, doubtful about his own ability in this or any other section of the Scout Law, could get one of them as the special chairman for the evening. This is actually the case in some Local Associations, but not in as many as is desirable. Loyalty should have the same pull for a Rover as the magnetic North for the compass needle.

An obvious extension of this clause leads the Rover Scout to the realisation that loyalty to his country means that he ought to be doing something to help the highest Scout ideals to spread through the community. He can and should be doing this by his personal example. He should also be training himself in case he is called one day to occupy some position in public life; he should be prepared to take such an opportunity of making his Scout influence felt over as wide an area as possible. There is still a third possibility, namely, that of working to extend and improve the organisation and machinery of the Scout Movement locally, so that it becomes able to train more Scouts still better in the future than in the past. This is a different thing from taking a hand in personally training Scouts, which some Rovers cannot and should not attempt. They can, however, help splendidly in the Association and Troop or Pack machinery. District training of Rover Scouts for such a purpose requires organising; for example, demonstration classes on “How to run a Troop or Pack” should be arranged. Such activities should be linked with a real live interest in and study of the way the affairs of the nation are conducted; Rovers should be able to understand and explain to people outside the Movement exactly how it trains boys for citizenship.

Moreover, further thinking over this clause of the Scout Law brings into view its immense possibilities when regarded as a quest of World Scouting, drawing together Scout organisations in different lands by the regular and systematic interchange of information as well as by friendly correspondence. Rover Scouts might well make themselves responsible for keeping their own Local Association in close touch with one or more foreign ones; indeed, it might almost be considered now as disloyalty to the Scout Movement if such a linking up of nations is not being actively organised by the Rover branch.

A Scout's duty is to be useful and to help others. It is expected of a Rover Scout nowadays that he will be prepared to help people out of difficulties. This requires thinking over and discussing in order to discover in any particular Crew which Rovers can be training themselves happily in readiness for particular emergencies. Classes in first aid and home nursing are being held, and most valuable service has been rendered in Great Britain for some years now by Rovers as regards blood transfusion. Lives have been saved again and again by Rovers working along these lines, but much more remains to be done in the way of co-operation and organisation, and in thinking over lines of service which can harmonise with and even improve the quality of the daily work. The Rover Scout should so live as to deserve the granting of Ben Adhem's prayer: “Write me as one that loves his fellow men.”

I want to urge particularly the great necessity of enabling Rovers to learn about the work of the many societies which are organised to give assistance to people in distress. On my desk, always within easy reach (for I often need it), is *The Annual Charities Register and Digest*. I am often asked how to deal with some difficulty, and frequently I find from opening this book that some particular society exists for the very purpose of helping in it. When I am baffled I invariably write to the Charity Organisation Society, Denison House, Vauxhall Bridge Road, London, S.W.1, for they have an unrivalled knowledge of these matters, and apparently an untiring readiness to help. Another similar and very good society of which I have also personal knowledge is the Central Aid Society. Through such agencies it is possible to get into touch with the various societies of the same kind in the British Dominions and in foreign countries.

A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs. Thinking over this makes one anxious to help individual Scouts. One great thing which Rover Scouts ought to be particularly good at is helping boy Scouts to get a clearer understanding of the Law and a love for it as the greatest link between us all. It is much harder to train boys in true Scouting than some people think. The difficulty is not the fault of the boy, as a rule, but of the trainer who does not study as carefully as he should the individual character he is trying to train, nor make himself an expert on the subject of Scouting itself. Rovers should be helped to make a special study of the working of the patrol system, the place of games in character training, and the way in which proficiency badges can inspire hobbies and develop skill.

In *The Quest of the Boy* I tried to show how this puzzling “character” develops in normal boys, and how Scouting can be applied to assist its healthy growth. Apart from study of the countless books on the different aspects of Scouting may I suggest that Rover Scouts might well compile a register in each Local Association of those willing to fill gaps in Troops and Packs temporarily or permanently. In that register it would be a good plan to make a note of any special qualities possessed by each Rover, for example, as regards teaching tracking, or nature study, or the first class badge subjects, or running special Scout games. Various other possibilities will be found in *Rover Quests in Practice*, but before leaving this clause I want to urge most earnestly that it should inspire the linking together more closely of Rovers in one Local Association with those in other Associations all over the country, and all over the world. This is not the place to suggest details of organisation, but I would like to mention that such steps are being taken in various counties, and that the term “Merseyside” has now a definite Rover Scout significance. The closer we link up, the stronger will be our pull in helping forward Scouting in the world.

A Scout is courteous. This clause of the Law is broken by the ugliness of unanswered letters; of dirty and untidy Dens and camps, so discourteous to any chance visitors; and of rudeness of thought, speech and deed to each other, so discourteous to our Creator also. We are called to a quest of exploration of Beauty elsewhere, as well as in courtesy. “Life without an appreciation of beauty is a dull day without sunshine” wrote the Chief in *Life’s Snags*; such an appreciation has to be learned by study. He goes on as follows: “The sense of beauty changes a man’s grey outlook on life, it gives a new and brighter perspective, a fresh joy in, living.” What is your Crew doing to make a house, a street, or a village more beautiful? Is there not a quest waiting at your very door, even if it

is only a matter of cleaning the windows or filling a box with flowers? Other suggestions will come to your mind as you think over this clause, or discuss in your Den meetings the various possibilities, but do realise that here is one of the very big things that Rover Scouting can do in the world to-day. Woodcraft comes in again, for Ruskin wrote: "All most lovely forms and thoughts are directly taken from natural objects." The quest of Beauty is not only a personal one, limited to the healthy development of the Rover's own soul, but it is a public opportunity which is grasped when it can be said truly that wherever he has passed by, something beautiful remains as his "spoor." It is also one of the main roads to the Kingdom of Heaven.

A Scout is a friend to animals. Think out how animals are our partners in this world, and apply your woodcraft knowledge practically by teaching others to be kind to them, lest they suffer unnecessarily, A great ideal was once breathed in India:

"Kill not – for Pity's sake – and lest ye slay
The meanest thing upon its upward way."

The Light of Asia, EDWIN ASNOLD.

Yet, in India, as well as in England, there is still much need for protecting animals from being overworked, or imprisoned, or tortured. In Blake's stern words:

"A horse misused upon the road,
Cries to heaven for human blood."

Practise making friends with animals; horses, dogs, cats, birds in nature, etc. Study some veterinary medicine so that you may be able to be useful in places where there is no veterinary expert to tell what is wrong with a domestic pet, for example. Is your Crew ready to deal skilfully with a dog suffering from a broken leg? Is your Den an animal's emergency hospital? Are you helping to safeguard the birds and animals in the countryside during your camps and at other times? Thinking over these things will show you how to begin to study animal life, the first step in a quest of friendship to animals which shall make their lives much happier.

"Among the noblest in the land,
Though he may count himself the least,
That man I honour and revere
Who, without favour, without fear.
In the great city dares to stand
The friend of every friendless beast."

LONGFELLOW.

A Scout obeys orders of his parents, patrol leader or Scoutmaster without question. Obedience to orders wants a lot of thinking about if our "signing on" to the Law is not to be a sham. The man-Scout has to take active steps to find his conscience, and then to discipline himself to unquestioning obedience to it. But, what is this conscience? Think it out, discuss the problem in Den meetings, having got some people to help you who have realised what a difficult quest this exploration for conscience is. Study the Headquarters pamphlet on discipline, and discuss the differences between that due to compulsion and that due to voluntary discipleship.

Even if your line of life has brought you under conditions of rigid, discipline, which at times you dislike, such discussions conducted in the spirit of Scouting will enable you

to discover for yourself how, by recognising your duty to submit cheerily to the strict discipline to which you are pledged, you can cease to be burdened by its chains, and even rejoice in it, seeing its beauty as well as its utility. Duty is only irksome when you put it behind you, and let it bite your heels. When duty goes ahead of you, pointing the way, it gradually gets a pull on you and you cover the ground more speedily and happily. Don't let your duty to Scouting blind your eyes to your duty to God, to your home, and to your job!

A Scout smiles and whistles under all difficulties. Yes, and the Rover Scout helps other people to smile by creating more opportunities of happiness for them. He gets them out into the open air, perhaps by pushing a cripple's chair; he organises Christmas feeds for those who would otherwise have to go hungry. He helps to run clubs and societies, perhaps outside the Scout Movement, but all the time as a Rover Scout who is out on the quest of happiness for others. His cheeriness is infectious and spreads to others; he knows this, and that is why he keeps outwardly cheery when things are going wrong with him, because he does not want to make other people less happy. I should like to see hanging on the wall of each Den a list of Crew activities which are actually going on, and which make other people happier. You can turn its face to the wall when strangers visit you so as not to appear swanky, but turn it round again as soon as they go. There is hardly any other clause of the Law which so repays thinking over, because every single conclusion reached, and put into practice, means a little more happiness in the world. To some natures it seems so much easier than to others, but here, as in all the other quests, the element of struggle is present, and it may well be that the cheery smile, which was so hard to force, lit up another lamp before God's throne.

A Scout is thrifty. A Rover Scout seeks to carry the principle of wise spending (which includes wise saving) into everyday life, making the utmost possible use of what he has got in the way of muscles and mind, as well as of money. Hints have been given elsewhere in this book of the various practical possibilities, and here it need only be added that thinking over this clause reveals it as a quest of personal efficiency and increasing usefulness in the world, rather than as a self-denying ordinance or a selfish plan. Obedience to the clause enables us to grow greater; saving money gives us the power to help those in trouble as well as to help ourselves on in the world. A Rover Scout must be personally efficient if he is to do his job well of carrying Scouting into life, and this needs thinking over day by day as well as year by year. From time to time you ought to have 1 practical health talks in your programme.

A Scout is clean in thought, word and deed. This wants a lot of thinking over. Right knowledge and right ideals have to be gained as well as self-control. It is a big thing to have "signed on" for, but it is essential for the growth of that big thing – manliness. Without it no man can see God; through the struggle for purity many a man has won such a vision of God as he did not guess was possible here on earth. The quest of the Spiritual is enormously worth while, but it starts in quiet thinking and makes use of it all the time. A Rover Scout who cleans up patiently and persistently his outlook on the mystery of physical creation, soon begins to get a glimpse of the Majesty and Love of the Divine Creator. Remember that every evil to which we do not succumb is a benefactor; we gain the strength of the temptations we resist. A difficult road to travel, perhaps, because it is a Royal road.

One last pioneering suggestion: what is questing? It is the going forward as an explorer of the Scout Law. How does it differ from Rovering? Look around the Crews you know; are they exploring the Scout Law systematically? When the Law has had its last hint of service accepted by all, and there is nothing new in it to be found by study or practice, the time for abandoning the word questing will have come. It will have served its turn, and opened the eyes of all those who are blind to their privileges and duties as pioneers of the Law. In too many a Crew to-day the Scout Law is hardly mentioned, and never seriously studied. Service is unskilled and too haphazard; a duty which is too often dodged instead of a quest which is keenly sought. Some look in vain for special jobs of "Service," and, disappointed or distracted by busy lives, lose interest in the Rover motto, and consequently in Scouting. To the modern descendants of the ancient pioneer adventurers, who by their questing built cities and created civilisations, the word quest comes as a welcome challenge to do better still to-day, by building noble citizenships and creating one world-wide civilisation which shall own allegiance to the Scout Law and be filled with the Scout Spirit.

Similarly in your own life, your Rover quests in practice lead to the discovery of talents which you never knew you possessed, and to opportunities for kindly and unrewarded service, which you would otherwise have overlooked. Since scouting means looking out, "questing" means looking out for service, and we are not so conceited as to deny that we can benefit by the reminder, for both have their part to play day by day in our Rover Scouting.

BOOKS

Rover Quests in Practice. The Boy Scouts' Association.

The Annual Charities Register and Digest. Longmans & Co.

Discipline in the Scout Movement. The Boy Scouts' Association.

Hints on Questing for Rovers. Baden Powell of Gilwell. The Boy Scouts' Association.

CHAT XII

ROPING UP

MOUNTAIN climbers have a definite system of linking up. Each man is roped to his neighbours; he has a loop round him which keeps him in place, steadies him if he slips, and enables him also to help others along. The parallel holds good for Rover Scouting. I am sometimes asked how a fellow can become registered as a “ lone Rover “ ; while I can imagine the necessity in a very rare case, I can only reply that such a lonesomeness seems to be opposed to the spirit and practice of Rover comradeship on which our branch of the Scout Movement depends for its very existence.

The rope used by the climber must be strong. It must not be allowed to get slack and trail in the snow, or be trodden on; this would cause it to rot and become untrustworthy. It must not be too stiff; some pliability is essential so that it shall not restrict the movements of the climbers. The loop round the body must not be so tight as to interfere with free breathing, nor must it be so loose as to fall off altogether. In all these ways roping up illustrates the essential points of good Rover Scout organisation which must not cramp personal initiative and activities but only prevent straying too far off the main track. There must be some scope for variations, for different conditions are to be found in different places; each local centre of Rover Scout administration should be able to adapt the main scheme of organisation so as to suit its own requirements exactly. You will not expect me, therefore, to lay down any rules in the matter; all that I can do is to mention some methods that have been found good in some places, without any suggestion that you should copy them if you do not wish to do so.

One difficult problem crops up at once. On our Jungfrau climb we were caught up by another traveller. He travelled rapidly over the lower slopes, because he was by himself, and did not have to suit his pace to others. He had no rope, no ice axe, no nails in his boots; all he had was unbounded self-assurance. He passed us, and soon got on to a ridge where he was obviously in considerable danger. So he sat down and waited for us to catch him up, link him on to our rope, and carry his slipping legs up to the top, unless, of course, in one of his falls he pulled us all down in a 2,000 feet sheer drop over the precipice. We had to refuse his entreaty, and to send him home. He had missed his chance by refusing to prepare himself in any way, and so we dared not let him join us. Was this selfishness on our part, or merely common sense?

In Rover Scouting a similar problem has to be faced again and again. Should we let a slack or indifferent Rover join or remain in our Crew or Patrol? Perhaps we might be able to help him immensely; perhaps he might spoil the whole of our programme and break up the comradeship. I am not surprised at the number of times this question crops up, but I cannot tell you what you ought to do in any special case. A few hints may be given how to set about forming a reasoned conclusion, and my first would be: Don't jump to a decision; work it out.

What sort of travellers as a whole are you in your crew? Are you a kind of Cook's tourist party travelling gently just for a time through pleasant Rover scenery, knowing that you will give it up one of these days and drop out of the Rover branch? If so, I should be inclined to say – chance it! He cannot do you much harm, and you may do him some good. Are you, on the other hand, a little band of climbers with a definite destination

ahead of you – the determination to get somewhere in Rover Scouting? Explorers can seldom afford to carry along with them useless and dangerous passengers, nor can you. Are you, however, beginning to pull together well as climbers and inclined to fancy that you can take a little extra risk? Well, you may be right; he who seems now only a passenger may develop, thanks to you, into a first-class climbing comrade, and give back generously even more to the crew in the way of help than you give him. The problem turns on that point of risk, and one practical conclusion comes out clearly. If you decide to link him on, make absolutely certain that each one of you goes much more carefully than before; that your programme is fully put into practice; that the new member is given to understand that he must put his back into the various details of it; that you are prepared to steady him if he falls; and that you set systematically about the business of helping him to catch for himself the joy in Rover Scouting. It is our duty to take into our ranks as many as we possibly can, for the sake of spreading Scouting further and more rapidly in the world. We have no right to narrow the entry for selfish reasons, but we have no right, on the other hand, to let the continued stay in the Crew of an undoubtedly indifferent or disloyal Rover poison our work and hamper the progress of Scouting. Our pioneer task of building up Rover Scouting on a sound basis in our own neighbourhood involves the necessity of coming to the right conclusions in such problems again and again.

Roping up the Crew

Personally, I am a strong believer in the Patrol System as applied to Rovers. I think that about four or five friends should make up the Patrol, one of them being the Rover Mate. I may be quite wrong, but that is my view. A Crew of 20 Rovers would then have four or five Patrols which would meet together jointly for some parts of the Crew programme and as individual Patrols for other parts. The developing of increasingly close friendships is one of the main signs that a Patrol is suitably formed, and is working healthily. It may be advisable to permit interchange of members between the Patrols from time to time, and I am inclined to consider this a good thing. The Patrols should be sufficiently closely linked in the Crew by the joint programme of interesting study and active service as to make such Patrol interchange a simple matter. Absentees from meetings are fewer under these conditions, and, if you have some sort of Crew committee, composed for example of Rover Mates, you know that they do really represent their Patrols, and that what the committee recommends will be approved by the Rovers. The initial organising of these Patrols is sometimes a little tedious, and some Crews try to do without the Patrol idea, but I am satisfied that it is worth spending time and trouble in getting the Patrols rightly sorted, in view of the increased vitality which follows. Moreover, the departure of a good Rover Leader does not involve such disastrous dislocation as when he has been solely responsible for “running the show.”

Each Patrol may, perhaps, develop a special character of its own, which will tend to allow various different lines of activity to develop in the Crew. This does not lead to confusion, however, if the Crew purpose is cultivated as carefully as the Patrol purposes. In one Crew I know, new entrants pass through their Vigil privately and have definite instructions from “sponsors” who explain to them the principles and practices of Rover Scouting with particular reference to the programme of that Crew. They then have an Investiture which is specially designed to bring out with vivid emphasis their individual responsibility, and the readiness of older members to help them. At the end of this

ceremony the new member is led to the other end of the room where the remainder of the Crew are seated near a “round table” such as is figured in *Rover Quests in Practice*; he shakes hands with them all, and is then given to understand definitely that the round table symbolises active mutual study and practice of the Scout Law which is the basis of the Crew membership. So, right at the beginning, the new Rover gets a strong impression of the “roping up” and the, great climb that lies ahead of him. Of course, such a ceremony would be most undesirable if such a comradeship was not already in very real existence, binding the Crew together; it demonstrates most helpfully the introduction of the one to the comradeship of the many.

I may add that the Round Table is only used in that Crew for such Investitures and for occasions of studying the Scout Law; its design helps to concentrate attention on whatever clause of the Law is being explored, and on the connection of that clause with the others. In many places it has been found that it is a good plan to gather together the Crew about once in two months (some say once a month) in special meetings devoted to helping Rovers to get encouragement in the particular clauses of the Law which are interesting them as practical questing service. The Rovers look forward keenly to these meetings, and report at them as much as they choose of their successes and failures. A certain amount of information is kept for the private ear of the Rover Mate or Leader, but, when there exist little groups of more or less intimate friends who come together at such meetings with the one purpose, the “atmosphere” is very favourable indeed for such a heart to heart conversation as stimulates and encourages each Rover; the Law is felt as a most welcome link between all, and a power house of energy for carrying on Scouting in the daily life.

The whole original idea of the Round Table required a “power house” meeting (held periodically) where the Knights Governors of the Kingdom came together at Caerleon, or elsewhere, to transact the business of their order and to refresh themselves for another year of endeavour on their individual quests. Such a meeting is indispensable for the same reasons to any Crew running the Round Table system. The Crew Round Table idea takes various forms according to the size of the Crew. One is as follows. It is necessarily a meeting for a Crew of some standing, with two or more Patrols.

The Crew Round Table is generally held on a Sunday afternoon at 4.30, and about six such meetings are held in any one year. It generally starts with a meal of some kind, in this case tea. Members who should attend, but have not sent a written reason for their absence, are charged up with the cost of the food provided for them. Needless to say, this does not have to happen very often before a habit is formed. Following tea, the members go into a separate room where the meeting is held. Proceedings start by the singing of all present of the Group song, followed by a simple opening ceremony and reading. The reading may come from any source, but must have a bearing on Rover Scouting, and it is selected by the duty Patrol for the occasion. The duty Patrol is also responsible for the meal which is provided. Following this comes the roll call and welcome to any visitors who may be present. Next, reports of their work are given by the Crew scribe, the publicity scribe, the building warden, and the librarian. Then follow short reports from each Patrol in the Crew; these are open to criticism from other Patrols. After this anything of a ceremonial character which may be necessary is held (Investiture, “naming ceremony,” or Rover Squire’s admission to Crew). Next come reports on the honorary

members in other countries or other districts in England. Members of the Crew corresponding with them read out suitable extracts from letters received. The meeting is closed by the Rover Leader's report, in which he comments on Crew business which has been referred to the Patrols by the Council of Rover Mates. Typewritten copies of these are then given to the Rover Mates, and, after a short closing ceremony, Patrol meetings are held at which the business referred to them by the Rover Mates' Council is discussed.

Two of these Crew Round Tables in the year are specially important, namely, that on St. George's Day at which re-elections of Rover Mates take place, and a special annual Round Table at which the promise is re-affirmed, and to which every honorary member of the Crew is expected to come if it is possible for him to do so. At this meeting each of the honorary members in turn describes the service work he has performed during the year. This is done in order to encourage the younger members of the Crew to do likewise. It will be seen from the description of this meeting that it serves the useful purpose of drawing together all the loose threads in Crew organisation, and of sending every member of the Crew away with a clear realisation of the Crew's problems and a knowledge of its forthcoming programme.

Roping up the Local Association

This is not the place to set out a scheme of organisation, even if it were desirable to have general agreement. All I can do is to give a few hints about various steps that can be taken. In front of me lies a letter which begins as follows: "February, 1930. The Rovers of the 1st ----- Group are proposing to hold a week-end conference (indoor camp, if that is not too bad an expression) inviting other Rovers to join them on Saturday and Sunday -----." I have been to a large number of these cheery social meetings, with their renewing of old friendships and forming new ones, and I can assure you that they are well worth while as a roping up process. Visiting Rovers are taken round the local centres of interest; there may be games; there is a yarn or two with perhaps a bit of a discussion; there are many conversations on Rover Scout opportunities and difficulties; there is a Camp Fire; and, subsequently, there are not a few letters which recall a very happy week-end. I have known sleeping accommodation very severely taxed on these occasions, and there is no doubt about their growing popularity. Sometimes they are arranged by the Local Association, and sometimes by the county Rover authorities, but I must confess to a strong liking for some of the smaller ones because there seems to be more opportunity for getting to know each other.

In one Association what are called "Rover rallies" are arranged from time to time. One Crew acts as host and invites the members of all the other Crews, the cost being sometimes, but not always, met in part by the Association Rover funds. The programme opens with various competitions and games so as to allow "mixing" and the arrival of late comers. Occasionally there is a Rover demonstration, or yarn, or discussion of some kind, and the proceedings end with a carefully arranged Camp Fire at which the visitors work as hard as the hosts. The Crew that acts as host has the duty also of finding the host for the next occasion, like a game of "tig" or "touch last."

A variation of this, used by the same Association, is the "Rover social," where Rovers can invite their friends of the other sex. The evening is taken up with items of good music, "entertainers" stunts and dancing, with intervals for chatting. It has been

noticed that Scouters welcome these occasions to bring their families, and to get in a good deal of discussion about Scouting. Sometimes a collection is taken to defray expenses. From personal experience I can commend both these plans which are not very hard to arrange. A married Rover or Scouter "M.C." who brings his wife to share his responsibility is a most useful and essential factor in making the second of these functions run smoothly and well.

Something similar can be done from the instructional point of view. For example, one Crew arranges with a lecturer to come on one or more occasions to give a yarn on some special subject such as life assurance, or one of the Scout Law clauses, or some line of practical woodcraft. Members of other Crews receive invitations to attend. The District Rover Leader can sometimes get fine results from encouraging and helping Crews to act on these lines. A little money in the Association Rover account greases the wheels for some of the poorer and smaller Crews.

Passing to more elaborate schemes, I am indebted to the Lewisham Rovers, for supplying the following account of the way in which they are carrying on. Further details can be obtained from Rover Scout Leader I. H. Popham, 9 Belmont Park, Lewisham, London, S.E. 13. At the beginning of the scheme, some years ago, one Patrol started "reporting meetings" to discuss the progress of their Rovers in quests of service, and to give them any help which might be required. Members of other Crews came to see what was going on and took a fancy to the idea. After some experiments it was found convenient to arrange joint meetings on the first Sunday evening in each month, at 8.30 p.m. A large "Round Table" was, made and painted by one Rover, and a simple ceremony was devised to open and close each general meeting (called a "District Round Table.") At first some Crews did not see their way to joining in such "Round Table" meetings, but later, thanks to the enthusiasm of the originators, all Crews came in. It then became necessary to economise time and labour by roping these Crews more closely together, and a "covenant" was drawn up as a basis for such co-operating Crews.

Covenant of the Rovers of the Lewisham North District

The function of the District Round Table is to afford at all times every assistance in its power to the Groups, Crews and Rovers who are signatories to the Covenant. In their turn it is the duty of the signatory Crews and individuals to co-operate with the District Round Table, and to give it all possible help in the following ways.

1. Each Rover Crew to hold special regular meetings (which all members are expected to attend) to discuss its programme, past and future, and its progress in Roving and Rover service.

2. Each Rover Squire to have two sponsors at his Investiture, appointed when he joins the Crew, to answer for him that he will make a good Rover. (In new Crews one sponsor only, if desired.)

3. If any Investiture is held, representatives of every Round Table Crew to be invited and also the District Rover Scout Leader to welcome the new Rover on behalf of all Lewisham.

4. Crews to be represented on a proportion of at least three out of four Rover Leaders Round Table meetings.

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5. Individual Rovers and Rover Squires to regard the District Round Table meetings as a definite engagement with their Brother Rovers. They are expected to come to at least two-thirds of these in any one year.

6. All Rovers, whether Honorary or Active, to attend the Annual General Meeting of the District Round Table.

On behalf of my Crew I accept the above basis, and desire that we be affiliated to the Lewisham Round Table.

Signed.....

There is no "thou shalt not" clause in the covenant; it is all phrased positively. Each Crew is on its honour to keep the covenant once it has been signed. There are no written laws for Rovers in the District apart from the Headquarters Policy, Organisation and Rules. This document is signed in front of all the other Crews of the District, and new Crews sign it at the second or third Round Table meeting they attend. It is read before Rover Investitures to remind new Crew members of their duty to the District Round Table.

It will be noticed that the District Round Table accepts responsibility for assisting the Crews which compose it. Such assistance takes the form of: (a) assisting them with their programmes; and (b) helping the individual Rovers in the district with their service (if their Crew can not do so).

In section (a) of the District's obligations it is necessary that there should be a regular Rover Leaders' Round Table at which Crews can co-operate in assisting one another. This meeting arranges the programmes for the District Round Table meetings and also Squires Round Tables, besides the general programme of the district. It also circulates a monthly leaflet to every Rover and Squire in the district, giving him an account of its last meeting and decisions, detailed information about forthcoming District programmes, and the names and addresses of newly-invested Rovers or recently joined Squires. Thus each individual feels that he is in close touch with all that is being done, and gains the impression that the District is all one big family. Attendance records of the monthly District Round Table meetings are inspected once in every six months, and persistent failures to attend have to be explained by the Rover Mates concerned, who know beforehand that they have to account for these. This minimises the risk of losing individual Rovers, from lack of interest in their non-appearance. The District Round Tables are used mainly for training Rovers of the Association in Scouting and the organisation of the Scout Movement. Talks, followed by discussions, are run on such subjects as the work of the International Scout Bureau, Roland House, Gilwell Park, the Country Troop, the Town Troop in poor and better class districts, Wolf Cubs, the work of a Commissioner, character reading in daily life, Indian Woodcraft, Light Weight Camping, etc. Such talks are difficult for an individual Crew to arrange, but are excellent training for the Rovers who do not know all that they really should about their own Movement, especially if they are not ex-Scouts. A very high quality in speakers needs to be maintained. Half a dozen of such meetings in one year is not an excessive burden upon the District officer concerned.

The Squires Round Table is a valuable adjunct to the programme. This is run in the headquarters of the Crews with the most Squires, and Squires from all other Crews are invited. The programme invariably takes the same general form, and nearly always one of these cycles of meetings is running somewhere in the area. There are generally two or three speakers, chosen for their differing view-points, and each speaking for a short time, also a long discussion at each meeting. Subjects are: (1) General Introduction to the History of Rover Scouting; (2) Discussion on "What is Duty to God?"; (3) Discussion on the fourth clause of the Scout Law, with special reference to national and international obligations, and to such problems as are raised by Communism and Fascism; and (4) Discussion on the tenth clause of the Scout Law. These discussions bring together the Squires of different Crews, and ensure that, before their Investiture, Squires have been compelled to consider the problem of personal conduct implicit in the Scout Law. Training in woodcraft is left to the sponsors or Rover Mates concerned.

Library. One difficulty in connection with the training of Rover Mates can be met by forming a central library, which can be looked after by one of the Crews, and which is available for the use of Rover Mates and Rover Leaders in the District. In this area there is such a library containing about 1,500 books, all of which have been lent by Rovers of the Crew running it. It not only serves as their own library, but is available on the same terms for Rover Mates and Rover Leaders in the area. The collection is got together by appealing to the members to lend their own books, and a careful library system is maintained to ensure these against damage or loss. Such a library consists necessarily of picked books, and is exceedingly useful, containing as it does practically all standard books on Scouting which are needed by Rovers, in addition to many books on kindred subjects which are helpful in compiling programmes.

As regards section (b) of a District's obligations – that it may be prepared to help individual Rovers with their service when their Crews are unable to do so – it is first of all necessary that the District Scribe should have full particulars of every Rover in the District. For this purpose a form has been devised showing the following details: –

Crew; Date attached; Date accepted by Crew; Name (with Christian Names); Address; Year and Date of Birth; Scout History (if any) with Tests, Ranks, etc; Schools; Religion; Nature of Work (Name of Firm); Telephone Nos. (for emergency use only); Sports; Hobbies; Names of Sponsors; Date appointed; Remarks on Training of Squire (Books read, Camps, etc.); General and Service Record. This form is filled in in duplicate by the Rover Leaders, who pass on one copy to the District Scribe when a Rover has been accepted by the Crew.

An example will show the way in which such information may prove useful. A Rover who had taken up work in another Group outside the district was, owing to the sudden inability of the Scoutmaster of his Troop to attend the summer camp, left to run this on his own. There were a large number of boys, and he did not feel capable of accepting the responsibility. He therefore appealed to his Crew to find assistants for him, but this happened only about eight days before the camp, and in his Crew none of the Rovers were able to assist him at this short notice. The Crew scribe got into touch with the District Secretary, who telephoned and wrote to a number of likely people on the District card index. Three of these volunteered their services, and the Scout camp was run

very successfully. Quick action in this case would not have been possible unless both the Crew and the District had possessed very full personal records of Rovers.

Roping up Counties and Countries

In Birmingham, where the possibilities of Rover quests of service were first worked out, a considerable amount of experience has accumulated with reference to the roping up of Association Rover organisations. In the Associations District Rover committees composed of Rover Leaders and Mates are operating in conjunction with Commissioners, and there is a county Rover committee consisting of two warranted or acting Rover Leaders from each district. Round Table meetings of Commissioners interested in this part of Scouting are held from time to time. The arranging of Round Table meetings for workers in Troops and Packs is dealt with as occasion arises. Organisation on this scale falls outside the scope of this book, and further details can be obtained from the Assistant County Commissioner for Rover Scouts in Birmingham, Rev, C. A. Brown, St. Gregory's Vicarage, Tennyson Road, Small Heath, Birmingham.

It is the custom in some areas to publish a *Year Book*, giving in convenient form information about membership of the Rover branch and openings for service; a directory of Rover officers in each Association and division; and various hints about ceremonial, joint activities, programme details, etc. Rover magazines have struggled into existence in various centres; their value is undoubted in the roping up process. All ought to be studied by Crews. In some places monthly leaflets are circulated, and are worth consideration by those who think it wise not to be over-ambitious at first. Eventually there will come into existence, undoubtedly, some simple system of linking together Rovers all over the country, possibly by developing some card index system.

International roping up proceeds steadily. As an example of this I may mention the valuable hint of emphasising the importance of "struggle" in Rover training; this came from Switzerland. Canada has reported its "toy shop work," and an imposing list of centres where this is in progress was given in the January, 1930 issue of *The Scout Leader* (Ottawa). Similar work is going on in Great Britain and in continental countries. It would seem certain that each country has at least one useful suggestion to proffer, and as roping up proceeds it will be possible to keep every Crew in Great Britain informed as to the progress abroad. Here is surely one of the best possible ways of furthering the Quest of the Golden Arrow of international peace and good will which was instituted by the Chief at Arrowe Park in 1929. Local Association committees of Rover Scouts would be wise to fix up an alliance with "foreign" Rover organisations, so that this process of linking up may develop more rapidly. The whole Scout Movement throughout the world will be intensely stimulated as Rovers fulfil in this way one of the first calls given them by the Chief – "Look wide."

To avoid any misunderstanding let me remind you that these details are only given to show what is being tried in some places. Except where it is explicitly so stated they are not to be taken as recommendations even, because each area must evolve its organisation on lines which are "home grown." In any case, do not go too fast, or too far – very real dangers! Remember that Rover Scouts were not created just to be organised, and that organisation, while being a useful skeleton to afford support for activities, must be

adaptable to the varying demands of growing Rovers and of a growing Rover Scout branch.

BOOK

Rover Scouts. "Gilcraft." C. Arthur Pearson, Ltd.

CHAT XIII

SCOUTING IN EVERYDAY LIFE

SCOUTING is, not only a pastime for leisure hours. It can be applied with great advantage to most, if not all, varieties of daily work by which a living is earned. One of the big tasks ahead of the Scout Movement is to make this clear to the world, through the missionary work of the Rover branch. Scout Craft, with its systematic training in accurate observation and in correct deducing of the meaning of the “sign” discovered, enables the man who is skilled in it to solve many a puzzle of human behaviour, to steer his own course in life more wisely, and to co-operate more effectively with others in citizenship. The Scout Motto, accepted as a rule of life, ensures steady progress, and the Scout Law indicates lines of definite service to the community day by day.

Many Rover Scouts have to struggle desperately hard to carry even the simplest Scout ideals into daily life. That is why, I fear, some slip down to lower slopes, quieting their consciences with a few acts of spare time service. These spare time jobs are important, and to be welcomed for many reasons, but they must not blind us to the greater importance of trying to live the Scout life all day. Some Rovers, again, find it very difficult to bring under the control of the will their bodies, feelings and minds, so that these can be welded into a weapon of determination – a sort of ice axe, in fact – with which steps may be cut up the slippery mountain of life. Yet this personal struggle is essential if the crown of manhood is to be won; the drifter remains an undeveloped child, an exile from the citizenship of real men. Rover Scouting demands consideration as regards (1) you, yourself; (2) you, and your home; (3) you, and your daily work; (4) you, and the Scout Movement; (5) you, and your Country; and (6) you, and God.

You., yourself

In the gradual process of adapting yourself to your place in the world you have to make a study of yourself with all your possibilities; one of the first things you ought to discover is that what you are determines very largely how the world appears to you. Your outlook is largely dependent on your character. This calls you to struggle: (1) to get a knowledge of your own true character, to develop it on right lines, and to use your talents effectively; (2) to win such self-control as will enable you to forge ahead cheerily and honourably; and (3) to learn how to co-operate with others.

In *The Quest of the Boy* I gave some simple hints how the body derives its energies from “instincts.” An account of the body structure will be found in Sir William Grenfell’s book, *Yourself and Your Body*, or Dr. Ethel Browning’s little volume, *The Machine of Life*. Your woodcraft studies should have opened your eyes to these instincts at work in nature. There is the self-preservation instinct which makes a hare lift its ears and tense its muscles at a suspicious sound; it operates also in man, causing him when threatened by danger to jump aside with tensed muscles. The instinct of hunger is common to man and beasts, leading both to efforts to satisfy it. Men in health desire to gain more power, more liberty from irksome restraints, and more ability to grow greater in various ways. Therefore, continue your woodcraft studies and extend them to include mankind.

Through Scout Craft you discover gradually what talents you have got; much of the Crew programme should be specially designed to help you in this, and to show you how

to apply your talents effectively. This prevents you from harming yourself by grousing uselessly about talents which you do not possess. In each Den there might be hung up a motto, "Learn to know yourself," for the benefit of newcomers; this is one of the chief duties of the Rover Scout, but he has usually to be shown how to set about the task. Reading helps some, discussions help others, but all need to practise hobbies. For example, one of the best forms of character expression is drawing, and every Rover Scout ought to attain some ability in this direction, because there are countless uses for it in life, as well as in self-development.

Putting the Scout Law into practice will help you to discover your moral strengths and weaknesses; you have both, but merely knowing of them vaguely is not enough. Our abilities make up a sort of "hand of cards" dealt to us for playing the game of life. It is important to know what cards you hold, and to realise that you have in some measure the power to "draw others from the pack," that is – to acquire new abilities. Such self-examination will not be unhealthy if talents and virtues are looked for, but Carlyle's warning must not be entirely forgotten – "Faults? The greatest of faults, I should say, is to be conscious of none."

As a starting point in self-examination I suggest that you try to classify yourself by using the following list of character types. You will probably find that you are a mixture of two or three, but that one or two are more prominent than others. The practice will give you a start in looking at yourself, a useful faculty to have.

(1.) Energetic, full of life, self-assertive, and a pioneer; may be rather turbulent or rebellious. Inclined to go "all out" on things, spending as fast as earning; may be too impulsive, and take unnecessary risks. A good leader but an awkward follower.

(2.) Amiable and kind, but not wining to get too intimate with people. Obstinate and rather slow to move, though persistent when started, and determined. More interested in material possessions than in ideals; a lover of comfort; good at working things out when once started.

(3.) Highly strung and active. Quick witted, and may be inventive if power of concentration present. A good talker, but liking to do all the talking. Adaptable and kind; tendency to worry; an enquirer, but lacking in persistence.

(4.) Sensitive, timid and changeable in mood, though very fixed in opinions; may be morally brave though physically a coward. Rather retiring, though anxious to win friendship; orders friends about. Very conscientious and inclined to be over-cautious.

(5.) Ambitious and strong-willed, but generous; courageous, but rather quick-tempered and blustering. Never does things half-heartedly, and is rather fixed in opinions, with a tendency to lord it over others.

(6.) Quick-witted with a tendency to be critical; actions are governed by reasoning more than by emotion. Methodical, and good at business; can speculate cleverly, but may be rather lazy and unsympathetic.

(7.) Keen lover of justice, and, therefore, likes to study both sides of any question so as to balance it up. Seems at times to be changeable and hesitating, but is enthusiastic about the activity of the moment. As a rule gentle and affectionate, but liable to extremes of mood and temper. May be artistic; generally honourable and courteous.

(8.) Forceful, and always ready for a fight. Sarcastic, and temper a little uncertain; in spite of this is popular, and may be very good at getting things done. Good imagination; likes to discipline others.

(9.) Honest, jovial and popular; out for a good time, with tendency to spend freely and to gamble. May be full of ideals, and willing to work hard to make others happy also. Generally wins respect, but is inclined to be bigoted if in a position of authority.

(10.) Patient with strangers, but domineering with friends; inclined to be jealous or suspicious. Slow to forgive, but faithful in friendship. Ambitious and has good executive ability; wants his own way, and can be a champion sulker if he does not get it. Does well in a position of authority.

(11.) Shy, modest and unassuming; very persistent, and makes a good friend. More interested in ideals than material things. Very sensitive, with tendency to melancholy and worrying. Often has good brains, and strong likes and dislikes.

(12.) Tendency to laziness. Peaceable and rather timid; sociable, sympathetic and broad in outlook. Honest, but very easily influenced for good or evil.

You must not think you are necessarily “fixed so”; by taking thought and trouble you can gradually mould yourself in any direction you choose, but it is a long process, so do not expect complete results all at once. You will gain help from observation of the consequences of your behaviour upon others; for instance, the self-assertive person finds the world up against him, though he may be too blind to notice this until he gets a good hard bump. The timid person finds himself over-ruled by others, even when he is in the right. Both types need correcting, you see. Personality has to be trained, but this is worth attempting because it is the most important factor in adapting yourself to your social surroundings. An excellent field for practising this is in your Crew life. This is one of the most obvious and most important ways in which Scouting can help a fellow in everyday life. Many a Rover who drifts out of the Scout Movement is severely punished for it by being compelled to get his experience and his development thrust forcibly upon him in the much more cruel school of life in the world.

So, we come to the second point, self-control. Your woodcraft should have revealed to you the “herd instinct” at work in nature. This is a “community instinct” and it clashes with the more individual instincts in ourselves. This clash has to be faced by us all, for we have a duty to the community as well as a duty to ourselves; in the training scheme of the Cub Pack there is insistence on the necessity of obedience.

Cubs have to learn to “keep the Jungle Law,” as well as to “give in to the Old Wolf,” though not to themselves. The Rover Scout has to face up to this difficulty, realising, thanks to his Scout Craft, why such obedience has to be accepted, both as a natural and also as a moral law.

You will have to struggle to gain such self-discipline, but the very struggle makes you a better man, and a more efficient one. Membership of the Scout Movement imposes upon you a sterner self-discipline than would be acceptable to many outside our organisation; you will find it easier to submit happily if you will use your wits to find out why it is imposed, and what is gained by accepting it. A good subject for discussion in the Crew is “what are the obligations of Scout membership?” especially if the discussion

lays bare the reasons, and reveals the benefits of submitting to discipline. Such an understanding loyalty to Scouting is the best possible preparation for loyalty to citizenship. The man who refuses loyalty is acting like a cancer cell in the body, living for itself alone, and refusing to co-operate with its healthier neighbours. Such loyalty does not cramp lawful activities and personal development; eventually, it becomes clear that it aids them. Working out the problem of self-discipline in this way has been found very useful to many Rover Scouts.

Instincts, therefore, have to be controlled; however they seem to rage within you, they must be brought under the control of the will. Then they become most useful and energetic servants, helping you to put Scout ideals into practice. Your struggle to control them may be a hard one, but it is undoubtedly true that the harder the struggle the greater is the good which can be done in the world by such an undaunted struggler.

There can be, lastly, only a very false and feeble citizenship if individual instincts are allowed to rule unchecked, and so the personal struggle of the Rover Scout to win self-control and to submit to lawful discipline is the beginning of true and progressive citizenship. Since our Movement stands for character training for citizenship, such personal efforts at self-discipline are of the greatest national importance. The struggler should look wide, and see himself as one who is already doing some definitely good work as a citizen by his fighting for self-control. Scouting explains also how such a man is fitting himself to build up a nobler standard of living in the community. Self-knowledge combined with self-control leads on to that deep self-respect which is really well-deserved, and which is such an immeasurably greater thing than the fickle praises of men, because it is an intimation of the approval of God which can only be won by the humble,

You, and Your Home

Loyalty to your present home is your duty, however hard the struggle is. Some of the finest Rovers I have known have had a bitterly difficult struggle to be loyal, and I have seen how they slowly and painfully gained ground by their climbing. Rover Scouting has had wondrously loyal supporters in them, and has given them the prize of nobility of character to a very marked degree, though they would be too modest to admit this, even to themselves. Their training in observation enables them to see and to take opportunities of following the quest of happiness for others in their own home. They recall the Scout Motto and prepare themselves for difficulties they see ahead. They discipline themselves to bear patiently the slights and abuse which sometimes fall to their lot. Their eyes open to the reasons why human nature with its instincts seems to act sometimes so stupidly and so cruelly, and they begin to understand and to forgive. They see other members of their family struggling to do a little better, and they learn how to lend a hand, or to speak that word of affection which lightens the load.

Den talks help Rover Scouts to carry the Scout Law into their homes, and the comradeship of the Crew is reflected in a home comradeship. Details of the Rover programme are found to be capable of being introduced into the family circle with a consequent widening of interest and happiness in life. Enjoyment of study circles is thus prevented from becoming selfish, and the influence of the Den activities spreads into the world. The family begins to appreciate the fact that membership of the Rover Crew means that something good is being brought into the home; it is not just a selfish running

away to a social club. The Rover Scout is thinking more than he used to do; he is beginning to understand that he owes a debt to his home, and is tarnishing his Scout honour if he does not meet the debt as an honourable man should do.

The home is also one of the hardest of all places in the world for obeying the fifth Scout Law of courtesy, and, therefore, one of the best places in the world for the quest of Beauty with her own requirements of proportion, perspective and harmony. A Rover's home should be a fine advertisement for Scouting; this means a very hard struggle for many. Sometimes a Crew meeting has to be missed because of real home claims; Rover Mates and Leaders should not forget this. It often seems the last unbearable affliction when a thoughtless rebuke from the Crew is added to the load borne by a very harassed fellow who is doing his uttermost to carry the Scout Law into his home.

You, and Your Daily Work

Your attitude to your daily work is a most powerful influence in your character development, for good or for evil. If you slack at it, only doing as much as you must, you are "cutting off your nose to spite your face." You injure your own growth if you allow yourself to think of it as an unpleasant period in your daily programme. "When a man habitually shirks work he is nigh to uselessness, and may easily become a weariness to himself and a pest to his fellows. ... It is doubtful whether anyone is justified in his discontent about his daily occupation until he has made a genuine attempt to do it to the best of his ability. ... If work leaves its mark on man's physical constitution, no less it shapes his mind, sets the focus of his moral vision, and influences the form in which he apprehends the realities of the spiritual world.....The work by which a man earns his livelihood has a spiritual value. . . . Daily work may be made the means of a clearer apprehension of the spiritual world. . . . Our work, therefore, may become not only a means of revelation leading us beyond the concerns of the office, the shop, or factory, to the supernatural world, but it may help us to a true fellowship of the Spirit, as we realise that each man's work is a very Sacrament of Divine Grace and his appointed service in the kingdom of God." These sentences are taken from an article entitled "Daily work – a means of revelation" which appeared in *The Times* of January 11th, 1930. I commend the whole article to your quiet consideration.

As regards your daily work, Rover Scouting demands that you should recall the first two Scout Laws which speak of "honour" and "loyalty," and realise that this is a most vital part of your Rover service. Even your athletic pursuits should bear some relation to your job in life, and suggestions how to consider this matter will be found in the earlier part of this book. For organising discussions or for helping your own thoughts you may find useful a little booklet entitled *The Will to Work*; at the end of it there is a useful list of books, some of which you will probably want for your Den library.

Apply Scout Craft to your daily programme. Learn how to read character by the shape of the head and face, the tone of the voice, the style of dress habitually worn, etc. Look out for the signs of distress in the face so as to seize a chance of doing a good turn. There is a deep fascination in this application of Scouting which is quite easy to pick up.

Leave an impress on your work, the sign of the true Scout. Those associated with you should be able to recognise your resourcefulness (backwoodsmanship) and to benefit by it. Your improving keenness of observation ought to be realised increasingly as a

commercial asset, since it results in your work becoming more reliable; you can spot mistakes and correct them, you can spot openings also for further commercial developments. The time should come when advertisements for good posts should contain the words "Only Rover Scouts need apply." Power of leadership as well as ability to obey loyally should render you a valuable member of any group of workers. Grousing will not make a bad job better, or yourself a better Scout; neglect in your daily work brings discredit on the whole Movement. Therefore, be faithful while you are in such an unsuitable occupation, but make up your mind to climb out of it. Do not drift out of one job into another, but quest – that is, search actively with a definite purpose in view.

You, and the Scout Movement

If you were once a Cub or a boy-Scout you owe a debt to the particular Pack or Troop, and also to the Scout Movement; are you trying to repay it? Even if you joined the Rover branch without passing through the other two branches, the colour of your shoulder knot (yellow for Cubs, green for Scouts, and red for Rovers) indicates that the interests of each of the three must lie very near your heart. Yet the Movement is still languishing in too many places because some Rovers have not yet woken up to the fact that there is something which they ought to be doing; it may be direct help, or have to be indirect, but not to be overlooked for that reason.

By direct help I mean taking up actual work in a Troop or Pack. This implies study of the ideals of the training and, in particular, how backwoodsmanship may be instilled into the boys by suitable games or practices according to their ages and circumstances. Whether it be jungle games or tracking, the spirit of Scouting must be intensely present, and Rovers can help here magnificently. The book to be studied, in my opinion, is *Aids to Scoutmastership*, but you must also make a point of getting *Boy Scouts* which approaches the matter in a different way. Just as you need to use two eyes if you are to see things "in perspective," that is, as solid bodies in correct relation to their surroundings, so you will need these two books to make your work in a Troop a really live, well balanced and engrossing interest. Acquaintance with *Scouting for Boys* I take for granted; it is indispensable, but these two other books will help you to appreciate more fully the brilliant genius in the Chief's first outline of Scouting, and to do your work as he would do it, if he were in your shoes. Similarly, with Cubbing, you have such books as *Character Training in the Wolf Cub Pack* and *Wolf Cubs* to illuminate for you the Chief's outline of the ideals of this section as set out in *The Wolf Cub's Handbook*. There are other excellent books which deserve mention, but I do not want to frighten anybody by a long list! Lack of knowledge is really inexcusable nowadays, but, alas, there is still enough of it about to hinder the progress of Scouting.

Leadership you will have to give, but that is not nearly enough; you have to be able to encourage its growth in the boys. You must lead them to an appreciation of nature study and woodcraft by suggesting attractive activities; you must also lead by the force of your own example, and help them to learn to lead others similarly. You must be a pioneer in helping Scouters to build up a sound and efficient organisation, but you must be prepared for difficulties in cooperating with them, and by your unselfishness prevent the Pack or Troop from suffering through disputes. Overcoming such difficulties in this way, you will be rendering fine service to the Movement by increasing "team spirit" in it, the art of playing up to each other in the game of Scouting.

All Rovers cannot help the Movement by direct work, but all can help it indirectly. Possibly your old Pack or Troop would welcome a regular if small monthly subscription from you towards their funds. I should like to see an “old Scouts’ association” working in each group in this way, built up by one or two Rovers starting it, and others following their example. The invitation ought not to have to come from the Troop or Pack; an offer should be made by individual Rovers. Apart from this, occasions arise for helping in Local Association functions such as rallies, and working on committees. Linking up Groups or Associations with others elsewhere is an obvious duty for those who are roving about the world. Looking wide involves exploring outside your immediate locality, reading *The Scouter* and *Jamboree* also, in order that by such roving you may introduce new and useful practices into local Scouting.

Yet another way of giving indirect help to the whole Movement is by practical loyalty. For example, the obligations of our Rover comradeship necessitate loyalty as regards the wearing of correct uniform outside camp limits, whatever our personal dislike of some parts of it may be. I fear there is still a little open and even rather contemptuous disregard of the rules in this respect, due to failure to realise the importance of what seems a small matter to some Rovers. Yet this is one of the sharp tests which indicate whether we have a right to the name Rover Scouts, or should be termed monkey-scouts. Discussion in the Den, perhaps with the help of the Commissioner sometimes, will bring out the reasons for certain rather irksome obligations, and will make it possible to accept the discipline cheerily. Loyalty to the Movement requires us to be courteous to Scouters, particularly when boys are present, and gives us the still harder task of being courteous about Scouters in their absence. If we think more about the needs of the Movement as a whole, we shall find this a little easier! Our own behaviour, then, is obviously an important help or hindrance to the Movement, and has to be remembered in our everyday life – another matter for discussion in Dens and other places where Rovers meet.

You, and Your Country

In *Scouting for Boys* the Chief wrote: “I suppose every boy wants to help his country in some way or other.” Your chance has come; what are you doing about it? In Crew programmes this topic must come up for discussion again and again, for there are many ways of looking at the subject.

First, you should know something about your country, its history, its ideals, and the special character of its peoples which were given to them by their Divine Creator to enable them to play their own special part in helping on the world. Track out such things by study, and then be proud of your country, keeping yourself from the poisonous sin of being highbrow and despising other nations. Rover Scouts are called to look wide, and to realise that other nations have a right to our respect, sympathy and help, so that the Golden Arrow of peace and goodwill may be winged by us to other lands, and that we may welcome the shafts of this kind when they are sent to us.

Let your bodies be strong and healthy to serve her. You are one of her citizens, and according to your own character so will she be made a little nobler or more base. Guard well the good traditions of the past; disrespect for the past never helped a nation or a man. Disregard of the present has hindered many a nation and man; create, therefore, to-day, new traditions of noble citizenship which shall live on to inspire the coming generations.

Your job is part of your service for your country; think out what it does in helping the community as a whole.

You, and God

Loyalty to God sums up really all that has been said in this book, but you must not be content with vague ideas, lukewarm service, or feeble worship. One of the first rungs in the ladder of ascent to God is loyalty to the religion you profess, and the religious institution which guards it and preaches it. Even though you climb high in closeness to God, you cannot honourably or healthily discard such loyalty. Yet you must not rest content with passive listless adherence; you must devote your woodcraft and your pioneering to active service in the cause of religion. Moreover, you must set out on that quest of getting into closer personal touch with your Creator, following the trail which He has laid, and which others before you have rejoiced to find and follow. Remind yourself of the Arrowhead badge you wear, and of its message that you must do your own pioneering. Pick up the trail of others who have passed before you. By your life leave a clear trail for others, and cut some steps in your climb so that others, less strong than you, may be helped.

In *Always a Scout* fuller practical details of all these possibilities will be found.

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CHAT XIV

MANLINESS

(1.) The beginnings of Manliness

MANHOOD is the free gift of time; manliness is, for most of us, the crown awarded only to him who has achieved, after a real struggle, full self-development and strong self-control, together with chivalry which, as the Chief points out in *Rovering to Success*, has to be developed by thought and practice.

One of the most dominating urges in life is supplied by the operating of the sex instinct, which creates new living bodies and so preserves the race. It is a natural instinct; to be respected and not despised, to be used aright and not feared. It degrades those whom it enslaves; it exalts those who accept it as a mighty force, breathing power into mankind, and to be employed in more ways than the physical for the service of God. The Rover Scout approaches its consideration from his two standpoints of woodcraft and service; he learns what it is and how it operates; he learns also how to direct it into channels of service in accordance with the one Law of God operating in the world of nature and also in the realm of the spiritual.

One of the first discoveries of the infant is its possession of a physical body, and the pleasure of the sensations which are associated with it. The body seems at first to be the only interesting thing in existence, and the only thing to which any attention need be paid. A little later, however, the outside world forces itself upon the infant's notice, and new attractive interests come into rivalry with the claims for attention of the physical body. Love of the body weakens as the infant finds that there are other things in the world to be loved, but it does not die out altogether.

At about the age of 14 to 16, changes occur in the body which open it in a special way to the influence of the sex instinct. Puberty upsets the previously balanced body and mental outlook, in order that there may be scope for the play of those new powers which have to be developed, disciplined and directed wisely in the life of the adult man. The sex instinct is designed primarily for the purposes of mating and the creating of new bodies; consequently, if the infant's love of its own body sensations lingers on too dominantly, it forces the instinct to minister to self-indulgence, which is not the primary channel for its activity. There ensues, consequently, a gradual tendency for a cramped outlook on life to develop, the infantile demand for selfish physical pleasure preventing the appreciation of higher pleasures which are shared with others.

Most boys who are growing into manhood have to face the temptation to self-abuse or masturbation, which might be called self-love, since it is love of the body sensations. It is quite a natural stage in development and sometimes takes a little time before it can be left behind. Though lingering in this stage does not have the physical ill effects which used to be imagined, there is naturally some misuse of the vitality, and the growing up process may be warped after a time by the infant selfishness living on with undue power. A struggle is therefore inevitable, and out of it come first beginnings of manliness. In some cases the struggle is so severe, and so long lasting, that, when at last the victory of self-control is achieved, the fighter realises that he has won high rank in manliness, and his subsequent progress is more rapid. Failures to conquer the craving have their good

side in the case of him who tries each time to struggle just a little harder. It is useful to keep in mind the wise words of E. Vance Cooke in his stimulating poem *How did you die?* He concludes one verse with the lines:

“It isn’t the fact that you’re beat that counts,
But – how did you fight, and why?”

That “how” gives the hint that the struggle was not in vain, even though it ended in failure; the fellow is that much the better man for having struggled so long. That “why” brings the loser to his feet again, to struggle a little harder; he reminds himself that he is struggling for something definite, namely, manly self-control – a greater thing than the conquest of a city. In fact,, the whole painful problem which so worries some fellows, is really one of the great steps in the climb to true manliness, and helps immensely towards achieving self-control in other ways also.

The Rover Scout has to take in hand his own character training; the time for dependence on others has passed. There is a physical element to be remembered, as well as a mental study of the facts, and a moral fight for self-control. Some hints will be found in *The Quest of the Boy* how these principles are separately and jointly to be considered in the fight to win freedom from the slavery of infantile and childish impulses which have to be controlled by the man who wishes to win mastery of his soul.

There should be facilities in Crews for frank, yet Scouty, discussions of what are called “sex problems,” with concentration on the positive side of the beauty and purpose in this realm of life, rather than on the ugly side of diseases to be avoided. In some cases, enlightenment as regards sex matters is required. Since, nowadays, this is more a personal matter, for knowledge is more widely diffused, I believe that instruction ought to be given individually and not to large audiences. In some sensitive natures a certain amount of real shock can be easily caused if the instructor goes deeply enough to do good, and fainting attacks are not uncommon during such public talks. Dealing with the subject superficially, on the other hand, can do much harm, and but little permanent good. Later on, when the individual has managed to get himself balanced, lectures can be given collectively on certain definite aspects of the sex life and problems of mankind, but only – later on. Quiet reading; sympathetic personal chats with an older man who shows by his lack of both nervousness and fanaticism that he, himself, is balanced; simple discussions in a Patrol or small Crew – these can be commended, provided that arrangements are made beforehand for referring any real difficulties encountered to authorities who have experience of the varying personal reactions to the instinct as well as of its scientific side. Most Rovers can do with some enlightenment, help, and sympathy in fighting their own battles for self-control and balance; most will welcome the growing warmth of personal friendships in a Crew which prevent their drifting into any form of morbid loneliness – a very real danger in this connection.

(2.) Development through comradeship

Self-control is one of the essentials in the building of deep and fruitful friendships, and a man who is not too self-centred realises that without friendship life would be unbearable. Rover Scouting offers special facilities for the making of such friendships between those whose temperaments or outlooks are to some extent similar, and life is thus made a richer and more joyous experience. Yet are friendships rather like houses.

Some are built slowly and carefully, from deep, broad and strong foundations; they withstand the shocks of storms and the passing of years, mellowing a little and becoming ever more highly valued. Others spring up suddenly from hardly any foundations other than a fleeting mutual attraction; they are not designed to last through time and eternity, and they offer no safe refuge in a storm. Rover Mates as well as Leaders should see to it that the Crews are good developing centres for the growth of strong friendships, and this is one of the reasons why it pays to allow some elasticity as regards Rovers changing from one Patrol to another. It is also a reason for having Patrols at all, for the Patrol system is intended, and fitted by its very nature, to foster friendship development, which progresses more rapidly in a group of four or five, than in a group of twenty, and will bring to many the realisation of some of the greater and more satisfying gifts of life.

There is, I think, a higher stage than friendship. Differences of outlook destroy friendships as a rule, and if there was nothing else to look for, the future of society would be dark. It is not difficult to drift into a friendship, or to drift out; the process is frequently passive on both sides. There is a more active sound about the word comradeship; it hints at a mutual purpose rather than at mere compatibility. In any Crew will be found Rovers of different degrees of development, varying in their ideals as in their outlook on life. There will be a limit in that Crew to the extent to which friendships can be fostered; there is none to the degree in which comradeships can be created by the compelling power of joint ventures which abolish for the time being any recognition of incompatibilities of character and more personal interests. Members of a football team or a party of mountaineers are not called upon to like each other; they are required to play up to each other, to struggle along together to some achievement. Such joint efforts as these instill comradeship, and it does not usually disappear altogether when the effort ends; rather does it await the next chance to manifest itself again, and develop a little further.

I believe that one of the greatest duties of the Rover Scout section is to inspire such firm comradeships, and the intense desire to multiply their number. Comradeship, the joint alliance of differing beings or groups of persons for some definite purpose, would solve the problems of international disputes, as well as the strife of classes and creeds. Moreover, such comradeship, like love, has definite creative powers; new benefits accrue to the community. Cathedrals are built by the comradeship of architects and builders, just as great triumphs of ennobling inspiration flow from the comradeship of composers and members of an orchestra whose lives and personal characters may differ widely otherwise. The thirst for comradeship has to be inculcated by joint purposeful activity, and if the Rover Scout branch did no more for the world than present it with an increased number of enthusiasts for comradeship, it would be doing well for the citizenship of the future. I must utter a warning against relying solely on joint instructing of the Crew as a whole, and still more on the instructing of joint meetings of Crews. These can indeed lead to danger by encouraging mob enthusiasm and shallow thinking, unless there is a clearly understood call to definite action in which each knows his own share. The rope of the Rover brotherhood with its red strand of service is not woven by inspiring talks alone, not even by adding on joint studying; it can only follow the adoption of joint ventures which call for the united efforts of Rovers, and for the laying aside of those personal jealousies and hostilities which bar out comradeship.

Joint camping of Crews facilitates the forming of friendships, and is admittedly valuable, but such camps do still better work when arrangements are made for them to lead up directly to practical efforts at achieving something definite. Similarly, united meetings of Rover Scouts in a Local Association should shun sentimentality and aim at practical activities which shall continue after the rally has ended. It is not so much the programme of the immediate rally which requires careful thought, as the programme which is to follow the rally. The number of those who come is of much less importance than the realisation by those who leave that there is now something definite for them to do. Rallies should incite to such activities as encourage manliness in action; they have an immense value when this is realised beforehand. How often have I had to blush at the criticism – “Yes, but you haven’t told us what to do!”

(3.) The values and risks of investitures

Ceremonies of initiation into manhood come down to us from ancient history, and various kinds exist to-day in the most civilised as well as in uncivilised races. They represent a reality, the opposite of sentimentality and, therefore, any ceremonial investitures based on sentimentalism and void of real practical significance are simply silly; they are even harmful if they are not intense and powerful demonstrations of the entry of the one looking for active service into the comradeship of the many who are already engaged in it. Moreover, investitures can have really bad effects if they arouse hot but vague enthusiasms without there being clearly obvious channels of activity into which this enthusiasm is free to flow from the first, stimulating progressive self-development as well as service. On the other hand, when every step in such an investiture has a real meaning for both the Squire and his sponsors; when each message is given simultaneously, to the eyes as well as the ears, passing deep into the heart and not merely touching the feelings; the power of such an occasion is immensely great and long lasting. It leads more swiftly and readily to intense and active comradeship of a far higher order than when the entry to Rover Scouting is haphazard.

It follows that in every case the outlook of the Rover Squire has to be considered previously; no investiture must be performed in which he cannot join with an instructed mind and a rejoicing heart. The Rover Leader has to take care that his own outlook is not forcibly pressed on the Squire in this respect. The ceremonial, from the point of view of the Squire, must prove the gateway to a joyous comradeship, the sharing in an active programme of expanding abilities, and the gradual realisation of clearly forming ideals.

It follows, also, that the outlook of the Rover Leader has to be considered; no one should feel himself called upon to conduct an investiture if he does not wish to do so. He should, in any case, realise that the investiture in the case of the younger Squires represents, in the first place, initiation into manhood, with its implications of strength, self-dependability, responsibility for others, and personal self-devoting to certain definite ideals which are clearly seen and lead to definite activities at once, and not in the remote future. In the second place, it represents the admission of such an individual into a live comradeship of active Rover Scouts who will demand co-operation from the new arrival, as well as extend help to him.

My own personal experience leads me to believe that the ceremony suggested at the Albert Hall in 1926 can be a really valuable form of initiation into manliness, provided

that certain conditions are strictly fulfilled. I refuse, for example, to conduct an investiture if the Crew is slack, or offers no clear and manly programme of activity in self-training as well as service to the Squire. I demand some form of preliminary self-preparation or "vigil," though I never feel myself able to prescribe exactly how this shall be carried out. The Rover Leader and "Sponsors" ought to be able to define main lines, to be adapted and modified each time to suit individual needs. Each detail of the investiture ceremony must have a clearly expressed and definite meaning in terms of life to-day; this adds immensely to the impressiveness of the proceedings.

Yet, for all this, I should not like to urge my views on one single Rover Leader. I have assisted in very simple admission ceremonies, and shall gladly do so again, even though I find myself more able to get over the inner meaning of the occasion with the aid of some ceremonial. The coming of manliness is too great a thing to be slurred over carelessly, or suffocated in unmeaning sentimentality, and both can be avoided easily. The Rover Leader who has to take the responsibility of enabling the Squire to develop himself by means of the Crew membership is, to my mind, the right person to say how initiation into that membership can best be conducted. He will not be so foolish, surely, as to despise others who, exercising the same right of choice, come to a different conclusion. The investiture is the means to an end, the taking up by yet another keen and expectant human being of the task of doing his best with the aid of God to help make his corner of the world more happy, and more worthy of Him Who created manliness to endow with power the fellow-workers with Himself. The end in view of the new Rover Scout is entrance to a joyous comradeship, the sharing in an active programme of interesting and useful activities in the Den and outside, and the gradual realisation of manly ideals.

(4.) The testing of comradeship

Across the charming prospect of comradeship in a Rover Scout falls a dreadful shadow – "the girl"! Her appearance is really an opportunity in disguise, though her interference with a narrow Rover scheme appears at first to create difficulty. It is not easily seen that the girl, classifiable even at the lowest as a variety of "evening class," ought to be an asset to a soundly planned programme of Rover Scout instruction. Indeed, she is very often an essential part of Rover Scout training, if it is to be all-round and look wide at life as a whole. Unfortunately, however, she seems to some Rover Leaders and Mates to be a liability, like acute influenza or a chronic cold in the head, which knocks out too many a promising Rover – a view which ignores the woodcraft basis of our training as well as the opportunity of Rover Scouting to render service by increasing comradeship in everyday life.

One of the most general early accompaniments of the coming into activity of the physical side of the sex instinct in a fellow is an opening of his eyes, gradually and often reluctantly, to the claim of the other sex on his attention. In some cases there is a rather bitter fight between this new interest and the old attachment to his own sex, and one or other suffers badly in what appears to be a battle to the death, though really it is a struggle for an alliance which results in a far fuller and more healthy life than if either is completely victorious. It is one of the most foolish fallacies of the half-instructed that marriage must inevitably weaken or kill old comradeships.

The Rover is pulled in two directions, two interests, both clamorous, requiring his allegiance. Conflict arises as to how much time and interest he can spare for either, and he often decides to try to be fair and to work on what may be called a “fifty fifty” basis. The scheme breaks down, however, with more than a little bickering sometimes, to put it mildly. Then the Rover begins to learn the great secret (which possibly woodcraft once hinted to him) that the outlook of the female is quite different from that of the male. This does not necessarily debar her from sharing in many of his enjoyments and occupations, but – her outlook differs. She has her views of complete possession of her man as a partner in her world of love, home, and the preservation of the race – little as she may guess it. He has his views of a new and charming detail in his programme, pleasantly dominating, perhaps, but only one detail among others. The sex instinct, in different ways, uses all its wiles upon them both, so that its creative powers may later be enabled to operate, and the nation be renewed, but, alas, all that too many a Rover Leader or Mate can say is – “the poor chap’s gone balmy!”

One fair vision may follow another; the courting stage is none the worse sometimes for a little variety. Eventually, perhaps, he shakes off the link with active Rover Scouting, prepares for marriage, and settles down in the new home, but do they always live happily ever after? Sex attraction may wane; it often does. What, then, will hold two together whose outlooks may differ widely? The answer has been given; comradeship can link together happily two diverse and even incompatible personalities, because of their joint purpose. The veil of sex attraction falls from the figure of Love, only to reveal her clothed in the still more enthralling beauty of comradeship which summons both to partnership with God in the joy of creating new beings. If the Rover Scout has made a practical study of comradeship earlier in life, it is he who leads the way now in initiating her. She drew him a willing captive to her feet once; he draws her to his heart now in an alliance of equals which approaches nearer that Oneness which is of the essence of God.

Far from the Rover Scout programme being hostile to happy courtship and marriage, it is actually essential to it in many cases. This must be understood by the Rover Leader if his programme and ideals are to be healthy.

What gifts has the advent of the girl for the scheme of training of the Rover Scout? The Chief rings out the first one – chivalry, and mentions others, namely, self-control (enough for two, sometimes, for the girl’s nature sometimes calls for this); balance of judgment when two seemingly clashing loyalties invade the life; a more intense sympathy and a keener appreciation of the beauty in life; deeper thinking than before; and an impulse to thrift. What Rover Leader or Mate can dare to cut these out of a Rover’s programme, or to say “I can provide all that”? Again, who can dare to say, after considering all these things, that Rover Scouting ends when a girl comes into the life? It comes into its own in a very special way if the Crew is worth its name.

(5.) The triumph of comradeship

To courtship and marriage, Rover Scouting brings its two great gifts: woodcraft knowledge and training applied to human life, and the habit of looking for opportunities of service. Success in this, as in other sides of Rover Scouting, depends upon: (1) a realisation of what is being attempted; and (2) the adoption of systematic action. What, then, can a Rover do? What can a Crew do?

A Rover grasps the idea that, whereas in olden days chivalry was based upon recognition of certain relative weaknesses in women, it is to-day more correctly based upon recognition of certain great facilities for comradeship between the sexes. The Rover on his "fifty-fifty basis," keeping his Rover Scouting and his courting in separate compartments of his life, is not playing fair. He would do well to cast his mind back over some of the subjects previously dealt with in this book, considering how much can be shared with a girl. Can he not share with her his interest in woodcraft, town-craft and mindcraft? Cannot she be imbued with a love of the open air? Cannot she be interested in simple quests of service, especially when the two are working at them together? Surely, this is proved beyond argument by the basis of the Girl Guide Movement being so akin to ours. Is it not even possible that the girl may teach him quite a lot even about comradeship?

The introduction of such practical details of Rover Scouting into the programme of courtship gives it a broader basis at once, and adds new pleasures to the times when the two meet. Mutual affection is strengthened by the instilling of a gradually developing comradeship. The girl soon realises that the Rover Scout by attending his Crew meetings is gaining something which she wants him to have, because she can gain it from him. Shallowness of mentality or selfishness of outlook is soon exposed, and one or other is forewarned before any final linking up has been effected. The ability of the two to work together in service to others prophesies well for the future.

Finally, the Rover has to realise that the girl has her own mountain to climb in life, with its difficulties, some like his own, some very different. He has to learn to sympathise and to make allowances, but, more important still, he has to find out how to give her the help she needs in exactly the right way. He has also to learn how to receive the special help she can give him. To what he has gained of manliness he adds that gracious art and practice of chivalry, the old order of which may have changed, but only to reveal a modern order of chivalry in everyday life, which shall preserve the world from corruption.

The Crew has its own part to play in the creation of this modern chivalry. It has, in the first place, to recognise that interest in girls is not a matter for contempt, or even toleration, but is, for many Rovers, an essential part of their training in Rover Scouting. There is much to be done, apart from organising socials for both sexes. These socials, by the way, are particularly useful in that Rovers will not continue to bring to them girls of whom they cannot be proud. Thus, a standard is set which acts against undesirable attachments. Arrangements should be made, surely, to retain on some modified system of membership those married Rover Scouts whose attendances at Crew meetings cannot be so frequent as formerly. They should be invited to take special interest in the quest of carrying Rover Scouting into married life, not just for themselves alone, but blazing a trail for other members of their own Crew to follow, and also for married couples outside the Scout Movement. In some places quarterly meetings would be welcomed, in others they might have to be annual; such meetings would not be sentimental reunions, but rather committees to devise a scheme of practical activities. As one new generation of young Rovers comes along they want space in their own Den, and room to effect their own self-development. The previous generations should not clutter up the Den by having no definite place in its programme, but they could, by occasional visits in little groups for

specific purposes, be able to exercise a valuable influence on the new-comers in more ways than one. Comradeship triumphs again in another direction! The details would differ in different Crews, and I do not think it is necessary to give further hints, because our Arrowhead badge should be sufficient incentive to the older Rovers to work out for themselves the special pioneering required. The world cannot afford to lose Rover Scouts out of the Movement, any more than to mislay Scouts or Cubs.

Talks on the development of comradeship in married life should come into the programme, and I may recall also the need of arranging lectures on the value and possibilities of insurance, home planning, the ordinary obligations of citizenship, the nature of local as well as national government, useful lines of developing careers in life, etc. The existence of such a systematic and instructed comradeship of older and younger Rover Scouts, in sharp contrast with a merely sentimental mutual attachment, would have a very great influence for good on the life of the community. Rover Scouting on such lines would be true simultaneously to its woodcraft basis and to its programme of service, and would help forward the Kingdom of God.

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CHAT XV

THE MOUNT OF VISION

THROUGH manliness towards Godliness describes a very important aspect of the hike of a lifetime. The climb begun in faith, and continued in hope, leads to one height after another of ever clearer and wider Spiritual vision. If the steepes of Goodness seem at times too precipitous for climbing, Beauty, by promising still grander outlooks, encourages the climber to persevere, while loyalty to the guidance of Truth ensures that there shall be no dangerous straying from the narrow path to the summit. Vagueness of method in the study of religion is avoided by the application of systematic Scout Craft; feebleness and misdirection of effort are prevented by using the Scout Law as a programme of lines of service to God.

Scout Craft suggests, in the first place, that personal religion must recall some of the qualities of the open air and of its effect on us. We must learn to feel the warmth of the sun of Divine comradeship, and to rejoice in the bracing breezes of high ideals urging the soul to greater activity. The wide expanses of ocean, moorland, or the star-clustered sky condemn any narrowness of religious interests and prejudices, and proclaim that greater fulness of life and experience which is waiting to be claimed by all who will take the trouble to "be fit" in their souls, as in their physical bodies. Neglect of prayer and other Spiritual exercises, like the corresponding neglect of physical exercises, leads to loss of ability and power. True prayer re-creates Spiritual vitality, just as physical recreation renews the bodily powers, but let prayer have an "open air" character, and not be restricted to narrow, selfish petitions. Looking wide in prayer includes still more effectively those corners of the world which are particularly ours, and which claim our first attention. Religious practices, including prayer, are like the various forms of physical recreation; they must vary at different ages in order to suit each. They must also be related to the personal outlook on everyday life. The mentality of a young child is no more fitted to the life of a man than is an undeveloping Spirituality. The parallel between the necessity of developing the mentality and of developing the Spirituality is close and has great practical implications; it might well be considered by Crews from time to time. Rover Scouts will get hints from such discussions how to take their own Spiritual development in hand more effectively.

The next suggestion that comes from Scout Craft, as regards Spiritual training, is surely "tracking," and this can be applied in various directions. For example, a common complaint nowadays is that while religious organisations continue to insist that certain traditions have to be accepted as truths, these traditions are either unprovable or have been already demonstrated by science or logic to be false. To me, the most amazing and amusing part of such complaints is the sheer ignorance displayed by many who make them, and by those who write in partizan magazines. Because a view is traditional it is not to be considered necessarily false! On the other hand, since important practical conclusions of life and death hang on these matters, it is high time an attempt was made to distinguish truth from falsehood, and sound arguments from assertions based on faulty reasoning or want of knowledge. The blind as regards the Spiritual world are to be rejected as authorities on its non-existence. Scouts should be able to appreciate the fact that vision comes by training the Spiritual sense.

A simple statement of the way in which a start can be made to distinguish between truth and error will be found in *The Quest for Truth*, by Sylvanus P. Thompson, F.R.S. (George Allen and Unwin), who discusses the problem as it appears in general life, in history, in science, in religion (Christianity), and in morals. The Rover Scout has to learn how to distinguish between assertions and facts; he will find, for example, as his knowledge grows, that some of the most positive denials of certain religious views are based upon gross misrepresentations or actual untruths. Half the religious arguments are carried on by two sets of ignorant people, holding opposite views without any real knowledge to back them.

Surely, then, in the Crew programme there should be place for a careful and systematic investigation of the fundamental evidence for the religion which is professed by the Rovers, This means a good deal of private study by one or two, as well as the holding of question and answer meetings. The scope is so large and the interest is so great that there is ample material for meetings once a week – say on Sunday afternoons – throughout the winter months. A “Rovers’ Own” held on these lines is urgently needed in some Crews, and its whole management can seldom as a general rule be in the hands of a minister of religion, because he has not the time to spare. Rover Scouts can do their own exploration with some assistance; many most excellent books can be obtained through libraries. It would seem to me ridiculous, if it was not so sad, that Rover Scouts can be attached to a religious organisation for years, and yet not be able to give an effective answer to the silly arguments against religion which they meet in daily life. It seems to me absurd, anyhow, that those who wear the explorer’s Arrowhead badge should not do some Scouting into the religion which they profess. We could then supply to the community a large band of men, instructed in facts, who would smash many of the prevalent fictions, and so would demonstrate to the world that the “Loyalty to God” of the Scout Promise is a practical thing and not a mere sentimentality.

The subjects to be studied include: (1) the evidence for the real truth of religion; (2) the development in history of the religion professed; (3) the evidence for the continued operating of God in the world to-day, and in the lives of men; (4) sacred writings, their authenticity, accuracy and utility to-day; (5) the various aids to Spiritual self-development; (6) varieties of religious experience; and (7) the demands of the Divine Law as revealed through different channels. There would be some useful “eye-opening” which is essential in starting to climb the Mount of Vision.

One of the first steps might be to work out a study programme for the year, distinguishing certain groups such as the above. Then a sort of “unit system” might be adapted, as suggested in the chat on programmes; each Sunday in the month being allotted to one group, for example, the first Sunday for (1), the second for (4), and so on, returning to the same group on the corresponding Sunday in the next month. Thus, after each such meeting, there would be an interval of four weeks, at any rate, for further personal study of the subject, in preparation for the next meeting. Variety would be introduced into the programme, and it would be possible to cater for different outlooks among the Rovers. Some sort of systematic programme is just as necessary here as in other parts of Rover Scouting, whether you have something like the above, or devote a month at a time to one particular subject. Mindcraft is an essential for most of us in Spiritual development, though we differ widely in the amount necessary in each case.

Mindcraft is, for all of us, an immense help in Spiritual development, and the gross neglect of it in the past is probably a main reason why interest in religion is at so low an ebb today generally. We cannot be interested in things about which we are largely ignorant. Nobody outside the Scout Movement seems very anxious or able to teach us systematically; very well, then, we will go ahead as Scout pioneers, and build up for ourselves and others a system of religious instruction, which – like Scouting – shall concentrate on bringing out, first and foremost, the interest of the subject, leaving compulsion outside our scheme, working in small groups, and adapting our studies to individual needs and capabilities.

Ineffective and feeble intentions as regards service to God are rendered much less likely when the definite ideals in the Scout Law are framed in thoughts and words to be translated into active quests. Truth has been mentioned in this Chat already, but it is not enough to seek the truth for oneself only; it is necessary to take up the challenge on its behalf, and to fight for a higher conception of honour in the world. How can a Rover worship God wholeheartedly at dawn if he knows that before sunset he will have denied Him by the lies which betray Him, and the dishonesties which sully the soul? How can one Rover stand against the difficulty if he has not a strong and active comradeship behind him, sworn by their Scout Promise to help him to be loyal to God?

Here is another fruitful series of subjects for Crew discussions. What exactly does “loyalty” to God involve? How can “usefulness” and “helpfulness” be applied in the case of others who need leading towards Godliness? What limits are there to the demands which can be made on one in the name of the “brotherhood” into which the sons of God are born? Similar questions arise in connection with other clauses of the Scout Law, and when they are set out in a list it will be seen that a very practical collection of duties to God has emerged, the accepting of which helps us on our climb up the Mount of Vision. Particularly is this the case with the tenth clause, for without purity the Spiritual senses are darkened; energy is lacking to climb the heights, and there is a fog arising from the swamp of sensuality which blots out the view. So far, the emphasis has been laid more particularly on individual religion, but our Scout obligations reveal another side. In the first clause of the Religious Policy of the Boy Scouts Association occur the words: “It is expected that every Scout shall belong to some religious denomination and attend its services.” Now, it is no good retorting that such an expectation is reasonable for boys but not for men. The word Scout is printed in our handbook of *Policy, Organisation and Rules* in this special way in order to indicate that it includes Rover Scouts as well as members of the two other branches. It follows, consequently, that every Rover who does not belong to some religious denomination is failing in what the Scout Movement expects of him. Did you realise that?

It does not follow, however, that there should be enforcement of the seventh clause of the Law: “A Scout obeys orders of his parents, Patrol Leader or Scoutmaster without question.” In fact, such unquestioning and thoughtless allegiance of men to a religious denomination would not be an asset to it or themselves but a real disadvantage, for wholehearted conviction is required in this, and not hypocritical acquiescing. It is loyalty to God which should band men together in such associations, and each Rover Scout has to work out for himself how his own personal loyalty to God must entail loyalty to a religious denomination. A few of the considerations involved are worth a little study.

Biologists, exploring one of the lines of woodcraft, tell us that an individual animal or human body during its development repeats the stages of the evolution of its race in order. History shows us that personal or individual religion has always grown out of community religion, and not the other way round. In all the great religious developments known to us this natural evolution can be traced, though few will deny that supernatural intervention has been necessary to help humanity to take even a faltering step forward. It would indeed be surprising if religious growth was to be found to be totally outside this law of Nature, and indeed, the application of research to this question shows that the parallel still holds. Reasons derived from applied woodcraft come into view and support the contention that loyalty to a religious denomination is a natural and healthy requirement.

Some of the difficulty in being happy in membership of a religious denomination disappears when we realise that it is a form of “roping up,” to enable others as well as ourselves to climb better. The Rover Scout’s question should be “what am I going to give to God and man through my Church membership?” and not the selfish one “What am I going to get out of it?”

Roping up in this way enables us to bring the ministers of religion more closely into touch with the problems and snags of everyday life. The very serious disadvantage that results from the different outlooks of the man in the pulpit and the man in the pew can be remarkably overcome when there is an enthusiastic Rover Scout Crew to act as a link. Comradeship will spread, and the Rover will find an opening from time to time for making a stranger in the Church feel that he is really welcomed. With his Arrowhead badge as a reminder he will interest himself particularly in the pioneering side of Church life. He will naturally lend a hand in helping to run “study circles” because of his interest in tracking. He will encourage by his warm sympathy all new ventures, even though he is not called to take active part in them. Where there seems little active religious questing going on he will consider seriously whether his badge, does not summon him to start something of the kind; he will probably sit down and consider whether by applying one of the Scout Law clauses he could not devise a really valuable venture, and he will be surprised at the number of possibilities which begin to open up. His enthusiasm and patience must be strong enough to enable him to “climb slowly” and endure setbacks.

As a member of a Rover Crew he will have a clearer understanding of his denomination as another variety of “crew” with a “skipper” in charge, but he will not sit down idly and wait until the “skipper” comes along to give him something definite to do. The Rover must take a very special interest in the machinery of the “ship,” and will regard himself as in honour bound to associate himself with keeping some part of it in good working order. He may not be called to shout orders from the bridge, or even to stand at the wheel, but there will always be a place for him in the engine room, stoking up the fires of warm enthusiasm, which is what he is so particularly fitted for. A church which uses its Rovers aright soon gets a full head of steam on! He will have to cultivate patience, sometimes, when the openings for service allotted to him are very dull, and do not seem worth the time he can spare. He will comfort himself, somewhat, by remembering that he is deliberately working for a better state of things in the future, and that even a Rover cannot get everything done at once which he thinks should be done. “Softly, softly, catchee monkey,” the Chief’s version of an old Chinese saying, may help

him a bit, but, perhaps, a still better thing for him to remember is that he is in the hands of God, the Master Builder of the universe and of the particular corner of it where the Rover is trying to build.

Rover Scouting has, obviously, a very valuable chance of rendering service in promoting the advance of both personal and institutional religion. Each of the previous fourteen Chats has, surely, a definite application to life in the Spiritual world which each creed and denomination can utilise for its own purposes, if Rover Crews will show them how this can be done. Thus, for example, study circles at weekly or monthly intervals should tackle the following subjects among others: the conflict between the claims of religion and those of the world (regarded less as a war between misty ideals and hard facts than as a call to help forward the Kingdom of God and an opportunity for Spiritual self-development), definite difficulties and definite opportunities being discussed in detail and in plain language; the systematic study of the basis of religious beliefs; preparation to answer effectively the commonly-met objections brought against the doctrines we are supposed to be holding; how to practise more effectively Spiritual “exercises” such as prayer; and how to intensify the Spiritual life by the use of specially devised reading circles (see page 47), and of the other means of gaining Spiritual vision and power. We ought to compile for the use of Rover Scout Crews attached to different denominations a full and explanatory list of suitable books and profitable lines of study, so that progress might be made more rapidly in villages as well as towns.

The task of creating such an organisation cannot be thrust on to overworked clergy. We must “rope up” for it, for the Arrowhead badge calls to us to do the job ourselves. A most vital point in this connection was emphasised by the Chief many years ago, namely, that meetings of this and other kinds, though organised by Rover Scouts in the first place, should be thrown open to others outside the Scout Movement who are interested. We are now actively entering into citizenship, and we must have as few walls as possible between us and our fellow citizens. In some places societies already exist doing work on similar lines; Rover Scouts should throw their weight into them, and help them to become more effective and more active still. Where there is no such suitable society the Rover Scout Crew should try to organise such meetings, and open them to others. “Climb slowly” (and tactfully), for the task is no light one!

A Rover Scout Crew, finally, should regard itself as a band of pioneer builders in connection with its Church. It should not wait to have duties allotted to it, but should rather go in search of openings for service – quests of “helping God’s Kingdom to prevail upon earth.” We have to look wide and link up more closely with each other through our Local Association and County organisations, so that we can bring to our own Church the ideas which have proved helpful elsewhere; so will many be enabled to discover the “sign” left by God, for the guidance of His trackers and for their comfort while they climb the ascent which He has planned. The Rover Scout knows that he must develop Scouting on the Spiritual side, just as much as on the physical and mental sides; want of “balance” in this respect will spoil the hike of his lifetime. Yet, he does not content himself with this alone, selfishly, for he has learned to look wide, and to welcome his motto – Service. Rover Scouting, like this little book, begins with “Life” and ends with “Vision”; Scouting is the key to both, for you must learn how to “look” before you leap.

The Rover Scout has reached an age when he should not, and must not, expect to receive all the time. He sets out to give, pioneering for God in his Church life as elsewhere. Healthily critical about the present, he is hopeful about the future because he is daring to look wide, he is developing a definite plan of climbing, he is becoming conscious of the glow of a Divine Power working out His purpose through comradeship, and with clearing vision he is beginning to catch a glimpse of the Glory of the summit. So he is no longer deaf to the call in the closing lines of Tennyson's poem *The Ancient Sage*:

“Look higher, then – perchance – thou mayest – beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow – see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision!”

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