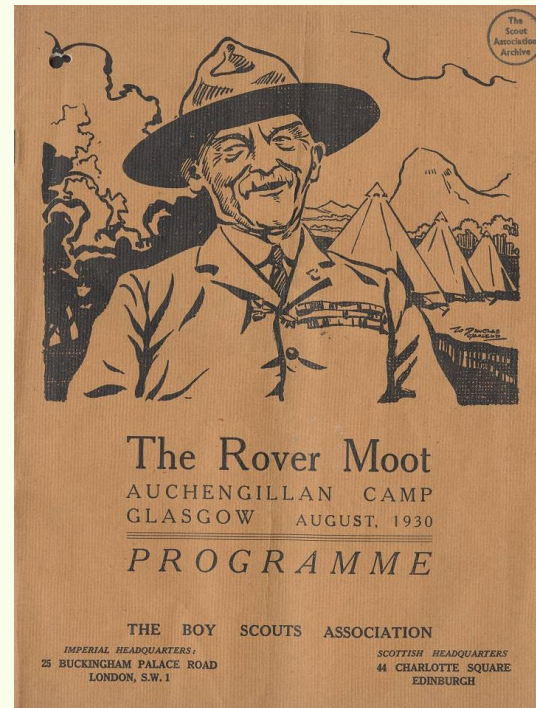


HISTORIA DEL ROVERISMO EN EL REINO UNIDO

AÑOS 30

PRIMERA PARTE

Una plática inolvidable de Juan Lainé en 1965



INTRODUCCIÓN

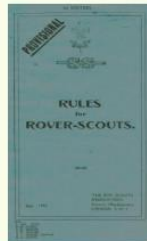
En junio de 1965, se celebró en Meztitla el II Curso Preliminar de la Insignia de Madera para Jefes de Grupo y Comisionados. Se había invitado a Juan Lainé para dar una plática sobre la historia del Roverismo, pero no le fue posible ir por motivos de salud. Varios de los participantes, entre ellos Miguel A. Martagón Vázquez., habían estado en las conferencias de Lainé de principios de año (ver los álbumes)

Así que, semanas después Martagón y otros, organizaron otras dos conferencias que don Juan dictó en el auditorio de un colegio en la colonia Campestre Churubusco de la ciudad de México. Y ahí estuvimos con Rovers y dirigentes.

Asociación de Scouts de México

PRINCIPIOS DEL ROVERISMO EN EL REINO UNIDO PRIMERA PARTE (Antes de "Roverismo hacia el éxito")

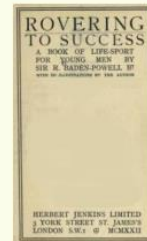
Una plática inolvidable de Juan Lainé en 1965



Asociación de Scouts de México

PRINCIPIOS DEL ROVERISMO EN EL REINO UNIDO SEGUNDA PARTE (A partir de "Roverismo hacia el éxito")

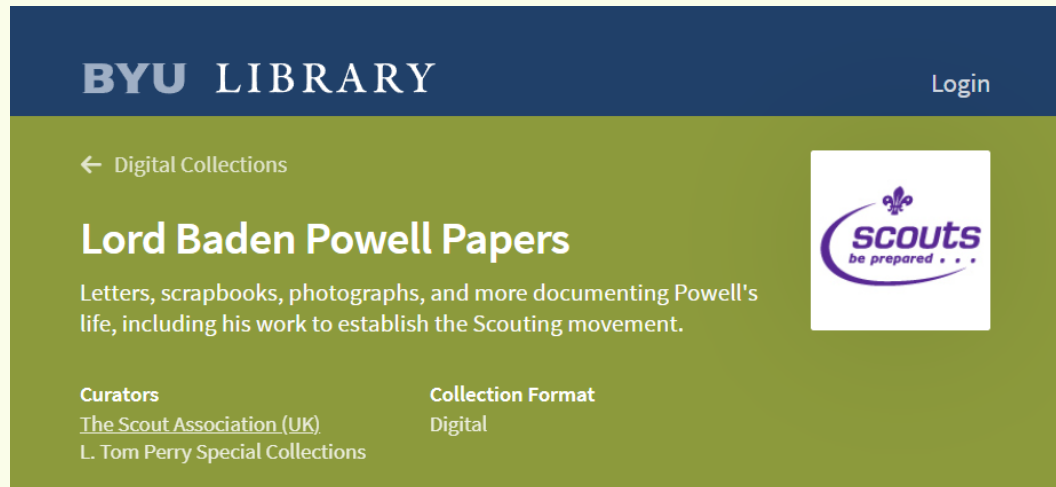
Una plática inolvidable de Juan Lainé en 1965



INTRODUCCIÓN

A partir de una grabación y las notas que tomé fue posible elaborar este relato en 1980. Cuando tuve acceso a la colección “Lord Baden Powell Papers” de la Universidad Brigham Young (iniciales en inglés, BYU) identifiqué algunos documentos relacionados con los párrafos de la plática de Lainé, conformando así este álbum.

Los textos en letras cursivas corresponden a la plática de Lainé. Las notas que se incluyen explican los documentos BYU relacionados con los temas.



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

“Voy a continuar estas pláticas sobre el desarrollo del Roverismo en el Reino Unido, con la finalidad de mostrarles como se fueron estableciendo las bases del programa que después aplicamos en muchos países, incluyendo México, donde el primer Clan de Rovers se fundó en 1935 en el Grupo 3 de la ciudad de México.

Mi hijo, José Antonio, formó parte de ese entusiasta grupo de jóvenes, algunos ya Scouts veteranos y otros, como mi hijo, era su primer contacto con el Movimiento Scout.

Ese primer Clan lo vivimos intensamente y aún tenemos muchos recuerdos, después de 30 años.

Y ahora, este año de Conferencia Mundial en México; No les parece emocionante”

Nota. Así inició su plática, transcrita de una grabación que apareció años después. Desgraciadamente fue lo único que se rescató.

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Fines de los 20 y principios de los 30.

En 1927 se inician las acciones para elaborar un manual para Rovers para facilitar la preparación de las pruebas de adelanto de la rama mayor.

En esta labor intervienen Percy B. Nevill (Comisionado de Rovers de la Oficina Imperial) John S. Wilson, en su carácter de Jefe del Campo de Gilwell, F.W.W. Griffin (Asistente del Comisionado de la Provincia de Londres) y John F. Colquhoun (Comisionado de Lobatos de la Oficina Imperial) quien coordinó los trabajos de una conferencia en Bournemouth en abril de 1927 que conllevó al establecimiento del “Grupo Scout” formado por las unidades de Lobatos, Scouts y Rovers.

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

A todos ellos los conocí y tuve la oportunidad de conversar sobre el desarrollo del Roverismo.

La preparación del mencionado manual se extendió hasta 1929. Baden Powell escribió un prólogo.



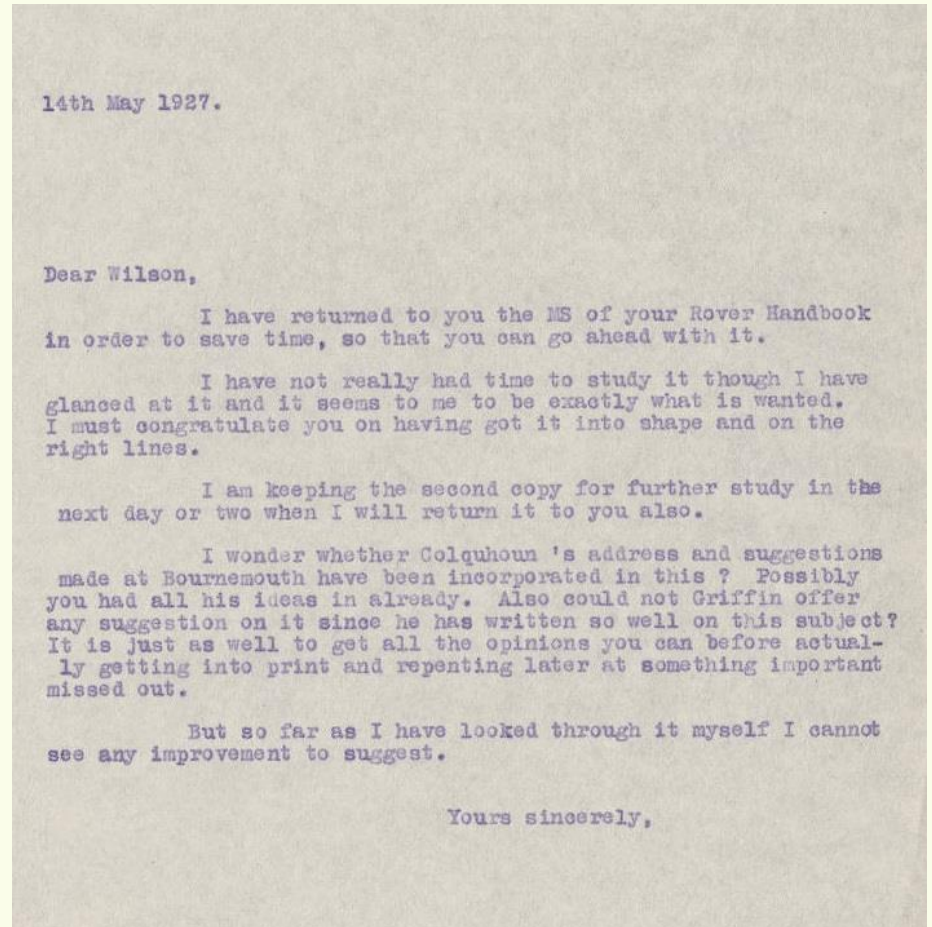
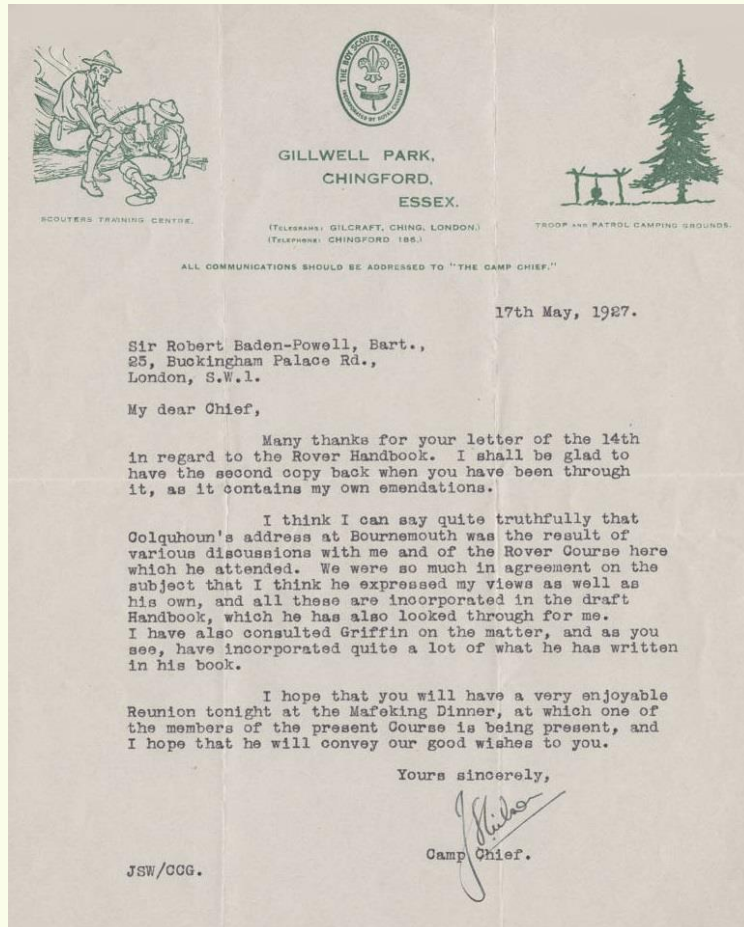
P.B. Nevill



J.S. Wilson

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Nota. Documentos relacionados con el manual Rover



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Nota. Documentos relacionados con el manual Rover

29th September 1929.

My dear Nevill,

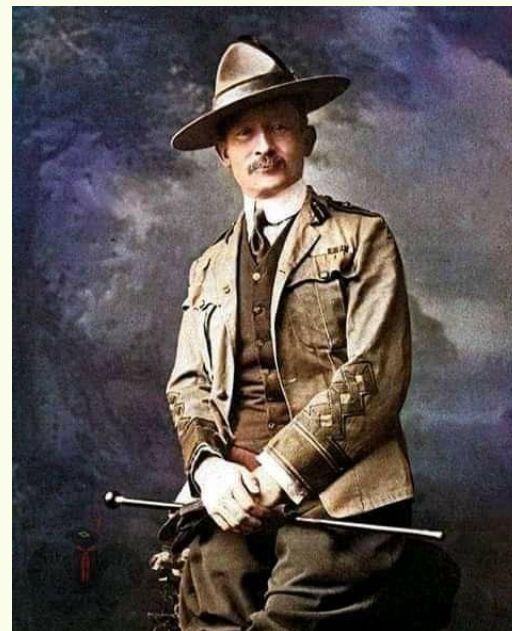
I return herewith your amendments to the Rover book and cannot suggest any alterations.

At the same time I would urge you not to add to the length of the book but if possible to cut it down here and there, as I am convinced that too much book puts off the best fellows. Far better to give them sketchy principles and leave them to fill in the details themselves.

Also you have very bravely tackled the religious question, but before putting it into print I should suggest consulting the authorities - particularly those of the Roman Catholic persuasion - they always manage to find snags where none are intended.

I enclose a foreword in the hope that it may be what you want.

Yours sincerely,



Prólogo de Baden Powell para el manual Rover

**Nota. Cabe mencionar que
Lainé no tenía ejemplar de
este manual de los años
20.**

FOREWORD

The fellow whose heart is in it and who means to take up Rovering because of the opportunity it gives him of expressing his sense of service does not need a book of Rules and Regulations to guide him.

This booklet need not therefore be shied at as such since it is not intended to cramp a fellow's style or to tie him down to limited grooves.

On the contrary it will make clearer to the man who wants to know what are the true aims of Rovering and the best methods for attaining them.

This necessarily involves a certain amount of organisation but we don't want thereby to produce long-faced and stodgy prigs. On the contrary our aim is a cheery brotherhood of good pals bent on being happy, healthy and helpful citizens.

So I earnestly hope that this book will be helpful to every Rover Scout and Leader in bringing success to his efforts and happiness to his life.

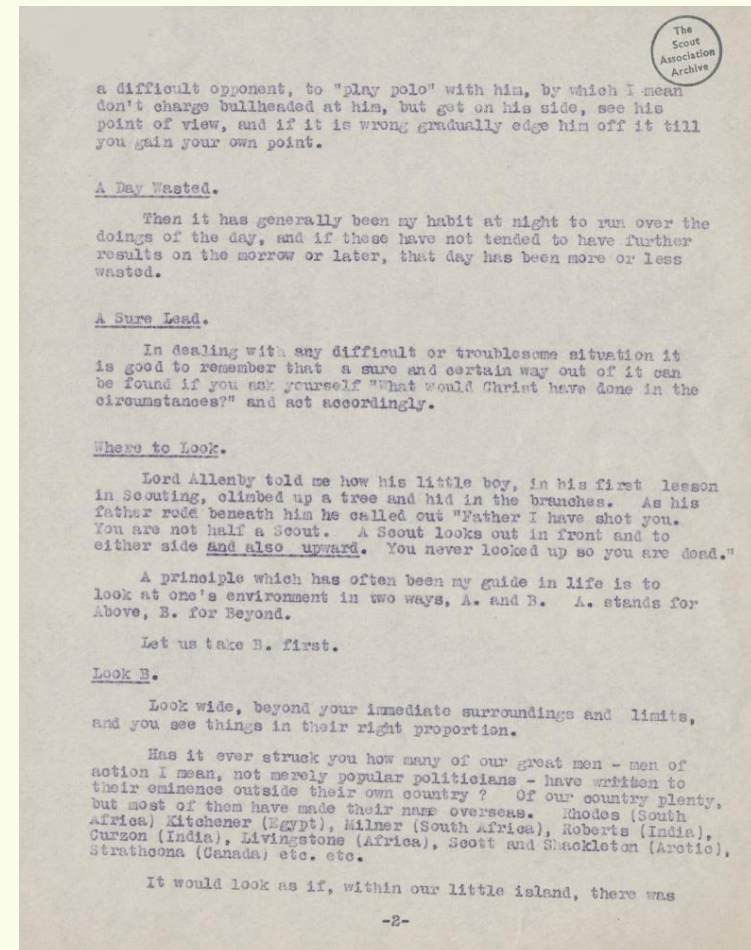
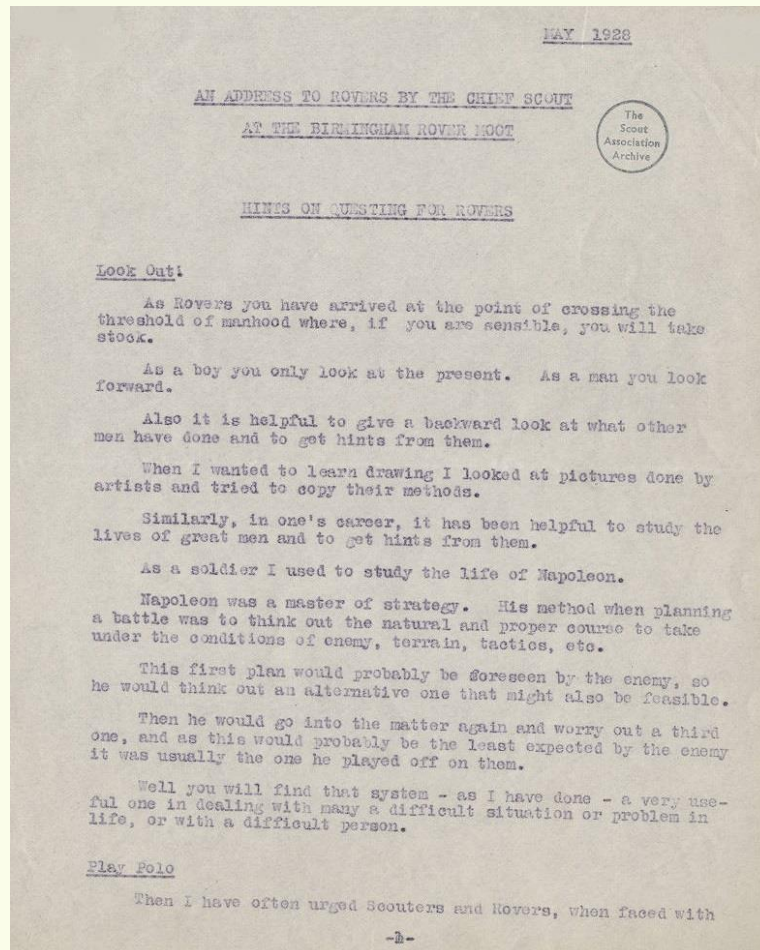
Baden Powell of Gilwell

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

El desarrollo de la rama Rover fue continuamente analizado, mediante la realización de las reuniones denominadas Moot (palabra escocesa, que significa reunión de familias o clanes). Baden Powell enviaba mensajes a los asistentes, dando a conocer su punto de vista.

Nota. En los documentos BYU se encontró un mensaje de BP para el Moot de Birmingham en mayo de 1928.

Mensaje de BP para el Rover Moot de Birmingham, 1928



Mensaje de BP para el Rover Moot de Birmingham, 1928



not sufficient scope for big-minded men; they have looked further afield. They looked wide and acted accordingly.

C.J.Rhodes.

C.J.Rhodes, as a young man of 24, said: "It often strikes a man to enquire what is the chief good in life. To one the thought comes that it is a happy marriage, to another great wealth, to a third travel, and so on; and each seizes the idea and works more or less for its attainment.

To myself, thinking over the same question, the wish came to render myself useful to my country."

And he confessed to being greatly influenced in his aim of expansion of the Empire by Ruskin when, in addressing undergraduates at Oxford he said what is equally true to-day:

"There is the highest destiny possible before our country. Will you youths of England make your country again the royal throne of Kings, for all the world a source of light, a centre of peace and . . . of goodwill towards men. That is what England must either do or perish. She must found colonies as fast and as far as she is able, formed of her most energetic and worthiest men, seizing any fruitful waste ground and there teaching her colonists that their chief virtue is to be fidelity to their country, their first aim to advance the power of England by land and sea. There are men who will plough and sow for her, who will bring their children to love her, and who will gladden themselves in her glory more than in the light of tropical skies.

You think it is an impossible ideal. Be it so: refuse to accept it if you will; but see that you form your own ideal in its stead. All I ask you is to have a fixed purpose of some kind for your country and for yourselves; no matter how restricted so that it be fixed and unselfish"

That ideal appealed to Rhodes and though he started poor and in feeble health he made it his fixed aim and carried it through to success before he was fifty, and thereby opened up new lands and careers for thousands of his overcrowded fellow-countrymen.

Your Opportunity

I don't say that you need all try to build further colonies; I do say that by helping to promote loyalty, goodwill and cooper-



ation among the Dominions you will be contributing directly to the peace of the world.

The British Empire of federated Free States will, if it keeps its unity, be the most powerful agent for peace in the near future.

Also, many of you will before long be wearing the golden chains of Mayors of your cities or at least be in office as Town Councillors and the like. If you have looked upward and beyond you will accept office not for the honour and glory, for the banquets and the beanoes, but for the opportunity it gives you for serving your fellow men, for doing away with the disgrace to our country, the slums, and for giving a fair chance for making his career to the under-dog.

In any case Ruskin's appeal to you to look beyond and to have a FIXED AND UNSELFISH PURPOSE IN YOUR LIFE is one for you to consider and adopt.

By this looking Beyond you serve your fellow-men.

Look A.

In addition to looking beyond remember A. to look above the level of things around you and see a higher aim and possibilities to your work, i.e. how to serve God.

This Conference will be a memorable one to most of you; probably a life-memory for many and very assuredly so for some, seeing that, in the nature of things, there are those among us here to-day who before twelve months are over will have passed on to Higher Service.

So I would advise you to take half an hour off by yourself, this day, and go through a quiet period of thought - a "vigil" such as we have in the ceremony of the Rovers' Investiture, when you can think over for yourself what you are making or are going to make of your life.

Look at life not merely from where you stand but beyond, where you will stand at the end of it, looking back on what you have done with life, with the body and mind that God has lent you to make the best use of.

Have you made - are you making - the best use of it? or are you frittering it away on things that don't matter? If so how can you improve your ways?

Mensaje de BP para el Rover Moot de Birmingham, 1928

A Chance to Serve God.

Look higher above your daily grind or frivolities and think of what is more worth while. The most worthwhile thing that you can do is to serve God.

You are not a parson - how then can you serve God ?

Well it is open to every single one of you.

We pray daily for God's Kingdom to come and His will to be done on earth. But it is no good praying without lending a hand to help.

God's Kingdom is, as we know, "Peace on earth and goodwill among men".

Just now the Devil's Kingdom is too prevalent, the rule of envy, hatred and malice of nation against nation, class against class, even creed against creed.

This should not and need not be if only men were all determined to be good-natured, tolerant, helpful, and fair to one another. To be self-less instead of selfish.

It is here that we all have our opportunity of serving God. Think it over in your Vigil, how best you can, in the first place, fit yourselves individually, by developing your health, commanding your temper, checking any selfish inclinations, and exercising your kindness and service for others; and in the second place pursue as your Quest the development, in your own circle, of goodwill and cooperation, and of the peace and happiness of others.

But look here! Above all things don't take your opportunities in the spirit of being weighed down by their seriousness, or of being puffed up to priggishness by their importance; rather go at them with a cheery grin as for a joyous adventure.

The Spirit of Adventure.

A discussion has lately been going on in the press on the question of whether the youth of to-day possessed the spirit of adventure which distinguished their predecessors. It was declared that they are too inclined to lounge and look on, to go in for empty pleasure rather than happiness, gamble on luck rather than work for success. They have not the pluck and stick-to-it-iveness of their fathers.

I don't know. During the war there was plenty of proof of pluck and adventure among them. To-day there are a good many who play the game even if there are others who look on.

There is no lack of candidates for the flying corps and that surely implies some spirit of adventure. Never in our history have so many boys gone out, as they do now in their thousands, each year, to fend for themselves when hiking and camping.

In the Scouts we are sending out close on a thousand every year to adventure their fortunes in oversea dominions, while many thousands of you Rovers are reviving the keen spirit of adventure of the ancient knights in pursuing your quests of service.

Nevertheless, don't let that spirit slacken and die.

Forward.

To you I would say "Press on with your Quests". By their practice you do good to the community, by your example and teaching you lead your younger brothers on to become like yourselves - good men for the nation.

By all means have your fun and enjoy your lives, but also look widely, beyond your surroundings, look high and above them. Be guided in what you do by what Christ would have done.

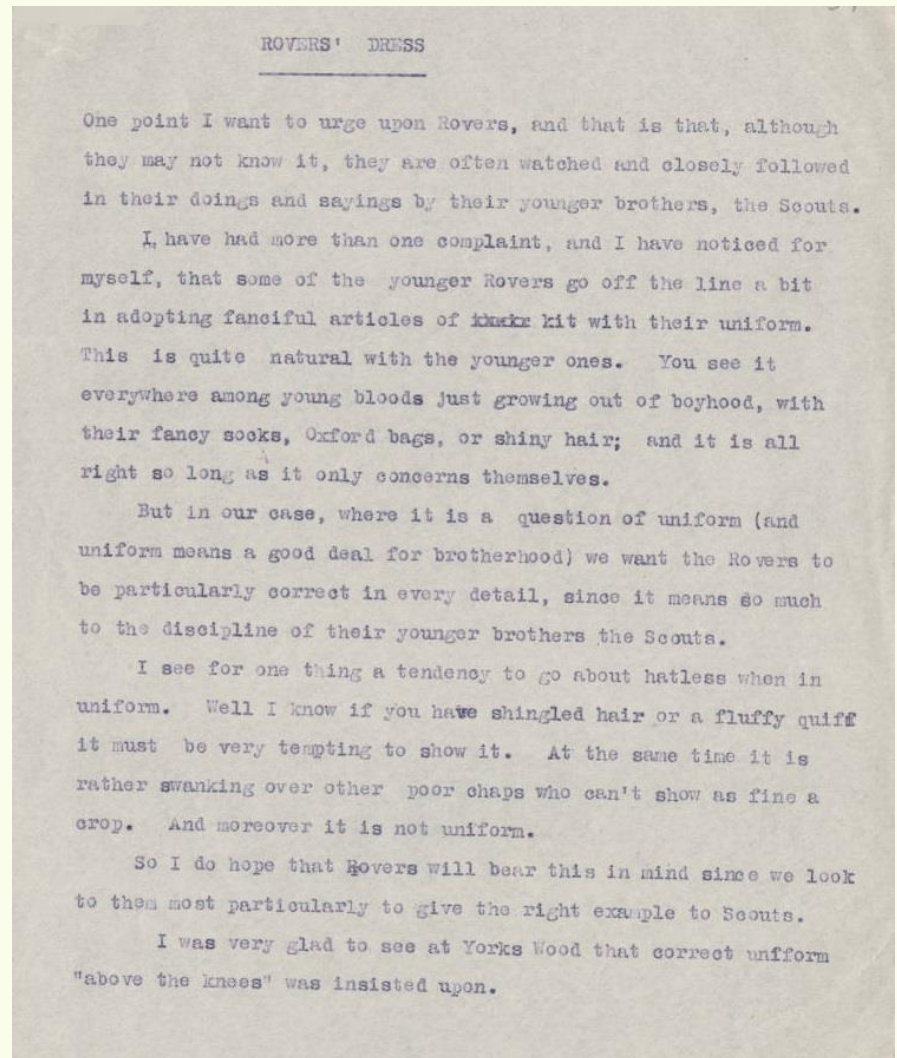
Contribute each year your share of love and effort towards bringing about God's Kingdom of peace on earth and goodwill among men.

Make that your Quest and you will be giving the truest service to God.

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

EL uso del uniforme por los jóvenes era un tema de discusión constante, pero Baden Powell siempre fue firme en su posición de que el uso correcto del uniforme era importante para la unión del Movimiento Scout.

Nota. En 1929 aparece una nota de BP, sobre el uniforme de los Rovers, posiblemente publicada en alguna de las publicaciones oficiales.



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

En un contexto de limitaciones en el mercado laboral en el Reino Unido en esa época, uno de los aspectos interesante del entrenamiento Rover era la preparación de los jóvenes para el trabajo.

La Asociación británica promovía en varios sectores la oferta de trabajo para los Rovers y en ocasiones las autoridades apoyaban para que los jóvenes consiguieran puestos en las industrias, comercios, etc.

Nota. Uno de los documentos encontrados, aparece un mensaje del Alcalde de Londres, titulado “An epítome of Rovering” (“Un compendio del Roverismo”) valorando a los Rovers.

Dear Sir,

I regret that you were unfortunately prevented from accepting the invitation to be present at Guildhall on 12th April at a most impressive function when I made an appeal (not for money !) to all employers in the City of London.

Therefore I am sending you a Press cutting which summarises that part of my speech which I was particularly anxious should reach you.

Will you do me the honour of reading it and giving it the widest publicity you can ?

I am, dear Sir,

Yours very faithfully,

Kynaston Lidd

Lord Mayor.

Apoyo de autoridades
para los Rover Scouts

Reprinted, with additions, from

THE

City Press

THE NEWSPAPER FOR CITY MEN.

Friday, April 19, 1929.

"AN EPITOME OF ROVERING"

"To a world in which man's chief efforts are directed towards the aggrandisement of self comes St. George, Patron Saint of England. He points to a nobler ideal; the giving up of self in service to others. Rover Scouts have heard this call, and in various ways carry out the ideal of 'service' which has been adopted by them as a motto."

Such was the prologue of "An Epitome of Rovering," which was witnessed at the Guildhall on Friday by the Lord Mayor. There were also present in the Great Hall over two thousand London Rovers, who form part of the section of the Scouting movement which is exclusive to men.

INITIATION.

Surrounded by a sea of shadowed faces, an "Altar" was placed in a small circle of light. Before it a Scout knelt in vigilance preparatory to his initiation as a Rover. After a while his initiator appeared, and told him that, if he would become a Rover, he must give himself up to service, and prepare to do those things which were not always pleasant; for service must entail self-sacrifice. The young man took oath, and, as a symbol of atonement for past misdeeds, dipped his hands in the clear water held out before him. After prayers his investiture was complete.

At the conclusion of the Epitome, Capt. C. Lisle Watson, London Rover Commissioner, welcomed the Lord Mayor, remarking that his Lordship had consistently followed in the footsteps of St. Christopher, the Patron Saint of Rovers, and the Patron Saint of the Mansion House, to whom he was again showing his devotion by his presence that night.

ROVERS AND CRICKET LAW.

The Lord Mayor said that he had always appreciated the Scout Movement. That evening his appreciation was enhanced, and he had been provided with a somewhat unexpected thrill. He found that the laws of the Rovers very much resembled the laws of cricket—"Keep your word; keep your temper; keep your wicket up." There were many organisations whose object was Service to the Community, but the Rovers were unique in three very important respects. In the first place, although they admitted anyone over 18 years of age, their main source of recruits comprised the Boy Scouts. Thus, before they joined the Rovers, those young men, for the most part, had already received training in good citizenship as boys. Secondly, he knew of no other organisation which was so comprehensive in its curriculum. The Rovers' doctrine was that God created them (body, mind, and soul) to be Servants. The third reason was that they were under a very strict discipline and rule of life. Duty to God and duty to the King to their fellow-men, and to themselves were contained in a wonderfully simple formula. There could be no stricter discipline for a Britisher than to pledge his honour.

APPEAL TO EMPLOYERS.

I desire to appeal to all employers in the City of London to help these young men as well as their younger brothers, the Boy Scouts, who enter their employment.

We all know that when a boy first enters the great world of business, there are all sorts and kinds of temptations to leave the old paths of good thinking and good doing.

I want to make a concrete suggestion to you—that you should welcome the formation of Scout Societies in your business houses. Thus, when a boy or young man who is a Rover or Boy Scout comes into your employment, he will have a welcome from his elders, who are already employed by you, and he will be helped and supported by the fraternity to hold fast to his solemn obligations.

You will, I am convinced, appreciate the fact that a man who looks upon life in the way that Rovers do is likely to be a more satisfactory employee.

A very large proportion of these Rovers are Scoutmasters, giving up their leisure, and often their annual Summer holiday, to take their Scouts to a training camp. It is quite customary to allow employees who are Territorials extra leave for their annual camps; but the character training of the younger generation is surely one of the most valuable ways in which a man may serve the community.

WHAT THE MAYORS CAN DO.

I am glad to welcome a number of Mayors of the Metropolitan Boroughs.

In our mayoral duties, we, Mayors, are faced continuously with the need that various institutions have for men who are willing and fitted to give voluntary help.

In the Rover Movement, there are numbers of Postulants anxious to be invested as Rovers who have not yet found their vocation. Many will never be fitted to become Scoutmasters and other openings for Service must be offered them.

May I offer a suggestion?

Here are institutions and societies crying out for men and here in this Movement are men anxiously desiring work.

Cannot you bring the two together?

Perhaps, you could call a meeting of all managers, secretaries, etc., of philanthropic institutions, and let the Rover Commissioner for your Borough address them, and then let them explain their needs so that the Postulants may find suitable Service.

In conclusion, on the proposition of Lord Hampton, D.S.O., the Chief Commissioner of the Boy Scouts' Association, a hearty vote of thanks was accorded to the Lord Mayor.

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

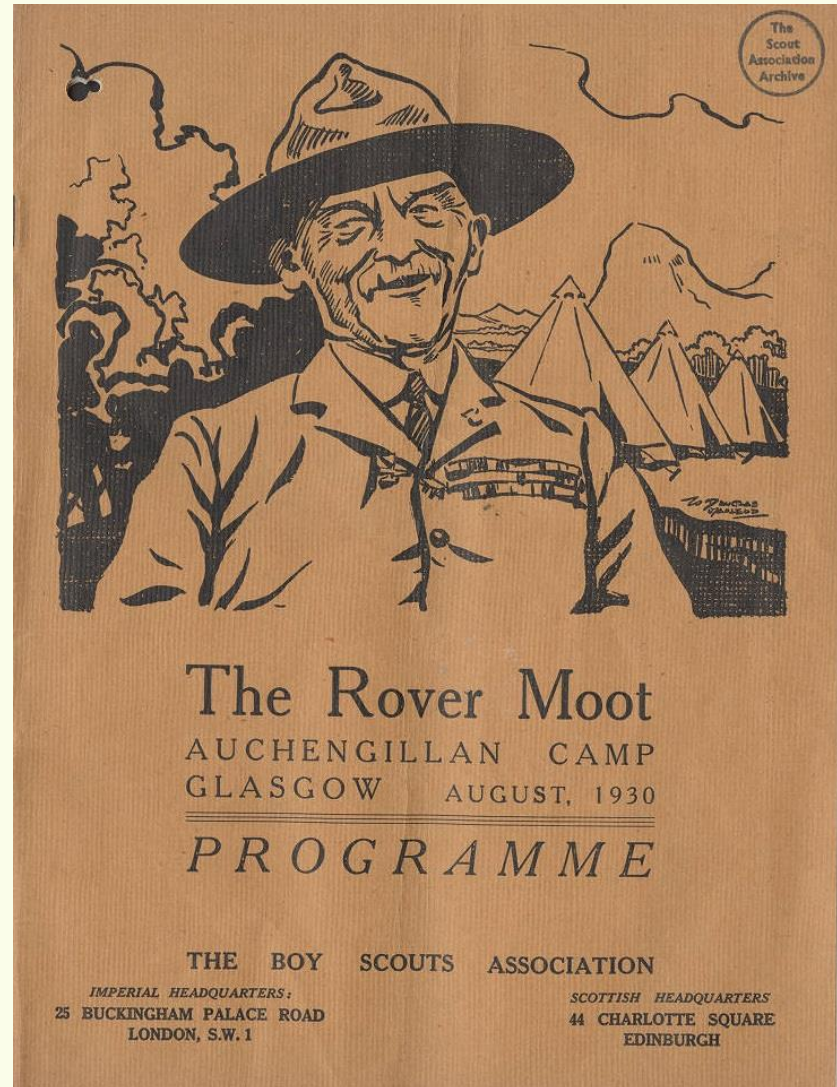
Baden Powell insistía a los dirigentes de Rovers de una constante actualización del programa para Rover para que los jóvenes tuvieran oportunidad en un medio difícil para ellos, debido a los problemas económicos de finales de los 20, que llevaron al cierre de un tercio de las industrias y comercios del Reino Unido.

Baden Powell decía- Si el Movimiento Scout no los apoya para remar su propia canoa, buscarán en otro lado-

Nota. Recuerdo que Lainé presentaría datos y fotografías de las ciudades inglesas, donde se veían largas filas de hombres maduros y jóvenes en busca de empleo-

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

La revisión de las reglas para la rama mayor se realizaba cada año, en función de las opiniones recibidas en los Moots.



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Nota. Existe un memorándum en el cual indica la necesidad de conformar un grupo de trabajo para analizar las propuestas de modificaciones a las reglas.

MEMORANDUM FOR IMPERIAL HEADQUARTERS COMMITTEE.

The preparation of the revised Book of Rules for Rovers has brought to a head the question of whether this branch is proceeding altogether on the right lines. So many divergent opinions have been expressed that I feel it incumbent upon us to go into the matter more thoroughly before issuing further rulings.

Clear definition of principles and revision of certain details seem urgently needed. To this end I would suggest that possibly the best way would be for the Committee to take the matter into consideration and if they think desirable to appoint a Sub-Committee to go into the whole question and report to them.

I suggest for such Committee such men as Nevill, Everett, Godfrey-Faussett, Walton, and Wilson, etc.

30th December 1929.

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

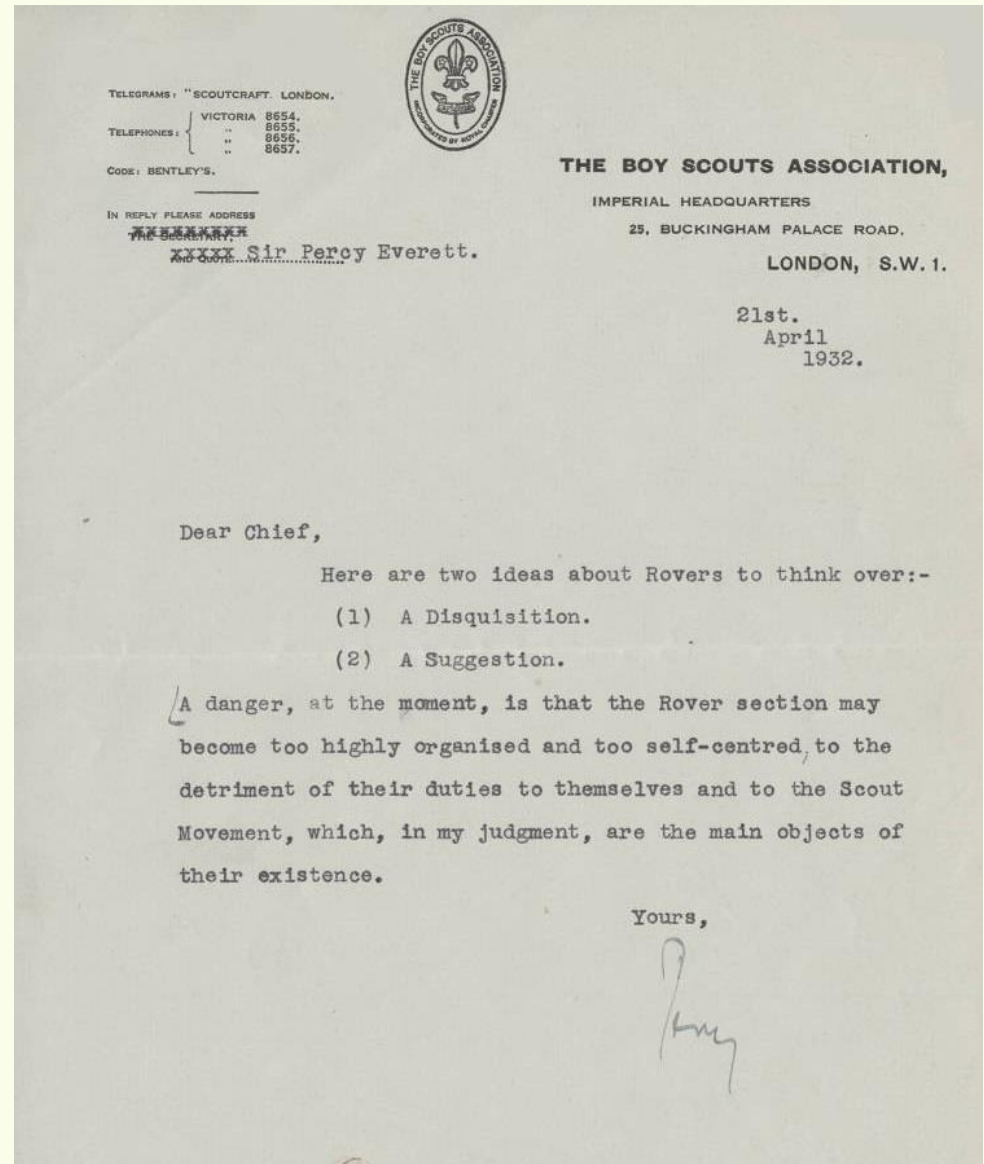
Uno de los puntos que presentaban con frecuencia los jóvenes Rovers era que en los Clanes había miembros arriba de los 30 años, con intereses muy diferentes a los de los miembros de 17 o 18 años.

Baden Powell le pidió al entonces Comisionado de Rovers de la Oficina Imperial que analizara las reglas para las edades en la rama mayor.



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Nota. En los documentos BYU aparecen varios documentos sobre la revisión de las reglas y la definición de la participación de los jóvenes y adultos en el Movimiento Scout. Sin duda, era una época en que había que dar claridad a la participación de la gente mayor en los clanes de Rovers.



Adultos en el Movimiento Scout

A SUGGESTION.

.....

TWO CLASSES OF Adults connected with the Scout Movement.

.....

- (1) ROVER SCOUTS. All those who have passed thro' the Cub and Scout stages with good character and record from their Scouters.

Whether warranted or not, they should be entitled to be Rover Scouts, and should be attached to some Group.

In addition, older fellows of any age who are admitted to a Crew under our present Rules.

- (2) SCOUT ASSOCIATES. All members of Local Associations, non-Executive ranks, old Scouts and others interested in the Movement, - provided they are people of good character, and take the Scout promise.

Adultos en el Movimiento Scout

Confidential.

A DISQUISITION.

The Future Position Of Rover Scouting In The Movement.

THE future of Rover Scouting is the 'present' of Scouting (in the Troop).

Both the quality and quantity of Rover Scouts clearly depend upon the training of the Scout while in the Troop. This is the real significance of the Rover Scout and to this extent he is the important person!

"By their fruits ye shall know them"

Scouting, like any other Movement - animal, vegetable or mineral - must be judged by its fruits. The Rover Scouts can rightly be considered the 'fruit' of the Scout Movement.

When the Chief sowed the seed of Scouting, the harvest he looked for was the formation of good citizens, - i.e. good men - not only good boys. He sugared the pill in the most effectual way by appealing to the boy's instincts, but the pill (of discipline, character-training, service for others, not self,) is there all the time. Admittedly his great love for boys as boys induced him to pile on the sugar! He knew they liked sugar!

The real test comes when Rover age is reached and the young man, knowing the pill is a pill, swallows it deliberately and cheerfully, because his Scout training has taught him that the good of the community as well as his own is best served by putting his Scout Promise and Law into practice throughout his life.

If he is prepared to be invested as an R.S. he is a successful 'fruit' - if not he is one of our failures - at least, something not so ripe and full-flavoured as a good fruit should be.

Hence the number of Rover Scouts, (genuine practising Rover Scouts) is the measure of the success of the Scout Movement; hence then the importance of the Rover Scout - not to himself but to the Movement. He should be recognised and encouraged as the adult section round which everything else should centre after Scout age.

'Old Scouts' who are not Rovers will, in the future, be our 'failures' and, as such, the Movement should not smile on them officially. The F.B.A. beloved of the Indian Student, is not

found in the University records!

I say "in the future", as, clearly before the Rover Scout section was formed, those who wished to remain identified with the Movement had to attach themselves to the 'Old Scouts' or similar affiliation.

Now there is an official adult section which can, without difficulty, in time embrace all the others, and to which all good Scouts would as a matter of course attach themselves on leaving the Troop.

If a Scout, on reaching the age of 17 or 18, or even 20, cannot face up to renewing the Promise for life from a man's point of view the Chief's ideal of forming a good citizen by means of Cub and Scout training has not been achieved in his case. It has stopped short at the one vital or testing point.

I believe that all B.Ms. and A.S.Ms. should definitely bring their Scouts up to the Rover idea - that is, let it be taken for granted and acted upon, that they are all the time on their way towards becoming R.S. much as Cubs anticipate the day they will become Scouts.

If this were the accepted policy, quite definitely there would be much less loose thinking and loose talking about Rover Scouting. For instance, one hears apparently serious discussions on "What age should a Rover cease to be a Rover?", "Should a Warrant holder be a Rover?" etc. All, to my mind, based upon an entirely misconceived notion of a Rover Scout. As well say "Should a Vicar be a clergyman!"

There is obviously still a long transition period to be got through, particularly as we are still under the necessity of recruiting Warrant-holders from outside the Movement. This is a slur which the future must remove. One day the Public will, with justice, turn on us when we appeal to it for Scouters, and say "What in the world happens to all your 100s and 1000s of Scouts growing to manhood year by year? Your Rover section alone must number 1000s in this country. Have they all lost interest in Scouting that you have to appeal to non-Scouts to fill your Ranks?"

If the Rover Scouts in 20 years' time cannot be counted upon to supply the needs of the Troops and Packs there will be something radically wrong with the Policy which has let such a state of affairs prevail.

The transition period has its own temporary difficulties, but, if the Rover Movement is to be the permanent avenue for Scouting after adult age is reached, it should be carefully re-orientated to the extent of pointing it in the required direction - emphasising in particular its 'universability'.

Adultos en el Movimiento Scout

Without making it 'easier' to become a Rover Scout it should be possible to make it the 'normal' thing for all Scouts to become Rover Scouts. At present the idea of becoming a Rover Scout is looked upon as an exceptional one - a specialised state, if I may so put it - which seems quite wrong.

It must be in the Troop and the work of the Troop that this outlook toward the 'blessed state' of Rover Scouthood must be born and nurtured!



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

En 1931 se realizaron el primer Rover Moot Mundial y la Primera Conferencia Mundial Rover, lo cual fue una oportunidad para recabar opiniones de jóvenes y dirigentes de Rovers de todo el mundo.

Baden Powell analizó detalladamente las opiniones y recomendaciones de todos los delegados.

Nota. Esta plática fue ampliamente ilustrada con imágenes de documentos que había colectado por sus contactos con los dirigentes británicos que en esa época, con quienes platicó ampliamente durante las estancias que realizó en Londres.



Uniforme de Rovers a principios de los 30 en el Reino Unido.

Álbum dedicado al inolvidable hermano Scout Juan Lainé.

Álbum elaborado en 1980, digitalizado en 2018 y actualizado en marzo de 2021.