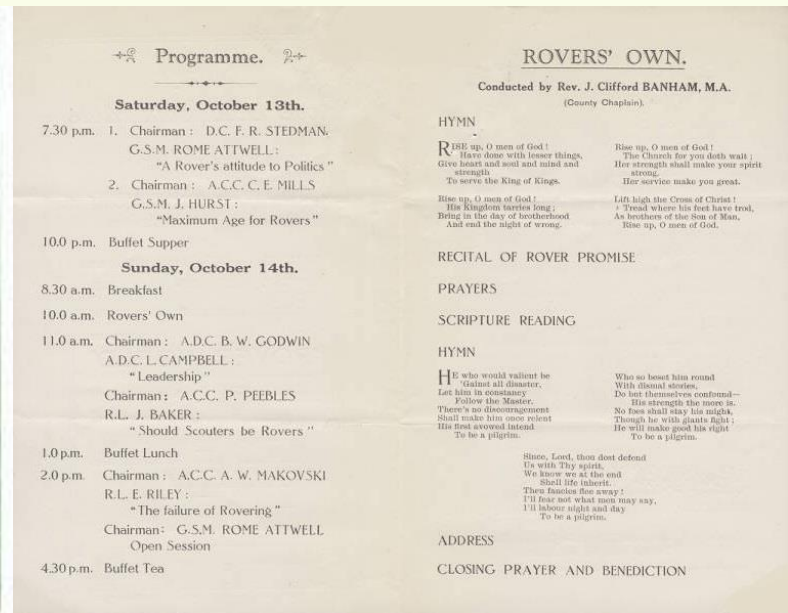
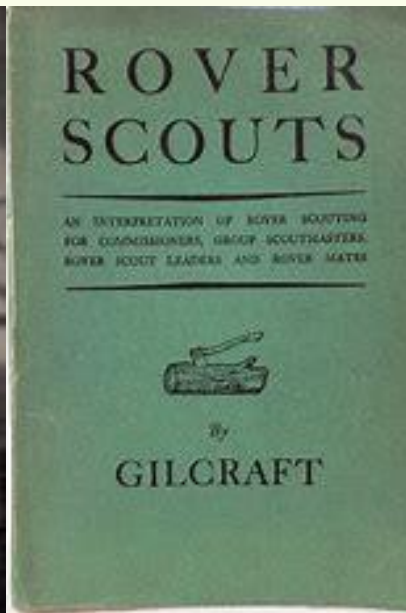


HISTORIA DEL ROVERISMO EN EL REINO UNIDO

AÑOS 30

TERCERA PARTE

Una plática inolvidable de Juan Lainé en 1965



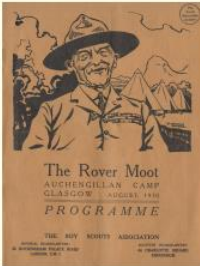
INTRODUCCIÓN

Esta es la tercera parte de una conferencia que Miguel A. Martagón Vázquez y otros participantes en el primer Curso Preliminar de la Insignia de Madera para Jefes de Grupo y Comisionados organizaron en 1965. La primera y segunda partes aparecen en otros álbumes.

Asociación de Scouts de México

HISTORIA DEL ROVERISMO EN EL REINO UNIDO AÑOS 30 PRIMERA PARTE

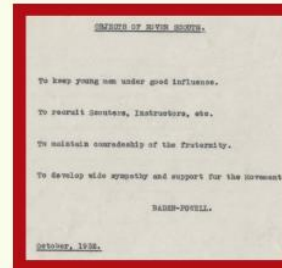
Una plática inolvidable de Juan Lainé en 1965



Asociación de Scouts de México

HISTORIA DEL ROVERISMO EN EL REINO UNIDO AÑOS 30 SEGUNDA PARTE

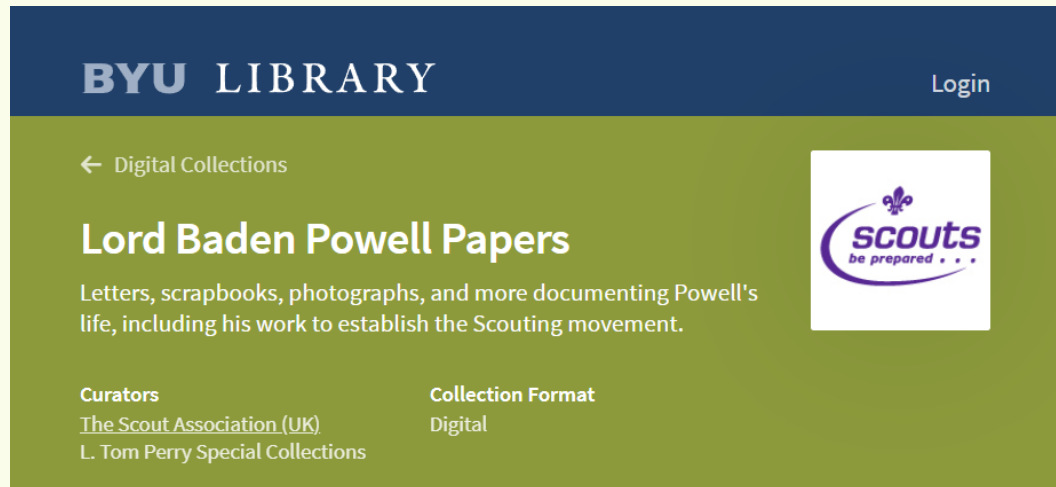
Una plática inolvidable de Juan Lainé en 1965



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.

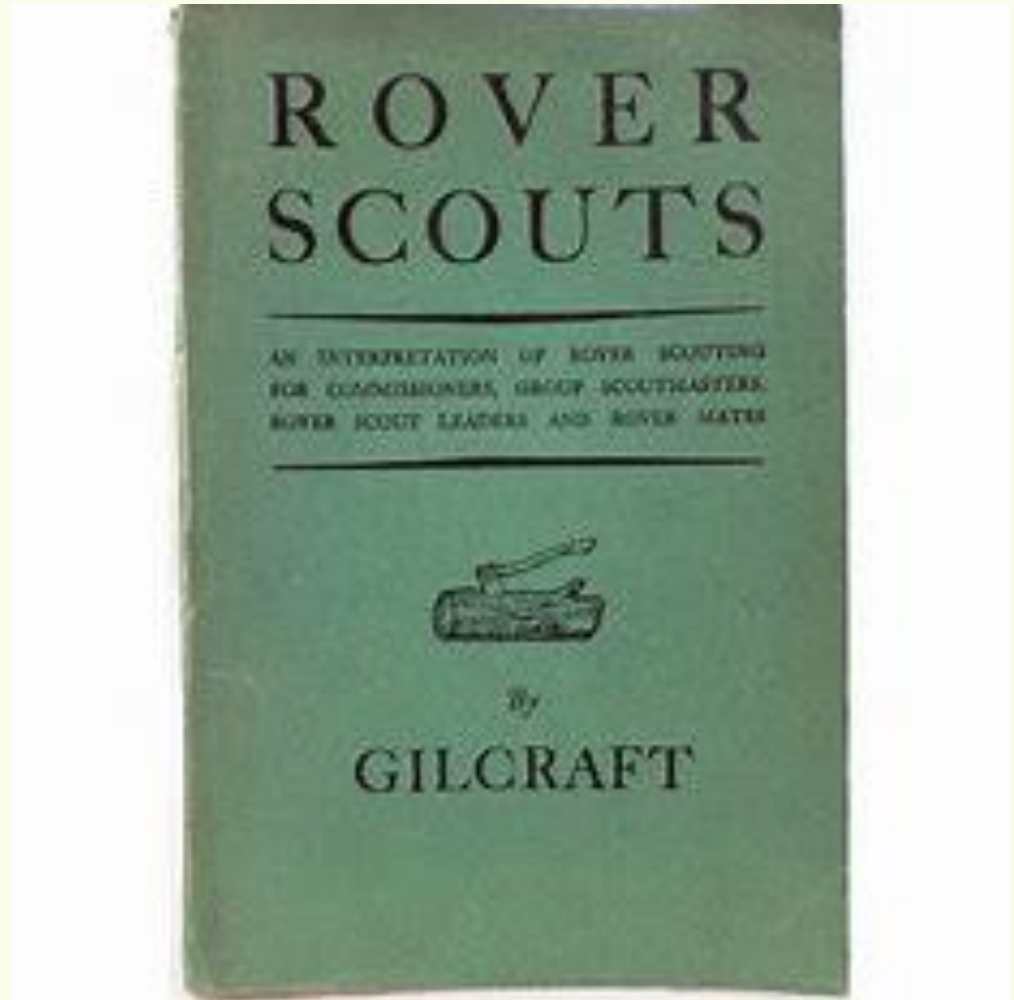
Los textos en letras cursivas corresponden a la plática de Lainé. Las notas que se incluyen explican los documentos BYU relacionados con los temas.



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Un libro más de Gilcraft

En 1933 apareció el título “Rover Scouts” de Gilcraft, en el cual John S. Wilson, en su carácter de Jefe de Campo del Parque de Gilwell, estuvo al pendiente de incorporar todas las recomendaciones de las conferencias sobre Rover Scouts.



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Uniforme de Rovers

Es curioso como el tema del uniforme de Rovers ocupaba la atención de los dirigentes de la Asociación, sobre todo el uso de las charreteras como parte del uniforme de los que eran a la vez Scouters.

Baden Powell consideraba que el uniforme de los miembros mayores y adultos del Movimiento fuera un ejemplo para los menores y a la vez un elemento de motivación para los Scouts que pasaban de las tropas a los Clanes.

Para mediados de los 30, las charreteras rojas de “Senior Scout” (Scouts mayores) dejaron de usarse y sólo se usaban las verdes de Rovers.

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Charreteras rojas usadas hasta 1932 y a partir de 1933 las verdes



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Nota. En la colección “Lord Baden Powell Papers” se encontró un documento muy interesante sobre el uniforme de Rover de 1933.

UNIFORM OF SCOUTER-ROVERS.

THE PROBLEM

Should Scouters who are also Rovers be allowed to wear any mixture of the uniforms or badges of the two ranks.

THE PRESENT POSITION

It was suggested that mixed uniforms or badges was not correct, but the difficulty of changing badges etc or the expense of two uniforms was urged.

The result of much discussion was the adoption in Rule 306, P.O.R. 1933, of the following principle :-

Scouters' uniform and badges, being the sign of warranted rank, to be worn on all occasions, but Scouter-Rovers to wear with it the Rover shoulder knot of red, green and yellow, when taking part as a Rover in purely Rover activities.

Mixture only permitted to that extent.

Nota de 1933 sobre el uniforme de Rovers.

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RECOMMENDATION BY G.P.C.

An amendment of Rule 306(iii) altering the above scheme in such a way that while still emphasising the greater consequence of the sign of warranted rank, it will permit Scouter-Rovers to wear Rover uniform and badges, but only whilst taking part as Rovers in purely Rover activities.

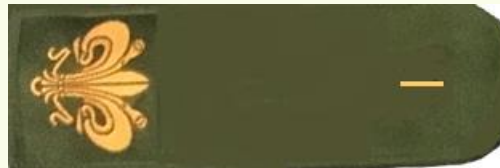
This amendment does not permit any mixture.

SUGGESTION CONSIDERED BUT NOT RECOMMENDED BY G.P.C.

To allow Scouter-Rovers to wear the green shoulder straps with Scouters' uniform on all occasions.

Arguments for :-

- (1) Difficulty of making any change in uniform and badges between different meetings. Expense of two uniforms.
- (2) Scouter-Rovers are glad to wear it because of :-
 - (a) Pride in being Rovers.
 - (b) Work as Scouter regarded as form of Rover Service.
- (3) It is said that Scouter-Rovers will continue to wear them whether permitted or not.



Nota de 1933 sobre el uniforme de Rovers.

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Reasons against :-

Reference
(1)
above

(1) Under present rule only change required is in shoulder knot.
Under G.P. amendment, change is permissive, but not obligatory since Scouter uniform can be worn on all occasions.

Reference
(2)
above

(2) It leads to the idea that the work is done as a Rover and not as a Scouter, thus tending to lessen the value of the Chief Scout's warrant.

Reference
(3)
above

(3) Weakness in the face of such arguments leads ultimately to inevitable disaster.
(4) It lends colour to the suggestion made by some that every Scouter should "take the further step of becoming a Rover".
(5) The Chief has expressed his view that there should be no distinction as between Commissioners. Is it not equally desirable that there should be no distinction between other Scouters? An air of superiority on the ground of being also a Rover has not been entirely lacking in some cases.

(6) Are not members of the Cub and Scout sections entitled to expect their Scouters to be dressed as Scouters of the section and not as hybrids?

(7) How could the mixture principle be confined to Scouter-Rovers? A Commissioner may be proud of being a G.S.M. but should he therefore be allowed to wear both sets of badges at the same time?

GENERALLY

Should it not be regarded as an important part of the Rover Training to educate youths in thrift and the avoidance of ostentatious and unnecessary personal adornment, particularly where the only reason of such adornment is merely to indicate a suggestion within the Brotherhood of Scouts?

The first lesson a Rover learns in practice is that of spending 2/- on four separate articles, the only purpose of each being to distinguish him from his brother Scouts.



Nota de 1933 sobre el uniforme de Rovers.

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Hat badge	3d.
Garters	8d.
Shoulder Knot	2d.
Shoulder Straps	1/1d. (small size 1/-)
	<u>2.0d.</u>

Should not one of the four, say the shoulder knot, be sufficient for this purpose, leaving 1/10 to be spent by thousands of new Rovers in a manner more beneficial to the community as well as to their own characters.

It is obvious that no immediate change would be possible, but might not some policy of gradual education on these lines be considered

The general attitude of the Rover Scouts of London has improved a great deal lately, and I am looking for further improvement, but it would do away with all the good that has been done if we insisted on this regulation re Rover Scout Uniform.

The Representative for Scotland and the County Commissioners for Oxford and Sussex who are on the Executive quite agree with my proposal that we should not worry Rover Scouts just at present, on a matter of uniform, and I am sure that they mean no disrespect to you when they add the Rover Shoulder straps to their uniform as warranted Scouters.

CHIEF SCOUT'S REPLY:- "As regards Rovers' uniform, I am fully in favour of allowing Rover Scouts who are also Scouters to continue as members of their Rover Crews - at any rate at the present time. The spirit in which the men work is of greater importance than the badges which they wear on their uniform."

EXTRACT FROM LETTER RECEIVED FROM ADMIRAL E.M. PHILLPOTTS,
LONDON OFFICE, DATED 10TH APRIL, 1933.

Scouter-Rover Uniform. I understand that the question of whether a man who holds a warrant as a Scouter should be allowed to wear any badge at the same time, to show that he is a Rover Scout, has been referred to you by the Executive Committee of the Council for your approval. I am responsible for bringing the matter up, but I did so because I feel very strongly that it would be a mistake for I.H.Q. to prohibit a Scouter showing that he is a Rover, just at this time when the new scheme for Veteran Scouts is bound to affect the Rover part of our Movement. Rover Scouts of London feel very strongly that they should be allowed to show that although they have become Scouters and received warrants from you, they still want to show that they belong to the Rover Crew. They may be wrong and in time I hope to get them to see the error of their ways, but I know it would be a disaster to insist on it at this moment.



Nota de 1933 sobre el uniforme de Rovers.

17th April 1933.

Dear Green,

With regard to Rovers' Badges I am quite agreeable to their retaining their Rover Badges when acting as Scouters - especially under present conditions.

There is a danger of our becoming too pernickety over these minor questions - so long as they are doing their work little details of dress don't matter.

Many thanks for Lord Strathcona's praise of Scouting, of which I don't know the date but it might be useful to quote it in this our twentieth-fifth year as being one far-seeing vision of our work in the earliest days of the Movement.

Yours sincerely,



HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Temas de discusión en la rama mayor

Como ahora (1965), tres temas eran ampliamente discutidos entre los Rovers del Reino Unido y entre los Rovers mexicanos de los 30 y de ahora: política, liderazgo y la eficacia del programa Rover.

Era obvio que la situación social y económica del Reino Unido en los primeros 30 habían conllevado una actividad intensa de los partidos políticos de la época.

Baden Powell era partidario de que en las reuniones los Rovers abordaran todos los temas de interés que surgían en el contexto del país y la realidad. Los líderes Rover deben invitar a personas que expongan diferentes puntos de vista. Y los Rovers, de acuerdo con la Promesa que han hecho, tomar decisiones. En ningún caso, un Guía Rover o un Jefe de Clán deben imponer su punto de vista.

HISTORIA DEL ROVERISMO EN EL REINO UNIDO.

Nota. Los temas de una conferencia Rover, celebrada en Surrey en 1934 reflejan la discusión sobre estos temas.

SURREY ROVER LEADERS & MATES CONFERENCE

The Dittons H.Q.

13th & 14th October, 1934.

Contents:

G.S.M. Rome Attwell: "A Rover's Attitude to Politics"
A.D.C. Lorne Campbell: "Leadership"
R.S.L. Ernest Riley: "The Failure of Rovering"

"A ROVER'S ATTITUDE TO POLITICS"

G.S.M. ROME ATTWELL: Mr. Chairman, Brother Rovers: You appreciate the difficulty that faces a Scout who commences to talk on Politics. You possibly have in your mind the idea that you are going to stop me making a political speech, and I cannot see how I can deal with this subject without making more or less a political speech. In any case, I am quite sure that you will extend to me your tolerance. You and I belong to that class of Scouts who are alluded to when people are polite as "pioneers", and when they are not polite as "the old women of the Movement"; I think you will understand that I am not seeking in any way to be disloyal to our ideals.

The Rever's attitude to Politics: if I were in a hurry I could make quite a short talk on that and say it does not exist. We have got so much into the way of regarding ourselves as away from Politics, or as Politics being away from us as a thing we must not mingle in. We have achieved a monastic seclusion as regards Politics; we have not sought to achieve that seclusion in respect to the pleasures of the world. That is an attitude that is obviously wrong.

Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

There is a reason for it, because when you were boys and we were younger we were taught as Scoutmasters that it would be very wrong of us to imbue the boys with any political ideas; that is absolutely correct, it would be a grave breach of trust on a Scoutmaster's part to seek to educate his boys politically. But because in dealing with Boy Scouts we have had that in our minds, we have carried it into our Rovers. We are divorced, secluded, hostile to political thought. It is true that there are Crews who include in their agenda an address on political matters by an enthusiast of one side or the other; the very fact that those Crews make such a loud song about their broad-mindedness is the proof of my contention that generally speaking we avoid Politics.

At election times I get busy, and I have an opportunity of seeing who votes and who does not vote; I do not exactly know how they vote, but I can make a pretty shrewd guess. On an election day it is a constant procession of middle-aged people and quite old people struggling to the ballot-box; you see very few young people. That is a matter which must give us cause for thinking. Why are the Rovers divorcing themselves from political thought? Is it wise to take a stand that a Rover's duty is not to mingle in Politics? As a boy we tried to teach him Citizenship; as a young man we teach him not to exercise the highest privileges of Citizenship. I state categorically that in a crowd coming to vote at election time the young man of the constituency, making all allowances for his proportion, is the most poorly represented of any section of the community.

Now there is something quite wrong here. By your vote you rule the world, you rule the Empire. You do not have much share, but it is all you have got, and even if it is small it is all the more precious. But you do not use it. It is a very disordered and dreadful world in which you are called upon to put your weight on the cause of what is right and oppose what is wrong.

Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

(2)

I am not going to take up time picturing the dreadful things that are going to happen or that might happen, but there can be no question that the whole world is filled with dark clouds. Ever since the War the best men in the world have been trying to achieve Peace. They have failed - not quite, but they have not done anything; we are as near War now as we were twenty years ago. This is the world that you are looking at, and it is the world that you are called upon to take your share in controlling.

Has it ever struck you what a short distance there is between you and a roaring wild savage? Put the most highly civilised of you and the lowest of any native race in a locked room, keep you there for six days and do not feed you, and it would be odds on who was the wilder of the two. It would be odds on that one would be eating the other, and it is even betting which would be the eater and which would be the eaten. Six meals separate you from howling savages. The human race has not advanced as much as you think it has.

If you do not quite believe that, think of a man in a churchwarden way of life, see the change that has come over that man when he is rushing across No Man's Land seeking an abdomen to thrust a bayonet into. That is actual truth; it has happened and may happen again. That encourages me to re-state that such a little bit separates you from actual savagery.

Other things have not progressed so slowly. We shall have a world of savages armed with the most modern scientific wonderful means of destruction. That is the kind of world that will have to be faced by Rovers of to-day.

Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

Now you have a chance to control this. We are told that Democratic government is finished. Truly it looks as though it was. Here in England we have a true Democracy that has taken centuries of sacrifice to establish. So far as my poor eyes can see, it is the only way that we can govern ourselves; with all its faults it is the best way, but other people have decided that Democracy is finished. If we decide in this country that Democratic government ought to go, what have we in its place? - Dictatorship only -- or anarchy, which we will leave out. What Dictatorships are put before us: the Reds, the Blacks. You have to choose which Dictatorship will come to you, or you have to choose that you will uphold Democracy.

I am speaking in this way because I want to show the necessity for Rovers to come into Politics; that is why I am drawing this picture of the alternative forms of government that face us in the future, so that you may see the necessity to take some share in shaping it. If we are to have a dictator, I have a great liking for a Blackshirt dictator. Mosley gives us the only political propaganda which calls upon an Englishman to put more into his country than he takes out. This is the choice before you, of upholding Democracy or of putting yourself under a Dictator.

In the Blackshirt Movement the young man has come forward. My address concerns the young man coming forward into Politics. That is why I want to dwell for a moment on the influx of Youth into the Blackshirt ranks. It is not my desire to give you Blackshirt propaganda; I want only to look at things as they are. Blackshirt propaganda is mainly upheld by Youth. Why has the young man of England rushed into the Blackshirt ranks to express himself politically? Because the Blackshirts are giving us one definite line: England, everything for England, and you must give rather than take.

Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

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Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

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"LEADERSHIP"

A.D.C. L. CAMPBELL: Mr. Chairman, Brother Rovers: This is the most difficult speech I have ever tried to make, and I do not think I have ever found myself in such an unjustifiable and presumptuous position. A few inexperienced attempts at playing at leader no more qualify a man to address a gathering of leaders on the subject of Leadership than a two hour trip in the "Clacton Belle" would qualify him to lecture the Elder Brethren of Trinity House on the subject of Navigation.

To speak of Leadership at any time is difficult; to do so before an audience of leaders is a job either for a trained psychologist or for a man who is a leader of long experience and great reputation; I am neither. So I cannot offer you any profound thoughts on the subject or any authoritative judgments. All I mean to do, all I can do, is to try and tell you what my own ideas are about Leadership in the hope that my butchering myself to make a Rover holiday may encourage you to do the same, and then there is every chance that from the sum of our accumulated wisdom there will emerge something which will be of value to us all.

There is one thing on which we must agree before we start, that is to discuss this question frankly and openly. It is not easy to do. It is a queer thing, and remarkable evidence of the immense respect in which the virtue of Leadership is held, that whereas a man will in the right company be willing to confess to almost any other virtue, such as to say: "I believe I am an honest man", he will not in any company, not even that of his own parents, hardly even to himself, admit: "I believe I am a leader of men". It seems too great a claim to dare to make. But let us admit that we are all leaders here; whether it is by virtue of our own excellence or as the result of the misguided choice of other people does not come into it. We are leaders; let us try and discuss this question of Leadership frankly and openly from a Leader's point of view.

Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

And it is worth while discussing. There cannot be any subject which is of more importance to us as leaders. Yet there are a good many people who would say that it is a futile thing to discuss, that leaders are born and not made, and that either you are a leader or you are not a leader, and there is nothing more to be done about it. There is a great deal of truth in that. I think Leadership is a talent by which a man is endowed by Nature. But although leaders are born and not made, I do not think it can be true that a born leader cannot by care and thought make himself a better leader, or that a man who is not a born leader but who finds himself in a position of leadership cannot do something to make himself more worthy of his position.

One of the great advantages to be got from Rover Scouting or any other organisation which gives you the chance of meeting other men and the occasional opportunity of talking with them about the serious questions of life is that you come to realise that the hopes, ideals and achievements, and still more perhaps the difficulties and the temptations and the failures, which you believe to be peculiarly your own and of which you are in consequence either particularly proud or particularly ashamed, are really experienced in just the same way by most other men; and that is what I am counting on now. I believe that if I talk about the feelings I have about my own position as a leader, I shall be talking about the feelings that most of you have about yours.

Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

(6)

I am often worried about my own position as a leader. There are such enormous possibilities and responsibilities in it. Here are those men who have accepted me as their leader, and who show so often that they are quite willing cheerfully to accept my advice or my warning and to follow my guidance. It is an inspiring opportunity of doing them good by helping them to bring out the best in themselves, if only I can do the right thing; but there is an appalling risk of, at the worst, doing them harm, or at least not doing the best I can do for them, if I do the wrong thing.

What I want to know is: What are the qualities which I as a leader ought to show to be worthy of my position? I do not suppose anyone can say when the idea of Leadership first started among mankind - even animals have leaders - but the idea of Leadership is now so firmly implanted that any gathering of men looks for a leader and is not happy till it gets one, and once it has a leader it is willing to follow his guidance as long as it has confidence in him. In that word "confidence" you have the one essential of Leadership in a nutshell. The one essential for a leader is that he shall be able to win and retain the confidence of the men he is leading, and that is all there is to it.

Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

But we cannot leave it at that; there are plenty of gentlemen now languishing in prison as the result of unsuccessful attempts to gain the confidence of their fellow men. What qualities are necessary to men with confidence? The first one, and the most important, is Sincerity. A leader must be absolutely sincere in all that he thinks, does and says. I have often noticed that in making a speech it is a most excellent thing if you can bring in a little bit of Latin or Greek. For some reason or other it fills your audience with the idea that here is a superior intellect; I see here my chance of doing that. "Sincerus" was the word the Romans used for wine that was not mixed with water. A sincere man has got to be an unmixed man. Perhaps you get the idea best by thinking of the opposite: a mixed man, a double-faced man who is always blowing hot and cold; that man can never be a leader. A leader must be absolutely trustworthy, straightforward, honest, reliable and loyal. He must be a man who says what he means and means what he says.



Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

Sincerity alone, however, is not quite enough. We all know men who are perfectly sincere but who are not leaders. With his sincerity a leader must have enthusiasm; not just the enthusiasm of the follower who can carry out keenly the suggestions of somebody else, but the enthusiasm of the leader, the enthusiasm that can look ahead, can see great visions in the future and find the energy to carry them out and the courage to persevere when things are going wrong. Enthusiasm is as catching as measles, and an enthusiastic leader means an enthusiastic company; that is a very comforting thought. But I have got an idea that the opposite is also true, that lack of enthusiasm is catching, and that is the very dickens, because there are times when your enthusiasm seems to die completely. Sometimes it is the result of over-work; I expect more often it is the result of laziness; certainly it is very often the result of illness. That is where influenza is such an awful thing, there is not much in it by itself, but it leaves you feeling like a bit of chewed string; it is just at that period that all your responsibilities seem to crowd in on you with renewed anxiety, and the more your responsibilities the more you feel inclined to chuck up the whole lot of them. You know you ought to stir up your enthusiasm again, but you do not know how to do it. It is like trying to light up a bit of wet seaweed when you have not even got a match.

Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

(6)

I have an idea of what might be a remedy for that, that is when you are feeling in that way to force yourself to carry out your routine duties, to write your letters and keep your appointments. They say that appetite comes with eating; I am pretty sure that enthusiasm comes with working, and that if you can force yourself to carry out your duties you will find that your enthusiasm will come back of its own accord. In that case the chances are that the men you lead, as you have gone on carrying out your duties, will not have noticed your temporary failure.

Another thing a leader needs is Knowledge. He ought to know a little bit more than the men he is going to lead, and he must have knowledge if he is going to have that confidence in himself without which he cannot inspire confidence in other people. But I am not going to stress knowledge too much, because so often it is not the obvious sort of knowledge that is needed. I know, and I expect you do, leaders in our own Movement who could only tie a reef knot at the third or fourth attempt, and yet who are the most excellent leaders you know. The fact is that in Scouting it is not so much the practical knowledge of scouting that a leader has to have, as a knowledge of human nature, an experience of life, what we call knowledge of the world. I think you will find that although there are positions in which a leader must have technical knowledge, so often the knowledge that is really required of him is knowledge of the world.

Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

There is one last great quality which I think a leader must have. It is a quality which you find in every human virtue if you reduce it to its elements. That is unselfishness. The particular way in which a leader has to show unselfishness is that he has to be able to sink his own pride for the sake of other people. Authority is a terribly heady thing, and when it goes to your head it makes it swollen; you simply revel in your own importance, and you cannot bear the idea that your importance should be in any way affronted. I could tell you some awful pages from my own murky past. When I was editor of the School Magazine I used to use my blue pencil freely on contributions from P.G. Wodehouse, who was then at the height of his fame ! It is a malady which has been called "intoxication of power", and anybody in a position of authority is very liable to it. A leader must fight against it; he must make himself humble.



Memoria de una conferencia de Líderes y Guías Rover, Surrey, 1934.

It is not at all an easy thing to do, but a leader must be ready, if the need arises at any time, cheerfully to hand over his leadership if a better leader than himself appears. The need for it does not arise very often; but there is another thing for which the need arises very often, and that is he must be ready to listen to and accept the suggestions of other people if they are better than his own. Of course, he must have a personality and a will of his own; I do not mean that he must accept the suggestions of other people if they are opposed to what he sincerely believes to be right, but he must be willing to consider their suggestions and not always to think that what he suggests must be the best thing. He must particularly pay attention to the wishes and the opinions of the men he leads. After all, we have got to remember we are not self-appointed autocrats, we are only leaders who hold our authority by the goodwill of the men who have chosen us as their leader and their representative, and we must pay attention to what their wishes are.

Considered here in this atmosphere of cold clear reason it all seems so obvious; it seems you could not possibly do anything else, but when it actually comes to the point, when you find your beautiful plans and your carefully-laid schemes being shipwrecked just because the men you lead want something different,

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it is awfully easy to get on the high horse and to say: "I am the boss of this show; that is what I have decided, therefore it must be right, and whether it is right or not, it is that that we are going to do, because it is going to be an insult to my dignity if anything else is done". We leaders must be prepared to sit on our own precious dignity and consider what is good for the whole and not what is good for ourselves. We must try to aim at the welfare and happiness of the whole community, and not the welfare and happiness of our own self-esteem.

There are two things I have not mentioned which I expect nine people out of ten would put amongst the first of the qualities of Leadership if you asked them off-hand. One is Tact, and the other is Popularity. There is nothing more suicidal for a leader than that he should consciously try to be tactful. If you think of any great leader you will find that he does not show tact at all in the ordinary sense, he says exactly what he wants to, but everybody accepts it and acts on it with the utmost good-will. He has got tact, but not tact in the ordinary sense. The tact he has got is what Mr. Benham called at last year's Conference "the respect for human personality". He has got an understanding of human nature which tells him how to deal with his fellow men, and that is a thing which I think you will get only if you have Sincerity, Enthusiasm and Knowledge. It is a thing you must have already, otherwise you would never have been chosen to be a leader. But if you endeavour to acquire tact consciously, the tact that you will acquire will be the mealy-mouthed way of saying the nice thing instead of the right thing, and that is another word for weakness and insincerity. You might just as well try to build a house on sand as found a leadership on tact. I look on tact not so much as a quality of leadership as a symptom which leaders often show, just as a cauliflower ear is a symptom which boxers often show. I think it would be as absurd to tell a leader that the first thing he has got to aim at is tact as to tell a boxer that the first thing he has to acquire is a cauliflower ear.

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Popularity is much the same sort of thing. One sees so often that a leader must not seek popularity. I am speaking frankly to you as fellow leaders. I have the greatest affection for the men I lead, I think every leader must have, and I want them to have the same feeling of affection towards me. I am glad when they seem pleased to meet me and talk to me, and in all my dealings with them I try to act in such a way as to preserve that affection; but I very often ask myself: "Is this seeking for popularity?" I do not know; I hope it is not; there is no reason why it should be. All of us know what we call "popular" men, men who are always Hail fellow well met!, always ready to joke, and laugh, and play cards, and wine and dine and get drunk with you or with anybody else, so long as they keep their reputation of being "Jolly good fellows", and they are jolly good fellows, excellent companions, but not leaders. You would not choose a man like that to be your leader, because you know it is all froth, there is no backbone of sincerity in him. A leader must have sincerity. That is the sort of popularity which we as leaders have got to avoid. A leader must like his men and must be liked by them and must in all his dealings with them try to preserve goodwill, affection and determination, but he must remain sincere. He must never let his desire for affection get the better of his sincerity. A popularity which is founded on insincerity will be a tremendous success for a short time, but it cannot endure, because men must have confidence in the man who is going to be their leader, and they cannot have confidence in insincerity.

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We often laugh at girls, or at any rate I often laugh at girls, for the absurd habit they have of having a "best friend", somebody to whom they seem to whisper all the most intimate secrets of their lives - not without a great deal of giggling and laughing - and in conversation with whom they seem to spend hours daily on the telephone. I remember when I was about six years old being sent to a kindergarten which was attached to a girls' school, and I remember seeing a girl greeting her best friend after they had been separated for some days. I remember now the "my dearest's" and the "my darling's" and the huggings and the howlings that went on. I think I date from that day my profound distrust of the female species. But we men are just as absurd, if absurd it is, in our own way; we are all firm hero-worshippers. I have, and I am sure you have, a few men whom you know whose advice or warning you would listen to and try to follow more than you would that of any other man, and whose praise you desire and appreciate more than that of anybody else you know. Those are the men to study; they are the leaders; and it is their example which we ought to follow.

It is a commonplace to say that the world needs leaders. I suppose it has always needed leaders, but there is no doubt that if leaders are needed at all they are needed at a time like this, after a great war, when all the old ideals, the odd customs and beliefs, have been shaken, and men are trying to pick up the threads again. We are improving by degrees, we are getting back to the old sound ways, but it is now if ever that leaders are needed to show people the right way to go. We here all find ourselves in the position of leaders. Let us pray that we may be granted the power to use our leadership to do some little bit of good for mankind.

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"THE FAILURE OF ROVERING"

R.S.L. E. RILEY: Mr. Chairman, Brother Rovers: I am a Rover Leader, and have been hauled over the coals by my Crew for daring to talk about the failure of Rovering; but I do not worry about that. Actually it is a compliment to suggest that Rovering can fail. Any organisation worth its salt, if it has any ideals at all, is bound to fail to live up to them. The fact that we suggest that Rovering can fail and has failed and is failing and will continue to fail shows that we put forward such a high ideal that no Movement can possibly attain it and keep at that level.

If anybody comes to you and tells you that his show is 100 per cent. efficient, you can say at once that it is 90 per cent. wash-out. That does not apply to Rovering. There are quite a number of issues in which Rovering does not come up to what we expect of it, but the most ghastly failure of all would be the refusal to look facts in the face with a view to improving upon them in the future.

There are three classes of failure connected with our Movement: failures with regard to personnel, with regard to aims, and with regard to leadership. I am not going to try to say which is the most important; I think each class has its significance in Rovering.

Take the first one, that of personnel. Will Crooks, the Labour leader, said many years ago that mankind could be divided into two classes, those who are willing to work and those who are willing to let them. We have discovered that in Rovering, have we not? But we have room for only one class in Rovering, and that is the first, those who are willing to work.

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If you have Crews and Districts filled with Class 2, and having a very small number of Class 1, then your Rovering is a failure. Especially does that apply where you have a Class 1 Rover Leader and a Class 2 Crew, both content to carry on. That Leader is not helping his Crew in the least; such Rovering is an absolute failure. On the other hand, if you have a Rover Crew or Rover District where they invite the Class 1 man to join their Crews and will not have Class 2 men at any price, then you will have an even worse failure than the first. We are not out to select our men from those who are already first-class workers, those who will make pretty Crews and will turn out smartly on parade, and enable us to produce attractive exhibitions and shows, while we turn down other men for the reason that they are not up to this standard. If we do that, our Rovering is not succeeding in one of its main aims, that of seizing upon the Class 2 men, those who are at present willing to let other people work, and who are not pulling their own full weight, and turning them into Class 1 Rovers, capable of taking their place anywhere in the Rover Brotherhood.

Another very-much-to-be-desired thing in Rovering is that we should have men of all types in it, and we do not always get that. I do not mean that each Crew must necessarily be a cross-section of society from the 'Varsity youth down to the coal-heaver; but I do mean that if the 'Varsity youth or the coal-heaver comes into your Crew, he is not to be frozen out merely because he is the one or the other. Where you have a Crew in which there is any likelihood of freezing out in any way, you have a Crew that is failing in its objects. Rovering should cater for all classes and should turn any man into a decent citizen and enable him to make the best use of the talents God has given him.

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Another point with regard to personnel: Rovering is not merely a school for Scouters, and where it becomes such a school and nothing else, it is neglecting its function in the Scout Movement. A Rover Crew which is simply a Scouters' training class is doing part of its work quite well, but it is not meeting the requirements of Rovering. If we want Scouters' training classes, we can establish them very much more efficiently than in Rovering. The Rover Movement is a clumsy device for Scouter training, because Scouters are merely one of its by-products. So soon as we lose sight of the main object of our Movement, to turn our Rovers into men, and wander along that by-path and try to turn them into Scouters, we shall fail. I say that most emphatically, because one immediate consequence of following that by-path is that we shall have to shut out all who are not prepared to take up warrants, and the man who is not prepared to take up a warrant is very likely the man who needs Rovering most.

Rovering itself has a Service ideal, as well as individual Rovers having one. The Service ideal of Rovering is that the Movement shall serve by sacrifice in the interest of the Rovers attached to it. If it is to do that, it must not pick the easy cases and turn them into Rovers and leave the hard ones; but it must adopt a different criterion altogether. We must not say when we consider whether we shall admit a man to the Movement or not: "Will he pull his weight?" but "Does he need what Rovering can give him?" If he does, we must be very chary about refusing him admission. This is a different ideal from the one followed by many Crews in practice, and at times it may prove difficult; but nevertheless it is not unimportant.

I will pass on to the next class of failures, that referring to Rovering aims. You all know the aims of Rovering as well as I do, but in order to bring out the way in which Rovering fails it is necessary for me to enumerate them briefly. First of all, we must give our Rovers Scout training, especially as some of the Rovers have not been through the Scout Movement. For I hope we do not refuse admission to the Crew to any man, merely because he has not been through the Scout Movement.

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Allied to that is the object of training for citizenship; but it goes perhaps a stage further, because here not only must we bring Rovering into touch with life, but we must show the Rovers how best they can take their part in the world, and what are their duties, their obligations, and their privileges. We have to make them acquainted with the world in such a way that they can be good citizens. That does not mean, and here again I take issue with some folk, that you must make them students of the British Constitution and teach them exactly what Parliament and Local Government mean and so on. You can do that incidentally if you like; you can employ that kind of thing as a method of making them good citizens, but do not think that you have taught them citizenship when you have merely shown them the dry bones of economics and politics.

When you have taught them to go into the world with dignity and make other people respect them; when you have taught them to think for themselves and not to take all their opinions ready-made from their morning papers or elsewhere; when you have taught them to use their vote intelligently, then you will have taught them to be good citizens. But you will not make them good citizens by giving them a very superficial knowledge of the machinery of Parliament. It is the heart of democracy you want to acquaint them with, not the way the wheels go round.

Finally, we have the training for Service; in some ways the most important part of our aim. I think quite a number of Crews go wrong here, and it is very easy to. You have a job put up to you as a Crew, and you may take it on simply because you dare not say "No" to it. In some cases it is a job which could be done more easily and far more quickly by the people who are putting it up to you.

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I think we have got to be prepared sometimes to turn jobs down when they are actually not Service jobs.

Then again, we sometimes go out for the spectacular jobs, and are very pleased to do them, and we spend such a lot of time on them that when something comes up which really ought to be done, we have not the time to do it. Personally I would rather have a Crew which could be depended on to throw its weight into any job that is going, than a Crew which is doing several spectacular jobs, but has not a man to spare for the routine jobs. Service is an attitude of mind, and what it should ultimately become is a life-time job; not looking for one job after another, but devotion to the service of your fellow-men. There should never be anything waiting to be done, without one of your Rovers jumping to it and backing it up for all he is worth. In the words of the Toc H prayer, "Leaping with joy to any task for others". Until we reach that ideal we have not attained the highest that we know in the Rover Movement. If you turn your Crew simply into a young men's club, it may be a very nice young men's club, but it will be a failure as a Rover Crew.



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Now as regards Leadership. You have heard a great deal about Leadership, but perhaps a little more will not do you any harm, for if there is one thing above all that Rovering depends on, it is Leadership. A leader must have sympathetic understanding. If you have not that, your Crew is bound to fail. If you do not make allowance for human folly, if you do not make allowance for Rover psychology at the Rover age, your Crew will be an utter failure. You are Rover Leaders, not Rover Drivers, nor Rover Captains, and any leader who tries to drive his Rovers will make a ghastly mess of it, and quite right too. If you deliver an ultimatum to your Rovers and say "If you do not do this, out you go", if they are worth anything at all, out they will go, because it is the reaction of fellows of Rover age to that type of treatment. I think it is a right reaction. They do not want to be driven, and they should not be driven. It is very likely true that the aim you have is a better one than the aim they have, you are very likely right in what you are trying to persuade them to do, but method is everything in dealing with men. The way in which you tackle the job is two-thirds of the battle. If you drive your Rovers, you will drive out the very ones you want to keep in.

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Here is another controversial point. If Rovering becomes a Bachelor Brotherhood or Monastic Order, and if you decide that as soon as a Rover has taken on a girl you must bid him a fond farewell and turf him out of Rovering, then your Rovering has again failed, because Rovering is intended for normal men, not abnormal men. If you are going to keep your Brotherhood as a Monastic Order and have no truck whatever with a fellow who has a girl, you are dealing with abnormalities, or making abnormalities. We do not want to restrict Rovering to that kind of fellow. We want to turn all our fellows out as good citizens, living their lives in a normal way. Here is one of the biggest snags of all. It is a thing we have not properly tackled yet; it is one of the jobs that we shall have to take on sooner or later, to decide how we shall accept this challenge of the Rover's girl. We cannot fit the girls into our Rover Crews. We do not want to, but we can still hold our fellows when they acquire their girls, if we tackle the job in the right way. We should see that Rovering means so much to the fellows that the girls would not have them give it up. It is on some such lines as these that we have to deal with this problem. It is a problem by itself, but it is one we have to consider very seriously, and the next few years must see it solved.

Finally, the leader must be an elder brother to his Rovers; he must be easily consulted. If a Leader has the right relationship with the fellows in his Crew, they should turn to him sooner than to anyone else if they get into trouble. They should, as a matter of habit almost, go straight to him and ask his advice and see whether he cannot give them a hand.

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If they are going to do that, the leader must never be shocked, or he must never appear to be shocked: perhaps sometimes he will be, but he must not show it. If the fellows feel that what they are going to say to you may shock you, they will not say it, and then the man who is most in need of your guidance will not come to you. But if they realise that no matter what happens they are going to get a friendly hand and a lift on the way, then you may be surprised at some of the problems that come up to you. If Rover Leadership means anything at all, that perhaps is one of its most important features.

I wonder if I may finish by telling you a story that I told my Crew a little while ago? Perhaps it may drive home one or two of my points more vividly and forcibly than anything else. Once upon a time there was a Rover Crew that was very efficient and had a Den of its own, but was outgrowing it. The fellows got together and had a "round table" conference without their Rover Leader. They agreed that something ought to be done, and they wanted to have it out and dried before they saw him. They decided to build another Den, and they got out their plans and found a site. Then they went to their Rover Leader and said: "Skipper, we have decided it is time we built another Den, and we have got a site". "Any good?" he asked. "Yes, a very good one, down by the river, and quite near a wood. We have the free run of the wood for pioneering and axemanship, and we can cut any trees down we like for building the Den." He said: "It sounds too good to be true; let's look at it." He saw the site, and it was all they said it was; and then he O.K.'d the plans. So he said: "Get to work", and they got to work. They divided themselves into working parties, and before long they had the place going up.

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Then one week-end when they were all hard at work, one of the fellows who was rather more enthusiastic than expert was lamming away at a tree and he made a frightful mis-hit. The shaft of the axe hit the tree, and away went the axe-head, whirling into the air in a perfect parabola. It went right out over the stream, and he watched it until it reached the water and then zig-zagged down to the bottom of the river. "H'm", he said, "that's about torn it". "Torn what?" said a voice at his elbow, and there was the Skipper. He said: "I am sorry, Skipper, but I have lost my axe-head and that has finished the work for this week-end. What is more, I borrowed that axe, so bang goes my month's pocket-money." "Rough luck," said Skipper. "How did you do it?" So he told him.

In the meantime Skipper had been whittling away at a little twig. At length, he said: "You borrowed it, too?" "Yes". "Then you should have been a little more careful with it." "Yes, I suppose I am a rotten Rover. I am going to chuck it." Skipper said: "I shouldn't chuck it if I were you." Then he flung the little twig into the air and it fell into the stream. It floated over the place where the axe-head had gone in, and the axe-head rose to the surface and attached itself to the little twig, which was carried by the current to the bank. Then Elisha stooped and took up the axehead and handed it back to his disciple.

Yes, it is a story from the Bible, but it is nevertheless a Rover story. And Elisha showed himself a born Rover Leader. First of all, he was there when he was wanted. Secondly, he listened patiently, and by his patient listening got the true story, and enabled his Rover to understand where he had gone wrong. Thirdly, he gave just the help he alone could give, when it was wanted, and finally he passed the axe-head back to his Rover and told him to get on with the job once more and gave him a second chance. That is true Rover Leadership, and that kind of Rover Leadership will lead to Rovering that will not fail.

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ADMITTANCE
BY PROGRAMME

Surrey Rover Leaders and Mates Conference

AT

The Dittons Group Headquarters,

CLAYGATE LANE, THAMES DITTON,

ON

SATURDAY, OCTOBER 13th, and

SUNDAY, OCTOBER 14th, 1934.

Some of the contents of the November "ROVER WORLD"

Sir Malcolm Campbell relates his experiences as a young man.

Gilcraft continues his series on the 'Training of a Rover Squire.'

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Programme.

Saturday, October 13th.

- 7.30 p.m. 1. Chairman : D.C. F. R. STEDMAN.
G.S.M. ROME ATTWELL :
"A Rover's attitude to Politics "
2. Chairman : A.C.C. C. E. MILLS
G.S.M. J. HURST :
"Maximum Age for Rovers "

10.0 p.m. Buffet Supper

Sunday, October 14th.

8.30 a.m. Breakfast

10.0 a.m. Rovers' Own

- 11.0 a.m. Chairman : A.D.C. B. W. GODWIN
A.D.C. L. CAMPBELL :
"Leadership "
- Chairman : A.C.C. P. PEEBLES
R.L. J. BAKER :
"Should Scouters be Rovers "

1.0 p.m. Buffet Lunch

- 2.0 p.m. Chairman : A.C.C. A. W. MAKOVSKI
R.L. E. RILEY :
"The failure of Rovering "
- Chairman : G.S.M. ROME ATTWELL
Open Session

4.30 p.m. Buffet Tea

ROVERS' OWN.

Conducted by Rev. J. Clifford BANHAM, M.A.

(County Chaplain).

HYMN

Rise up, O men of God !
Have done with lesser things,
Give heart and soul and mind and
strength
To serve the King of Kings.

Rise up, O men of God !
His Kingdom tarries long ;
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God !
The Church for you doth wait ;
Her strength shall make your spirit
strong.
Her service make you great.

Lift high the Cross of Christ !
Tread where his feet have trod,
As brothers of the Son of Man,
Rise up, O men of God.

RECITAL OF ROVER PROMISE

PRAYERS

SCRIPTURE READING

HYMN

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound--
His strength the more is--
No foes shall stay his might,
Though he with giants fight ;
He will make good his right
To be a pilgrim.

Since, Lord, thou dost defend
Us with Thy spirit,
We know we at the end
Shall life inherit.
Then fancies flee away !
I'll fear not what men may say,
I'll labour night and day
To be a pilgrim.

ADDRESS

CLOSING PRAYER AND BENEDICTION



Álbum dedicado al inolvidable hermano Scout Juan Lainé.

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