

BPSA ROVER HANDBOOK



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Document compiled and organized by *Scott Moore* from the original *Scouting for Boys* and *Rovering to Success* by Lord Baden-Powell, the *BPSA Pathfinder Handbook* compiled by David Atchley, the *Traditional Rover Scout Handbook* compiled by BPSA – British Columbia, the Boy Scouts Association 1938 edition of *Policy, Organisation and Rules*, and other Traditional Scouting material and resources, including information from the Red Cross. Special thanks to The Dump (TheDump.ScoutsCan.com) and Inquiry.net for providing access to many of these Scouting resources.

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The BPSA would like to thank those Scouters and volunteers who spent time reviewing the handbook and submitted edits, changes, and/or revisions. Their help has improved this handbook immensely.



Group, Crew, & Community Information To be filled in by the Rover.

Name _____

Address & Phone # _____

State/District _____

Date of Birth _____

Group _____

Crew _____

Date of Joining _____

Passed Tenderfoot Tests/Received as a Rover Squire _____

Date of Vigil _____

Date of Investiture as a Rover Knight _____

Completed Practical Training _____

Quest _____

Earned Progress Thong _____

Emergency Addresses & Phone Numbers

Nearest Doctors & Phone #s _____

(Fill in two or three names in case one is out.)

Nearest Hospital & Phone # _____

Nearest Pharmacy & Phone # _____

Nearest Ambulance Station & Phone # _____

Nearest Police Station & Phone # _____

Nearest Fire Station & Phone # _____

Crew Advisor/Rover Scout Leader's Name, Address, & Phone # _____

Rover Mate's Name, Address, & Phone # _____

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Introduction

The Baden-Powell Service Association (BPSA) was formed in 2006 as an independent and traditional-style Scouting Association. It perpetuates the principles and practices of Scouting laid down by Robert Baden-Powell in 1907 that have been developed and refined in Boy Scout Associations around the world for over 100 years. These principles are so fundamentally sound and the practices so adaptable that traditional Scouting continues to grow and can never be dated or unsuited to any community. Our aim is to promote good citizenship and wholesome physical, mental, and moral development, as well as training in habits of observation, discipline, self-reliance, loyalty, and useful skills.

BPSA is independent of, and not affiliated with, either the Boy Scouts of America or the Girls Scouts of the USA. We are members of the World Federation of Independent Scouts (WFIS) and, as such, are not in competition with other American Scouting Associations; we are only their brothers and sisters in Scouting.

The training scheme devised by Baden-Powell is based on using the natural desires of young people as a guide to the activities that will attract and hold them. The appeal of true Scouting has always been to that element of the outdoorsman, pioneer, and explorer, which is part of our nature, and is at its most evident in youth. Hence the significance of the opening sequence of BP's "Explanation of Scouting" in *Scouting for Boys*:

"By the term 'Scouting' is meant the work and attributes of backwoodsmen, explorers and frontiersmen."

Scouting is an outdoor movement and that is part of its character. To whatever degree conditions may, at time, force us indoors—such as weather, darkness, or town-life—we must regard this as second-best necessity and never as a satisfactory substitute for the real thing.

The BPSA believes that everyone deserves a chance to participate in the movement that Baden-Powell started, and, with that, we have crafted our policy of inclusion:

BPSA Scouting offers a choice for those with curiosity, energy, and independence of spirit. We are committed to providing an appropriate alternative and community-oriented Scouting experience. BPSA welcomes everyone. Our mission is to provide a positive learning environment within the context of democratic participation and social justice. We foster the development of Scouts in an environment of mutual respect and cooperation.

This book is published with the objective of providing Rovers full instruction on the tests they will be required to pass on their way to First Class proficiency and investiture as a Rover Knight, as well as achievements they may continue to work on after having achieved that title.

As it is not possible to pass all the tests in one day, and as it is sometimes difficult to remember what tests each individual has passed, a page is provided at the end of each section where each test can be recorded and signed when passed.

Good Scouting to You!

Welcome, New Rovers!

To become a Rover, you must be at least 18 years of age and either be recommended by your Scoutmaster as a Pathfinder who is trying to live up to the Scout obligations, including the doing of good turns, or, if not previously a Scout, you must be willing to learn the basic principles of Scouting by passing the Tenderfoot tests, pursuing the open-air life, and accepting the way of life set forth in the Scout Promise and Law.

Your first tasks will be to learn and understand the Scout Law and Promise. You must also know the significance of the Scout Motto. You should also consider reading and studying *Scouting for Boys* and *Rovering to Success* by Lord Baden-Powell. These books are the foundation of the Scouting movement and the Rover program and can be downloaded for free from our website, BPSA-US.org, under Program Resources. Then, either on your own, with your Crew, or at a Brownsea Training Camp, you can move on to complete the Tenderfoot requirements, if you have not previously completed them, and be received as a Rover Squire.

After your reception as a Rover Squire, you will be able to wear the full Rover uniform. Our uniform has great significance; it shows that you belong to the largest brotherhood of outdoorsmanship and service in the world. All members wear this uniform regardless of gender, socio-economic status, ethnic background, religion, sexual orientation, or nationality. It is also a constant reminder that you have committed yourself, on your honor, to the ideals of Scouting.

Once you have become a Rover Squire, you may begin working your way towards the title of Rover Knight with the assistance of one or two Rover Scout Guides (RSGs). An RSG is simply a more senior Rover Scout who assists and advises the Rover Squire during the time he or she spends working towards the completion of the Rover Knight requirements.

The Rovers belonging to a specific Scouting group are known as a Crew or Rover section. For certain activities, the Rover Crew may be broken into one or more patrols of four to eight members each, with one member serving as Rover Mate, or leader, for each patrol. The overall Crew or Rover section leader, typically a more senior Scouter, is referred to as a Crew Advisor or Rover Scout Leader (RSL).

Rovering is intended to be “a brotherhood of open air and service.” Originally, Rovering was intended to serve as the final stage in Scouting for those that came up through Wolf Cubbing and Scouts. When a Scout reached age 18, he or she would transition from their Scout Troop to a Rover Crew of young adults. A Rover Scout could then further their training in citizenship by learning new skills to help them focus on a meaningful career while at the same time rendering service to the community.

In a practical sense, Rovers get to do a lot of the same activities as younger Scouts, including camping, hiking, and practicing outdoor skills. They also render service to their communities through volunteer projects designed by the Rovers themselves. Some Rovers may become Scouters and help organize younger Scouts in Rafts, Packs, or Troops, while others join simply to be a Scout, and that’s fine, too.

Rovering can be an open invitation for you to start your own personal journey as a Scout. Rovering by its very nature is a self-directed exploration of both yourself and the world around you. Rovering can really be whatever you choose to make of it.

SERVICE

Just as the motto of Scouts across the world is “Be Prepared,” the motto of Rovers everywhere is, simply, “Service.” At the age at which one qualifies to join a Rover section, the Scout is entering adulthood and beginning a journey to make their way in the world. One of the important things to consider at this point in your life—indeed, at any point during adulthood—is how your life is best spent in service to others. What skills or abilities do you have? What does it take to be a “good citizen”? What can you do to make your home, your community, your country, your world a better place? What kinds of things, as an adult, will you stand up for and support? What can you do to be the best person you can be? What can you contribute back?

Scouting is a lifelong pursuit that provides a program of learning and self-improvement that gives Scouts the tools and abilities to answer these questions. Through lessons in woodcraft, self-reliance, leadership, fitness, and character development, Scouting’s goal has always been to build better citizens. At the level of the Rover section, Scouts need to start to seriously consider what kinds of long-term contributions they can make to the world around them.

Your service, as a citizen, can take many different forms. In fact, as a Rover, you are encouraged to explore many different paths and perhaps find several causes that hold a special meaning for you. Whether it is supporting a specific charitable cause, an environmental or conservation effort, helping to restore or beautify a local landmark, or even contributing to the future of Scouting by volunteering to lead a group as a Scouter, there are many worthwhile causes that could greatly benefit from your time and effort. One of the most rewarding things about volunteering is, not only does your selected cause(s) benefit from your personal contributions, but your personal happiness will increase by seeing the results that your efforts make. As Lord Baden-Powell once said:

*“Happiness is not mere pleasure nor the outcome of wealth.
It is the result of active work rather than the passive enjoyment of pleasure.
Your success depends on your own individual effort in the voyage of life.”*

RECOMMENDED READING

Lord Robert Baden-Powell began the Scouting movement with a series of serialized articles he referred to as “Camp Fire Yarns,” in which he described his experiences with the Mafeking Cadet Corps during the second Boer War. In these articles, he passed along many of the skills that have become synonymous with Scouting. In 1908, these articles were compiled and published in book form as *Scouting for Boys*, sometimes with the subtitle “A Handbook for Instruction in Good Citizenship” appearing on the cover. This collected volume went on to take its place in the top five bestselling books of the twentieth century.

A little over a decade later, Lord Baden-Powell authored *Rovering to Success*, originally subtitled “A Book of Life-Sport for Young Men,” but later changed to “A Guide for Young Manhood.” This book was aimed at an older audience than *Scouting for Boys* and consisted of advice that Baden-Powell wanted to pass down to young men who were just entering adulthood. This book served as the earliest Rover Handbook.

Another great resource is Gilcraft’s *Rover Scouts* guide—“An Interpretation of Rover Scouting for Commissioners, Group Scoutmasters, Rover Scout Leaders and Rover Mates,” originally published in 1933, which goes into a bit more detail regarding the organization and operations of the Rover Crew, the programming and the Crew’s importance to and relationship with the Scout Group as a whole.

Due to their importance to the Scouting movement, these three books should be considered required reading for any member who wishes to work their way towards becoming a Rover Knight and will help provide a better understanding of the origins and aims of the Rover program itself.

Electronic versions of each of these books are available for download from the BPSA’s website under Program Resources > Rovers.

THE ROVER UNIFORM

A Rover wears their uniform as follows, with the appropriate badges as described below and in the 1938 UK Boy Scout Association *Policy, Organisation and Rules (PO&R;* see our Program Resources page on BPSA-US.org).

Shirt – Olive or Forest Green (preferred) with two patch pockets (buttoned), and shoulder straps for epaulets. Bright metal buttons must not be worn. Long sleeves are preferred but short sleeves may be worn in warmer weather.

Tenderfoot Badge – Granted by the Association on the recommendation of the Rover Scout Leader, must be worn by all grades of Scouts in uniform on the center of the left-hand pocket of the shirt (*this is also referred to as the BPSA Association badge*). See illustration on the following page for optional placement of Tenderfoot Badge for female Rovers.

Hat – Four dents campaign hat in Sudan (brown) or Khaki (green), flat brim, leather band around crown, with strap or lace. A beret, green or red, is also permitted with appropriate metal pin or patch on front.

Group Necker – A 36" square piece of cloth of the colors chosen by your Scout group, worn rolled and loosely knotted at the throat or with a group ring or woggle (other than the Gilwell Woggle pattern, unless earned) instead of the knot. The neckerchief is worn over the collar.

Shorts/Pants – Blue, khaki, olive, or gray in color and of a comfortable outdoor/cargo style. Female sections/patrols may opt to wear a traditional kilt, as long as all are of the same design, color, and pattern.

Belt – Brown leather or web.

Stockings – Any plain color (green preferred), worn turned down below the knee with a green-tabbed garter for Rover Squires or red-tabbed garter for Rover Knights showing on the outside.

Shoulder Knot – Braid or ribbon approximately six inches long, 1/2 inch wide, worn on the left shoulder. Rover Squires who have passed the Tenderfoot tests wear a shoulder knot of green (typically the outer strip, representing Pathfinders) and yellow (typically the inner strip, representing Timberwolves). Invested Rover Knights wear a red, green, and yellow shoulder knot.

Boots or Shoes – Brown or black.

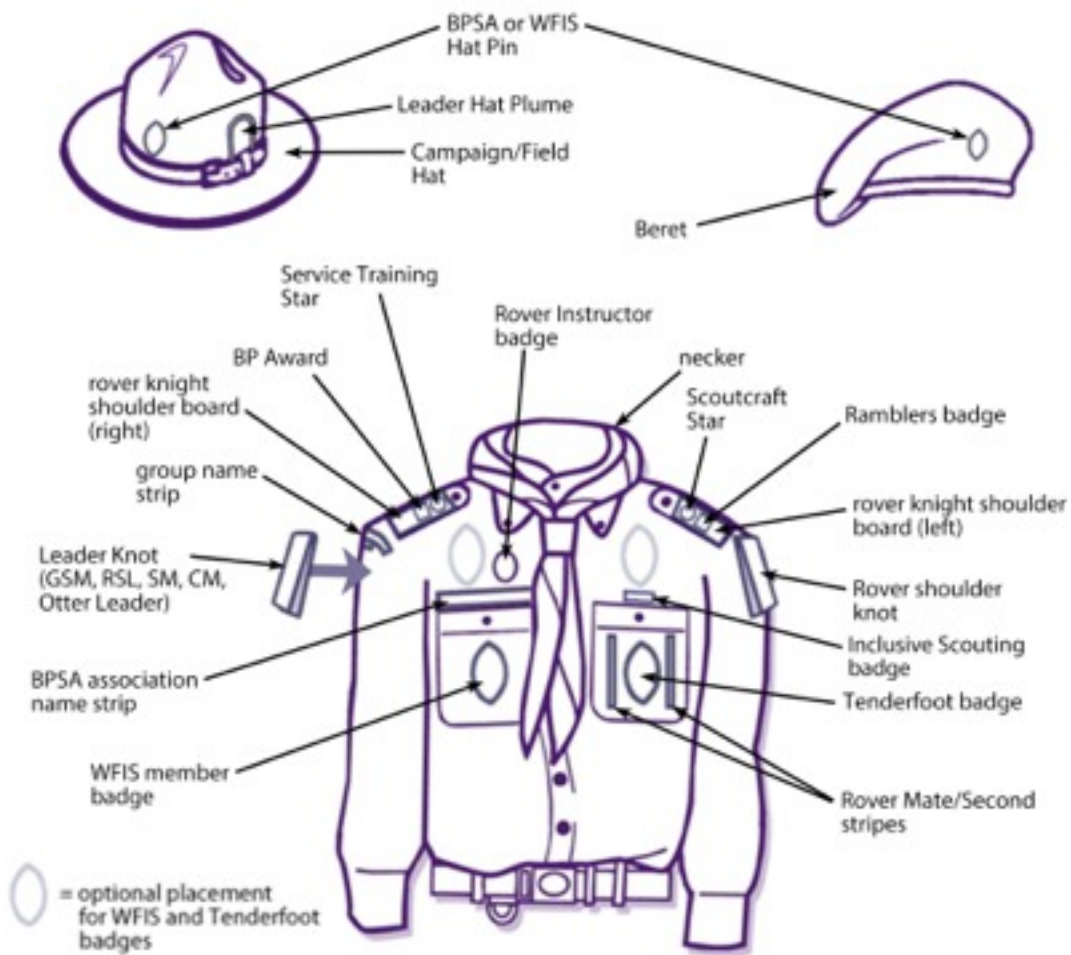
Group Name Strip – A badge indicating the chartered Scout group number and name; worn on the right shoulder.

Stars, Badges, and Awards – Rover accolades are intended to be worn in specific positions on the Rover Scout shirt. The location for each is detailed under the description for each individual award and on the following illustration. If the Rover earned the Tenderfoot badge, Bushman's Thong (right shoulder and pocket), or George Washington's Scout (left sleeve) award as a Pathfinder, those awards may be carried over to the Rover uniform as well. Rover Scout epaulettes are worn only by Rover Knights (hence the requirement for shoulder straps).

US Flag or other US Emblem – Worn over the left breast pocket only during international activities.

Military Awards or Ribbons – Per the *PO&R*, these may only be worn on your Scout uniform when appropriate on such occasions as showing those ribbons and honors is part of the reason for the event, e.g., taking part in a Veteran's or other "military service" type of event or activity.

Staff – Every Scout should be equipped with a natural wood staff, marked in feet and inches (and/or centimeters and meters), to be carried on all appropriate occasions. Rovers may alternately carry a thumbstick.



Rover Uniform Patch Guide

The above is the correct Scout uniform and, with the exception of authorized badges and decorations and the articles mentioned below, nothing must be added to it. The correct Scout uniform must be worn in public. Unauthorized badges, fancy decorations and personal adornments must not be displayed. Scouts in camp may, at the discretion of the Rover Scout Leader, wear any clothing they desire, but whenever they appear in public outside the camp limits, they must be properly attired.

GSM, SM, and ASM shoulder knots (not shown in the above illustration) should be worn on the right shoulder, opposite the Rover shoulder knot, pinned directly below the right shoulder epaulette/shoulder board, so that it hangs down over the group name strip. Members of BPSA HQ also wear their purple commissioner's knot in this location.

OPTIONAL UNIFORM ARTICLES



The following may also be worn on or with your Rover uniform:

- **Association Name Strip** – Reading “B-P Service Association,” worn above and touching the top of the right shirt pocket.
- **Inclusive Scouting Badge** – Sewn centered above and touching the top of the left shirt pocket, under the US Flag or other US emblem if it is worn, or below the optional Tenderfoot badge placement.
- **Overcoat, Mackintosh, or Jacket** – Loud patterns are not permitted. When not worn, this should be carried in the most convenient way (preferably on top of the rucksack) and in a uniform manner amongst the group insofar as possible.
- **Haversack, Rucksack, or Backpack** – On appropriate occasions; worn on the back and not at the side.
- **Lanyard** – Used to carry a whistle or knife.
- **Knife** – Carried on the belt or neck lanyard.
- **Hand Axe** – May be carried on the belt but only on appropriate occasions.
- **Length of Cord** – Carried on the belt.

TENDERFOOT TESTS

It should be noted that a Rover may not wear the Tenderfoot badge until he or she has passed the Tenderfoot tests and made the Scout Promise. The tests are as follows:

Note: *The original work, Scouting for Boys, is required reading for ALL Rovers. Specific sections/pages will be referenced where applicable with each requirement. The original book is available for download from the BPSA website for free: BPSA-US.org*

1

Know the Scout Law, Promise, and Motto; and understand their meanings.

The Scout Law

1. **A SCOUT'S HONOR IS TO BE TRUSTED.** If a Scouter says to a Scout, "I trust you on your honor to do this," the Scout is bound to carry out the order, to the very best of their ability and to let nothing interfere with doing so.
2. **A SCOUT IS LOYAL** to their country, Scouters, parents, employers, and to those under them. A Scout is also loyal to themselves. Loyalty is also earned through trust, not just in yourself but through others as well.
3. **A SCOUT'S DUTY IS TO BE USEFUL AND TO HELP OTHERS.** And they are to do their duty before anything else, even though they give up their own pleasure, or comfort, or safety to do it. When it's difficult to decide which of two things to do, a Scout must ask themselves, "Which is my duty?"—that is, "Which is best for other people?"—and do that one. They must be prepared at any time to offer assistance, save a life, or to help injured persons and they *must try their best to do at least one good turn* for somebody every day.
4. **A SCOUT IS A FRIEND TO ALL AND A BROTHER OR SISTER TO EVERY OTHER SCOUT, NO MATTER TO WHAT COUNTRY, CLASS, OR CREED THE OTHER MAY BELONG.** Thus, if a Scout meets another Scout, even although a stranger or from a completely different Scouting organization, he or she should speak to them and help them in any way that they can, either to carry out the duty they are then doing, or by giving them food or provisions. A Scout must never be a SNOB. A snob is one who looks down upon another because they are poorer, or who is poor and resents another because they are rich. A Scout accepts the other person as they find them, and makes the best of them.

"Kim," the Boy Scout, was called by the Indians "Little friend of all the world," and that is the name that every Scout should earn for themselves.

5. **A SCOUT IS COURTEOUS.** That is, they are polite to all—but especially to the elderly, those with handicaps, learning disabilities, etc. And they must not take any reward for being helpful or courteous.
6. **A SCOUT IS A FRIEND TO ANIMALS.** Scouts should save them as far as possible from pain, and should not kill any animal unnecessarily. Killing an animal for food, or that is harmful, is allowable.

Scouts should also respect the lives of all living creatures and should help in sustaining and improving populations of endangered species of all fish and wildlife.

7. **A SCOUT OBEYS ORDERS** of their parents, Patrol Leader, or Scoutmaster without question. Even if the Scout gets asked to do something they do not like, they are expected to carry it out all the same *because it is their duty*; and after they have done it they may raise any reasons against it; but they are expected to carry out the directive at once. That is discipline. Keep in mind, though, that a Scout's duty to God or their conscience and country come first, and therefore a Scout should never obey an order to do anything illegal or unethical in nature.
8. **A SCOUT SMILES AND WHISTLES** under all difficulties. When a Scout receives an order, they should obey it cheerily and readily, not in a slow, sluggish sort of way.

This means that a Scout should never complain when things go wrong, throw a fit, nor whine at one another, but go on "whistling and smiling," meaning they should stay positive and keep their spirits up, as difficult as it may seem, in order to correct and improve the situation at hand.

If you are able to keep your attitude positive and uplifting, it will have a positive effect on others so that your job can be more easily accomplished.

9. **A SCOUT IS THRIFTY.** That is, they save every penny they can and put it into the bank, so that they may have money to take care of themselves when out of work, and thus not become a burden to others; or that they may have money to give away to others when they need it.
10. **A SCOUT IS CLEAN IN THOUGHT, WORD, AND DEED.** That is, they do not approve of others who use profanity, are hurtful or disrespectful of others, and they do not let themselves give way to temptation, either to talk it, or to think, or to do anything dirty or disrespectful. A Scout is pure and clean-minded.

In the past, the punishment for swearing or using foul language is for each offense a mug of cold water to be poured down the offender's sleeve by the other Scouts. It was the punishment invented by the old British Scout, Captain John Smith, four hundred years ago.

Remembering the Scout Law

It is perhaps rather difficult to remember the different heads of the law. The following is easily learned and is a good way of memorizing the headings:

Trusty, loyal and helpful,
Brotherly, courteous, kind,
Obedient, smiling and thrifty,
Pure as the rustling wind.

The Scout Promise

The Scout Promise is as follows:

“On my honor, I promise that I will do my best
To do my duty to God¹ and my country,
To help other people at all times,
And to obey the Scout Law.”

This is the original promise as devised by Baden-Powell and used by traditional Scouting associations around the world. The BPSA also allows for replacing the word “God” in the promise with the words “my conscience” for those Scouts and adults who are secular and might not hold to a religious creed (see footnote).

According to tradition, Baden-Powell wrote an alternate oath called the “Outlander’s Promise” for Scouts who could not, for reasons of conscience, recognize a duty to a King (the norm in the UK), for individuals or members of religions that do not worship a deity (such as Buddhism, Taoism, and others), and for members of orthodox religions that do not use the name of God in secular settings. Any Scout, patrol, section, or group in the BPSA may make the traditional Outlander’s Scout Promise as an alternate oath.

The **Outlander’s Scout Promise** is as follows:

“On my honor, I promise that I will do my best
To render service to my country,
To help other people at all times,
And to obey the Scout Law.”

¹ Rovers may substitute the words “my conscience” in place of “to God,” or another agreed-upon phrase determined through discussions with their leader. The Outlander’s Promise is another alternative.

The Scout Motto

“BE PREPARED”

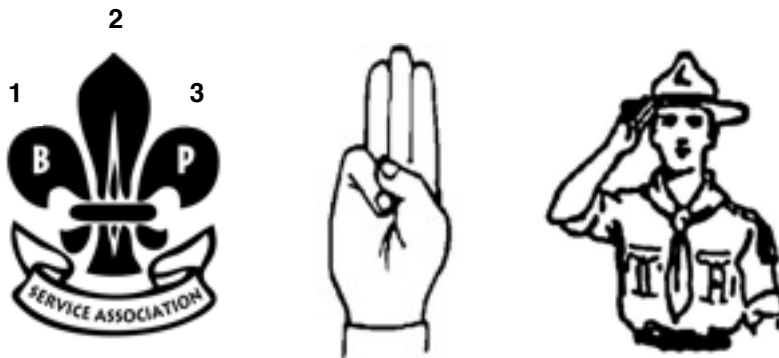
If suddenly faced by an accident or call for help, instead of being confused and afraid, a Scout is expected, because of their training, to do something to help. And when some of the everyday things of life go wrong—as they do now and then for everyone—a Scout does not “lie down” and whine, “What’s the use!” A Scout faces up to the problem with their best brains and courage. A Scout is always “Prepared.”

2

Know the Scout salute and handshake and their importance.

The three fingers held up (like *the three points of the Scout’s badge*) remind the Scout of the three promises in the Scout’s Promise.

1. Duty to God² and country.
2. Help others.
3. Obey the Scout Law.



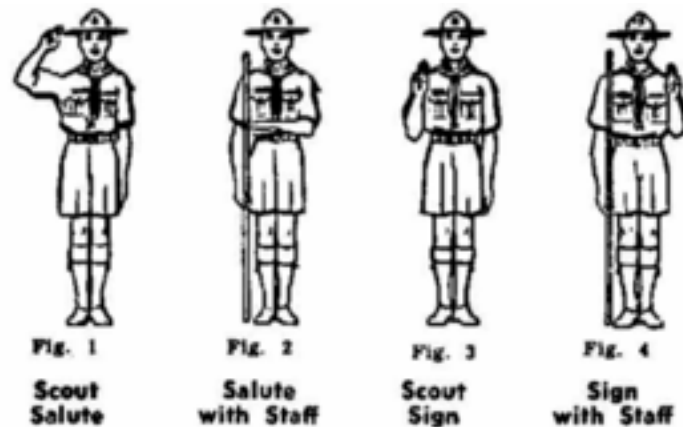
Scouts should always salute when they come into contact and greet one another in a formal setting. The first to salute should be the first to see the other Scout, irrespective of rank. Scouts will always salute as a token of respect, at the hoisting of the American Flag; at the playing of the National Anthem; to the uncased National Colors, to Scout flags other than patrol flags when carried ceremonially, and at all funerals.

On these occasions, if the Scouts are acting under orders, they obey the orders of the Scouter in charge as regards to saluting or standing at the alert. If a Scout is not acting under orders, he or she should salute independently.

² See footnote #1, this goes without saying for other references.

The hand salute is only used when a Scout is not carrying their staff, and is always made with the right hand.

Saluting when carrying a staff is done by bringing the left arm smartly across the body in a horizontal position, the fingers showing the Scout sign just touching the staff (*Fig. 2 in below picture*).



When in uniform, a Scout salutes whether they are wearing a hat or not, with one exception, namely, in church when all Scouts must stand at the alert instead of saluting.

The Scout sign is given by raising the right hand level with the shoulder, palm to the front and fingers, but the Scouts carrying staves use the left hand. It is used whenever someone makes or renews their Scout Promise.

The Scout Left Handshake

Scouts around the world all greet each other with a left-handed handshake and that it is a sign of trust and friendship.

The grandson of an Ashanti Chief who fought against Lord Baden-Powell told this story of the origin of the Scout Left-Handshake. When the Chief surrendered to B-P, the latter proffered his right hand as a token of friendship. The Ashanti Chief, however, insisted on shaking with the left hand, explaining, “the bravest of the brave shake hands with the left hand, as in order to do so, they must throw away their greatest protection: their shield.” Thus, Scouts shake hands with the left hand as proof of their good faith and true friendliness.

3

Be able to make and know the meaning of the woodcraft trail signs.


















Ref. "Scouting for Boys" - Camp Fire Yarn 4.

Scout trail signs are scratched in the ground with the point of a stick or shaped from twigs or pebbles. A small arrow means “This is the trail.” An X is a warning, “This isn’t the trail – don’t

go this way.” A square with a number in it and an arrow means “I’ve hidden a message in this direction, as many steps as the number says.” A circle with a dot in the middle tells you “This is the end of the trail,” or “I have gone home.”

Scout signs can be made on the ground or wall, etc., close to the right-hand side of the road, but should never be used where they will damage or disfigure the place. At night, sticks with a wisp of grass around them, or stones, should be laid in similar forms, so that they can be felt. Practice these and others which can be made with stones, leaves, sticks, or knotted tufts of grass.

Woodcraft also means learning about wild animals by following their foot-tracks and creeping up on them so you can observe them in their natural habitat. You only shoot them if you are in need of food, or if they are harmful. No Scout kills animals merely for sport, as this goes against the Scout Law. As a matter of fact, by watching wild animals, one comes to like and respect them too well to kill them or do them any harm.

Trail Signs			
straight ahead	turn right	turn left	do not go this way
Rocks 			
Pebbles 			
Sticks 			
Long Grass 			
Number of paces in direction indicated 	I have gone home. 		

Woodcraft includes, besides the ability to discover tracks and other small signs, the ability to read their meaning—at what pace an animal was going, whether undisturbed or alarmed, and so on. In the same way, you should observe and read the footprints of men, women, and children, as well as horses, dogs, cattle of different kinds and sizes, etc. In the woods or bush, you come to know that someone or something is moving when you see birds suddenly fly.

On January 1, 1776, the Continental Army was reorganized in accordance with a Congressional resolution which placed American forces under George Washington's control. On that New Year's Day, the Continental Army was laying siege to Boston, which had been taken over by the British Army. Washington ordered the Grand Union flag, also known as the Continental Colors, hoisted above his base at Prospect Hill. It had 13 alternating red and white stripes and the British Union Jack in the upper left-hand corner (the canton).

In May of 1776, Betsy Ross reported that she had sewn the first American flag. It contained the familiar 13 stripes, with 13 white stars arranged in a circle in a field of blue on the upper left canton.

On June 14, 1777, in order to establish an official flag for the new nation, the Continental Congress passed the first Flag Act: "Resolved, that the flag of the United States be made of thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field, representing a new Constellation."

Between 1777 and 1960, Congress passed several acts that changed the shape, design, and arrangement of the flag and allowed for additional stars and stripes to be added to reflect the admission of each new state.

- Act of January 13, 1794 - provided for 15 stripes and 15 stars after May 1795 due to the admittance of Vermont and Kentucky to the Union.
- Act of April 4, 1818 - provided for 13 stripes and one star for each state, to be added to the flag on the 4th of July following the admission of each new state, signed by President Monroe.
- Executive Order of President Taft dated June 24, 1912 - established proportions of the flag and provided for arrangement of the stars in six horizontal rows of eight each, a single point of each star to be upward.
- Executive Order of President Eisenhower dated January 3, 1959 - provided for the arrangement of the stars in seven rows of seven stars each, staggered horizontally and vertically.
- Executive Order of President Eisenhower dated August 21, 1959 - provided for the arrangement of the stars in nine rows of stars staggered horizontally and eleven rows of stars staggered vertically.

Today, the flag consists of thirteen horizontal stripes, seven red alternating with 6 white. The stripes represent the original 13 colonies; the stars represent the 50 states of the Union. The colors of the flag are symbolic as well: Red symbolizes Hardiness and Valor, White symbolizes Purity and Innocence, and Blue represents Vigilance, Perseverance, and Justice.

There are many different guidelines on how to properly fly the United States flag in different situations (known as the United States Flag Code). Those listed below are only a sampling:

The flag may be flown upside down as a sign of dire distress in instances of extreme danger to life or property.

The flag may be flown at half-mast in times of national mourning. On Memorial Day, the last Monday in May, it is supposed to be flown at half-mast only until noon. When raised to the half-mast position, the flag should first be raised to the top of the pole and held there for a moment before being brought down to half-mast. When lowering a flag from half-mast, it should also be raised to the top of the pole for a moment and then lowered.

Only the President, governors, and the Mayor of the District of Columbia can order the U.S. flag lowered to half-staff. The President is authorized to half-staff the U.S. flag by proclamation upon the death of principal figures of the U.S. government and the governor of a state, territory, or possession, as well as in the event of the death of other officials or foreign dignitaries. A state governor may order the U.S. flag to half-staff upon the death of a present or former official of the government of the state, or the death of a member of the Armed Forces from that state who dies while serving on active duty.

When placed upon a stage facing an audience or carried in a parade, the flag should always be on the observer's left (speaker's or carrier's right).

When displayed over the middle of a street, the flag should be suspended vertically with the blue field (union) to the north over an east and west street or to the east over a north and south street.

When flown on the same halyard as other flags, the U.S. flag should be at the top and all other flags below it.

When flown from a building, either on a pole or on a rope, the union should be displayed furthest from the building.

If accompanied by other U.S. government flags (such as state, county, or city), the United States flag should be held slightly higher than the others.


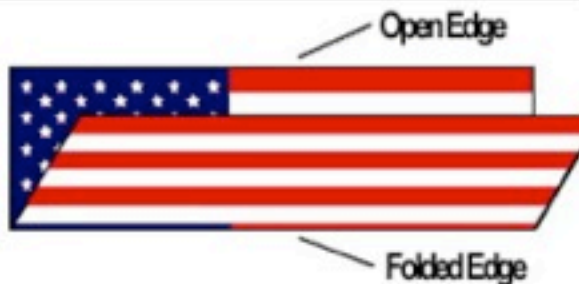
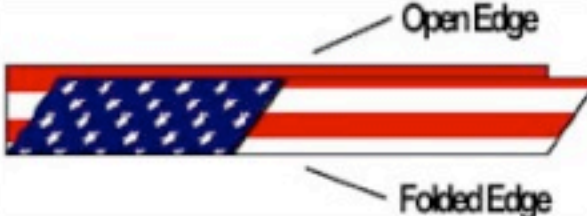
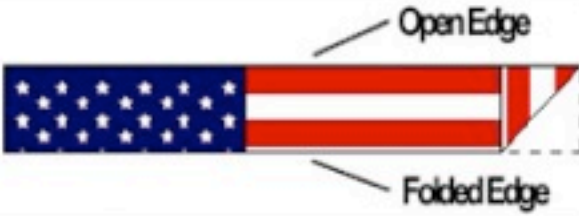



The flag should be displayed only between sunrise and sunset, although the Flag Code permits night time display "when a patriotic effect is desired." Similarly, the flag should be displayed only when the weather is fair, except when an all-weather flag is displayed.

The flag is saluted as it is hoisted and lowered. The salute is held until the flag is unsnapped from the halyard or through the last note of music, whichever is longer.

Contrary to urban legend, the Flag Code does not state that a flag that touches the ground should be burned. Instead, it is considered disrespectful to the flag and the flag in question should be moved in such a manner so that it is not touching the ground.

The U.S. flag should be folded in a military fold (*see instructions on next page*) and put away when not in use.

Correct Method of Folding the United States Flag

Start		
Step 1		Fold the lower striped section of the flag over the blue field.
Step 2		Folded edge is then folded over to meet the open edge.
Step 3		A triangular fold is then started by bringing the striped corner of the folded edge to the open edge.
Step 4		Outer point is then turned inward parallel with the open edge to form a second triangle.
Step 5		Triangular folding is continued until the entire length of the flag is folded in the triangular shape with only the blue field visible.
Completed		

5

Know certain uses of the Scout Staff.

The Scout staff is a necessary part of the Scout's equipment and the uses to which it can be put are many. The following are some of the different ways in which the staff can be used, together with many others.

1. Beating out bush and grass fires.
2. Improvising a stretcher.
3. Scaling walls.
4. Keeping back a crowd.
5. Making patrol tents and tepees.
6. Making a tripod (three staves) to hang a pot over a fire.
7. Measuring heights and distances.

6

Tie the following knots: reef knot, sheet bend, clove hitch, bowline, round turn & two-half hitches, sheepshank, and understand their respective uses.

One of the skills expected of every Scout is deftness in tying knots; and knot-tying is of almost constant use in the outdoors, on farms, in stores, and various other contexts. There have been occasions when the saving of a life depended on the ability of someone to tie a knot quickly and securely.

The knots should always be made with rope, not with string. String is apt to slip around and alter the shape of the knot, but the knots, if properly tied with rope, will never slip. The Tenderfoot should also be shown the practical uses of the knots.

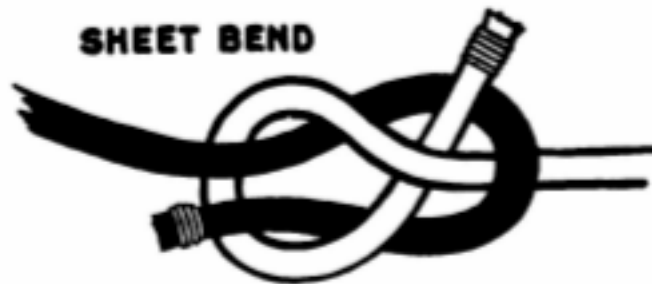
For instance, it is not sufficient merely to be able to tie the "bowline." The Tenderfoot should be shown how to tie the loop around themselves and around another Scout.

- Before tying any knot, you must know some of the terms used in knot-tying:
- "Running End" – the end of the rope that moves when tying a knot or hitch
- "Standing Part" – the end that doesn't move
- A "loop" is made by running the end of a rope over itself to form a circle.
- A "bight" is a horseshoe-shaped "U" made by bending the end of a rope back along itself.

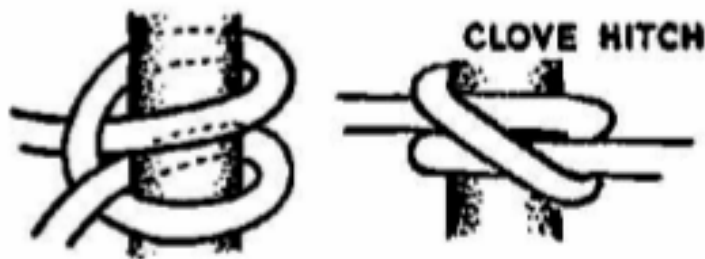
REEF KNOT – This is the simplest of all knots (also called a Square Knot), and is always used when a common tie is required. It is used for joining two pieces of string or chord of equal thickness, but not recommended for joining ropes. It is neat and is always used to fasten the ends of bandages.



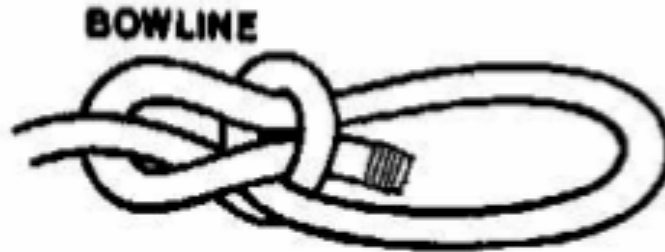
COMMON BEND OR SHEET BEND – Used to join two ropes of equal (and unequal) thickness. More secure than a Square Knot for joining two cords or ropes of the same thickness. For joining larger ropes, the Carrick Bend is preferable.



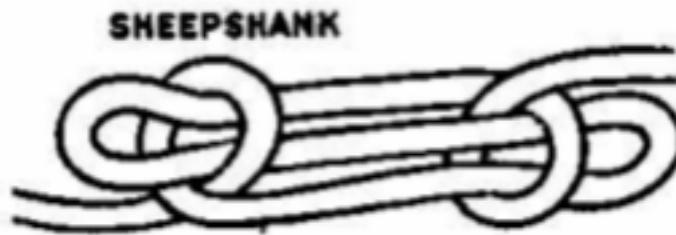
CLOVE HITCH – This is really a jamming form of two half-hitches. Its formation is shown below. The clove hitch is used in pioneering to start and finish most lashings.



BOWLINE – This knot is used for making a loop that cannot slip. First, make a loop towards you in the standing part. Bring up the free end through the loop, pass it behind the standing part, and then down through the loop again. Its name originated from the fact that sailors frequently used this knot when mooring ships.



SHEEPSHANK – It is usually inadvisable to cut a rope to shorten it. This knot is for shortening a rope without cutting it, and for strengthening a weak part of a rope. Follow the illustration and you can readily master it.



ROUND TURN AND TWO HALF-HITCHES – This hitch may be used for securing a rope to a post or ring. If the knot is to be used for any considerable length of time, the end should be seized as in the illustration. This is the best knot for securing a towrope to a disabled automobile or for similar purposes.

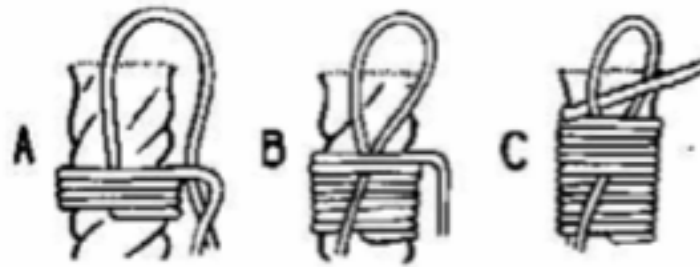


It will be seen that as the ends are brought together, it really amounts to two turns. It is important to note that the two half hitches should be made exactly similar; that is, if the running end passes first over and then under the standing part in the first half hitch, it should do the same in the second. In fact, they form a clove hitch.

All ropes, before being used, should have the ends finished off in some way to prevent them from coming unraveled. Some nylon and synthetic ropes can be “singed” or burned at the ends to fuse them instead of whipping. You can use dental floss or very small twine to whip the ends of ropes.

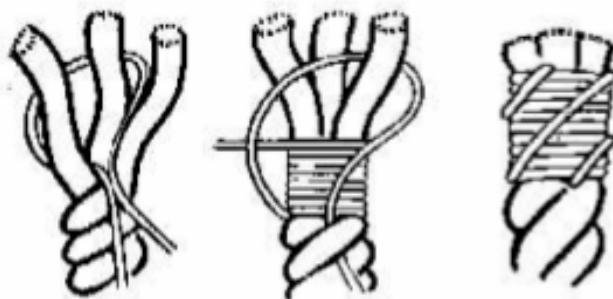
Common Whipping

This is one of the simplest. Lay the twine in a loop on the rope with the loop going beyond the end. Hold this down with the left thumb. Then, wind the twine tightly around the rope towards the end (A). Do not go over the free end of the loop. After six or seven turns, bring the free end of the loop and bind it down (B). When a few more turns are finished, slip the free end of the main twine through the loop (C) and then pull steadily in the direction of the main rope until it is securely within the whipping. The length of the whipping is from 1/2 inch to 1 inch according to the thickness of the rope.



Sailmaker's Whipping

This is for laid rope only. Unlay two or three inches of the rope. Put a loop of twine around the middle strand. Relay the rope. Wind the long end of twine around and around, working towards the end of the rope. When the whipping is long enough, slip the loop back over the end of the strand it goes around and pull steadily and firmly on the short, unused end. Then bring the end up so that it serves the third strand. Tie off the end with a Reef Knot in between the strands on top; the knot will then be hidden. This makes a very neat whipping if done carefully. Keep everything tight.



Tenderfoot Requirements

Requirement	Completed
Know the Scout Law, Promise, and Motto, and understand their meanings.	Examiner _____ Date _____
Know the Scout salute, handshake, and their importance.	Examiner _____ Date _____
Be able to make and know the meaning of the woodcraft trail signs.	Examiner _____ Date _____
Know the composition and history of, and how to fly and fold, the American flag.	Examiner _____ Date _____
Know certain uses of the Scout staff.	Examiner _____ Date _____
Tie the following knots: reef knot, sheet bend, clove hitch, bowline, round turn & two half-hitches, sheepshank; and understand their respective uses.	Examiner _____ Date _____
Know how to whip the end of a rope.	Examiner _____ Date _____

** Examiner should initial and date each requirement as completed.*

Date Awarded Tenderfoot: _____

Note: *The Tenderfoot requirements may be completed as activities with your Scout group, on your own as a Lone Rover Scout, or by attending a BPSA Brownsea Training Camp (BTC). See Brownsea Training and History in the Appendices for more information and check our website at BPSA-US.org for upcoming Brownsea Training Camp dates and locations.*

Rover Squire Requirements



Requirement	Completed
Must be at least 18 years of age.	Examiner _____ Date _____
Either be recommended by your Scoutmaster as a Pathfinder who is trying to act up to the Scout obligations, including the doing of good turns, or if not previously a Scout, you must be willing to learn practical Scouting, pursue the open-air life, and accept the way of life set forth in the Scout Promise and Law.	Examiner _____ Date _____
Successfully complete the Tenderfoot requirements (above) or have the Group Scoutmaster verify satisfactory service and proficiency as a Pathfinder in these tests.	Examiner _____ Date _____
Accepted and approved by the Group Scoutmaster, Crew, and Rover Scout Leader.	Examiner _____ Date _____

** Examiner should initial and date each requirement as completed.*

Date Received as a Rover Squire: _____

RECEPTION OF A ROVER SQUIRE

The following is an example of a ceremony for a Rover applicant to be received as a Rover Squire (entering the Probationary Stage of their Rover career) upon completion of the Tenderfoot tests, provided they did not already complete these tests as a Pathfinder.

The Crew or Group is formed in a horseshoe formation, with the Rover Scout Leader (RSL) and Assistant Rover Scout Leader(s) in the gap.

The Rover applicant, with their Rover Mate and/or Rover Scout Guide, stands just inside the circle, opposite the RSL. The Assistant Rover Scout Leader holds the staff and hat of the Rover applicant. When ordered to come forward by the RSL, the Rover Mate or RSG brings the Rover applicant to the center. The RSL then asks: **“Do you know what your honor is?”**

The Rover applicant replies: **“Yes. It means that I can be trusted to be truthful and honest.”** (Or words to that effect.)

RSL: **“Do you know the Scout Law?”**

Rover applicant: **“Yes.”**

RSL: **“Can I trust you, on your honor,**

- 1. To do your duty to God³, and your country?**
- 2. To help other people at all times?**
- 3. To obey the Scout Law?”**

Note: *The Rover being invested may make the Outlander’s Scout Promise if desired (see pg. 15).*

The Rover applicant then makes the Scout Sign, as does the rest of the group, while he or she says:

“On my honor, I promise that I will do my best, to do my duty to God³ and my country, to help other people at all times, and to obey the Scout Law.”

When making this promise, the Rover will stand, holding their hand raised level with their shoulder, palm to the front, thumb resting on the nail of the little finger and the other three fingers upright, pointing upwards.

This is called the Scout Sign, and is given at the making or reaffirming of the Scout Promise. When the hand is raised to the forehead, it is the Scout Salute.

RSL: **“I trust you, on your honor, to keep this promise. You are now part of the great, worldwide Scouting movement and a Rover Squire in the BPSA.”**

³ Rovers may substitute the words “conscience” in place of “God” in the promise.

The Assistant Rover Scout Leader pins the Rover Squire shoulder knot onto their shirt and hands them their Tenderfoot badge and Squire Certificate, then places the hat on the Scout's head and gives them their staff. The RSL and ASRL(s) then shake hands with them using the left hand.

The new Rover Squire faces about and salutes the group.

The group salutes in return.

The RSL gives the word, **"To your patrol, quick, march."**

The group shoulders their staves, and the new Rover Squire and their Rover Mate or RSG march back to their patrol (or continues with the ceremony if investing multiple Scouts).

The Rover Squire may now wear the Tenderfoot badge on the left breast pocket of their shirt as well as a yellow and green shoulder knot on their left shoulder.

At this point, the Rover Squire may proceed to work on the requirements for becoming a Rover Knight, taking them in the most suitable order, and getting them signed off in the spaces at the end of the Rover Knight section as passed.

Becoming a Rover Knight

Once a Scout has been invested as a Rover Squire, they enter the Probationary Stage of their Scouting career and begin working towards Rover Knighthood.

At this point, Rover Squires should select and work with a Rover Scout sponsor who will serve as a guide or mentor. The Rover Scout sponsor should already be an invested Rover Knight, preferably from the Squire's own local Scout group. If the Squire does not have a Rover Knight within their local group, they may opt, for convenience, to seek out another Rover Knight to work with who lives geographically close to the Squire, is a member of the 1st Lone Scouts group, or is a regional or national commissioner. Regional and national commissioners, as well as the 1st Lone Scouts RSL, can assist Squires in finding Rover Knight sponsors to work with, if necessary.

The Rover Knight sponsor serves as a sounding board or mentor during the Squire's preparation for knighthood and, if desired, can even take the role typically assigned to the RSL during the actual investiture ceremony that bestows knighthood.

To become a Rover Knight, the Rover must read and study *Scouting for Boys* and *Rovering to Success*, have sufficient knowledge and ability to train others in the Tenderfoot tests, dedicate themselves to the Ideals of Scouting, and complete a process of self-examination known as a Vigil. Each of these requirements is discussed in greater detail below. Once they have been completed, the Rover may be invested in a ceremony before their peers as a Rover Knight.



THE IDEALS

As a Rover, a Scout is expected to continue to govern their behavior by the principles expressed through the Scout Promise by:

- Endeavoring to secure a proper knowledge of the government of their country and state, and to perform their duties as a citizen.
- Develop the Scout Good Turn, after proper preparation and training, into some form of elective service to the community. In doing so, the Scout must realize that their first service is to establish themselves in life through education and employment, so as to attempt to not become a burden to others.
- Make a conscientious effort, if applicable, to develop their own spiritual life through practice.

In addition, the Rover must strive to adopt the Scout Law as an ideal to be continually expressed through their actions, goodwill, fellowship, and clean living.

THE VIGIL

The Vigil is intended to be a period of solitude, reflection, meditation, and self-examination for the Rover Squire. It may take place over a single night, a weekend, or however long the Squire wishes it to take.

The location for the Vigil can be of the Squire's own choosing; it may be a place of worship, in the open air, or any place the Squire feels they can be undisturbed and at peace. It is a chance for the Squire to review their past, contemplate their future, and think of the service their life can provide to the world. It is also the opportunity to contemplate what it truly means to commit to living by the Scout Promise and Scout Law as an adult.

The following are things that should be considered and asked of oneself during the Vigil, as suggested by Lord Baden-Powell himself.

As one grows older, time passes more and more quickly. Comparatively speaking, human life only lasts for a short time and is soon gone. Squires should ask themselves these questions:

- Am I making the best use of the life that I have been given?
- Am I frittering it away, in doing nothing that counts, that is, wasting it?
- Am I working at things that are not doing any good to anybody?
- Am I seeking too much for my own enjoyment, moneymaking, or promotion without trying to help other people?
- Whom have I injured or hurt in my life? Can I make amends?
- Whom have I helped in my life? Is there anyone else I can help?

We don't get paid or rewarded for doing Service. It is the fact that we receive no recompense for this Service that makes us free in doing it. We are not working for an employer, but for God and/or our own conscience.

The Rover section of Scouting is described as a brotherhood of Service. If we join Roving, we will get the opportunity of training for and of doing Service in many ways that would not have been open to us otherwise. Service is not only for spare time; we must be on the lookout for opportunities of serving constantly. Squires should ask themselves the following questions:

- Am I joining Roving only for the fun that I can get out of it?
- Am I determined to put real self-sacrificing Service into it?
- What do I mean by Service?
- Do I really think of others, rather than myself, in my plans or undertaking?
- What kind of Service am I best suited to do? At home? At work? In my spare time?

As the success of our Service will depend to a great extent on our personal character, we must discipline ourselves in order that we may be a good influence on others. Squires should ask themselves the following questions:

- Am I determined to give up bad habits acquired in the past?
- What are the weak points in my character?
- Am I absolutely honorable and trustworthy?
- Am I loyal to God and/or my conscience, my country, my employers, those under me, the Scout Movement, my friends, family, and myself?
- Am I good tempered, cheery, and kind to others?
- Am I sober, clean living, and clean speaking?
- Have I courage and patience to stick it out when things are going against me?
- Have I a mind of my own, or do I allow myself to be carried away by the persuasion of others?
- Am I strong minded enough to ward off the temptations to abuse drugs, alcohol, or to harm other people?
- Am I weak in some of these things? Do I resolve here and now to do my best to correct them and give them up?

May I have the strength to go forward henceforth a complete person, a true citizen, and a credit to my country and to Scouting.

INVESTITURE OF A ROVER KNIGHT

The investiture as outlined by the Founder is printed in full,

but in order to assist those who prefer to leave out some of the ceremony, these parts have been printed within brackets. It should be performed by the RSL, but if this is not possible, then a Scouter who has previously been invested as a Rover may take their place.

It may add to the impressiveness of the ceremony if the RSL has a suitably bound copy of the ceremony which they should preferably know by heart.

The ceremony can be held, like the Vigil, in a place of worship, or in the open air; or Crew den. If it is held as part of the Crew meeting, it is better positioned at the end of the evening.

The investiture should never be held in public; for it is a solemn exercise of the Crew's corporate life. As such, the investiture ceremony is something that should always be done in person, unlike the reception of a Rover Squire, which, on occasion, may be done remotely, particularly when involving geographically isolated Lone Scouts. The sponsors of the candidate should be present and they should stand on either side of the candidate throughout the ceremony.



The candidate, after self-examination, stands before the invested members of the Crew, all members in uniform.

The sponsors and candidate stand before a table draped with the St. George's Flag upon which are a ewer of water, a basin, and a napkin.

The RSL stands facing them, behind the table, and calling the candidate by name says:

RSL: "Have you come with a desire to become a Rover in our World-wide Scouting movement?"

Rover Knight candidate: **"I have."**

RSL: "In spite of any difficulties you have had in the past, are you now determined to do your best to be honorable, truthful, and straight in all your dealings; clean in what you say and in all you do?"

Rover Knight candidate: **"I am."**

RSL: "Have you carefully thought about what you are doing with your life?"

Rover Knight candidate: **“I have.”**

RSL: **“Do you understand that ‘Service’ means that, at all times, you will be good-natured towards others, will do your best to help them, even though it may not be convenient nor pleasant nor safe for you, and that you will expect no reward for doing so?”**

Rover Knight candidate: **“I do.”**

[RSL: **“In ancient times it was the custom of those about to become knights to be laved in water, in token of washing away past misdeeds and as a sign that you were determined to commence afresh. Are you willing to give such a sign, here, in the presence of us all?”**

Rover Knight candidate: **“I am.”**

[The candidate, or if more than one, each in turn, places their hands together over the basin, one sponsor pours the water over them, while the other takes the napkin and dries the hands of the candidate.]

RSL: **“Understanding these things then, I ask you to renew (make) your Scout Promise, bearing in mind that you are expected to interpret it from the point of view of that of an adult.”**

The candidate steps forward and at the same time the Rover Mate steps forward with the Crew or group flag, lowering it between the RSL and the candidate, who takes hold of the flag with the left hand, making the Scout Sign with the right.

Rover Knight candidate repeats the Scout Promise.

The RSL then shakes the new Rover Knight by the left hand (and gives a buffet [tap] on the left shoulder with a sword or their right hand), saying:

RSL: **“I trust you on your honor to keep your Promise (and give you the buffet, which knights of old received, to remind you, as it did them, that you have one tender point, namely your Honor as a Rover. Nothing should be more quickly felt than an imputation against it.)”**

The RSL (or ARSL) then fastens on the new Rover shoulder boards (epaulettes) and shoulder knot (and any other badges for members who joined as Rover Squires), saying:

RSL: **“In this shoulder knot of yellow, green and red, you see the representative colors of the three sections of our Movement. Let it remind you of your duty to your younger brothers and sisters, and of your responsibility as a Rover, to set them at all times an example worthy of your best self.”**

The ceremony should then end with an appropriate prayer or meditation as desired and the Crew closes in around the new Rover Knight, shaking hands with their left hands and giving their personal welcome.

As an option, the drama and romance of the ceremony can be increased with additional symbols such as:

- Candles (shedding light)
- A rock (standing firm on principles)
- Kneeling Pads (submission to authority)
- A sword (dubbing as a Rover Knight)

Performing Rover Knight Investiture Remotely

In situations where geography makes it difficult for a Rover Squire to meet with a Rover Knight to receive an in-person Investiture, the Squire does have the option to find a Rover Knight sponsor that can perform the Investiture ceremony remotely once all the requirements have been completed.

A remote Investiture should be considered an option only for geographically isolated Lone Scouts and for an adult leader within a Scouting Group that does not currently have an active Rover Knight nearby or among its membership that can serve as a sponsor and perform in-person Investitures.

Remote Investitures should follow the same format as an in-person Investiture with the optional components omitted, but should be conducted over the Internet (using live video/audio conferencing software or services) or, less preferable, via telephone.

Since ceremonial actions (such as the washing of hands, the left handshake, and cuffing of the shoulder) cannot be done remotely, incorporating whatever elements you can (such as hanging a St. George's flag in the background and lighting a candle at the start of your video conference, for example) are encouraged to give the ceremony a proper sense of importance and meaning.

Every Rover Knight is entitled to an in-person Investiture, so even a Knight who was invested remotely is still entitled to "renew" their Investiture sometime in the future at a face-to-face ceremony should it become convenient to do so (such as while attending a Brownsea Training Camp with other Knights in attendance). In preparing for an in-person "renewing of Investiture" (following the same outline as the standard Investiture ceremony), the Rover should again review the requirements for Rover Knight and may want to consider taking the opportunity to undertake another vigil beforehand to, once again, reflect on their life and goals before recommitting to Scouting.

If your Scout Group does not have any active Rover Knight members in your area and you need to locate a sponsor after successfully completing the Tenderfoot tests, contact your regional commissioner or the 1st Lone Scout Rover Scout Leader for assistance.

Rover Knight Requirements



Requirement	Completed
Received as a Rover Squire.	Examiner _____ Date _____
Read and study <i>Scouting for Boys</i> and <i>Rovering to Success</i> .	Examiner _____ Date _____
Have sufficient knowledge to train a Pathfinder or Rover in the Tenderfoot tests.	Examiner _____ Date _____
Reaffirm commitment to the Ideals of Scouting expressed through the Scout Promise, Scout Law, and Scout Motto as they concern Rovers and apply them in a spirit of unselfish service to life in general.	Examiner _____ Date _____
Undergo a period of self-reflection known as the Vigil.	Examiner _____ Date _____
Have at least 3 months' satisfactory service as a Rover Squire or other such period of probation as the Group Scoutmaster, Rover Scout Leader, and Crew may require.	Examiner _____ Date _____

* *Examiner should initial and date each requirement as completed.*

Date Invested as a Rover Knight: _____

The Practical Training Stage

As an invested Rover Knight, the Scout has entered the Practical Training Stage of their career. In this stage, one of the Rover's concerns should be to make themselves more valuable to their Scout Group by learning the ideals and Scoutcraft skills that can be passed along to younger Scouts. In this way, the Rover Knight lives the Rover motto of "service" by being able to provide it to their Scout Group.

The Practical Training Strip is a ¼" wide strip of red stitching added at the end of the Rover shoulder straps to indicate that the Rover Knight has completed the following requirements and completed a major component of their practical training. These are called the Trained Rover Knight Shoulder Boards and are available in the BPSA Quatermaster Store online.

There are eight requirements for the Practical Training Strip, with the first requirement further divided into seven sections. The requirements may be completed in any order and are listed below. Some additional information, including some excerpts from the Pathfinder Handbook in situations where requirements are similar to Second Class or First Class proficiency tests, are included in some of the sections for reference, but are in no means intended to be all there is to know on the subject. In addition, further related information on some of these subjects can be found in the appendices.

1 (a-g)	Have a working knowledge of the matters dealt with in Chapter III of <i>Scouting for Boys</i> (Camp Life) with special reference to:
1 a	The normal requirements in regard to personal equipment and camping kit, for both a weekend campout and a week's backpacking hike or cruise.

Camp Fire Yarn 9 [Yarn 12 in some editions of *Scouting for Boys*] in Chapter III (appropriately titled "Camping") serves as an excellent reference for preparing to camp. When preparing for an outing afield, be sure to pack the ten essential personal items for any camping trip:

- 1) Pocket knife or multipurpose tool
- 2) First-aid kit
- 3) Extra (dry) clothing
- 4) Flashlight or head lamp with extra batteries
- 5) Rain gear
- 6) Water – bottle, flask, canteen, or thermos
- 7) Map of the area and compass
- 8) Fire-starting kit – matches (preferably waterproof), tinder, striker

9) Sun protection – sunglasses, hat, sunblock

10) Trail food – dried fruit, nuts, cereal, jerky, granola, GORP (Good Ol’ Raisins and Peanuts)

In addition, a tent, sleeping bag, portable stove, and portable cookware (such as a billycan and simple mess kit) should be brought on longer trips, although it should be possible for a Rover sufficiently knowledgeable in Scoutcraft to improvise equivalents of these items on shorter trips.

1b The general regulations affecting camping and hiking.

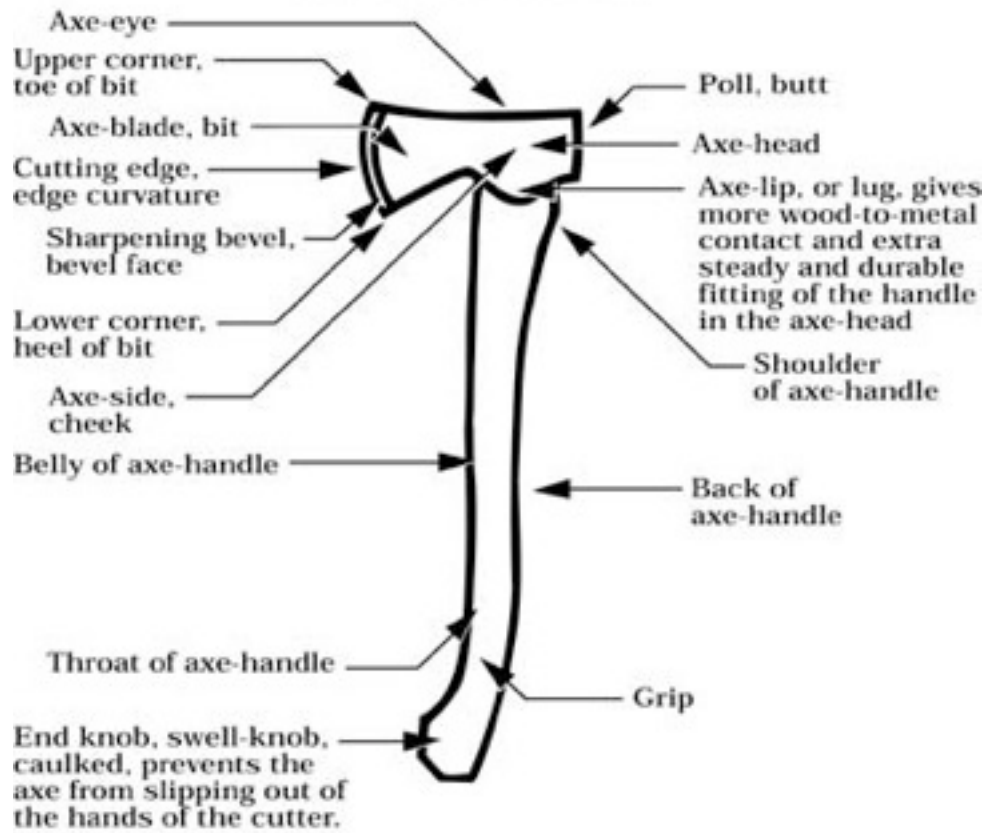
1c The use and care of an axe, both hand-axe and felling-axe, if possible.

Safety Rules - Never play the fool with an axe; it is a dangerous tool. The following safety rules are practiced and insisted upon by all good Scouts:

- Mask axe when not in use in its case or by driving into a log.
- Stand firm and square to the job.
- Remove all onlookers two axe lengths and all other obstructions or impediments one axe length away. (An axe length is the distance from shoulder to axe head with the arm stretched out.)
- When cutting a loose stick or branch, have something solid for a chopping block immediately under the cut.
- Shout “Timber!” or give some other loud cry when the tree you are felling shows signs of moving.
- Never stand close behind a falling tree: keep to the side.
- Make sure a felled tree will not roll over before approaching it or before cutting a branch off it on which it may be resting.
- Rest when tired, masking the axe in a convenient log.
- Carry the axe on shoulder, edge outwards or preferably with head in hand, arm by the side, edge inwards. Companions should walk on the other side.

Care of Hand-axe and Knife – Both should be quite sharp and a rub on the grindstone now and then is necessary. Use plenty of water so that the steel does not overheat in the process, and start well back from the edge on each side and gradually work forward. It is safer to turn the wheel away from the blade and not towards it. Finish off the job on a whetstone. It is worthwhile buying a piece of carborundum stone for occasional touching up. Knives need somewhat similar attention and should be kept clean as well as sharp, carrying a sheath knife, make sure that the sheath is quite safe. It is dangerous to cut towards the body, especially when seated; all cutting should then be done in front of the knees.

Parts of the Axe



Tree Felling – When you want to fell a tree for a useful purpose, get permission first. Before starting to fell your tree, first clear away all branches which might interfere with the swing of your axe and therefore spoil your aim. Also, clear away any brambles or undergrowth that might trip you at the critical moment. Make sure that onlookers are well away from you.

The way to fell a tree is, first, to cut a big chunk out on the side to which you want the tree to fall, and then to cut into the opposite side to fell it. Plan your work so that the tree will fall clear of other trees and not get hung up in their branches.

Begin your first notch, or “kerf” as it is called, by chopping two marks—the upper one at a distance above the other equal to the thickness of the tree. Then, cut alternately, first a horizontal cut at the lower mark, then a sideways, downward cut at the upper one, and jerk out the chunk between the two. Go on doing this until you get to the center of the tree. Now go to the opposite side of the tree and cut another notch here, only about three inches above the level of the lower mark of the first kerf.

Cut out chunks when you are at it—not a lot of little chips, which are signs to anyone coming there later that a tenderfoot has been at work. It is all a matter of aiming your stroke well.

Then, when your tree falls, look out for the butt. This often jumps back from the stump. Never stand directly behind it—many a tenderfoot has been killed that way. When the stem cracks and

the tree begins to topple over, move forward in the direction of the fall, and at the same time onwards, away from the butt.

Trimming and Logging – When the tree is down, it must be trimmed, that is, the boughs and branches must be cut off, leaving a clean trunk. This is done by working from the butt end of the trunk towards the top. Cut off each bough from below, as close to the trunk as possible.

The trunk is then cut into lengths. This is called “logging.” Cut from one side towards the middle, making the kerf half as wide as the tree is thick. Then, turn the tree over and make a similar kerf from the other side, until the logs come apart.

1d

The use of, and ability to make, the following knots in addition to the Tenderfoot knots: Bowline on a bight, fisherman’s bend or hitch, man harness knot, diamond knot, rolling hitch, and timber hitch.

Bowline on a Bight or Anchor Bend (see image below) is a method for tying a bowline knot in the middle of a rope, resulting in two fixed-size loops that can even be of different sizes, if desired. This knot is used in climbing and caving, and can be used to attach to two secure points simultaneously or provide two loops around which to fasten a single secure point, ensuring against loop failure. It should be noted that both loops should be attached to a load to prevent the knot from slipping. The bowline on a bight can also be used to make an emergency bosun’s chair; one leg can be passed through each loop and the person can hold onto the standing part above the loops.



Fig. A



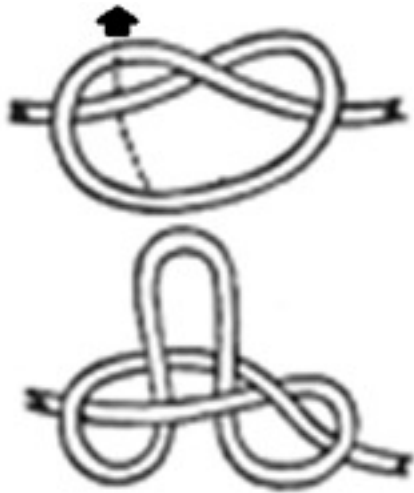
Fig. B



Fig. C

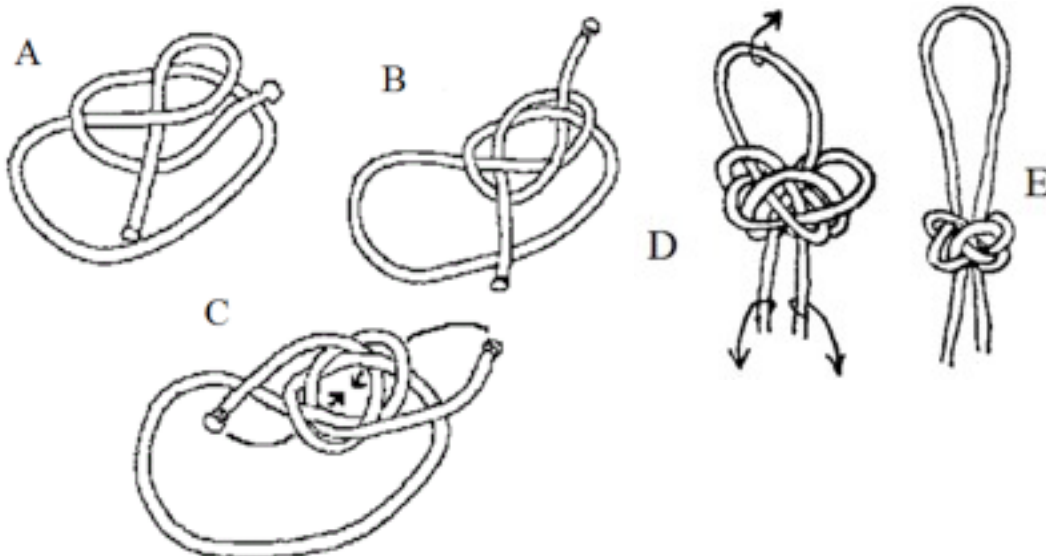
The knot is made by taking a bight (bend) and making a loop. The end of the bight is then passed through the loop as shown above in Fig. A. The bight is then opened up enough and brought down to pass the entire structure of the knot, so far, through it (Fig. B, above). When the two resultant loops are pulled tight and secured, the bowline on a bight is complete (Fig. C, above).

Fisherman's Hitch, Fisherman's Bend, or Anchor Bend (see image at right) is started by taking two turns around a securing item (such as a spar, ring, or the eye of a fishhook). The working end is then turned around the standing part and brought under the two turns made around the securing piece (resulting in a half-hitch that goes under both turns on the securing item). Finally, the working end is finished with another half-hitch by turning once more around the standing part and tucking it under itself. This knot is commonly used for securing a rope to a ring.

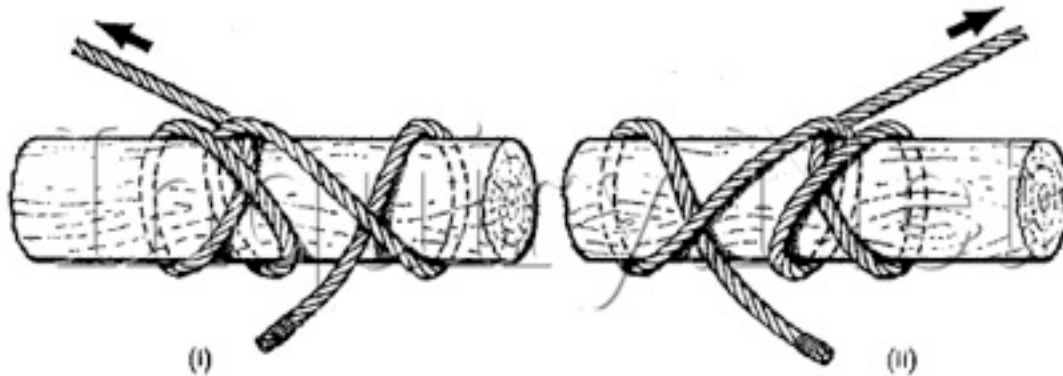


Man Harness Knot, also known as artillery loop or harness loop, is a knot that creates a loop on a length of rope for non-critical purposes, such as for a pulling loop in a tow-rope. In some situations, the man harness knot can slip if the loop does not have a load on it. For this reason, the alpine butterfly knot (see the First Class requirements in the *Pathfinder Handbook*) is typically considered a superior knot. To make a man harness knot, form a loop in the rope, pull part of the loop behind one of the standing parts, and then back through the same loop and pull tight.

The **Diamond Knot,** also known as a friendship knot, can be used to tie a lanyard (such as for Wood Beads – see the Roving Traditions appendix) or to mark the completion of Quests on the Rover Progress Thong. The knot starts out as a Carrick bend (as shown in Fig. B, next page). The working ends are then brought around the standing parts of the opposite end, tucked underneath, and brought up through the hole in the middle of the knot (Fig. C). The loop and the working ends are then pulled tight (Fig. D), creating the diamond knot (Fig. E). As long as there is sufficient length remaining along the working ends of the rope, additional diamond knots may be tied into the same piece.

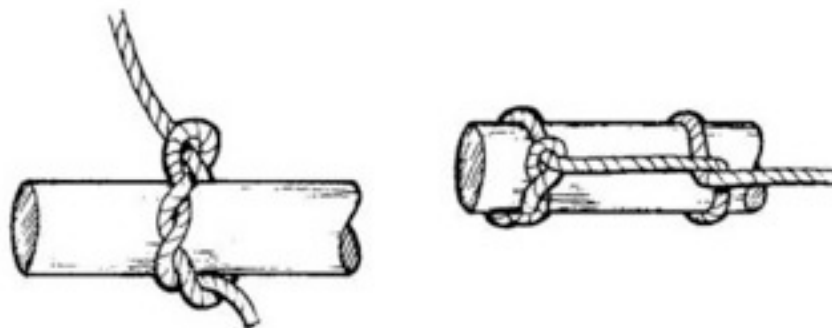


A **Rolling Hitch** is useful for attaching a rope to another rope which has a strain on it, or for attaching a rope to a spar (pole). Start with a half hitch, then take a round turn around the standing part and spar, finishing off with another half hitch similar to the first one. It is principally used for securing the tail of a handy billy or snatch block to a larger rope, or when hanging off a rope with a stopper.



The great value of this hitch is its non-liability to slip in the direction of the arrows.

A **Timber Hitch** is a useful way of securing a rope quickly to a spar, but when there is to be a long and continuous strain, or when it is required to keep the end of a piece of timber pointed steadily in one direction, it should be supplemented with a half hitch (*see figures below*).



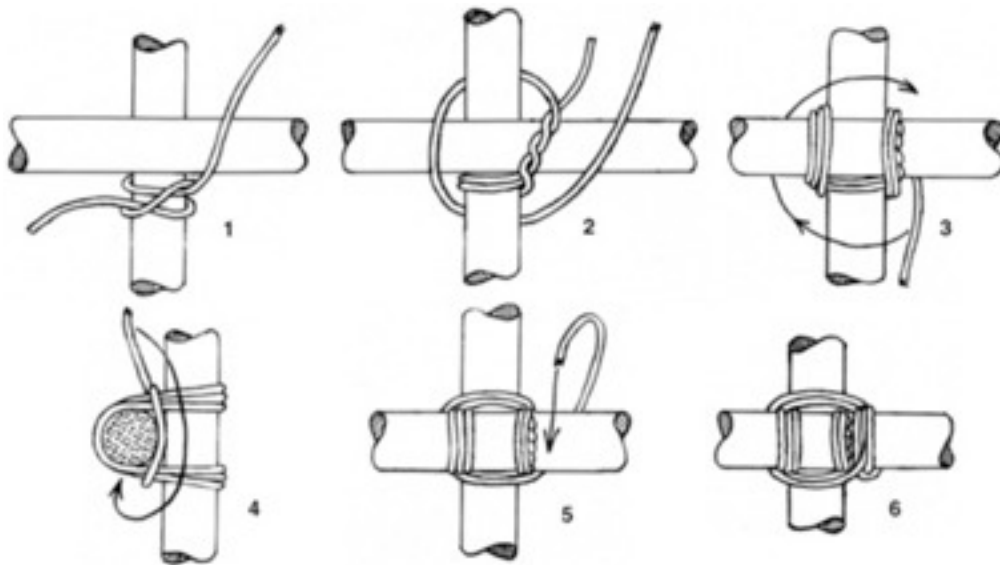
Pass the rope around the spar, make a half hitch around the standing part, and twist around several times in the same direction as the half hitch. In Fig. 3, the hitch is purposely left very loose so that its formation may be more easily seen.

1 e

The use and making of the following lashings: Square, diagonal, sheer or round, figure of eight (tripod).

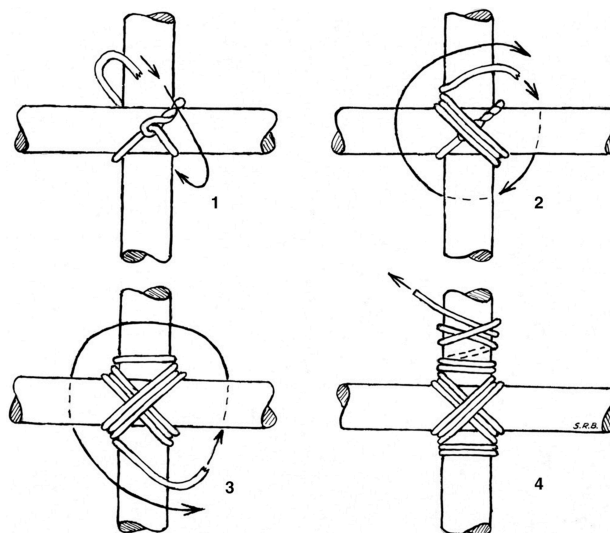
Square Lashing – The “square lashing” is used when two spars are to be lashed together at right angles (or nearly so), such as a horizontal to a perpendicular spar, or transverse to longitudinal. In the latter case the lashing may be commenced on either, but in the former case it should commence on the upright spar below the position for the horizontal one. A clove hitch is first made around the upright and the end of the rope twisted around the standing part of the lashing to stow it away. The lashing now proceeds around the back of the horizontal spar; around the

face of the upright spar, above, around the back of the horizontal spar on the opposite side from first turn, then around the face of the upright spar, below, thus reaching the place from which it started.

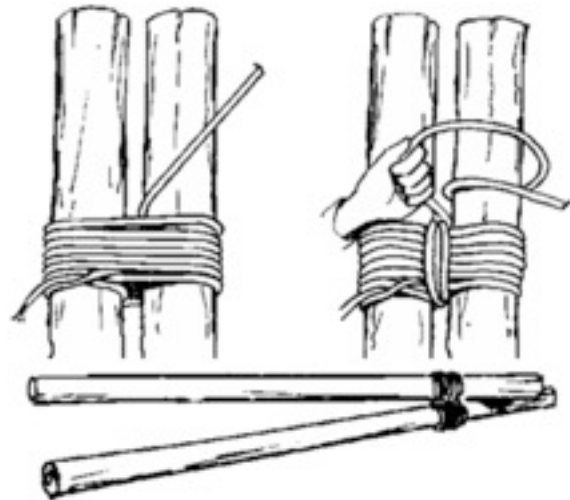


At least four of these turns should be taken in succession, keeping them inside on one spar, and outside on the other, never allowing them to override. A strain should be put on each turn by using leverage. Two or more frapping turns are now made between the spars, and well beaten in, so as to tighten up all the turns of the lashing. Two half hitches, or a clove hitch, are made on the most convenient spar to secure the end of the lashing, any portion of the rope left being neatly stowed away. Great care should be taken to see that this clove hitch is pulled well into the corner from which the rope takes off.

Diagonal Lashing – When the position of the spars to be lashed is such as to have a tendency to their springing apart, the diagonal lashing is applied. This lashing is commenced with a timber hitch (*Fig. 1, below*), made around both spars at the angle of crossing, drawing them together. Three or four turns are then taken across one fork; next, three or four turns around the other fork; frapping turns are made to tighten up all the turns, and the lashing finished by two half hitches around the most convenient spar.

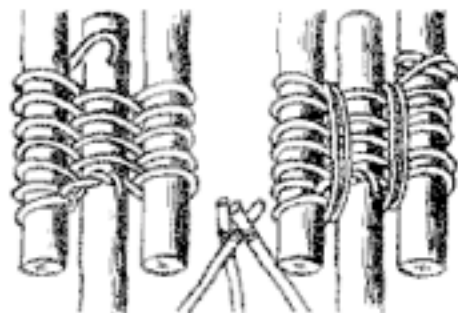


Sheer Lashing – Used for lashing together two poles that are to be opened out to form sheer legs like an inverted V. Sheer legs are useful for lifting loads, etc. Begin with a clove hitch around one pole and then make about six turns above this around both poles. Put one or two frapping turns, and then finish off with a clove hitch on the second pole. You can use this lashing when joining together two or more poles (i.e., Scout staves) to make a longer one (i.e., for a small flag staff). In this case, put the clove hitches around both poles and omit the frapping turns. The poles must overlap and two lashings used. To tighten up, you can use small wedges driven between the lashing and the pole.



Round Lashing – Round lashings bind two poles side by side. Position the poles beside each other and tie them together with a clove hitch. Make seven or eight very tight, neat wraps around the poles. Finish the lashing with another clove hitch around both poles. There are no fraps in a round lashing. The wraps must do all the work, so pull them as tight as you can. Make a second round lashing farther along the poles to keep them from twisting out of line. When very smooth synthetic rope or very smooth poles are used, the round lashing can be made more secure by adding several additional half hitches to each of the clove hitches.

Figure of Eight (Tripod) Lashing – A figure of eight lashing is for joining three spars into a tripod. Lay the three poles parallel to each other, but with the middle one offset, as in the diagram. When the lashing is complete, it will rotate around to make the third support. Start by tying a clove hitch to one of the spars and alternately weave the rope over and under the spars multiple times. Push the wraps close together and then begin making fraps on the spaces between spars. Finally, finish with a second clove hitch on the opposite side of the lashing from where you started, preferably on a different spar than the one you started with.



Frapping Turns, as used in the foregoing descriptions, are turns with the rope taken alongside each other (not overlapping) to draw together the binding of the lashing; that is to say, they are bound to the lashing between the two spars which are being lashed together. During the

construction of these lashings, the turns should be well beaten together, so that a thoroughly tight lashing is the result. The test of a good lashing is both its neatness and its firmness, and slovenly, loose work should not be allowed even if time is short. The golden rule to observe is never hurry a lashing.



1f

The use and making of the following splices: Back or end, eye, and short.

It is very difficult to learn splicing from a book, but the following notes and diagrams will hopefully help you to remember the stages after you have had a practical demonstration.

Back or End Splice – A back or end splice is a neat way of ending a rope so that it does not untwist. Unlay (i.e., untwist) the rope for about two or three inches (this depends on the thickness). First we make a crown knot as shown in Fig. 3. Pull the knot tight by pulling on each strand in turn. When completed, the crown knot should be flat on top and the strands should hang down at equal distances from each other (*Fig. 4, on next page*).

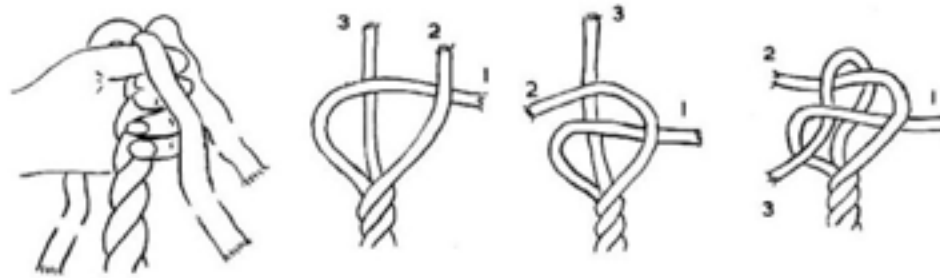
Then pass each strand in turn over the strand it touches and under the strand next to it. *Working against the lay of the rope* you will notice that each strand is actually tucked under itself. With stiff rope or wire, it will be necessary to hold open the strand with a spike, but quite stiff rope can be worked by hand.

To open up a strand, twist it against the lay of the rope and slip your thumb in the hole. Never tuck the end of a strand through as this frays the rope very quickly. Make a bight in the strand, tuck the bight through and pull. The end will come through backwards and will not fray.

After tucking each strand in once (*Fig. 5, on next page*), repeat the process for a second and then a third series of tucks, making sure the strands are tucked in the same sequence as the first series.

If the rope is thick, over one inch, it is as well to halve each strand after the first series of tucks. Do this by unraveling each strand and cutting away part of it where it emerges from the last tuck. Tighten the tucks after each series by pulling each strand in turn *back towards the crown knot*.

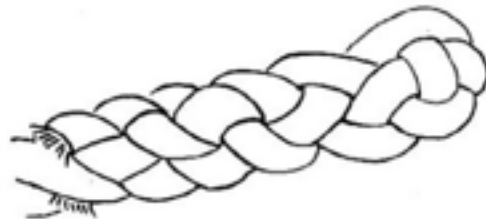
To give the finished splice a neat appearance, singe off all loose particles of rope and roll the splice under your foot, making the splice as nearly as possible the same thickness as the original rope.



1. Unlay more than sufficient to make the splice and spread the strands evenly.
2. Make a crown knot by bending each end over its neighbour in turn, going the same way round as the lay of the rope.



3. Pull the crown knot into shape.
4. Tighten it on top of the rope.
5. Tuck each end in turn over the adjoining main strand and under the next. Draw tight close up to the crown knot.



6. Continue in this way over and under one in turn for at least three times. Draw tight after each round of tucks.

Eye Splice – Useful for making a permanent loop in a rope that is to be attached to something, i.e., on the handle of a water bucket, or the guy lines through the eyelets of a tent, etc.



FIG. 22.



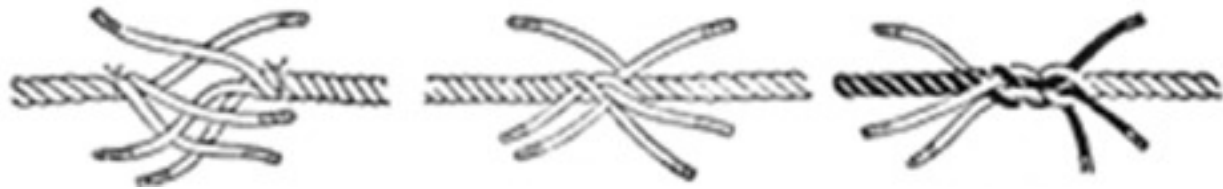
FIG. 24.



FIG. 23.

Figures 22, 23, and 24 (*above*) almost tell their own story. Note particularly Fig. 24. Two of the strands have been tucked under; when you come to the third strand (the white one here), *turn the splice around back to front*, and tuck in the white strand *from left to right* so that it goes across the lay of the rope (i.e., at right angles to the twist). After this, you carry on as with the back splice; three complete tucks will do, followed by one with the strands halved in order to taper down the splicing neatly.

Short Splice – A short splice is useful for joining two ropes. The ropes should be unstranded for a length of at least nine times the rope’s diameter (for natural fibers), but preferably fifteen times the rope’s diameter (especially for nylon or other synthetics). Tape the ropes at the point they are unstranded to and lay them together with the strands interlaced.



Pass each strand over the strand it touches and under the next, against the lay of the rope. Repeat this so the ends have been woven in at least three times (for natural fibers) on each side. For best practice—and for all synthetic fibers—the ends should be interwoven five times on either side.

1g

Hike and camp cookery, the storage of food in camp or on a hike, the disposal of refuse in camp, and the supply of hike rations suitable for hikes of both a weekend and a week’s duration.

Camp Food Recipes and Tips

Porridge – For each person, allow one pint of water, two ounces of rolled oats or oatmeal, and a quarter teaspoonful of salt. Bring the water to a boil, add the salt, then sprinkle in the oatmeal, stirring all the time. Allow to simmer for half an hour. (Coarse oatmeal will take an hour.) Stir frequently to prevent burning.

A double boiler is the surest method to prevent burning. One may be improvised by placing a small pot inside a larger one, containing water, with a few pebbles in the bottom to keep the two vessels apart.

Hunter’s Stew – Cut some lean meat or game into small pieces; brown it with fat in a frying pan, shuffling the pan so as to sear, but not burn, the surface of the meat. Then drop the meat into a kettle of boiling water and set it to one side or hang it high over the fire so as to simmer. Later, add potatoes, carrots, onions, rice, and salt and pepper. It is essential that the water should not boil hard, but merely simmer after the meat and vegetables are put in. The time varies according to materials used; cook until tender. Do not use any fatty meat. If a thick stew is desired, rub up a little flour into the grease left in the frying pan, add water, stir, and let the mixture boil a little;

then stir this thickening into the stew a short time before it is ready. Almost any meat, vegetable, and cereal can be used in a stew.

Rice – For each person, measure one-half pint of water, one ounce of rice, and one-eighth teaspoonful of salt. Bring the water to a boil, add the salt, then sprinkle in the rice, stirring all the time. Allow to boil for twenty minutes. Stir frequently to prevent burning if not using a double-boiler. An efficient double-boiler can be fashioned by placing a billycan on a few small stones in the bottom of a dixie; the dixie containing two or three inches of water.

Vegetables – Many root vegetables, such as carrots, onions, parsnip, and turnips, can be easily cut into chunks and boiled with a little salt. If they are going to be cooked and eaten early on during the trip, they can even be diced ahead of time and kept in water. When boiling potatoes, use a pinch of salt in the water. Always boil the potatoes in their skins. Don't dig out the eyes, as it can make them wet and soggy. When a fork can easily be thrust through them, pour off the water, and allow them to steam off dry over the log range.

Pancakes – Mix one cup flour, one teaspoonful of baking powder, a pinch of salt, and one tablespoonful of sugar. Beat one egg and mix it with one cup of milk. Add the milk and egg to the flour mixture and stir until smooth. Drop by spoonfuls on hot, greased frying pan; when puffed, full of bubbles, and cooked on the edges, turn and cook on the other side. This makes enough pancakes for two people.

Damper Bread – Use one and a half pints flour, one and a half heaping teaspoonfuls baking powder, a half teaspoonful salt, one heaping tablespoon cold grease, and a half pint cold water or sweet milk. The quantity of water or milk may vary with the quality of the flour. Too much liquid makes the dough sticky and prolongs the baking. Baking powders also vary, and directions on the can should be studied.

Mix thoroughly with a big spoon or wooden paddle—first, the baking powder with the flour, and then the salt. Rub into this the grease (which may be lard, cold pork fat or drippings) until there are no lumps left and no grease adhering to the bottom of the pan. This is a little tedious, but it does not pay to shirk it; complete stirring is necessary for success.

Now, add the water, and stir with the spoon until the result is rather stiff dough. With a clean, round stick, roll out the dough, at once, to a half-inch thickness, and bake in a frying pan (covered if a wind is blowing), or on hot stones.

Twist Bread – Work the dough into a ribbon two inches wide. Get a stick of sweet, green wood (birch, poplar, maple or sassafras) about three feet long and three inches thick; peel the large end and sharpen the other and stick it into the ground, leaning toward the fire. When the sap simmers, wind the dough spirally around the peeled end. Turn occasionally while baking.

Bread—enough for one man's meal—can quickly be baked in this way, or on a stick held over the coals.

Skin and Cook a Rabbit – A rabbit (cottontail, jack rabbit, or hare) is a meal very likely to come the way of a Scout, so every Scout should know how to prepare and cook one. First, place

the rabbit on its back. Cut off the legs at the first joint. Slit the skin down and between the hind legs, and “peel” toward the head – that is, turn the skin inside out. If inexperienced, it will aid you to have someone hold the hind legs during the skinning. You may require a sharp knife to free the skin in spots. Next, slit the carcass down the middle of the belly, from the ribs, and clean out the entrails. Wash well in warm water. Squirrels may be similarly prepared as an alternative to rabbits. If there is time, rub well with salt and soak for several hours in water. Cut up, first removing the legs. Make a stew similar to hunter’s stew, adding an onion (or other root vegetables) and several pieces of lean bacon. Cook for an hour and a half. If desired thick, mix a little flour and cold water, and add. Note: a rabbit is good eating only in the fall or winter.

Pluck and Cook a Bird – If it is desired to pluck a fowl, this can easily and quickly be done after first scalding. To scald, hold the fowl head down, by the legs, and pour the scalding-hot water through the feathers close to the body. Give particular attention to the wings.

Plucking is not necessary, however, where roasting is desired. First, remove the entrails and wash the inside, then plaster the fowl over with a mixture of clay, earth, ashes, etc., and place in the middle of the fire, covering with ashes and hot coals. With a good fire, an hour and a half to two hours—depending on the size of the bird—will complete the cooking. The feathers will come off with the baked coating of clay, and disclose a delicious meal for a group of hungry Scouts.

Other Meat – Fish and meat may be cooked in practically the same way, the meat being first wrapped in two or three thicknesses of wet paper. The cooking of a bird or a large fish will be hastened if a stone of suitable size and shape is heated nearly red hot and placed inside. The same idea will help the roasting of a bird or fish on a grid or spit over the fire.

Fried Foods – Excellent camp bread can be made of prepared flour. Mix to a thick stickiness, use plenty of bacon grease in the pan, and have the grease hot when you dump in the dough. When nicely browned on one side, put in a little more grease, turn over and cook on the other side.

Potatoes peeled, cut into quarter-inch slices, and fried in very hot fat are fine.

When frying fish, use plenty of fat, and have it very hot at first. The heat should be reduced a little afterward.

Coffee – Boil coffee only three minutes by the watch. Coffee made in a small tin pail, with a tight-fitting cover, is better than coffee made in an ordinary pot. To settle coffee, dash in a little cold water, or stand the pail or coffee pot to one side, away from the direct heat.

Hot Water – In a permanent camp, whenever the fire is burning, always have a full kettle of water over it. This means a quickly made hot drink, if needed. It also assures hot water for washing the dishes—a matter very frequently overlooked until it is time to do the washing.

Putting Out the Fire – It should not be necessary to remind Rovers to make absolutely certain that the fire is completely dead before leaving a camp. If the ground is of a loose peat-like nature, special care should be taken to see that the last spark has been drowned out.

2

Participate in hiking, camping, and pioneering practices, or in sailing expeditions and cruises, with your Crew.

3

Hike—on foot—a distance of at least sixteen miles, spending one night under cover improvised by yourself, or carried on your back, and submit a report of the hike, paying particular attention to a subject such as Antiquities, Life and Labor, or Nature Lore. The report should include sketch maps of any important parts of the route.

The purpose of this test is to prove you have “First Class Scout ability” to take care of yourself “on the trail,” as an Indian frontiersman or trapper would look after himself.

Such a journey is not within the reach of all Scouts; but even if you live in one of the older, settled sections of the country, you will be able to plan a trip on foot that will give you a real taste of “frontier days” and that will prove whether you can look after yourself as well as some of your favorite heroes of history or fiction could.

When two Rovers take the test together, they should make separate notes, and write separate reports. The reports should describe the character of the country seen, the birds and wild animals noted, and should briefly relate all the interesting details and happenings of the journey. Rovers taking this test should not be accompanied by a leader or other Scout who has previously taken the journey.

4

Swim a distance of 100 yards.

The Swimming Test

It will be noted that this is not a speed test. No time limit is fixed within which the hundred yards must be covered. The Rover may use any stroke desired, and may change stroke during the test, so long as their feet do not touch bottom. He or she should finish the distance with plenty of reserve strength, such as they would need should they swim that distance in order to aid some person in distress.

Whether the test is taken in a swimming pool or tank, the length of the tank must be measured carefully, and the Rover must swim as many times its length as will equal one hundred yards. In doing so, he or she must not touch the sides or bottom of the pool. They may dive at the start.

Every effort should be made to qualify with the swimming test, not only for the Rover’s own benefit and safety, but that they may Be Prepared to rescue others from drowning.

The Benefits of Swimming

Swimming makes strong bodies. It exercises muscles without the risk of bumps, bruises, or strains. It washes away poisons thrown out through the pores of the skin. Swimming contributes to right living, developing self-reliance, willpower, courage, and the willingness and ability to help other people.

Every Scout should learn to swim because:

1. Swimming is a splendid recreation.
2. Swimming is the best known form of exercise.
3. It is every Scout's duty to BE PREPARED to save life.

Swimming With Clothes On

Many excellent swimmers have lost their lives through suddenly finding themselves in the water fully dressed, and becoming excited because of the weight and the binding of their wet garments. Therefore, every Rover should learn to swim with their clothes on.

Like swimming in all other conditions, it is merely a matter of KEEPING CALM. If you are wearing a coat, use the breast stroke. Bubbles of air will work into the shoulders of the coat and add to your buoyancy.

Cautions

For growing boys and girls, while the brief "morning dip" should never be omitted, prolonged swimming before breakfast is not to be recommended.

Never enter the water directly after a meal; wait at least an hour. Otherwise you will be liable to cramp.

Never enter the water when fatigued.

On entering the water, immerse your whole body immediately, head and all, either by diving, or ducking under; or throw water over the head and body with the hands.

In case of cramp, KEEP CALM, turn on your back, and rub and stretch the affected limb. If seized in the leg, turn up the toes, straighten the limb and stretch the muscles, and rub, or kick the surface of the water until relieved.

In unknown water, beware of holes, weeds, and swift currents, eddies, or undertows. It should be unnecessary to warn Scouts against calling "Help!" unless they really need it.

Safe Swim Defense

The following guidelines are “defenses” for providing a safe swimming experience on Scout outings. These are adopted from the BSA Safe Swim Defense policies, and are, in general, a good set of guidelines and recommended practices for EACH local unit. The Safe Swim Defense consists of eight points to be covered in any swimming situation.

Scouts and Leaders may refer to the BPSA Safe Swim Defense Guidelines on our website, listed under Resources, for the complete Safe Swim Defense Policy.

1. Qualified Supervision

All swimming activity must be supervised by a mature and conscientious adult, age 21 or older, who understands and knowingly accepts responsibility for the wellbeing and safety of youth members in their care, who is experienced in the water and confident of their ability to respond in the event of an emergency, and who is trained in and committed to compliance with the eight points of Safe Swim Defense.

2. Physical Fitness

Require evidence of fitness for swimming activity with a complete health history from physician, parent, or legal guardian. The adult supervisor should adjust all supervision, discipline, and protection to anticipate any potential risks associated with individual health conditions. In the event of any significant health conditions, an examination by a physician should be required by the adult supervisor.

Those with physical disabilities can enjoy and benefit from aquatics if the disabilities are known and necessary precautions are taken.

3. Safe Area

When swimming in areas not regularly maintained and used for swimming activity, have lifeguards and swimmers systematically examine the bottom of the swimming area to determine varying depths, currents, deep holes, rocks, and stumps. Mark off the area for three groups: not more than three and a half feet deep for non-swimmers; from shallow water to just over the head for beginners; deep water not over twelve feet for swimmers. A participant should not be permitted to swim in an area where he or she cannot readily recover and maintain their footing, or cannot maintain their position on the water, because of swimming ability or water flow. When setting up a safe swimming area in natural waters, use poles stuck in the bottom, or plastic bottles, balloons, or sticks attached to rock anchors with twine for boundary markers. Enclose non-swimmer and beginner areas with buoy lines (twine and floats) between markers. Mark the outer bounds of the swimmers area with floats. Be sure that clear-water depth is at least seven feet before allowing anyone to dive into the water. Diving is prohibited from any height more than 40 inches above the water surface; feet-first entry is prohibited from more than 60 inches above the water. For any entry from more than 18 inches above the water surface, clear-water depth must be 10 to 12 feet. Only surface swimming is permitted in turbid water. Swimming is not permitted in water more than 12 feet deep, in turbid water where poor visibility and depth would interfere with emergency recognition or prompt rescue, or in whitewater, unless all

participants wear appropriate personal flotation devices and the supervisor determines that swimming with personal flotation equipment is safe under the circumstances.

4. Lifeguards on Duty

Every swimming activity must be closely and continuously monitored by a trained rescue team on the alert for and ready to respond during emergencies.

Professionally trained lifeguards satisfy this need when provided by a regulated facility or tour operator. When lifeguards are not provided, the adult supervisor must assign at least two rescue personnel, with additional numbers to maintain a ratio to participants of 1:10. The supervisor must provide instruction and rescue equipment and assign areas of responsibility as outlined in Point #3 on Safe Areas. The qualified supervisor, the designated response personnel, and the lookout work together as a safety team. An emergency action plan should be formulated and shared with participants as appropriate.

5. Lookout

Station a lookout on the shore where it is possible to see and hear everything in all areas. The lookout may be the adult in charge of the swim and may give the buddy signals.

6. Ability Groups

Divide into three ability groups: non-swimmers, beginners, and swimmers. Keep each group in its own area. Non-swimmers have not passed a swimming test.

Beginner Swim Test

Beginners must pass this test: jump feet first into water over the head in depth, level off, swim 25 feet on the surface. Stop, turn sharply, resume swimming as before and return to the starting place.

Swimmers Swim Test

Swimmers must pass this test: jump feet first into water over the head in depth. Level off and swim 75 yards in a strong manner using one or more of the following strokes: sidestroke, breaststroke, trudgen, or crawl; then swim 25 yards using an easy resting backstroke. The 100 yards must be completed in one swim without stops and must include at least one sharp turn. After completing the swim, rest by floating.

These classification tests should be renewed annually, preferably at the beginning of the season.

7. Buddy System

Pair every youth with another in the same ability group. Buddies check in and out of the swimming area together. Emphasize that each buddy lifeguards his or her buddy. Check everyone in the water about every ten minutes, or as needed to keep the buddies together. The adult in charge signals for a buddy check with a single blast of a whistle or ring of a bell, and calls out "Buddies!" The adult counts slowly to ten while buddies join and raise hands and remain still and silent. Guards check all areas, count the pairs, and compare the total with the number known to be in the water. Signal two blasts or bells to resume swimming. Signal three blasts or bells for checkout.

8. Discipline

Be sure everyone understands and agrees that swimming is allowed only with proper supervision and use of the complete Safe Swim Defense. The applicable rules should be presented and learned prior to the outing, and should be reviewed for all participants at the water's edge just before the swimming activity begins. Scouts should respect and follow all directions and rules of the adult supervisor. When people know the reason for rules and procedures they are more likely to follow them. Be strict and fair, showing no favoritism.

5

Practice the care of your own health in matters of cleanliness, fresh air, exercise, food, and clothing; feel the importance of your own and others' interest in keeping physically fit, and recognize the necessity of keeping morally, as well as physically, clean.

Rules of Health as given in Scouting for Boys (see Camp Fire Yarn 18) –

1. Always sleep with windows open, summer and winter, and you will never catch cold.
2. Don't sleep in a soft bed or with too many blankets.
3. Do exercises given in Camp Fire Yarn 17 every morning, in order to work up the internal organs and circulation of the blood.
4. A cold bath or a rub down daily with a rough towel.
5. Breathe through the nose, not through the mouth. Deep-breathing exercises develop the lungs and put fresh air (oxygen) into the blood.
6. Avoid alcohol in all forms.
7. Smoking is bad for you. It weakens the eyesight, spoils the sense of smell, makes you shaky and nervous.
8. Plenty of games and running about in the fresh air.
9. Keep clean, not only your body but your clothing.
10. Drink plenty of water between meals, and first thing in the morning and last thing at night, but be sure it is clean and pure.
11. Remember and obey the tenth Scout Law.
12. Smile all the time and laugh as much as you can.

6

Complete a First Aid training course.

Everyone should know sufficient First Aid to enable them to deal with everyday small accidents that happen at home, in school, and at camp. There are several ways to complete this requirement, but the end result should be that the Rover has received (at least) basic First Aid instruction from a qualified teacher or organization. Several possible avenues for pursuing this requirement are:

- **Red Cross:** A leading First Aid training organization throughout North America that offers classes on adult and pediatric First Aid, CPR, and proper use of an AED, as well as Wilderness First Aid training.
- **St. John Ambulance:** Provides First Aid courses to the public, as well as more advanced training.
- **Corporate Training Programs:** There are various corporations that provide their own programs to employees or interested community members.
- **Emergency Services:** Many ambulance and fire services offer basic First Aid courses to those who are interested. Contact your local Emergency Services or Fire Station for more information.

For information on basic First Aid, check the First Aid appendix in this handbook, as well as Yarn 25 in *Scouting for Boys*. For the proper method of dealing with emergencies, you will find these matters dealt with in Yarns 23 and 24 of *Scouting for Boys*. [Note: The yarns referenced in this handbook may be different from the order that they appear in American reprints. They do, however, match properly with the yarns included in the BPSA's PDF download of *Scouting for Boys*, available from our website at BPSA-US.org.]

Many of the procedures listed here and in *Scouting for Boys* may have been updated and changed over time. First Aid is an ever-changing field and you need to take a course every year or two to stay current.

7

Have a general knowledge of the rights and obligations of citizenship, and a working knowledge of the local government of the area in which you live, with special regard to finance, education, health services, public assistance, roads, regional planning, police, local authorities' undertakings; have some practical knowledge of your local city/county council (personnel, elections, what they do and how they work), so that you may understand and be capable of exercising your responsibilities as a citizen.

8

Recruit a Rover Squire.



Practical Training Strip Requirements



Requirement	Completed
<p>Have a working knowledge of the matters dealt with in Chapter III of <i>Scouting for Boys</i> (Camp Life) with special reference to:</p>	
<p>(a) The normal requirements in regard to personal equipment and camping kit, for both a weekend and a week's hike or cruise.</p>	<p>Examiner _____ Date _____</p>
<p>(b) The general regulations affecting camping and hiking.</p>	<p>Examiner _____ Date _____</p>
<p>(c) The use and care of an axe, both hand-axe and felling-axe, if possible.</p>	<p>Examiner _____ Date _____</p>
<p>(d) The use of, and ability to make, the following knots in addition to the Tenderfoot knots: Bowline on a bight; fisherman's bend or hitch; man harness knot; diamond knot; rolling hitch; timber hitch.</p>	<p>Examiner _____ Date _____</p>
<p>(e) The use and making of the following lashings: Square; diagonal; sheer or round; figure of eight.</p>	<p>Examiner _____ Date _____</p>
<p>(f) The use and making of the following splices: Back or end; eye; short.</p>	<p>Examiner _____ Date _____</p>
<p>(g) Hike and camp cookery, the storage of food in camp or on a hike, the disposal of refuse in camp, and the supply of hike rations suitable for hikes of both a week-end's and a week's duration.</p>	<p>Examiner _____ Date _____</p>
<p>Participate in hiking, camping, and pioneering practices, or in sailing expeditious and cruises, with your Crew.</p>	<p>Examiner _____ Date _____</p>
<p>Hike—on foot—over a distance of at least 16 miles, spending one night out under cover improvised by yourself, or carried on your back, and submit a report of the hike, paying particular attention to a subject such as Antiquities, Life and Labor, Nature Lore. The report should include sketch maps of any important parts of the route.</p>	<p>Examiner _____ Date _____</p>

Requirement	Completed
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Swim a distance of 100 yards.

Examiner _____

Date _____

Practice the care of your own health in matters of cleanliness, fresh air, exercise, food and clothing; feel the importance of your own and other people's interest in keeping physically fit, and recognize the necessity of keeping morally, as well as physically, clean.

Examiner _____

Date _____

Complete a First Aid training course.

Examiner _____

Course Name: _____

Date _____

Have a general knowledge of the rights and obligations of citizenship, and a working knowledge of the local government of the area in which you live, (etc.).

Examiner _____

Date _____

Recruit a Rover Squire.

Examiner _____

Rover's Name: _____

Date _____

** Examiner should initial and date each requirement as completed.*

Date Awarded Practical Training Strip: _____

Proficiency Badges

Once a Rover Knight has completed the requirements for the Practical Training Strip, they may begin working on the Rambler's Badge and Rover Instructor Badge. These were the two original proficiency badges offered back in the earliest days of Rover Scouting.

Rambler's Badge Requirements



Requirement	Completed
Complete the requirements for the Practical Training Strip.	Examiner _____ Date _____
The Rover must hike or hike and make passage in a kayak or boat (sailing or rowing) an aggregate of 100 miles (or 400 miles by pedal bike) during weekends or holidays.	Examiner _____ Date _____
The Rover must keep a log of their journeys for this award. The log should give dates, places, distances, and information useful to other travelers, such as places of interest to be visited en route, good camping spots, inns, directional hints at difficult points, harbors, inland waterways, tides, etc. Sketches, maps, other forms of illustration, and nature notes should also be included.	Examiner _____ Date _____
Present the log to your RSL at the completion of your required journeys.	Examiner _____ Date _____

** Examiner should initial and date each requirement as completed.*

Date Awarded Rambler's Badge: _____

Rover Instructor Badge Requirements



Requirement	Completed
Complete the requirements for the Practical Training Strip.	Examiner _____ Date _____
Demonstrate a knowledge of, and ability to instruct in, one or more of the following subjects: <ul style="list-style-type: none"> - The Pathfinder/Rover First Class tests - Any one of the Pathfinder Proficiency badges required for the George Washington Scout badge or Bushman's Thong - Any two other Pathfinder Proficiency badges - First and Second Star badges for Timberwolves and two Timberwolf Special Proficiency badges 	Examiner _____ Date _____
Produce a certificate from a Scoutmaster or Akela that you have instructed Pathfinders or Timberwolves satisfactorily for a period of at least three months with a high standard of instructional ability.	Examiner _____ Date _____

** Examiner should initial and date each requirement as completed.*

Date Awarded Rover Instructor Badge: _____

The Rover Instructor Badge is worn on the right breast above the line of the pocket (and the association name strip, if worn) and the WFIS badge.

Rover Quests and the Progress Thong

Once invested as a Rover Knight, the Scout should consider selecting a Quest to pursue during their Rover career. As was true of the knights portrayed in medieval romances, the Rover is expected to commit to the completion of the Quest and it is not something to be taken lightly. Although the Scout may freely solicit advice and guidance from their Rover Scout Guide, RSL, or other members of the Crew, the substance and content of the Quest is left completely up to the Rover. The Rover may choose to pursue more than a single Quest if there are several they wish to work towards, but they will likely find it easier to work on a single Quest at a time. The Progress Thong is worn by the Rover to signify the Quest(s) that they have completed.

THE QUEST

The Rover also need not work on the Quest alone; having multiple Rover Scouts within the same Crew working together on the same Quest is permitted. In fact, an entire Crew may choose to adopt a particular Quest as a goal for their entire section. Whether a personal, partnered, or Crew Quest is selected, the Rover should make a point of regularly reporting their progress back to their Rover Scout Guide, RSL, and Crew.

Possible options to consider for a Quest might be to obtain a college degree or earn a difficult professional certification. A community-service project could also be a worthwhile choice. The following list includes different categories to consider, approved and supported by Lord Baden-Powell himself.

The Quest of Truth

In a world that too often displays public examples of corruption, dishonesty, or greed, the Rover sets out to distinguish themselves as a person of honor by demonstrating respect and honesty not only in all they do, but by working to cultivate it in others.

The Quest of World Scouting

By advancing through Scouting, no greater act of citizenship can be demonstrated than to serve one's country in a manner consistent with the Scout Law. As part of this Quest, the Rover works not only to serve their community and country, but to live and promote the ideals of Scouting through all they do as an active citizen.

The Quest of Rover Errantry

Like the knights of old, the Rover works to lessen the burden on others by helping people through life's difficulties and working to make the world a better place for those less fortunate.

The Quest of the Younger Sibling

Working with their family and Scout group, the Rover works to train one or more of their younger siblings in the development of Scout skills, good citizenship, and character.

The Quest for Beauty

Through the pursuit of art, music, study of nature, and/or the practices of chivalry and courtesy, the Rover seeks to discover, respect, and express beauty in the world around them in all of its many forms.

The Quest of Kindness to Animals

The Rover dedicates themselves to some aspect of animal care, whether working for wildlife conservation or volunteering at a local animal shelter. The Rover believes that all living creatures are to be valued as each of them belongs to the order of nature, of which all of us are a part.

The Quest of Conscience

The Rover strives to live by the values of their own conscience. Realizing that conflicts are common in life, the Rover must develop the quality of their own character to ensure their ability to make the right moral or ethical decision in a given situation. The Rover's own wisdom, reason, and sense of logic must be the determining factors in making difficult decisions rather than fear or emotional sentiment.

The Quest of Happiness

The Rover selects this Quest to find new opportunities to make others smile. They have a constant air of cheerfulness about them and carry it into all their endeavors, personifying the eighth point of the Scout Law. They strive to brighten the lives of others and aim to make the world a happier place, which in return makes him or herself a happier person for doing so.

The Quest of Personal Efficiency

This Quest requires the Rover to develop their physical, mental, and financial efficiency through exercise, learning and study, and thrift (including both wise spending and wise saving). In addition, the Rover should also work to help others better themselves.

The Quest of the Spiritual

A Rover on this Quest seeks to build a stronger connection between themselves and their religion, the natural world, or any other pursuit that brings them a deep and personally meaningful peace.

Progress Thong Requirements



Requirement	Completed
Choose, plan, and devote at least six months to a Quest and keep a record of your activities.	Examiner _____ Date _____
Report your progress on a regular basis (at least 3 times during the period) to the RSL and Crew. Produce your record or log, supported by any models, charts, maps, exhibits, or other documentation which may be needed to detail it.	Examiner _____ Date _____

** Examiner should initial and date each requirement as completed.*

Date Awarded Progress Thong: _____

Date Awarded Second Diamond Knot: _____

Date Awarded Third Diamond Knot: _____

Date Awarded Fourth Diamond Knot: _____

Date Awarded Fifth Diamond Knot: _____

Date(s) Awarded Additional Diamond Knot(s): _____

The Progress Thong consists of a leather lanyard with a diamond knot at the end of the loop. It is created by the Rover themselves upon initial completion of the requirements. Rovers may select new Quests after the completion of a previous one and are permitted to tie an additional diamond knot into the Progress Thong for each additional Quest these requirements are completed for.

The Progress Thong is worn around the left shoulder under the epaulette strap with the end tucked in the left shirt pocket.

Other Rover Awards

Upon their reception as a Rover Squire, Scouts may begin working towards the following achievements. Since each of these awards is obtainable only by Rovers, it is worth pointing out that each of them involves some measure of service, whether it be to the Rover's Crew, Scouting in general, or the Rover's community.

Scoutcraft Star Requirements



Requirement	Completed
Camp on at least 10 separate occasions of not less than 15 nights (with the scout group) at three or more different camp sites. Submit a log of your involvement to the RSL.	Examiner _____ Date _____
Be competent to instruct and examine a Pathfinder Scout in any two of the Senior Scout Proficiency Badges.	Examiner _____ Date _____

** Examiner should initial and date each requirement as completed.*

Date Awarded Scoutcraft Star: _____

The Scoutcraft Star is worn on the shoulder board of the left Rover epaulette.

Service Training Star Requirements



Requirement	Completed
Render 6 months satisfactory service in support of the scout group, to the satisfaction of the Group Scoutmaster and/or RSL.	Examiner _____ Date _____
Volunteer to help at a State, National, or International Jamboree, Brownsea Training, or assist in the running of a weeklong summer expedition or camp for the Scout Troop or Crew, or participate in at least five Scout group service projects. Submit a log of your involvement to the RSL.	Examiner _____ Date _____
Provide a minimum of 6 months volunteer service to a community agency such as a local food bank, blood bank, clinic, shelter, community group, hospital, etc.	Examiner _____ Date _____

** Examiner should initial and date each requirement as completed.*

Date Awarded Service Training Star: _____

The Service Training Star is worn on the shoulder board of the right Rover epaulette.

Project Badge Requirements



Requirement	Completed
<p>Choose, plan, and devote at least six months to a project and keep a record of your activities. The project may be defined as a self-imposed task demanding skill, application, and care. You pick the subject of the project. There is no restriction (within reason), but it should be something that bears no direct relationship to your job, and with which you have formerly had little to do, or alternately a subject that you are already well versed, with the intention of reaching a considerably higher standard of achievement in it. The subject chosen for the project should be formally approved by the RSL and the Crew as suitable and worthwhile. The Rover may seek the advice or assistance of the Crew as needed.</p>	<p>Examiner _____ Date _____</p>
<p>Report your progress on a regular basis (at least 3 times during the period) to the RSL and Crew. Produce your record or log, supported by any models, charts, maps, exhibits, or other documentation that may be needed to detail it.</p>	<p>Examiner _____ Date _____</p>
<p>Produce a talk or demonstration, conduct an expedition or discussion, or by any other method show your RSL and the Crew that you have been active in the pursuit of your choice.</p>	<p>Examiner _____ Date _____</p>

** Examiner should initial and date each requirement as completed.*

Date Awarded Project Badge: _____

The Project Badge is worn on the shoulder board of the right Rover epaulette centered between the Service Training Star and the Association emblem.

The Baden-Powell Award Requirements



Requirement	Completed
Hold the Rambler's Badge.	Examiner _____ Date _____
Hold the Scoutcraft Star.	Examiner _____ Date _____
Hold the Project Badge.	Examiner _____ Date _____
Hold the Service Training Star.	Examiner _____ Date _____
In the opinion of the Rover Crew, RSL, and Group Scoutmaster, be active in setting a personal example of the Scout way of life and the Rover motto, "Service."	Examiner _____ Date _____
Complete an interview with the Chief Commissioner, or a representative appointed by them for this purpose.	Examiner _____ Date _____

* Examiner should initial and date each requirement as completed.

Date Baden-Powell Award Granted: _____

The Baden-Powell Award is worn on the shoulder board of the left Rover epaulette, centered between the button and the Association emblem. Once earned, it replaces the other four epaulette badges which serve as requirements for this award. This is the highest award a Rover Knight can achieve.

Appendices

The appendices in this book are intended to provide the Rover Scout with additional details on several subjects that might be of interest including Rovering itself, Scout history, and Scoutcraft skills.

Suggestions for additional references, improvements, and resources to be incorporated into future versions of this handbook are welcome, and should be directed to the BPSA-US. Check our website for contact information, or simply email info@bpsa-us.org to help out. The Rovers group on the BPSA Base Camp social-networking site is also a good place to discuss improvements or alterations to the handbook or the program in general.

Crew Organization

A Scout Group consists of at least two adult leaders (Scouters) and one or more sections, such as an Otter Raft, a Timberwolf Pack, a Pathfinder Troop, and/or a Rover Crew. Each section has its own leadership structure, but falls under the overall jurisdiction of the Group Scoutmaster (GSM).

Within the Rover Crew, the section leader is known as the Rover Scout Leader (RSL). This role is similar to that of a Cubmaster for a Timberwolf Pack or a Scoutmaster for a Pathfinder Troop. If an appropriate RSL cannot be found for the section, the GSM may take on the leadership role for the Crew until such time as an appropriate leader can be found. The rest of the Rover Crew should be made up of the other section leaders/Scouters and any other adults who have joined the group as Rover Scouts for the sole purpose of taking part in Rover Crew activities and advancement. The Group Scoutmaster is also a member of the group's Rover Crew but should not interfere with section leadership unless it is absolutely necessary.

The RSL should be at least 25 years old (although, in some cases, they can be as young as 20), accepted by the Rovers of the Crew, approved by the GSM, and have good knowledge of *Scouting for Boys*, *Rovering to Success*, the *Rover Handbook*, and the 1938 *PO&R*. In the role of RSL, they are responsible for having a general knowledge of the social needs of the community they serve and must be able to help the Rovers of their Crew find opportunities for service. The RSL is also responsible for securing a regular meeting place or den for the members of their Crew. An RSL is essentially both a Scout (as a Rover) and a Scouter (as a leader) at the same time, but, in accepting the responsibilities of such a role, must place their duties as Scouter first. The RSL may also have one or more Assistant Rover Scout Leaders (ARSLs), who assists the RSL in their duties if the size of the Crew warrants the need.

The Crew should also have a Scout leader, known as a Rover Mate, who is elected for a term of 6, 12, or 24 months, as is most appropriate for the Crew. The Rover Mate serves as a sort of "captain" for any organized activities. If desired by the Crew and their size makes it beneficial to do so, the Crew may be divided into separate Patrols, each with their own elected Rover Mate, whose role is similar to that of a Patrol Leader in Pathfinders. In a Crew with multiple Patrols and Rover Mates, the members of the Crew should elect one of their own to serve as a Senior Rover Mate for the same concurrent duration (6, 12, or 24 months). The appointment of Rover Mates should be approved by the RSL.

A Rover Mate may select a Rover Second to serve as an assistant. The Rover Second will serve a term that runs concurrently with that of the Rover Mate. The selection of a Rover Second must also be approved by the RSL.

Rover Seconds may wear a red vertical stripe on the right side of the pleat on the left pocket, near the Tenderfoot badge. Rover Mates may wear two red vertical stripes on the pleats of the left pocket, one on either side of the Tenderfoot badge. A Senior Rover Mate wears stripes as for a Rover Mate, but with a third, horizontal stripe worn below the Tenderfoot badge at the bottom of the pocket.

Rovers as Scouters

One of the ways a Rover can live the Rover motto of “Service” is by introducing others to the game of Scouting. In addition to being a Scout in their own right, a Rover who is at least 25 years old (as young as 20 in some cases) can also serve as a Scouter (adult leader) and help organize or run their own section or group.

In deciding to serve as a Scouter and start your own group, you need not abandon your own career as a Rover Scout, but your duties as a Scouter must now come first.

The first thing you want to do is see if there is already a group in your area. Information on finding a local BPSA group in your area, as well as starting a new one if none currently exists, can be found on our website at BPSA-US.org. If you do end up looking to start a new group, you will want to find at least one other like-minded adult who also has an interest in Scouting, maybe someone who was a member of a Scouting group in their youth. With at least two adults, your group can have what is known as Two-Deep Leadership, which is the foundation of the youth protection policies used by many different Scout groups.

A regular meeting place is also a must. Fortunately, many schools, churches, libraries, fraternal organizations, and community centers have rooms available for non-profit community organizations, such as Scout groups, that can be regularly scheduled and reserved well in advance, usually for no cost.

There are many resources available to those wishing to start a local BPSA group, with plenty of good advice that has been tried and tested over the past century of the Scouting movement’s history. This appendix is by no means intended to serve as a complete guide to starting and running your own group, but is instead intended to provide the interested Rover with resources on some of the basics they should be familiar with.

Traditional Scouting pulls from many areas and resources. The first and foremost resource, of course, is the specific *Policy, Organization, & Rules* document that a particular association adopts or creates. For the BPSA, we have adopted, as a baseline, the 1938 *Policy, Organisation and Rules* of the Boy Scouts Association, UK, which was the last official *PO&R* for the Scouting program that Lord Baden-Powell had a hand in crafting. From that basis, we have adapted our own handbooks for each section, allowing for changes, where needed, to account for modern safety practices and cultural and social differences. We also have our own association bylaws, which help to define our organization. Using the BPSA bylaws, the 1938 *PO&R*, and our handbooks for each of the sections, a new Scout group should have access to everything they need to get going after registration.

These basic tools (the BPSA By-Laws, the 1938 *PO&R*, and the handbooks for the various sections) can be downloaded for free from our website at BPSA-US.org. The fundamental safety guidelines for Scout leaders, covering our Code of Ethics, Youth Protection, and Safe Swim Defense Guidelines, can also be found on this site as can downloadable copies of Lord Baden-Powell’s original Scouting handbooks and some advice for new Scouters.

A wide array of other resources regarding Scouting, Scoutcraft, woodcraft, pioneering, the Patrol Method, and other related topics that can be of great use to new Scouters can be obtained from websites such as thedump.scoutscan.com and Inquiry.net.



Rovers as Lone Scouts

It is possible for a person to join the Baden-Powell Service Association in the US and become a Rover without becoming a member of a local Scout group or Crew. As the program is growing and interest picks up, there are a number of men and women who understand the need for Scouting and want to share that experience, but, for any number of reasons including lack of an organized group in their area, they may not be able to join a local Rover Crew.

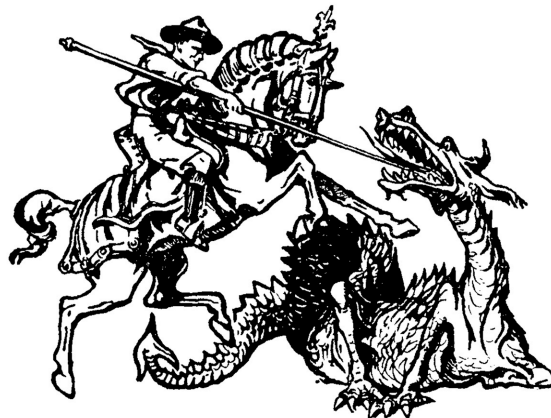
The Lone Scout program is a way for those Rovers registered with the Baden-Powell Service Association in the United States to participate in the game of Scouting. All you need to do when you join is register with the BPSA's 1st Lone Scouts group as a Lone Rover. You can work on your requirements on your own or with other local experts or examiners (teachers, trainers, or anyone in the local community qualified to teach or talk on the subjects), as well as with the assistance of other Lone Rovers across the country by connecting with each other through online training and testing methods.

In general, a Lone Rover and their examiner should follow all the requirements laid out in this handbook as closely as possible. In those instances where a requirement is stated as needing to be done with the Rover's patrol or Crew, the examiner may replace that with "family," "trainer," "minister," or any other individual or group with which the Rover has interaction.

With all this in mind, any person wanting to join in the game of Scouting can do so.

As a lone Rover, a Scout is part of the national 1st Lone Scouts group and entitled to wear the solid red neckerchief of that group and the 1st Lone Scouts group name strip on the shoulders of their uniform. If at some later time there is a group in your local area, or enough interest to start a new group, it's simply a matter of chartering the new group and BPSA will change your registration over to the new group name, instead of with the 1st Lone Scouts group.

You may find it challenging to work as a Rover mostly on your own, but it can be very rewarding as well. Remember, Roving is intended to be a lifelong activity, so there is no need to feel rushed or pressured to progress when working alone. For those interested in eventual investiture, opportunities for Brownsea Training are offered at different locations across the country every year. The RSL for the 1st Lone Scouts Rover section can also provide advice and direction on any questions you may have. Enjoy Scouting at whatever level and rate of participation works best for you to sustain your enjoyment of it.



Brownsea Training and History

In 1907, from August 1 through 8, Lord Baden-Powell brought a group of twenty-two boys to Brownsea Island in Poole Harbour in southern England to test out his ideas for what would become *Scouting for Boys*. The activities ran from 6 a.m. to 9:30 p.m. each day and involved a different theme each day.

August 1: Setup and basics	August 5: Chivalry
August 2: Campaigning	August 6: Lifesaving
August 3: Observation skills	August 7: Patriotism and citizenship
August 4: Woodcraft skills	August 8: Conclusion and pack up

On the morning of August 9, the participants boarded a ferry and left the island. This event eventually became recognized as the origin of the worldwide Scouting movement.

Since that time, Brownsea Island has come under the ownership of the National Trust and Scouts continue to visit and camp on the island to this day.

In honor of this event, many Scouting Associations have adopted the name “Brownsea” for part of their special training programs. The BPSA Brownsea Training is a weekend-long (two nights) camping trip run by Rovers who teach new Pathfinder Scouts and Rover applicants all the necessary skills to pass the Tenderfoot tests and teach them to others. The weekend culminates in an investiture ceremony where the Pathfinders earn their Tenderfoot badges and the Rover applicants are welcomed as Rover Squires.

For those new to Scouting, or for Lone Scouts interested in advancement or investiture, Brownsea Trainings are the best opportunity to complete the Tenderfoot requirements with a knowledgeable instructor in a minimum amount of time. Before attending a Brownsea Training, a Scout should memorize the Scout Oath and Law and become familiar with the Tenderfoot requirements so there are no surprises in what needs to be accomplished.

The purposes of the Brownsea Training Camp (BTC) are to ensure that all Rovers get the same (or very similar) introduction to BPSA-US, to prepare and test them in the Tenderfoot tests, to invest them as Rover Squires, and to give them a good early Roving experience. It is done at a campout to emphasize the outdoor nature of Roving, and because attending a campout shows a level of commitment expected of a Rover Squire. The BTC also shows new Squires that Roving can be done inexpensively—hence the do-it-yourself emphasis—and prepares the new Squires to train others in the future.

Any invested Rover Squire may conduct a BPSA Brownsea Training. For the dates and locations of future BPSA Brownsea Training Camps, be sure to watch the BPSA website at BPSA-US.org and join us at our Base Camp social-networking site. If you are interested in organizing a Brownsea Training Camp in your area, contact the BPSA through the same website for details. The following outline can serve as a basic syllabus for a BTC, intended to be conducted over a single weekend.

MATERIALS

Each new Rover Squire should bring as much of a uniform as they have. At a minimum, a long-sleeve button-down dark blue, khaki, green, or gray shirt with pockets will do as a temporary uniform shirt (new Rovers should consult with their Groups before purchasing). Each new Squire should also bring a staff and a copies of the *Rover Handbook* and *Scouting for Boys*, if possible. The leader should read over the syllabus and have, in addition to standard camping gear, copies of the *Rover Handbook* and *Scouting for Boys* and materials for Scoutcraft projects and training.



Lord Baden-Powell's sketch of the original Brownsea encampment.

FRIDAY EVENING

- Arrive in camp, informal introductions.
- Leader divides attendees into patrols and assigns duties (cooking, cleanup, etc.).
- Set up camp.
- Cook the evening meal, if not eaten beforehand.
- Clean up.
- Campfire. At the campfire, introductions are made and each person tells (briefly) their story—their history in Scouting, why they are interested, etc. The leader then tells the history of Scouting, including B-P's story at Mafeking and Brownsea Island, the growth of the Scouting movement, the birth (or rebirth) of traditional Scouting in the 1960s, the history of the Baden-Powell Service Association, and the characteristics of traditional Scouting. The history should cover the four branches of BPSA Scouting (Otters, Timberwolves, Pathfinders, and Rovers), and the importance of *Scouting for Boys*, *Rovering to Success*, and the 1938 *PO&R*. Special emphasis should be placed on Rovering, since many of the new Squires may not be familiar with it. The characteristics should include the importance of the Promise and Law, the outdoor nature of the organization, its traditional aspect, its openness to all, its organization and all-volunteer status, and the thrifty do-it-yourself methods employed.
- Wash up and turn in.

SATURDAY

- (New Squire candidates should wear their uniforms, or as much of a uniform as they have.)
- Breakfast in patrols.
- Clean up.
- Discuss uniform. The leader describes the traditional Scout uniform. Emphasize that a traditional uniform can be put together inexpensively.
- Make neckers (optional – Crews/Groups may want to simply present their Squires with neckers). Cut or tear fabric into 36" by 36" unhemmed squares, using brown (for Brownsea) as the color or using the Crew/Group colors. The Squires can wear them for the weekend and then take them home. After washing (there may be some shrinkage) they can be trimmed and then hemmed to be the traditional 32" by 32" necker. Also make simple woggles out of twine, for example. Describe how neckers are associated with a Group, and that no two Groups should have identical neckers, if possible.
- Make Squire shoulder knots. Cut one-foot lengths of green and yellow cloth ribbon for each Squire. Fold with the yellow on the inside and pin with a safety pin. Explain that these will be pinned to their left shoulder during their Squire investiture in the evening but should not be worn until then. Also explain the meaning of the colors: green for Pathfinders, yellow for Timberwolves, and red (which is only on the Rover Knight knot and not on the Rover Squire knot) for Rovers.
- Scoutcraft exercise – making a patrol flag. The emphasis on patrols in Scouting is discussed. New Squires break into their patrols and make a traditional patrol flag. Suggest that the designs be taken from *Scouting for Boys*. A traditional flag can easily be made using a pillowcase, sticky-sided felt, safety pins (to turn the pillowcase into the traditional pennant shape), and cord or twine to tie it to a staff. Leader should emphasize that Rovers should be thrifty and use whatever materials are easily available. Scoutcraft need not be fancy or expensive.
- Optional Scoutcraft exercise – make a St. George's flag. If done, this should be in addition to, rather than instead of, making a patrol flag. A white pillowcase with wide red cloth ribbon glued to it works well. St. George's flags are often used in Rover investiture ceremonies.
- Break/free time.
- Tenderfoot preparation/examination – Promise and Law. Leader examines (and teaches first, if necessary) the new Rover Squires' knowledge of the Promise and Law and leads a discussion on their meaning and importance.
- Tenderfoot preparation/examination – salutes. Leader examines (and teaches first, if necessary) the new Rover Squires' knowledge of the salutes and their importance.
- Tenderfoot preparation/examination – composition, history, and how to fly the American flag. Leader examines (and teaches first, if necessary) the new Rover Squires' knowledge of their country's flag.
- Tenderfoot preparation/examination – staff. Leader examines (and teaches first, if necessary) the new Rover Squires' knowledge of uses of the staff and demonstrates them as well.
- Tenderfoot preparation – trail signs. Leader teaches (or reviews) the new Rover Squires' knowledge of trail signs. These will be tested in a course during the afternoon.
- Prepare for lunch.

- Lunch/free time. During lunch, a general discussion of any topic that needs more attention may be held.
- Clean up.
- Tenderfoot preparation/examination – whipping the end of a rope. Leader demonstrates how to whip the end of a rope and verifies that all Squires can do it.
- Tenderfoot preparation – knots. Leader demonstrates and leads discussion on the use of Tenderfoot knots: reef (or square) knot, sheet bend, clove hitch, bowline, round turn and two half hitches, and sheepshank. New Squires practice these knots. Have the Squires help each other – pair those who know the knots well with those who don't. While Squires are practicing knots (and any other Tenderfoot tests that still need work), the leader sets up a trail signs course.
- Tenderfoot examination – signs. One by one, Rovers go through the trail signs course. Upon completion, they should show the leader that they know the Tenderfoot knots and their uses.
- Break/free time. This break also gives the instructor a chance to work individually with any Squires who are having difficulty with certain requirements.
- Discussion on Rovering traditions. Describe St. George, the left handshake, the thumbstick, the kudu horn, wood badge and woggle, and any other symbols or traditions that the Squires may be unfamiliar with.
- Optional woodcraft activity. A small pioneering project, a hike, fire starting, or anything else that leaves the Squires with a good experience. This can be dropped if the group is running behind schedule.
- Dinner preparation.
- Dinner.
- Clean up.
- Rover Squire Reception. May be done near a campfire. Squires form a horseshoe shape with the leader in the middle of the opening. Each Rover Squire gives the sign and makes the Promise. The leader pins the BPSA-US badge on the Squire's left pocket or gives the badge to the Squire and has the Squire do it themselves. The leader then pins the shoulder knot on the new Squire's left shoulder and congratulates and welcomes them with a left handshake. This process continues until all new Squires have been received as Squires.
- Campfire. Relaxing campfire fellowship with optional singing, story-telling, or skits.
- Wash-up and turn in.

SUNDAY

- Breakfast
- Clean up.
- Discussion of BPSA's Code of Ethics and Youth Protection Guidelines, including Q&A from attendees.
- Discussion on becoming a Rover. Leader discusses the process for becoming a Rover Knight.
- Rover Knight Investiture ceremony (if applicable).
- Scout's Own (completely voluntary). Rovers' spiritual reflections, especially on the Promise and Law.
- Strike camp. Thoroughly clean the campsite. Thank landowner, if applicable.

Rovering Traditions

Over the history of the Scouting Movement, several traditions have become more strongly associated with the Rover section than with any other. The following list is intended to serve as a glossary for many of these terms, so that they can continue to be utilized within a traditional Scouting program.

Kudu Horn – The Kudu is a species of African antelope. Males have large, spiraling horns on their heads that can be fashioned into a type of musical instrument. In the late 1890s, Lord Baden-Powell encountered Matabele warriors in Africa who would use it as a war horn to sound an alarm over great distances because of the instrument's great carrying ability. Like many things he encountered during his time in Africa, Lord Baden-Powell incorporated the Kudu horn into Scouting, using it to summon the very first Scouts in August, 1907, at Brownsea Island. Thirteen years later, in 1920, the Kudu horn was used to signify the start of Wood Badge training, an advanced training class created in 1919, and has been used to signify the start of Wood Badge trainings around the world since that time.



Kudu Horn

Moot – Moot is an Old English term for meeting. The first World Rover Moot was held in Kandersteg, Switzerland, in 1931 and was originally intended to serve as a gathering of Rovers from around the world once every four years. Many national Scouting associations eventually began hosting their own moots to bring together the Rovers and older Scouts within their own countries, but as some Scouting programs began to drop their Rover sections, many national moots were either discontinued or became open to Scouts from other sections. Traditionally, any large gathering of Rovers, especially if it was an international event, was known as a moot.

Thumbstick – The thumbstick is frequently used as part of Rover Investiture ceremonies and carried by Rovers as an alternative to the more traditional Scout staff. While similar in function, the difference is that the thumbstick is formed into a Y-shape at the very top, with two prongs extending off the main part of the staff. Thumbsticks are commonly made from Cherry, Diamond Willow, Hickory, or Iron Wood, can be used in all the same manners as a Scout staff, and are frequently adorned with markers of events or places the Rover visits during their Scouting career. The symbolism behind the thumbstick is that it is intended to represent Duty to Self, with the two prongs serving as a reminder of the two paths that always lie ahead of the Rover and a reminder to choose the “right” path, even if it is the more difficult one.



Woggle – Originally, neckers were secured by tying a knot in them. In the United States, Scouts used to slide a ring, called a boon-doggle, onto their neckers to hold them in place. Inspired by these Scouts, Bill Shankley, a young Australian Scout from Tasmania, created the first woggle in the early 1920s by tying a piece of leather belting into a Turk's Head knot. This woggle became known as the Gilwell Woggle, and is traditionally awarded to leaders who have completed their Wood Beads training. Since becoming a recognized symbol of Wood Beads training, the leather Gilwell Woggle is typically not worn by other Scouts.



A traditional Gilwell Woggle (Turk's Head Knot) and a pair of Wood Beads on a lanyard

Wood Beads (Wood Badge) – Wood Beads (sometimes called Wood Badge) training is an advanced training class intended to teach leadership as well as Scouting skills (typically Second Class and First Class requirements) to Rovers and adult Scouters. The first Wood Beads training was held in September of 1919 at Gilwell Park in Epping Forest, England. Traditionally, those who complete the training are presented with a special gray or taupe necker bearing a tartan patch of clan Maclaren (since Scout Commissioner William de Bois Maclaren purchased Gilwell

Park in 1919 and gifted it to the Scout Association of the UK), a Gilwell Woggle, and a pair of wooden beads. In addition, those who complete the training, regardless of where they attended it, are referred to as Gilwellians and considered part of the 1st Gilwell Scout Group.

The wooden beads from which the course draws its name were originally acacia beads from a necklace of the Zulu king, Dinizulu, which was obtained by Lord Baden-Powell in the late 1880s. Two beads are worn by those who complete Wood Beads training, three are worn by the assistant trainers and staff, four are worn by the lead trainers/course directors, and five are worn by the deputy camp chiefs of Gilwell. Lord Baden-Powell and Sir Percy Everett each wore six beads. Everett's six beads have been passed down to all the Gilwell Camp Chiefs that have followed him since the early days of Scouting.

First Aid

The following guidelines are by no means complete, and should not be considered a substitute for attending a First Aid training, but are presented here to serve as a reference or introduction to First Aid.

First Aid is only an emergency action. It is not intended to cure, except in the case of very simple scratches, and so on. It is to prevent the damage from becoming worse until it can be treated by the skilled professional, who is a doctor, nurse, first responder, or other qualified healthcare provider.

In all serious accidents, an emergency center must be called at once and the injured taken to the nearest hospital.

Years of steady practice are necessary before one has the knowledge required to deal with serious cases. All we can do as “First Aiders” is to make the injured person as comfortable as possible and prevent further infection of a wound or other complications taking place until a doctor can take the case in hand.

Cuts and Scratches – These are everyday occurrences and often do not receive the immediate treatment they require. Our skin is a marvelous protection. As long as it is unbroken, no infections can enter into the body, but the tiniest scratch opens the way for those tiny organisms we call germs to enter, causing all sorts of nasty things such as inflammation and pus-filled fingers, knees, and so on. How often, too, we hear people say, “It was only a tiny little scratch, but now, it is all swollen up and full of matter.” If the scratch had been treated at once, this could have been prevented.

Before treating an injury, remember that germs are everywhere: on our hands, in dirt, on tables, and even floating in the air. So, the first thing one must do before treating wounds or bleeding of any kind is to give our own hands a jolly good wash in soap and water.

Small Scratches – Attend to these at once. Wash the wound well and also the skin around the wound, and then treat with an antiseptic. This should be quite sufficient. If this is not done, the wound might become infected. If treated immediately, risk of any further trouble is small but the longer it is left the risk increases.

Cuts – These are treated similarly to scratches, except that they should be covered with a dressing and a bandage after being cleaned. Deep and large rugged cuts, and cuts made by a very dirty knife or other instrument, should be shown as soon as possible to a doctor as small particles of dirt, or other debris can become embedded in the person’s body, and only a medical professional should properly treat cases of this kind. If large or dirty cuts are left untreated, the high number of germs that enter into the body can lead to severe infection or in worse cases, turn septic—which is to say, the person’s blood can become poisoned by the growing number of germs that have multiplied and spread from the initial wound. Remember, prevention of further illness or injury is the key lesson of first aid.

Bruises – As the skin is not broken, bruises are not serious, although sometimes horribly painful. It often relieves them to keep them to apply cold as soon as possible to reduce the swelling.

Panic – In case of panic at a large assembly (such as in the case of a fire), Rovers, by remaining cool and acting promptly, may help to save many lives. There usually is time for people to get out of a building if they do not rush. Standing on chairs, or in other conspicuous places, Rovers should assure the crowd that there is no need of rushing, and direct them to the nearest or least crowded exits.

Burns and Scalds – The difference between burns and scalds is: burns are caused by dry heat, such as a child falling against the bars of a fire, where the hands will be burned and the clothes set ablaze. Scalds are caused by moist heat, as in a burn by steam or a pot of boiling water spilling over the legs.

There are three stages of burns, which differ according to the extent of injury:

- **1st Degree:** The simple burn, where the skin is only reddened.
- **2nd Degree:** The burn that causes blisters to form.
- **3rd Degree:** The most dangerous burn, where the tissues of the body are charred and destroyed.

Remove the burnt clothing with the utmost care, and see that no blisters are broken. Any part of clothing sticking to the flesh should not be taken off.

As quickly as possible, put the injured part in water at the temperature of the body. Bathe the injury in water until the burn is cooled and then apply a dry dressing until professional medical aid is obtained.

Treatment of scalds is the same as above.

In all cases of burns and scalds, the first goal is to cool the affected area and stop further burning or scalding. In other than simple burns and scalds, there is always a chance of shock to the system due to the emotional trauma of experiencing the injury or being suddenly exposed to high temperatures. If shock is present, treat it only after stopping the burn to prevent further injury.

Young people cannot stand the shock of burns and scalds so well as adults, so for that reason Scouts should keep clear of all fire dangers.

Shock – Shock is a condition that develops when the body's vital organs, including the brain, heart and lungs, do not get enough oxygen-rich blood to function properly. Shock is likely to develop after any serious injury or illness, including severe bleeding, severe allergic reaction, serious internal injury, significant fluid loss or dehydration, heart attack or other conditions. The goals of first aid are to get help quickly and give care to minimize shock while caring for the injury or illness.

The signs of shock or collapse are:

1. If the body is cold and clammy, or the patient is shivering.
2. If the person becomes weak and voiceless.

To care for and treat shock:

1. Care for the condition that is causing the shock (e.g., bleeding, burns, dehydration) immediately if it can be identified.
2. Keep the injured calm and reassured.
3. Have the patient lie down or move them into a position of comfort.
4. Maintain an open airway.
5. Give sips of cool water to prevent dehydration if the patient can tolerate fluids and their mental status allows holding and drinking from a container.
6. Elevate the patient's feet comfortably about 12 inches, unless injuries to the head or lower extremities prevent this.
7. Keep the patient from getting chilled or overheated—use a sleeping pad to insulate the patient from the ground or cover the patient if shivering.
8. DO NOT give fluids to an unconscious patient or a patient with a serious head or abdominal injury.
9. If the patient vomits, DO NOT give fluids. If evacuation or medical care will be delayed more than 1 hour, give small sips to drink every 5 minutes if tolerated without vomiting.

Sprains – A sprain is caused by a sudden jerk, straining or tearing the ligaments (the connective tissue between bones) at a joint. The signs are great pain, swelling, and later the part becomes purple-blue.

The treatment is to put the injured body part at rest and apply cold packs or cloths dipped in cold water. Do not tie these tightly as if the swelling continues, it would cause great pain.

In case of sprained ankle, cut the boot or shoe lace and remove the boot or shoe. If trying to remove it causes very great pain it should not be persisted with, but a foot with a boot on can still be put right into a container of cool water.

Sometimes the pain is so great that the patient cannot bear cold, in which case the body part should be bathed with water as cool as can be tolerated.

Bleeding – Applying pressure directly to the wound site and elevating the affected part if possible are usually effective for most small wounds. If the patient shows signs of shock, lay them down. A good acronym to remember the steps to take is RICE:

1. **Rest**
2. **Ice**
3. **Compression**
4. **Elevation**

This should suffice for dealing with small cuts, but you need to know more because *some forms of bleeding can be very dangerous indeed*, and unless correct first aid is at once applied, most serious, even fatal, results may follow. It is most important to send for medical aid if possible at once.

The flow of the blood all over the body, from the heart, back to the heart, means LIFE. The heart is the pumping station, and its beating means that pure blood is being sent out by the ARTERIES carrying oxygen and food to nourish the body; as it travels the blood gathers impurities, and it returns to the heart by the VEINS to be purified, and once more sent out through the arteries. Arteries and veins are like rubber tubes, which branch off into smaller and smaller ones until they become the tiny hair-like endings in the fingers or other parts of the body. These are called CAPILLARIES. When you cut a finger, you cut through these small capillaries, and not much harm is done, nor is there serious danger *provided no germs get in*. But when you cut an ARTERY the danger may be considerable as the blood is flowing fast; a cut VEIN is less dangerous as the blood flows sluggishly.

When an ARTERY is cut the blood is bright red and comes out in gushes corresponding to the beats of the heart and, with a large wound, flows from the end nearest the heart.

There are three ways of acting:

1. *Direct pressure with the fingers on the wound*. This is useful if there are two of you, because one can get ready for further action; but if you are alone with the patient, it cannot be kept up long enough. The patient themselves may be able to help you.
2. *Pad and bandage*. A pad over a dressing of something absolutely clean (e.g. lint, cotton wool, clean handkerchief) and then firmly tied down with a bandage is very often successful. *This must not be done if you suspect a fracture*, or the presence of, for example, glass in the wound.
3. *Pressure points*. At certain places the arteries can be pressed against bones; this is rather like squeezing a hose to regulate the flow or direction of water—as you have probably done in fun many a time. When the doctor feels your pulse, they are touching one such place in your wrist; the beat of the pulse (normal rate varies from 60 to 70 a minute) corresponds to the beats of the heart. If you press one of these points on the cut artery *between the wound and the heart*, with your fingers, you can stop the flow of blood. But, as in direct pressure on the wound, you cannot keep this up indefinitely, so another method must be used. This is the use of the TOURNIQUET. A stone or hard, small object, is rolled up in a knot in a bandage or handkerchief and placed on the pressure point, and the ends tied. A small stick is passed through the knot and twisted to increase the pressure *just enough to stop the bleeding*. The stick can then be tied in position with another bandage. *Loosen the tourniquet every quarter of an hour*. It is a wise precaution to make a note of the time when pressure was first applied and each time it is raised. Mark this on the patient's forehead, or on a piece of paper tied on to them.

All this shows how important it is for you to know the *pressure points*. The round spots on the diagram (*Fig. 1*) show the easiest ones; find these on yourself until you are quite familiar with the places. At some you will feel the pulse; at others, after a time, you will feel a kind of numbness creeping over the limb. For instance, when your foot “goes to sleep” it is probably due to prolonged unconscious pressure on one of these points; perhaps you have been sitting cross-kneed and the artery behind one knee has been pressed by the other knee-cap.

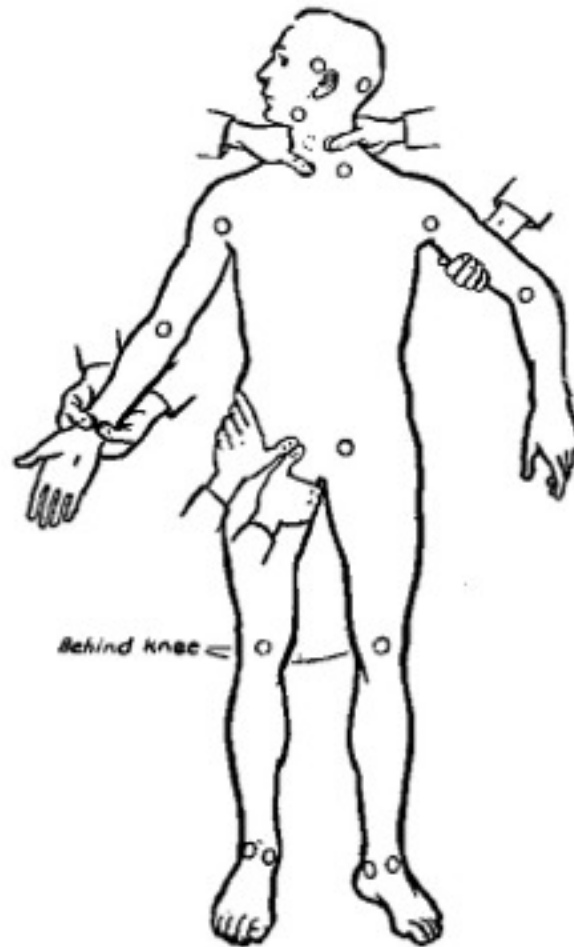


FIG. 1.

When a VEIN is cut the blood is dark and flows steadily, not in spurts. This can usually be treated by a pad with a firmly tied bandage. Raise the limb after you have tied the bandage.

REMEMBER – GET MEDICAL AID AS SOON AS POSSIBLE.

Bleeding from Nose – Breathe through mouth. Seat the person on a chair or other upright resting place with their head tilted slightly forward in a draining position, and gently squeeze the nostrils just below where the nose bone ends. Apply a cold object (a wet towel, ice, or cold pack) to the bridge of the nose if bleeding persists. Ensure the person spits any blood out and does not swallow it.

Stings and Bites – Try to extract the stinger, by scraping it out, or by pulling it out with tweezers, if necessary. Treat a wasp sting with vinegar or the juice of a raw onion, and a bee sting with ammonia or a paste of baking soda and water.

Fractures – Broken bones are serious injuries and your job is not to cure the patient. If you suspect a fracture, *send for an ambulance AT ONCE*; if you are alone with the patient you will have to use your common sense, but in any case two things are necessary:

- (a) Treat for shock
- (b) Prevent further movement of the limb

Shock is covered in a separate section (above), so now you must learn the second job. A broken limb means one or more of the following:

- (a) Pain
- (b) A feeling of having no power in it
- (c) Great tenderness at the place
- (d) Swelling
- (e) Deformity
- (f) Shortening

If there are any of these signs, ASSUME there is a fracture and act as described below. *Don't start testing the limb to see if it is broken*: you may make matters worse. The following explains only how to deal with three types of fractures:

- (a) Collarbone
- (b) Arm
- (c) Forearm

Collarbone: This can be dealt with by bandages alone. This is a not an uncommon accident in games, or through a sudden fall. The collarbone stretches from the shoulder to the base of the neck—you can easily feel your own. The treatment consists in preventing the broken ends rubbing against each other.



FIG. 2.



FIG. 3.

1. Place a pad (about 2 inches thick) in the armpit,

2. Bend the forearm (i.e. from the elbow downwards; the elbow upwards is the “arm” in First Aid) until the fingers almost reach the other collar bone diagonally across the chest.
3. Put this injured arm in a narrow sling.
4. Tie another narrow bandage over the elbow of the injured arm straight across the body (*Fig. 2, above*).

Arm: Movement is prevented by splints if the fracture is not near the shoulder or near the elbow.

Splints can be easily improvised. (*Practice this with your Crew/Patrol under different circumstances.*) You can use any suitable bits of wood, e.g. from a box, or sticks, or rolled up cardboard, or newspaper. If you use sticks, pad them well to make them comfortable. *Before* you put on the splints, place the arm in a small arm sling. The diagram (*Fig. 3, above*) will show you how to fix the splints. One bandage is above the fracture and one below.

If the injury is *near the shoulder*, don’t put on splints. Put the center of a broad bandage over the shoulder and tie under the opposite armpit. Support the arm in a small sling.

If the injury is near the elbow, gently bend the arm, *palm of hand upwards*, and support it with a collar-and-cuff-sling. This is made by using a length of roller bandage (or substitute a single length of rope), and tying a clove-hitch round the wrist as in *Fig. 4 (below)*, and so around the neck.



FIG. 4.



FIG. 5.

Forearm: *Fig. 5 (above)* shows you how to apply the splints. Finish by putting the arm in a large arm sling.

If you have nothing suitable for a sling, you can pin the cuff to the clothes, or button the hand inside the coat or shirt. This is where your Scout resourcefulness comes in!

The Triangular Bandage and its Application

Triangular bandages are commonly used in first aid, and they can be used either full-sized, broad or narrow fold, as may be seen in *Fig. 1*.

In place of a proper bandage, the Scout neckerchief folded diagonally will serve the purpose. The Triangular Bandage may be applied:

1. Unfolded (called a “whole cloth” bandage).
2. Folded twice (called a “broad” bandage).
3. Folded thrice (called a “narrow” bandage).

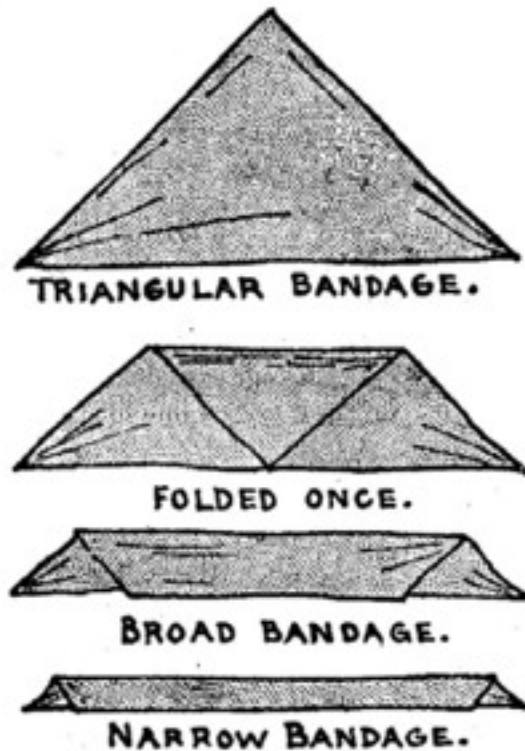


Fig. 1.—The Triangular Bandage.

To Fasten the Bandage – Either pin with a safety pin or tie with a reef knot.

The following slings are applied with the triangular bandage:

The Narrow Arm Sling – First, fold the bandage narrow and place one end over the shoulder on the uninjured side allowing the other end to hang down in front. Bend the forearm to the required height and draw up the hanging end in front of it, over the shoulder on the injured side and tie the two ends behind the neck.

The Broad Arm Sling – This sling is made exactly as for the narrow arm sling except that the bandage is folded broad, i.e., once in itself.

The Large Arm Sling – Spread out a bandage, put one end over the sound shoulder, letting the other hang down in front of the chest. Carry the point behind the elbow of the injured arm, and bend the arm forward over the middle of the bandage. Carry the second end over the shoulder of the injured side, and tie it to the other end with a reef knot. Bring the point forward and pin it to the front of the bandage.



For a Wound of the Scalp – Fold the lower border of the bandage lengthwise to form a 1½-inch hem, and place the middle of the hem over the center of the forehead just over the root of the nose, the point hanging over the back of the head to the neck. Carry the two ends backwards above the ears (which are not covered), cross the ends at the nape of the neck over the bandage point and below the prominence on the back of the head. Carry the ends forward and tie in front of the forehead, or if they don't reach tie in back with a reef knot. You can then pull the point of the bandage up and tuck behind or pin.



For Wound of Forehead or Back of Head – Fold bandage narrow and place center of it over pad on wound. Carry the ends horizontally around head, cross them, and knot over dressing.



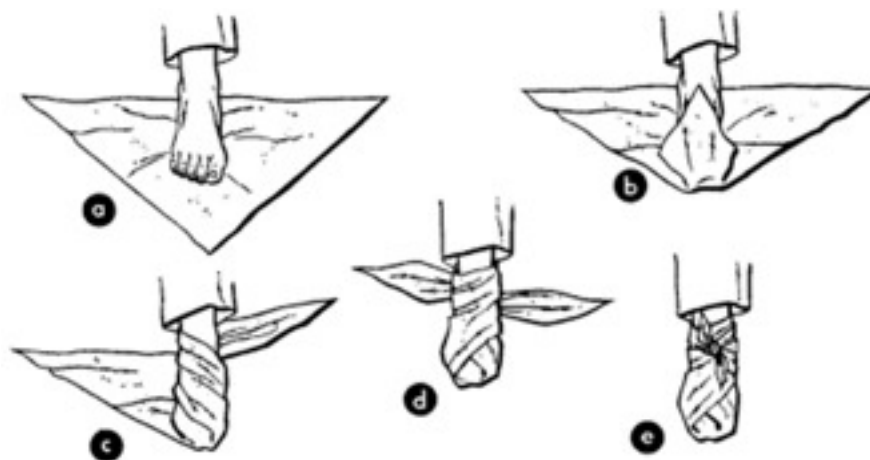
For Wounds of Chin, Ears or Side of Face – Place center of bandage, folded narrow, under chin, carry ends upwards and tie on top of head.

For Wound of Neck – Bandages should not be tied on a neck wound, but direct pressure, using the narrow bandage folded into a pad (or with a gauze pad or similar), should be applied to the wound being careful not to compress the arteries in the neck (which would restrict blood flow and cause patient to pass out) or the wind pipe.

For Wound of Knee – Apply broad bandage as shown and tie knot below kneecap.



For Wound of Foot – Lay out bandage unfolded and place injured foot in center of it with toes towards point. Draw point up over foot, and take one of the ends in either hand close to foot. Bring them forward around ankle to front and over the point. Cross them above and carry ends back around ankle. Cross ends behind, catching lower border of bandage and bringing ends forward again, tying in front of ankle. Draw point well over knot and pin at A (*see figure on next page*).



In all tests the first and chief point must be that the Scout “keep their head,” and act correctly and promptly.

Throwing a Life Line

It is often much more use to be able to throw a rope within the reach of a drowning person than to jump in after them and make two to be pulled out.

A good length for a throwing or heaving line is 7 fathoms (42 feet or 13 meters). If you are making up a special throwing line, it should be of nice pliable braided or stranded rope about $\frac{1}{4}$ in. in diameter. For long throws it's usually the practice to make a heavy knot in the throwing end; sometimes a small sandbag is fastened to the end to make it carry farther. But mind that you aim the weight to fall across the recipient's outstretched arms, and not at their face.

Now decide which hand is going to do the throwing. Most people naturally use their right. On that hand coil up your throwing line very carefully, clockwise, making the coils, say, 18 inches, from top to bottom. When about half is coiled on, turn up a finger to separate those coils and coil the rest on to the remaining fingers of your hand.



When you come to the end of the rope, hold it firmly in your left hand with the last three fingers, or, better, have a loop in the end that will fit down over your wrist so you don't lose the end in throwing. Then pass back the second set of coils from your right to the first two fingers of your left hand. Now you have a coil in each hand.

The right-hand coil is the one you throw first, and you follow it instantly with the left coil, not letting go of the end. Thrown out like this, the line won't tangle up, and it's possible to throw the whole line out straight, so that it will reach the farthest. Sending it out in one coil nearly always results in the coil not opening properly and a short reach in consequence.

Throwing can be underhand or overhand. The latter is better exercise and almost essential if the line has to be thrown from behind an obstruction, such as a bulwark or wall, or has to be thrown to people in an upper story in case of fire.

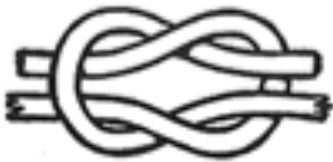
Pathfinders can learn more about First Aid by working on the Senior First Aid ("Ambulance Man") Badge.

For demonstrating the proper method of dealing with emergencies, you will find these matters dealt with in Yarns 23 and 24 of *Scouting for Boys*.

Many of the procedures listed here and in *Scouting for Boys* may have been updated and changed over time. First Aid is an ever changing field and you need to take a course every year or two to stay current.

Knots & Pioneering

USEFUL KNOTS



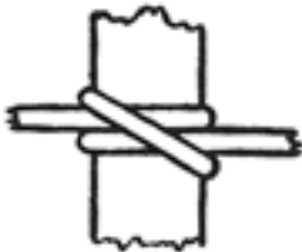
REEF or SQUARE KNOT for tying bandages and ropes.



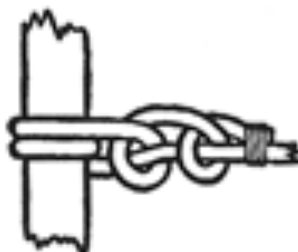
SHEET BEND for joining ropes of equal or unequal thicknesses.



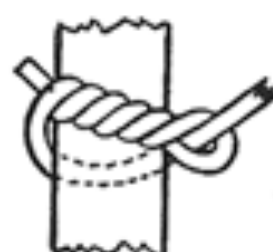
FISHERMAN'S KNOT for tying together two wet or slippery lines.



CLOVE HITCH for fastening rope to spar in pioneering work.



Round turn and TWO HALF HITCHES for tying a rope to a post.



TIMBER HITCH for securing the end of a rope to a spar or log.



BOWLINE makes a loop that will not slip. Used for rescue work.



GUY-LINE HITCH can be lengthened or shortened as needed.



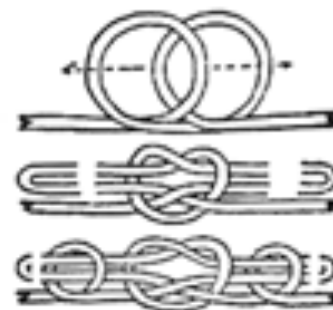
ROLLING HITCH is used instead of clove, and for guy lines.



SHEEPSHANK for shortening and for tightening slack rope.

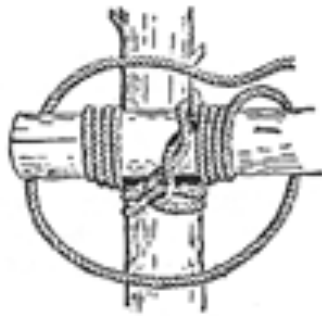


MAN HARNESS KNOT makes a pulling loop in tow-rope.



FIREMAN'S CHAIR KNOT has two loops for lowering person.

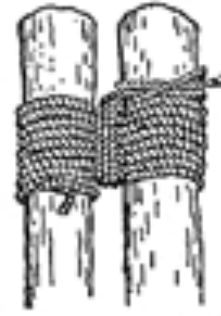
LASHINGS



SQUARE LASHING. Begin with clove hitch. Make frapping turns at right angles to main turns. Finish the lashing with clove.



DIAGONAL LASHING. Begin with timber hitch round both spars. Take turns round each fork. Frap. End with clove hitch.



SHEAR LASHING. Clove hitch round one spar. Then turns round both spars. Frap. End with clove hitch round one spar.

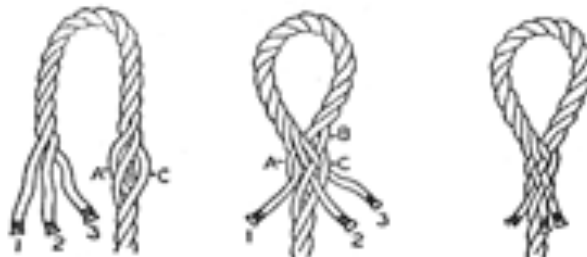
SPLICES



BACK SPLICE prevents rope from unraveling. Unlay rope, and interweave strands into a crown. Then pass each strand in turn over strand it touches and under strand next to it, against lay of rope. Repeat 3 times.



SHORT SPLICE joins two ropes. Unstrand rope ends, then lay them together with strands interlaced. Pass each strand over strand it touches and under next, against lay of rope. Then use strands of other rope. Repeat.



EYE SPLICE forms permanent loop in end of rope. Unstrand end of rope, then form eye of sufficient size. Tuck each strand in turn under the strand it lies on, against the lay. Then continue as in back splice. Repeat 3 times.

Fire Building

Nothing quite makes a camping trip more enjoyable than sitting around a relaxing campfire after a long day in the field. Whether used for cooking, sharing stories around, or just the camaraderie of good friends, a roaring campfire can be easy and enjoyable to build if you know the proper way to do so—and a terribly hazardous danger if you don't.

The three components necessary for any fire are heat, oxygen, and fuel. That doesn't mean, however, that simply putting a match to an old log is going to cause it to burn warm and bright for any extended period of time. The mistake usually made by a Tenderfoot is to start with too large a fire. Sufficient wood should first be collected and kept at hand. A very small fire should first be made and lighted, and, when thoroughly alight, small pieces added from time to time, gradually increasing the quantity and size of the pieces. A fire should not be lighted in a hollow where there is no wind, but at a point where a fair amount of air can reach it.

Care should be taken not to lay the fire against the trunks of growing trees, and also that branches are not taken from growing trees, unless express permission has been given by the owner of the ground to do so. Turf should be removed and laid aside, to be replaced afterwards.

In very wet and stormy weather a fire can be started with small chips taken from the center of a log of wood. To start the fire lay the paper and chips inside a pail lying on its side (as a last resort a billycan would do for this) then, when fairly lighted, turn it out on the ground, adding small pieces as before.



A billycan. Easy to make using a coffee tin and coat hanger.

When building a fire, you need three different types of fuel: tinder, kindling, and fuel wood.

Tinder is made of small, easily ignitable pieces that are lit first and serve as the catalyst for the fire. There are many materials you can use for tinder in your fires; dried evergreen needles or leaves, pocket or dryer lint, scraps of crumpled-up paper, fine wood shavings, small chips of broken bark (birch bark works great), steel wool, and individual sections of cardboard egg cartons all make for good tinder. These fine materials can usually be easily lit by a match or spark and, once ignited, generate the heat necessary to burn the second type of fuel, kindling.

Kindling typically consists of somewhat larger pieces of wood, such as sticks, short sections of small branches, rolled-up paper logs, or thinly split pieces of wood. When you “build” a campfire, you are generally building it with kindling and packing it with tinder. When the tinder burns, it serves to heat and ignite the kindling, which burns longer than tinder and serves to heat the third type of fuel, the fuel wood.

Fuel wood can consist of small logs, split sections of larger logs, or even tightly wound “man-made” newspaper logs. Although you can have a piece of fuel wood on the fire when you build it, some people find it easier to build beforehand using only tinder and kindling and then add the fuel wood only after the kindling starts to burn.

When you want to build a fire, the first essential step is to have a fire ring in place. A fire ring is a protective boundary that prevents the fire, as well as any errant sparks from the sizzling fuel, from leaving the intended area of the fire. A simple fire ring can be made by forming a circle of large rocks around the area where you will be building a fire. You could also purchase and use a portable fire pit with a protective screen to serve as your fire ring. Once you have your fire ring in place, as well as some way of extinguishing the fire (a large pail or bucket of water nearby is good), you can start building the fire itself. There are many different ways to build a fire that will allow proper air flow to keep the lit fire burning. The following list is by no means complete, but is intended to serve as a guide for several of the more common types of campfire layouts.



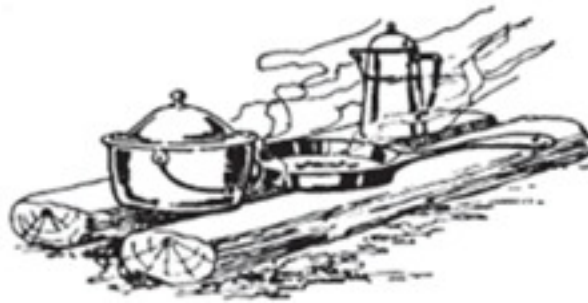
In a *tipi* style layout, individual sticks of kindling are placed vertically so that the bottoms form a circle and the tops touch, resembling a tipi-type structure. You may want to push a few pieces of the kindling into the ground to get a support structure to build around. Be sure to leave a small opening so you can reach inside the tipi and pack it with tinder and light it. Because the fire is focused at the center of the tipi, this is a good fire layout for boiling water, brewing a pot of camp coffee or tea, or using a frying pan or skillet over. The tipi fire will eventually collapse upon itself, leaving a hot bed of coals you can add fuel wood to in order to prolong the fire.

A *lean-to* layout can be created by driving a single piece of kindling into the ground at an angle to serve as a main support. Individual pieces of kindling are then laid against either side of the support. Tinder can then be packed in the opening created in the front of the structure, over which the main support rises from the ground. Fuel wood may be inserted into the opening once

the kindling is burning or, like the tipi build, you can wait for the structure to collapse into a bed of embers and gradually add fuel wood to the top.

A *tic-tac-toe* or *log cabin* style fire is laid out with alternating pairs of kindling laid in parallel and stacked at a ninety-degree angle to the layer immediately below it. This gives the structure the appearance of a log cabin or (from the top) a tic-tac-toe board. The middle opening is stuffed with tinder and lit. Once the kindling is lit, fuel wood may be added a log at a time to the top of the structure. This fire layout is good for cooking as well as just a good general social campfire.

A *cooking* or *hunter's* fire can be based off the tipi or log cabin style, but it is built between two large, green, parallel logs. Preferably these should be beech, eight to ten inches in diameter, six feet long, placed side by side a few inches apart, and fixed in position by stakes driven into the ground; the tops then flattened with a hatchet. Coffee pot, frying pan, grill, and other utensils will stand across the opening, and small cooking fires of dry wood can be placed beneath each utensil. For better draft, one log may be raised slightly on stones, or small holes may be scraped on the windward side of the logs. With this "forest range" you can cook almost anything, and frying-pan cookery is particularly convenient.



Regardless of the layout used, remember to make sure the fire is completely out and cold by dousing it with water and stirring the ashes and embers until fully extinguished once you are done enjoying it.

Fire building is an important component of the Second Class tests. It is hoped that these guidelines will give you not only the ability to help guide Pathfinders in completing Second Class test number five, but also a skill and appreciation for the craft of fire making.

Finally, there is a legend that says Lord Baden-Powell took some ashes from the campfire at the first Brownsea and, at the end of the week, gave some to each of the boys in attendance in addition to keeping some for himself. The legend goes on to say that these ashes were spread into the campfire at the next similar gathering and that Baden-Powell would repeat this ceremony at each successive campfire, saving ashes from one campfire and adding them to the next, to serve as a reminder to all present of past campfires shared and to highlight the bonds that connect all Scouts and Scouters around the world. Many Scout groups continue this tradition still today.

Differences Between BSA and BPSA Programs (Traditional Scouting)

Some parents and Scouts often have questions about the differences between the Boy Scouts of America Scouting program and the BPSA's traditional Scouting program. This appendix serves to address some of those differences and help further define what a traditional Scouting program is all about.

Rank versus Proficiency

In the BSA, the Tenderfoot, Second Class, and First Class through Eagle badges are referred to as “ranks.” In Baden-Powell’s program and traditional Scouting, these are referred to as “proficiency” badges—specifically “general proficiency” badges. The general proficiency badges show a Scout’s **current proficiency** across a known set of Scouting skills. The idea behind traditional Scouting is advancement through progressive training in Scoutcraft (i.e., Scouting skills).

Merit badges in the BSA are the equivalent of “Special Proficiency” badges in traditional Scouting. Special proficiency badges represent specific Scoutcraft or public-service skills that a Scout can train in and learn—e.g., Camper, Pioneer, Map Maker, First Aid, etc.

“Rank,” then, in traditional Scouting refers to the position of responsibility of the Scout, such as Patrol Leader, Assistant Patrol Leader, Rover Mate, etc. These positions are appointed by the Scoutmaster or Rover Scout Leader to promote patrol, or small unit, efficiency—not to be Scout-elected roles at taking turns in learning leadership.

In Baden-Powell’s program and traditional Scouting, the general proficiency badges (Tenderfoot, Second Class, and First Class) represent a Scout’s current proficiency. Unlike the BSA program, Scouts must be able to re-pass the requirements for each of these general proficiency badges in order to continue to wear them. Re-passing or re-testing is an important distinction in traditional Scouting, focusing on keeping the Scouts current in their skills and abilities. It also lends itself to the theme of being prepared for service, whether in the patrol or in the community.

Venturing versus Roving

The BSA Venturing program and the BPSA Rover program are both co-ed, but have different age limits and different focuses for their programs. BSA’s Venturing program is focused more around high-adventure activities and only allows members through age 20, while BPSA’s traditional Roving program is more focused on citizenship and community service and has no upper limit for membership.

Scouting for Everyone

Scouts can be members of the BPSA starting with the Otters program at age 5 as opposed to the BSA's Tigers which start at age 6. The upper age limit for Scouts in the BSA is 20 through the Venturing program where the BPSA Rovers have no upper age limit.

The BPSA is open to males and females in any of the program divisions, where the BSA only allows female members in its Venturing program, which is only for ages 14 through 20, or as leaders (Scouters).

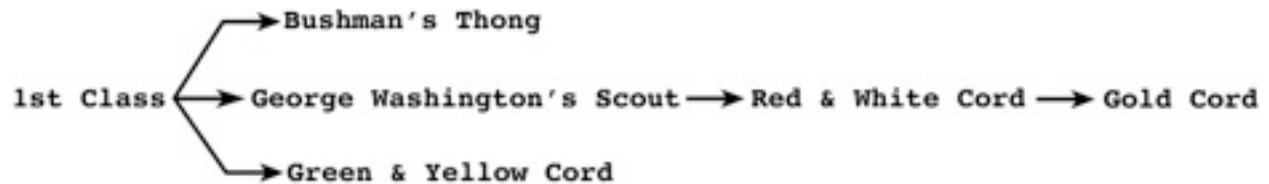
The BPSA believes Scouting should be available to everyone, youth and adult, male and female. Membership for both youth and adults is not conditional based on religious beliefs (or lack thereof), sexual orientation, or gender identification.

Additional Proficiency Badges Beyond First Class

After First Class, the BSA program shifts to an older boy program based on "Merit Badges and Leadership Skills." The BSA badges are earned in the following sequence:

1st Class → Star → Life → Eagle → Eagle Palms

In Baden-Powell's 1938 program and our traditional program in the BPSA, the "Additional Proficiency Badges" are in the following sequence:



In other words, Baden-Powell's Second Class Scouts can begin to "qualify for" (*earn the required "Special Proficiency Badges" toward*), and First Class Scouts can be awarded, the first three "Additional Proficiency Badges" (*George Washington's Scout, Bushman's Thong, and the Green and Yellow Cord*) at the same time.

In common with the BSA's Star, Life, and Eagle badges, the George Washington's Scout and Bushman's Thong involve required badges (*see the "Additional Proficiency Badges" section of this book*).

All George Washington's Scout qualifying badges are "public service" badges. All Bushman's Thong qualifying badges are "Scoutcraft" badges.

On the other hand, the "All-Round Cords" are similar to Eagle Palms in that they represent a Scout's free choice of six "Special Proficiency Badges" each (*five each for BSA Palms*).

Some of the other notable differences in our traditional program from that of the BSA:

1. All of these badges continue to be worn on the Scout Section Uniform (Unlike the BSA where the Star badge replaces the First Class badge, then Life replaces Star, and Eagle replaces Life). However, this requires the Scout to maintain "current proficiency" for these badges, which is tested as often as once a year.
2. All badges represent public service skills OR Scoutcraft skills. There are no schoolwork badges like "Citizenship in the Nation," "Personal Management," etc.
3. There are no Service Project, "Position of Responsibility," or "Scout Spirit" requirements for Pathfinder advancement.
4. There are no Boards of Review required by the Group Auxiliary or Committee.

