

CONTACT

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THE WORD OF THE FEDERAL COMMISSIONER



Dear Sisters and Brothers in Scouting!

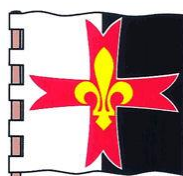
A voice behind me said: *"Kennst du mich noch?"*¹ It was a nice evening in early May 2018 in the city centre of Warsaw. I turned around and looked into the face of a man of around 35 years, walking on crutches. Confusion. After a while I said: *"Er ... no ..."* *"I am Mariano."* I answered immediately: *"But of course! We camped together in Rome in 2000!"* Mariano said: *"Some minutes ago, I saw a scout from Luxemburg with the FSE uniform. So, I came over to see if there is somebody else I know..."* Indeed, he was successful.

Change of scene: Fátima, Portugal, 2017. Celebrations of the centenary of the apparitions of Our Lady. I am standing in a crowd of probably one Million pilgrims waiting for the Holy Father. We are a bit more than 50 Guides and Scouts of Europe having the Baussant with us. Suddenly, two young men stand in front of me saying: *"Hi Martin! Nice to meet you here!"* Confusion. *"We just saw the Baussant and came over to see if there is somebody, we know..."* Incredible! I was meeting two scouts of a former troop in Germany. Probably more than 10 years after they had left from Europe in order to go back home to the USA. Marvellous!

And you, Guide of Europe, Scout of Europe? Do you always remember to wear your uniform according to the rules? Are you always aware that your uniform is practical, but also a symbol of our unity and brotherhood? Even across the borders of space and time. More than 60 years ago, your (great-)grandfathers have already worn the same uniform. You received it from the hands of the chiefs on whose shoulders you stand now. You are the one to pass it on to those who come after you. The uniform is one of our means as baptized to rebuild the bonds within Christianity and among all men and women of good will, that are so often, too often, disunited. For the Guides and Scouts of Europe, the uniform serves to true conversion and reconciliation in Christ.

Wear your uniform consciously, courageously, publicly and you will live similar wonders like me in Fátima or Warsaw. Maybe today, maybe in 25 years. In any case, once you will discover how many souls could get saved by our Lord, because you wore the uniform.

Martin Hafner, Federal Commissioner



¹ German: „Do you still know me?“



ROVER DEPARTURE – part 3

We have to come back to the chief's question: *"You present yourself to the Road but do you know how the Road presents itself to you?"* In the previous article, we have mentioned that it evoked a parable of Jesus about someone who wants to build a tower. We have made the comparison with the construction of your rover life and we said that you *need* three tools in your virtual rucksack: the religious adviser, the time of prayer and a rover godfather. These tools are necessary but *not enough*. You need more, as the following passage expresses (Lk 14, 25-35): *"Great crowds were traveling with him, and he turned and addressed them: (...) Whoever does not carry his own cross and come after me cannot be my disciple (...), who does not renounce all his possessions. Salt is good, but if salt itself loses its taste, with what can its flavour be restored? It is fit neither for the soil nor for the manure pile; it is thrown out. Whoever has ears to hear ought to hear!"*

A fight ahead

The general line is given for all the questions you will be asked by the chief. Indeed, these questions concern your freedom. Do you know the way of freedom, the freedom that will enable you to go deep into your heart? In order to conquer this freedom, you must fight a real struggle against flesh, the spirit of the world and of the devil. Without this freedom, it is impossible to follow Jesus, nor to love God and your neighbour with all your heart. Without this freedom, there is no love, it is as simple as that. So, fight is necessary. But, with freedom, you are able to love, and with your fervent love, you will give flavour to the world.

So, the aim of this detachment, which belongs to spiritual fight, is not a so-called "Buddhist" void. It is a detachment from everything in order to attach yourself entirely to Jesus, by love. He is the one who gives you his life: constantly, he wants to give you everything, and he can do it to the extent that you are more and more his disciple: carrying your cross, following him, detaching yourself from all you own. You walk with Him, hence the importance of the three tools. You attach yourself more and more to Jesus, by love, in order to live fully God's love and charity towards your neighbour. All the rest is at the service of this mission of life. Without love, you mean nothing, neither now nor after this life. In the firm words of Jesus, we can already hear a prelude to the final part of the Rover Departure: *"A Rover Scout who has not given everything has given nothing. A Rover Scout who is not able to die is able to do nothing. But remember that it is sometimes more difficult to live. And now, brother, good bye!"*

To put your life in order

With the help of the three tools – religious adviser, time of prayer and rover godfather – you will be able to conquer your freedom gradually, and thus to love more and more as God loves. The imitation of Jesus, with his grace, will become the heart of your life. His Word will constitute the rock upon which you will build your life. The Mont-Saint-Michel is a marvellous illustration of this: a church built on a rock surrounded by the sea. In order to build your life in this way, saint Ignatius of Loyola, who founded the Jesuits in the XVIIth century, could be your guide. He suggests a regular meditation of the « principle and foundation » of his spiritual exercises. This short text shows you how to put your life in order properly. It says:

God created human beings to praise, reverence, and serve God, and by doing this, to save their souls. God created all other things on the face of the earth to help fulfil this purpose. From this it follows that we are to use the things of this world only to the extent that they help us to this end, and we ought to rid ourselves of the things of this world to the extent that they get in the way of this end. For this it is necessary to make ourselves indifferent to all created things as much as we are able, so that we do not necessarily want health rather than sickness, riches rather than poverty, honour rather than dishonour, a long rather than a short life, and so in all the rest, so that we ultimately desire and choose only what is most conducive for us to the end for which God created us.



This « principle and foundation » can be used as the background of the questions of the rover departure. So, you will struggle your spiritual fight for the victory of love! Saint Thérèse of Lisieux was really inspired by the hymn of charity, in saint Paul's first letter to the Corinthians (1 Cor 13, 1-3), which says more or less the same thing as saint Ignatius *"If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing"*.

To abandon oneself to the Heart of love

So, if you have no love, all your efforts of detachment will be vain. Something must replace the thing that you leave. Man is not made for emptiness but for *good* and *positive* things. These positive things are called *virtues* for they make us become *virtuoso in the art of love*. Love is the culmination of all virtues. So, if you aim at loving all in all, you will consequently act drastically against all your vices and your bad attachments.

Obviously, we are not the source of love; we cannot win the fight without the help of the God of love. We do need his grace so much! Saint Thérèse of Lisieux had understood that very well. Although the logic of the "principle and foundation" of saint Ignatius' spiritual exercises is strong, it can become a reality in our life only with the grace of God. You must ask for the grace of *consecrating yourself entirely to the Heart of Jesus*. If you throw yourself into the Heart of Jesus, with all your weaknesses, Jesus will cover you with his merciful love. Because there is a big difference between "asking for a grace" for something and "throwing oneself unconditionally into grace"! The saints have understood that and all of them have chosen the second option!

The first question of the rover departure is on this line. It reminds us of God's call to Abram: *"Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing"* (Genesis 12, 1-2). It is only when Abram answered effectively that the promise was realised. The fecundity that was promised to him was linked to the liberation from his "natural" links. By attaching himself to God through faith, Abraham went into the desert. In a similar way, the rover will enter into the night, not knowing what will happen to him, but with confidence and abandon.

If you have found the access to the road, a life is expecting you: love will be its main lighthouse, as the pillar of fire guided the people of Israel during the night in the desert when it left the slavery of Egypt.

Christ will be this Light. So, you must be ready to leave, like Abraham and like the people of God under the guidance of Moses. Detachment is only to make way to a different attachment, outside ourselves: the abandon to divine Providence, just like the Virgin Mary. As we have seen, reality is facing you, but it is not at random. God speaks through it and He wants to lead you to freedom in order to teach you how to love like Him.

Father Servaas Bosch





IN CAMP

I WRITE my notes this month from camp. I hope that many a Scoutmaster will have been able, like me, to take his holiday this year in camp. If he has enjoyed it half as much as I am enjoying mine, he will have done well.

I am certain that a week or two of such life is the best rest-cure and the best tonic for both mind and body that exists for a man, whether he be boy or old 'un. And for both it is a great educator. By camp I mean a woodland camp, not the military camp for barracking a large number at one time under canvas. That is no more like the kind of camp I advocate than a cockchafer is like a goose.

A Boy Scouts' camp should be the woodland kind of camp, if it is going to be any real good as an educator. Many, nay most, military camps are liable to do more harm than good to boys, unless exceptionally well-managed and closely supervised. Whereas a woodsman's camp, if properly carried out, gives the lads occupation and individual resourcefulness all the time.

A large camp has of necessity to be carried on with a considerable amount of routine discipline. Parades have to be held to give the boys instruction and occupation, fatigue parties, tent inspections, roll-calls, bathing parades, and so on. Were it not for the fresh, open-air life this kind of camp might almost as well be carried on in town barracks; it teaches the boys nothing of individuality, resourcefulness, responsibility, nature lore, and many little (though really great) bits of character education for which the woodsman's camp is the best, if not the only, school.

But such a camp can only be carried out with a small number of boys; from thirty to forty being the full number with which it is possible. And then only if the Patrol system is really and entirely made use of.

Of course, it is easy for one to write from an ideal camp of the kind and imagine that everybody has the same advantages, but I don't altogether mean to do that. I know the difficulties that one has to contend with as a Scoutmaster in England, but I want to put the ideal before those who have not perhaps thought out the question very carefully, and who, by custom or example, are inclined to take the military form of camp as being the usual and right one for boys. The ideal can then be followed as nearly as local circumstances will allow.

Nasenberry & Gilwell

(Headquarters' Gazette, September, 1911).





60 YEARS, IT IS QUITE OLD FOR A YOUTH MOVEMENT!

So, let's come back to the fresh times of our youth, just for our anniversary. Not to take refuge in them but to check whether the commitments taken on All Saints' Day 1956 have borne fruit and if we are still their heirs.

THE BEGINNING OF THE GUIDE SECTION

European Scouting places itself in the perspective of the declaration about Christian Education *Gravissimum Educationis* of the Second Vatican Council. We must "give due consideration to the difference of sex and the proper ends Divine Providence assigns to each sex in the family and in society"². The FSE considers that "a differentiated education for girls and boys, within different units, constitutes an essential point of its pedagogy".³

The presence of girls in the movement has been certified since its beginning. I can testify that there were companies at the Jamborette⁴ of Saint-Loup de Naud in 1960. They were in real minority but they had their own subcamp.



Italian guides in camp outfit in the calendar 2000

How did they arrive in our scouting, which was very masculine? I have always heard that a few sisters and fiancées attended the meeting of Cologne on All Saints' Day 1956. They estimated that European Scouting could concern them. Fortunately, they did not want to be merged into a single section. On the contrary, they intended to live their scouting between girls. The boys, who were rather young⁵, were not opposed to that, as long as girls could make their own way. The first FSE company, or one of the first ones, started in Wuppertal, Germany. That company set the pace to the guides of Lizig GÉRAUD-KERAOD who took part in the Jamborette of 1964 in Marburg am Lahn.

² On this subject, read Gwenaél LHUISSIER's article in Contact nr. 4 of December 2016.

³ FSE Religious Directory, art. 3.

⁴ In 1984, we started giving the name of "eurojam" to this type of camp gathering several thousands of participants.

⁵ What is characteristic of that time is the extreme youth of those who founded the movement.



In the early 60ies, my own group in the 13th 'arrondissement' of Paris was "twinned" with the 3rd Paris FSE⁶, a female group in charge of our pack of wolf cubs. Girls were wearing a beige shirt like boys and a navy-blue skirt. They followed the patrol system and applied the boys' scout ceremonial.

In 1965, the first general assembly took place; it was organised by the new French team that had taken in hands the destiny of the movement in France in 1963. At that time, there were about twenty male groups and ten female groups. But because of the presence of female leaders for wolf cubs, boys and girls were roughly the same number.

During the meeting of assessment after the assembly, the discussion was mostly about the older branches because they did not exist yet and there was a real need of male leaders and above all female leaders to lead the younger branches and the girl guide branch which were in full expansion. The national team, then led by Marie-Claire GOUSSEAU, pointed out several aspects: first of all, there were female leaders in sky-blue shirts⁷ and others in beige shirts. There was no justification to this kaleidoscope because all were rangers in service in the green and yellow branches.

Furthermore, the guide team did not accept the steps offered to the boys in the magazine Scout d'Europe⁸ published just before. It mentioned esquires and knights. The drawing illustrating the step of "esquire" was a copy of a drawing of Raider-Scout according to Michel MENU, representing an old scout on a motorbike, with a younger scout behind him. For the guide team, it was in contradiction with all that had been said until that moment about raiders, as ancestors of pioneers, and it was contrary to the 5th article of the Charter of Scouting, advocating the use of simple means accessible to all.

The guide national team had not been consulted and it rightly thought that its opinion about the boys' style was important because it had to be compatible with the girls' style. This gave birth to a new process of reflection between all the national teams about the model that we intended to offer to our young boys **AND** girls.

That corresponded to Pierre GÉRAUD-KERAOD's preoccupation. For him, the Rover branch had to set the pace to the green branch, not the reverse. So, parallelly to the program of systematic training that we were starting for the yellow and green branches, it was necessary to make boy scouts and girl guides participate in the construction of the older branches.

Claude PINAY, general commissioner at that time, observed that the « Raider myth » still had an impact on the spirit of many of our young troop leaders and that we had to fight against that fact and present to our young people a style compatible with our time. That style could no longer be the knight of old times, although it was cherished by Baden-Powell, first because our scouting was accepting girls, and also because the values of chivalry had been shattered by our two world wars. It could not be the raider, whose image was no longer Christian, and that our pacifistic German leaders hated.

They finally agreed on a very simple idea. If we wanted to have rovers and rangers in a few years, boy scouts and girl guides had to be immediately put on the road. The road was the privileged place where boys and girls could build themselves up, with common habits and a common style. The pilgrimage had also a huge advantage. That activity was universal and comprehensible by all the other associations of the FSE.

It was decided that the units of the green branches would start their scout year systematically with a pilgrimage to a sanctuary of their region and that we would take advantage of the

⁶ Only a few years later, in France, female groups were given even numbers and scout groups were given odd numbers.

⁷ The female leaders of wolf cubs

⁸ Magazine Scout d'Europe nr. 9 1st term 1965.



commemorations of the millennium of the foundation of Mont-Saint-Michel Abbey in Normandy to launch the style of these pilgrimages⁹.

At the end 1966, Marie-Claire GOUSSEAU was allowed to gather all the female leaders (including the wolf cub leaders) and the rangers for a road that we called "the Road of Norman Abbeys" on the model of the Road to Le Puy-en-Velay that she had attended in 1942 with Father Paul DONCOEUR. The theme chosen was the one of Mont-Saint-Michel "City of God, city of men". At that moment, what we now call "the guide section" was created. A visible sign for all was the change of colour of the shirt, which became sky blue. The stripes "Guides of Europe" and "Scouts of Europe" were created and worn on the shirt and on the jumper, not to indicate the sex of everyone but to let the wolf cub leaders affirm their belonging to the ranger branch, serving in the scout section with the stripe "Guides of Europe"¹⁰.

Contrarily to the Baussant that was immediately adopted by the young chiefs as their flag unit – which was surprising for the national team-, the blue-sky shirt was long to be accepted. The female patrol leaders were resisting. They were proud of their beige shirt, they wanted to do like the boys. Five years later, there were still beige shirts in Brittany. Then these shirts became camp outfits and finally disappeared.

As a conclusion, our present rovers would be quite astonished to learn that the style of the red branches, visible especially in Vézelay or in Paray, owes a lot to the feminine intuitions of the middle of the 60ies.

Maurice Ollier



Photo library of the French national Center

⁹ Contact nr. 7 September 2017. Read Maurice OLLIER's article « 60 years, it is quite old for a youth movement" about the pilgrimage to Mont-Saint-Michel in 1966.

¹⁰ At that time, wolf cub male leaders, who were quite rare, wore their rover uniform. Only a few years later, by ignorance, these French leaders began to wear the same shirt as their wolf cubs. At the beginning of the movement, this would have been considered as a weakening of the meaning of the uniform, because for the Tender Foot Akela represents what the wolf cub considers as the aim of his scout life: "to become a good explorer and a good rover later on".



A FOUNDING AND PROPHETIC TEXT: THE CHARTER OF EUROPEAN SCOUTING

Article 7

The « Charter of natural and Christian principles of European Scouting » is one of the « core texts of UIGSE-FSE ». Bruno Rondet presents here his reflections about this important federal document.

Text of article 7

Scouting defines itself as an **education** method thus differing both in its nature and its final objective from "youth movements" the prime object of which is to serve the State or some political, secular or even spiritualistic ideology. Unlike such "youth movements", scouting considers itself to be, besides school, **complementary to the education given by the family** to whom the child belongs primarily.

Meaning

As a movement of education, European Scouting chooses a way giving priority to the **full development of the person**. This **human and Christian** formation implies **fair spiritual requirements**. Hostile to any ideological and political annexation, it rejects the totalitarian conception of State youth movements. It respects the differences of race, language, culture and religion. **Complementary to the parents' action**, it receives part of the families' authority upon the young people, whose parents are first responsible for them.

As far as schools are concerned, unfortunately, we must notice that since the redaction of our Charter, in some countries, not all of them still respond to the parents' educational concerns.

1/. Scouting wants to educate young people's whole person

Scouting was thought by Baden-Powell and father Jacques Sevin as a method of complete education of the whole person. Complementary to the families who entrust their children to it, it wants to form your people's whole person, that is to say not only in their human dimension but also as baptised persons.

When you read BP's books, you are struck by his continuous references to God, religion, the evangelical precepts. Thus, he is perceived as a very wise pedagogue, if we consider the constitution of the human being and the way its various zones interact between each other.

Here is what doctor Patrick Thellier explains¹¹ : *"The soul, situated between the body and the spirit, linked to the world by the body and to the spiritual world by the spirit, allowing the interaction between the spirit and the body, is the pivot of the whole being.*

Its role is not so easy. It must both bow towards the body and vitalise it and rise up towards the spirit and spiritualise itself. In the perfect man, as he has been created, there is a hierarchy: the body is submitted to the soul, the soul to the spirit, and the spirit takes its life from God. This man is in heaven: fully blossomed, fully happy. He reigns kindly over creation".

If the human being cuts himself from his divine source, this balance is destroyed. Then he begins to operate in isolation, which leads to the disintegration of the person. Patrick Thellier explains this process as follows: *"On the contrary, the inversion of values, the inversion of the order wanted by God for our happiness, where what is inferior invades what is superior, this is anti-creation and it leads to the disintegration of the person, to what we call sin. In sin, the spirit of man turns away from God, cuts itself from the source that gives it life.*

¹¹ Doctor Patrick Theillier, former doctor responsible for the Medical Office of Lourdes, former chairman of the International Medical Association of Lourdes (AMIL), member of the International Medical Committee of Lourdes (CMIL), in «LOURDES des miracles pour notre guérison », Editions Parole et Silence, 2016, p 227 to 229.



When man wants to do whatever he wants, the spirit is fed by the soul and the soul takes the leadership of the being and looks for its food from the body. The body burns itself out and can only tilt towards destruction and nothingness.

Everything is interdependent. Physical, psychical and spiritual levels have a constant influence upon each other.

So, the essential lissue is to extract the source which is in us from its silt in order to let the Holy Spirit act as deeply as possible on all the layers of our being".

Quite quickly, the Church has considered scouting as a valid instrument for the education of faith and the growth of Christian life. Indeed, through the scout Promise and the observance of the Law, it offers an educational method giving the possibility of experiencing attitudes and behaviours of faith during the child's development. With the Good Turn, it educates to free charity. Through the contact with nature, it favours the discovery of God Creator. Finally, the patrol system fosters co-responsibility, which will facilitate later on the social or ecclesial commitment.

Each male or female leader must be aware of the fact that each baptised person is a "new creation" (2 Co 5, 17), "adoptive son and daughter of God" (Gal 4, 5-6), "members of Christ" (1 Co 6, 15) and "temple of the holy Spirit" (1 Co 6, 19). Hence, as leaders, we are necessarily at the service of the supernatural life of those who are entrusted to us and of their religious education.

"If on the one hand, at the federal level, the Federation of European Scouting may not be totally linked to one Church only, any F.S.E. member must, on the other hand, belong to one Church or get ready to belong to it"¹². As a matter of fact, nobody can pronounce the scout (or guide) promise without being baptised. However, it is possible to admit to the promise a scout (or guide) involved in the catechumenal preparation. In this Promise, we commit ourselves to serve "God, the homeland and Europe". The service of the Church, actually, requires to be member of the Church by baptism.

2/. Our scouting is called to be an instrument of sanctification

But we must go further. As it is stated in the ceremony of the Rover Departure, as well as in the Ranger's Commitment and in the 3rd article of the Religious Directory of the Federation of European Scouting: ***"The F.S.E. gives the primacy to each Christian's vocation to holiness. A scout or a guide must follow his/her promise, principles and law according to the requirements of the Sermon on the Mountain, true Charter for any Christian life"***. A Guide and a Scout of Europe must never forget that the eight beatitudes are precisely symbolized by the eight points of the Cross, that they all wear on their breast, and which must shape "culture of the heart" of each Guide or Scout of Europe.

With the third principle: ***"A son (daughter) of Christendom, a scout (guide) is proud of his (her) faith: he (she) labours to establish the reign of Christ in all his (her) life and in the world around him (her)"***, the FSE reminds us the beauty of our Christian legacy and makes our way towards holiness. It bases its scout Promise, its Mottos, its Principles and its Law on the light of the Gospel. It intends to collaborate with God Educator, in order to lead man towards the greatness for which God has created him.

In this perspective, we are all called to promote, at all levels, in a way adapted to the various ages, a deepening of the faith taught by the Church and a really sacramental style of life. We must consider that the participation to the life of the Church, at parish, dioceses and universal level, are fully part of the "scout style" of our leaders and of the young people who are entrusted to them.

Were it necessary to give another confirmation, the chapter V of the constitution "Lumen Gentium" of the II Vatican Council, as well as the exhortation "Christifideles laici", clearly say that any association of lay faithful (which is our case) is called to be an instrument of holiness

¹² Article 4 of the Religious Directory of the Federation of European Scouting. This article precises that the FSE accepts only young people and associations belonging to one of the following Churches: the Catholic Church, the Orthodox Church, or one of the Protestant Churches born from the Reformation, confessing Christ's divinity and recognising the Apostles' Creed as the faith definition. The Creed of Nicaea-Constantinople is the fruit of the first two ecumenical councils and it is common, still nowadays, to all the big Churches of the East and of the West. Nevertheless, the movement is happy to welcome young people of all ages and all social classes in search or in spiritual expectation, in order to offer the Gospel to them.



in the Church, by favouring and fostering "**closer unity between the concrete life of the members and their faith** » (*Apostolicam Actuositatem* AA 19).

So, our scouting is called not only to awaken in each young person his first and fundamental vocation to holiness but also to be the instrument of this sanctification.

3/. A differentiated education for men and women

Besides, since our foundation in 1956, the experience has fully confirmed the validity of our founders' initial choice, planning a differentiated education for girls and boys. This choice of differentiation between the female and the male section, in conformity with the scout method as it has been exposed by Baden-Powell, remains an essential element of our pedagogy. This means that the FSE wants to educate young people as persons, in their specificity of man and of woman, meant for each other, in the perspective of the Christian marriage wanted by God, requiring consciousness and maturity. The differentiated education that we apply does not come from excessive fears but from the fact that a long experience shows that the complete and harmonious development of boys and girls, especially at teen age, requires a homogeneous environment. This separation enables everyone to become himself, before opening himself to the other sex at the right time.

4/. An experience of universality

The experience of an international scout brotherhood, within the International Union of Guides and Scouts of Europe, is a privileged means to experience the universality of the Church of Christ. It offers the opportunity of ecumenical dialogue, which helps us grow in behaviours of mutual respect and international brotherhood.

The needs of the scout movement, finally, as for all the other organisations, will never prevail upon the educational needs of its members.

Bruno Rondet

(To be followed)





THE BEST-SELLER « SCOUTING FOR BOYS » WAS PUBLISHED 110 YEARS AGO

After Brownsea

On January 15th 1908, in English bookshops, a leaflet of about 70 pages was published with the title *Scouting for boys*. It was written and illustrated by Baden-Powell himself. It was the first of a series of 6 leaflets, published every fortnight between January and April 1908. They were sold 4 pence each (about 1,20 €). In May of that year, the leaflets were printed as a book, with the same title: *Scouting for boys*. Immediately, the six leaflets were a real success, and so they were published again several times. Later on, it was necessary to publish the book five times during the year 1908.



The cover of the leaflets was drawn by John Hassall, a famous artist at that time. On the first leaflet, he drew a boy with a hat and a stick, observing somebody on a beach, with a mysterious boat in the distance. The meaning was clear: by becoming a scout, the boy would no longer read adventure stories but he would live them really.

The reputation of the author, very famous in Great Britain since the episode of the siege of Mafeking, contributed certainly to make an excellent publicity to the book, but it is not enough to explain its success for decades. What has made this book so attractive and convincing for boys? With a rare talent, the author

managed to captivate the natural cords of the boy, which remain unchanged, in spite of the modifications of tastes, technological innovations and changes of civilizations. The formula of the book had already been tested by the editor Pearson with other magazines meant for young readers. Besides, that way of writing, mixing stories, anecdotes and teachings, facilitated the reading because the boy could easily skip what was not interesting to him and go to what attracted him more. Indeed, contrarily to all texts of pedagogy, that book was not written for educators but it was addressed directly to the boys, which was extremely rare.

The book

From the very beginning of the book, there is an atmosphere of adventure and implication. The reader's imagination is stimulated by stories, the interpretation of clues, shadowing, the observation of prints, life in the open air, camping, pioneering, etc. Besides, there are suggestions for a lot of practical things to do: how to light a fire, to cook outside, to build a shelter, to observe wild animals, etc. So, the intelligence is stimulated. As a matter of fact, Baden-Powell did not encourage the boy only to observe carefully but he encouraged him to reflect upon what he had seen and to draw conclusions by using his intelligence. All this, lived like a Sherlock Holmes game, had a great value for the mental development of the boy.

The various chapters are called "*Camp fire yarn*", which has been translated into French "*Bivouac*". But literally "*yarn*" means thread, wool, rope. In a derived meaning, it also means a marvellous or fantastic story. This term comes from the British navy. On a sailing boat, sometimes there was no wind and the boat remained still. Then the sailors spent their time maintaining the ropes (seamanship), (yarn), by repairing them, making splices, etc. While the sailors were busy with these operations, one of them would tell them sailing stories and adventures, true or imaginary, hence the term of "*yarn*" to design in English marvellous or fantastic tales.

Financial difficulties

It was not so easy for Baden-Powell to publish *Scouting for boys* because he did not have enough financial resources to do it. So, he signed a contract with the editor Pearson, who



committed himself to finance £ 1.000 (about 75.00 € nowadays) for a tour of conferences made by Baden-Powell throughout Great Britain. He also put at his disposal in London an office with some employees and he committed himself to publish the book that Baden-Powell was going to write (*Scouting for boys*). On the other hand, apart from the gains of the book, Pearson got the possibility of publishing a weekly magazine for boys, *The Scout*, which was published for the first time on April 1908, with Baden-Powell's commitment to write an article every week; he did it until the end of his life.

But it was a commercial business and Baden-Powell did not like it so much, even if Cyril Arthur Pearson – apart from being a successful editor – was also a philanthropist who financed various initiatives for disadvantaged youth. Anyway, hardly one year later, Baden-Powell managed to recover his freedom and to become independent from Pearson, but he was taking a big risk because of his scarce personal resources: he created the British scout association, totally independent from any link.

The writing of the book

To write the book was not such an easy commitment, especially for a person like Baden-Powell, who had so many other commitments, with his military life (he resigned from the army in 1910 only) and with the activities due to his tour of conferences for the development of scouting, in about fifty towns throughout the United Kingdom.

Baden-Powell had a great faculty of concentration and he was able to write anywhere. But



in order to write that book, he needed calm and time, if only to organize his ideas and the numerous materials that he had collected. So, he settled down in a cottage, a windmill near Wimbledon, where a plaque commemorates the event still now.

To help and support him, the editor Pearson sent him Percy Everett, who had taken part in the camp of Brownsea and who had been so seduced by scouting and by Baden-Powell himself that he became later on one of his main collaborators.

Later, Percy Everett told how he was fascinated by Baden-Powell's capacity to write and to draw with his right hand as well as with his left hand, because Baden-Powell was ambidextrous, and he could write or draw indifferently and as well with one hand as with the other one.

The reception of the book

The reception of the book by the English press was rather dull.

The *Times* published an article in two columns, describing it as a booklet for life in the open air. *The Spectator* identified the book by wondering whether such a text could capture the attention of young leaders. Only the *Daily Graphic*, with which Baden-Powell collaborated for so many years by sending articles and sketches of India and Africa, made a favourable inventory; it planned that scouting launched by the book would quickly become an organisation attracting numerous boys and that, like a snowball, it would expand to become an avalanche to which it would no longer be possible to resist.

Anyway, the opposition to scouting was quite abundant. On the one hand, some people accused it to be a militaristic movement, whereas on the other hand the new movement was accused of pacifism. According to Baden-Powell, these two accusations cancelled each other out.

Besides, contrarily to what Baden-Powell expected, few already existing associations included scout activities into their program. By contrast, boys were immediately enthusiastic about that new proposal. But they did not want to belong to other movements. They wanted to have their own movement, allowing them to be scouts and nothing else. Hardly one year after the publication of the first leaflet of *Scouting for boys*, scouts were already more than 100.000, in the United Kingdom alone.

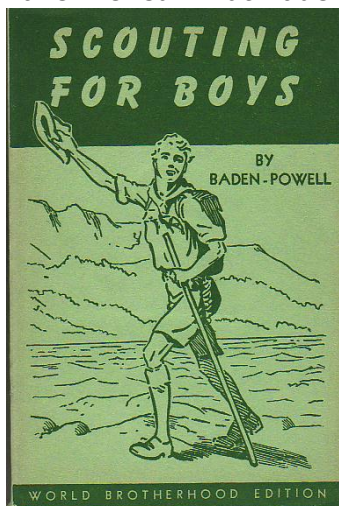
The various editions

Right from the first edition of 1908, Baden-Powell divided *Scouting for boys* into 28 "Yarns". In the following years, he went on reviewing his book and bringing some little changes to it. It was published more than 20 times until he died in 1941. But the number of "Yarns" always remained 28.



In 1944, only three years after Baden-Powell's death, the World Scout Bureau published a new edition of the book, the *"World Brotherhood Edition"*, revised by William Hillcourt, a leader of the Boy Scouts of America, who made big and important cuts in texts that, on the contrary, Baden-Powell had not changed at all until he passed away. Hillcourt eliminated all references to Great Britain and to the British Empire, as well as the law, the promise, the class tests. Out of the last three Yarns, he made only one and he eliminated quite a lot of passages. For instance, he suppressed the passage in which Baden-Powell quoted the speech of thanks of an old British leader to king Edwin for bringing Christianity to the population; he eliminated the passage in which Baden-Powell affirmed: *"Among all sorts of governments existing in the world, ours is the most accessible and the fairest towards all"* and he explained why he affirmed that. And so on for various other passages.

According to the author, all that was done *"in the style that Baden-Powell himself would have wished"*. But Baden-Powell had never thought such a thing, although he had disposed of more than 30 years, from 1908 to 1941, as well as more than 20 publications. It is rather strange *"to interpret"* the thought of someone who has passed away!



The idea of launching a new movement for boys thanks to a fortnightly journal was not new but it was original. The book was genial, it has been translated into almost all languages of the world and, according to one of Baden-Powell's biographs, after the Bible, the Koran and Mao's Little Red Book, it is the book that has been most sold during the 20th century. Boys were immediately fascinated by that book because Baden-Powell encouraged them to do things fitting completely with their deepest wishes: to light a fire and to cook in the open air, to sleep under canvas, to play the detective by interpreting the meaning of prints and signs, to take part in games requiring strength and skilfulness, to help weak and defenceless people, etc.

Many boys were attracted by scouting because they were fascinated by independent life in nature, others because it let their imagination go free, others because it represented an escape from the tyrannical world of school. The secret society, the gang of the village or of the neighbourhood, became the patrol; and furthermore, what really surprised young people was that scouting was appreciated and praised by grownups instead of being contested as it was the case for most of their initiatives.

Scouting was in 1908 and goes on being nowadays the answer to the burning desire of adventure that dwells in each boy and that no organisation had been able to satisfy. This is one of the main reasons of success that it knew at the beginning and that it has had without stop until now; and the merit of conceiving it is only due to Baden-Powell.

Attilio Grieco



The first scout badge drawn by Baden-Powell



NEWS - NOUVELLES - NOTIZIE

Euromoot: registration for clans and fires opened

The preparation of the Euromoot is doing great progress. Around 400 days are left only. All rangers and rovers are invited to keep informed via the Euromoot website: <https://euromoot.org> The **pre-registration** for fires and clans is also possible there. Finally, only a few weeks are left to take part in the **logo contest**. Where? On the website, of course.



German Rovers



Portuguese Rangers

International weekends in Málaga, The Hague, and Minsk

Every year each General commissioner is invited to take part in one of our three international weekends in order to think, to act, and to pray together with his or her peers. In 2018, they were welcomed in Spain, the Netherlands, and Belarus. Having worked on the *Charter of European Scouting* and the "Internal rules" of our brotherhood, every national delegation met individually with the Federal commissioner, while the other delegations discussed their needs and expectations regarding the future of our brotherhood.



Weekend The Hague



Harce Majowe in Poland

In 2018, all Poland is celebrating the centenary of the country's independence. With this in mind, the two traditional green branch camps from May 1st to May 4th (Harce Majowe) invited all scouts and all guides from Poland. Around 800 scouts camped close to Wrocław and 800 guides close to Kielce. In their bivouacs, exciting competitions took place, before everybody gathered for the great final games in huge areas playing the liberation of Poland. At the same time, the religious advisors encouraged the girls and boys to discover sin as "occupying forces" concerning them personally. Everybody was invited to free himself and herself through true conversion and the sacrament of confession.



Harze Majowe

General assemblies: Switzerland, France, Italy

The General assemblies with all their leaders took place in Switzerland, France, and Italy. The national Councils of administration were elected. Apart from the French association they will have their inaugural meetings in the next weeks in order to decide on the new General commissioners, Chairmen etc. The Federal team received reports from all the assemblies expressing great enthusiasm, quality, and confidence.

National pilgrimage in Austria

Around 100 pilgrims gathered for the national pilgrimage in Maria Laach am Jauerling close to Melk in Austria. The weekend in late May gathered the brownies and wolf cubs, guides and scouts for rallies. From Saturday to Sunday perpetual adoration was held during all the night. On Sunday catecheses for all branches and parents were organized before leaving for a Rosary procession. After the Holy Mass the new General commissioner for Guides was recognized by the Federal commissioner. In the afternoon various games and a guided visit of the sanctuary were offered.

CONTACT

**Newsletter from the International Union of Guides and Scouts of Europe
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