

The South India Boy Scout

The Magazine for all Scout Workers, Officers and Boys.

THE OFFICIAL JOURNAL

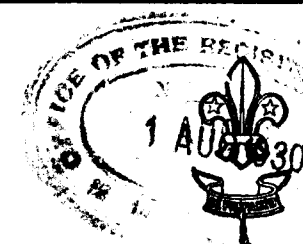
of the Boy Scouts Association : Madras Province



"Looking Wide"

Managing Editor:

P. S. NARAYANSWAMI, D. C. C.



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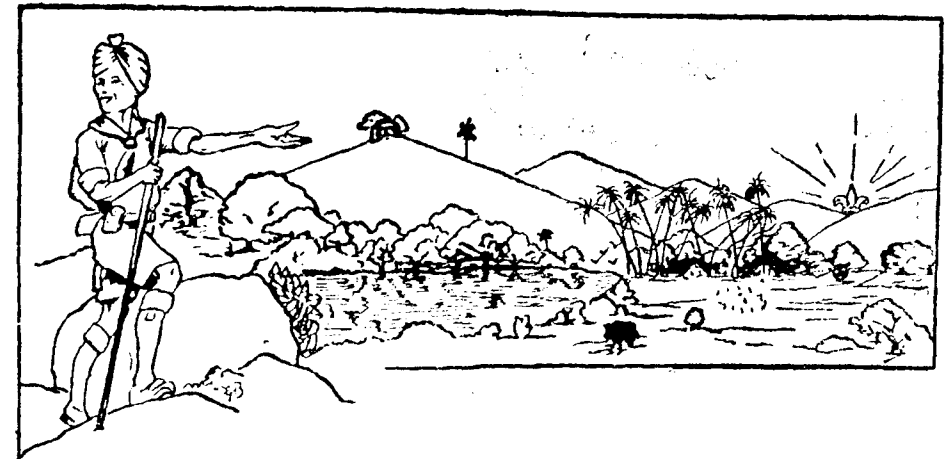
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Thought for the Month.

"Don't say 'I will some time.' Fix the date!"

Our Duty.

IN the body of every nation there are people who wish that institutions which are successes in other countries were also imported into their country. This wish is not illigimate, if realisable.

Unfortunately, some institutions do not take to the soil. Enthusiasts might claim a great deal for them while uninspired and untouched conservatives might as vehemently aver their scepticism. In the struggle, the imported institution may perhaps wither away by the frown of opposition, if its advocates are weak and inefficient or if it does not enjoy the moral support of the people or if it has nothing of value in it.

Well, the Boy Scout Movement came to India first not of its own accord. There was solicitude for it in India and there was agitation in India for admission into this Brotherhood. But it may be pointed out that some of them did look upon it merely as an institution against political reactionaries, while others welcomed it as an agency for social service of any and every kind.

After the privilege of admission was thrown open, those enlightened ranks who voiced forth the intuitive predilections of the Nation in favour of the Movement, became more and more abstracted in Politics, leaving the Movement to get on, as it could.

It is no use reviewing past circumstances, but it would suffice just to realise that the Movement is making headway, though not as appreciably as it might, owing to a variety of causes,—not the least of it being the political atmosphere of the country which makes the lovers of the Movement even anxious lest it be damned for the negligence of the Nation.

Well, who can save it?

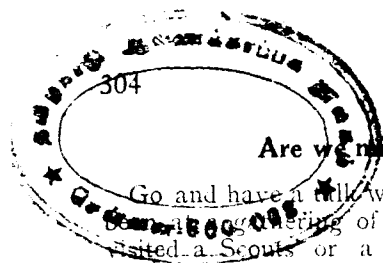
Only the workers of the Movement.

How?

By making sure of their own faith in the Movement and not letting any consideration other than their faith in it prevail with them in their adherence.

Secondly, if their zeal must endure in its steady glow, *work*, more and more of substantial *solid work* must be put in.

Achievements alone will feed their zeal,

**Are we misguided?**

Go and have a talk with parents who have been offering of Scouts or who have started a Scouts or a Scoutmasters' Camp.

Get inspired by their enthusiasm. (I am just advocating this procedure from my very recent experiences.)

Scoutworkers very often get discouraged by unfavourable reflections cast indirectly by speakers and propagandists on the platform, in behalf of some other cause.

It is the Doctor who knows about diseases and it is the patient who knows what sort of a man a particular Doctor is. What does others' good opinion of the Doctor matter to the patient or how does anybody's notion of a particular disease affect the case?

There are the parents of Boy Scouts, who like to see their boys in scout uniform, who love to see their boys' talents in the course of development, who believe in training, who are grateful to you for interesting yourself in their boys' welfare and are prepared to offer you a hearty welcome to their hearth, as a member of their family.

All this privilege is the strength of your influence over the boy and you earn this privilege by your sincerity. Remember that sincerity is your strong fort. Not all the tub-thumpers can wean away your influence, provided you are sincere.

Well, what about your sincerity? What about your understanding? What is your own opinion of the Movement? Do you realise that the Scout Troop and the whole movement is only a means towards an end,—the end being the Nation's Efficiency? Do you realise that the serious duty of national training is on you, and are you sure of what it means to your daily programme of work? Nothing but hard thinking, progressive reading and wide interests can keep your head level with the times. Above all are you sure that you understand what the Scout attitude ought to be with respect to the questions of the day? *International amity, progressive sensibilities, and march towards World peace*—Do these aspects receive due attention and emphasis in your daily work with boys and do definite acts promote individual expression of the same on the part of the Boys? Does the love of Motherland spell goodwill and love towards the Nations of the World, in the thought-moulds cast in the Laboratory of your Club-room?

Above all, do the descendants of the writers of the Upanishads enjoy the atmosphere of Peace and Love of humanity and the ambition of individual experiments for the betterment of the World?

The Builders of the Future.

One blunder to be warned against is for us to forget that we are the builders of the *Future*. The *present* concerns us in the light of its value to the future of our country. In the same way that a man is subject to moods, every Nation is subject to moods also. History is full of such records. Let us watch the doings of Nations today. It behoves us as the trainers of the future generation to take lessons from the blunders and successes of our and other Nations. Remember that whatever attitude the present generation may take in particular questions, it is open to the coming generation to revise it in the light of Scout-spirit and Love. Thus, in one sense, our duty is not to join the fight but to judge fairly. It is, of course, true, that Truth is not onesided and that it is likely to exist on each side, too, sometimes unperceived by the other side. Let us tell our boys that we shall in the meanwhile prepare our body, mind and spirit, for a cleaner, nobler, and a more Scouty battle of life (if possible) in their day—a fight in good will and love for the Peace of the world.

Understanding.

Finally, let us remember that the purpose of our job is not that we must have the Scout Movement in our land, too, because other countries have it.

The ultimate aim of Scout Training and Scout institutions is to build the structure of boy-hood and youth on the most efficient lines.

What the Scout Movement gives us is the secret of getting at the Boy and the secret of the best way of approach to the Boy-mind. The Scout Movement is the instrument of *wise elders* in our generation to edge on the *younger* generation to the straight path of right Evolution.

Evolution has been described as "*intelligent revolt*."

It is certainly not a blind following.

Scout-attitude does not permit an ununderstanding, blind subscription to any mole of action. The path it recommends is the path of reason and intelligence.

(To Continue.)

K. R. R.

**Keeping Cubbing Cubby.**

THE following hints taken from Miss Barclay's "Good Scouting" might be of help to prospective Cubmasters so as to give them the right start and thus ensure success in their own Pack and Troop, and also to get right methods spread throughout the Movement.

At 11 or 12 a very marked change comes over the boy. He needs a man's influence, develops a new set of tastes, aptitudes, enthusiasms: is more of a hero-worshipper; more capable of understanding ideals; anxious to do real things instead of being satisfied with make-believe. He is of the age when the gang instinct prevails and he follows a boy-leader willingly and in turn develops the qualities of leadership himself. He becomes more and more self-reliant and it is therefore good for him to get more responsibility and independence.

To train the boy in this period successfully and to carry him on through adolescence and then on to young manhood, Scouting was evolved. It has as we know proved itself perfectly fitted to the boy.

But the boy of 8—11 or 12 in some cases, is still a child. He has not arrived at the stage when the marked development has arrived and he ceases to be a child. Yet in a very large number of cases Cubmasters are running their Packs as if they were Troops and giving Cubs simply watered-down Scouting. This is not the fault of the boy or the Movement, but it is certainly the fault of the individual Cubmaster concerned.

The methods of Scouting cannot fit the boy who has not yet arrived at the age of Scouting. Among some of the harms resulting from using scouting in the training of boys of Cub age, the following are a few:—

(1) When the Cubmaster is efficient and energetic, this results in the boy being *overstimulated*, and he develops various qualities prematurely; e.g., gang-spirit and rivalry; leadership, ambition, etc.: dissatisfaction with the occupations and amusements

suited to his age, and a desire to take up things which as yet he cannot do properly, and will not stick to. The make-believe, imaginative faculties, so useful in his development at this period, fall into disuse too early, and the boy misses not only much enjoyment, but much that is useful and necessary, because normal and natural. He may therefore become troublesome.

By being forced ahead, he, when he goes into the Troop at 11 or 12, possibly may feel that he has taken a retrograde step—is a 'tender-foot' and the last member of a gang or Patrol which does not care very much for his opinion or assistance, instead of being the leader of a gang and an efficient member and a respected one of the Brotherhood, as he would naturally expect to be. It would be no wonder if he left the Troop and thus was lost for ever to the Movement.

In the early days of the Movement, it was thought in many quarters that the production of the perfect Sixer was a good thing. But after long experience, Cubmasters feel that in many cases those early perfect Sixers have faded right away, while the Cubs who were always the little slackers, the black sheep, who just played their way through Cubbing, and went cheerfully into the Troop entirely inefficient and irresponsible, are now First Class Scouts, Patrol Leaders and Rovers!

(2) If at 8 and 9 certain subjects are practised all through the boy's Cub life and when he goes up to the Troop and is faced with the same things and made to work at them as if they were new to him, it takes all the glamour off his first months in the Troop. Having been an 'efficient' Cub, he simply walks over the tests and this is hard on the Patrol Leader who loses his prestige of the teacher and the job of teaching. If he has been a slacker in the Cubs, he will be disgusted at having to do the same things over again. Therefore we should avoid as far as possible doing anything by the Pack—work, games, or other activities,

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—that will be part of the Troop programme. Even in the case of those Star tests which come nearest to Scouting, the Cub should be taught only the minimum required for passing the test.

In the case of methods also, we should try to be different from the Troop.

When the Cubmaster lacks imagination and resourcefulness, and teaches the Scout subjects which come in Cubbing, in a dull way and allows them to fill almost the whole programme, and has none of the Cubby things wedged in between, the boys get dissatisfied with their Cubbing and leave long before Scout age. Bad muddled teaching ends in loss of prestige, lack of discipline, absence of interest, and the Pack becomes one of those Packs which do harm to the Movement.

Some positive suggestions:

Strive for the happy-family spirit:

Use cooperation as a motive and not so much for rivalry or competitions. Do not emphasise the Six system over much: it is only for convenience, not an end in itself.

Sixers:

Not small scale Patrol Leaders. You may very well have a change each month. Let three boys take it in turn, earning the honour, by good cubbing for the month. Real teaching and real leading to be done by Scout Instructors.

Activities. Impromptu acting:

Should take a big place. Just Jungle Dances first; then jungle scenes in dumb show; then other stories in dumb show; then speaking. Good to do it in costume and let them have a share in improvising them. Real plays once in a season.

Country or Folk-dancing and singing:

Boys of Cub age love singing and dancing and an enthusiastic Cubmaster can do much to make the Pack life really interesting and Cubby. Get into touch with old men in villages. They can really help. Develop the Cubs'

ear for music and afford opportunities for them to hear really good music.

Story telling:

Must be a part of every meeting. Encourage them to tell stories and put them in the way.

Playing games:

Especially make-believe games. Plenty of ball games. Individual activities such as skipping, balancing, tumbling, jumping, climbing, etc.

Study of birds and animals out of doors:

Good preparation for stalking, and observation which plays such a great part in Scouting

later on. Good training for the mind and senses. Memory developed very well—and muscular development and control brought about gradually. Rouses interest.

Handcraft:

Making models, as a six activity, drawing, painting, making toys, etc., out of odds and ends.

"Want of time" is the common plea put in for not indulging in all these activities. It is because we think we must have a regular

programme for every meeting like a Scout meeting—set inspection, Six work, class, drill, games, all in their proper order. No wonder the Cubs lose interest as there is no variety. They love to do things at their own pace, and enjoy the moment to the full without being hustled. Why not everybody make a village for the whole evening? Next week, it might be a revision of all the old Star tests, done in the form of games or acting. Things that carry variety in themselves, like model making and acting, and dancing, can be very well done for long spells at a time. It is things like learning signalling, or a class in hygiene or first aid that must be alternated frequently with

Knot tying for Scouts.

(The writer is indebted to the "How" Book of Scouting for many of the ideas in this article.)

IN the following series of articles, as much information as possible will be attempted to be given, as can be culled from some of the standard works, both English and American, and the writer will be grateful for information purely Indian in character, accompanied with sketches, so that he might pass it on to scouters all over our Province.

The ability to tie the six tenderfoot knots does not absolve the scoutmaster of his responsibility, but if he is really keen on making his boys resourceful, he will always try and be on the look out for learning many new and interesting knots and pass them on to his boys. In our country, the village folk are adepts in knotting and its practical applications. For example, if a scoutmaster takes his boys to the interior of the Tanjore District, he will find experts among village folk in knotcraft and pioneering. Some of the improvised shelters they put up with coconut thatches are wonderful in point of strength, finish and durability. Tinnevely also can give us many new knots and here is a fruitful field of labour for our Rovers, so many of whom are asking, "what can we do?"

The best way to tackle the problem of knotcraft with the boys is to encourage scouts to find out for themselves as many different useful applications of each knot as possible. The best and most systematic way of approaching the problem is to find out the wider uses of the knots and to do so, one has to understand the different main classes of rope work, according to the purpose for which it is intended. For example, hitches, bends, loops, splices and crowns, define the respective knots as to uses. One would naturally never expect to tie two ends of a rope together with a loop or a crown.

It is proposed, of Course with the help of our readers, to give a fairly comprehensive treatment to the subject in this series of new articles with the hope that it will be useful to our scouters in their work with their boys.

A knot proper is a knob formed in a piece of cordage by interweaving its strands, serving as a stopper, button, etc., e.g., a wall knot.

A bend is a method of fastening one rope to another or to a ring, or loop by passing a rope through a loop and fastening back around itself, as a sheet bend.

A hitch is a temporary knot or noose by which one rope is fastened around another rope, spur or post so as to be readily undone, as Clove hitch.

These distinctions are very loose in their application. For, many ties called 'knots' in a general way have no characteristics of the knot proper, nor are they properly bends or hitches such as for example, the reef knot, a bowline knot, etc. The same tie is called a sheet bend, weaver's hitch and weaver's knot.

A bight is the double part of a rope when bent; that is, a round or loop not including the ends.

The standing part of a rope is that part which is made fast to any point or object; the remainder is the running part.

Knot exhibits.—It will be helpful to have scouts make exhibits of all rope activities and to give public demonstrations in rallies, exhibitions and other displays the practical side of knot tying, showing how many ways each of the knots, bends or hitches may be used.

Attention should always be called to the fact that the boy's training in rope work of all kinds is of importance chiefly because of its practical economic relation to life. The scout must know in case of absence of a rope that he can always use a wire, cord, twine, rags, clothing or any material that can be rolled, twisted and formed into a cord of sufficient length and strength to do the job awaiting action on his part. The use of grasses, twigs, branches, straw, hay, creepers and green stalks are all important and the proper use of them in case of an accident, when no rope, wire or twine is available may often save life and great loss of property.

Some practical hints in teaching knotcraft to boys:

A very good way is the following: Furnish each boy with a rope about 18 inches in length. Start with a simple knot, such as the square knot. Let each boy tie the knot and let the Patrol Leaders inspect it. Any scout who cannot tie the knot correctly should be taken aside and instructed by the Patrol Leader until he becomes proficient.

After he has done a little practising, let the boys tie the knots for speed. See how many

(Continued on page 308.)

of them can tie it in 5 seconds. Then reduce the time until you find a boy who can tie it in one or two seconds. Let them then tie the knot behind themselves, at the same time pointing out to them that on occasions they may have to tie an apron for doing some work which may dirty their clothing and a square knot will be the best knot for tying the apron on, or in the absence of a buckle, the buckle straps of their shorts could be fastened neatly by a square knot.

The knot should then be tied with the boys blindfolded or with their eyes closed. Let there be a speed contest for this also. Explain to the boys that they may have to tie it in the dark sometime, perhaps repair a broken tent

rope in the middle of the night in heavy rain. Let each Patrol Leader stand ten or fifteen feet in front of his patrol and tell the boys to imagine that he is in the water drowning and that it is up to them to save him. At a given signal, let the scouts in each patrol join their ropes together, by the square knot, coil the line and throw it to the drowning Patrol Leader and pull him ashore. See which Patrol can save their leader first. The knots must be tied tight, or they will pull out and the Patrol Leader will be left to drown.

The contest method in knot tying, as in all scout instruction is of high value in training and has a great appeal to the boys.

(N)

Scouters' Meetings :

Some topics suggested for discussion in them.

SO-called Scouters' Unions have no place in the Scout Organisation Chart. It has been definitely made clear that the "*District Commissioner is the Patrol-Leader of his Scouters*". Conversely it follows that the Scouters are the members of his Team.

On the other hand "study circles" of Scouters have been recommended in authoritative books. The following subjects for discussion, selected haphazard, are given below just as examples, in one of these books. Innumerable other subjects might be suggested. Such meetings might be opened with a short paper read by one of the Scouters, or by a visitor, or dealt with as a debate. In any case it is important that there should be some outlet for discussion in every Association or District.

Relationship in the Scout Group.

What percentage of Cubs become Scouts?

How does the Jungle atmosphere differ from that of the Backwoods?

Is a Senior Sixer necessary?

Are we making the most of the Patrol System?

Cub and Scout Ceremonies.

Rover Quests.

Inter-Troop Competitions.

Association and District Rallies.

The Jungle Books.

Backwoodsmanship Indoors.

Pack Lairs, Troop Headquarters, Rover Crew Dens.

The Scouter's use of "Scouting for Boys."

The Game of Scouting.

Discipline.

Saturday outings and Games in the open.

Country and District Organisation.

What is the best use to which we can put our District Officers.

Catering for Camp.

Permanent Camp Sites.

Training First Class Scouts.

Group Records.

How to help Scouts to find work.

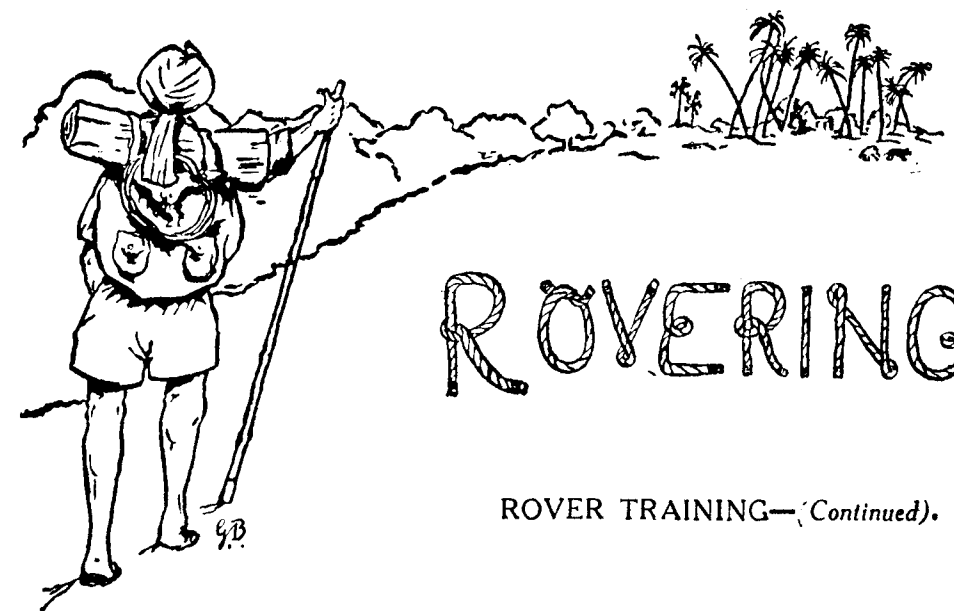
A Scouter's relation to (a) Parents, (b) Employers.

(From the Travancore B. S. A. Bulletin)

(Concluded from page 306.)

rowdy games. Remember that work is as important as play, only work must be as absorbing as play; and teach the Cubs to love work also.

Be prepared for the meeting yourself. Have the necessary apparatus for all the activities you have planned. You will then be able to allow the happy freedom and self-development that should be the real aim of Cubbing—the Cub learning "not to give in to himself"; and learning that the Old Wolf knows best, always understands, is there to help and guide, and so "A Cub gives in to the Old Wolf". Keep them Cubs; keep them children. Nature will make them grow up all too soon and the Troop is there to cater for them, then



ROVER TRAINING—(Continued).

WHAT are our own ideas of character and character training and how can we help a Rover to attain our ideal? We often talk glibly about the subject and yet it is very doubtful if most of us know what it really means and how we can tackle the very many problems it raises in actual practice, in an adequate manner. Character is generally understood as the sum total of all the moral qualities of a man—either goodness or badness. There is also another idea which is our own in a sense, and it is what we call a strong and virile personality or personal magnetism, which in its ideal form is the happy combination of all powers of manhood—physical, mental, moral and spiritual. Evidently, what we are aiming at is an all round and harmonious development. We are all convinced that without such development, no character can be formed and no ideal citizenship is possible of achievement. For one thing, a physically weak man cannot very well be mentally strong and exercise self-control which is the pivot of character building. It is equally true that one devoid of a godly and spiritual mentality cannot be very useful to the community and do his quota of service effectively and in a sustained manner. We therefore want every Scout to be physically fit, mentally strong, morally sound, and spiritually active and alert. This is what is being honestly endeavoured, to be done when we emphasise and specialise in the various activities, practices, games, play-acting, etc., for the Cubs and Scouts. The development of unselfishness, obedience, and team spirit in Cubs, by free-play

and other methods, the inculcation of good habits and the development of the mind and spirit by Wood craft and the Patrol system and the life in the open, and the moral and spiritual advancement in the Rover by the practical working of the Service ideal are all steps in the same objective. The methods of training may vary according to the stage of the individual both physical and mental. But if we realise that we are all necessary parts of the great machinery and that each cannot do without the help of the other, it is only then that we can do the respective jobs allotted to us by Providence in this great adventure.

Our immediate aims may differ according to the nature of the work we are tackling, but the ultimate objective, viz., the training of the child for his ultimate responsibility in life with all its implications is always there, but we generally do not see beyond our own little world beyond the house-tops. The Cub does not end as a Cub, but goes on to be a Scout and a good Scout ought to go on to be a Rover and a Rover to be a good Rover ought to be something more than a Rover, i. e., a Rover Scout. In other words, he must understand that the maxim 'Once a Scout, always a Scout' applies especially to him with all force and unless he tries his best to carry into daily life the ideals, ideas and practices which he became familiar with as a Scout, he is not much good as a Rover. Rovering is not only scoutcraft, but it is real life-craft. Unfortunately this is a point which is talked of very much but sadly overlooked in practice, with the result that

many of our young Indian Crews are gradually turned into mere troops of senior scouts, going through the same dull routine of scoutcraft, if it could be called scoutcraft and finally go out of existence. What is worse, a common and universal hue and cry is raised that Rovering is a failure in India and the Rover principles and practices as adopted in the West cannot hold in the East. A clear and right conception of our aims is what is supremely needed to-day and it would certainly go very far to set up Indian Rovering on a firm and solid basis.

To begin with, we cannot do better than go to the fountainhead of inspiration on Rovering—Our Chief, who has given us that epoch-making book "Rovering to Success", where he compares every individual young man's life as a voyage through the ocean of his life time, in the course of which he meets with a few rocks or shoals which he has to avoid. A patient & thoughtful reading of the book is first of all necessary for any young man to feel his feet. It is true the reading of the book may leave him puzzled. But let the young man not despair. There are others who have done pioneer work in the field and have helped the Chief in chalking out some definite paths for proceeding upon. Neville, till recently the Rover Commissioner at Imperial Scout Headquarters has given us his little Red Pamphlet—Rovering, Aims and Methods—a perfect gem by itself. Then we have that wonderful writer Dr. Griffin who has given to the Educational world and more particularly to the Scout world the book "Quest of the Boy". He has in his pamphlet "Rover Quests in Practice" given us a definite line of action for the Rover to pursue if he wants to make his Rovering worth his and other's while. Now fortunately, we have another book from his pen, almost an authoritative publication on

Rovering—"Rover Scouting", chats with Rover Scouts and their Mates—which gives enough material for thought and action to the most serious among us. For the benefit of our readers, the writer cannot resist the temptation of quoting from that book some passages pertinent to our theme.

He says, "The hike of our life is not over flat country; there will be many ups and downs in it and we have to turn both to good purpose. Taken as a whole, it would be more accurate to call it a climb. We want to rise in more ways than one and higher than we started. We want to leave behind us a fine record, something good and lasting given to the world. When life's

evening comes, and we turn in at what Chesterton calls, "the decent inn of death" for our night's rest, we want it to be said of us, and to be able to say ourselves—'that was indeed a hike of a life time'".

We are often apt to commit the mistake of saying to ourselves that such heights are not for us to climb, but that our life is of a dull and ordinary kind. But let it be remembered that every one of us has his own Mount Everest to climb

and even if we do not seem to get on very fast or to be likely to reach the top, let the story of the heroes of Mount Everest remind us that the glory comes from the struggle itself even though success is incomplete. "It is the ordinary sort of fellow that the Divine Creator of the universe must like the best, because, you see, He made so many of us. It must be our every day struggles that interest Him most intensely, because He has arranged to have so many to watch. So, have a decent respect for your own hike through life; it deserves it You are not alone on this hike; you are trussed on a rope, the rope of that mighty World Brotherhood—the Scout Movement. One of the main aims of its Rover Section is to afford fellows an opportunity of

Once a Scout, Always a Scout.

Scouting is not only a game and educational pastime for boys, or even for men to pursue with boys. Boyhood may welcome it as a call to the delights of a brotherhood of the open air and woodcraft, to fascinating occupations in the club room, to sporty good turns, and to the realisation, in some cases, that Scouting opens up the way for a boy to begin to help his country. Manhood, forsaking all this, should take a wider view and realise that a direct continuation of scouting, its expansion, and a wider application of its principles and practices in everyday life are possible and, indeed, obligatory on each loyal man-scout. To such an extension of Scouting the term Rover Scouting is rightly applied. . . . It should never be forgotten that no one can be a true Rover without being a Rover Scout. To put it bluntly—the Rover is a Scout, and then some; not something different, but something more of the same thing—Scouting. Rover Scouting is a special outlook on life; the outlook of the man scout, not merely the outlook of the man who was once a Scout, nor even of the man who has set himself to each Scouting to Boys.

(Dr. Griffin)

gathering the strength to carry on their Scout ideals into their actual lives by being roped together in comradeship. It exists to help its members to make the utmost of their hiking through life, that is, among other lesser matters, to do their best to fit themselves for their jobs. It fires them to make again and again the Scout Promise from the point of view of a man. It shows them how to apply the Scout Motto—Be Prepared, and to be ready for opportunities of helping others or themselves. It teaches them through more advanced Scout Craft the way to explore life wisely and cheerily, and to make the most of their bodies and brains. It offers to all of any age between 18 and 108, ventures of noble service along the ten lines indicated by the Scout Law. It breathes into them ever more intensely that Scout spirit which speeding through the world like a Golden Arrow, may yet bring in a Golden Age, binding nations, classes and creeds in brotherhood before the throne of God.

"Just as Scouting—for boys—is character training FOR citizenship, so Scouting—for men—is character training IN citizenship. While you are living the ordinary life of a citizen, you go on training yourself on scout lines, day by day, so as to become a still better citizen in the future; you apply to your life the principles and practices to be found in Rover Scouting. This would probably be too hard a task for any one of us if it were not for the rope of the Rover Brotherhood which binds us together, and helps us along; a rope through which runs the red strand of our joint purpose—Service Make use of this rope of ours, then; lean on it at difficult times, and feel it pulling you upwards, while at all other times, throwing all your available power into the task, you help other fellows along by means of it."

(J. I. M.)



(From "Recreational Games")

THE Crazy Abyssinian King (Hike and Camp game) by James A Wilder. Divide the campers into two equal parts. One team acts as the disloyal army of the King. The others act as members of the loyal Senate. The soldiers claim that their King is crazy and want him to be deposed. The senators refute these charges and do all in their power to prevent the soldiers from proving their charges before a group of judges at the evening camp fire.

Part 1. Securing evidence. One of the leaders of the camp who can act well, is selected as the king. He dresses as crazily as possible and takes a position in a clearing or on a hill side where his actions can be easily observed. About every three minutes he performs some foolish stunt, such as making a speech to departed spirits, turning somersaults, acting like a

jackass, or any clownish stunt that he can think of. This he does for about an hour during the afternoon preceding the evening's camp fire meeting.

Each member of the army must provide himself with paper and pencil, because no evidence against the king will be considered unless it is in writing. The soldiers conceal themselves in all kinds of hiding places and take notes. The senators hunt the soldiers and capture them by simply tagging them. When a soldier is captured, he is required to give up his papers and he is then released. To distinguish the players, each soldier is required to wear his neckerchief around his head.

Part 2. The trial. At the evening camp fire, the announcement is made that the crazy king is going to be tried for insanity at the Council fire. After the meal each party holds a meeting, collects evidence, and selects its representatives. Later a mock trial is conducted. Of course the King is allowed to explain his actions. Finally, a committee of judges, usually camp officials or visitors decides upon the king's mental condition.

Capture the Signaller (test teaching game):—This is a very popular hike game because it involves simple signalling, jumping and chasing. It will also be found valuable when it is desired to hurry the hikers along.

Line up the players across an open field or road and station the signaller who is to be

captured about 25 yards in front, in the direction in which you intend hiking.

The signaller sends a letter, pauses, and then calls it out. All who understand it take one standing broad jump forward. Next he sends a word of two letters and those who receive it correctly take two broad jumps. Similarly three or four letter words are sent. When those who receive the last word finish their jump, everybody breaks and runs. The one who captures the signaller takes his place in the next game.

Patrol Exhibition Contest:—Send each Patrol to its corner to practise sending letters in alphabetical order in unison with signalling flags or gestures. After about two minutes practice, assemble the patrols and line up one patrol in a single file in front of the remainder of the troop. The Patrol Leader calls out letters in alphabetical order one at a time, and the patrol responds in unison, sending the letter called in slow rhythm. If any one makes the semblance of an error, it can be instantly detected by any one. The patrol that sends the greatest number of letters without a single error is the winning patrol.

Practice is necessary for this and the S. M. must announce to the Troop that this practice of signalling in unison will be used in the troop meetings continuously say for a month. Remarkable improvement will be seen soon. This contest is a very good spectacular event for rallies and demonstrations. **Variation:** Instead of sending the alphabet, a message written on the spot by a prominent visitor might be sent.

Kim's Nature Race:—This is a variation of an old observation contest called Kim's Game. The addition of running, trailing, team work, and nature lore make this race more popular than its parent.

Preparation:—Unobserved by the players, lay out upon a clear spot about twenty natural objects such as bark, leaves, acorns, nuts, fruit, flowers, weeds, roots, bugs, rocks. If possible, have each player secretly contribute to the collection. Divide the players into two or more small teams and line them up behind a starting line a quarter of a mile or less from the spot on which the objects were placed. If time permits, make a trail such as is used in Hare and Hounds from the starting line to the objects; otherwise omit the trailing and place the objects upon a clearly defined path or road. Provide each team with a pencil and card.

At the starting signal the players follow the trail, or if trailing is omitted, they simply race to the objects. Advise them to spend considerable time resting and observing the objects. The leader should station a responsible person at the spot upon which the objects are placed to maintain absolute silence while the players are observing. At the expiration of about one minute after the arrival of the first runner all the players race back to the starting line where they assemble by teams. One member of each team writes down all the things his team mates can remember. The team wins that receives the greatest number of points as follows: 3 for handing in the first list, 2 for second, 1 for third, 1 for each object named and 2 for each object named specifically. For example: for "Pine" score 1 point, for "White Pine" score 2 points.

With the running and training omitted, a variation of this observation race may be played indoors. Under these conditions it is better to provide each player with pencil and card and play it as an individual game.

Juvenile Delinquency (III).

Its causes.

BY K. PALANI.

Hereditary Causes:—It is external conditions rather than internal that are commonly attributed to juvenile crime, as it is generally believed that criminals are not born but made, and the making of them is due to their early surroundings rather than heredity. There is no doubt that external conditions play a great

part in the causation of child delinquency but it should be remembered that it is very rarely that any one factor in the background can be reasonably selected as the sole cause of delinquency—the fact being that usually several causes are interwoven. Professor Burt discovered 170 different factors which, in his view, contribute d

towards delinquency—the majority of them are congenital. "Congenital factors" he writes, "have been recorded amongst delinquents rather more than three times as often as amongst non-delinquents, and non-congenital factors rather less than three times as often". He finally sums up the various causes under fifteen different heads in the order of their importance, and places the environmental factor of "defective discipline" first in that order.

Physical Defects:—Professor Burt says that nearly 70 per cent. of his delinquent cases were children suffering from some bodily weakness or ill-health and that nearly 50 per cent. needed medical treatment.

"As a general rule" he writes, "the young offender of a good physique and resistive constitution seldom comes back again in after years as an habitual criminal. On the other hand, the most repeated offenders are far from robust: they are frail, sickly, and infirm, indeed, so regularly is chronic moral disorder associated with chronic physical disorder, that many have contended that crime is a disease, or at least a symptom of disease, needing the doctor more than the Magistrate, physis rather than the whip."

"The Born Offender":—It is a much debated question that whether it is possible for any one to inherit or at least to be born with immoral or criminal propensities as part of the mental constitution. Dr. Goring of the English Prison Service is of opinion that the physical and mental constitution of both criminals and law-abiding persons of the same age, stature, class and intelligence are identical. But an influential school of criminology, under the head of Professor Lombroso, maintain that criminals form a recognisable human type, a class apart by themselves. Crime is inherited or at least inborn and its presence can

be detected by the configurations of the brain or measurements of the body. Just as a cat is always offspring of a cat, and the dog of a dog and so also the criminal tends always to produce his kind, and the delinquent child is the pre-doomed legatee of ancestral depravity and vice. If this is true, the possibility of reform will be a hopeless task, for what is inherited can never be uprooted and what is wholly inborn can never be cured. Havelock Ellis in his book *The Criminal* writes "it is becoming generally agreed by those who are entitled to speak with authority that a criminal tends to be marked by a certain mental weakness that usually

affects less noticeably the intelligence that what we often improperly term the "moral" character; his intelligence is relatively and even in some cases completely, unimpaired. The nucleus of this large class is formed by the pronounced *moral imbecile*", sometimes called the 'born criminal'."

Service.

An Imperial Headquarters Notice says:—

"Questions frequently arise whether Scouts are allowed to take part in street sales for Flag Days and other charitable purposes. Under Rule 60 they should take no part in such sales or in touching the public, but this does not imply that they may not assist charities by acting as messengers or in other capacities: still less does it imply that a boy should not be trusted with the handling of definite sums of money or the selling of programmes, etc., under proper supervision and at a fixed price at recognised entertainments, that being an important step in his training.

The points to bear in mind in interpreting the Rule are:

1. That nothing can be worse for the boy than teaching him how easily money may be obtained by begging.
2. That the boy should not be exposed to the temptation of handling indefinite sums of money of which no account can be kept. This must be the case when articles are sold for a price which is not fixed.
3. That if Scouts are allowed to tout the public for money in any way, the Scout uniform can be used by outsiders as cloak for fraud (as has actually occurred), and that this practice should, therefore, be forbidden even when closed money boxes are used."

An Illustration:—

The following is a typical illustration by Ellis to show how the unborn moral sense may be almost lacking, while intelligence remains intact:

Thomas Wainwright was a poet, painter, art-critic and antiquarian—a

forger of wills and most callous poisoner of modern times. He was born of a failing and degenerating 'stock.'

In late adolescence he was attacked by some morbid trouble of the nerves. Under the appropriate pseudonym of Fanus Weathercock, he contributed numerous essays, in a style all his own, to the literature of his day.

Oscar Wilde has hailed him as "the pioneer of modern Asiatic Prose" and declares that "modern Journalism owes almost as much to him as to any man of the early part of his century". For a time the rising critic startled the town as a dandy; and his lemon-coloured

gloves, his cameo breast-pin, and his exquisite onyx rings, were acclaimed by Hazlitt as the coloured symbols of the new aesthetic cult. He was among the earliest admirers of Shelley and Keats; and later became the intimate friend of Charles Lamb. As a collector of art-curios, of Greek gems and Persian carpets, of ancient statuettes and modern engravings by such contemporaries as Turner and Blake, he achieved great fame. His end came suddenly. To find money for his collection he forged a power of attorney for several thousands of pounds. After a long delay, he was tried, convicted, and transported to the felon's settlement at Van Diemen's Land, where fifteen years afterwards he died in an apoplectic fit.

When his trial was over, he made a boast of his many accomplishments in forgery and poisoning, crimes long suspected but till then unproved. His first victim, apparently had been the uncle who had brought him up. A year later he murdered his wife's mother; and in the following December, he poisoned his sister-in-law, Helen Abercrombie, a young woman of some renown as a beauty, who had been heavily insured against death. Suspicions were aroused and he was forced to flee to France. At Boulogne, he induced the father of his mistress to insure himself for £3,000; and then, as they sat together one evening after dinner, dropped some crystals of strychnine into his guest's cup of coffee. Even in the convicts' colony he tried to make away with two fellow-prisoners who had offended him. Of his numerous victims, many were murdered solely for gain; others for revenge; others, it would seem, either from a mere caprice, or perhaps to quicken some hideous sense of power that was in him, or possibly for no reason at all. Reproached one day with the murder of the handsome Helen, he shrugged his shoulders and replied, 'Yes, it was a dreadful thing to do; but then: her ankles were so thick'. Dickens came across him in jail; and made him the hero of his story, *Haunted Down*; in Bulwer Lytton's *Lucretia* he figures as Varney. All who knew him looked upon him as a type of inborn genius, combined with as equal a measure of moral insensibility.

Mental Defects:—Of all the psychological causes of crime, the commonest and gravest is usually alleged to be a defective mind. Dr. Goring has affirmed that "the one vital mental constitutional factor in the etiology of crime is defective intelligence."

Professor Burt's researches show that only 8 per cent. of his cases were 'mentally

defective'. There are two types of mental defects, namely, 'intellectual defect' and 'moral defect'. The former suffers from 'lack of mind,' while the latter from 'loss of mind'. If some lose their senses in later life, others seem never to have developed them at all. Loss of mind or insanity is attributed to the ravages of disease in after years: idiocy or imbecility is due to a permanent defect, heredity or at least inborn. Professor Burt tells us that 'nowadays, insanity of whatever sort is seldom diagnosed in children of school age; hence dealing as we are here with juvenile crime alone, we may brush aside the alleged existence of moral insanity and confine ourselves to the conception of moral defect.' Dr. Henry Mandsley writes in '*Responsibility in Mental Disease*' that many, perhaps most, young criminals are morally defective—defective in the common power of forming moral intuitions. This defect must itself be inborn, and may be accompanied by defects in no other direction: intelligence indeed may be perfectly normal, or even exceptionally high. There are certain children, who, though clever in a superficial way, are yet 'morally blind'; just as other children are 'physically blind'; and that as there are persons who cannot distinguish certain colours, and others who, having no ear for music, cannot distinguish one tune from another, so there are some who are congenitally deprived of the moral sense.

Treatment:—It is important that the defective criminal should be dealt with not as a criminal but as a defective. Where there is a trace of inborn or hereditary defects of any sort, reform is not possible. It is often suggested that those who openly manifest, or carry in latent form, the seeds of a criminal disposition, should be segregated or sterilised until at last the breed becomes extinct. Till it is proved that criminality could be inherited and the criminal is a species by himself, it is the duty of the State to pay special attention to the needs of the mentally defective children. It is essential that they should be provided for in institutions suited to their infirmity, and they should not be sent to approved schools, Borstal, prison or other institutions for the treatment of normal offenders. These children are incapable of doing or learning anything, but capable of causing a good deal of mischief and annoyance to the other children. Their future should also be considered as, immediately on release, they lapse again into crime. The remedy is plain *Special Legislation* and *Special Homes* under specially trained teachers.

Letters to a Would-be Scouter.

My dear G,

Last month I promised to talk to you about that knotty topic, the route map. It is difficult to say it in so many words but I will any how try.

In the Gilwell route map—Instead of representing the entire course as *one* map, which if we do would compel the use of a gigantic sheet of paper or get endless numbers of them pasted together in all directions, what we do is to divide up our 'Course'—or the route we followed—into so many "reaches", and sketch them in "reach" after "reach" vertically one below another along a 3 inch margin along the right edge of our note book, taking care to indicate the proper compass directions in each of the 'reaches' that have been sketched.

The Route map should itself be side by side with the 'Log'. This can be easily managed this way. The page of the Note Book is divided into four columns, the 1st and the 3rd being narrow ones for "Time" and "Distance", while the 2nd and 4th being for "Log" and "Route Map" respectively are considerably broader. Columns 1 and 3 need be only 3/4th inch wide and the rest of the page may be taken up equally by the other two.

As regards "Time", it is necessary to give exact time when entry is made or incident occurs. Important events find a place in the 'Log' but these are chronicled in what might be described as "telegraphic language." Names of places are given in capitals. And when you come to the end of the "reach" a double line is drawn right through horizontally. "Distance" is entered giving distance from starting point of each reach. Double lines are drawn at each turning point, and distance is counted from that as zero point, till the next turning point is reached.

All the four columns should get filled up side up side. It isn't any use leaving the report to be written at the end of the day or when you are likely to take rest at mid day or so.

A 'Reach' as I have here is something corresponding to the reaches in a meandering river. What I want to signify here by the use of this expression is all that you see along a given route when you are standing at a point and are looking in the direction you are going.

As you proceed from one end of a reach to the other, fill up columns 1 to 3 as occasion might demand. Time is given at the top and distance below. Log contains all you do or notice and it may also contain thumb-nail sketches of anything of interest. Distance is computed from the last turning point, and at the end you add up.

Now as regards column 4, the Route map. This is sketched in every time you reach the far end of a "Reach". On getting there you

stand there facing the starting point of *this* "Reach", with your note book being spread on your left palm and then you draw roughly a sketch of the route you followed as you see it lying before you. You might sketch in any land marks or other necessary bearings. The ordinary convention of top being north

What Scouting is not.

It is not a charity organisation for people in society to run for the benefit of the poor children.

It is not a School having a definite curriculum and standards of examination.

It is not a brigade of officers and privates for drilling manliness into boys.

It is not a messenger agency for the convenience of the public.

It is not a show where surface results are gained through payment in merit badges, medals, etc.

(B-P)

does not apply to these maps. That being so, while standing in that position you draw in the N.E.S.W. This is easily done. All you have to do is to place the compass on the note book and draw the usual elongated cross in one corner to signify the cardinal points of the compass.

When you come to think of it there is nothing simpler than this sort of map sketching. But lots of fellows bungle over it and give it up as hopeless. Fact is, they don't think for themselves!

If instead of adopting this easy and concise method, you adopted the, shall I say, *vulgar* method of map sketching, you will be pasting strips of paper together as you progress *en route*, one bit here, another there, now at the top, now at the bottom and so on, so that by the time you have done your second mile you will be in a jolly mess and will have lost your temper and

in addition will be cursing the genius who put this in as one of the tests for the First Class Scout.

The Gilwell Route Map is a sort of composite map—consisting of a suitable number of convenient sections or separate maps each with its own separate compass directions noted on it. That is all!

So much for the "Practice Hike".

When the idea of the thing is clear to the boys and you are sure they know what is wanted, it is up to you to give them plenty of practice.

This is best done as an inter-Patrol competition.

Each Patrol is given a map, a compass, a watch and sealed instructions to be opened at a place indicated on the cover. Instructions should specify definite objectives, places to be visited, information to be collected,—as for instance, camping sites, trees by collections of leaves, food supply by collection of Eible fruits, plaster casts of animals tracks and observation of birds and animals, land marks in the shape of sketches, lookout places indicated by panoramic sketches and so forth.

It is a good idea, and gives the hike a touch of Romance, to ask the Patrols not to show themselves to each other, but do it all "on the sly" so to say, imagining the other Patrols to be their "enemies" interested in throwing obstacles on their venture.

The Patrols are sent out for a definite duration of time—either half a day or a full day or 36 hours, and they are to go out and return as Patrols. And while they are out on this competition, you, as their Scouter, will yourself be supervising as much as possible the work done by each of the Patrol, but you are yourself to observe the rule of "see without being seen".

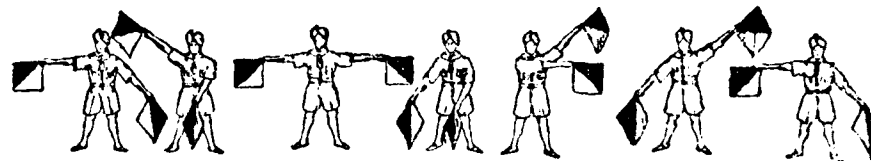
It is excellent fun and I am sure the lads will enjoy it thoroughly well.

And besides, it gives excellent training and enables us to realise what the Chief is very anxious about, namely that every Scout should be a Pathfinder.

Now, Chee-ri-o!

And Best of Luck!!

Your sincere friend,
SPOTTED DOVE.



For Scouters.

Tips that have worked.

I SUPPOSE that, practically, a new Scout year has commenced for you.

You are probably wondering if all the old members will be there in the Troop, this year, and whether more will come in!

I suppose you are wondering, too, if some of the fellows in your Troop will not have got tired of the Game.

I suppose, too, you doubt your own ability to devote as much time, this year, as you did last year. Perhaps you have grown to feel the need for help from some others, also.

Perhaps in some small ventures in behalf of your Scouts you have had to put your hand deep into your purse, too. Perhaps, you feel a lack of adequate appreciation from outside and are getting discouraged on that account, also.

Probably, some of your fellow-workers in the Movement in the locality are unfortunately not doing all their best to let the Movement go up and have earned instead, a name for sham work in the name of Scouting.

You do not know where to fix the blame precisely and feel like getting fed up. In this state of affairs you will feel it an insult added to injury if the Headquarters demand a

Report of work to parade it all in the shape of a Bulletin.

But please, on no account, stifle your scruples and hurt your soul. Let us Scouters earn a name for straightness, if for nothing else and record our failures as well as successes. No harm, but let us feel that at least so far as it concerns the Scoutmaster, Scouting is *spiritual work* and something that affects his soul. Let us on no account stifle our scruples.

But would you stand away and say "Hands off"?

If so, what is your excuse?

1. Expense? No. You need not spend at the most, beyond what you would spend on any other Recreation. As you gain experience, you organise Troop-funds. Organising funds for the Troop is *part of Troopwork* (See chapter on Troop Management. study it and re-read it carefully and find out how the Chief expects a Troop to find funds. Also I should like to refer you to the "Rock of Finance" in "South India Boy Scout" February 1930.)

2. Want of Time? Kindly ask yourself if your Professional work is so engrossing as to compel you to deny just two hours a week or say three, to a dozen boys, who want your guidance in building up their character.

Is there hobby more noble than this? Would you waste all your experience in this line and leave it to inexperienced hands to try experiments?

Why not train a successor to help you in your work, and make him bear more and more of your responsibilities and share them with you? Have you in yourself nothing to contribute to Boy-Training?

Perhaps your own Boy-Leaders will be willing and capable of coming to your rescue, if they learnt from you your difficulty. Did you try them?

3. Boys do not stick to it for long?

Probably they do not stick to the *same type of work* for long. Then try and plan a different type. Such *creation* must be a joy to you. I know that efforts in this line will not be in vain. Boys are found grateful to you for such efforts in their behalf. You can, by your experiments, profit your fellow workers, too.

4. There is no encouragement on the part of the controlling institution!

Kindly feel that this a problem that crops up for you to solve. By no means let yourself get deterred. If they refuse to help, try to get on without it. You can be magnanimous enough to let them enjoy the benefits of a Troop run by you. In course of time, help will come.

May Scribbler make one or two suggestions of his own?—

1. Make the older members of the Troop put on paper from time to time their criticisms and suggestions to help you. Clearly understand with them that it is their Troop. Employ them in bringing in their suggestions and co-operation.

2. Perhaps, if the boys are agreeable a change in the hours of parade from the evening to the morning or from one ground to another may help to mark an era of greater responsibility on the part of the boys. Plan and replan your work always with boys beforehand, of a parade, of a month, or of a Term and make Boy-Leaders participate and carry on.

3. Have some well-understood routine for every parade to be gone through by Boy-officers and you will but throw out new ideas and helpful suggestions to them and work up for harmony, mutual understanding and active good will among the members of the Troop, in the name of the Brotherhood.

4. The wise Scoutmaster tells himself and his boys that they belong to the Chief Scout's Team and cherishes even the Text of his (the Chief's) 'orders'. He does not mar the effect of the Chief Scout's words by rendering them in his own, *except when inevitable* or by taking upon himself the authority for the Chief's Text. In one word, *do not stand between the Chief's personality and the boys.*

5. Do not aspire to pass on information always firsthand. Introduce Boys to source books and authority. The value of your services will be doubly felt.

6. A clever tip is to train Patrol Leaders for Scoutmastership and you will find yourself succeed as Scoutmaster, then.

(Scribbler.)

A Saturday Afternoon Outing.

It was only five minutes to two on a fine Saturday afternoon and every one of the scouts of the Third Arjun Troop of the Ramnagar Extension were present in their den. Every one of them was happy and enthusiastic, busily arranging their kit for inspection. The den notice board announced to the visitor that they were all to start at 2 o'clock on a treasure hunting expedition over unexplored country.

The Arjuns expected variety, a little excitement, sight seeing and fine tea to be prepared by themselves—also thrilling games to be played. The P. L.'s had planned out the work for each member of the Patrol and were trying their best to impress the S. M. that he was right in choosing them. The S. M. himself who went in advance to the destination hoped to have a good opportunity to study the character of each boy and the leadership of his P. L's, besides increasing the efficiency of the boys in some of the 2nd and 1st class tests.

For the previous one month the S. M. was always thinking about the outing. He and the A. S. M. had been giving yarns to the boys on map-making, compass, estimating and signalling. The boys required practice outside in these activities. Among the P. Ls. and seconds there were three for second class cooking, fire lighting and compass, four were preparing for first class mapping, estimating and signalling. As the Patrol Leaders were rather new to their work, it was essential that they should have a good opportunity to get a grip on their Patrols. The Scouts themselves were a bit shy of solid work, and had to be encouraged and given some kind of corporate job to do with a result to show in the end.

The S. M. used to confide his hopes and fears and his plans for the future to the A.S.M. and so they both had planned out all the details of the outing. The matter was discussed in the C. O. H. a fortnight before and the previous Saturday morning they had visited the parents of the boys and informed them personally of the outing and secured their consent to take the boys out. After satisfactorily settling the subject-matter of the programme, they pieced it up together and drew it out in an attractive form, so that it might appeal to the boys' imagination. The following announcement appeared on the notice board a week in advance.

Third Arjun Troop.

Everybody's Own.

Saturday Next—July 12th 1930.

SCOUTING GAME.

Treasure Hunt.

Tea at the Silver Brook.

2nd Class Tests. Practice for 1st class tests.

(P. Ls. have received secret instructions)

Programme.

1-45 P.M. Patrols meet.

2. Kit inspection by P. Ls.

2-15 to 3-30 Game: Exploration and map making. Each Patrol to note in the skeleton map provided, important land-marks such as buildings, rocks, groves, lakes, temples, etc., which they may observe on either side. On arrival at the end of the route, signal the name of your party to the Scouter who will reply with instructions where to meet the others.

3-45 to 4-15. Tea—firelighting and cooking tests and practice cleaning up.

4-30 Inspection of Patrol Corners.

4-45 A Jolly Good Game.

5 to 5-30 Estimating practice—a troop event.

5-30 to 6 Sing song.

6 to 7 Return journey, patrols following each others' outward routes.

How the Details Were Prepared.

Three weeks before the day fixed for the outing the S. M. and the A. S. M. went on a hike and selected a convenient spot about 3 miles away from their headquarters. It was an open space about 10 acres in area which was surrounded on all sides by bushy country with plenty of cover for games. Across the open meadow flowed a stream of good drinkable water. From the bushes could be gathered plenty of dry wood for firelighting and cooking.

They then selected four different routes leading thereto for the four patrols to follow. From the ordnance map for the place (6" to a mile) they traced the routes, one for each patrol and also prepared the necessary

instructions about important landmarks, compass directions, etc. In the case of the Patrols from which some Scouts were preparing for the signalling test, the routes according to the instructions were ended at a place about 330 yards from S. M.'s look-out station, and in such cases the directions were "On arriving at this, signal to the S. M. who will be at a distance of . . . yards in the . . . direction, the name of your patrol. He will signal back to you instructions to meet him."

These directions were put inside an envelope with the name of the patrol and the starting point of the game clearly marked out on the outside. There were also copies of the general scheme inside the envelope and they read as follows:—

"The Chief has just made out a cipher message cut on the walls of a cave that there is a vast treasure stored up in a hollow among the rocks at a distance of 60 yards in the S. S. E. direction from the tallest rock on the right bank of the Silver Brook. So the Chief sends you these instructions through Parrot Post so that you may find out your way to the spot where he is awaiting your arrival.

Follow the given instructions carefully and fill in the skeleton map, as you go along the route, your observations regarding all important landmarks like bridges, telegraph lines, buildings, cart tracks and footpaths that cross your way and so on.

Let every member of the party have some definite work to do. Let the less experienced take the compass directions and the more experienced judge distances and check them and fill up the map.

As there is a probability of rival parties of treasure hunters wandering about with the same object in view, you may be captured by them. So you should proceed quietly, always moving under cover and without exposing yourself in the open country or cart tracks.

The treasure will become the property of the two parties that arrive at the spot first and

they will defend it. They will be surrounded by the two other parties of raiders. If a member of one of the groups touches the back of a member of the other group, the person so touched will be supposed to have been killed, and should lie down on the spot. When the Chief whistles after some time, those who are alive must stand up and rush towards the treasure. That group which has a greater number of survivors will take possession of the treasure."

The Preparation of the Boys.

The boys simply knew that there was to be an exploring game next Saturday. They didn't know the details, and the element of surprise increased their interest. Rations for the tea item for the whole troop was previously purchased by the Troop Leader and the P. L's, who took sufficient precautions to see that the articles were good and sufficient. Each patrol

carried its own billy cans and minimum of vessels required and its rations. Those who wanted to pass the second class cooking had bought with them the necessary provisions for preparing *upma* and coffee. The signalers had brought the flags and the map makers had with them compass and instrument box

What Scouting is.

It is a game in which elder brothers can give their younger brothers healthy environment and encourage them to healthy activities such as will help them to develop **CITIZENSHIP**.

Its strongest appeal is through Nature Study and Woodcraft. It deals with the individual, not with the Company. It raises intellectual as well as purely physical or purely moral qualities.

At first it used to aim for these ends—now by experience we know that, where properly handled, it gains them.

(B.P)

and a thick card-board 1 foot square to serve as a drawing board en-route.

The Outing in Progress.

The A. S. M. and 3 Rovers shadowed the four patrols at a distance so that they might direct them if they completely lost the trail.

The estimating practice was done first as a troop activity under the S. M. and then it was repeated for different objects by patrols under the leadership of the P. Ls.

Before leaving the ground, the patrol corners were inspected. Each patrol had cleaned away all the traces of its fire which was completely put out, all the rubbish was buried and the billy cans were thoroughly cleaned and dried.

Indiscriminate use of the bushes for purposes of latrines was prohibited, each patrol having a corner for this purpose and the refuse was covered with earth before the return journey. While returning, the patrols interchanged

the route maps and directions. Thus the maps that were prepared were made use of and checked and afterwards handed over to the S. M.

When the Outing was Over.

The maps were corrected by the S. M. whenever necessary and handed back to the patrols during the next troop evening, the work done was discussed in the P. L.'s meeting, the S. M. and the A. S. M. being present. They were thus benefited by their errors being pointed out and by learning from seeing what others did.

Sitting by his own fire-side, the S. M. deeply thought over the observations he had made in regard to the characters of each individual boy—"The qualities of leadership displayed by the P. L.'s, any growing signs of leadership amongst the younger scouts, any improvement in the more difficult cases, any steps that should be taken to further encourage the good points that are perhaps just showing above ground".

He also questioned himself, "Was there a more definite feeling of good fellowship, a better spirit of sportsmanship in the games, of good temper when things went wrong?"

These were to him "the real results of the outing and were more important than the actual progress in practical skills made by the Scouts."

In writing up the report of the outing he wove into the tale of the day the points until it becomes a story of the life of the troop evening and perhaps in the end of a character building which is more valuable.

The writer of this article is much indebted to Mr. F. A. S. *Saturday Afternoon Scouting*, and wishes to express the benefit of his brother scouts that help in regard to choice of subjects is amply provided by *Saturday Afternoon Scouting*, *Scouting out of Doors* and the new *Gilcraft Book "Exploring."*

(P. S.)

Camp Doctoring.

(Adapted from Dr. Stephen's article in the "Scouter")

NO Scoutmaster ever likes the thought of illness occurring in his camp, bringing with it problems which he may not feel competent to solve. So a discussion about the common ailments which may arise when we take a group of boys from their homes to spend a few days outdoor in tents or shelters of a temporary character, away from the settled life of their homes, may be of value to the inexperienced scout.

The first and the most obvious thing to do when a boy reports that he is unwell is for the scoutmaster to try to decide if the boy is suffering from a slight ailment which may pass off in a few hours, or from some more serious condition which demands immediate skilled attention. This is a matter of considerable importance and of considerable difficulty also, since serious illness may begin with very trivial symptoms.

Two conditions—rashes appearing all over the body, or a complaint of sore throat—should be met by sending immediately for the Doctor.

If neither of these symptoms is present, take the boy's temperature, find out what the boy has been eating, whether his bowels are moving all right and if so, when they moved last, whether he has been bathing too long or exposed himself to too hot a sun, or if he has tired and overexerted himself in some game or excursion.

He will then give whatever treatment seems indicated, send the boy to lie down quiet, and take his temperature four hours later. If it is still high and the boy feels no better, a doctor should be sent for. When in doubt, err on the safe side. It is always better to send for a doctor unnecessarily than to wait too long. This is what the parents have a right to expect for we are responsible for the health of the boys while they are under our charge in camp.

A sick boy is a worry to his Scoutmaster and has a depressing influence on others. It would always be advisable for you to get in touch with the doctor nearest to your camp in advance and arrange for his visiting camp periodically and to come at once in an emergency.

Lucky most of the ailments that occur in camp are of a minor character and pass off quickly. But they can all be avoided by common sense and forethought in arranging and running the camp.

Doctoring.

What are the conditions likely to trouble a boy's health?

1. Constipation is certainly one of the commonest. It may be due to the character of food and habits, or to a badly planned

Another cause—especially in a Tenderfoot, a shy boy at his first camp—is lack of privacy at the latrines, or insufficient time between breakfast and inspection.

To guard against constipation, the diet should contain plenty of fruit and fresh vegetables. The Scoutmaster should make a point of ascertaining by individual questioning that every boy has visited the latrines daily, and, again, the Tenderfoot requires special attention. This is particularly necessary during the first few days. While promiscuous "dosing" of Scouts is not to be encouraged, it is well for the Scoutmaster to visit all the tents at night with some simple purgative, e.g., tablets of cascara sagrada and give each boy the opportunity of taking one.

The results of constipation are—headaches, vomiting or severe colicky pains. Treat by cascara, castor oil, or Epsom salts, taken first thing in the morning.

2. Chills. These may be caused by neglecting to change damp clothes or by too prolonged bathing, by sitting round the camp-fire insufficiently clad. An old pair of gym shoes or sandals, on bare feet, are very healthy. One of the commonest errors is the wearing of gym shoes with stockings on wet ground. This may be very comfortable and perfectly suitable during the day, but when the grass is wet the gym shoes should be replaced by strong leather ones, or the stockings should be removed. All this sounds very grandmotherly, but it is by attention to such small details that the Scoutmaster will safeguard his boys' health. He must, of course, set a good example himself. Don't allow the boys to stand around discussing a hard game until they begin to get cold and shivery. Insist on changing of damp clothes, the putting on of dry ones, in the cool of the evening. It is, of course, essential to see that blankets and bed clothes are aired daily and thoroughly dried, if by bad luck they have got wet from some sudden and unexpected shower.

If, however, despite all your care, a chill does develop, the boy will feel cold and shivery with probably some rise of temperature. Send him to bed, cover him with blankets and give him half a teaspoonful of ammoniated tincture of quinine in plenty of water. If the temperature has not fallen in the morning call a doctor.

3. Diet. Unsuitable food will almost certainly give you trouble. There should be plenty of fruit and fresh vegetables, not too much meat, especially in hot weather, and remember

that bread should not be the main standby to make up for deficiencies caused by bad or unappetising cooking. Cleanliness in preparing, cooking and serving meals is essential. Unsuitable food will cause constipation with all its attendant evils. Too much bread will cause "heartburn" or indigestion. This may be relieved by tablets of bismuth and soda, or soda mint. If the pain persists, call a doctor.

Diarrhoea may be caused by indiscretion of diet—too much "tuck", unripe or over-ripe fruit, or under-boiled or over-boiled rice. Give the sufferer a good dose of castor oil, and wrap him up warmly.

4. Stupidity. This is responsible for a great deal of ill-health in ordinary life, but should not be a cause of sickness in a Scout Camp. The Scoutmaster cannot watch all his boys all the time, but he can and ought to encourage them to learn how to look after their own health. Bathing is a delightful recreation, but it can be overdone. Avoid too long in the water at one time and too many "dips" in one day. Over-indulgence produces a feeling of lassitude, shivering, sickness, or perhaps headache. Treat this by rest and quiet for a few hours. Forbid bathing immediately after the boy has eaten his food.

In hot weather a boy likes to run around in the minimum of clothing, and this is to be encouraged; but don't forget the real danger of sunstroke if the head and spine are exposed for too long to the rays of the sun. Severe sunstroke is a very serious condition. The boy complains of intense headache, or may become unconscious. His temperature will be found to be very high. Lay him in the shade, stripped to the waist, and apply cloths wrung out of very cold water to the head and spine. Keep these wet and cold, and send for a doctor. Milder attacks are by no means uncommon. The boy feels sick and giddy, and complains of headache. An hour or two of rest and quiet in the shade with cold wet cloths on the head, will usually cure him.

We are apt to think of sunburn as a very trivial matter, but it can be extremely painful, and prevent sleep at night. If it has developed, apply cool cream or, less expensive, carron oil.

Over fatigue has to be guarded against, and all games and excursions must be within the capacity of the youngest and weakest.

A list of dressings and drugs suitable for a Troop camp is given below. Get all bottles labelled with the correct dose, and keep drugs

and dressings in a clean wooden or tin box, with a Red Cross on the outside. This should always contain a candle and box of matches. A spare tent containing a camp bed, a clean pail of water and one or two basin will come in very useful as a hospital tent where a boy may be treated in privacy, or may lie down for an hour of quietness, if despite all our precautions, sickness does occur.

Contents of Ambulance Box.

Bandages: Triangular, two or three for use as slings. Roller, 1 in. 2 in. 3 in. four of each.

Lint: Boracic (pink) for antiseptic wet dressings. Plain white fomentations.

Oiled Silk.

Cotton wool.

Plaster: Adhesive ribbon for strapping or fixing splints.

Splint: Can be made at home.

Scissors: Blunt nosed surgical. Never used for other purposes.

Tweezers or clean Forceps for removing thorns, etc.

Packet of safety pins. Tape, needles, etc.

Clinical Thermometer: Learn how to use before going to camp.

Drugs.

Outward Application:

Tincture of Iodine.

Permanganate of Potash: A few crystals in a bowl of water is a good antiseptic for bathing wounds or for washing tired feet.

Picric Acid in solution or as Picric Acid Gauze: For burns.

Carron Oil. For superficial burns.

Oil of Cloves. For toothache. Pack the tooth with wool soaked in oil.

Lanolin. For chapped hands.

Citronella Oil, as Midgebite preventive.

Ammonia: for application to stings.

Internal Use.

Salvolatile: A stimulant in case of faintness.

Castor oil.

Epsom salts.

Cascara Sagrada, 2 grain tablets.

Bismuth and soda or soda mint tablets.

Ammoniated tincture of quinine.

A Few Hints to Patrol Leaders.

The Patrol Fund:—It is a good idea for the Patrol Leader to start a Patrol Fund. If each member of the Patrol pays only six pence a week it should not be long before there is sufficient cash in hand to enable you all to have an excursion into the country or visit some place of interest.

The Patrol Leader would be well advised to buy a small cash lined note book so that he can keep a careful record of all the money he receives. Odd scraps of paper are some times more convenient, but it's so awkward if you lose them! By making entries in a note book, however, there is then no possibility of there being any doubt as to the amount which each member of the patrol has to his credit.

The Patrol Magazine:—Have you tried a Patrol Magazine for keeping your fellows together? If you haven't, it's time you started.

There is no good to start the magazine on a big scale—that will come later. At first you want to produce it as cheaply as possible. The total cost of the magazine including ink, paper and printing apparatus, should not be more than a few rupees.

You will find that the cheapest and easiest method of printing your magazine will be on a hectograph. The mixture for this can be made by boiling together one pound of gelatine and two teaspoonfuls of glycerine in a saucepan with enough water to cover the contents. As soon as the gelatine and glycerine are well mixed pour the mixture into a flat biscuit tin lid and allow it to cool.

Write out the first page of your magazine in aniline ink, which can be obtained from any good stationers, and lay the inked side flat on the jelly for a few minutes. Then take it off and press blank sheets of paper one at a time on the jelly so that the ink will be printed on to the paper.

The Patrol Motto:—"Play the Game!" How does that sound for a motto? Most patrols now have a motto for their own, so if yours has not yet got its own motto, now is the time to bring it into line. It is no good choosing a motto and not living up to it. If your patrol chooses "Play the Game"—which, of course, they do—you should see that no unsportsmanship is allowed to pass unnoticed.

Patrol Hobbies:—Then what about an outdoor hobby? Most of the scouts do not have any hobby at all. That is bad. It is up to you Patrol Leaders to find some for each boy and help him on in it. There are the various camping activities, of course, but what about nature study, tracking (not forgetting the plaster casts), bridge-building and pioneer work, sketching and photography?

Although you choose a hobby mainly for the amount of pleasure you derive from it, it is much better if you can combine instruction with pleasure. Sketching and photography are both examples of hobbies which, besides being a source of pleasure and instruction, might also prove a source of income.

A Radiator Scout—Are you one or have you any one in your Patrol?—

A Radiator Scout is one who would rather steal a ride on a cart, than walk all the way like the other scouts. He would rather stay at home

than go to camp, because at camp he couldn't eat ice-cream or go to picture shows.

He would rather buy a bow and arrow than make them himself, because it takes time, patience and skill to make a good bow and good arrows.

He doesn't attend scout meetings regularly during the summer because it is too hot.

He doesn't attend scout meetings regularly in the winter because it is too cold.

He lets his folk at home to hire some other boy to do some odd jobs at home which he could himself do.

He's the fellow who keeps his entire patrol from winning the Troop Patrol contest because he won't pass his tests.

He would rather sit around the hearth like a cat, than around the camp fire, so we call him the Radiator Scout.

May his tribe decrease!

(Adapted from the "Scout")

REVIEW.

Rover Scouting. By Dr. F. W. W. Griffin, M.A., M.D., Faith Press, London, s. 1/6.

At a time when ideas about Rovering are to say the most, only getting crystallised and the workers in the field are just beginning to feel their way along the path of Good Rovering, the need for authoritative literature dealing with the practical side of Rovering is a great desideratum. There are not many books yet, but this one from the pen of the author of "The Quest of the Boy" and "Rover Quests in Practice" is one that will be welcomed with the greatest enthusiasm.

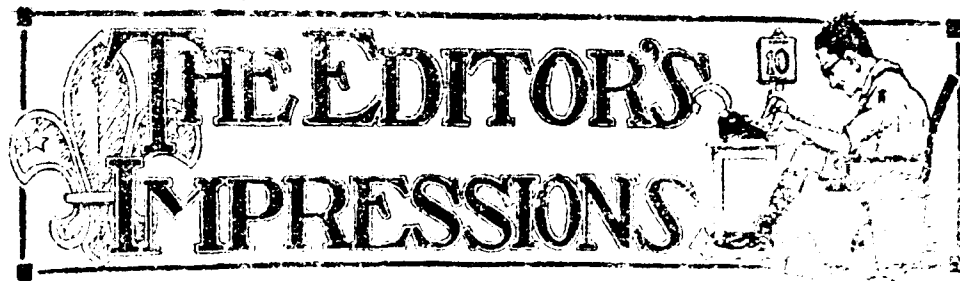
Though written primarily for the Rover Scout and the Rover Mate, this admirable book is yet full of valuable information that will help every Rover Leader, however experienced he may happen to be, to make the life of his Crew fuller and richer than ever.

The book teems with practical suggestions as to the lines on which the Rover has to, and perhaps might, train himself. Dealing with Rover Scouting not merely as a Crew activity, but rather as something calculated to equip us to convert our stay in this globe into the "Hike of a Lifetime", as something "not merely for an hour but for twenty-four hours," the book breathes the right spirit and gives the broadest outlook to the young man who decides to cast his lot with the Rovers. It gives him valuable suggestions for self-culture and as to useful occupation for the leisure hour

such as Woodcraft and Towncraft, with sufficient emphasis on Mindcraft. Rovers from anywhere, whether they are in the town or in the country, or whatever their other limitations may be, can find splendid suggestions about their Den and their Rovering Programme, and the emphasis that is laid on the "Greater Heights" from which to look on the Scout Law will help every one of them to steady themselves on and make their life in every sense successful. But not the least important portion of the Book is its last section, that one harking back on the most important note that the Chief has been striking ever and anon, namely on "Looking Wide", pointing out how Scouting can permeate every detail of the every day life of the Rover and help him on to realise his highest ideals. Reading through the book with care from beginning to end, one sees Rovering in all its grandeur and realises with the author that, like this Book itself, Rover Scouting begins with "Life" and ends with "Vision", and that real Scouting is the Key to both!

Rover Scouting is really an inspired book, and is worth its weight in gold; and no Crew Library however poor can afford to be without it. Every Rover and every Rover-worker ought to make a point of reading it. It is *Good Medicine*!

T. V. NILAKANTAM.



In Memoriam:

It is with feelings of deepest sorrow that we record the death on Sunday, May 4th, 1930 of George Dymoke Green familiarly known as "Jim" Green, the Editor of "The Scouter" and Deputy Camp Chief of Hertfordshire and Scoutmaster of the 4th St. Alban's Group. The loss is a personal one to us, since, when in England the Editor of the S. I. B. S. was in constant touch with him and had many interesting talks and discussions on Scouting generally and Scout journalism particularly. He had the greatest admiration for The South India Boy Scout and would often brush aside his regular work to discuss some of the general articles pertaining to Indian Scouting which appeared in the South India Boy Scout from time to time. He often used to express in unmistakable terms that India was forging ahead in Scouting and that it was up to us Indian Scouters to evolve scouting into a form which ultimately suited Indian Boys and Indian conditions perfectly. He went even further and promised to help us in Madras to the best of his ability in our endeavours. The Editor feels that he has been peculiarly unfortunate in having lost such a dear friend and brother in "Jim" Green who if he had lived would have been one of the foremost workers in the Imperial Headquarters for the higher development of Scouting. Our grief is not so much for him but for those left behind, his brother workers and friends, and above all to his parents and the other members of his family to whom the loss is irreparable. May God give them the strength to bear the blow! May his soul rest in peace!

Corporation Scouting:

With the organisation of a separate Local Association for the Madras Corporation Scouts and the appointment of Major Money as the District Scout Commissioner for that area, it may very well be said that a definite landmark in scouting in Madras has been established. Their full time organising secretary Mr. V. S.

Rathnasapathy has begun his work very well and has ambitious schemes for the development of scouting in his area. He is fortunate in having the support of the President and the Councillors of the Corporation behind him and the advice and help from our Assistant Provincial Commissioner Mr. E. C. Smith who is ever ready to give him a helping hand whenever necessary. We are sure that Major Money will be able to do his best for providing the benefits of scouting to as many of the corporation school children as possible. We congratulate him on his appointment and wish him success.

Madras North Division:

Our popular District Scout Commissioner Dewan Bahadur P. Parakkusam Naidu Garu, I.S.O., whose work for the movement is so well known, has retired after about 10 years of active service in the Boy Scout Movement. During his tenure of office he was a familiar figure to every one, scouters and scouts alike and by his simplicity and gentility earned the love and esteem of all. As a member of the Provincial Executive he was responsible for very useful work and his advice and suggestions were very valuable and always welcome. We hope that, though retired, he will yet be available to us whenever necessary. We wish him all happiness and a well-earned rest.

His successor Rao Sahib T. S. Subramanian Aiyer, is too well known to every one to need a fresh introduction. His long connection with the prominent educational institutions the presidency has made him a famous figure and many of our brother scouters must have been at one time or other his students. He was mainly responsible for the present state of scouting in East Godavari District and he has played a very large part in bringing about the establishment of our Training Centre at Coimbatore. We hope he will be able to make scouting flourish in the city. We welcome him with all our wishes.

Scouting and the Chingleput District Board:

Our readers are aware of the great interest which the President of the Chingleput District Board, Dewan Bahadur M. Krishnaswami Reddiar, evinces in scouting. He has gone a step further now and has persuaded his Board to appoint a full time scout officer for developing scouting and cubbing in the rural areas of Chingleput District as a part of the Rural Reconstruction scheme inaugurated by him some time ago. On his request, the Provincial Commissioner recommended to him the name of Mr. J. I. Muthiah the District Commissioner for Tanjore East and one of our most prominent workers, for the post. Mr. Muthiah has taken charge and is already busy with his work. Our thanks are due to Mr. Reddiar for this great good turn he has done to the movement and we wish him and Mr. Muthiah all success in their noble endeavours.

The Boys' Section:

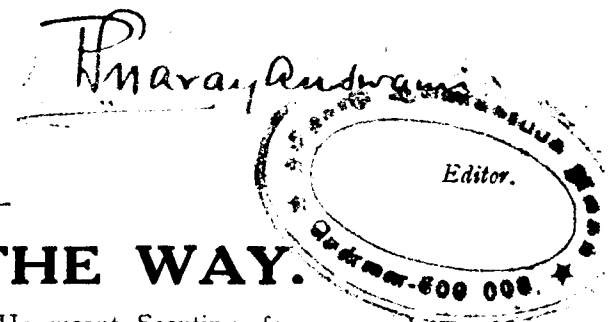
The Editor of the Boys' Section regrets that on account of ill health, he has not been

able to bring out the Boys' Section this month. He hopes, however, to make up for the omission, next month.

The Annual Census:

The annual census which is going to be the proof of our work for the past year, is due by the 1st week of September at Headquarters. This year, things have been made easier for scouters and Associations to send in their returns. We hope every one concerned will do his best to make it, in his turn, easy for the Headquarters to compile the final figures, by sending in the returns promptly and in time, giving accurate details.

Good Scouting,



NOTES BY THE WAY.

OUR aim in Scouting is that ultimately every boy should come under its influence and imbibe its ideals. We are not out to create a small self-satisfied, exclusive clan of boys who consciously or unconsciously give the impression that they are better than others and that they want everybody to know it.

The Chief's advice to start small does not imply that we should continue to keep the Troop small.

The Troop should be an ever-growing institution not only with regard to the boys but with regard to the men who come in to help in its onward progress.

Surely the Chief never expected the troops to be 'one-man shows' with only a handful of boys, dragging along till they leave, one by one, and no troop is left.

Nor did he expect the Troop to exist as a miniature decoration or a convenient service agency to some bigger parent institution, with a never-growing Pater Pan existence.

He meant Scouting for every boy and expected that the boys who joined and the men who took up the role of being elders would infect others until no boy was denied the privilege of playing this great game.

And—are we doing all that it is our duty to do in this direction?

Are we not—generally speaking—carrying on our work like frogs in the well, imagining it to be our ocean, with our own petty squabbles, elated at our own supposed successes and the 'smartness' of our Troops, with our own critical assessment of others' work, and with the general feeling that many others might very well remain outside the fold, so that the few of us might be examples of all that is good, for the world to admire?

Such are questions which we might put to ourselves repeatedly if we are not to lose sight of the wider and vital aspect of the movement we have chosen to serve.

And a timely reminder comes to us in Gilcraft's words: "Scouting does not mean to

train boys to regard themselves in any way apart from others, or to make them dissatisfied with life as it is... We must be firm too in our conception of Scouting as embracing the whole of life, and not as something apart from the lives of ordinary men and women. Our boys must be trained so that they can mix with others as well as with each other".

All this means that the time has come, when the little worries of the initial stages of our Troop lives are past, for us to look wide and think of all the boys—not boys of our own troop alone and to see that they know the joys of the game as much as those who are in and that we do our best to rope in workers to introduce those joys to those other boys in our localities who are now merely looking on.

The Scouter has thus a two-fold duty to perform by the Movement. He has his own Troop to mind and he has to think of those boys who are denied the privilege of being in it. He has

to exploit the possibilities of other workers coming in to help him not only in his own work but to take up the responsibility of helping other boys and running troops for them.

This duty devolves on every Scouter and not as one would suppose on the Commissioner or Secretary alone. After all, these officers are but co-ordinating agencies—they cannot create all the facilities themselves unaided by the Scouters in their localities.

If every one of us therefore decides to 'look wide', not only in theory but also in practice, and remembers that we have but touched only the fringe of the boyhood of the country, we shall no longer have the sad tales that so many of us have to tell many a time of Troops and Local Associations started and run for some time, dwindling eventually into nothing—but we shall have a really growing Movement intended for every boy.

Searchlight.

Answers to "?"

All queries should be sent in written clearly or typed on one side of the paper only, and enclosed in an envelope.

The name and address of the sender should be given, without which answers will not be published.

Queries should be short and to the point.

Questions of a controversial or personal nature will not be answered.

If a personal reply is required, sufficient postage in stamps will have to be sent along with the queries.

The Correspondence Editor does not hold himself responsible for the views of his correspondents, and reserves to himself the right of not answering any question.

(67) **Curious:** The term Scouter is a general one applied to all officers whatever may be their rank or the branch of the Movement with which they are connected. By itself the term does not denote any rank nor can it be used to designate specially persons who have been merely trained at a camp but have not attached themselves to or started Groups or Troops or Packs. Provincial Headquarters Notices No 23 of 15-2-1930 give publicity to the rules regarding persons who are entitled to wear the Scout Uniform.

(68) **Old Scout:** The conditions for being recognised as an old scout are not so simple as you imagine. Rule No 99 (Policy, Organisation and Rules of the All-India Headquarters—1928 Edition) states:—

"Any Scout or Rover who has had three years' active service in any rank or ranks and has obtained a legitimate discharge from his Local Association may wear the Old Scout's Badge, as a pendant or button. Please read also the correspondence and news and notes regarding 'Old Scouts' in 'The Scouter' 1929 Volume and the issues of the present year.

(69) **Interested:** The Wood Badge Course consists of three Parts, part I of which is a correspondence course meant to induce the Scouter to think out things for himself, and Part II of which is a practical training course at a 'Recognised' Training Camp, and Part III of which is an observation of the Scouter's ability in his actual work and the extent to which he has benefited in it by the training he has received. The recent camp held at Coonoor formed only Part II of the Course.

(70) **Scoutmaster:** The rule states "A complete Scout Group consists of the following three sections: Cub Pack, Scout Troop and Rover Scout Crew, but at any time may consist of one or more sections only". We cannot therefore see how unless by a very wide stretch of imagination and interpretation, a number of scout troops, say 5 or 6 not even controlled by the same institution, can together form a Scout Group.

(71) **Critic:** In Scouting at any rate, we cannot judge by absolute standards. The kind of boy Troop life moulds, the reputation and influence which Scouters enjoy in a certain locality, and the confidence of the parents which the Scouters command are some indications by which one can estimate the work that is being done by the Scouters.

(72) **Disgusted:** It is of no use your complaining that your Local Association is dormant. It is up to you to wake it up. Whose is the want? The following remark found in Gilcraft's "Boy Scouts" appears to describe your case exactly—"I have met Scouters who complain that no one took any interest in their work"—and the cause and remedy is also mentioned—"in most cases, the reason is that the Scouters made no attempt to interest them. Interest must be invited first before it will step in". Incidentally we might mention that this book devotes considerable

attention to many practical difficulties which face scouters in their work.

(73) **Uniform:** There is no objection anywhere in Scouting against the use of Khadi for uniforms. We have seen some Troops clad in good Khadi uniforms and also seen very good homespun material both in Khaki and Navy blue fit for being made into Scout uniforms, in some of the Khaddar Stores in various places.

(74) **X. X. X.:** The Scouter is doing as much patriotic work for the welfare of the country as any other worker in any field of activity. Is not training the youth for future responsibilities, through action rather than by mere talk, a noble task?

(75) **Camper:** Yes, The Stanley Park Camp is intended for the use of every Scout and Scouter in this Province. A set of rules is being framed giving details as regards conditions of occupation, etc. These will be published in a future issue of the S. I. B. S.

(76) **Scouters:** It will end in a tragedy if you happen to alienate the sympathies of even one of the

parents. Here is an interesting passage from "Boy Scouts" which might throw light on your problem: "There are many Scouters who seem to regard parents as a race apart, even as strange specimens that ought to be within a zoological garden. Such Scouters do not quite appreciate the fact that the parents of their Scouts may have somewhat similar opinions of them. Others of us adopt a patronising attitude which gives the impression that we know all about the upbringing of boys, that parents are a necessary nuisance and are to be suffered as such, but that they know nothing of their boys and are not capable of looking after them. Such attitudes are all wrong and will do infinite harm to individual Scouts and to the Troop as a whole. The average parent knows quite as much as we know about his boy and his upbringing".

(76) **Pundit:** There is no dearth in our vernaculars and in Sanscrit of prayers suitable for use in camps, troop meetings and other occasions. In this number of the S. I. B. S. we reprint one such prayer from "A Tamil Universal Prayer Book" by Narasimhulu Naidu, Kalanidhi Ashram, Coimbatore.

OUR TAMIL PAGE.

சிந்தித்தற்குரியது.

'சாந்தனையுந் தீயனவே செய்திடினார் தாமவரை
ஆந்தனையுந் காப்பார் அறிவுடையோர்—மாந்தர்
குறைக்குந்தனையுந் குன்றிநிலை தந்து
மறைக்குமாம் கண்டார் மரம்.'

காலே வந்தனம்.

என்றோர் நேடலாசிரிய விந்தம்.

ஐந்தாயபொறிக்கும் அருமையாம் கண்ணமுடங்கிய
யானுக்குமிரவில்
ஆதாமந்தவனை யாபத்துவாது ஆதித்தருள்
தேவனை!
செய்காரியங்கனாள் பொய்யுடலயர்ந்திட சுழித்தியாம்
சுடவெதுவல்,
கருமேந்திரியங்களும் குணந்திரியங்களும் பாது
காத்துப் புதுக்கி,

கைவிடா திரவெலாம் கொடுமைவந்தனு காது
காப்பாற்றி சின்றுபின்னும்,
காலேபோழ்தினில் பேதை துயினின்றெழச்செய்த
கருணை வெள்ளப்பெருக்கே,
மெய்யமயிர்ச்சிலிர்க்க உன்துய்ய திருவடிகளைச்
சேர்ந்தென் சிரம்பணிந்து
கரையிலா வன்பொடுங் கைகடப்பி நின்றடிமை
காலேவந்தனஞ் செய்கின்றேன்.

Glossary of Scouting terms with Tamil Equivalents.

- | | |
|--|---|
| 83. Annual Report—ஆண்டு அறிக்கை. | 94. Log-Book—கெடுங் குறிப்பு. |
| 84. Backwoodsman—உட்காடன். | 95. Modelling—உருவாக்கல், உருவழைத்தல். |
| 85. Bathing-Picket—நீர்க்காவல். | 96. Nature Study—இயற்கைக் கல்வி. |
| 86. Camp Site—பாடி இடம், பாடி மனை. | இயற்கை யாராய்ச்சி, இயற்கைப் பயிற்சி. |
| 87. Compass—திசைக்கருவி. | 97. Old-Wolf—பெரியோன், முதியோன். |
| 88. Den—குகை, முகை. | 98. Pack-Council—மந்தை மந்திரம். |
| 89. Going-up-Ceremony—முன்னேற்றச் சடங்கு. | 99. Parade Circle—படை வகுப்பு வட்டம், படைப் பயிற்சி வட்டம். |
| 90. Good-turn—உதவி, நற்பணி. | 100. Rally—திரள். |
| 91. Group Council—தொகுதி மந்திரம். | 101. Red-flower—செம்மலர். |
| 92. Jamboree—பெருந்திரள். | 102. Signal—சைகை. |
| 93. Leave-taking-Ceremony—பிரிநிலைச் சடங்கு. | |

அம்.—என்? போட்டுக்கொள்ளலாமே. முன்பு கப் பொத்தான்கள் அவித்திருக்கின்றனவே.

இஸ்.—ஆமாம் ஸார்! ஆமாம். இப்பொழுதுதான் தெரிகிறது.

சுந்தர்.—ஸார்! என் சீட்டு?

சு. ஆ.—கொண்டுவா? [கொடுக்கிறான். வாங் இப் படிக்கிறார்:]

‘சட்டை, சல்லடங்களுக்கு சவுக்காரம் போட்டுத் துடைத்தால் நன்றாகியல்லை.’

சு.—காய்த்திறகு என்னமோபோலிருக்கிறது ஸார்! சலவைக்குப் போடுவது மாதிரி இல்லை ஸார்!

இஸ்.—அழுக்குப் போகிறதில்லையோ? பாவம்? நீ எலும்பாய் இருக்கிறாய், நன்றாய்த் துடைக்க முடிய வில்லை.

சு.—இல்லை. இல்லை. அழுக்குப் போய்விடுகிறது. ஆனால், காய்த்திறகு, கலயத்தில் சுருட்டிவைத்திருந்து எடுத்தால் எப்படி இருக்குமோ அப்படியிருக்கிறது.

சு. ஆ.—சுருக்கங்கள் இருக்கின்றன அல்லவா?

சு.—ஆமாம் ஸார்! சலவைக்குப் போட்டால்தான் ஸார் நன்றாயிருக்கும்.

அம்.—ஆமாம் ஸார்! சட்டையைச் சலவைக்குப் போடாமல் துடைக்கிறதாவது என்று எங்கம்மாள் சண்டை யிடுகிறார்கள் ஸார்!

சு. ஆ.—சட்டை, சல்லடங்களைத் துடைக்கலாம். செடுதல் ஒன்றுமில்லை. சுருக்கம் விழுவதுதானே உனக்குப் பிடிக்கவில்லை சுந்தர்!

சு.—ஆம்.

சு. ஆ.—சுருக்கம் விழுந்தால் செய்யலாம். கலனத்துக்கேள்—சவுக்காரம் போட்டு கசக்குகிற யல்லவா? கசக்கியானவுடன் தண்ணீரையும் பிழித்து விடுகிறாய். முழு தண்ணீரையும் பிழியக்கூடாது. ஜடையாகப் பிழியவேண்டும். பிறகு பிழித்து எடு. சட்டையின் கழுத்துப்பட்டி, கைகள், பைகள், உடல் பக்கம் முதலிய பாகங்களை மெதுவாய் துழித்து இழுத்து சுருக்கம் எடுத்தல். சல்லடத்திற்கும் இம்மாதிரிதான். சுருக்கம் எடுக்கானவுடன் உனது சாரணக் கோலிலாவது, கயிறிலாவது உலவை. காய்த்திறகு சுருக்கம் இருக்கிறது என்று பார்.

சு.—செய்துபார்க்கிறேன் ஸார்!

உடனே பின்னே உட்கார்ந்திருந்த சாரணன் ஒருவன் ஒரு சட்டை சுத்தாத்திடம் சீட்டி சாரண ஆசிரியரிடம் கொடுக்க ஜடையாட்டிஞன். சுத்தான் அதை வாங்கி ஆசிரியரிடம் கொடுத்தான். ஆசிரியரும் அதை ஆலுவன் வாங்கிப் படிக்கார்:

“சல்லடம் போட்டுப்பொழுது முதலில் உலகு காலை இடுவதா, இதுதான் காலை இடுவதா.”

இதைக்கேட்டதும் தந்தை கூப்பிட்டுத்தோர் யாவரும் ‘கொல்’ என்று சிரித்தனர்.

(தொடரும்.)

K. சம்பந்தம்.

General Headquarter Notice No. 74.

Dated Simla, the 3rd June 1930.

331. It is notified for general information that the Jhabua State Boy Scouts Association has been affiliated to the All-India Boy Scouts Association.

332. His Excellency the Chief Scout for India and Burma has been pleased to appoint His Highness the Raja Saheb of Jhabua as Chief Scout of the Jhabua State Boy Scouts Association.

333. His Excellency the Chief Scout for India and Burma has been pleased to appoint the following to be Chief Scouts of their respective areas:—

Bengal.

His Excellency Sir Hugh Stephenson, K.C.S.I., K.C.I.E. vice

His Excellency Sir Stanley Jackson (on leave).

Bangalore.

The Hon'ble Major G. Loch, vice The Hon'ble Mr. S. E. Pears.

Bihar and Orissa.

His Excellency James David Sifton, C. S. I., C. I. E., vice

His Excellency Sir Hugh Stephenson (temporarily transferred to Bengal).

North-West Frontier Province.

The Hon'ble Mr. S. E. Pears, C. S. I., C. I. E., vice

Sir Norman Bolton.

334. The following Warrant has been issued:—

Bengal.

Mr. J. D. Tyson, I. C. S., Provincial Commissioner. vice

Mr. R. H. Hutchings, I. C. S.

335. His Excellency the Chief Scout for India and Burma has been pleased to make the following award (The nature of the award not mentioned: E.I.):—

Jammu and Kashmir State.

Dr. Shri Ram, Organising Commissioner, Boy Scouts Association, Jammu and Kashmir State. For his excellent work in connection with the Scout Movement in Jammu and Kashmir State.

336. Permission has been granted to the Bengal Boy Scouts Association to translate "Scouting for Boys in India" and "The Adventures of a Spy" into Bengali and to publish them in serial form in "The Jatri."

337. The Committee of Imperial Headquarters, Boy Scouts Association, London, has arranged for the production of an Oversea Lone Scout Badge to be worn

1930.]

on the peak of the scarf. This Badge may be had from the Equipment Department, Imperial Headquarters, Boy Scouts Association, London, E. W. 1.

338. It is notified for general information that a book entitled "The Golden Arrow," the official Souvenir of the World Jamboree is now on sale at one shilling per copy throughout the British Isles in aid of Scout funds. The Indian Scouts who were present at the World Jamboree may wish to be possessors of a copy of the Scottish Souvenir of that memorable event. Mr. Henry Ellis, Honorary Editor and Publisher, is prepared to offer very generous discounts to any Scout or other organisation which would place a firm order with him for supplies of this Souvenir, and supplies would be forwarded carriage paid. Copies may be had from Mr. Henry Ellis, Honorary Editor, "The Golden Arrow," 8, Campbell Street, Greenock, Renfrewshire, England.

The discounts for a firm order are as follows:—
10 per cent. discount on all orders for 10 copies or more.

15 per cent. discount on all orders for 50 copies or more.

20 per cent. discount on all orders for 100 copies or more.

25 per cent. discount on all orders for 250 copies or more.

33 per cent. discount on all orders for 500 copies or more.

339. It has been decided that in future the detailed Annual Census will be taken every third year and not yearly as has hitherto been the practice, but will Provincial and State Scout Associations please send the total number of Scouts, etc., in the prescribed form "K" only by the first week in September?

G. CUNNINGHAM,

General Secretary.

All-India Boy Scouts Association.

Provincial Headquarters Notices No. 27.

Dated 15th July, 1930.

Groups Registered.

(Registration valid only up to 30th September 1930.)

Arcot North.			Madras, North.		
Reference:—	C cubs; S scouts; R rovers		34. 3rd Chetput, 'Lismoye' Harrington Road	...	S ...
Reg No.	Names of Groups.	Sections.			
4.	4th Vellore Theological Seminary, Mission Compound.	...			R
17.	1st Gudiyattam, Municipal High School	...			S ...
Chittoor.			Madras, South.		
7.	1st Pakala, Board Middle School.	C ...	39. 1st Mambalam, The Friends' Association, Gopathi Narayanasami Road, Cathedral P. O.	...	S ...
Guntur.			Malabar, South.		
11.	1st Ongole, A. B. M. High School.	...	23. 1st Kumaranallur, Board High School...	S	...
Nilgiris.			Ramnad.		
Scoutmaster.			6. 1st Kamuthi, C. S. M. Ely. School.	...	S ...
W. No.			19. 1st Paramakudi, C. S. M. School.	...	R
17. J. H. Courtney Gayer, 6th Nilgiris, St. George's Homes, Ketti.			Tanjore.		
Tanjore.			26. 1st Pattukottai, Board High School.	...	S ...

Warrants Cancelled.

Nilgiris.		Scoutmaster.	
Scoutmaster.		W. No.	
W. No.		59. V. G. Kaliaperumal, 8th Tanjore, 'Social Service League Free School.	
17. J. H. Courtney Gayer, 6th Nilgiris, St. George's Homes, Ketti.		Assistant Scoutmaster.	
		W. No.	
		25. T. A. Thyagarajan, 2nd Tanjore, Government Training School.	
Tanjore.		Assistant Scoutmaster.	
Group Scoutmaster.		29. R. Krishnaswami, 8th Tanjore, Social Service League Free school.	
W. No.			
5 T. P. Santanakrishnan, 2nd Tanjore, Government Training School.			

Honorary rank conferred.

Honorary Group Scoutmaster.

T. P. Santanakrishnan, Agasthya Group, Tanjore and Deputy Inspector of Schools, Shiyali.

Warrants Issued.

Madras.

District Commissioner.

Major W. S. E. Money, for Corporation Local Scout Association area

Tanjore.

Assistant District Commissioner.

T. P. Santanakrishna, for Shiyali taluk and Mayavaram Local Association area.

Kanara, South.

Scoutmaster.

W. No.

12. B. M. Baliga, 1st Puttur, Board Higher Elementary School.

Malabar, South.

Group Scoutmaster.

W. No.

1. N. Appu Pillai, 1st Calicut, Malabar Christian College.

Scoutmaster.

W. No.

22. D. L. Peter, 1st British Cochin.

Trichinopoly.

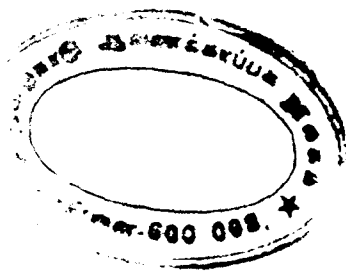
Scoutmaster.

W. No.

21. G. S. Krishnamurthy, 9th Trichinopoly, S. I. Ry. Elementary School, Golden Rock.

E. CONRAN SMITH,

Assistant Provincial Commissioner.



**Badges available at the
Provincial Scout Hd. Qrs.,
P. B. 424, Triplicane, Madras.**

Badges for Cubs.

	Rs	As.	Ps.
Tenderpad Metal	each	0	2 0
Cub Stars (Yellow)	"	0	3 0
Sixer's Badges Metal	"	0	4 0
Cub Patches	"	0	1 0
Cub Proficiency Badges	"	0	4 0

Badges for Cubmasters.

Scarf pins	each	0	3 0
C. M. Hat Badges	"	2	8 0
C. M. Buttons	"	1	0 0
Hon. Cub Masters Badge	"	6	0 0

Badges for Assistant Cubmasters.

A. C. M. Hat Badge	each	2	8 0
A. C. M. Buttons	"	1	0 0
Hon. Asst. Cubmaster Badges	"	6	0 0

Badges for Scouts.

2nd class badges	each	0	3 0
1st class badges	"	0	5 0
King Scout Badges	"	0	7 0

To Advertisers:—

Here are some reasons why
you should advertise in
the "South India Boy Scout"

1. It is read by over 10,000 Scouts and Scouters all over the Madras Presidency and various parts of India.

2. It is intended purely for helping Scouts, Scouters and Troops in carrying on their work and to get themselves fully equipped in all particulars.

3. Only select advertisements of firms, the best of their kind, find a place in our Magazine,

4. You will be doing a great good turn to the Movement and to Scouts and Scout Troops by enabling them to choose wisely and well. etc. etc.

For rates & terms apply to:—

The Manager,

"SOUTH INDIA BOY SCOUT"

Post Box 424, Triplicane, Madras.

Editorial Notices.

Articles and photographs intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19, Audiyappa Mudali Street, Vevey P. O. Madras, excepting matter relating to the Boys' Section which should be sent to Mr. G. T. J. Thaddaeus, the Editor, Boys' Section of the South India Boy Scout, Royapettah P. O., Madras.

All matter for publication should reach the respective Editors on or before the 25th of the previous month and should be written clearly or preferably typed, on one side of the paper only.

The Editors do not hold themselves responsible to the views held by the correspondents.

All communications should bear the signature and address of the writers.

Subscriptions, advertisements, and other business communications should be addressed to the Manager, the South India Boy Scout, P. B. 424, Triplicane, Madras.

The S. I. B. S., is sent direct by post from the Manager, P. B. 424, Triplicane, Madras to any part of India and Ceylon at the rate of Rs. 2/- per annum Post free. Foreign Subscription 3 shillings a year.

All general correspondence with reference to the Movement should be addressed to the Organising Secretaries, Provincial Scout Hd. Qrs., Post Box 424, Triplicane, Madras.

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many balms. But THERE'S ONLY
ONE BALM with a world
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