

The South India Boy Scout

8 - OCT 1930

The Magazine for all Scout Workers, Officers and Boys.

THE OFFICIAL JOURNAL
of the Boy Scouts Association : Madras Province.

SCOUTERS' & ROVERS' SECTION

Managing Editor : P. S. NARAYANSWAMI, D. C. C.

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"Observation"

THE BOYS' SECTION

Editor : G. T. J. THADDAEUS, D. C. C., Ak. L.

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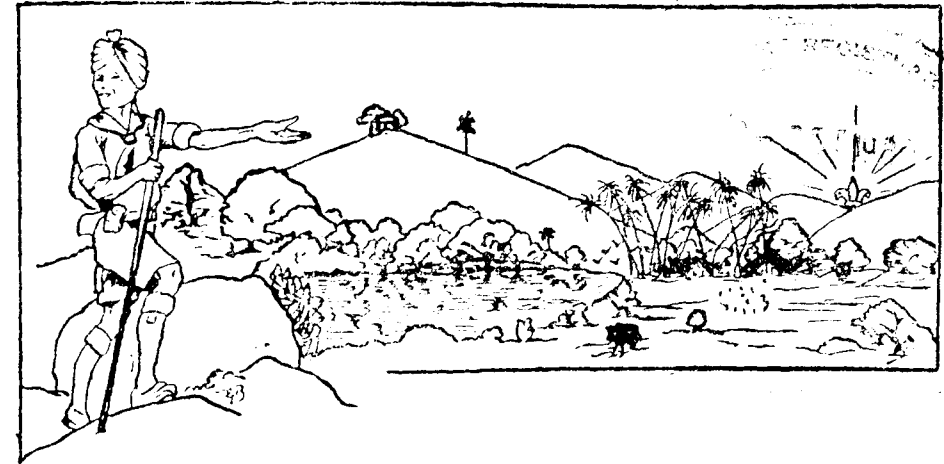
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Thoughts for the Month.

"The Scout Law is the basis of Scouting, but simply as an accepted way of Scout living, it is not enough; it must have the dynamic force of religion behind it."
(Stanley Ince).

"The thing that will get over to your boys is your own example—the boys will catch the fire. Your personal factor, your personal fidelity and your personal touch with the Master Scout will make you a Scoutmaster."
(Ibid.)

Message from

H. H. The Maharajah and Chief Scout of Travancore.

17th July, 1930.

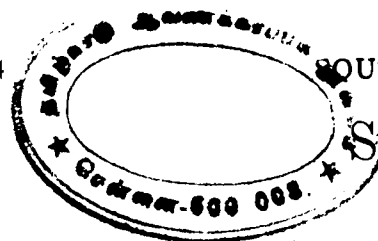
It gives me great pleasure to send a message for publication in the South India Boy Scout, a paper which so admirably serves a cause in which I take great personal interest.

In my own State we watch with interest the progress of our Scout neighbours in British India, and I would like to think that we can in turn count on your comradely sympathy in the development and pursuits of our own young Association in Travancore.

I wish Scouts who may read this message, all happiness and good Scouting, more particularly in these times when the importance of the Scout Promise and the object of the Movement, increase day by day.

Yours sincerely,
RAMA VARMA.

TO LET



Special Article.

Our duty (II).

IN electing to join this world-army for peace under the lead of the Chief Scout of the world we have incurred the initial obligation of a complete realisation of what our allegiance amounts to and how best to pay it.

The first and foremost fact to note and bear in mind is that in this service we have comrades all over the world paying similar allegiance and wearing this significant uniform, having subscribed to the same pledge.

To Indian Scoutmasters, especially, the Chief Scout has given a Law of life by recommending in his Foreword to "Scouting for Boys in India" the motto "For God we are, to God we go".

"Scouting" the Chief Scout has said elsewhere "has come to mean a system of Training in Citizenship, through games and practices"; and the aim of Indian Scouting being Indian Citizenship, the Chief in his inimitable manner has dwelt, in that Foreword, upon what this motto ought to mean to Indian Citizenship. He says "For God we are, to God we go"—"And may that same text not be a healthy guide to all of us in adjusting ourselves to life? "For God we are" whatever may be our creed or country, as servants of God, our main concern is to carry out His will during the short term that we live upon this earth, ere "to God we return".

"And God's service? What is it to the ordinary man? Does not conscience, apart from all books and doctrines tell us? Does it not say that for the sons of any country helpfulness and goodwill to our fellowmen is the highest service and of all things the most satisfying?"

"The pursuit of this service means repressing our little personal ambitions and putting them

in the second place whether they be for power or riches or political ends; they count for very little when "to God we go". The active doing of good more than even passive kindness of thought must be our first aim. And this is at the base of all true religion; so no sectarian differences need divide us.

As regards India, we talk hopefully of a united Nation, and it is *the right ambition and part of his service to God* for every Indian to help to make his country the home of happiness, peace and prosperity. But this must be without thought of personal profit or advancement.

National Unity and World-Peace.

It must be noted that the Chief Scout talks

hopefully of a united Nation. What is our duty? Is it not up to us to see that our training tends to bring about this National Unity as a sure and direct result? Clear perception of this aim and sincere strenuous striving are needed. To render our job into clear-cut programmes is the first measure. For successfully carrying it out organised efforts are necessary; the task is too huge,

too many-sided, and too subtle to be lightly tackled by individual Troops and Troop Leaders all by themselves, though every one of them shall have to contribute towards this achievement.

But then there is the possibility of overlaying the stress on National aims, alone. The Nation's outlook must be soul-satisfying and its line of march must be towards World-peace. It may not be forgotten that our foremost aim is World-peace though we do realise that a united India will be a more powerful force in this direction than a disunited conglomeration of little congregations heckled with internal strife and bickerings. The Chief Scout, therefore thinks

it necessary to continue thus: "Moreover, as Dr. Rabindranath Tagore has pointed out, there is a certain danger in overdoing national aims and thereby neglecting the larger international status of the country. The past history of India shows how vast a question this is."

Ever since India came under one rule we became the citizens of a bigger whole than we were ever before and this new position has brought with it a host of problems of adjustment and we have not yet succeeded in solving them satisfactorily. The Nation has been facing them for sometime and if we, Scoutmasters manage to help the oncoming citizens just to take with them clear visions both of National Unity and World-peace and a realisation of the duty of "repressing their little personal ambitions and putting them in the second place whether they be for power or riches or political ends" in the firm belief that they count for very little when to "God we go" we shall be discharging the main obligation of our undertaking. Thus the duty of the Indian Scoutmaster becomes twofold: National unity and World-peace. The issues are not, however contradictory in as much as the forces that can bring about the one can also bring about the other, if this vision is kept ever unfaded before the Scouter's eyes. This is his foremost duty to himself.

The Genius of Scouting.

The genius of Scouting does not, however, solely lie in setting this vision before the Scoutmaster's eye but it lies mainly in the special attitude it forges in the minds of the fighters in consonance with this vision. It is peculiarly its own. It prompts action, it rouses energy and it gives pleasure. Born of good will and right understanding it is accommodating, though uncompromising in its principles. It recognises sects, classes and parties and welcomes workers and members from any class or creed or caste into its fold, but gives preference to none. The plank on which all meet is the plank of equality but it strikes at no particular sect or creed. Under its influence all meet as equals and none claims special privileges. There is no suggestion of compulsion but there is atmosphere for voluntary "repression of their individual selves". In short it is just the school where one learns to be most fair to others and least grasping for oneself. "Others first, self-second"—just the type of training that India's young want and that would help to obliterate communal and race bitterness.

The Message of Scouting.

Scouting advocates conscious Evolution. It differs from other schools in its stress on action; action first and last, action considerate and firm, and always selfless action.

The message of Scouting to India may be stated in these words "Change your heart and evolve, but let the forms alone. Never aim your blow at them if you will be wise. Forms never can affect the heart, either way. Unmeaning forms crumble down where the heart is sound. Hence, cure the heart!"

Real Scout-spirit sees the existence of classes and sects and remains unperturbed. It will never yield to their limitations. It was Lord Roberts who wired to the Chief Scout urging him to stand as a candidate for election to Parliament. "For which side, please?" was the puzzle propounded to him in reply.

But, surely, the want of Scout Spirit is not going to be made up for by the disappearance of forms. Nations untrammelled by these are equally seeking it.

Life, on the other hand, may be the more interesting for their existence. It requires spirit to understand them and it is manly to develop it. Humanity abhors inanity and would for that reason clothe History with charm and Antiquity with spell. Old Folk-Dances engage the nations of the west in their revival—dances whose original significance is long dead. Uniformity, and universality destroy originality and "individual uniqueness". The world is becoming alive to the violence of forging chains on individual freedom and initiative. It is at least taken as proof of poor spirit and weak understanding. Scout-spirit will surely save young humanity from falling into this error.

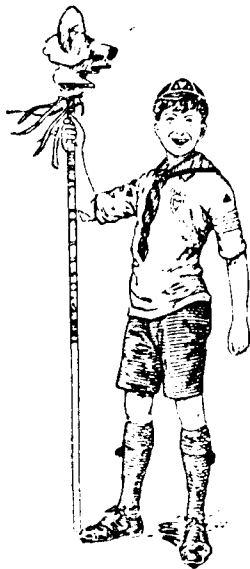
So, one readily agrees with the Chief Scout when, after referring to a measure of achievement in the direction of impartial administration of peace and protection and justice and the consequent response of loyalty during the late war, he continues:

"And though much remains to be done, the remedy lies mainly in the direction of good Citizenship on the part of Indians themselves. Some whom I have met seem over eager to adopt western ideas. Others of the opposite extreme believe that India has nothing to learn from other countries.

(Continued on page 345.)

Who is a Cub?

I imagine that a cub is just the elder of the boy of five and the junior of the boy of eleven. I can think of him only with relationship to these two types because the Cubs in your Pack can be classified mostly into two types—either as having started of their own accord to rapidly becoming the boy of Scout age or as still lingering in their early pastures of dreamland growing chocolates and candies and peopled by dolls, doggies and grandpas with snowy beards. I feel, some-



WOLF CUBS.

how, that it will help me to remember that the boys of 8, 9, or 10 have been kids of five and are every day shedding off or tending to shed off their past lingering instincts while they feel drawn towards becoming boys of twelve and more or, in clearer terms, to them "Scouts", as early as possible. As to the boy of eleven or twelve, he is not such a problem to conceive as his junior, most of us do possess memories of the vista of our past experiences, at home, at school and in society, at that stage. Otherwise, also, we meet these individuals outside in society, all by themselves, and are comparatively more familiar to us. The five-year-old boy likes to hang about papa or mamma or better still about his grandpa or any other member at home whom he could have all to himself, to lead by the finger tips, if not by the nose as far as possible. He would like to stroll about along with his grandpa and his puppy, and while patronisingly treating his doggie, is not forgetful of his grandpa and likes to tease him by snatching away his hand-stick from his hands and walking biggishly in advance of him with a furtive look thrown behind him just to see how his grandpa takes it. He is impish and way-ward and his weapon of protest is tears. He is very sensitive, cannot bear a frown or a loud snub, and he loves incessant boisterous employment. His restiveness and flitting moods are uncontrollable but Nature has endowed him with infinite capacity for abstraction. His

imagination is very profound and very often he joins the people in fairy-land, and envisions life as he sees and imagines and wishes to obtain on earth. Life is very busy there. He meets with very interesting people and sometimes will dress up to join society there. Papa's waist-coat, if within reach, bigsters' shoes and umbrellas, walking sticks, wrist watches, eyeglasses, head-dresses all and sundry fancy articles adorn his personality and he trots out. You may have caught him now talking to himself, as it were, but in reality playing the man of society with his friends of the Dream-land in broad daylight. He very often treats his sisters with scant courtesy and breaks, sometimes, into the midst of their play and takes their fort by storm. No protests avail. He would have his way!

And so on and on

It is this individual, through his personal experiences with men, that has evolved into the little cub that greets you with two fingers. He has all these tendencies in him to a degree, but only, he is more discreet. He knows now that he may not take unlicensed liberty with elders, but still, he is swayed by his love of doings, by his unstickability to a single thing for long, by his love of personal accomplishments, and his notion that elders exist just to help him if not to be ordered about (as he thought some time back). He will admit to his confidence only people who look upon him without an air of superiority or standoffishness. Have you not caught him standing by his daddy near his shoulders watching him, sometimes, at doing business and the other party who may be present, and keeping himself so employed keenly? Have you noticed the dawn of his self-consciousness when you, a stranger, turn to address him however kindly? More often than not, he shrinks and flees the room. This self-consciousness has recently dawned on him. It can be got over by a direct, frank address to the boy on intimate terms. It is this growing consciousness that builds a shell round his personality and shuts him more and more within his own self and draws him more and more away from you. In the case of every individual, the thickness of the crust varies according to his individual sensitiveness and your job lies in bursting through this shell, by negotiating the cases, *individually*.

Remember that the Chief Scout has said that it is the boy of 14 who develops the in-

stinct of Hero-worship. The Cub will value your services in so far as you manage to set his personality up. He is selfish, rather self-centred. This trait you must expect in him. As you progress along and, gradually, when the Sixers take your place in the course of things to help the individuals and when each Six comes to look upon its Sixer to do for them what you do in the beginning of things, they will treat you as one existing only for their help, in time of need. You must, therefore, enter the Pack along with them as a Cub, perhaps as the leading Cub and little by little climb up to the ladder of status. At no time, however would you be anything other than a strong and reliable Akela to them, i.e., a kind and powerful guide!

(M.)

An Inter-Pack Visit.

The following account of an actual programme during an Inter-pack visit consisting of two Packs might be of help to brother-Akelas in our Province. The value of Inter-Pack visits has not been fully realised yet by our Cub workers and it is with the intention of stimulating work on such lines that the writer of this article ventures to put them before his readers. For one thing, cubs want variety from their usual everyday programme and the company of similar urchins all belonging to the same brotherhood of the Jungle will do more to stir up cubby enthusiasms in the big hearts of these tiny lads. They are anxious like their elders to see things done by other people and learn from or criticise them. Healthy criticism from first hand observation and experience is very much better than second hand criticism from mere heresay.

Each Pack consisted of three sixes so that there were 36 boys in the gathering and they met in the Pack Headquarters of the inviting Pack one evening at 4 P. M. The programme followed was:—

1. The Grand Howl (all together): This was done correctly and the boys showed zest in making as much noise in the item as possible, and it looked to an onlooker that there was spontaniety and organisation in the howl and no "must-be-somehow-got-over" feeling.

2. Prayers: As was the custom of the inviting Pack, the proceedings began immediately after the Grand Howl with a simple Prayer for the welfare of the Motherland—the familiar Jai-Bharat.

3. Inspection: This was a very rigid and strict item. The judge for this item was an outsider who was first told as to the points he had to notice particularly in inspecting. Points were awarded for cleanliness of teeth, nails, ears, knees, nose and condition of hair. The Pack which was neatest in this particular was given extra points.

4. Sewing Buttons: The purpose of this activity was to test whether the Cubs were handy with their fingers, and could look after their own clothes. Each Cub was given a button, a bit of cloth and needle and thread. Points were awarded for neatness and not quickness. The chief thing noticed was whether the cubs had wound the thread round the stem of the button a number of times before finishing. Not more than half the number had done it. This test served to show to the parents that if they only took care, Cubs could relieve their mothers and sisters of some worry on the matter of care of their own clothes.

Paper models: This test was to develop the taste of cubs for making things and developing constructiveness and cultivation of a hobby. Each Cub was given a sheet of half foolscap size paper and prepare at least two models. Model aeroplanes, coats, inkbottles, tumblers, crackers, caps, boats, model pyramidal tent were some of the articles produced by the boys themselves. The best Pack was given extra points for neatness of finish and variety.

5. Games: This item was the best liked of all the items. The total time taken for this item was half an hour and 4 games were played. All of them were "six" games and the best six in the Pack brought in extra points for its Pack.

Obstacle race—(relay.) One Cub from each six starts off with a lime in a spoon held in his right hand and runs to a distance of 15 yards and wriggles through a bridge (a bench) and runs another 15 yards and gets over a fence (another bench) and walks backward another 15 yards at the end of which a stick of chocolate wrapped in tinfoil is kept ready for him. He peels off the wrapper with one hand (left hand only) and puts the sweets into his mouth and runs to the starting point, this time going under the fence and over the bridge and coming to the starting point, hands over the spoon and lime to the second. The second follows the same procedure and so on. The six that finishes first is the winner. Concentra-

tion, quickness, alertness and agility were stimulated by this game. Total time taken—10 minutes.

Pass the Bomb under the bridge. Similar to the familiar game of tunnel ball, but a tennis ball was used and it was passed from hand to hand between the legs.

Message relay: The following message was given in Tamil:

"Go to Rama & Co., and buy:

2 exercise books 40 pages at 1 anna each.

4 blacklead pencils H. B.

1 quire white thick paper.

1 copy of Longmans copy books, No. 3."

The message was passed from Cub to Cub orally and the last boy had to come and write out the message. The best six with the most accurate message was given extra points for his Pack.

In this message, H. B. for pencils and No. 3 for copy books was in most cases forgotten by the Cubs. Only one six was able to bring it correct.

Dribble Ball: for co-ordination of the movement of the leg muscles. A ring of one yard diameter was marked for each six in a line and cub after cub in each six had to dribble the ball not using any part of the body except the legs, to a distance of 40 yards and go round a cricket stump pitched opposite the ring and come back and dribble the ball (Tennis ball) exactly into the centre of the ring. The six with the largest number doing it successfully and quickest won extra points for his Pack.

The next item in the programme after the games was tea. It was provided by the inviting Pack and was made not by the Cubs, but supplied ready made, along with some

sweets, biscuits and plantains. It is needless to say that the Cubs enjoyed this item heartily. Total cost of the tea and eats was only Rs. 3.

Play Acting: This was brought in to test the ingenuity and imagination of the Cubs. The following theme was given to Cubs in the form of a yarn. "Cubs out on a holiday in the country—enjoying a nice picnic under the shade of a tree—Time about half past eleven in the forenoon—A hot day—An old man aged about 65 with a child in his arms and a boy of eight behind him, and carrying a heavy load of market things on his head and the boy carrying some light parcels—The

two children tired and began crying for food and water

—The old man being very tired himself, one of the

Cubs hears the cry, and tells Akela—

Akela directs the Pack to go and find out what the

old man and the children need—All

Cubs run to the old man as fast as

possible—a Sixer relieves the old

man of the child—four Cubs take

away the bundle from the old man

and some othercubs take the parcels

from the boy's hands—Old man

and children taken to Akela who takes

charge of the old man and the children

are looked after by the Cubs—

They rest there for an hour and then thank the Cubs and go home."

The acting was very real and expressive: especially the make up of the old man's part, and the acting of the Cub who personated the boy were very good. This was a Pack activity, both the Packs taking part.

The last item was a Sing-Song. No Red Flower was built up as there was still some

(Continued on page 345.)

What is Cubbing?—To Parents.

Cubbing is a wonderful game which appeals to the heart of every healthy boy of 8 to 12 years.

Cubbing begins the foundations of character.

On being admitted into the Pack, he promises—

"To do his best to be loyal and do his duty to his God, King and country; to keep the Law of the Wolf Cub Pack; and to do a good turn to somebody every day."

Here are the beginnings of the sense of religion, loyalty, patriotism, honour.

The Cub Law is:—

"The Cub gives in to the Old Wolf: the Cub does not give in to himself."

Here are the beginnings of obedience, pluck and unselfishness.

Cubbing gives a boy good friends, all working and playing together with the same ideas and the same ideals, led by an understanding grown-up.

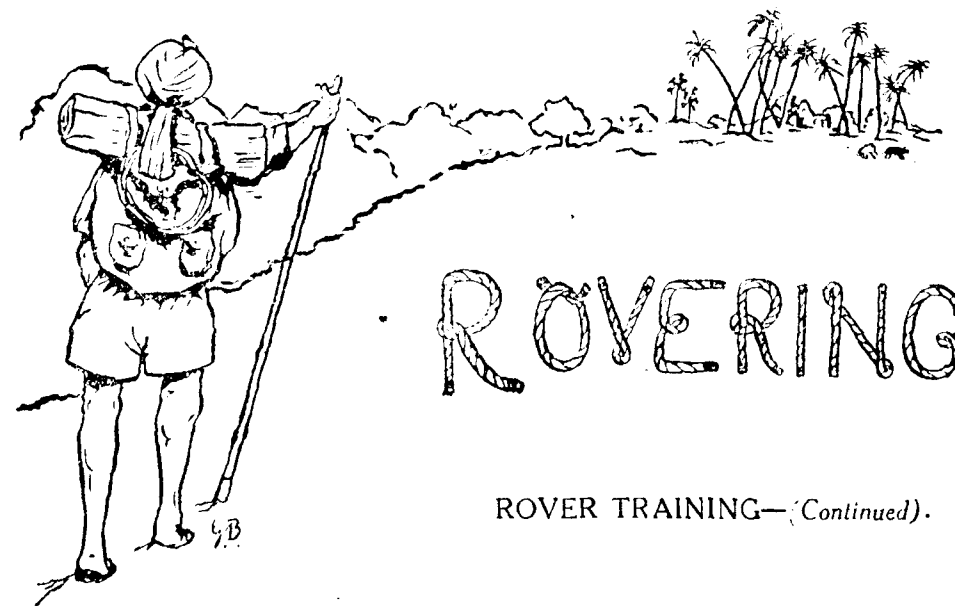
Cubbing gives Romance and Adventure. The aim of Cubbing is to get at the imagination of the child and to develop it. So, stories form a very big part of the programme, and all sorts of things are taught in that way.

Cubbing makes boys handy and useful at home.

Cubbing makes boys healthy.

So, if you have a boy between 8 and 12 years old, please apply to the nearest Cub Pack and ask for information. The Provincial Scout Headquarters, P. O. Box 424, Madras will put you in touch with the nearest Pack, if you do not know where to apply locally.

(I. H. Q. Pamphlet)



ROVER TRAINING—(Continued).

IT is thus clear how the objective of our Rover training involves fundamentally a careful practice of the scout law and exercise of scout spirit in daily life and work. As connoted by the passage already quoted, it is not at all an easy task for any young man to do. It is in truth "the hike of a life time." The more one tries to be a real scout, adopting honesty against dishonesty, brotherliness against differences and cleanliness against impurity of speech, thought and deed, the more is one's mental agony and disappointment. How many times have we been led to exclaim with a great saint, "O wretched man that I am. Who shall deliver me from this agony?" The fight, therefore, that every Rover will have to fight is not temporal, but spiritual. It is the inner struggle of the soul for victory over depravity and death. It is the struggle for character. It is therefore imperative that he is armed with spiritual weapons of prayer and divine guidance. There is no doubt a great amount of truth in what Dr. Griffin says and a sense of comradeship and brotherhood of Rovers walking along the same thorny path and fighting the same moral battle as ourselves would go a long way to encourage us. Nevertheless the sense is not everything we need for the struggle. It would not be found very helpful, as testified to in our personal experience, unless it were combined with a firm and clear realisation of the presence of the one superior Being who is the fountain of all power and inspiration and who is ever ready to strengthen and guide us to meet our daily battle. Let us note that it is not an empty and vain talk

about religious precepts. But it is the fact tested practically by every honest and sincere man in his religious vocation. Religion is the backbone of Rovering. Unless and until we get to a very serious and spiritual outlook on it, it is next to impossible for us to be real Rovers and to understand the lofty aims and principles of Rovering. In short, the practice of the scout law should be coupled and backed up with the practice of the sensing of the presence of God, and without the latter means of heavenly grace all our moral strifes would end in tragic failures. It is therefore very important that every Rover Scout is advised to chalk out the quest of religion of increased personal contact with God day by day and thus gain strength and power in his onerous and onward march towards the scout ideal. By careful and reverent study of his own sacred books, by systematic prayer and devotion and in addition by a reverent and serious meditation of the wonder, beauty and spiritual aspect of Nature, as while in hikes and camps, it is quite possible for him to grow richer in the divine grace and strength and fight his fight victoriously. From a Christian point of view, the Scout Bible Reading Cards or those issued by the I.B.R.A. may well be used for daily personal devotion. The value of attending the church services and prayer meetings and other congregational gatherings of the type cannot be over-estimated. Rovers who are good students of the Bible would do well to help in Bible Classes and Sunday Schools. Periodical Sacred Songs Services on Sunday evenings may be held

around the Camp Fire and a pastor or the Group Chaplain asked to lead in short prayer. It is also a good idea for every crew to organise its own Study Circles wherein such subjects as Irreligion as given in *Rovering to Success* may be discussed and well threshed out. Comparative study of religions is also another helpful subject for such discussions. Rover Scouts' Own plays a very vital part in religious training of the youth. Last of all though not the least, it is the supreme duty of the R. S. L. to see to the careful practice of the Vigil before the presentation of the Rover Squire and any amount of stress placed on this item during his probation is not without its effect to deepen his spiritual life and make him accept *Rovering* as a spiritual calling. These are some ways and means of helping a Rover to develop his religion, and when he is so well-grounded in and backed up with such training, it is easy for him to paddle his canoe and, steer clear of such dangerous snags of irreligion as modern materialism, non-religious education and conflict of diverse systems of faith, which all confront the Indian youth of to-day.

Another indispensable asset for successful Rover training is the careful study of youth psychology itself. Very particularly, the young man of the Rover age is characterised by a spirit of freedom and independence, which, if not carefully controlled and trained would lead him down to very sad consequences in life. He is rash and inexperienced, but he thinks he knows everything and hence there comes the crisis of his instinctive readiness to throw off all authority and discipline. As the Chief Scout says, "The youth is full of go but empty of gumption." This is absolutely true in the case of every youth, either Indian or European, and there is no justification for saying that the Indian Rover has lost his free instinct by his home life, tradition and other congenital circumstances. But the instinct is there lying deeply hidden in his bosom awaiting a chance for expression, if not for explosion. Why, the latter is a very commonplace event and we are not wanting in evidences to show how many a young man has overthrown his parental tutelage and fled out of bounds in quest of liberty and independent life. Giving another concrete instance, the recent political occurrences, in which we saw hundreds of our lads taking part at great personal risk and sacrifice are a proof positive of the explosive mature of freedom-loving tendency in them. And so the thirst for liberty and equality is a common trait of youth character and

we ought to be very cautious how we deal with it. The best way of handling the problem is obviously by comradeship, which is essentially a vital sense of mutual responsibility, partnership and equality, all developed as the result of one's conviction that one and one's friend are striving towards the same objective and that they are both sharing the same trial and tribulation in pursuit of it. In plain words, the Rover ought to be treated as an equal and friend. That is the secret of success in the education of youngsters. Nothing should be done that would tend to affect their feelings of pride and independence, but the entire scheme of training carried on on a par of friendship and partnership so that they may feel the joy and delight for learning from and following the lead of a beloved friend rather than submitting themselves to any sort of compulsion and autocracy. Positively the Rover Leader ought to avail himself of all chances for exchange of visits, invitation to teas and games, hikes and camps in which he and his lads only are taking part and visits to shows and concerts. He has really got to go a step further and must be tactful and sympathetic enough to enter into his private life and help him in difficulties, moral and otherwise. Transcending all, the contact and intimacy should have so far developed that they both can bind themselves for the ideal of service and if possible on some definite quest of service and good turns. It is thus possible for the Rover leader to set up and strengthen a sort of deep liaison and connection between him and his pals. But all demands on his part a certain amount of trouble and self-sacrifice—sacrifice of time, self-enjoyment and sometimes money as well. It is true it is all worth spending and investment for the sake of the ideal he has pledged himself to follow. Yet the question remains, is he prepared to pay the cost?

In order to make any scheme of Rover training effective and efficient, what we need more than anything else is the personal example of the educator himself. This is of course a very common principle underlying all the three Branches of our movement. But specially and remarkably, the example counts more than words in the successful training of a Rover. It is a time honoured saying that character cannot be taught but only caught, which is tantamount to saying that vague and abstract instruction in ideals is of very little use in character building. The youth is by nature reasoning, critical and fault-finding too. What

he longs for is something definite and concrete and what else can meet this longing but the personality and personal conduct of the Rover leader? It is therefore significant that every Leader ought to exercise a great deal of thought of how he lives and interprets the scout ideal in every day profession. He should do his best to be the embodiment of the very ideal he preaches. The

scout law and promise must ever rule and guide all the departments of his life and work. If such an exemplary lead is pursued, however difficult and sometimes disappointing it may be, the hero working in the youth would make the genuine failings good and help him to take what is best and follow the trail blazed for him by his sincere and devoted comrade and leader.
J. I. M.

New Rules for Admission into the Rover Brotherhood.

THE new Rover Rules approved by the Imperial Head-quarters Executive Committee on June 13th are published below for the information of all our Rovers, their mates and leaders. These rules have been shaped for providing a well-balanced policy and it may now be said that we have arrived at a definite stage in *Rovering* when we can say that we have definite lines to proceed upon. To derive the fullest benefit from these rules, it is the spirit in which they are interpreted that counts most.

Note: References to Imperial Head Quarters Rules—1930 Edition.

Rule 33. Aims.

Rover Scout training is a continuation of that given to Wolf Cubs and Boy Scouts with the same objects as are laid down in Rule 6 with a wider outlook and with the added object of helping Rover Scouts to make useful careers for themselves.

Rover Scouting covers the period during which the young man is "finding himself," i. e., developing his character and his powers by training them and endeavouring to put into practice in a wider world the principles of the Scout Law.

Rule 34. Preliminary.

(a) Leader.

Before a section of Rover Scouts can be formed in the Group, a suitable Leader is absolutely essential.

If possible, the Leader should be a warranted Rover Scout Leader, as provided for in rules 12 and 44. Failing this, the Group Scout Master must provide either (i) himself or one of his assistants to be in charge, in which case the qualifications laid down in Rule 44 must be observed, or (ii) adequate supervision by the District Rover Scout Leader or Assistant District Commissioner for Rover Scouts.

In these Rules the words "*Rover Scout Leader*" in italics include all these alternatives.

(b) Conditions of admission.

(i) Approval.

Before a young man is admitted by the *Rover Scout Leader*, the approval of the Group Scout Master (see rule 45) and of the Rover Scout Crew is required.

He must either (a) be recommended by the Group Council as a Scout who is considered to be trying to act up to his Scout obligations, including the doing of good turns, or (b) if not previously a Scout, be willing to learn practical scouting, pursue the open-air life, and accept the way of life set forth by the Scout Promises and Law.

(ii) Minimum Age.

The age for admission as a Rover Scout is necessarily dependent on the physical and mental development of a boy in his progress to manhood. No one who is under 17 years of age may be invested as a Rover Scout, while it may be desirable to wait until the age of 18 has been attained before investiture.

(c) Conditions between Admission and Investiture.

Before a young man can be invested as a Rover Scout he must have fulfilled the following conditions to the satisfaction of the Rover Scout Leader.

(i) **Reading:** Have read and studied "Scouting for Boys" and "Rovering to Success."

(ii) **Practical:** Have studied and understood the Scout Promise and Scout Law as they concern Rover Scouts, and be applying them in a spirit of unselfish service to life in general.

(iii) Have sufficient knowledge to train a boy of Scout age in the Tenderfoot tests.

(iv) **Probation:** Have undergone such period of probation as the Group Scout Master,

Rover Scout Leader and the Crew may require.

(d) Investiture.

Some process of self-examination (in the form of a vigil or otherwise) and an Investiture are essential to emphasise the fact that as a Rover Scout he is undertaking certain definite responsibilities. The degree of ceremony used in the Vigil and the Investiture will vary, and this must depend upon the wishes of the Crew and of the individual to be invested.

Rule 35. Subsequent Training.

The following are the general lines on which the training of the Rover should be carried out by the Rover Scout Leader. The Rover Scout should:

(a) Ideals.

(i) Develop the spiritual side of his life, recognising that he must do his best to carry out his duty to God as required by the first Scout Promise, through the practice of his religion.

(ii) Make the guiding principles of his life the Scout Law, expressing itself in goodwill, fellowship, justice and universal brotherhood.

(iii) Carry out the first service or duty he owes—to establish himself in life—and make every endeavour to consolidate his position so that he is not a burden on others or on the State.

(iv) Carry out the Scout duty of helpfulness to other people, as required by the second Scout Promise into some form of service to the community, bearing in mind the special claims of the Scout Movement, but with due regard to other loyalties, e.g., home and employment.

(b) Practical.

(i) Appreciate the principles, aims and methods of scouting in all its three main sections—Cubbing, Scouting and Rover Scouting, and assist in every possible way, e.g., by qualifying for the Rover Instructor's Badge.

A Rover Scout may take up a warrant without ceasing to be a Rover Scout, but the possession of a warrant will not give him precedence as a Rover Scout. His duties as a warranted Scouter, however, must come first.

(ii) Have a practical knowledge of the matters dealt with in Chapter III of Scouting for boys (camp life).

(iii) Adopt generally, as part of his outdoor activities, hikes and rambles with a purpose

on the lines of the First Class Journey Test, submitting reports and sketches, paying particular attention to any points to which he may be directed by his Rover Scout Leader.

(iv) Practise care of his own health in matters of cleanliness, fresh air, exercise, food and clothing; feel the importance in his own and other peoples' interest of keeping physically fit; and recognise the necessity of keeping morally as well as physically clean.

(v) Cultivate the habit of employing usefully his spare time, e.g., by hobbies, or by studying, exploring, and, as far as possible, practising one or more of the directions of citizen service suggested in the Appendix to "Rovering to Success".

(c) Responsibilities as a Citizen.

Have an elementary knowledge of the Government of his country and district, so that he understands the responsibilities imposed on him by his votes for the general good.

Rule 36. Uniform.

The Scout Badge described in Rule 25 must be worn by all grades of Rover Scouts in uniform.

A special R. S. Badge, made in metal, may be worn in the buttonhole of the coat in mufti.

A Rover Scout wears uniform as for Scouts (see Rule 25) but:

Hat. A bar with R. S. thereon, worn in front, on the strap.

Shirt or jersey. With green shoulder straps bearing the special R. S. Badge.

Shoulder knot. Red, yellow and green.

Garter tabs. Red.

Thumbstick. May be carried in place of staff.

After joining a Rover Scout Crew, if a Scout, he will, until he is invested as a Rover Scout, wear uniform as for Scout (see Rule 25) except that the shoulder knot will be yellow and green.

Rover Scouts in an Association or District may, with the permission of the Commissioner and Local Association, wear special scarves other than their own Group scarves, on occasions when they meet together for combined activities. Emblems can only be approved subject to Rule 69.

The above is the correct Rover Scout Uniform and, with the exception of authorised badges and decorations and the articles mentioned below, nothing must be added to it. Correct Rover Scout uniform only must be

worn in public. Unauthorised badges, fancy decorations and personal adornments must not be displayed. Rover Scouts in camp may, at the discretion of the Rover Scout Leader, wear any clothing they desire but whenever they appear in public outside the camp limits, they must be properly dressed.

Rule 37. Rover Mate.

A Rover Mate is elected by the Patrol with the approval of the Rover Scout Leader.

Uniform as for Rover Scout with two vertical red braid stripes, 3 ins. long, $\frac{1}{2}$ in. wide, worn on either side of pleat of left pocket of shirt.

Badge. The Patrol Leader's Hat Badge described in Rule 31 but with R. S. bar (see Rule 36) in place of the scroll; Sea Rover Mates wear the Arrow Head on cap ribbon in addition to the words Rover Sea Scouts (see Rule 31).

Senior Rover Mate. Where there are more than two Rover Scout Patrols in a Crew they may appoint a Senior Rover Mate with the approval of the Rover Scout Leader.

Uniform as for Rover Mate with three vertical red braid stripes, 3 ins. long, $\frac{1}{2}$ in. wide, on left pocket of shirt.

Rule 38. Rover Second.

A Rover Second is selected by the Rover Mate to be his Assistant and to take charge when he himself is away.

Uniform as for the Rover Scout with single vertical red braid stripe, 3 ins. long, $\frac{1}{2}$ in. wide, worn on right side of pleat of left shirt pocket.

Rule 39. Honorary Membership.

If occupation, age, or other circumstances prevent a Rover Scout from taking an active part as a member of his crew, he can become an Honorary Member, in which capacity he will continue to do his best to carry out the Scout ideal in his daily life. He can remain a member of the Scout brotherhood up to any age.

Rule 44. Assistant Rover Scout Leader.

The qualifications are the same as for Rover Scout Leader, except that (*vide* para. (d)) the age must not be less than 25 and paragraph (g) does not apply. (*The "Scouter"*)

Scouting and Physical Education.

(Extracts from a paper read by Mr. K. Sanjiva Kamath, B.A., B.L., at the XXII Provincial Educational Conference.)

IF the object of education is to develop a sound mind, this cannot be fulfilled without, at the same time, building up a sound body, and again this can be done only by the spread of a comprehensive system of physical education in schools and colleges. Physical education is like the concrete foundation for a big edifice which, for its strength and durability, will have to rely upon the strength of the foundation; while scouting is that perfect architectural device, without which the building will be a mere mass of brick and mortar with no elegance or form. Both from experience and knowledge, I have come to believe that every sound system of education should comprehend in its scheme a thorough programme of scouting and physical education.

Our schools have been converted into mills for manufacturing bookworms, whose ideals do not transcend beyond the limitations of a Government office or a private job, and when a crisis like the one through which our motherland is passing at present comes in the history of a nation, we, educated men, are found sadly

wanting. The purely intellectual system of education that has been our heritage since the days of Lord Macaulay has been weighed and found wanting, as it belongs neither to the East nor the West. It is therefore time that we expanded its scope and reformed its features; and this can be done in some measure by making scouting and physical education part and parcel of our educational system.

What is Scouting? It is too late in the day to define it as an abstract proposition. It is to be defined, if at all, by its concrete achievements. It is more than a decade since this movement was introduced among Indian boys and from a few hundreds, it is grown into a few hundreds of thousands and this rapid expansion cannot be explained except by results achieved in the early years of the growth of the movement justifying public confidence. The public have come to look upon the Boy-Scout movement as a natural object of their intellectual sympathy and moral and support! and no wonder! In over 3,500 boys to be found in the

For further information contact the Scout Office, 10, The Common, Camp St.,

they did at the Madras Jamboree, like brothers irrespective of considerations of religion and community and if it was possible to have similar gatherings with even very much larger numbers in Bombay, Punjab and other provinces, it was because the Boy-Scout movement had made such gatherings possible. The Boy-Scout movement succeeded where an innumerable number of social reform associations failed and the secret of such success lay in the fact that the former tried to prove by example, what the latter did only by precept, the practical efficacy of the doctrine of the Fatherhood of God and the brotherhood of man.

If our great heroes like Bhishma, Prithviraj, Akbar and Shivaji who were so many names in the Indian history to be read for the examination and forgotten after that event, have once again come to be the exemplars of high life and noble conduct to our boys, it is because scouting has laid its proper emphasis upon the true form of hero worship, by encouraging every troop of scouts to be named after a hero, in whose name and under whose flag it ought to promote its special activities and whose particular characteristics which carved out the hero of the man, should be emulated by every member of the Troop. If boys have learnt to study the history of India not by learning so many words in print but by visiting so many places of historic fame, it is because scouting has encouraged on an immense scale the habit of excursions to places hallowed by tradition and eventful history. If boys have learnt to give up the comforts of home and go out to live under trees, though for a brief period, cook their own food, clean their own vessels, wash their own clothes irrespective of their individual station in life, it is because scouting has made camping and open air life a major part of its routine programme to develop in every boy a spirit of self reliance and self-help. If at great festivals at the banks of the

Ganges, Godavery, Cauvery and other pilgrim centres, bands of young men and boys dressed in khaki are always found ready to render service, it is because the Boy-Scout movement has inculcated in our boys, by the daily good turn, the ideal of service and imparted to them the requisite training to achieve it. The work of the Boy-Scout movement had all along been thoroughly comprehensive and to everything it has touched, it has contributed its own spirit and point of view.

While the methods of scouting and the school may be different, one is no substitute for the other. On the other hand, scouting is a supplement to the school programme. They are interdependent and the proper training of a boy is effected only by the harmonious co-operation of the two systems.

Scouting and the City Boy.

The city boy stands in special need of the strong appeal of the Scout Programme. His life in the cities relieves him of many home obligations and responsibilities which are accepted every day by the boy in the country. Conveniences of modern living develop a frame of mind that makes for selfish habits in the young. The city boy has few urgent calls for home service. On the contrary he is quite accustomed to be served. A Boy Scout, however, must do a good turn daily. The Scout Law reminds him of this responsibility. Membership in his Troop is a call to loyalty and its standards. His eyes are opened to the countless things he ought to do in the spirit of service for those at home. The little household tasks take on a new importance. They are part of Scouting and they have a meaning. A Scout Uniform has changed the attitude of many a boy towards the little home duties which in themselves are seldom enjoyed.

(*"Scouting for Catholics"*).

The Boy-Scout movement realises that the first duty of a citizen is to his country and therefore lays a special emphasis on a programme that is calculated to develop in the boy a love for his motherland. The wave of patriotism that was roused in England and America during the Great War, found thousands of scouts at the posts of national service. In India the object is just the same. To develop in the boy a burning love for the motherland, to make the boy feel that the interests of the country should always have precedence over those of his own in his thoughts and aspirations, is an object which scouting tries to achieve.

The boy-scout movement tries to develop physical fitness in our boys through games,

Scouting provides a programme for the leisure hours of the boy to keep him engaged in useful occupations which in their turn will keep him away from the temptations of idle hours.

What does the Boy-Scout movement stand for? It stands for

- (1) Patriotism and leadership.
- (2) Physical fitness.
- (3) Trained and efficient service.
- (4) A sound character.

camping and exercise. Scouting has been responsible in promoting a large number of team games which while affording sufficient recreation to the boy, are equally effective in developing his powers of observation, hearing and smell. The physical aspect of scouting, which concentrates its attention on the health of the boy has been endeavouring to make up to some extent the deficiency of the school system in this respect. The Boy-Scout movement realises that it is only a strong and healthy man who proves to be a useful citizen and with this object in view has evolved its programme, which centres round a scheme of well-regulated physical training.

The average Indian is always responsive to the call of service. His motto is "this body is intended for the service of others". But the desire for service is one thing, while the ability to render it is entirely different. There have been occasions, within my own information wherein, people have lost their lives by drowning in the presence of their relatives and friends, who while burning with a desire to save the drowning man have felt themselves impotent to render such humane service. The boy-scout movement, by teaching first aid, life saving and various other useful arts, contributes to develop in the boy the latter trait, that of ability to render effective service while, by insisting upon each boy doing at least one good turn a day, not only creates the desire but also develops the habit of rendering such service.

(*Concluded from page 335.*)

The truth is that we will have much that we can adopt with advantage one from another. Through the international training and relationship of Scouting, the future generation in all countries is being brought up with a new outlook on citizenship.

Citizenship is not the outcome of politics or arts or commerce, but of character and sense of service for the community, that is, of manly honour, self control, chivalry, and broadminded outlook, of putting others first and self second."

(K. R. R.)

The boy-scouts are a band of trained social workers whose organisation and discipline are the surest guarantee for efficient service.

The scout law is the foundation of a scout's character. It is a compendious code of practical morality which is simple in its construction but effective in its application. The moral training of the boy centres round his sense of honour. It is this sense that is first awakened and once this is done, the boy is easily impressed with the paramount duty of maintaining his honour by eschewing all that which detracts from it. A scout makes his three-fold promise of patriotism, service and character on his honour and a scout's honour is the surest guarantee to his keeping the promise once made.

Training in leadership is a duty of vast national importance and there is no organisation which develops in its members this essential quality besides the boy-scout movement. The patrol system is the training ground of true leadership. It is realised in the boy-scout movement that he alone can lead who has truly learnt to obey without fear or favour, and if a boy learns to obey one of his fellows who has no control except that afforded by scout discipline, he soon learns how to lead when duty calls him and opportunity is afforded to him for such leadership.

The Indian nation is built in its schools and colleges. By encouraging scouting you will ensure the development of a spirit of unity and brotherhood in our nation.

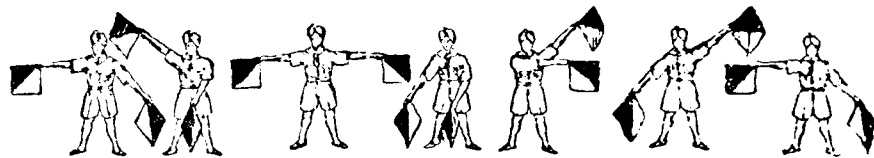
(*Concluded from page 338.*)

sunlight. The two Packs gathered round in a big circle and had the sing-song. Some yells, choruses and dances were practised.

The meeting came to a close with a simple payer, the National Anthems and the Grand Howl.

Each Pack cheered the other before breaking off.

(*Purple Dawn*)



For Scouters.

Some tips for scouters.

"What Troops have done, Troops can do" is a good aphorism and may lead to good results in many of our slack troops.

Perhaps more than anything, the strength of a troop lies in the traditions that it has established.

"The First. Troop expects.," these three simple words have often stood between the troop and extinction. A Troop with traditions does not live on its past, but uses that honourable past as a foundation to build on its future.

Scribbler ventures to suggest for the benefit of his scouter readers a few tips that have actually worked.

For example, why not one of your troop traditions be—"Every meeting in our troop shall be planned in detail several days ahead"?

This tradition might very well be geared on to another tradition: "a comprehensive plan for the term and a schedule of the main items, events and objectives shall be drawn up on paper at the beginning of each term."

Is your Troop Committee, if you have one at all, an active, live body? If not why not establish a tradition that it shall be?

Each member of the Committee might very well 'father' a Patrol and the Leader might be encouraged to go to that Committee-man with his problems. The Scouts of the Patrol might themselves elect one among the Committee to 'father' their Patrol.

Here is another tip which can also become the tradition of your Troop: "Every Scout parent shall have an active interest in and a chance to work with and for the Troop".

A beginning might be made by calling upon each parent when his boy wants to join the Troop, and this gives you the chance to size up home conditions and to acquaint parents with the aims of Scouting.

In return you will learn any special need of the boy who joins your Troop.

Patrol meetings held at Scouts' homes arouse parent's interest.

A chatty Patrol or Troop magazine edited and produced by the boys themselves, and published occasionally, keeps parents informed of the Troop's doing.

Another useful tradition which will come in very helpful when need arises is: "Our Troop shall always establish a relationship of closest co-operation with the School authorities and shall not have the connection with the school only in name". Copies of bulletins, programmes of activities and events might be put up on the School Notice Board and the Troop Officers might frequently talk over their problems with the teachers of the School and get them to help actively many a time.

For example, the Pundits of the School might be invited to come and give occasional talks pertaining to the Scout Promises and the Law, the Mathematics master might be requested to come and audit the Troop accounts periodically. The School Commercial Instructor might be requested to come and train your boys for the Clerk's Badge, the Headmaster might be made to drop in occasionally and see your boys at work either in Patrol meetings or Troop meetings.

Another useful tradition would be "Our Troop shall be an outdoor Troop". Why not encourage your boys to have occasional day and overnight hikes? Let the boys leave one evening after School, go out to a camp site

near by and cook their meal, spend the early part of the night in night Scouting practices and return at about half past ten to their homes to bed? See if this would stimulate the interest of your boys? Why not make it a special reward for good school and scout work in the case of your scouts.

This leads you on to the ever worrying problem of records and you will have to see to it that the troop establishes the tradition: *Our Troop shall have every one of the necessary records kept ship shape and up to date.*

This is a matter on which your Assistant Scoutmaster and the Patrol Leaders come in handy.

Put the responsibility on their shoulders and see how they respond. "A trial will convince you" as the shop keeper says.

Every year when the School reopens, you are faced with the problem of some of your best boys going away from the Troop.

Have you ever spent a thought on the boys who have left? Have you taken the trouble to find out where the boy goes to and whether he has retained his connection with Scouting even after he has left you?

It might be he was one of your best boys and showed great promise. Have you done your bit by the boy, to make him a good scout and thus win him over for the Movement as one of its future workers?

Or, it might be that the boy was a problem to you and a source of continual worry and anxiety. You tried to make some thing out of the boy by trying to understand him, but never once did the boy himself give you a solution to your worries. Your anxiety was to make him a better boy through scouting and felt at times that you would have welcomed the help of others interested in boy problems. Now the boy has left. Are you going to let the boy go to the wall for want of some little further effort on your part?

Would this happen if your troop had a tradition that "*it shall keep in close touch with its old timers*", and lived up to that tradition?

Why not set about overhauling your troop registers and compile a list of all the old boys who have left, and make the troop invite them for a reunion? Or if any of them cannot come, make them write a cheery word of encouragement to the old troop and tell it all about themselves?

One of the most interesting and valuable of all records in the troop should be the file containing letters to the troop from old scouts who have left. If the troop by its traditions has done some little good to them, you as its scoutmaster and the good old troop will never be forgotten by them, but on the other hand they will think of your efforts to shape them when they were rough colts, with gratitude.

Surely that should be reward enough for your work with those impossible beings—the BOYS.

(Scribbler.)

Letters to a Would-be Scouter.

My dear G,

I am sorry "Spotted Dove" is not able to treat you to his usual delightful letter this month as he is on a holiday and so I am venturing to take up his pen to write to you instead. From the nature of his letters to you, which I used to devour with as much pleasure as you did, I have been taking it for granted all these months that in your case at least, there was no need for instructions in matters of troop organisation, administration and

discipline. But the Editor wants to make these letters useful not only to you and to me but also to the host of brother-workers who might occasionally come a cropper in the course of their work with boys in their own troops. I am therefore taking up it up for the time being and can only hope that "Spotted Dove" would soon be able to resume the thread of these topics and carry it on in his own inimitable way. So, here goes:—

You must have certainly realised that the parent of the boy is your stronghold—your first line defence, so to say. Without his encouragement, you can never hope to achieve anything permanent or substantial, and I am sure you will agree with me that we are all trying our level best to put in what we would like to be called solid work. Remember you can never afford to ignore the parent—not even if he is in your own opinion the most 'ignorant', for however much he may appear to be indifferent to his boy's progress and future, your interest can never equal his at any time. The written consent of the parent for his boy's admission in the Troop is not a mere formality. It implies that you should take the trouble to explain to him in detail all about Scouting—as much as you know, that is to say—answer his questions, win him over to your side and retain him as your strongest supporter. It does not in the least matter if his position in life is not one that 'counts' in the worldly sense. It is enough for you that he is an intelligent human being with a desire to see his boy get the right start in life: and when with his encouragement and your efforts, the boy grows up into a decent fellow, remember that *he* will 'count' for something.

I know of many Scouters who are satisfied with sending a printed form to the parent, through the boy himself, and feel that they have done all that is necessary when they get the form back, signed by the parent, without his having acquired even the most rudimentary knowledge about Scouting and his obligation towards the Movement. Let us not, therefore, forget that the literature—"About those Boy Scouts", "What shall I do with my boy?"—which we provide for the parent, in English or in the vernaculars, is only to help him to remember what he has learnt from our interviews and for him, as a layman, to pass on to others in his enthusiasm the information he has gained.

Your obligations to the institution which controls the Troop are not the less serious. In many cases, you run the Troop on behalf of the institution, and with all your ideas of the independent nature of the organisation of the Movement, you should realise that discipline demands a particular line of conduct with regard to your work as Scoutmaster of the Troop which gets its life from the institution which you are also serving. Therefore, you will see that there can be no divided loyalty in this matter. In all that you do for the Troop, you must think of the interests of the controlling institution also, and act without any prejudice to the welfare of both. And I know that as one with a fair amount of tact and a good proportion of what is called the 'sixth sense of Scouts', you will tide over petty mole-hills of difficulties which are unfortunately magnified into mountains of trouble by many of your brothers in similar positions as yourself. Visiting a School Troop on one occasion, I found the Scouter complaining that his institution "did not know and did not care" as regards Scouting. A little cautious and skilful cross-examining, easily revealed to me the fact that the poor

man in his self-importance as the only member in his town of a great brotherhood, not controlled by any Government Department, had not thought it worth his while to induce the management of his School to "know and care". I may tell you in confidence the number of such people is legion. My only prayer is that by your example, you will help in reducing that number in your locality.

Excuse me G—, for preaching this long sermon to you, but sermons are sometimes—
GOOD MEDICINE.

Cheer-i-o,

Your sincere friend and Brother Scout,

"GRAY BROTHER".

Conservation of Moral values.

"In our conservation of material things, and of forces of nature, we must not overlook the conservation of moral and spiritual values which lie back of all other values in life.

Character is the foundation of society. There can be no stability of government, society, or business on any other basis than our faith in the honour and integrity of our fellowmen. Stocks and bonds, gold and silver, certificates, life, home, virtue—all things are made secure to us only in so far as we can safely trust the people with whom we live and work. Therefore the development of a boy's character and preservation of his moral and spiritual values through such a programme as Scouting offers, is one of the most practical, essential, and constructive vocations or avocations a man may follow."

("Scouting for Catholics")

Inter-Troop Visits.

IN the Town of ——— there is generally rivalry between some of the Scout Troops and Scouters, but it is not often of a healthy type. The writer has personal knowledge of many troop dissensions and also petty jealousies among some of the Scouters. One of the causes for such a state of affairs is perhaps the wrong lines on which Inter-Troop competitions are held during Health Week and other celebrations, and trophies are awarded to the winning Troops. One is often pained to witness the overthrow of the normal Troop programmes in favour of a feverishly intense preparation for the competitions.

Every one in the competing Troops believes that his preparation is best—of course they are on such occasions very nearly of equal efficiency—but unfortunately only one troop can be declared best. The spirit evinced when the competition is over is not very different from that exhibited by some of the defeated foot-ball teams.

It is not with any idea of crying down inter-troop competitions or under-estimating their value that this article is written. Perhaps the lines on which these competitions are run may be changed and the details may be discussed in a meeting of the Scouters, presided over by the Commissioner or the President of the Local Association.

The attention of the readers is directed to the articles on Scout Rallies and competitions that appeared in the previous numbers of the S. I. B. S., wherein much food for thought is presented with regard to the duties of the organisers of the rallies and competitions, of the competing troops and of the judges.

In this connection it may be pointed out that Inter-Troop visits play an important part in the promotion of *esprit-de-corps* among the troops of a locality. They give opportunities for troops to meet and learn from one another. They serve to enlarge the outlook and increase the knowledge of those that take part in them. The Hon. Roland Philipps in his "Patrol System" remarks that "Inter Patrol visiting is found to be such a splendid stimulus to Patrol development." He adds:—

"The idea is this:—One evening the Crocodile Patrol of the 10th Timbuctoo pay a visit to the headquarters of the 1st Khassambara. It is rather a long journey, but on arrival they are warmly welcomed and are asked to give some performance. They open

their programme with the "Dance of the Crocodiles." Their hosts then give them a display of signalling and of trek-cart drill. The crocodiles reply by showing how clever they are with the single-stick. Their hosts may finish the programme by showing them one of two excellent games which are the special knowledge of the 1st Khassambara. After buns and ginger-beer the Crocodiles swim home.

"A week later the Khassambara Antelope Patrol will pay a return visit to Timbuctoo. They will give a display of splicing and of physical drill. Their hosts will then show them how to make Sahara Scout Uniform. As this will not take long, they may cook their guests a little supper and join them in an informal concert before sending them home."

We may take a hint from this and apply the same principle to mutual visits between two troops under the same or different controlling authority or Local Association. The hosts take the initiative and the invitation, and their own part of the programme is discussed in the Court of Honour.

An evening convenient for both the troops is fixed for the visit. The guests too discuss in their C. O. H. their part of the programme. In some of the items like dances and yells round the camp-fire, stalking games, bridge building, etc., both the troops may jointly take part. Items like signalling, first-aid display, etc., may be either a troop or a patrol event. Individual Scouts too may be allowed to take part in items like songs and displays if they be either beneficial or entertaining.

There will be more of keenness and enthusiasm if there is an element of surprise in the programme. So it will be better if the troops are kept in the dark about the details of each other's stunts. But it is necessary and sufficient if the 2 S.M.'s put their heads together and fix up the various events in their proper order so as to get the maximum benefit, details for each troop being settled already in its C. O. H.

The parents of the boys may be invited to witness the games and displays. S. Ms. may also invite a few individuals whom they want to convince about the efficiency of the boys, or whose opinion, advice and co-operation they seek.

Every one that takes part in a game or display must know fully what he has to do

and must do it to the best of his ability. It is slackness and the hang dog manner of doing things that take away the glamour from a surprise item and convert it into a boredom. All lengthy introductions and speeches must be avoided. Directions need not all be oral; signals will be more interesting and appealing to the boys' love for mysticism.

Below are described some of the displays and games that may be played by either of the troops during mutual visits. It is presumed that the S. M.'s of the hosts and guests will arrange the programme suitably. The visit may be returned after a week or so. Preparation of tea or light supper by the hosts may form one of the interesting and welcome items.

The following are extracted from *The Scouter's Brainwave Broadcasting* column.

'Use Your eyes!'

The Patrols are taken to the starting point and the only order given is: "Use your eyes!" On looking around they see a Scout, some way off (across a river, if possible) signalling a message which consists of the same words repeated time after time: "S. O. S. come immediately" as soon as the patrols have read the message, they hasten to the spot.

Here they find, hanging in the trees, as many "bodies" (stuffed sacks) as there are patrols. On each "body" is a label giving the "addresses" of the "doctor" and "policeman" (A. S. M.'s or other helpers who are at pre-arranged spots). The patrols carry on as they think fit. Any messengers to the "Doctor" are told to convey the "body", on some suitable stretcher, to the "Surgery", (Troop, H. Q. or Camp); messengers to the "Police" are told to make a report of anything that may have a bearing on the case and to go to the "Surgery" where there will be a consultation with the "Doctor". The S. M. meanwhile notes how each patrol has acted, and after the consultation with the "Doctor" and the "Police," can make such comments as seem necessary.

How big?

It is not always easy to impress scouts with the value of knowing their own personal measurements. Try this inter-patrol game. Each patrol has to estimate a series of sizes, e.g., the circumference of the S. M.'s head, the size the A. S. M. takes in boots, the length of the G. S. M.'s belt, the height of the Troop leader and so on. They will soon find know-

ledge of their own height etc., and a little careful comparison will produce more accurate results than mere guessing.

A Stunt for an odd Moment.

Try and tie the tenderfoot knots with thin-nish card when wearing a pair of boxing gloves or behind the back.

Night Stalking Indoors.

One team makes a barricade of chairs, string entanglements, crackley leaves, etc. a room and appoints one player as sentry. The room should be dark. The sentry who should also be blindfolded is armed with an electric torch. The other teams try to pass the barricade. If the sentry hears one, he shines his torch, (the lens is covered with a black paper disc with a small hole in the centre about 1 cm. in diameter) and if a direct hit is scored on the stalker making the noise, that player falls out. Teams change over and the one getting the most through wins.

A Treasure Hunt:

Robin Hood and his Merry men were carrying some loot back to their stronghold on Sherwood Heath when they heard news that Maid Marian had been captured by King John and was imprisoned in the castle. They at once hid the treasure in the great marsh and hastened to the rescue. They succeeded in freeing the maid and have taken her to their stronghold. They are now setting out to recover the treasure.

Meanwhile King John has heard that the treasure is concealed somewhere in the marsh. He and his soldiers have tried to regain it, but not knowing the paths and being weighed down by their heavy armour they are unable to enter the marsh. A council of war has been held and King John has decided to station his soldiers in the country between the marsh and the Sherwood Heath; all the soldiers have been warned that they must not approach within gunshot of the Outlaw's stronghold. The King is sure that Robin Hood will try to recover the treasure and hopes to capture him and his men as they go to fetch it, or better still, as they come back with it. The soldiers are instructed to cut off one hand of any prisoners and to free them and send them back to their band as a warning: should the same man be caught twice, he is to be hanged at once.

The King knows that Robin Hood will not be satisfied unless he gets at least five of the nine bags of treasure back to Sherwood Heath

and he thinks that the capture of five bags will justify his deeming himself victorious.

A little explanation may be helpful.

The action starts with the attempt to recover the treasure. One troop represents the group of outlaws and the other the King's soldiers.

Only the outlaws may enter the marsh.

The soldiers alone capture by touch. The outlaws could not shoot anybody because their bowstrings are wet. An outlaw has two lives; after losing one he can go back and start again after handing over any treasure that he may have. After losing the other, he is "dead", and returns to his base as a 'ghost'.

This game can be played only where there is plenty of cover.

There are a large number of games appearing in the S. I. B. S. every month, from which suitable selections could be made.

Instructive displays of estimating heights of trees and buildings, distances, signalling and

first aid, the details being suitably arranged, may also form part of the programme.

When mutual Inter-troop visits of this kind become popular, the S. M.'s will have no difficulty in arranging a successful concert or a rally and display.

Some of these visits may also end with a short camp-fire.

Let me then end this article with the request of *The Scouter* to all the Scouters:—"One of the worries of the much harassed Scoutmaster is the perpetual pursuit of new ideas; new ideas not only for games but especially for that form of training that seems to the boys to be a game, but is at the same time of very definite Scouting value. It is in the pursuit of ideas for this sort of training that Scouters can help each other in this column. Here they will find some ideas, not original perhaps, but probably new to some readers. Will Scouters please send in short descriptions of their brain-waves so that others may reap some of the benefits?"

.(F.S.)

Juvenile Delinquency (IV).

By K. PALANI.

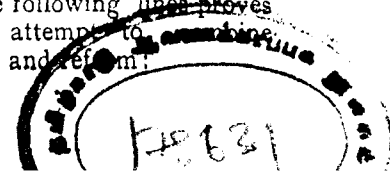
THOUGH the old proverb is 'Prevention is better than Cure,' the authorities who deal with the problems of crime do not share the wisdom of the old saying, but believe in the methods of Cure rather than Prevention. This is based on the false assumption that the criminal and not society is always to blame.

Social Causes: Crime is largely the result of poverty and the social system, for which the community and not the particular individual, is responsible. The society does not give a fair opportunity to all citizens to refrain from the criminal conduct and the present Criminal Code is so defective that it does not justly reflect anti-social conduct. Thousands of children are born and brought up under conditions which give them no chance in life. The girls and boys who cannot find work to do when they leave school are not responsible for the wasted life: they are the victims of bad economic arrangements for which society as a whole is responsible. A. Fenner Brockway says in his book 'A New Way with Crime', that the low standard of wages, the bad and over-crowded housing conditions, the long hours spent in monotonous and mind-deteriorating work, the squalor and the general insecurity of existence to which hundreds end thousands

are condemned, these are due to social, not individual failures.

Revenge or Reform: The chief object of legal punishment is one of revenge rather than reform. If a man is punished retributively, he is certainly injured, and a man cannot be improved by injuries. It is a wrong idea to attempt to combine punishment, deterrence and reform. If we mean first and foremost to punish, we are not going to get out of our criminals such good social results for the benefit of the community, on the release from restraint, as we will if we concentrate on reform. In the 'Unadjusted Girl' in No. 4, of the Criminal Science Monographs, Thomas says: 'When we have sufficiently determined casual relations, we shall probably find that there is no individual energy, no unrest, no type of wish, which cannot be sublimated and made socially useful. From this standpoint the problem is not the right of society to protect itself from the disorderly and anti-social person, but the right of the disorderly and anti-social person to be made orderly and socially valuable.'

Bernard Shaw in the following lines proves the stupidity of the attempt to combine punishment, deterrence and reform:



"To propose to punish and reform people by the same operation is exactly as if you were to take a man suffering from pneumonia, and attempt to combine punitive and creative treatment. Arguing that a man with pneumonia is a danger to the community, and that he need not catch it if he takes proper care of his health, you resolve that he shall have a severe lesson, both to punish him for his negligence and pulmonary weakness and to deter others from following his example. You therefore strip him naked, and in that condition stand him all night in the snow. But as you admit the duty of restoring him to health if possible, and discharging him with sound lungs, you engage a doctor to superintend the punishment and administer cough lozenges, made as unpleasant to the taste as possible so as not to pamper the culprit. A Board of Commissioners ordering such treatment would prove thereby that either that they were imbeciles or else they were hotly in earnest about curing him. When our Prison Commissioners pretend to combine punishment with moral reformation they are in the same dilemma."

In the opinion of Lawrence Honsman, the well-known Criminologist, the Criminal is one who suffers from a defective sense of citizenship—a defect which we all share; it is merely a matter of degree. He writes in the Introduction to 'A New Way with Crime' by Fenner Brockway as follows:

"The defective sense of citizenship has been produced or has been encouraged in a society whose sense of citizenship is also defective or incomplete; for until society stands for Commonwealth and Brotherhood, our individual citizenship is likely to be as defective as the social order in which it finds expression. The criminal, therefore, only expresses in a fuller degree, more representatively, and with a stronger focus of illicit action against its weak places, the defects of our social system; and we, taking hold of this deficiency, which is partly

our own making, thrust him out of one defective social system into another still more deficient in the principles and incentives of good citizenship; and there, very effectively in fifty-five cases out of a hundred or thereabouts, we stereotyped his defect into a habit, imposing on it such a rule of life that it becomes not merely an aberration from average decency of conduct, but a conformity to a type; for prison can hardly by any chance develop a sense of citizenship, since from prison the sense of citizenship is not merely absent but systematically ruled out. Even kindness and friendship are forbidden, which is, in a damned nutshell, about the best example of 'the sin against the Holy Ghost' which I know. And until we make our prisons a training ground for citizenship—making the

repair and mending of lives the be-all and end-all of the system—our prisons, like the society which has brought them into being, will themselves be mentally defective."

Some

conclusions:

In summing up the problem of crime, Fenner Brockway says that motives of punishment and deterrence should be entirely eliminated and the problem of ill-health should

exactly be approached as we approach the problem of physical or mental ill-health. His conclusions are:

1. The criminal should be cured by personal treatment.
2. The social causes of crime should be removed by public preventive measures. He suggests the housing of the population well, making work interesting and worth-while, seeking to develop the mental powers that are latent and giving opportunities for healthy enjoyment, and providing attractive alternatives to liquor shops.
3. The confirmed Criminal should be isolated until he ceases to be dangerous to society.

Recent Tendency: It may be said that in recent years the tendency in nearly all the

civilised countries is to turn from methods of punishment or repression to those of reformation in the treatment of juvenile delinquency. It is now recognised that as the character of an young offender is plastic, it could be readily moulded by wise and sympathetic treatment. By the proper training and handling of the young and adolescent in their homes, their schools, and their industrial occupations the anti-social instinct or habit can be guided or diverted. In America and in England where juvenile legislation is very much advanced, it is recognised that something more than training of the young offender is required, if the evil promptings of the young minds, due to emotional, or unhealthy, or abnormal desires, are to be effectively restrained. So, a new science has now been adopted to deal with the young mind by the modern criminologist and this is known as 'Psychiatry' or in literal Greek translation "the Healing of the Soul" and this is essential to a successful struggle with anti-social instinct. 'Psychiatry' is a 'branch of medicine' that deals with mental and nervous disorder. There should be a complete co-operation between the psychiatrist and the social worker if real knowledge of the 'emotions' of the individual is required. Without this knowledge any attempt to reclaim the offenders will have no effect. 'The psychiatrist, the psychologist and the social worker should all meet on a common ground to suggest and offer treatment for the 'Problem child'.

Psychiatrist to be an effective agent in dealing with crime, must concentrate on the young and for this reason, the modern invention of the Children's Court has become the principal factor, leading to a diminution of crime. It would appear that nearly two hundred thousand young persons under eighteen years of age passed through the Juvenile Courts of United States in 1923. Of these, 75 per cent were placed on probation and of these later 80 per cent are reported as successful cases.

The Juvenile Court movement is a new innovation. In 1844, in England there were in prison 11,348 persons between the ages of 10 and 20 or 1 in 304 of the total population of that age. In 1849, no less than 10,703 persons under 17 were sentenced to imprisonment or transportation. In 1908, imprisonment of persons under 16 years was altogether abolished, except in rare cases. From that time a young offender received different treatment from an adult—while on remand, while before the Court and above all, when the Court has pronounced its decision. In 1920, the Children Act was introduced in the Council of Madras and this notable piece of Legislation was put into force immediately, and certain parts of the Act were also extended to the girls in 1923. Bengal and Bombay have followed the example of Madras by passing and giving effect to the Children Act in their Presidencies.

(K. P.)

Knot tying for Scouts.

Adapted from Horace Kephart's "Camping and Woodcraft & The "How" Book of Scouting.

In last month's issue of the magazine, a few terms used in knot craft were given and this month it is proposed to give a few new knots and the method of tying them. Much depends upon knowing how to tie just the right knot or other fastening for a certain job. In learning to tie knots, scouts should take care to see that the scouts do not use twine or string, but rope or cord at least 1/8 inch thick. Plenty of it should be taken in hand and beginning should not be made too near the end.

Mention has already been made of the "standing part" of a rope and the "bight".

One of the most commonly employed knots is the "stopper knot". This is a

plain knot tied anywhere on a rope to keep it from slipping beyond that point, through a bight, sheave, ring or other hole. This knot is often used at the end of a rope to prevent the strands from fraying.

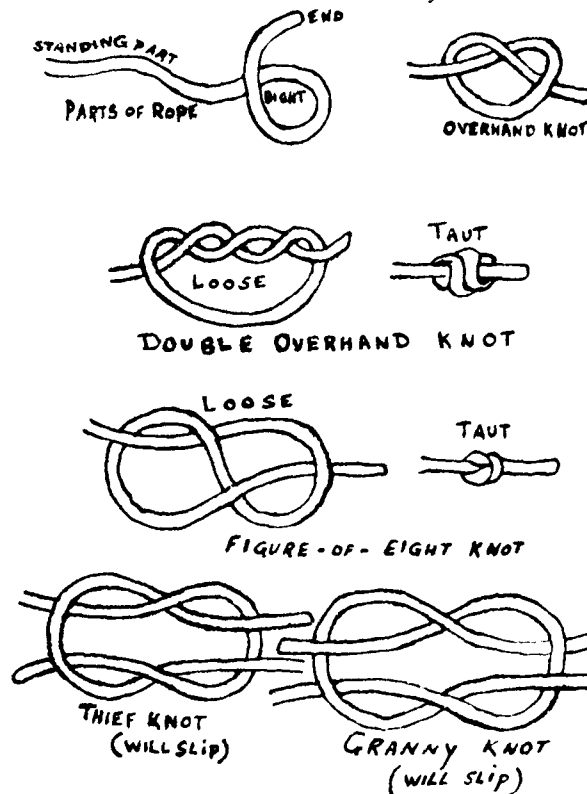
An overhand knot: is the simplest of all knots. It is often used as a component part of other knots, and it jams tight under strain and is difficult to untie. (see fig)

Double overhand knot: It is the same as the simple overhand knot, but the end is passed twice through the bight before pulling tight. A larger knot is made in this case.

Figure of eight knot: Also called the Flemish or German Knot. Its uses are the same as the two previously mentioned, but it is more elegant and it is easier to untie. (see fig.)

Knots for joining ropes, etc.—These are (1) Reef knot, (2) Surgeon's knot, (3) Weaver's knot, (4) Sheet bend, or double bend, (5) Carrick bend (6) Open Hand knot, (7) Water knot or Fisherman's knot, (8) Leader knot.

Before dealing with this section of knotcraft, scouts should see that their scouts never get into the habit of tying two knots, which are both treacherous. The first is the thief knot (see fig.) and the second is the granny knot (see fig.). The thief knot is a bungled weaver's knot, with ends pointing in opposite directions and is sure to slip. The granny is too familiar to need any detailed



description. The granny either jams too tight at times and does not get undone at an emergency or slips and lets you down very badly at the critical time.

The Tenderfoot knot requirements are too well known and the scouts will also be proficient in them. But the test of a good knoter is not his ability to tie them quickly and neatly when asked, but to tie the correct knot for the occasion under any circumstances, with the least possible delay. This implies that the boys should be given constant practice in knotcraft and as was pointed out already, the contest method is the best to stimulate interest in knotting.

Here are some contests you could give to your boys in knotting:

1. Place an ordinary brass tumbler filled with water on a sheet of paper. Let your scouts fasten a string to the tumbler to serve as a handle and carry the same. No water to be spilled while tying or carrying.

2. Place four dead electric bulbs on a table and make your scouts fasten them together without paper or any other wrapping, with string, no two sockets touching.

3. Let a scout lie prone on the ground, and move his legs erratically in all directions. Let another scout tie one end of a two-foot string to one leg and then to the other.

4. Run a contest for all individual scouts, to see who can tie, name and undo the largest number of rope ties, latches and bends in the shortest time with the greatest skill.

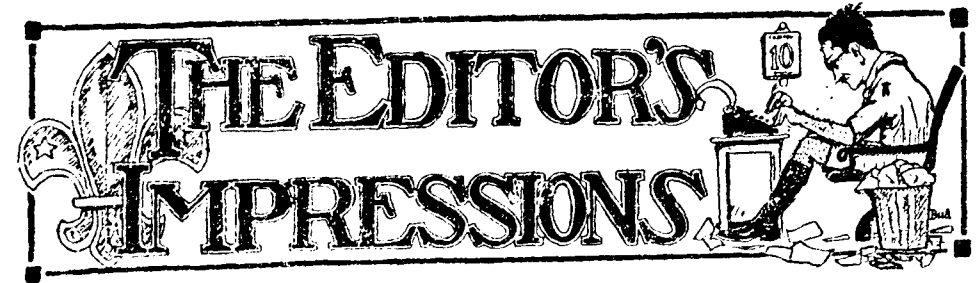
5. Run a contest based upon showing the largest number of uses or applications of any one knot, tie or latch. Contestants must show different ways of using the larri loop. Speed, skill and correct method of tying for all particular uses must be shown.

6. A knot relay race. The boys of the Patrol are given numbers. No. 1 is given a piece of rope and told "Timber Hitch". No. 2 is given a piece of rope and told "Square knot". No. 3 gets his piece with the order "Fisherman's knot". No. 4 only the order "Bow line". No. 5 a piece of rope and "Sheet Bend". No. 6 a small piece of stick and the words "Clove Hitch" and No. 7 only the order "Slip knot".

The patrols are situated in one end of the room or play ground. On the word "Go" the No. 1s run to the other end of the room and fasten their piece of rope to a chair or tree with a Timber Hitch. As soon as that is done the boys return to their patrols and the No. 2s run up and tie their rope to the first with a square knot. The No. 3s use a Fisherman's knot and the race is ended when the last boy has put a "slip knot" on the free end of the compound rope. What about No. 4 and the BOWLINE?

7. Two Patrols face to face: Each boy has a piece of rope laid out on the floor. At a given signal the pieces are joined with square knots in the shortest possible time. The two full length pieces are joined for a tug-of-war between patrols. As soon as a strain is put on the rope, false reef and granny knots show up.

(Continued on page 360.)



The 'Scouter' and its Editor:

To be the editor of the 'Scouter' is a unique privilege and we are very happy to convey the information to our readers that Dr. F. W. W. Griffin, who is familiar to us by 'The Quest of the Boy', 'Rover Quests in Practice', and 'Rover Scouting', has accepted the office. As a personal friend of the Editor of the South India Boy Scout, he has been very helpful in giving many valuable suggestions for the future development of the movement in South India. In welcoming him into the vast field of Scout journalism, we offer him our humble congratulations and wish him a long and useful period of service to the boyhood of the world.

Reorganisation of school troops:

The season has come round for the usual 'Reorganisation' of troops in our province. The Editor has had occasion to remark about it every year and offer a few suggestions for ensuring a more steady and continuous life for the troops. In a matter of such vital importance one can never say too much and so the Editor ventures to invite the readers' attention to a few tips this year also. The 'Scrawls' for this month give some ideas in detail but putting them all in a nutshell, they amount to this: (1) Get a Group Committee formed at once, if you have't one: (2) Train your patrol leaders so that they can train the boys of their patrols themselves: (3) Give in honest and thorough trial to the Patrol System (4) Let your Court of Honour plan out a programme generally for the whole term and more particularly for every month and week (5) Give more responsibility and trust to your assistants (6) See that there is very much more of outdoor activity in your troop: (7) Begin to maintain careful and systematic records of your troop activities and progress so that you know the development of each boy. These are only a few tips among many and we must leave the problem of each troop to be solved by the officers

connected with it. Where there is a will there is a way.

Camp Sites:

With the establishment of the Stanley Park Training Centre at Coonoor many of our Districts are realising the need for securing camp sites within their own district areas for developing the camping and outdoor habit among the boys and to provide greater facilities for the training of officers. The District Commissioner of Rammed has already secured a camping place for his area near Pasumalai. The Tuticorin Local Scout Association area has its own camp site and we understand that the Tiruvarur Local Scout Association has already progressed in the matter of obtaining a big camp site for the scouts of Tanjore District. The Circars have on view the establishment of a permanent training and camping centre near Anakapalli. Madura district is arranging to establish a training centre on the lines of Stanley Park at Kodaikanal. All this must gladden the hearts of our scouters. These by themselves could not be enough, and one of the greatest good turns that our Rovers can do is to explore the country round about their own districts during their rambles and furnish the Provincial Headquarters with full particulars about as many available camping places as possible in the various parts of the presidency. It is a matter on which scouters too might interest themselves and thus do a real service to the Association.

Good Scouting,

Pharaday Ramesh

Editor.



from various sources (Hirawatha)

The Bomb in the centre: (Active game for one Patrol). With slight modifications can be adapted for Cubs also.

Form a circle, each player (Scout or Cub) to stand two or three paces apart, one "odd" player in the centre. The odd player in the centre throws a tennis ball—a bomb—to a player on the circumference. The player who catches the ball, places the ball at the centre of the circle and sets off to chase the odd player. After the odd player has thrown the ball, he immediately runs outside the circle and any where he likes, and tries to return to the centre of the circle and touch the ball before being caught by the other player. If the odd player is caught, he changes places with the other player. If on the other hand he returns safely, he again throws the ball to another player. The other players except the chased and the chaser keep distracting the attention of the runners by making their patrol cries as loudly as possible.

The Bouncing Ball: Patrol game. Two scouts stand facing each other on either side of a circle, the circle is about 3 feet in diameter. Each scout stands about three or four yards away from the circle. A tennis ball is bounced by one scout into the circle and the other player catches and then bounces it in return and so on in turn, each trying by varying the height of the bounce and by skilful placing to make it difficult for the opponent to bounce the ball back. When one scout bounces the ball outside the circle, his opponent scores a point. Two or more circles can be drawn and more scouts can be engaged at the same time.

The Lion Hunt: for two or more Patrols. Each scout has a club made of rolled newspaper about 2 feet long. One big active fellow in the Troop is selected for the lion. He has a haversack tightly strapped on his back and in that, a toy balloon fully blown up. This is

the lion's heart. On his neck is a band of coloured paper. He has three dens about 30 to 50 yards apart in a triangle. While the Lion is in his den, he is safe. If the den is a tree or rock, he is safe while touching it. He is obliged to come out when the chief hunter (S. M. or A. S. M.) counts 100 and must go the rounds of the three dens till the hunt is settled. The object of the hunters (the rest of the troop) is to break the balloon or the heart of the lion, i. e., kill the lion. He must drop dead if the heart bursts. The hunter who kills him claims the coloured band round the lion's neck, and his patrol gets extra points. But the lion also has a club for defence. Each hunter must wear a cap made of tissue paper, of a conical shape. Each Patrol should have a different colour. When once the lion knocks a hunter's cap off, that one is dead and out of the hunt. He must drop where his cap falls. Tackling of any kind is forbidden. The lion wins by killing or putting to flight all the hunters. In this case, he keeps the neck band. The savageness of these big lions is indescribable. Many lives are lost in each hunt and it has several times happened that the whole party of hunters has been exterminated by some monster of unusual ferocity. The patrol that has more hunters alive after the hunt is the winner. Of course extra points will go to that patrol if it has succeeded in killing the lion also.

Scouting: Scouts are sent out in pairs or singly. A number of points are marked on a map at equal distances from camp. Lots are drawn to determine where each scout or pair of scouts have to go. If one place is obviously hard, the scout is allowed a fair number of points as a handicap. All set out at the same time, go direct and return as soon as possible. Points are allotted as follows:—Last back—, for travelling. The others count 1 for each minute they are ahead of the last. Points up to 100 are allowed for the story on return. sometimes, 10 points are allowed for observing a field mouse, 10 points for each owl seen and identified, 5 for each woodpecker, 1 each for other birds (sparrow and crow excepted), 2 for each cat and 1 for a dog. No information is given the scout. He is told to go to such a point and do so and so. But he is fined points if he hesitates or asks how or why, etc. This game can be varied for tracks, observation of human beings under cover, plant study, and nature of the country.

Geography: Any number of scouts can take part in this game and it is best played round the camp fire. The first scout begins by

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naming a place (geographical), such as a mountain, river, town, country or nation. The next scout gives another name which must be geographical and the first letter of which must be the same as the last letter of the name given by the first scout and so on around the circle again and again until all have dropped out by failing to think of a suitable name and the one remaining is the winner. For instance, first player names Arkonam, the second Mysore, the third Ellore, fourth player Erode, and so on.

Feather foot ball (indoor game) by Patrols only.

The scouts hold a blanket on the knees or on the table. A soft feather is put in the middle. As many may play as can get near. They may be in sides of two or four or each for

himself. At the signal 'go' each tries to blow the feather off the blanket at the enemy's side, and count 1 for himself.

Ping-Pong Ball race: Indoor game. For this game, a fairly long hall preferably the school hall is required. The members of a patrol or two from each patrol, number of players being 6, are made to kneel down on the floor in a line at one end of the hall facing the other end. A light woollen ball about the size of a lime or a ping pong ball made of light xylonite) is placed one foot in front of each player. At the word 'go', each player stoops down and blows the ball in front of him towards the other end and crawls along blowing and directing the ball to a line marked at the other end of the hall. The scout who blows the ball across the goal line first is the winner.

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.

(77) **Cubmaster:** When Cubbing was young, the word 'Cubber' was used as a general name for Cub Officers. But now the word 'Scouter' is used for officers of all ranks and of all sections. The monthly "Scouting" published by the Birmingham Boy Scouts Association however continues to use the word 'Cubber' on its title page, though it has not found a corresponding term for Rover Officers.

(78) **Teacher:** To say that you are working single-handed is to admit that you have not fully understood the significance of the Movement. Get into touch with other Scouters and your District Commissioner and you are sure to get their help. You must realise that you are a member of the Brotherhood and that there are a good many others of your brothers who are always ready to help you.

(79) **U. T. C.:** Your O. C. may chuckle at his own joke—"we are not carrying out a Boy Scouts' display, but military manouvres" but all the same B-P who saved Mafeking knows better—that Scouting makes better soldiers as better everybody else. But please do not understand this in the sense that the Scout Movement wants to provide recruits for the U. T. C.

(80) **Headmaster:** A pamphlet of information for the guidance of Managers and Headmasters of Schools is being compiled and will probably be published shortly by the P. H. Q. You will see a definite announcement about it in the South India Boy Scout next month. Meanwhile, we can only refer you to your Local Secretary and the Commissioner and assure you that the initial expenses including books and registration fees need not at all exceed Rs. 30.

(81) **Reclamer:** If your position makes it delicate to tell the head of your office that you cannot turn out as many scouts to order as the tailoring section of your department turns out uniforms, and at the same rate, prevail on your Commissioner to have a quiet talk with him. Officers are reasonable if information is given in the proper way by the proper persons.

(82) **Rover Mate:** You cannot expect 'Rover Scouting' to give you a ready made scheme of training. But if you think over the details suggested in it, you will realise that for every one of them parallel activities suited to our country and traditions can be found.

(83) **Hiker:** India is not poorer in places of interest, historical or otherwise, than any other country. Information may be more scarce as local people take less interest in their surroundings. And for one with eyes to see, there is a vast field to explore. Your Crew can with advantage acquire a copy of Jagadisa Aiyer's "South Indian Shrines" for its library.

(84) **X. V. Z.:** The Camp Chief has anticipated your attitude. We would recommend you to read earnestly Imperial Headquarters Pamphlet No 39 (Discipline in the Scout Movement, by J. S. Wilson, 2d.) You are sure to revise your attitude after reading it.

(85) **R. S. L.:** Please do not be in a hurry to teach the villagers all that you think they do not know. First of all try to understand them and learn from them about their lives; you can then think of 'teaching' them. Do not forget that they have a distrust of anything new and are indifferent to anything that is not going to improve their crop for the year. You cannot expect them to listen to your talk of sanitation until you have told them (in the Tanjore District for example) that Mercara reports 2 5' of rain and more water is bound to flow east into the Cauvery!

(86) **Curious:** We learn that Dr. F. W. W. Griffin the author of "The Quest of the Boy" and "Rover Scouting" has been appointed the Editor of the "Scouter".

(87) **Student:** We have not published any illustrated pamphlets, but "The Madras Jamboree Souvenir" of which a few copies are still left (Rs. 1/8) gives a representative illustrated record of Scouting in the Madras Province. We are also endeavouring to publish more photographs and pictures in the S. I. B. S. from October next.

NOTES BY THE WAY.

Unlike in the West, 99 per cent of our troops are connected with some educational institution or other and Searchlight feels that co-operation with the school authorities is one of the main contributive factors for the successful career of a Troop. So, he ventures in his notes for this month to place before his readers, some points as regards school life and scout life for their consideration. In doing so, he begs to acknowledge his indebtedness to the most illuminating report which the Committee specially constituted for investigating the relationship of Boy Scouts and Public Schools in America, some years ago, has submitted.

The problems in connection with schools and scouting are probably very much the same the world over and a perusal of the report might be of great advantage not only to scouters but also to our educators.

The general question—"Are teachers and school authorities doing their best for encouraging scouts?" can only be left to be answered by our readers themselves.

But Scouters would do well to ponder over the question especially when they want to recruit more boys as scouts. Possibly the Scouter himself is in the minority in point of acquaintance with the members of a big community in society.

The value of teacher-cooperation for increasing scout membership in such a case is inestimable.

A wise Scoutmaster will spend weeks in preparation for a membership campaign. He will attend Teachers' meetings and explain his plans and take them into his confidence.

He may even speak to the boys in an impassioned way in the presence of the other teachers, in a boys' meeting. But the eloquence may be lost on his colleagues, since they are accustomed to listen to much that passes by that name.

The teacher is the person to tackle, and that means the heads of institutions also and it is they that are in more immediate and closer

contact with the boys and it is they, that have to be dealt with.

With them the proper note to strike is that help is not wanted so much for the Scouter but to the boy, not the abstract boy, but those particular boys whom they are anxious to see becoming good citizens.

The problem is to show the teachers that scouting means, without our assumption of omniscience and consequent snobbery!

On the other hand, many of our points would be gained if we welcomed their ideas and expressions and showed our willingness to learn from them as much as trying to enlighten them.

If the teachers have been properly tackled they would certainly have talked about scouting and its advantages to boys many times, in the class room and outside and do a good deal of helpful propaganda for the Scoutmaster.

The boys too would have come to believe that it is the natural and desirable kind of activity for every normal boy.

The Scoutmaster's job is more to explain the boys that a boy should not merely think scouting, but think of it in the right way.

If at times we scouters know a few teachers who have made the boys interested in scouting neither by threat nor hope of reward, but a wholesome satisfaction of a normal boy's conscious desire, it is time we enlisted services as Scout missionaries and our strong helpers.

As a matter of fact, a good deal of operation does exist between School teachers and Scouters, but that does not mean Scout Troops should centre about schools.

The primary purpose is that every boy in the province should become a scout or approach that ideal as nearly as possible.

By confining ourselves to School alone, it must be remembered that the

tunity of membership is sometimes denied to a large number of boys who may not be connected with any schools.

But at the same time it must also be remembered that our schools are the largest and most significant boys' organisation in our Province, and scout membership through the school may be the only channel for reaching many boys that would otherwise be left out.

That is a factor which has got to be taken into account when we speak of Boy Scouts in South India.

But Scouting being a popular Movement, must be available to as large a number of boys as possible and so, any reputable institution or boy organisation ought to be acceptable provided it be a force for public good and so reputed to be, and provided further it is hospitable to Scouting and gives reasonable promise of permanence.

Schools among other agencies meet this admirably.

There is always the possibility for a school troop to become the unintentional victim of the school machinery, and scouting cannot afford to be indifferent to this possibility.

Many schools are elaborately organised, this in its turn implying fastidious supervision and direction.

A headmaster or an experienced educationist might very well ask "if scouting is such a fine aid to education, why not have the schools take it over?"

There are many advantages in forming a school controlled Troop. The boys would certainly benefit by such a step to a considerable extent.

The teachers of the school might be the Scout officers.

The Scouts might even have their club room in the school premises and also bear the name of the school.

If, however, the scouts were incorporated into the school, with their lessons and activities

organised and supervised much after the fashion of the other school lessons and activities;

if, in a word, scouting came to mean schooling, no advantage of any sort, be it reduction in cost or increase in membership, would compensate for the loss of that method of education which distinguishes scouting.

The relation between the school and the troop may be the closest possible, but their programmes must remain distinct.

This must be the guiding principle in the starting and running of school troops, at least until such time as the methods of present day education have been profoundly modified.

Scouting has its own technique and it should maintain freedom of control.

Hence it is that any scheme of cooperation which looks to professional control of a scout organisation by school authorities would be unfortunate.

"The forms of the Scout troops should be independent, but the persons engaged in either may be identical", says the report.

There is very great truth in it indeed.

The Scouts and the schools can work together if they are so minded and in many cases they do, only they do not do so consciously some times, and the result is that maximum dividends are not yielded.

Both the schools and Scouting inspire through the personality of their leaders; at least they should.

Both give utterance to fine ideals and supply a healthy environment.

Only the schools give the knowledge—the way of doing, so far as that can be done by instruction.

Scouting affords the practical situations—the thing to do, as for example the daily good turn.

The moral values of promptness, regularity, order and neatness are enforced in the school

and school experiences do afford many situations for right moral and civic behaviour.

Scouting teaches a great deal of the "how."

That is, it imparts the knowledge of the best kind and the best way to apply that knowledge to do what is right successfully.

On the whole it may be said that schooling experience as a whole tends to emphasise what is bookish, and that the conditions attending school instruction do not obtain in normal living.

Scouting on the other hand, trains by requiring a boy to do practical things under natural everyday conditions, as on a hike, outing or camp.

So, co-operation between schooling and scouting is always confronted with this problem—How is the boy to adapt himself to two different sorts of education?

Some educators would say, "let the method of the one conform to that of the other. Why not apply scouting to public education?"

The education provided in the school for the boy, has to conform to public sentiment and departmental curricula and red-tape.

And what is more, parents mostly believe that wisdom can come only through a book, a desk and an iron hand.

The other method would be to conceive scouting as a type of moral education which supplements but does not pretend to replace.

Let the school give the boy his ideas and ideals, his ethics and his civics and whatever else that is necessary for his welfare.

Scouting will supplement what is lacking.

The Promises and the Law are wonderful contributions.

They will also furnish many more situations for a boy to meet, many more problems to solve under conditions where he must stand or fall as an equal among his peers.

The point to be guarded against is the danger of co-operation in order to improve a boys' conduct, being abused.

When it is carried out to such an extent as to heckle a boy in the troop for some breach of school discipline, or scorn the boy in the class room because he has not in all respects risen to the exalted requirements of the ideal scout—the result is obvious.

The boy for whom it is all intended will scarcely appreciate any moral values in the compulsion which is brought to bear on him to shoulder the double burden.

Any kind of co-operation between schooling and scouting, to be successful, requires that the boy himself understands it.

Understands it, not as a device for punishment, but as a manifestation of friendly interest.

Otherwise, he may look upon well-intentioned efforts of this kind just so much more trouble added on to his already troubled world!

(Searchlight)

(Concluded from page 354.)

8. Patrols line up in single file and each boy is given a piece of rope about 4 feet long. At a signal the boys tie the ropes around their waists, using the square knot. Each boy catches hold of the rope in front, and the patrol leader runs to the opposite side of the room, with his boys following and holding on to the rope, turns to the left and comes back to the start. The Patrol doing this in the shortest time without any knots having slipped is the winner.

(To Continue)

(N)

OUR TAMIL PAGE.

கடவுள் வாழ்பாடு.

“சித்தனே நின் நண்காக்கி நாயினே நன் கண்ணினே நின் திருப்பாடுப் போதுக்காக்கி வந்தனையு மம்மலர்க்கே யாக்கி வாங்குன் மணிவார்த்தைக் காக்கியும் புலன்களாரா வந்தனே யாட்கொண்டினே புத்த விச்சையாலமுதப் பெருங்கடலே மலையே யுன்னேத் தந்தனே செந்தாமரைக் காடனைய மேனித் தனிச்சுடரே மிண்டிமிவித் தனிய நேர்கே.”

[திருவாசகம்—திருச்சதகம்—26.]

மணிவாசகப்பெருமான்.

Glossary of Scouting terms with Tamil Equivalents.

List V.

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|---|---|
| 103. Artificial respiration—செயற்கை மூச்சு; உயிர்ப்புட்டல். | 117. Local Association—ஸ்தல சங்கம்; ஊர்க் கழகம்; காட்டுக்கழகம். |
| 104. Bivouac—பர்னசாலை; படைக்காவல். | 118. Lone group—தனித்தொகுதி. |
| 105. Character—சீலம்; குணம். | 119. Lone Scout—தனிச்சாரணன். |
| 106. Chivalry—வீரம். | 120. Nobility—பெருந்தன்மை. |
| 107. Citizenship—குடித்தனமுறை; பிரஜா தர்மம். | 121. One Star Cub—ஒரு கண் குருளே. |
| 108. Club-room—கூடுகிடம்; படைச்சாவடி. | 122. Pioneering—வழியாக்கல்; வழிப்படுத்தல்; சீராக்கல். |
| 109. Committee—பஞ்சாயத்து; ஆயுட். | 123. Provincial Council—மாநாணச் சபை. |
| 110. Decentralisation—தனியாக்கல். | 124. Rank—பதவி. |
| 111. Deduction—அதமிதம்; வருவித்தல். | 125. Sea Scouts—கடற் சாரணர். |
| 112. Den—ஆறை. | 126. Signalling—சைகை முறை. |
| 113. Exploration—காட்டாராய்ச்சி. | 127. Stretcher—பிணியான் தூக்கி. |
| 114. First-aid—முதலுதவி; உடனுதவி; பிரதம சிகிச்சை. | 128. Troop Formation—படைவகுப்பு; படை நிலை. |
| 115. Honorary rank—தேரவ பதவி. | 129. Two Star Cub—இரு கண் குருளே. |
| 116. Induction—அனுமான். | 130. Voyage—கடற் செலவு. |

திரிசாரணர்க் குழு.

(Rover Crew.)

VII

தள்ளிப்பிடிச் சடங்கு.

சிறுவன் என்றும் சிறுவனாக இருந்து விடுவதுண்டோ? இல்லை. வயதேறியதும் அவனது வாழ்க்கை நிலைமாறுகின்றது. இளைஞன் நிலையிலிருந்தவன் ஆடவன் நிலையை அடைகின்றான். பழய நிலையின் கடமைகள் வேறு; புதிய நிலையின் கடமைகள் வேறு. ‘விரலுக்கேற்ற வீக்கம்’ என்று சொல்வதுண்டல்லவா? ஆடவ நிலைக்குரிய பொறுப்புக்கள் பல. அந்நிலையை அடைந்தவன் அப்பொறுப்புக்களை அறிந்து உணர்வேண்டியவனாகின்றான். வாழ்க்கைச் சூழ்வையை இப்பொழுதுதான் முதன் முதலாய் அவன் ஏற்கின்றான்; ஆகையால் அச்சூழ்வையின் தன்மை இன்னது எனவும் அவன் தெரிந்துகொள்ளவேண்டும். இவ்வுண்மையின் முற்காலத்தவர் போற்றிவந்தனர்; தற்காலத்தவரும் போற்றிவருகின்றனர். நாகரிகம் அறியாமக்களும் இதனை நன்கு மதிக்கின்றனர்.

‘சைக்கிளி’ லோ ‘மோட்டாரி’ லோ ‘வான விமான’ த்திலோ புதிதாக ஏறியவன் மன நிலைமை எவ்வாறு இருக்கும்? என்றும் நுகராத இன்ப வெள்ளத்தில் மூழ்கிவிடப்பான். தன் பக்கத்தில் இருப்பவரை நினைவான்; இருபுறங்களிலும் தோன்றி மறை யும் பொருட்களைக் கவனியான்; தன் ஊரை நினை யான்; உற்றாரை நினைவான்; பெண்டு பிள்ளைகளையும் மறப்பான்; தன்னையே மறப்பான். தற்கால நாகரிகத்திற் பிணிப்புண்டிருக்கும் நம்முடைய நிலைமையும் இப்படிப்பட்டதுதான். நாகரிகம் என்பதும் மேற்குறித்த பொறிகளைப்போல் ஒரு பொறிதான். நாம் அதன் அளவற்ற கதையில் ஈடுபட்டுள்ளோம். அது காரணமாய்ச் சிற்சில சமயங்களில் நமது வாழ்க்கை நெறிகளையே மறந்துவிடுகின்றோம். ஆடவ நிலையேறும் சிறுவனை நன்கு கவனிப்பதில்லை; அவனுக்கு வேண்டுவன கற்பிப்பதில்லை.

ஆதிமக்களின் வாழ்க்கையில் காம் சண்டறியக் கூடியது ஒன்றுண்டு. அவர்களில் ஆண்மகளுள் ஒவ்வொருவனுக்கும் வீரனாயிருந்தான்; வீரனாகத்தான் இருக்கவேண்டும்; இல்லாவிடில் எந்தவித வாழ்வு எப்படி? தவிரவும் வீரனாகுமுன் அவன் சில சோதனைகளில் தேர்வேண்டும். அவனுக்கு வேட்டையாடத் தெரியவேண்டும். வேட்டையாடிக் கொல்லும் திறமையோ அல்லது வாழ்க்கையில் தனக்குரிய பங்களைப் பொருட்படுத்தாமல் தாங்கிக்கொள்ளத் திறமையோ அவனிடத்தில் இருப்பதாய்த் தெரிந்தால் தான் வீரனாக இயலும். அகாலது தனது வாழ்க்கையில் தன்னோத்தானே சாத்துக்கொள்ளும் வலிமை அவனிடத்து இருத்தல்வேண்டும். தற்காலத்திய குமரருக்கு அப்படிப்பட்ட பயிற்சி அவசியமானது. அவர்கள் பலவகையான வாழ்க்கை யரவளங்களில் ஈடுபடவேண்டும்; தமது வாழ்க்கையின் தன்மையை முன்னதாகவே ஆராய்ந்து அதற்கேற்ற தேர்ச்சிபெற வேண்டும்; இல்லாவிடில் அவரது வாழ்க்கை செயல்படாது. அவரது கோக்கப் பட்டேற்றத்திற்கு உதவவேண்டியது எமது கடனன்றோ? இச்சுடனை மறத்தல் தகுமா?

ஆதிகாலச் சிறுவன் ஆடவ சிலையை யடைந்ததும் வீரனாகிவிடுவதில்லை. அவன் சிறிதுகாலம் சோதனையில் இருப்பானல்லவா? சோதனை முடிவற்றபிறகே வீரனை என்று அழைக்கப்படுவான். எமது சாரண இயக்கத்திலும் அம்முறைதான். சாரணன் பழய பிள்ளைப்பருவ நட்பினரிடமிருந்து பிரிந்தான்; பிரி நிலைச் சடங்களை ஏற்றான்; இப்பொழுது திரிசாரணியத்தில் இணைந்துள்ளான். ஆனால் உடனே திரிசாரணனாகி விடுவதில்லை. திரிசாரணப்பருதியிற் சேருவதற்குத் தகுந்த திறமை அவனிடம் உடைய வேண்டும். அதற்கென மூன்றுமாக்காலம் சோதனை நிலையிலிருந்து திரிசாரணர்க்குரிய "Rovering to Success" என்ற நிலைக் கற்றுணர்வான். தோழனும், தலைவரும் அவனுக்கு வேண்டிய உதவிசெய்வர். அவர்கள் உதவியால் சாரணியக் கொள்கைகளை நன்குணர்வான். இக்கொள்கைகளை அவன் முன்னதாக அறிந்ததில்லையோ? சாரணனாயிருந்தபொழுது அறிந்திருக்கிறான். அவைகளைப் பிள்ளைப்பருவத்தான் ஒருவன் அறியும் முறையில் அறிந்துள்ளான். ஆயின் அவைகளைக் குமரப்பருவத்தான் அறியும் முறை வேறோ? வேறுதான். சிறுவன் மனப்பாங்கு வேறு; குமரன் மனப்பாங்கு வேறல்லவா? சிறுவன் வாழ்க்கை ஒருவியம்; குமரன் வாழ்க்கை வேறு விதமன்றோ? முன்னே, பிள்ளைப்பருவத்தின் மனவன்மைக்கேற்ப சாரணியக் கொள்கைகளை ஒருவாறு அறிந்தான். இப்பொழுது குமரப்பருவத்தின் மனவன்மைக்கேற்ப அதே கொள்கைகளைக் கற்கிறான். அவ்வண்ணம் கற்குங்கால் புதிய கருத்துக்கள் பல புலப்படும்; புத்துணர்வுகள் பல பிறக்கும்; ஒவ்வொரு கொள்கையினையும் தனது வாழ்க்கையிற்கையாளவது எப்படி என்ற எண்ணம் எழக்கூடும். இத்துடன், அவன் திரிசாரணனின் கூட்டங்களிற் கலந்துகொள்வான்; ஆனால் அதற்கு அத்திரிசாரணனின் சம்மதம் வேண்டும். கூட்டங்களிற் கலந்து

கொண்டாலும் குழுவின் ஆட்சிமுறையில் அவன் தலைபிடிமுடியாது. 'சண்ணரிப்புச் சடங்கு' அப்பால்தான் தீவிரநிலை அடைந்திருக்கிறான்.

இச்சுடனாகத் 'தன்னளிப்புச் சடங்கு' என்று அழைக்கிறோம். இப்பெயர் வந்த காரணமென்ன? இச்சுடனின் தலைக்குத்து யாது? இச்சுடனர் ஒரு குமரச்சாரணக் குழுவின்; கொள்கைச் சடங்கு உட்கொண்டவர். எமது சோதனை நிலையான இக்குழுவின் சேர் எத்தனைக்கொண்டார்? குமரத்திரிசாரணக் குழுவோடு, பொருட்படுத்தாமல் அவன் போற்றவேண்டியது அவசியம்; முழு மனதாலும் உள்ளன்புடனும் போற்றவேண்டும். இச்சுடனின் விருப்பத்தை இச்சுடனின் மூலம் அவன் பெறியிருக்கின்றான். குமரத்தின் தாக்கத்தால் சடங்குத் தாலுக்கே முன்வருகின்றான்; கொள்கைகளைத் தன்னோத்தானே அறிந்துகொள்கிறான்.

சிலர் சொல்லுவதென்ன? ஒருவன் சாரணனாயிருந்தபொழுது வாக்குமிக யளித்திருக்கிறான்; அவன் குமரப்பருவத்திற் சேரியதும் என்னவாகையால் திரிசாரணனாகப் பட்ட வேண்டியதுதானே! அவனுக்கு மறுமுறை சோதனையும், சடங்கும் எதற்கு என்பர். திருபருவத்திற்கும் வாக்குமிக ஒன்றே ஆனால் அதே வாக்குமிகில் சாரணர் உணர்வு கருத்துக்கள் சில; திரிசாரணர் உணர்வும் கருத்துக்களும்; திரிசாரணர் அறியவேண்டியவை? ஆகவே சாரணனாயிருந்தவன் திரிசாரணனாகவால் இவ்வண்ணமையே நன்குணர்ந்ததே சோதனையும், சடங்கும் அவரின் தான்.

தன்னி டிக்கண்ணளிப்புச் சடங்கின் உண்மையானது கவனிப்போம். இச்சுடன்கு இரு பகுதிகள் கொண்டது. முதற்பகுதியாக அமைவது 'தன்னளிப்பு' என்பதாம். 'தன்னளிப்பு' என்றால் திருக்கிறதா என்று தன்னினைத்தானே ஆராய்ந்து கொள்ளுதல்; திரிசாரணியத்தின் கருப்பொருளைத் தனது மனத்தில் காட்டி அறிவு வளக்கம் பெறுதல்! திரிசாரணிய ஒழுக்கத்தில் முன் முதலாய் விழிப்புக் கொள்ளல். இதற்கென்று தலைசாரணர் சில வினாக்களை வகுத்தள்ளார். சடங்கை ஏற்போன் ஒரு இடத்திற்குத் தனித்துக்கொண்டு இவ்வினாக்களை ஒவ்வொருவராகப் படித்துத் தன்னினைத்தானே ஆராய்ந்துகொள் முன்னதாகவே உறுதுகொள்ளாதிருப்பின் அதனை இப்பொழுது தன் மனத்திற்குத்துவான். அப்பாங்கின்னமளிப்பு கடைபிடிப்பது. இதுவே சடங்கின் இரண்டாம் பகுதியாகும். திரிசாரணனானவன் இவ்வுருக்கென்ன? தாலுக் முன் வந்து சாரணவாக்குமிகி உளிப்பான்; தான் கற்றுணர்ந்திருக்கும் விதிகளைக் கடைப்பிடித்தொழுத தன்னலியன்ற அளவு முயற்சிக்குவதும் உறுது கொடுப்பான்.

இச்சுடன்கு புதிய திரிசாரணனாகக்கொண்டு வருகின்ற பட்டென்பது உண்மை. ஆயினும் முறைமையில் நடத்தப்படும் சடங்கு பழைய திரிசாரணருக்கும் உதவு

வதாகும். அவர்களும் இச்சுடன்கில் கலந்து கொள்வார்; அவர்களிடத்தும் ஒரு மனக்கிளர்ச்சியினை உண்டாக்குமாறு சடங்கு நடத்தப்படவேண்டும். உண்மையில் சடங்கின் பெருமையும், சிறுமையும் அது பழைய உறுப்பினர்பால் இருக்கும் பயனையே பொறுத்துள்ளதென்று சொல்லலாம். அவர்கள் இச்சுடன்கில் இணைப்பதற்கால் இன்பமெய்தி தமது திரிசாரண வாக்குமிகைச் சடங்கினுட்கிணையுட்டிக்கொள்ள இயலுகின்றதென்று எண்ணுவாரென்றின் சடங்கு மெய்யாகவே பயன்படு செயலாகுகமென்பதில் ஈயலின்றது.

இனிச் சடங்கு முறைமையைக் கவனிப்போம். பல பகுதியினர் பலவாறான சடங்கு முறை வகுத்துள்ளனர். முறையின் பொதுத்தன்மையை அறிப்பவரும்போர் என்ன செய்வது? இச்சுடன்குக்கென்று எமது தலைசாரணர் ஒரு சிறு மூலம் வெளியிட்டிருக்கிறார்; அதனை தருவித்துக்கொள்ளலாம். உலக ஞாயைய குழுவில் செயல்பட்பான முறையொன்று வகுக்கப்பட்டு கடைபிற்றுவாராயின் அதை மாற்ற வேண்டிமென்ற கட்டாயமில்லை; மாற்ற வேண்டுமென்று விரும்புகின்றாரால் அவ்விதம் செய்து கொள்ளத் தடையுமில்லை.

சடங்கை எந்த வேளையில் நடத்தலாம்? வேலை பொழுக்க பின்பின்பொழுதே கன்று. பலர் வெளிப்புறத்தில் பாடித் தீயைச் சூழ்த்து நின்று இச்சுடன்கை நடத்துவிக்க விரும்புகின்றனர். சடங்கு நடக்கையில் உடையுற ஒன்றும் விளையாதிருக்குமாயின் இம்முறை செயல்படாதுதான்.

சடங்கினைச் சுற்று ஆடம்பரமாக நடத்த சில பகுதியினர் ஆசைப்படுவர். இத்திறத்தொன்றுமில்லை. வேறு சிலர் செய்வதென்ன? திரிசாரணனொருவரைச் சடங்குக்கென்று முன்வரும் வரையில் சடங்கைப்பற்றிய விவரமொன்றையும் அவனுக்குக் கூறுதிருப்பர். இதுவும் எமது கோக்கத்திற்கு இயைக்கதே பொய்யு முரணப்பட்டதன்று. இவை யாவும் ஒற்றமையுணர்ச்சியையும், படைப்பற்றினையும் வளர்க்கக்கூடியவை. எம் விரும்புவதும் அங்கே அன்றோ?

உனது உடை.

[330-ம் பக்கத்தோடொத்தி.]

கா. ஆ.—இந்தக் கேள்வி கேட்டது யாரப்பா?—சுப்பையாவா?

சுப்.—சுப்பதான் ஸார்! க-ல்-ல கேள்வி கேட்டான்!

சுப்.—என்னடா? [என்று சுத்தரன் தோளைப் பிடித்துத் தள்ளுகிறான்.]

கா. ஆ.—இரு! இரு! சுப்பையா! சண்டை போடாதே

சுப்.—அவன் பரிசாசம் செய்கிறான் ஸார்! என் கேள்விக்கென்ன ஸார்?

கா. ஆ.—அதுவும் ஒரு கேள்விதான். ஆனால் சல்லடத்தில் முதலில் இந்தக்காலத்தான் இடவேண்டுமென்பதில்லை.

இதில் 'தன்னளிப்புச் சடங்கு' மறைபொருளாயிருக்கவேண்டுமென்றும் சிலர் கூறுவர். திரிசாரணரைச் சோதரப்பான்மைபிற் பிணிப்பதற்கு இது ஒரு கண்முறையாகுமென்பது அவர்களது கருத்து. இது ஒருவிதத்தில் மெய்யே; ஆயினும் சாரண இயக்கத்தின் சார்பாக இத்தகைய இரக்கியச் சங்கமொன்றை அமைத்தால் நமதுகோக்கம் இடர்ப்படும் என்பதையும் காம் நினைத்துக்கொள்ளவேண்டும். தவிர, சாரணியத்தின் கருப்பொருளும், சாரணச்சட்டமுமே எப்பருவச் சாரணரையும் உலகச் சோதரப்பான்மையில் இணைத்துக்கொள்ளுதற்குத் தகுந்த தளையாகின்றன அல்லவா?

சாரணிய யிருந்திராதோர் இயக்கத்தில் முன் முதலாய்ச் சேர்க்கப்படுங்கால் அவர்க்கு உபரிய சாரண தெறிகள் நன்கு விளக்கப்படல் மிகவும் முக்கியமானது

இங்கு காம் கருதக்கூடியது மதமென்றுண்டு. இயன்ற அளவுக்குக் குமரரை இயக்கத்தில் இணைப்பதே எமது கோக்கமாம்; எனினும், குழுவின் எண்ணப் பெருக்குவதிலேயே காட்டங்கொண்டு குழுவின் சிறப்பைக் குலைத்துக்கொள்ளல் நன்றாகுமா? குழுவின் ஆரம்பப் பருவத்தில் வெகு ஜாக்கிரதையாயிருக்கவேண்டும்; முன்னதாகவே சாரணப்பயிற்சி பெருதோரைச் சேர்க்காதிருத்தவே சிறந்தமுறை; வேண்டுமாயின் ஒருவர் இருவராகச் சோத்துக்கொள்ளல் நன்றாகும். இவர்கள் சாரணியக் கருப்பொருளை உணர்ந்தற்கு இதுவே எளிய முறையாகும். இவ்விதமின்றி ஒரே காலத்திற் பலர் சேர்க்கப்படுவாராயின், குலர்கள் தமக்கேற்ற திட்டமொன்றை வரையறுக்கப்புகுவர்; இத்திட்டம் திரிசாரணத் திட்டத்திற்குச் சுற்றும் ஒவ்வாதிருப்பினும் இருக்கும். அத்தகைய போருக்குத் திரிசாரணிய ஒழுக்கம் கைகூடுவது எப்படினம்?

K. சம்பந்தம்.

அம்.—வலதுகாலில் தூய்மையுடைய துளிகளில் துடைக்கின்றாய்: துடைக்காதால் துயிலுமையுடைய வலதுகாலில் துடைக்கின்றாய்.—

சுந்.—கால் மூடிக்கொண்டு விழுவேண்டியது காண்.—

சா. பூ.—சுப்பையா! செரிந்தது தூய்மையுடையது? —திருக்கடிகம்—உன் சுட்டைப்பையில் துறையிட்டு திருக்கடிகம் அது எப்படி வந்தது?

சுந்.—[துறாந்தை முடிக்கொண்டு] சூ-மாம் ஸார்.

சா. பூ.—அது எப்படி வந்தது?

சுந்.—நாயில் வைத்துக் கடித்துருக்கிறான் ஸார்!

அம்.—சுட்டைப்பை வாய்க்கு வட்டியா?

சுந்.—சுட்டையைத்தான்—நாயில் வைத்துக் கடிப்பான். என்னடா மண்ணிலா திருக்கிறான்?

சுந்.—எனக்குத்தெரியும் ஸார் [சுப்பையா துறையிட்டு வெறித்துப் பார்க்கிறான்]

சா. பூ.—சொல்லு.

சுந்.—நா நாயோடு குழுவில் அலன் மிட்டில் சுப்பாய் சுட்டாய் ஸார்! சுட்டையின் பையில் என்னை நுழைந்ததைக் கிருந்தான் ஸார்! என்னைத் தட்டி மகிழ்ந்தான்.

சா. பூ.—சரிதான் —

சுந்.—சூமாம் ஸார்! உங்க சுக்கியன் சுட்டையின் பைலா ஸார் [சுப்பையா உள் பைலாவையும் வெளியேயும் இப்படியெல்லாம் கடிக்கிறான்]

சா. பூ.—சுப்பையா! கவனி! சுக்கியன் துடித்து விட்டாயா?

சுந்.—[ஸ்வரமூலம்] கவனித் தீன் ஸார்! கவனி.

சா. பூ.—சரிதான்?

சுந்.—என் கடித்து விட்டது ஸார்!

சா. பூ.—ஸார்! பொய் சொல்லுகிறான் சுக்கியன் தான் தின்று விட்டானே, எவ்வென்னடா கடிக்கும்?

சா. பூ.—சுப்பையா! அன்று தூய் சுட்டையை எங்கே வைத்தாய்?

சுந்.—ஜன்னலில் ஸார்!

அம்.—சரிதான்! சுக்கியன் திருத்த துடத்தில் வாசலில் இருந்து அந்தஸ்து எவ் கடித்துருக்கிறது.

சா. பூ.—சூமாம் ஸார்! சுக்கியன் துடலை என்று எவ்விதும் தோபம் வந்துவிட்டது; சுட்டையைக் கடித்தது.

அம்.—சுப்ப! சுட்டையில் துறையுடையதைத் திருக்க சுட்டாயா?

சா. பூ.—சுப்பையா! சரி. துறாந்தை ஒட்டி போட்டுத் தைத்து மூடக்கூடாது?—இது என்னைக்கு வந்தது?

சுந்.—டைரியில் குறித்திருக்கிறேன். அடே! கண்ணு! [கண்ணப்பன் ஒரு சாபணன்] என் டைரி கொடுத்தேனே, எங்கே?

சுந்.—தோ! என்னை சுட்டைத்தின் பையன். தைமை விட்டி டைரியை எதிக்கப்பார்க்கிறான். டைரியை வரவில்லை; தைமையின் வெளியிருக்க முடியவில்லை. யாவரும் சிரிக்கின்றனர்.]

சா. பூ.—அப்படி எதிக்கக்கூடாது. எழுத்து ரில் [கண்ணப்பன் எழுத்து ரின் து; எதிக்கப்பார்க்கிறான்]

சுந்.—[சுருது] கொஞ்சங் குறைத்துக்கொள்.

சா. பூ.—[தவிர்த்தல் செய்ததும் சுட்டையின் டைரியை எதிக்கப்பார்க்கிறான்] சுப்ப! இத்தா டைரி.

அம்.—அப்படியா! மட்டையின் சுட்டை டைரி திருக்காது.

சா. பூ.—சுப்பையா! சுட்டைத் திருக்கிறாயா? —[சுட்டைத் திருக்கிறாயா?] என்னை? என்னை? சுட்டைத் திருக்கிறாயா? சுட்டைத் திருக்கிறாயா?

சுந்.—[வலன் சுட்டையின் பையில் கடித்துருக்கிறது]

யாவரும் அதிப்படைத்து நிற்கின்றனர்.

சா. பூ.

K. மாரதம்.

The Boy Scout and Girl Guide Movements and the League of Nations.

"It should not be forgotten that the thoughts and feelings of the younger generation are an important element in forming the conscience of humanity; a pure and healthy element freed from all prejudice, rancour and memories poisoned by hatred, an element of enthusiasm and generous sentiment. For that reason we should assist the international movement on behalf of Boy Scouts and Girl Guides, a movement which, by the constant exchange of visits, by camp life, by games played and by happy days spent together, during which the young people get to understand one another, increases from day to day their feelings of comprehension, respect and love for their neighbours whatever may be their language, race or continent."

(U. H. O. Pamphlet 48.)

Scouts and Religious Instruction.

"The great point to remember is, while you cannot teach the boys any definite religious faith, you can teach them to feel the need of such a faith, and influence them to try and learn and understand from their own clergy or ministers or teachers. You can instruct them to be regular and reverent members of the faith to which they belong, and you can let them see and understand that as Scouts they must try to put God's will first."

("The Two Ideals")

Proceedings of a meeting of the Provincial Executive held on Saturday 26th July 1930 at 6 p. m. at the Provincial Scout Headquarters.

Present:—

Mr. E. Conran Smith, C.I.E., I.C.S., Assistant Provincial Commissioner (In the chair)

Mr. F. Howard Oakley.

Mr. V. Subramaniam, District Scout Commissioner, Adyar.

Rao Sahib T. S. Subramania Iyer District Scout Commissioner, Madras

Capt. T. W. Barnard, Honorary Provincial Treasurer.

Mr. K. Sanjiva Kamath, Honorary Provincial Secretary.

1. The minutes of the Annual meeting were approved.

2. The following resolution was passed, all standing, relating to the lamented demise of Mr. E. K. Govindasami Mudaliar: Resolved that this meeting of the Provincial Executive do place on record its sense of deep loss suffered by the Association by the untimely demise of Mr. E. K. Govindasami Mudaliar a member of the Provincial Council; and further records its appreciation of the services rendered by the deceased to the Provincial Council.

3. Mr. F. Howard Oakley was requested to submit a report regarding the possibilities of developing the Camp site acquired in St. Thomas Mount from the Government by the Association.

4. The Bye-Laws of Pattukottai Local Association in Tanjore District were approved.

The consideration of the registration of the Local Associations formed at Royapettah and the Corporation area was deferred till the views of the Madras District Council on the subject were obtained. The Hon. Provincial Secretary was requested to prepare a draft set of Bye-Laws to regulate the relationship of the District Councils and Local Associations.

5. The letter dated 14-1930 from the late Mr. E. K. Govindasami Mudaliar, Secretary of the Madras District Council communicating a resolution passed by the Council recommending that a Medal of Merit may be awarded to Mr. V. S. Rathnasabapathy, Assistant District Commissioner and Organising Secretary Corporation of Madras, was read. The note on the services rendered by Mr. V. S. Rathnasabapathy prepared by the District Secretary was read and Mr. Conran Smith spoke a few words expressing his appreciation of the services of Mr. Rathnasabapathy. It was unanimously resolved to make the recommendation for the award to the Indian Headquarters.

6. It was resolved to purchase a Camera for Scout Headquarters to take photographs of Scouting activities and prepare lantern slides. Capt. T. W. Barnard kindly offered to make the lantern slides if photographs were supplied. A sub-committee consisting of Capt. T. W. Barnard, Mr. F. Howard Oakley and Mr. P. S. Narayanasami was appointed to select a Camera and purchase it at a cost not exceeding Rs. 120. Mr. F. Howard Oakley suggested that a Kodak costing about Rs. 75 might suffice for the present needs.

7. With respect to the suggestion of the Provincial Organising Secretary Mr. P. S. Narayanasami that a sum of Rs. 75 might be sanctioned for the preliminary expenses of running a training camp each in Ganjam and Guntur districts, it was resolved that the Treasurer be authorised to advance the amount if applications came from the areas concerned requesting such grants,

provided that each of the training camps should have a minimum of 16 members who should undergo training.

8. The Resolutions that had been referred by the Provincial Council for consideration to the Provincial Executive were then taken up:

Resolution No. 3.

Relating to the appointment of a sub committee for cubs was deferred till the next meeting when the views of the Provincial Commissioner could be available.

Resolution No. 5.

About rules regarding the relationship of District Councils and Local Associations. The Hon. Secretary was requested to prepare a draft set of rules to be placed before the next meeting.

Resolution No. 7.

The Organising Secretaries were requested to prepare a list of equipment necessary for Training Camps.

Resolution No. 8.

Publication of a separate Census report. This was deferred till the next meeting when an estimate of the cost was available.

Resolution No. 10.

The Committee expressed its stray dissent and the resolution was therefore dropped.

Resolution No. 13.

The Provincial Secretary was requested to inquire from the Director of Public Instruction the Grant-in-aid rules relating to the expenses incurred by school scout troops.

Resolution No. 14.

The consideration of forming a separate department for storing and supply of equipment was deferred for the present, for want of necessary funds to initiate the scheme on any proper basis.

9. It was resolved to apply for a grant of Rs. 20,000 for the next year. A deputation consisting of Mr. E. Conran Smith, Capt. T. W. Barnard and the Honorary Provincial Secretary was appointed to interview and interest the Finance member and the Education Minister on the subject.

10. Letter dated 25-6-1930 from the Nilgiris District Secretary requesting an annual grant of Rs. 100 towards the maintenance expenses of the Provincial Training Camp Centre at Coonoor was read. The grant was sanctioned.

11. The letter dated 22-7-1930 from Mr. G. T. J. Thaddaeus, Provincial Organising Secretary, regarding the future publication of the Scout Diaries was read. It was resolved to assume the responsibility of publishing and selling the diaries and Mr. G. T. J. Thaddaeus was authorised to carry on negotiations with the Basel Mission Press regarding the payment of the Printing Bills in instalments as the sale proceeds would be realised and to make a report to the Committee at its next monthly meeting.

12. The Badge indent which had already been forwarded to the Imperial Headquarters was approved.

(Sd) K. SANJIVA KAMATH

27th July 1930. Honorary Provincial Secretary.

Wood Badge Theory, Part I.

All Scouters desirous of taking the Part I Course of the Wood-Badge (Cub, Scout or Rover) newly are requested to apply for Instructions, Note books and Questions in October next when the new set of studies will be available.

Those who are taking the course already be will allowed to complete it with the old set of studies for 1929-1930.

Provincial Scout Hd. Qrs. } "READERS."
P. O. Box 424, Madras.

Provincial Headquarters Notices No. 28.

dated 15th August 1930.

Annual Census. The Census forms along with detailed instructions have already been posted to the various units in the Province direct from the Provincial Headquarters.

Census forms for the Districts mentioned below have been sent to their respective Commissioners on their own request to be forwarded to the Scouters concerned.

Madras Adyar
Madras South Centre

Nilgiris
Ramnad
Salem

'K' forms for Census have already been sent to the various District Commissioners and Secretaries concerned. They are requested to fill in the forms and send them to the Provincial Headquarters so as to reach on or before 15th September. When sending 'K' forms they are requested not to send in the individual return forms 'K1' received by them from the units.

New Groups Registered.

(Registration Valid only up to 30th September 1930)

North Arcot.

Reference:— C cubs; S scouts; R rovers
Reg No Names of Groups. Sections.
7. 1st Tiruvannamalai, Danish Mission High School. ... S ...
23. 1st Walajapet, Municipal High School. ... S ...
27. 8th Vellore, Central Jail. ... R

Madras South Centre.

40. 11th Royapettah, G. Gulam Abbas Alikhanpet Cathedral Post. C S ...
20. 1st Rajapalayam, Board High School ... S ...
47. 3rd Koilpatti, Govt. Training School. ... R

Ramnad.

Scoutmasters.
W. No.
23. P. Subbuswami Aiyer, 1st Alagianallur, Board High School.
24. C. Ramachandran, 1st Rajapalayam, Board High School.

Tanjore.

Scoutmaster.
W. No.
63. T. Shunmuga Mudaliar, 1st Papanasam, Board High School.

Warrants Issued.

North Arcot.

Assistant Scoutmaster.
W. No.
4. G. Bertram Ambrose, 1st Arkonam, C. S. M. High School.

Cuntur.

Scoutmaster.
W. No.
11. R. Ramachandra Rao, 1st Chirala, Municipal High School.

Warrants Cancelled.

District Commissioner.

Tanjore East. J. I. Muthiah, Findlay College, Mannargudi.

Tanjore.

Group Scoutmaster.
W. No.
1. J. I. Muthiah, 1st Mannargudi, Findlay College.

Ramnad.

Scoutmaster.
W. No.
19. R. S. Srinivasam 1st Alagianallur, Board High School.

(N. B. Scouters are requested to return the cancelled warrants immediately through their respective Local Authorities.)

Local Association Registered: Pattukottai. (Tanjore District.)

Area:—The Town of Muthupet in Tirutharaipundi Taluk and the Revenue Division of Pattukottai excluding Orthanad Town.

President:—A. P. L. N. V. Nadimuthu Pillai.
Hon. Secretary.—P. S. Swaminatha Aiyer.

E. CONRAN SMITH,
Assistant Provincial Commissioner.

Preliminary Course for Scoutmasters.

Stanley Park, Coonoor.

5th to 16th April 1930.

Eagles.

1. K. C. Ramaswami, M.A., L.T., High School, Hindupur. (now at Coonoor)
2. K. M. Mutana, B.A. L.T., Govt. Sec. Trg. School, C & M Station, Bangalore
3. L. Subbaiyar, Asst. Municipal High School, Ootacamund
4. M. Dora Raj, 1st Asst., Wesleyan Mission School, Kotagiri
5. M. R. Subbarayan, Hd. Master, Dist. Bd. Higher El. School, Anikoral, Ooty P. O.
6. C. P. C. Sineham, Teacher. M. C. College, Calicut

Woodpeckers.

1. S. Lazarus, Mission Higher El. School, Repalle, Guntur Dist
2. C. R. Edakadan, Teacher, M. C. College, Calicut
3. C. Rama Karup, 1st Asst, Municipal Mopla School, Calicut
4. K. S. Venkatesa Iyengar, Hd. Master, Dt. Bd. H. E. School, Manjoor, Kilkunda P. O., Nilgiris

5. K. C. David, A. B. M. Middle School, Kavali Nellore Dt
6. S. S. Venkatachala Iyer, Hd. Master, Bd. H. E. School, Gudalur, Nilgiris

Owls.

1. R. Govinda Rao, Teacher, Board Middle School, Badvel
2. M. Kamuel, Teacher, Wesleyan Mission School, Kotagiri
3. K. Madhavan Nayar, Teacher, Kuttychira H. E. School, Calicut
4. G. Williams, B.A., Ed., C. S. M. High School, Arkonam
5. K. V. Velaydha Velar, Municipal High School, Ootacamund
6. C. P. Pasupathy, Assistant, Nadar's High School, Parayar.

N. Appu Pillay.
G. T. J. Thaddaeus.
N. Devanesan.

Scouters in charge

Stanley Park Training Centre: Coonoor.

Cub Course.

22nd April to 27th April 1930.

Reds.

1. V. S. Ratnasabhapathi, Madras
2. K. C. David, A. B. M. Middle School, Kavali, Nellore Dt.
3. M. N. Vaidianathan, Madras
4. V. Venkatachetty, Municipal High School, Nagarajupet, Cuddapah
5. B. Teddy, A. B. M. Middle School, Kavali
6. K. Sulli, Bd. School, Kollumalai, Nilgiris
7. K. Joghee Gowder, Bd. School, Melkudah, Nilgiris

Browns.

1. S. Bhyrappa, Asst. Dt. Scout Commr., Tumkur
2. K. Srinivasan, Christian College, School, Madras
3. A. Sidda Reddi, Bd. Middle School, Royachotti

4. C. V. Sundara Bhashyam, Vepery, Madras
5. Syed Muhammad Hussain, Royapettah, Madras
6. S. Daniel, L. M. Boys School, Kodumudi
7. K. Raman Melacola, Nilgiris

Blacks.

1. T. Stephen, C. E. B. M. School, Ottupatarai, Nilgiris
2. S. Viswanathan Chetty, Triplicane, Madras
3. H. Lingee Gowder, Muthala, Katary P.O. Nilgiris
4. S. P. Jaganathan, Madras
5. M. Ram Mohan, Madras
6. V. P. Ramaswami, Coonoor
7. G. Seth Jesudassan, Madras

G. T. J. Thaddaeus
P. S. Narayanswami
J. I. Muthiah } Scouters in charge.

Rover Scout Leaders' Course.

29th April 1930 to 5th May 1930.

1. C. Ponnurangam, Madras
2. S. Bhyrappa, Tumkur
3. K. Ramaswami Iyer, Madras
4. K. Srinivasan, Madras
5. V. P. Ramaswami, Coonoor
6. P. Gopalakrishnappa, Madras
7. B. V. Ramana, Virajpet.
8. Selvanathan, T. Joho, Tindivanam

9. P. Veluswami Aiyer, Bellary
10. N. Heru Singh, Madras
11. T. P. Navanithakrishna, Chidambaram
12. Gangadhar Rao, Pudukottah
13. D. Ponnurangam, Madras,
14. Satyanarayana, Vizagapatam.

G. T. J. Thaddaeus
&
P. S. Narayanswami } Scouters in charge.

List of Campers--Scoutmasters' Training Camp at Tiruvarur.

29th May 1930 to the 8th June 1930.

- | | | |
|---|-----------------------------|-------------------------------------|
| G. Venkatesan, | } <i>Scouters in charge</i> | 6. V. Subramaniam, Tanjore |
| G. Ramamritham Iyer, | | 7. V. Venkatarama Iyer, Tanjore |
| K. S. Sundaresan, <i>Camp Secretary</i> | | 8. K. Jagannathan, Kalanjeri, |
| K. Sambasivan, <i>Quartermaster</i> . | | 9. T. Shanmugham, Pattukottinh |
| 1. S. Muhamad Peer Sahib, Tiruvarur | | 10. Daniel Raj, Virudunagar |
| 2. M. Chinnappa, Tiruvarur | | 11. E. K. Ramanathan, Kadambangudi |
| 3. Sam George Satya, Tiruvarur | | 12. T. P. Chellaswami Iyer, Orathur |
| 4. P. Ramachandra Ayvar, Negapatam | | 13. P. Srinivasavaradan, Madras |
| 5. T. A. Srinivasalu, Tanjore | | 14. C. Ethirajulu Chetty, Madras |

List of Campers that attended the Cubmasters' Training Camp at Tiruvarur.

10th June 1930 to the 15th June 1930.

- | | | |
|---|-----------------------------|-------------------------------------|
| P. S. Narayanaswami, D. C. C. | } <i>Scouters in charge</i> | 8. T. A. Srinivasalu, Tanjore |
| J. I. Muthayya, | | 9. R. Swaminathan, Tanjore |
| T. P. Navaseethakrishnan | | 10. V. G. Kaliaperumal, Tanjore |
| K. S. Sundaresan, <i>Camp Secretary</i> | | 11. T. P. Sabapathy, Tanjore |
| 1. S. Muhamad Peer Sahib, Tiruvarur | | 12. A. R. Gulam Dastagir, Tanjore |
| 2. M. Chinnappa, Tiruvarur | | 13. B. Guruviah, Orattanad |
| 3. N. Arunachalam, Tiruvarur | | 14. A. S. Ramaswami, Valuthoor |
| 4. T. S. Pichu Sastri, Tiruvarur | | 15. S. Krishnamurthy, Valuthoor |
| 5. T. S. Ekambaram, Tanjore | | 16. T. R. Kaliaperumal, Arayampatti |
| 6. T. Natesan, Tanjore | | 17. A. K. Sadasiva Iyer, Elandurai |
| 7. K. Sambandam, Tanjore | | 18. S. A. Chinnayya, Pudukottah |

Scouters' Training Camp, Namakal, Salem Dt.

5th June to 15th June 1930.

- Scouters in charge:* —Frank Carey, R. Narayanswami and G. T. J. Thaddaeus.
- | | |
|--------------------------------------|---------------------------------------|
| M. Christian, Namakal | M. T. Chelliah, Namakal |
| N. Abdul Sathar Sahib, Namakal | A. Subramania Aiyar, Krishnagiri |
| V. R. Krishna Rao, Dharmapuri | K. Shshagiri Rao, Namakal |
| S. M. Lakshmana Chetty, Kaveripatnam | K. R. Gopala Aiyar, Namakal |
| K. R. Subramaniam, Rasipuram | P. K. Subramania Aiyar, Sendamangalam |
| R. Y. Guruswami Thichengode | M. R. Srinivasa Aiyangar, Palakode |
| V. R. Vasudeva Rao, Kadathur | L. Anantaraman, Namakal |
| P. R. Sreenivasan, Salem | E. I. Rajaratnam, Namakal. |
| V. M. Krishnamurthy, Muthugapatti | M. Solomon, Atur. |
| K. K. Karunakaran, Salem | Edward Wellington, Namakal. |
| C. S. Subramaniam, Salem | T. D. Srinivasan, Salem |
| V. Subramaniam, Velur | V. G. Krishnaswami, Valayapatti |
| N. George, Yercaud | K. C. Jayaraman, Dharmapuri |
| | G. Swaminathan, Namakal. |

Scoutmasters' Training Camp, Indukurpet, Nellore District.

July 25 to August 5, 1930.

- Scouters in charge:* —G. T. J. Thaddaeus and M. Jesse.
- | | |
|----------------------------------|--|
| M. Ramakrishnayya, Kanigiri | S. Krishna Rao, Kandukur |
| G. Ramakrishnayya, Gudur | B. Chengayya, Nellore |
| Z. Thirupalu, Kavali | K. Ramamurthi, Gudur |
| C. Srinivasulu, Mulapet, Nellore | A. V. Subramaniam Naidu, Mulapet Nellore |
| K. Adinarayanayyah, Gudur | G. Venkatasubbayya, Mypad |
| Baba Mohiddin, Nellore | J. Moses Rockfeller, Indukurpet |
| E. N. Benjamin, Kavali | Shaik Hyder Ali, Atmakur |
| D. Venkataramanayya, Gudur | G. Subba Rao, Nellore |
| M. Srinivasan, Nellore | B. Seshayya, Kavali |
| K. Benjamin, Indukurpet | P. Punniiah, (Secretary District Council), Nellore |
| M. P. Lazarus, Kavali | Stayed in camp. |
| M. Arogyaswami, Mulapet, Nellore | D. Swamidos (District Commissioner), Nellore, |
| | Stayed in camp. |

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



The Boys' Section.

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Birthday Greetings to the Chief Scout.

The Chief Scout has asked the Editor to convey to all those who sent him greetings on his birthday his heartiest thanks for their kind thought.

How to do Things.

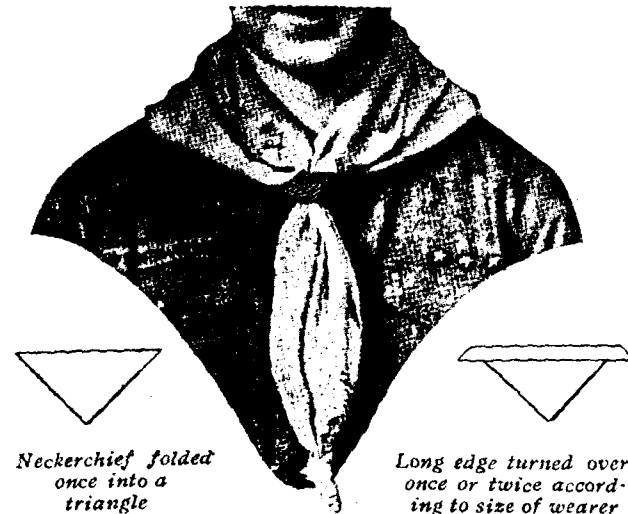
The Standard way to tie the Neckerchief.

ONE of the conspicuous features of the Jamboree was the gay scarlet neckerchief worn by the American Scouts. It added more to the picturesqueness and colour of the Scout uniform than any single feature. Now that the neckerchief is the only official neckwear, it is extremely important that Scouts tie it correctly.

The proper method of tying the neckerchief is described in the Scout Diary and in the Hand-book for Boys.

Attention is called to the Good Turn Knot appearing at the loose ends of the neckerchief. This is an overhand knot permitting the neckerchief to be easily slipped off in time of emergency. It is a constant reminder of the daily Good Turn.

First fold the neckerchief once to get the triangle. According to the size of the boy, turn the long edge over about three inches smoothly, once or twice, or even three times, to insure the neckerchief's lying smoothly



at the back and hanging correctly in front. Place around the neck over the collar of the shirt, insert the slide up over the ends to the point where the knot would be if tied as a four-in-hand neck-tie. Then tie the two loose ends in an overhand knot, as if it were one piece of material.

The slide may consist of the official Turk's Head, or it may

be one made by the boy himself from any material he chooses, leather, horn, wood, turtle shell.

It is a good idea to suggest to your Patrols that the slide should become the specific sign of the Patrol in the same way that the neckerchief is the characteristic mark of the Troop. By thus having such an emblem all their own a little bit of that intangible thing called Patrol Spirit may be developed inside the Patrols.

THE CORRECT WAY TO TIE THE NECKERCHIEF



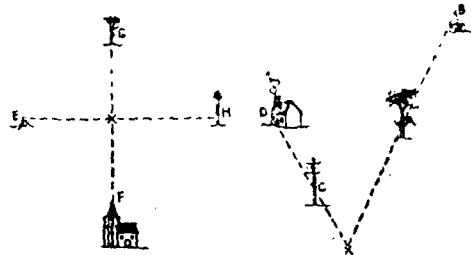
How to Take Bearings.

Supposing that you go to a certain definite spot to-day, say on a moor, and know that you must return and stand on that exact spot again to-morrow, do you know how to take a bearing?

There are two distinct kinds of bearings. Simple bearings and cross bearings.

How to Take a Simple Bearing.

Suppose that the spot you will require to return to to-morrow is the point X shown on sketch. Stand at X and look in any direction and note a permanent object, such as the isolated tree at A.



Pick out another permanent object in line with A, at any distance, such as the church spire at B. Still standing at X note another permanent object in any other direction, such as the telegraph pole at C; and find

an object in line with it, at any distance, such as the corner of the cottage at D.

If considered necessary you can note two objects on a third line in another direction as a check.

To find X again.—Walk backwards from A along the line BA until you come to a spot where C and D are in line. You are then standing at X.

How to Take a Cross Bearing.

Note a permanent object in any direction, say the tree stump E. Extend your arms at right angles to the direction in which you are facing. Look along the left arm and note an object in line at any distance, such as the church spire at F. Look along the right arm in the same way and note an object in line at any distance, such as the isolated tree at G.

Now turn about and extend your arms with the right arm pointing to the object previously on the left, and the left arm to the object previously on the right.

Note an object straight in front of you at any distance, such as the telegraph pole at H.

To find X again.—Walk along the line EH until the points F and G are in line. You are then standing at X.

Partners All.

DO we ever think how much we depend on all kinds of people whom we never see?

Every day and all day we have partners whose work we make use of, even at the risk of our lives. We go by train, travelling quickly as safely as when we walk, sometimes more safely. That is because the men in the signal-boxes pull the right levers at the right time and the driver and fireman are watchful. And that is not all: we trust the men who planned the engine and made their calculations correctly, the men who built them and did not scamp their work, the men who laid the rails, the men who saw that the brakes were right.

It comes to this: our railway journey is the work of a partnership. It is I and Driver and Signalman and Co., especially Co., that go on the journey. My partners in that journey are good and trustworthy; that is why it is safe.

But do we feel grateful to our partners? A traveller once walked to the front of a train which had done a long and swift journey and thanked the driver. The man smiled, with a curious look on his face. "Why do you smile?" asked the traveller. The driver replied that he was grateful but he had smiled to think this was the first time he had ever been thanked. It was not in strike time; when there is a strike we always think of the driver. This was in

ordinary times, when we take our partners for granted.

We mount our bicycles; we know that if we are not careful we may run into something; but we never think the bicycle itself will snap. We trust the man who forged the steel and the man who put the parts of the machine together.

And, when we come to think of it, our trust is well placed. Once in a while someone fails, and all the world knows of it; a signalman pulls the wrong lever and there is a disaster. But let us remember the millions of times when the right lever is pulled. How splendid is the service of these partners of ours!

Of course, if they are our partners and we trust them, we are their partners and they should be able to trust us. We, too, must do our work well. It is a simple truth that the business of the world can only be carried on by partners. The world is made to be occupied by a good team, and it is because the nations have not yet learned to play as a team that there is so much trouble and fighting.

All this was said long ago by a wise man in this way: "We are members one of another; no man liveth to himself."

Greetings, partners all!

(By Courtesy of Mr. Arthur Mee.)

The Scout's 21 Good Turns to the World.

THE Great Jamboree is over and belongs to history. Not even the weather could spoil this famous event, though the boys were drenched in rain and steeped in mud, for a Scout smiles in all weathers.

The 21 years of the Boy Scouts are complete, and all of us have seen and felt something of this stirring movement in the life of the youth of the world. Here we wish to look back, while the fifty thousand Scouts are spreading themselves about the world on their way back to their 42 countries, and consider the incalculable service the Scout Movement has rendered to mankind in every land where it has made its way.

The good Scout does a Good Turn every day. It is something worth thinking about to imagine the effect of two million Good Turns every time the clock goes round. It means in these 21 years thousands of millions of Good Turns done to people of all sorts, in all sorts of places and in all sorts of ways, and the thought of it all is not to be lightly passed over. What we wish to do here, however, is to point out 21 Good Turns the Scouts have done to the world in these 21 years. Let us look at what this great movement has done wherever it is known, through the lives of the two million boys who belong to it in every quarter of the globe.

1. It has been a great mixer of the youth of all lands.

How can young people get to know, understand, and like each other while they live wide apart in their homes over all the Earth? There is but one way, and that is by each of them joining with groups of friends and learning (and acting up to rules of life that are useful, fine, and noble, and fit them to be trusted. If they do that they can meet and mix as friends at once.

That is what has happened. Each one who has the genuine Scout spirit can clasp hand heartily with all the rest. They can feel themselves at once a band of brothers, which is what has been seen at the Jamboree. Differences of race and training, of colour and language, have all vanished, and all have met as good Scouts, intent on feeling and doing what is right toward each other. Is not that feeling in youth a vast gain for all the world?

2. It has revived the spirit of chivalry.

There was a time when the ideal of the best of men was

To ride abroad redressing human wrongs,

To speak no slander, no, nor listen to it,
and some part of the same spirit has been preserved in the minds of the most

thoughtful of every company of Scouts. They know how fine a thing it is to be forgetful of self and to seek modestly to be of service to others, without pride of heart, or recognition, or reward, because that is giving willingly the best we can do. It is a noble revival. As it spreads it will raise mankind to a higher plane. The true Scout is that topmost type of manhood—the gentleman. It is not a thing to be talked of, but it is there.

3. It has linked the love of service with love of country.

Without weakening in any way the natural love of the country into which one is born it has turned the thoughts of youth away from selfish and aggressive aims that arouse jealousy and ill-feeling, and it has directed them toward services that are good for all and only awaken honourable and manly rivalries.

The Scout Movement began in England, but it has nothing in it inconsistent with the most sensitive patriotism of any other country. In the fullest degree it is international, and so has been welcomed everywhere. Its spirit is that of the broadest humanity. The Scout is proud to see his country forward in services that are helpful to all mankind.

4. It has broken down the boundaries of class, sect and party.

The Scout Movement does not know anything of the divisions into which, as time has gone on, men have grouped themselves. In it social differences disappear. It welcomes equally all the children of men. From prince to peasant boy, all are one if they accept its spirit of mutual brotherhood, helpfulness, and loyalty to its ideals.

5. It has put discipline into the lives of myriads of boys.

Before it framed itself in the fertile brain of its founder, with his sympathetic knowledge of boyish instincts, there were blank spaces, outside of school and home influences, in the life of the average boy, with his eager activities and his love of adventure. For him it has organised a romance. It has taught him to play a fine game in a

disciplined way for useful purposes that will be a preparation for the life ahead of him.

6. It has spread about the world the love of the open air.

The love of the open air is natural to the inquiring mind of healthy youth. He who has it not is to be pitied. Happily he is a rare specimen. Any sharp boy will absorb a good deal of experience from casual rambling, but how much richer will be his harvest under the guidance of those who know well the joys of travel! No call into the treasure house of Nature has been so loud and clear as that of the leaders of the Boy Scouts.

7. It has greatly developed the power of observation.

By a stroke of genius Robert Baden Powell made scouting, which in its very essence is observation, the central idea of his movement. Its appeal to the young mind is irresistible. It was the seed grain from which a monumental growth has sprung. What boy does not thrill at the thought of being a tracker? And many another form of observation follows and broadens naturally. Lost uses for the eyes come back to many who are led forth into the open-air life. It is a blessing broadcast through this world-wide Movement.

8. It has promoted widely the practice of handicrafts.

A typical example of this admirable feature of the Scout system is the training given in First Aid in the emergency of an accident. Two generations ago the likelihood of anyone being near by who knew what to do for temporary relief, and how to do it, when anyone was hurt was very slender, but now every well-trained unit of Scouts has some members who can give useful aid, and it is a kind of knowledge that will become quite general as the boys of today become the men of the future.

9. It has interested boys in the idea of doing things.

From the first the Scout Founder had in his mind the ideal of every man as a handy man. He knew the life where men are remote from the multitude of mechanical devices available for every emergency and

must be able to help themselves by simple means. So the Scouts were expected to do whatever was required in their camping and training, using the simplest of tools.

A great and necessary lesson that, in contrast with modern forms of industry, where more and more a man is confined to some limited job as an expert. It is, too in contrast with the knowledge that passes loosely into the head from books in schools, and never passes there through the sure use of hands. And many a boy excels in doing things in a practical way who is less expert in school studies. Scouting practice has become a very useful antidote to untested bookish theory, for the average boy loves doing things.

10. It has made boys proud of relying on themselves.

In a much larger degree than was ever known before, the modern boy, of whom the Scout is the type, seeks to be like the sailor-man who can go everywhere and do anything. And in many cases he succeeds. He hates to be dependent on help. He likes to do things for himself and to feel he has done them well. The Scout Movement has given a needed training in this fine spirit.

11. It has given millions of boys a high sense of honour.

In no way has the Boy Scout won so much public respect as by his understanding of what true honour means. His code tells him to be truthful, to do the right thing because it is right, and for no other reason, and to feel that right doing is its own reward and does not even need praise. In this respect he far out-tops the general level of men. His kindness, his courtesy, his unobtrusive helpfulness entirely without swank, have become a public model. So much is this so that if any Scout falls below the general standard of Scout honour the public notice it in a moment. That is the best of compliments to the rest of the Scouts.

12. It has raised the standard of health among boys.

This is manifestly true, and there are sound reasons for it. The open-air life and the sensible bodily exercises are fine aids.

So also is a mind satisfied with trying to do good things. Particularly the good Scout feels it is his duty to the world, his country, and himself to keep fit. He will therefore avoid anything that tends to unfitness, in thought as well as in action.

13. It has spread kindness to animals about the world.

No Scout could have the right Scout spirit and not be kind to animals. They are so limited in their powers and understanding, and so dependent on us in many ways that we must be sympathetic toward them. Only a bully would treat animals otherwise than generously. And they respond to us so trustingly if we deserve it. The true Scout spirit must feel all this—and does feel it. So Scouts are leaders in the kindness to animals which is happily increasing in the world.

14. It has given boys the desire and opportunity for travel.

The spirit of friendship between the boys of all nations who are in the Scout Movement has been felt generally by the public, and they are welcomed everywhere. And so a good example is set for all of us. The Scout Movement itself sends many boys to countries which are foreign to them, and their uniform is a recommendation.

One of the great hopes for the world is that all peoples should really know each other, and Scouts are strengthening that hope. Their travels broaden their minds, and they also weave ties of sympathy between land and land.

15. It has saved many boys from the grip of the slums.

Though a large proportion of Boy Scouts do not come from the sad depression of the slums, there are enough of them to make us rejoice that the Movement has had a share in brightening that depression. The Scouts have attracted to themselves thousands of lads from dismal surroundings, and have brought cheerfulness, open air, and a new hope into their lives.

16. It has vastly increased the desire for knowledge

No one could have the experience of a Boy Scout without feeling the need for knowledge about a great number of things, even though the range of his out-of-door excursions may be local. To be in a movement that spreads over the world will also make him feel he must prepare to know more of other lands from which his comrades come. It is stimulating to be in such a vast company of boys living for a high purpose.

17. It has made boys ashamed of being of no use in the world.

Any boy who understands the true Scout spirit must be a thoughtful boy, desirous of doing his fair share in the world's work now and always. He will ask himself sooner or later, "Of what use can I be, now and as I grow older?" and in answer to the question he will see the need for a purpose in life. That is not something that will take anything away from the joy of life, but will add to it, as he feels that by his loyalty to his comradeship he is fitting himself for a greater helpfulness.

18. It has encouraged tidiness and scorn of the Litter Lout

Already the Scouts have made their influence felt distinctly in improving the land they live in. One notable example is their well-known activity in stemming the ugly defacement of English beauty by the thoughtless, selfish people who scatter their refuse about the countryside which they pretend to admire. If half the decent people were as active as Scouts are in making the country fit to see the vulgar Litter Lout would be shamed out of existence.

19. It has dealt a heavy blow at the tipping nuisance.

No Scout will ever take a tip for anything he does. It would rob a good act of its

gloss if he were paid for it. All workmen should be properly paid. But courtesy and kindness are beyond price. The stand made by Scoutdom against the degrading custom of tipping is one of its chief virtues.

20. It has greatly strengthened the barrier against war.

How can nations go to war with each other when its boys are friends and brother Scouts? If we had a million Scouts in every great country, understanding the true Scout spirit, war between those countries would be as utterly impossible as it ought to be. There could not be a stronger insurance against it. Already the insurance is not insignificant. It is the young who rule the future. If they think a right will rule. And the greatest claim of the Scout Movement is that its spirit is the spirit of peace, and in essence the spirit of Christianity itself.

21. It has taught boys the possibility of peaceful adventure.

The natural love of adventure swells high in the hearts of the young. It was largely on that fact that General Baden-Powell based his Scout system. It is tinged with adventure and romance. There will never be any slackening in the love of adventure while human nature remains what it is now. But the Scout Movement teaches that the world teems with adventures that are noble and helpful, and not ugly and cruel, like war. There are evils like disease and ignorance and superstition and ill-feeling to be contended with and conquered, and blessings like knowledge and goodness to be won, and to those adventures the true Scout is called.

Who will say that the Scout Movement has not done the world at least 21 good turns in its 21 years?

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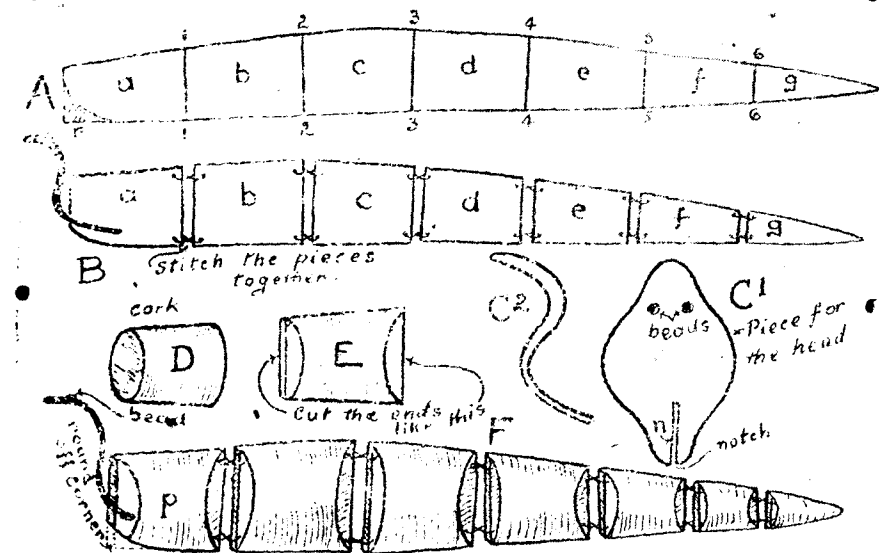
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A Wriggling Snake.

(By Mr. K. Narasimhachary, Kindergarten Asst., Teachers' College, Saidapet.)

TOYS are very nice things that you are always fond of playing with. Generally they are of two kinds. Some are 'dead' toys, i.e., they do not move or do any action or make any noise. Some toys can move or run or play or make some funny noise with a little pressing or winding on your part. They can be called 'live' toys. You have already learnt to make a moving horse and a working crane. I shall now tell you how to make a snake that wriggles in your hand without any visible effort on your part.

1-1, 2-2, 3-3, etc. Cut off the bits and keep them in their order as a, b, c, d, e, f, g. Piece a is the head and piece g is the tail. Round off the corner p of a. First take pieces a and b and stitch adjoining edges at the top and bottom (fig B). The stitches should not be too tight and they should allow of a hinge-like movement of the pieces on each other. Then take piece c and stitch its left edge to the right edge of d. Then stitch d to e in the same manner. Continue the stitching until you have put in all the pieces up to g as in fig. B. If you want to



By Courtesy of]

[The Hindu.

The snake can be made either of pieces of card or tin or bits of cork. A snake made of card or tin can only be flat and though it moves it does not look quite realistic. But a snake made of cork is more realistic on account of the roundness of the pieces.

Take a long piece of card which is equal to the desired length of the snake. Draw on it a figure of a snake like that shown in fig. A. It may be 15 to 20" in length and about 1" in breadth. The head is omitted here and is shown in fig. C1. Divide the drawing into a number of parts as at

use pieces of tin, the sheet of tin that is in a biscuit box is good as it can be cut with an ordinary scissors. The holes for tying up the pieces together can be made with the sharp point of the scissors.

Take a piece of tin or thin card and cut it to the shape shown in fig. C1. Then bend it gently to the shape shown at C2. When you use a bit of card you must keep it bent for some time so that it may not become flat again when the hold is released. Cut a notch n at the lower end of the piece and fix it on to the front of a as in fig. B. The snake is now complete. If you hold the reptile by any piece in the middle, the

remaining part of the toy moves this way and that and gives the appearance of snake dancing.

The method of making a snake of cork is much the same as that of making a snake of card. Select about a dozen pieces of cork of graded size. When they are all put together end to end they should appear to taper towards the tail. Two or three pieces towards the head also should be thinner

than the middle pieces. Take each piece and cut its ends as shown in fig. E. This will enable the snake to bend well sideways. Put the pieces together and fasten them in a line with twine as you did the pieces of card. The head may be of tin and should be fixed to piece p. Fix two beads into the head to represent the eyes as shown in fig. CI and the snake is finished.

By Courtesy of The Hindu.

Here and There.

Fridtjof Nansen.

'If there are four men in the world today to be ranked with [Nansen] in ability, in character, in breadth, in steadfastness, and in statesmanship we know them not.' Thus wrote the *Nation* when news was received, late in May, of the passing of this great soul. Selflessness seemed to be the keynote of his life. It was not for notoriety or to say that he had been the first to reach the Pole that he set out as a youth on his voyages of exploration and discovery; it was to add to the knowledge of Arctic currents, depths, water temperatures and drifts so as to enable men to predict weather conditions, and so make life safer and happier.

His first expedition, undertaken when he was 28, was to explore the unknown interior of Greenland. He had no money, and his project was considered impossible. But with the help of five companions, he crossed Greenland on skis, and at this early age proved his greatness as an explorer. Later on he set out for the North Pole in the tiny ship, the *fram*, again with only a handful of devoted followers. Twice they spent three years in complete isolation from the world, sometimes finding their vessel frozen fast in the ice. But on their third expedition in 1910 they at last reached the Antarctic. It was for mankind that Nansen thus risked his life to obtain knowledge of 'the farthest north.' How free he was from petty jealousy is shown by the fact that Amundsen, who might have been considered his rival, was one of his dearest friends.

When, in order to bring peace to Norway and Sweden, he succeeded in bringing about

the separation of those countries, his own country in gratitude wished to make him king. But he had laboured for Norway, not for himself, and he refused the honour.

When, after the war, politicians made a treaty by which to visit ungenerous punishment upon a beaten enemy, he was the one statesman who spoke out clearly and bravely in the interests of humanity. Because everyone recognized his unselfishness, his greatness, his remarkable executive ability, Europe turned to him for leadership in the great task of saving the nations that had been ruined by the war. 'It was he who was made High Commissioner to repatriate the prisoners of the war, especially those in Russia and the Balkans; he who laboured for the starving German children; who threw himself into the struggle for life of multitudes of starving Russians as if they were of his own flag; who became the chief of the committee of the League of Nations for the relief of the Armenians and Greeks.' No wonder the Nobel Prize Committee honoured him and honoured itself by awarding him the Peace Prize in 1922.

Up to the end of his life he kept his spirit of adventure. At sixty eight he was ready to fly across the Pole in the Graf Zeppelin to complete his scientific survey of that region. But death intervened to prevent that brave venture. The world will long remember Fridtjof Nansen as one of its noblest heroes.

England's Poet Laureate

The late Poet Laureate, Dr. Robert Bridges, though eighty-five at the time of his death last April, was in the full vigour

of his powers to the last. His last birthday saw the publication of *The Everlasting Mercy*, which is generally considered his masterpiece. From the half dozen excellent poets whom England now boasts, the King has chosen Dr. John Macfield to succeed Dr. Bridges as Poet Laureate. The choice has won general approval for Macfield is a true poet and a worthy successor to the men who have held this distinguished post. The appearance a quarter of a century ago of his long narrative poem, *The Everlasting Mercy*, created a sensation and was a literary event of first importance. Since its production, many poems, novels, plays and studies of literature have appeared from his pen, and many more such works may be expected, as he is still in his prime. He is the first Poet Laureate to rise to such exalted favour from a lowly place. In his youth he was at various times a sailor, a bar-tender in a New York drink-shop and a vagabond. But his genius enabled him to triumph over his circumstances, and to produce work which makes his fame secure.

Race for a Child's Life

A little boy in Cairo was found not long ago to be suffering from infantile paralysis, a disease which is almost incurable unless a special serum is administered in the earliest stages. The only place in the world at which this serum can be obtained is Paris. The child's father telegraphed to his brother in Paris telling him to get some serum and send it at once, sparing no expense. The Pasteur Institute was roused at midnight and a bacteriologist was 'phoned for. The tubes were handed to the sick child's uncle, who chartered an aeroplane to carry the serum and catch the Imperial Airways mail liner at Vienna. Unfortunately the private aeroplane missed the mail plane, and a breathless race ensued, the private plane catching the liner at Budapest. The liner took it on to Salonica. The flying boat was delayed a few minutes and there was a danger of its missing the Cairo train. Telegrams had warned the train and the Customs, and the former was delayed till the flying boat arrived. The passenger and his

serum boarded the train and the express raced on to Cairo. In the meantime instructions had been given by wireless to the doctors at Cairo, and they waited in readiness of the operation. The serum was administered in the afternoon, and by evening the child was reported out of danger and doing well.

Inventor of the Sewing Machine.

France is celebrating the centenary of Thimmonier, the man who invented the sewing machine. Most people associate the name of Singer with their machines, but it was Thimmonier who first tried to make a machine do the work of hand-driven needles. At first people thought him mad, but an inspector of mines who visited the Rhone appreciated the invention and sent Thimmonier to Paris, where he was set up in a workshop. Other tailors in Paris were hostile to the inventor, and he had to fly from the place. Years afterwards others improved on the idea and the world lost sight of the humble inventor, who made no profit from his invention.

A Ship and a Dog.

Not long ago a pack of foxhounds was being carried to Bombay on one of the Clan liners. One of the dogs was missed one morning, and its loss was not reported to the captain until half an hour had been spent in searching for it. Immediately the captain turned the ship around and steamed back. For some time not a sign was to be found of the missing dog. But finally a look-out saw the animal still swimming. The engines were stopped, a boat was lowered, and the foxhound was hauled on board. The poor creature was at its last gasp, but it completely recovered. What a display of true humanity on the part of the captain!

The Kodak's Jubilee.

Every child in the United States and Canada who will be twelve years old this year is to be given free on demand one special Model C 'Hawkeye' box camera, and film roll to match, made by George Eastman of Roch-

ester. This is the way in which George Eastman, the inventor of the Kodak, celebrates this year the fiftieth anniversary of that invention. The motive underlying this action is by no means purely selfish. It is to interest young boys and girls in picture taking. For, as Rufkin says, the discovery of photography is 'an important gift to education.' It is a means whereby the youth of the land can 'satisfy and develop their appreciation of the beautiful things of nature.'

Half a century ago, when Eastman, then a young bank clerk, began to study photography in his spare time, taking pictures was a cumbersome affair. One wanting to take a few snaps in the country would have first to get a mule and load on it the necessary equipment. This consisted of a tent for the preparation of wet plates, vats for chemical solutions, a huge tripod, and a camera which was nearly as large as a pianobox. Eastman thought the existing method too tedious. He read in an English magazine an article on dry photographic plates. In the evenings at home he worked hard at developing a dry plate, and succeeded in producing a glass covered with a sensitized emulsion. Next he began using paper instead of glass, and so made a flexible film. A cellulose base is now in use, which is superior to that of paper. When we compare the ponderous camera of fifty years ago with the compact little portable camera of today, we realize what a debt photography owes to George Eastman.

The Blind Can Hear the Films.

The Talkies will be welcomed by the blind, because they will be able to hear them, while the silent films meant nothing to them. Talking films have been presented to the pupils of a blind school in England for the first time, and it was an event in the lives of these girls and boys to be compared with the coming of Braille. But the introduction of the Talkies has robbed the deaf of part of their amusement. They could read the words which, of course, are not given in the Talkies.

Heroic Swim to a Wireless Station.

George Barberis, a young Frenchman who has just returned to France after two years of military service, is the hero of a thrilling rescue.

In June, 1928, the French mail steamer, *Captain Lay*, left Marseilles on her voyage to the Far East. There were on board 400 passengers and 150 sailors. All was well; the ship passed through the Suez and entered the Red Sea. She was steering towards the Island of Ceylon. Trouble began when the captain steamed into the Bay of Along, with its treacherous needle-pointed rocks and small islands. It was blowing a hurricane; huge waves swept over the deck. There was a shock—the ship had struck a reef. A stoker came hurrying up with the news that the sea had invaded the stoke hole and the engine-room was being flooded. The electric supply gave out and the ship was in utter darkness. Passengers scrambled to the deck. Among them was a young French recruit, George Barberis. He plunged bravely into the sea and discovered the rock on which the vessel had struck. A rope was thrown to him which he was able to seize and fasten. Several of the crew then were able to scramble to the reef. The work of rescuing began, and Barberis took an active part in this difficult task. Only forty-three souls perished in the catastrophe.

At dawn the captain sat helpless, weeping, for he could see no way of getting to the coast. The sea was still furious. If it had been calm there was every hope of swimming to the coast, which lay five miles away, and signalling to the nearest wireless station. Once again George Barberis came to the front, and offered to risk his life to save others. He swam and swam, and at times the huge waves beat him back on rocks, wounding him. At the end of five hours he reached a small beach, only to find that it was deserted. Out he went towards another beach, which he came near after another five hours. Here he saw fishermen with lights in their boats. The fishermen drove him off, but he managed to pull himself on board of one of the boats. Lying in the bottom of the vessel he saw a fishing licence, stamped with the name of the wire-

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SOUTH INDIA BOY SCOUT.

How Camels Store Water.

The notion that the camel stores water directly in its stomach has been disputed in recent years. Zoologists have now found that the animal uses for this purpose a number of special, room-like cells that open into the interior of the stomach. When the camel drinks water the water-chambers are filled and are closed by ring-shaped fibres that surround their orifices. These small internal reservoirs enable it to march without drinking water for twenty-five days in winter and five days in summer.

less station he was seeking. At four the next morning the fishing boat landed him at the wireless station. He was too exhausted at first to give any message, but after the wireless officer had revived Barberis, he related the mishap and gave their position. Boats were sent, and by two in the afternoon all the helpless cast-aways were rescued.

What a story of bravery! Should it not ring round the world?

Science and Invention.

Amy Johnson's Flight.

MISS Amy Johnson won the admiration of the world by the daring and skill of her 9,500 mile flight from England to Australia. The *Manchester Guardian* says, 'No air adventure of recent years has excited so much interest. . . . She started alone in a single-engined aeroplane, bought second hand, without much experience of flying to do a journey which to the expert eye demanded the best possible type of plane and the most careful training and preparation. She is, of course, open to the charge of recklessness; but it looks foolish in face of her success.'

Miss Johnson's moth plane, *Jason's Quest*, stood the test remarkably and, like Jason, the owner has gained an immortal triumph. She left Croydon on May 5th, and in four days reached Baghdad, where her machine was caught in a sandstorm, and she was forced to land. At the end of six days she had reached Karachi, thus breaking the record for speed between England and India. After leaving Calcutta the severe tropical storms gave her a good deal of trouble. She lost her way in the mist and landed at Insein instead of Rangoon, and here her machine was damaged, causing a delay of three days. But for this mishap, she might have beaten Mr. Bert Hinckler's record of reaching Australia in 16 days. On the way to Singapore, while crossing the Java Sea, she was caught in a severe storm and was forced to fly for many miles only a few feet above

the shark infested waters, not knowing when she might be forced down. At Tjomal, in Java, the wings of her aeroplane were torn by sharp bamboos and she had to piece them together with sticking plaster. She spent a day and a night at Halilcelik where friendly savages led her to the Mission house. Her last lap lay across 500 miles of shark-infested sea. In spite of the danger of winds, she reached Port Darwin in North Australia on Empire Day, nineteen and a half days after leaving home. Other women will some day equal the feats of Amy Johnson, but her brilliant achievement will hardly be surpassed. The C.B.E. which, as a result, she won in the Birthday Honours list was probably the most popular award this year.

Millions of Dollars in Scrap Leather.

Amazing but authentic is the statement that our old shoes may soon come back to us in the perfumes on our toilet tables, or in the medicines we use every day. Five years ago a young man in America made up his mind to find some use for scrap leather. He toiled over his laboratory experiments for three years and his hard work has now brought him well-earned success. The arrangements in his laboratory are not elaborate. A visitor there would see just a large barrel-shaped container into which the scrap leather goes, and which is supported over a fire place. A condenser tank is attached, in which the vapours from the

decomposing leather cool, and from which they are drawn in liquid form, into a glass receiver. Another and smaller tank arrests volatile material from the gas as it passes on its way through a pipe to the furnace, where it becomes fuel to heat the scrap container. Three elements are obtained after this process is completed—liquid, gas and solid. The liquid contains both oil and water ingredients. From the oil, a certain chemical compound known as 'pyrrols' is extracted. From 'pyrrols' we get iodol similar to iodoform, and indol, used in the making of perfumes. This has hitherto been very expensive, but can now be produced at a low cost.

The watery part of the condensed liquid yields ammonia and certain chemicals useful in developing photographs. The solid residue provides materials for the manufacture of paints, and for filtering purposes. From the charcoal, a valuable pigment, known as chrome oxide green, is obtained. A satisfactory fertilizer is also produced, and the gas, being inflammable, used for fuel. Of course, vast quantities of leather are necessary to yield these products, but these can be found by the thousands of tons in dump heaps all over the country.

Talking from London to Australia.

The Prime Minister of England taking up his telephone in Downing Street, spoke through it to the Prime Minister of Australia, sitting in his rooms at Canberra, 11,000 miles away. This is the beginning of the new net of wireless, by which Australia and America and Europe and part of Asia will be able to talk to any part of one another at the same time and the whole earth will be one vast telephone exchange.

Lighting Lamps 14,000 Miles Away.

A few months ago, Signor Marconi sent a Morse signal from his yacht anchored in the Bay of Genoa in Italy. As a result a fraction of a second later the lights of an electrical and radio exhibition in Sydney, Australia, were flashed on. The signal sent by Marconi was picked up by the beam wireless station at Somerton, Somerset, and passed on through London to Primsby. From there it was sent to Victoria, Australia, and

passed on to Sydney Town Hall, where it operated on switches controlling the lighting system. At once 300 lamps in the hall sprang to life in response to Marconi's signal, from his yacht 14,000 miles away. The signal speed at the rate of 186,000 miles per second, so only one-thirtieth of a second elapsed between the order and the response.

A New Kind of History Book.

A new kind of history book is being prepared by the Oxford University Press in collaboration with the Columbia Gramophone Company. It will consist of six volumes and 50 double sided records. It is to be a history of music. It is expected that in the future, history and geography books will be sold with cinema films as well as records, and we shall see pictures of famous incidents in history and of famous places in the world.

Writing by Telephone.

The Post Office is thinking of opening a public exchange in London where people will be able to type messages to each other. A little printing machine will be supplied to each subscriber, and he will be able to send typed messages by telephone. Two people will be able, instead of talking to each other, to typewrite to each other, and the advantage will be that nobody will be able to overhear the message.

Talking to a Moving Train.

Newspaper men in London were thrilled to hear of a conversation between a man in London, and a man seated in a train running at sixty miles an hour from Montreal to Quebec in Canada. Many years have been spent in experimenting with moving telephones in Canada to find a way to establish a telephone service on some of the long-distance trains. The traveller on a train, can now at any time or place, call up a number. He can get into communication not only with the telephone, installed at his own house, but also with the one at his place of business.

In the London experiment, the message was wirelessed across the Atlantic and was sent on to the rapidly moving train. The reply message was sent back to London with equal success.

The Flying Hotel.

Ship 750 Feet Long Rides Over London.
Successful First Voyage of World's Greatest Air Liner.

THE RISK OF FIRE.

The giant British airship has been over London. She sailed aloft on a sunny day with millions looking up at her, a wondrous and beautiful sight.

This colossal ship, R101 (our Air Ministry has not yet been able to think of good names for its ships), is the first dirigible from which the patrol danger has been removed, for her motive power is derived from five engines of the Diesel type which burn a heavy oil.

What has thus been gained in safety, however, has been lost in other directions, for although the ship was designed to carry a hundred passengers at a top speed of 80 miles an hour the extra weight of this type of engine means that only 52 passengers may be carried at a maximum speed of 70 miles an hour and a cruising speed of 63 miles. R101 is the last word in comfort, a thing which passengers will no doubt appreciate when the vessel is flying on her journeys between England and India.

Cooking by Electricity.

There is a large dining room served by a lift from the kitchen on the floor below. Cooking is done by electricity, and the stoves, water vessels, and pipes are all made

of aluminium to save weight. There is a comfortable lounge and a smoking-room—the first in any aircraft. The smoking-room, which is in the interior of the ship, has its own ventilation system independent of other compartments. Sleeping quarters consist of two berth cabins. All the passenger quarters are built into the ship itself, the only cars hanging from the vessel being the five power gondolas and a control cabin.

Before this great flying hotel, nearly 750 feet long, is brought into regular service it is to undergo thorough flying tests lasting from three to six months.

A Big Step Forward

It was stated by some people that R101 was obsolete even before she had flown, but the tests will show us what she can do. Merely to have produced engines which have increased the safety factor so enormously is in itself a great step forward. But until helium gas can be produced cheaply enough to replace the highly-inflammable hydrogen now used in the ballonets airship travel will not be entirely free from the risk of fire, and it seems to us a dangerous step to introduce a smoking-room into this huge vessel of the clouds.

The Unknown Scout.

A Good Deed and What Came of it.

Twenty years ago an American traveller found himself hopelessly and completely lost in London.

Seeing a boy passing he turned to him for aid. The lad not only gave the traveller the address he wanted, but guided him to it. Then firmly but politely refusing the tip that was offered him with the remark "I am a Scout," the boy went on his way.

The American, impressed by the boy's action, began to find out who and what the Scouts were. His investigations over, he

carried the idea overseas and founded a Scout organisation in his own city.

The Bronze Buffalo.

That was the beginning of the Boy Scout brotherhood in the United States; and it had an interesting sequel some years later when the American Scouts, as a sign of goodwill and in memory of the English Scout's good deed, sent over a bronze figure of a buffalo (the highest honour they can confer) to their English comrades. The statue bears the following inscription:

To the unknown Scout whose faithfulness in the performance of his daily good turn brought the Boy Scout movement to the United States of America.

To day the American Scouts are about a

million strong and their Chief Scout is Mr. Ernest Thompson Seton. The man who founded the organisation, Mr. William D. Boyce, has lately passed beyond this world to where good deeds are not forgotten.

Little Shelley.

Pathetic Grave near a Pyramid.

Poet's Small Child Sleeping Outside the Walls of Rome.

On the Way Paul Went.

Everyone who has visited the burial places of Keats and Shelley in the cemeteries beside the walls of old Rome knows the pyramid tomb of Caius Cestius, which stood there by the gate when, according to tradition, Paul went forth to his martyrdom outside the city.

Now the ground is being cleared around the ancient tomb, and the excavations have been extended toward the graves of the English poets. If they are carried, as they may be, a few yards farther than their present range they will reach the grave of an English child, Shelley's son William, who died at the age of three years and four months in the year 1819.

A Wise Thing to Do.

British residents in Rome are observing these changes closely, and if necessary they will ask the Italian Government to sanction the removal of the remains of Shelley's little son and their re-burial beside the ashes of his father in the new cemetery—a very wise thing to do.

Of all the scenes in Rome that tell of modern history this quiet burial-place is most cared for by people of the English-speaking race.

Arthur Mee's Monthly for May has an interesting article on Shelley's heart, the whereabouts of which has been a mystery to many people; it is curious that the grave of Shelley's little son should come into the news at the same time.

Sixty Hours of Grief.

It is more than a century ago since Shelley and his wife arrived in Rome with their little son William. The child in health and happiness was the subject of a glowing ode

by his father, who pictured himself teaching the little one to "call upon the heroes old" of Greece and Rome in their own language. But the boy lived little more than three years. Sixty hours of without rest the poet spent at the child's bedside. Little William Shelley was born on January 24, 1816, died on July 7, 1819.

Rome being, of course, a Roman Catholic city, Protestant burials were not tolerated within her walls, so they buried the child outside the walls, at the foot of Cestius, in the little Protestant graveyard where Keats and his friend Severn were also to be laid to rest. Shelley himself lies in the new cemetery close by.

An Ecstasy of Sorrow.

The poet loved the spot in which his child was laid, as a place worthy to receive

*My lost William, thou in whom
Some lost spirit lived.*

and he described it in an ecstasy of sorrow in one of his letters.

"The English burying-place (he said) is a green slope near the walls, under the pyramidal tomb of Cestius, and is, I think, the most beautiful and solemn cemetery I ever beheld. To see the Sun shining on its bright grass fresh with dew, and hear the whispering of the wind among the leaves of the trees which have overgrown the tomb of Cestius, and the soil which is stirring in the sun-warm earth, and to mark the tombs, mostly of women and young people, one might, if one were to die, desire the sleep they seem to sleep."

It is those trees and the debris of two thousand years which are now being removed.

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Articles and photographs intended for publication, should be sent to the Editor of the South India Boy Scout, 4/19, Audiyappa Mudali Street, Vepery 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.

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