

The South India Boy Scout

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.

CONTENTS.

	Page.
Thought for the Month	... 203
The Outlook (<i>Editor</i>)	... 203
Criticisms (<i>K.R.R.</i>)	... 205
The Scout Movement (<i>Inset</i>)	... 205
Wood Badge Part I (Scout), 1930-31 Study 3	... 206
" " (Cub), 1930-31 Study 3	... 207
Reviews	... 207
For Commissioners	... 207
Cubbing : Fifth Meeting (<i>Mang</i>)	... 208
How to Start?	... 209
The Objective (<i>Inset</i>)	... 210
Rovering : Duties of Sponsors	... 211
The Investiture of a Rover Scout	... 212
How can you help? (<i>Inset</i>)	... 213
Can we befriend Animals, Birds & Fish?	... 214
Need for adjustment (<i>Inset</i>)	... 215
Scrawls for Scouters (<i>Scribbler</i>)	... 216
Juvenile Delinquency (IX) (<i>K. Palani</i>)	... 217
Answers to "?"	... 218
Games (<i>Hiawatha</i>)	... 219
Notes by the Way (<i>Searchlight</i>)	... 220
Peculiar Difficulties	... 221
Our Vernacular Page : Tenderfoot Tests	... 221
Proceedings of Provincial Executive Committee Meeting	... 223
Rover Moot, Kandersteg	... 224
Provincial Head Quarters Notices No. 35	... 224

THE BOYS' SECTION

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CONTENTS.

	Page.
Thought for the Month (<i>Title Page</i>)	... 227
Where is Peace Found?	... 228
Paper Decorations	... 228
In Search of Romance	... 230
The Secret of Success	... 234
Socrates—The Inspirer	... 234
The Lure of Postage Stamps	... 235
Items of Interest :	
(i) Measuring Heat of Invisible Star	... 236
(ii) The World in 2030	... 237



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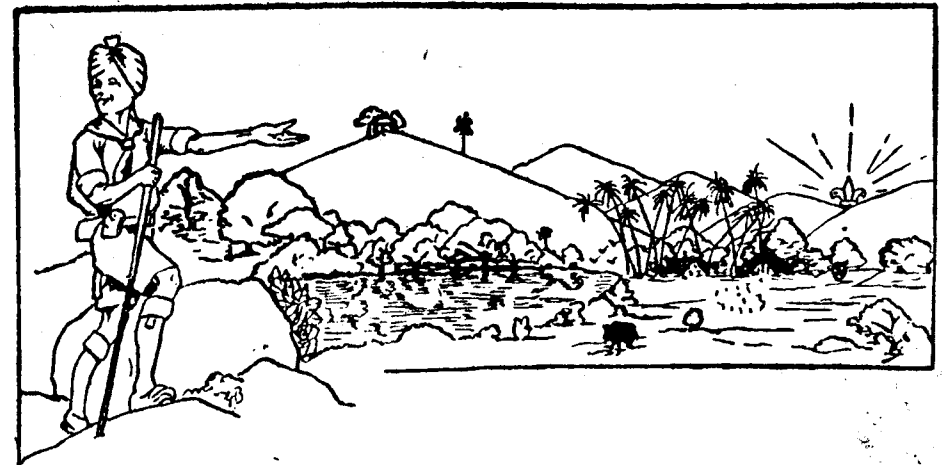
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Thought for the Month.

"The true value of a man is assessable by how far and in what sense he has succeeded in achieving freedom from self" (Einstein).

The Outlook.

Holidays.

The long holidays have come round once again and if this means for School Groups—which most of our units are,—a temporary cessation of normal group life, it need not mean suspension of Scouting altogether for the period. On the other hand, it is only during this period that much intensive and real individual work is possible owing to the large amount of spare time at the disposal of Scouts and Scouters. Such activities as short practice hikes, exploration of neighbouring places of interest, learning to fend for oneself by outdoor life and camping, practice in pioneering and estimations, weather and star lore, farming and gardening, knowledge of cattle and looking after them, swimming, probably with the help of the local inhabitants, discovery of good camp sites, and getting laymen interested in the Movement—all these and more are possible during the holidays. These lines of activity would be practicable and appropriate in the case of boys who live in the same place as their Scoutmaster during the holidays, and surely the scouter can have at

least one composite Patrol to carry on these activities with. In the case of those who travel and visit other places, it would not be very difficult for them to get into touch with Scouters and Scouts in the places visited by them and join them in similar activities. Scouts in any locality are always happy to receive Scout visitors. If any of our Scouters find it difficult to get into touch with other Scouters during their travels, either in this province or outside, the Provincial Head Quarters would only be too glad to help them, if they write through their Commissioners.

Examinations.

Most of our Cubs, Scouts and Rovers will be in the midst of their examinations this month and it is our earnest wish that every one of them will do his best and come out successful. Scout activities ought not to and do not interfere in any way to the prejudice of the school or college work of our boys and youths. But many parents, while appreciating the aims of the Movement, still feel that Scouting does

interfere with studies. It is up to every Cub, Scout and Rover to dispel that misapprehension from the minds of his elders. Every Local or District Association might very well collect statistics as regards the number of Scouts attending school or college and the percentage of successes among the Scouts as compared with non-scout students in the area. If the percentage among the Scouts is high, and if that fact is made known as widely as possible among the parents, it would help very much in the progress of the Movement. A Scout should be foremost in every good thing and he should be the first in his examinations too.

The Second Commissioners' Course, Coonoor.

The success of the first of these courses, which attracted over twenty Commissioners from all parts of the Presidency last year, has fully justified its continuance this year also. The course will commence on the 4th of May and we understand that a large number of applications has been received. Here is a very good chance for our existing and prospective Commissioners to take a course the need for which has come in the West from the Commissioners themselves. We are certain that there is a similar feeling in this Presidency also. We hope they will come and contribute their experience to the Course and help to further the cause of Scouting.

Telugu Literature.

The book "Bala Bhatudu" by our valued friend Mr. K. H. V. S. Narayana has been approved by the Provincial Council of the Boy Scouts Association. Though published some years ago, it had not come to the notice of the Provincial Council, but it is better late than never. The book is written in such a simple and homely style as to appeal to young and old alike in the Telugu Districts and should go a long way to spread correct ideas on the foundation of Scouting—The Scout Law and the Promise. We are sure that wide notice will be taken of the book and it is our hope that the author will utilise some of his spare time to give us more books of the kind.

Madras District Boys' Camp.

We congratulate the Madras District Scout Council on their resolve to conduct a combined camp for the Scouts of the whole district, with a view to training up of future leaders and raising the level of efficiency all round. Particulars of the camp in detail are not available yet, but we understand that the camp is proposed to be run in Christmas next and the careful selection will be made both of the

campers and of the personale in charge of the camp, and that the number of campers will be limited to two hundred. Arrangements for the camp are being planned well ahead to ensure that nothing goes amiss. We wish all success to this venture.

Tuticorin Local Scout Association.

All credit is due to the Tuticorin Local Scout Association for the good record of work that it has put in during the past year. The most notable of the achievements is the inauguration of their new camping centre which is appropriately named "Ewans' Park" after their President the Rev. W. E. Ewans who has done so much for the Association. Many of us know him as a keen Scouter and one of the former Editors of the *South India Boy Scout*. Though fully occupied with his Mission work, he is still able to do so much for Scouting, thus proving that where there is a will, there is a way. Mr. Andrew Harvey the philanthropic mill-owner of Tuticorin, has been generous enough to contribute a handsome amount for putting up a beautiful, commodious brick and mortar pavilion in the camp site. This pavilion has been, in the fitness of things named after the donor and is called "The Harvey Hut" and was consecrated by His Lordship the Bishop of Tuticorin. It is our earnest prayer that the good work so auspiciously begun in the camp site by the Local Association may prosper and flourish ever more and more. We believe that the Tuticorin Local Association is the first of its kind in the Presidency to have a camping spot all its own. It is an example worth following by other Associations. We congratulate the President and the Secretary of the Tuticorin Local Association on their achievement.

Boy Scout Film.

We have been privileged to witness a private show of the Scout Film referred to in our last month's issue of the Magazine, and we find that both technically and from the view point of its usefulness to the Movement, it comes up fully to our expectations. We understand that it will be released very soon and trust that it will be very popular. We congratulate the Associated Films on this production and trust that they will always be willing to do us a Good Turn.

Ourselves.

As usual there was no issue of the Magazine in May. The next issue for the June number which will be full of interesting matter.

Editor.

Criticisms.

IF two facts are known to all the world about the Boy Scout Movement today, they are (1) that a Boy Scout is a Boy to be cherished because he has taken a noble oath and is striving his utmost to keep it and (2) that this Movement itself is cherished because it has scrupulously dissociated itself from all "military notions" of the kind that usually obtain in ranks like ours.

Will any one, with correct notions about the Movement say about the Boy Scouts "The Scouts want reward, they want military honours, they want everything for themselves, individually, not for the good of every one?" It may be true that individual Scouts do not come up to expectations, in the practice of the principles they subscribe to. Inefficients will be found in all Movements of Ideals. But to make the outrageous statement that is alleged to have been made by one of the members of the 'Pioneers Commune' to Dr. Rabin-

dranath Tagore in Russia is highly incredible and notice is taken of it because of the fact that it appears in such a magazine as the *Modern Review* in its December number of 1930, and also because of the equally amazing reply reported to have been given by the distinguished Poet himself.

"I do not believe in Boy Scouts and Girl Guides organisations, because they have to take all kinds of oaths and then, as you say, there are amongst those organisations some wrong notions of a military kind".

Apparently it is not the same Dr. Tagore who once complimented the Boy Scouts for their "*Nishkamakarma*".

It was Roland Philipps (who lived the religion of Scouting) that has said to the Boy Scout "Some people think that a Scout is a bloke with dirty knees and a big hat; other people believe that he is a boy with a clean mind and a big heart."

As you go about the world wearing your Tenderfoot Badge in your buttonhole, you will find that people have mixed ideas as to the meaning of Scouting; but so long as your own ideas are not mixed, it does not much matter about those of anyone else."

Consideration to the epithet "*No less a person than*", frequently upsets the weaker part of humanity. Nevertheless it is no strange phenomenon, either, that "no less a person than the greatest man" of any time has blundered in some thing or other and has been found wanting in correct judgment on some palpable question, at some time, in his life.

We do not believe that it is any disparagement to tell a member of Parliament that he knows precious little about our Movement when he would admonish us that in calling kids Wolf-Cubs we are affecting children's psychology adversely. It is obvious to us that he does not know and that he is exposing himself.

Similarly, it is no disparagement to Dr. Tagore if he was caught ignorant of the art of rearing sheep. So also with reference to our Organisation. Obviously he has not looked through "Aids to Scoutmastership". It may be that he has had no occasion to. But the above statement of his, if the allegation is true, exposes his lack of intimate knowledge of the scheme and organisation of Scouting.

Saying this does not take a whit away from the regard that every member of the Scout-ranks bears Dr. Tagore as a distinguished Poet and a great man of the age. He is not well-informed on this subject, that is all.

It is pure fiction to say that the Scouts are subject to military notions. Let any who will, examine and verify the following facts.

(1) The Scouts have no military titles.
(2) The Scouts do not carry arms.
(3) The Scouts do not practise military drill and discipline.

(4) The Scouts do not have to subordinate their will to superior officers as in the case of military organisations.

(*Imperial Headquarters' News Bulletin*)

The Imperial Headquarters, have published an authoritative pamphlet, available free from them (25, Buckingham Palace Road, London) styled:—"Is Scouting Military?"

At this time of day, one will be frittering away one's energy to little purpose to dwell on this charge.

The Scout Movement.

"The Scout Movement is beyond question one of the greatest and most helpful movements of the time. It embodies and brings into the lives of multitudes of lads throughout the world the ideals of manly self-respect and service. I thank God for all that it has done and is doing, and wish it every blessing."
(*The Archbishop of Canterbury*).

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My 7th 21.11.2027

As regards the other charge of the Poet that the Scouts take all kinds of oaths.

Who does not know what the Scout Oath is?

It would seem at first that there is a great point about warning people against the Oath. An oath is really a serious affair and above all a Scout's Oath. Not because it is in any manner attempted to be enforced by an outside agency rigorously, but solely because the fulfilment is left to the Boy's own Honour, i. e., trustworthiness in the matter of being true to himself and obeying his own conscience.

If any one is against a boy taking an Oath to "do his best"

(1) to do his Duty to God, King and Country

(2) to help others at all times, and

(3) to be trustworthy, loyal, useful, brotherly, kind to animals, obedient to his Leaders, smiling, thrifty and, lastly, to be clean in thought, word and deed, what else would that man wish every boy to become?

It is not to be believed that there is any one in any land who would wish any boy not to be all this.

Humanity has been hitherto going on in the notion that without the boy's own energetic, one-pointed endeavours in all these lines, society will be able to instil these traits into the boy. Lord Baden-Powell noted that without the recipient's selfimpelled endeavours, all human efforts were not yielding as much result in citizenship-training as the endeavours of society through Educational and other Institutions were calculated to bring about.

Baden-Powell wanted the boy also to be harnessed to the job of making himself. In fact, he found that the main endeavour should be his to profit him most. With the best of intentions and the maximum of capacity, the

Elders can but stand by, lending a helping hand and watching the mysterious organism of the boy grow before their eyes. He found that others could not do more for the boy. Systems labouring for the Boy's welfare had not, however, realised this need to a requisite degree and had still less provided inducements to the Boy's nature to seduce him, as it were, into cooperation with Elders in the task of man-building and Nation-building. Energetic participation and lively interest are alone conducive to substantial results and hence the Oath. Look at any Boy Scout taking it. He does mean the oath. He is serious about it. He does not look upon it lightly. At any rate the Scout Oath serves to impress with emphasis upon his commitment to right conduct and self control on his part.

Henceforth a Scout is a boy dedicated to the particular job of living his life to satisfy the Law. A non-Scout is a boy who has not gone forth with energy to undertake this responsibility of doing his best to earn the qualities of a citizen of modern times. If Dr. Tagore feels that it is creditable for a Boy not to embark upon making himself a man, through lack of faith in himself, let him certainly declaim against the Scout Oath. But which parent is there who would not wish the very best by his son and if he rightly understood, would prevent his own boy from taking upon himself the task of making himself a man?

Is there, then, any substance in this squeamish, oldfashioned declamation against the Boy Scout vowing to do his best to live nobly and act bravely and train himself to live a principled life? Such objections deserve to be treated like the expression of prudish sentiments from the limitation of confirmed mistrust of progressive idealism.

(K.R.R.)

Wood Badge Part I (Scout) 1930-31.

Study 3.

(Aids to Scoutmastership—1930 Edition)

11. How are you helping in your Troop to further "the promotion of International goodwill"? (page 21)

12. "In addition to his duty to his boys, the Scoutmaster has a duty also to the Movement as a whole." (page 46). What do you understand by 'duty to the Movement'?

13. What definite practices do you include in your Troop programmes for the development of self-reliance?

14. What do you consider to be the best ways of fostering an interest in Nature amongst your Scouts?

15. Discuss the following problems:—

(a) You have 32 Scouts in your troop, and only one A. S. M. There are five boys who want to be Scouts, and who would greatly benefit by the training. There is no other Troop in the neighbourhood.

(b) One of your Scouts is 14; his parents wish him to leave school, but there is no job worth while available.

(c) Several of your Scouts are below average physically, but have nothing definitely wrong with them.

16. Set down quite frankly any comments or suggestions which you consider might help to improve this theoretical course.

Wood Badge Part I (Cub) 1930-31.

Study 3.

11. Answer EITHER (a) or (b) of the following:—

(a) How can an A. C. M. best help Akela in the running of the Pack, and how can he prepare himself to help (For A. C. M.)?

(b) How would you encourage your A. C. M., supposing you had one, to get a real understanding of Cubbing, and to help in the running of the Pack? (for C. Ms)

12. How would you encourage (a) good manners, and (b) manliness in your Cubs?

13. Reply briefly to the following:—

(a) Give your ideas as to the methods which should be adopted to promote friendly relationship and smooth working between the various sections of the Scout Group.

(b) What part would you suggest that G. S. M. and the other Scouters of the Group might take in the life of the Pack?

(c) In what ways should the Scouters of the Pack help the Troop through their Pack work and otherwise?

14. Describe a typical Programme of activities, apart from sleeping and eating, for (a) a fine day, and (b) a wet day, in camp. Give a specimen menu for each of the two days' meals.

15. Set down quite frankly any comments or suggestions which you consider might help to improve this theoretical course.

NOTE: Instructions, Studies and official Note Books for Wood Badge Part I are available on application to the Provincial Scout Headquarters.

REVIEWS.

Prospectus of the Indian Mercantile Marine Training Ship "Dufferin"—Educationists and parents interested in a career at sea for Indian lads and requiring authentic guidance cannot do better than to go through this prospectus which gives full information on the training of Mercantile Cadets on board the training ship "Dufferin." Besides giving useful information on the subjects of study, fees, examinations and scholarships, the book also describes the life on board and illustrates the description with a number of representative photographs. While the main aim of the training is to bring each cadet up to an educational standard which will enable him to continue his own education at sea and so pass the necessary Government Examinations for Second Mate, Mate and Master, it also seeks to provide him, in case he should elect not to follow the sea, an education that will stand him in good stead, whatever other profession he desires to follow. The prospectus is therefore a very educative publication and in these days when every parent and educationist is looking out for new careers for the

youth of the country, it is well worth any amount of thoughtful reading.

Our Magazine (Vol. II, No. 2. The District Board Secondary Schools, Tanjore District) This periodical is as remarkable among school journals for the large proportion of contributions by the students themselves as for the wide variety of matter it contains, suited to every taste and every mood of the readers. It breathes an atmosphere of freedom and healthy fun but its interests are nevertheless serious as one can see by the instructive articles like those on "Agriculture and Rural Reconstruction" and "Books our Best Comrades," and by the special sections for children, parents and Scouts.

The Tamil articles, though proportionately fewer than the English ones, are however sufficiently numerous to make the journal truly 'Our Magazine' for even the students of the vernacular standards. Of these the one on Scouting is of special interest to us in the Movement. The printing and the get-up are quite good and we congratulate the Editor and the contributors on a really creditable production.

For Commissioners.

THE Policy, Organisation and Rules of the Boy Scouts Association in India lays down in Rule 48 (a)—1928 Edition, that the first duty of a Commissioner is:

"(a) To visit the Groups and advise how to conduct them on the lines laid down in "Scouting for Boys in India", "The Wolf Cub Handbook", and "Rovering to Success"."

The wisdom of putting this clause in the rule first will be apparent to the Commissioner who reads this. For, without the personal visits and personal contact of the Commissioner, it is impossible to expect that Scouting can make any headway in any area. In a Province like ours where we have Groups scattered far

and wide, mostly attached to Educational Institutions and subject to various limitations in consequence and where the Group Officers have in many cases to grope about singlehanded and in the dark, who is it but the Commissioner that can bring the welcome light and lend a helping hand to those who are rightly called the "key men" of the Movement?

If 'personality' and 'influence' are recognised to be powerful causes for the success of the Scout scheme, it must at the same time be conceded that the persons in charge of the Movement should have the knowledge and efficiency required for the conduct of the work in a fairly full measure. The very life of the

Group depends upon the efficiency and imagination of the Scouters.

As specified in the clause quoted above, one would naturally presume that the Commissioner has at least a working knowledge of the three branches of the Movement, though on reading the rule more closely, it strikes the reader that the Commissioner should be the most efficient Scouter in his area. At the same time the doubt arises—whether a Commissioner, circumstanced as he is to-day, in our province, could in all reason be expected to be an Admirable Crichton. Each branch of the Movement is a vast field with the fringes just begun to be explored and which takes almost a life time to do so, in fairness to the scheme itself. When this is so, is it possible to expect the poor Commissioner, who is after all a human being with his bread and other problems to solve like any one of his own Scouters, and who has invariably considerable inroads made on his time, energy and possibly money, to do, by himself, full justice to all that this clause implies?

But luckily, the Chief has come to our aid and what he says of the Scoutmaster—that he need not be an Admirable Crichton—and that he could always persuade others to come in and help—is as true of the Commissioner as any-

body else. And herein lies the secret of success of the Commissioner's work.

The Scout scheme depends for its success upon the Patrol System, and it is well known that in a good Troop the Scoutmaster is the Patrol Leader of his Patrol Leaders. Stretching this point a little further, the Commissioner might very well be the Scoutmaster of his Scouters if not the Patrol Leader of his Scouters. This would enable him to work up his area in the Patrol system, utilising every Scouter for some specific bit of work. If such a feat were possible, and it is no big feat either, the personal touch of the Commissioner with his team is assured, loyalty on the part of his team secured and the main ideals of the Movement—Brotherliness and good will in the ranks—realised. Every Group Officer does at some time or other require some kind of help and it is only the Commissioner that can give or get such help. Such a 'Patrol-in-Council' where the Commissioner meets his Scouters in terms of brotherliness and good will, as if it were in a family gathering, helps more to stir up scouting in any area, *provided it is small and easily negotiable*, than in any other way. Such gatherings are sometimes also called 'Scouters' Unions' (a dreadful name to some!) and these form the Commissioners' private Committee, working informally, silently and yet effectively.

Fifth Meeting.

As the next item on the Programme I should recommend from now the tackling of First Star Tests. It is wrong to think that First Star Test should be tackled only after Cub Investiture. In fact the Tests are to be held long after the proficiency of the Cub is confirmed. That is the idea of the Cubs.

The use of the Skipping Rope, Somersaults, Leap-Frog Game, Tennis-ball-catch, Hopping, Hoop-lying, etc., will lend



WOLF CUBS.

positive interest and the idea of preparation for a further stretch of horizon than the immediate one of Tenderpad Tests.

Next may come the Story of Mowgli and Play-acting with Akela's Yarn.

Games may go along with the Practice for First-Star-Tests.

Thus a new type of Cub meeting might commence from now, with work-items, as detailed above included and fitted in along with the other items.

Hence the items of this evening and the succeeding evenings' Programmes may be stated as (1) The Pack call (2) The Grand Howl (3) Akela's assignment of 5 or 10 minutes' work (competitive or otherwise) (4) First-Star-Test Practice, either woven into Games or otherwise. Akela should bear in mind always that the ultimate object of running a Pack is to make the Wolf Cub a boy handy, smart, and readily responsible to orders from elders.

Towards this end work-attitude in young boys has to be cultivated by design.

As soon as the boys of a Pack are found to be well-up in the observance of the forms referred to in the previous programme, Akela will be well-advised to introduce small items of Lair work and include them in the Programme.

Attitude of Work.—After the Pack-call and the Grand Howl it will not be out of place for Akela to surprise the Cubs by passing an order that the Den-grounds must be cleaned in 5 minutes' time. Send the boys out to improvise brooms and return with them. This item may serve as a competition stunt if there were more than one six. If there were only one six, it may be adopted as competition between two groups of three each or between individuals themselves. A second caution for action may go out from Akela for starting the cleaning. A third to signify that the 5 minutes have ended. I could suggest alternative items for such employment at the beginning of each meeting close upon the Assembly-Grand-Howl. They are: (1) Washing a particular part of boys' clothing using soap. (2) Cleaning Teeth and

Toilet. (3) Stitching a tear in cotton-clothing. (4) Decoration-work with Paper. (5) Decoration-work with cocoanut leaves. (6) White-washing walls. (7) Making a bedding and rolling it up. (8) Setting up a table and writing materials and arranging in some order scattered paper and books on table. (9) Kneading clay for modelling. (10) Learning to make models. (11) Card-board-work at a later stage. (12) Drawing, at a later stage. (13) Learning to weave baskets or similar things from among themselves. Every one of them trying to learn, to be able to pass it on to his mates.

Such work ought to be included in the Pack Programme from now and the *idea of making themselves useful and the attitude of enthusiastically entering upon work* should be habituated in Cubs.

This part of the Programme will provide for the exercise of the Cub Law and each individual Cub must be studied as to how he takes to work.

(5) Games. (6) Mowgli's Story. (7) Jungle Dances or Play-acting. (8) Yarn. (9) Grand Howl and Dismiss. (Mang.)

How to start?

"The Movement is good and the training well conceived. After all I can do something for some of my boys. True, but how shall I start? How shall I initiate my boys into the Game?" This is what often troubles one who has just taken a course of training. He has had a peep into the field of Scouting and has been struck by its panorama of indescribable charm. And at the final meet before the 'break-up,' he has taken a resolve to join the band of workers, to take on work in right earnest, to form a Troop and run it.

He returns to his own town or village. Days wear on; but the 'glorious resolve' made at that auspicious hour does not fructify, not because his enthusiasm has waned, not because the inspiration of the training camp has faded, but because of something else. Certain problems, certain difficulties crop up when he starts on the plan of work.

Surely, he feels that he is in need of help, in need of some one to put him in the right, as to the work for the first few months, some one to suggest ways and means of overcoming local and special difficulties.

Three main questions are likely to confront the prospective Scouter:

How to equip himself?

How to lay the foundations?

How to carry on?

How to equip himself?

Does he need further equipment? He does. Then, does it mean that the Training was insufficient or inefficient? No. To expect the Training Course, limited to the short span of 12 days' duration, to provide the camper with all possible outfit is preposterous. The camper makes a mere beginning in the matter of equipment.

'Be sure you are right and then go ahead' is the advice of an American Scouter. To make his boys understand and practise the Scout ideal, the Scouter should himself understand and practise it, feel it and be inspired by it. He should get a real insight into and appreciate the spirit of 'Service' and of 'Universal Brotherhood,' love the ideal and lock it up securely in his heart. It is this ideal that strengthens his mind against public ridicule if not scorn which he may have to face. It is this ideal that pulls him up from despondency and reinforces him with a new life and a noble vision. It is this ideal that

stirs up his Higher Self and helps him to stand square against odds and take his life as a Game.

What is it that is expected of him as a Scouter? What is the aim of Scouting? A clear conception of this aim is essential. The aim is not to hold 'Scout Classes' and 'teach' Scouting to the Boy, not to cram into his brain a host of information to be reproduced in a test qualifying for a certificate or a 'degree.' The aim to make the boy a 'young Backwoodsman.' The training he receives should fit him up to that end.

The prime requisite for the boy is a healthy body, sound in every limb, in every part, strong enough to play a manly game of life.

Character is a necessary adjunct. Courage, truthfulness, pluck, steadfastness, resourcefulness are all traits that grow in him imperceptibly, if the boy is guided and encouraged properly.

A Backwoodsman stands by himself, builds his own hut, finds his own food, is his own guide and leads a comfortable life and enjoys it, by his own efforts. The Boy Scout is to emulate him.

And the spirit of Service is to be instilled into him as early in life as possible.

How to proceed with the task of training him in all these? What are the methods to be followed? The Scouter's best and the first guide in this respect will be the Chief's "Scouting for Boys" which expounds the basic principles of Scouting. It is the motive power that caused boys and men to take up Scouting in 1908. It is just like a 'tool'—a sculptor's chisel. Another valuable tool is 'Policy, Organisation and Rules' that 'may be likened to the mallet that directs the chisel along the right lines'. To make an intelligent use, a

constant use of these tools, the Scoutmaster-Sculptor needs a correct understanding of them. He can also take tips from neighbouring troops and from District Training Courses.

His relationship with the boy is another factor. A sympathetic understanding of the BOY, of his weak and strong points goes a long way to build up the chord of love between the Scouter and the Scout. The Scouter is in the Troop to 'lead and not to push', much less to command, to help the recruit 'to educate himself', to rouse up the powers latent in him and show ways and means of making the

best use of such powers, in short, to be an elder brother to him in every respect.

And the method of teaching Scoutcraft is equally unique. Formal teaching has no place in Scouting, at least not indulged in. The whole training is based on the 'Play Way' and is furnished through games, practices and competitions. Occasional talks are of course not forbidden; but they are not solemn sermons. The Chief very wisely calls these *yarns*.

Much depends upon the regard the boy gets to bear towards his Scoutmaster—a regard not bargained for, but

born of true love and reverence. It is a source of inspiration. Its growth is not a 'one day's wonder', but is the resultant of several days' mutual contact, of several opportunities the boy has had of moving with and observing his Scoutmaster. By coming at close quarters very often, the Scouter finds that he has greater chances of knowing the boy intimately, all his habits, all his manners; shall he forget that, at the same time, he himself is being sized up by his own boys every minute, no fault of his, however trivial escaping their notice? His place therefore, is such that he should be 'above suspicion'. As is the Scouter, so is his Scout. (Cobra)

The Objective.

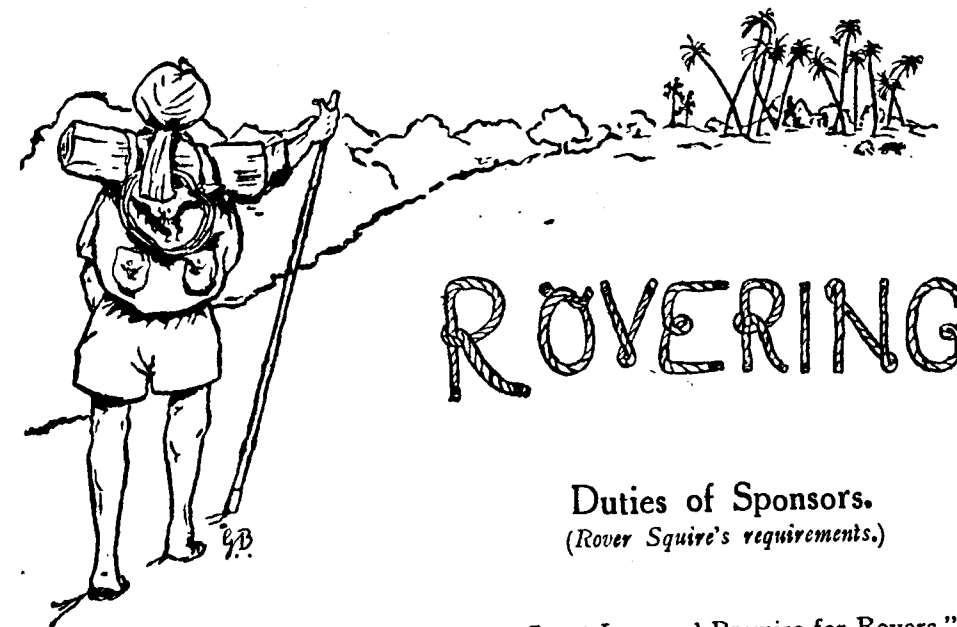
Good Citizenship is the objective, achieved through methods which appeal to the boy, and which help him almost unconsciously in the right habits of conduct, of which the chief characteristic is willing and efficient service for other people.

In this Movement there is no barrier of race, no barrier of class, no barrier of religion. The Indian boy and the British boy, the Public School boy and the Slum boy and boys of every religion, are all equal partners in this wonderful brotherhood, and have already shown the world what the world had begun to disbelieve—the possibility of a social system built on harmony and good will between individual and individual, race and race, nation and nation.

The results cannot be got without money, and since it is the community's work that is being done, it is up to the community to translate into concrete action by definite acts of financial generosity the sympathy and approval which are heard on every side.

The Movement demands support from all citizens who desire to see the end of the race animosity and bitter class hatred, inefficiency, selfishness, and ill-will which, collectively, are sowing the seeds of further wars.

The Boy Scout Movement suffers financially because it makes no appeal for pity. Do not forget that the red-cheeked, cheerful, smiling and efficient youngster in the familiar Scout dress is getting a better chance in life for having joined the Movement. (B.P.)



Duties of Sponsors.

(Rover Squire's requirements.)

(Editor's Note: The following has been taken from the interesting and suggestive booklet—Norfolk Rover Scouts Quest list—which has been very kindly sent to us by Dr. F. W. W. Griffin. We publish the hints with the hope that they will be of use to our Rover Scout Leaders who are planning their work for the Crew for the coming term. Any suggestions which would help to adapt the scheme to South Indian conditions will be welcome.)

Before becoming a Rover Scout at all, there are certain conditions to be fulfilled, no matter whether the candidate (known as Rover Squire) has been a Boy Scout or not. His filling of these conditions, or in other words his training as a Rover Squire should be guided by the men who will be his Sponsors at his Investiture.

Exactly who these will be must vary in every case according to circumstances, but might well include the Rover Leader and a young Rover Scout who is a personal friend of the Squire and whom the R. S. L. can trust with the job.

Suggestions for guidance of the Sponsors in their duty to the Squire.

1. Study the actual Rules of the Boy Scouts Association dealing with Rover Scouts in the latest edition of the Rules.
2. See that the Squire has actual ownership of the following books:—
 - "Scouting for Boys"
 - "Rovering to Success"
 - "Rover Quests in Practice"

"Scout Law and Promise for Rovers"

"Rover Scouting" by Dr. Griffin (Suggested addition to list, Ed. S. I. B. S.)

3. If it is possible to get together a few Rovers and Squires, then the best way to deal with the book "Scouting for Boys" is to get each to prepare a short yarn on, say, each of the sections as is suggested in detail on page 8 of the booklet—Norfolk Rover Scouts Quest list, dealing with subsequent training.

If not, then the Sponsor can go through these with him more shortly, but cover all ground and be certain the Squire has a good grasp of the important points.

"Rovering to Success" can be treated in the same way.

4. "Scout Promise and Scout Law." Must know the italics (see I. H. Q. Pamphlet 31) by heart and in any order.

The study of *Scouting for Boys*, and *Rovering to Success*, will have pointed the direction of study of the Law. The Sponsor should discuss each Law with the Squire as far as possible and the opinion of the Squire should be stated. It is essential to discuss the Promise as well.

The following will help the Squire to a further understanding of what his promise implies:

Chapter XI of "Rover Scouting"

Pamphlet 42, "Hints on Questing for Rovers," by the Chief Scout.

Pamphlet 40, "Rovering—the Quest of Service."

Pamphlet 49, "Rover Quests in Practice."
"Norfolk Rover Quest List."

The Squire should be encouraged to link up with active Rover Scouting by definitely taking on at least one Quest Venture in addition to his vocation. Those marked X in the Norfolk Quest List are particularly suitable. The List is quite voluntary and merely got up to help Rovers to carry out the Rover Scouting they are keen to do, but do not always know how to set about it.

The Sponsor should see he knows the idea of these Quest Ventures and what constitutes a Quest. That before Investiture, he should be applying the Scout Promise at the least by carrying out one Venture, so that later on he may be able to record having an active venture in regard to each of the 10 Laws and so be satisfied that he is doing his best to carry out his Promise.

This Rule is a Practical Test and the Sponsor should be certain that it is duly performed.

Study of the Rules will have impressed the fact of necessity of the Squire's duty to himself in establishing himself in life, and the Sponsor should endeavour to see that a proper sense of proportion of values in the obligations involved in the Scout Promise are understood. That in

endeavouring to carry out his duty to God, his fellowmen and himself, neither is neglected by undue emphasis on the others.

5. In case of a trained Scout, the Sponsor would not have to do much to see that the Squire has sufficient knowledge to train a boy of Scout age in Tenderfoot Tests, but in case of a non-scout Squire, then he should be made to do this thoroughly. Camps, hikes and outdoor Scouting with the Squire will be helpful.

6. The period of probation must be determined in each case by the circumstances. If and when the G. S. M. and the R. S. L. and Crew are satisfied that the Squire has the necessary technical training and the will to make an effort to put Scouting into his life, then he may be invested.

7. Finally, the Squire must have a copy (his own) of "Presentation of a Rover Scout" (pamphlet 17) and must himself do his Vigil.

(Rover Quests in Practice, p. 24) . . .
"then for a short time in solitude the Squire reviews the past and looks at the little he knows about himself, thinks of the possibilities dimly seen and in one great moment dedicates himself in the silence of his own heart to the Service of God and the helping forward of His Kingdom. Without such a definite moment the Rover Investiture cannot be what it is meant to be—an outward sign of an inward change of attitude to life in the world."

The Investiture of a Rover Scout.

THE problem of finding out an appropriate form of ceremony for the Investiture of a Rover Scout is engaging the attention of several workers in the cause of Scouting.

Some time back, the mode of Investiture laid down for Scouts, was followed in the case of Rovers also. This naturally could not continue long, as what appeals to a boy does not appeal to a "growing up man".

While every one was thinking about Rovering and the Investiture of a Rover Scout, as usual, the Chief Scout, like the Great Pioneer that he is, came forth with suggestions for the Investiture of a Rover Scout. The procedure that he prescribes, has been published in the form of a pamphlet "The Presentation of a Rover Scout" and it is too widely known to require any repetition. Even after the publication of this pamphlet, there has been a good deal of scratching of heads over this problem.

But the Chief himself says that his is only a suggestion. Besides, we should not forget that this ceremony was intended for the Christian Scouts of England. There cannot therefore be any presumption in adopting the ceremony, with additions and alterations to suit our sentiment and ideals.

The idea and symbolism of Knight Errantry that is so prominent in the procedure laid down by the Chief, does not seem to catch the fancy of Indian Rovers nor inspire them with high ideals, as it might do the English Rovers. In fact those who have read about the deeds of the Knights like Sir Lancelot or Sir Brian De Bois Guilbert, do not feel very much inclined to have them as their "guide philosopher and friend". Besides, the history of Knight Errantry is too full of Damsels in Distress to be of much help to an adolescent Rover! I am afraid that it might prove to be a "Rock" instead of an "Ideal".

The Vigil of course, must be retained in some form or other, as that self-searching process is absolutely necessary before a young man takes the promise of a Rover Scout. It affords an opportunity to every candidate for self-analysis, self-criticism and a chance of getting out of the fold, if he feels that he cannot come up to the level.

Having considered the question of the necessity of the Vigil, all will agree that it is too serious to be trifled with. The Vigil should not be made a formal affair of receiving a paper with questions for which no answers need be written. The greater the seriousness in this direction, the better will the results be.

The Vigil being over, we now come to the Investiture itself. It must be admitted that this is the most important part of the Ceremony. It corresponds to what is known as "Upanayana" amongst some Hindus. The Rover is transformed into a new order of being, the motto of which is "Service and Open Air". The efforts of the Rover Leader to make the Investiture serious, ceremonious, symbolical and spiritual can never be over-done. The Rover should

be made to feel that he is actually entering a new life, a life in which there are no half-way houses and compromises, but one which involves the doing of one's very best in selfless service.

I believe it would be better to have the Investiture at sun-rise rather than in the night. To us Indians, "Thamas" or "Andhakara" which means darkness has certain unhealthy and unspiritual associations, whereas the sun rising in his golden glory, has a very deep spiritual significance. He stands for eternal service; he is the life-giving agency and the source of all illumination. I therefore feel that it is possible to create a better spiritual atmosphere at sun-rise than after dark, even if it be round the Camp-Fire.

As regards the place for holding the Investiture, neither the club-room, church nor any place within the precincts of a town or village

seems to be suitable. It is impossible to create the particular kind of atmosphere that we want for an Investiture, while we know that we are being watched by others as being curios and while the sundry noises of the village or town press themselves ceaselessly upon our attention. The best place seems to be one where "Nature revels in all her glory" calling our attention to herself and the Great Eternal Force that is behind her, a place where we feel our smallness and our oneness with the elements. With very little exertion on our part, we can find such place. The top of a hill over-looking picturesque valleys, a meadow by the side of a stream, an eminence bordering a natural lake or a clearing in the midst of a jungle; any one of these would be a good

enough place for Investiture. I even now remember the day on which I was invested as a Rover on the top of the Deva ray adroog Hills. The imposing rock right in front of us, with the temple of Sri Narasimha Swami over it, the forest round about the hills and the green fields beyond with the clear azure sky above, made such an impression on my mind that after

the prayer to Ekalavya, the hero after whom the crew is named, I forgot my surroundings. Tears of something which I cannot describe, began to swell from my eyes and I was so overcome with feelings that I could not for some time take the promise. That is the kind of atmosphere, I would like to have at a Rover Investiture.

The ceremony of Investiture may be made more impressive by making a proper use of an emblem appropriate to the name of the hero after whom the crew is named. The presence of such an emblem at the time of Investiture, will add much to the symbolism of the occasion. If you call your crew after Rama, Arjuna or Robinhood, have a bow and arrow; if the name of your crew is St. George, King Arthur, or Shivaji, have a shield and spear, something which is characteristic of the hero. The singing of the crew song where you have one and

How can you help?

You can help your boy by—

1. Taking an interest in his Scout work.
2. Seeing that he attends all parades and meetings.
3. Visiting the Troop and getting to know the Scoutmaster and Troop Committee who are taking such an interest in your boy. They are your neighbours.
4. Helping him to prepare for his tests and realising the fun yourself.
5. Remembering that the Boy Scout Movement has the interest of all boys at heart and is not conducted for personal gain. All Scoutmasters, Assistant Scoutmasters and Commissioners are unpaid workers.
6. Seeing that he remembers his Scout Promise and Law and tries to put them into practice.
7. Encouraging your boy, when old enough, to go hiking and to go to camp.

a prayer to your hero would increase the solemnity of the ceremony.

So far as the sponsors are concerned, I suggest that we might drop the idea altogether (*this suggestion is open to discussion: Ed., S.I.B.S.*) The Rover Leader knows the strength and weakness of each Rover and as such does not require any guarantors. It would be enough if he were brought to the Rover Leader by the Rover Mate.

In the light of the above changes; the ceremony would be as follows:—

On the evening previous to the day of Investiture, the Crew camps out at the place where it is to be held. They will have had the Vigil before-hand. The Rover Leader might once again go through the questions contained in the Vigil and give the Rovers a last chance to reconsider their decision and stay away if they feel defident.

Next morning at sun-rise, the Investiture ceremony takes place. The Flag is hoisted. On a table (one improvised for the occasion is better) by the side of the flag-staff is spread the Troop Flag and over it are placed the emblem of the crew (such as bow and arrow or shield and spear), a copy of the Holy Book and the various other things necessary. The crew forms a horse shoe round the flag and salutes it. The crew song is then sung and a fitting prayer offered to the hero after whom the crew is named. The Rover Leader stands by the side of the table. The Rover who is

to be invested is brought to the Rover Leader by the Rover Mate, who alone salutes the Leader, and says that the particular Rover is desirous of being invested. The necessary questions might be gone through. Then, instead of taking the promise with the Sacred Book in his hand, he takes the promise placing his right hand on the Troop Flag which has been spread on the table and on which the emblem and other thing are placed. While the Rover is taking the promise both the Rover Leader and the Rover Mate place their right hand on the Troop Flag, thus making it symbolic that the Rover Leader and the Rover Mate are as much responsible for the Rover keeping up his promise, as he himself is. After this is done, the Rover stands at alert. The key of the Den may then be handed over to him. The Rover Leader pins on the badge, ties his scarf and hands over a thumb-stick to him at the same declaring that he has been invested as a Rover of the particular crew. The Rover and the Rover Mate, salute the Leader, turn back, salute the Crew (which is returned) and rejoin ranks. The crew disperses after the ceremony.

I feel that the above changes would suit the Indian temperament and I personally feel that the changes would to some extent at least, improve the tone of the ceremony.

S. BHYRAPPA, B.A., LL.B.,
Assistant District Scout Commissioner.
Tumkur District, Tumkur.

Can we befriend Animals, Birds & Fish?

(BY THE SPORTSMAN OF BREEKS SCHOOL).

"Man walks with beast, joint tenant of the shade;
The same his table, the same his bed;
No murder cloth'd him, no murder fed."

MUCH has been said both in dormitory and corridor in relation to the above subject. It has always been a subject of common talk and argument (often heated) and is so, particularly in the case of Blood Sports. A few months ago we all went to see a cinema picture relating to animal life in the jungles of India and Burma which once again only served to fan and flame these points of difference among some.

This film gave ample opportunity for further expression on the subject among our boys, and my hasty, unexplained thoughts and retorts only too often induced friction and misunder-

standing. But I feel honoured to be able to come out into the open and answer all "schools" of thought among us on the subject. I may be the wrong man for this subject as I have never had much of a heart for shooting, "trapping" or fish "playing," but I feel, as sportsmaster, I should have some opinion upon such things.

I beg to be allowed to answer some of the more delicate points (though an adequate answer really demands more space) which from time to time have arisen. I will endeavour to have a broad mind and a heart for both "Sport" and dumb creatures and to give due respect to both "pros," and "cons." On the

other hand, I do not want to be like Gamaliel who sat on the fence taking neither one side nor the other, but I certainly think that one wants a certain amount of vision and personal experience coupled with no little sound judgment in order to dogmatize on the subject.

I inserted a question in a Scout test paper recently which proved this to be true among boys even among the "Brainy." I have emphasized these points in an attempt to save myself from being termed a "Faddist." For faddists, can always find arguments to support their kinks, while others are just as fanatical the other way and are irresponsible where judgment and balance are most needed. Now a word about the shooting of animals and birds.

I am convinced, that to shoot for the pot is right since man must feed. To those who feel that they are so closely related to certain animals that they cannot even shoot for food, I have little sympathy; but vegetarianism will remain a fad for some time to come. There are other reasons for destroying animals, such as when they damage crops, etc., and kill stock. On more than one occasion I have been staying with friends in

India and have been called from the dinner table with S. O. S. messages from native farmers who do not possess rifles. It is usually Tiger or Panther where stock is concerned but elephant where crops are concerned. In certain districts in England and Scotland there is a wholesale killing of birds for so called "Sport." After weeks of careful rearing, and treating such with more care than many children get, at the appointed time the gun is taken and large numbers are shot. This is hardly consistent with true British Sportsmanship. It is sometimes called "The joy of the kill." Such taking of life is to my mind vicious lust, and I am sure the taking of life like this is totally unwarranted. To be fair to such "sport," I would say that there are some industrial gains and, well, there are health advantages to the hunter himself such as exercise and fresh air and a few moral gains such as patience, endurance, and com-

panionship. But do those warrant taking life in such a wholesale fashion?

I know there is a speck of thrill for one to wait on the borders of an autumn tinted wood, to see and "mark" at some beautiful cock pheasant coming out into the open, but, be honest, when you have "dropped him" and the momentary excitement is over and you note what a lovely creature he is, is there not a heart throb and just a little loss of peace of mind? I am speaking now of killing creatures for amusement; does not the wholesale killing blunt our better feelings, harden our sympathies and brutalize our natures. I must confess that I see too much of God in the animal world to blow its beauty to pieces with a gun.

Then take the fisherman who boasts of "a good afternoon's sport" because he has played with a fish for 2 or 3 hours on end; he does not consider the poor fish's flesh which he has been tearing to ribbons. Again, I ask, is it "cricket," for so called "Sportsmen" to chase to death foxes and captive deer, only to see them torn limb from limb and flesh from flesh by dogs.

Surely we must face these facts on the grounds of Christian ethics. Sometime ago I read a statement

something like this, that if the lower animals could devise a religion they would represent the devil as the great white man. I think there's some sanity in it.

I am not without some knowledge of the tremendous industrial advantages gained through fox and other hunting, having lived in Northamptonshire for several years, but, ultimately, "honesty is the best policy," where a principle is involved. I am sure there wouldn't be a huge loss if sportsmen followed such ethics. Permit me to add that the same industrial advantages are gained in Bull fighting, which most Englishmen regard with abhorrence.

I think a great deal of the cruelty to which I refer is through lack of thought and it is not the first time that I have said to the Scouts "think for yourself." When I was at Gillwell nearly three years ago those in training learnt some very interesting things about birds. I will

Need for adjustment.
From time to time, as Cubbing expands and we gain greater experience, it is necessary to adjust our scheme to new conditions. A number of alterations in the tests for which Cubs enter have been published from time to time, and are even now being considered. It is many years since this was done; it may be years before it becomes necessary to do it again; but we must keep moving with the times lest the Movement no longer moves but becomes fossilised.
(22nd Annual Report of the B.S.A., I.H.Q.)

pass on a few of these. The Camp Chief told us that our Scouts should be taught the reasons for protection of birds, for instance the killing of hawks means more rats. Man often steps in and upsets the balance of nature in these things. America and Canada have had to issue very stringent regulations regarding the preservation of birds and say with stern caution in the interest of her corn and apples, "Destroy the small and beautiful song bird and there comes an immediate increase of caterpillars." Even if they do pinch a bit of corn and a few apples, you must consider the enormous powers of consumption of such birds for during the first month of life they eat more than 12 times their own weight in food, most of which is composed of insects and caterpillars. On the other hand it is said that a caterpillar eats 40,000 times its own weight in a life time. So really there is a necessity for protection of such birds as a national duty.

In countries like Canada where insects play such havoc, birds are like an insurance policy.

You give a little but save the whole. Gillwell Park boasts proudly of the two tits that cleared two large oak trees of all their caterpillars.

I must finish, I should like to say a lot more about protection of bird and animal life, but how much more skilful and of lasting interest it would be if our sportsmen photographed such animal thrills, with up to date cinema, "cameras" or placed such in their "observation records" instead of killing them off. The life story of a bird from mating to the flight of a new generation either in picture or in "Log" would afford immense interest to all, and encourage the humane spirit in man. I am sure that such achievements with camera and record would reflect much more credit to a "sporty" boy than the "dead" bird at his feet, (Brave fellow!) the result of a cruel catapult. Let us grow truly and always allow Divine Principles to control us. I am sure God will Honour such boys who take an interest in His Interests.

(Breaks Chatter Box)



For Scouters.

"Scribbler" has often heard many a Scoutmaster complaining that, in his Troop, work which went on swingingly for the first three months has begun to flag and that the parades are becoming boring not only to the Scoutmaster but to the boys as well, and what is worse, the boys are showing a distinct preference to badminton, volley ball, hockey and the cinema.

That, Scribbler supposes, is a phase in the normal life of most of our troops in the Province.

Such a complaint does not come from an old hand at the game generally, for he knows that it is so and does not wonder at it, but from a new fledged enthusiast who has come out of a training course and who has begun work straightaway at full speed.

He is full of Training Camp experience, the notes taken at the course, the newly acquired

ideas of the patrol system and a hundred and one odd bits picked up at the camp and in his enthusiasm to make things go well manages to do everything himself, eager to try out his ideas in double quick time.

That is only human nature.—

And the sequel is not much of a surprise either.

One little thing that has been probably forgotten is the Chief's advice—Give it to the boy in small doses, so that he asks for more himself.

A homeopathic rather than a veterinary dose, that is to say.

Probably the young enthusiast has not realised the fact that all the activities in his training course were conducted on Inter-Patrol lines

and that gives a splendid tip for him to see that his troop interest never could fade if only the activities were based on inter-patrol lines.

The very first line in the very beginning of *Scouting for Boys in India* (page 15, 1924 edition) reads—"Instruction in Scouting should be given as far as possible through practices, games and Competitions."

"Games should be organised mainly as team matches, when the Patrol forms the team, and every boy is playing, none merely looking on."

And towards the end of the 'Notes to Instructors,' the Chief Scout says, 'meet the boys' wants by games and Scouting practices, and instil elementary details, bit by bit, afterwards as you go along.'

That ought to give every one of us, the most prosaic even, the principle underlying Scout instruction.

If the principle that competitions form one of the most potent factors in keeping up enthusiasm for scouting, in the boy, it is up to every one of us to exercise our imagination to see that the boy gets what he wants.

Roland Philipps says in his classic, "The Patrol System": "If a Scoutmaster decides what the competition is to be for, by himself, he will find that the Patrol Competition falls flat—A Scoutmaster who is thinking what he wants and not what his boys want, can hardly complain if he fails to find much enthusiasm for scouting in his troop."

"The question as to what the subjects for competition are to be is therefore one for the Court of Honour. In fact when there is a Patrol Competition, a weekly meeting of the C. O. H. is almost indispensable."

The above statement clearly shows that the Troop and its activities are 99% the Boys' own—and that the remaining 1% to make up the 100% is the Scoutmaster's.

And it is the wise Scoutmaster that recognises that the 'fault is not in the game, nor in the boys, but mainly in us elders' who out of sheer habit find it hard to get away from the tendency of imposing a little too much of our own personality on the life of the Troop.

Scribbler hopes to discuss, with the help of the readers and the indulgence of the Editor, the various aspects of these competitions from time to time.

(Scribbler).

Juvenile Delinquency (IX).

A Juvenile Court.

Its origin and object.

(By K. PALANI.)

SINCE the recent announcement in the City of the establishment of a Juvenile Court, much public interest and curiosity have been drawn to it and not a few put to themselves the question as to what exactly a Juvenile Court is, and what its objects are. For a proper appreciation of the working of the Juvenile Court, one has to some extent know something of its origin, legal aspects and the various ways in which it differs from the Criminal Court and its procedure.

The year 1899 marks an important epoch in the History of the administration of Justice concerning the Juvenile offenders of the world, for the first Court of its kind was established in Chicago in that year. The promulgators of the movement have, to a considerable extent,

by their combined efforts, helped it to take such rapid strides, that to-day, without any hesitation whatsoever, the Juvenile Courts in the various Provinces of the United States may be looked upon as types by the sister Institutions gradually evolving in other parts of the world. It is true, the idea of the Juvenile Court dawned as early as 1873 in the mind of an Englishman, Benjamin Waugh, as can be evinced from his publication 'Jail Cradle' published anonymously; but it has taken nearly half a century for his idea to fructify. It is only in 1920 we see Parliament passing the Juvenile Court Metropolis Act providing clauses for the selection, by the Home Secretary, of certain Metropolitan Magistrates who have local experience and special qualifications for dealing with

Juvenile offenders. It was in the same year that an Act called the Madras Children Act, IV, 1920, sponsored by Sir Arthur Knapp, was placed on the Statute Book and the provisions of the Act contemplate the establishment of a Juvenile Court; this has now begun to function as from 29th October 1930. As at present arranged, the Court holds its sittings once a week, presided over by a permanent Presidency Magistrate, with a Lady Honorary Magistrate to assist in the deliberations of the Court.

State as Parent.

The Jurisdiction of the Juvenile Court covers not only the youthful offenders, but also those neglected, dependent, or destitute. The spirit behind the administration of justice in the Court, is not only what is the best and suitable form of punishing those whose conduct is in conflict with law, but to go with a sympathetic mind into the causes which led the child to commit the offence; and for a proper understanding, the officer has to enquire into the circumstances in which the offender is placed, and the environment which surrounds him.

This will help the Magistrate not only to deal with the problem as to how the State can help the child out of the pitiable circumstances that led to his misconduct, but to take upon it the real task of bettering the condition of the child so as to make it a good citizen. The state, in fact, functions as a generous, wise and sympathetic parent, who, with a high sense of parental responsibility, regrets the child's misdemeanour, and spares no efforts to see the child taken under the best and proper care that is available and to put him into a new system of habit and surroundings. So the Juvenile Court introduces a new legal concept, to the effect, that the delinquent child is not to be proceeded against as one who has committed an offence against the State, for which the State must mete out punishment, but is a subject for the State's special protection, care and guardianship, in exactly the same manner as a child who is destitute, neglected or homeless. The State, in short, functions as the ultimate parent of the child or to use a legal phrase, becomes 'in loco parentis'.

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.

(152) **Mild Rover:** If the song you mean is the one entitled 'The Outsong' the song that Mowgli heard behind him in the jungle till he came to Messua's door again, you will find it on page 316 of the 1924 edition of 'The Two Jungle Books' (rather a costly edition, this).

(153) **D. S. M.:** Here is a suggestive outline programme for a rally of Cubs and Scouts, taking just 40 minutes. It has been tried and found successful and effective with more than 500 Cubs and Scouts.

(1) Cubs, in hiding—Pack call—follow Leaders in two groups, crying, 'Pack,'—assemble in circle—whistle, for silence, (The D. C. M., if there is one, or the D. S. M., in charge).

(2) Scouts, in hiding—whistle call—rally charge with Patrol cries, take places previously assigned—keep up Patrol cries, till—whistle calls them to the alert. (D. S. M.)

(3) Flag Salute (Scout Flag used)—all at 'alert' except officers in charge, who salute—(Flag in charge of D. S. M.).

(4) Cubs Grand Howl—(D. C. M. or D. S. M.—Response led by senior C. M. previously appointed).

(5) Tagore's song—(one of the Rover Crews, previously selected, coming up and standing near the Flag.)

(6) Greeting yell—".....(name of place) Scouts Greet you!" (D. S. M. leading).

(7) Five minutes' yarn to boys by the President.

(8) March Past—D. S. M. leads, Commissioner takes the salute. (Cubs do not march)

(9) Cheers to the Chief Scout and to local citizens.

(10) God save our Motherland (All sing—If not, one of the troops specially trained and told off).

(11) God save the King.—(As item 10 above).

(12) Bharat Mata Ki Jai (cheers led by D. S. M.).

Displays—fifteen minutes time, in allotted places, behind big assembly semi-circle.

(154) **Gurunath:** The title of the Telugu Book on the Scout Laws and Promises is 'Bala Bhatudu.' The price is six annas a copy and the publishers are Messrs. Rama and Co., Ellore.

(155) **P./L.:** Please write to Dr. Pitchumani, M.B. & S., Periyakulam, regarding the wood to be used for making fire by friction.

(156) **Kinema:** The Scout film referred to in our editorial last month is ready for exhibition and we learn it is very screen-worthy. We expect it will be shown in the Madras picture houses soon.

(157) **M. P. S.:** We agree with you that the rules do not definitely lay down that a Local Association should not be started in a place where there are no Scout Groups. But the function of a Local Association implies that it should be in a position to serve existing Groups and to be sufficiently well-founded to bring more Groups into existence and serve them. It is after all not the rule but the purpose underlying the rule that is most important and if a number of influential men in a locality would like to band themselves together for starting Scouting and work it up with all the influence they can command, one cannot see why there could be any objection to the formation of an Association though there are no Groups working in the place. Such an association would wait

for its registration and official recognition until it has found its feet firmly. This is one view of the matter.

(158) **Concession:** Yes, the Stationmaster is right. You have to apply at least a week in advance for the concessions to the District Traffic Superintendent of the Railway and present to the Stationmaster the concession certificate issued by him. The Stationmaster is not authorised to take action on your concession application by himself. It is very important to remember this difference between school and Scout concessions if one is to save one's self disappointment at the last moment, as your experience has been. It is no use complaining. (See P. H. Q. Notices No. 17, dated 15th June 1929).



Selected by Hiawatha.

Sham Battles:

Great fun may be had with a sham battle if the arrangements are made several days before the real fight. Make a large number of shells by tying a teaspoonful of white flour in a sheet of tissue paper. Divide your camp into two sides in the ratio of four to one, the smaller group to have advantage of building a fort at any place they choose. Give each soldier a certain number of shells, then place a flag so it can be reached from the ground at any place on the wall of the fort. Place an umpire inside the fort and one outside the fort, and allow the attacking army to approach the fort from any three sides.

At a given signal, the battle begins. Any man hit above the waist, except on the arms, is dead and can fight no more. He may be wounded three times on the arms or legs before he is dead.

The object of the battle is the flag. If a soldier gets the flag in his hands, he is immune from shells until ten feet from the fort, when he may be fired upon and be killed. The flag must be taken fifty feet from the fort before it is really captured.

Stalking:

A group of fellows gather at some rough spot in the woods where the undergrowth is

thick. One boy is given a whistle and allowed to run from the group for half a minute (or a minute if the country is more open) in any direction he chooses. At the end of the stated time, he stops and blows the whistle, when the other boys all start after him and try to creep up to the spot where he is standing without being seen. The boy with the whistle must remain within ten feet of the spot he has selected and does not hide. He keeps close look out, and every time he sees one of the approaching stalkers, he calls his name, indicating where he sees him. The boy so named stands up at the spot where he is seen and keeps his position until time is called. After a certain interval the first boy again blows his whistle, when every fellow stands up and shows himself, and the boy who is closest to the base of the whistle-blower wins, and is given the whistle and allowed to go out first for the next period. The start each time is made from the former base of the whistle-bearer, so that it gives practically a new territory to work each time.

Some funny stunts for the Camp fire.

One clown enters with a bucket of water, sprinkles it freely about and goes out. With a great whoop, in dash others all in bathing dress, ready to swim. They promptly dive into the lake created by the sprinkling. All sorts of strokes, fancy dives, and swimming races are indulged in until one clown cries for help, holds his nose and apparently goes under. The rest rush to the rescue, drag the clown out and use all sorts of methods to revive him. If well done this is a good item.

A boat race is easily conducted by fastening two long slender poles together boat-shaped, a camper standing in each boat holding a miniature sail in his hand. By slipping a slender sapling down his neck in the back it is easy to fly the flag, and, if a lantern is available, the

ship is ready to sail. This may be made more ridiculous by the other clowns urging the boats along by fanning the sails pumping a pump to create air and blowing hard with their cheeks. If some old cloth is available, it can be tacked to the poles and allowed to hang to the ground. Large rudders may also be added and a smoke stack, if desired.

The Misfit Army is very comical and should be made up of a squad of six or eight campers as widely different in build as possible. The smallest and the largest, the thinnest and the fattest, the funniest and the clumsiest, all to be

armed with sticks and drilled by the captain, who wears a hat, coat and pants backward, and his sword held against the back of his shoulder. While he is really walking right, it appears he is following his soldiers with all but his head. His orders should all be laughter-provoking, and each member of his squad should obey a different command. For instance, he orders "Sharoots!" for Salute, and one soldier comes to a parade rest, another ports arms, another presents arms, another aims ready to fire, and so forth. Other orders might be—"Company Begin" for "Company March"; "Stop" for "Halt".

NOTES BY THE WAY.

IN these agitated times; no one can gainsay the fact that there prevails, rightly or wrongly, a feeling in the minds of many, both among the intelligentia and the masses of the country, that the Boy Scout Scheme as it is in vogue to-day, lacks something to give it its final shape for its becoming universally acceptable to all sections of our countrymen, without a single dissentient voice.

When the matter is gone into a little more critically, and the critics themselves are faced with a point blank query—"What is it that is lacking in the scheme and what are your suggestions for improving it?"—the reply invariably is—"It is not for us to suggest; it is for you in the Movement to take a little more interest in the growing needs of the boyhood of the country under the changed conditions of the present day—and make the scheme acceptable to all and suited to the times".

Though this is no answer to the question and leaves us no further from where we started, readers of the *South India Boy Scout* will surely agree with *Searchlight* when he ventures to state that there is certainly an agitation in the atmosphere of the country and as a net result of it, a few of the following issues come up for consideration by every worker in the Movement.

The first point that looms large before us is whether the present scheme of tests, both efficiency and proficiency, are in their entirety suited to the Indian Boy, more especially to the South Indian Boy.

Beyond the few that exist in the different towns of the Province, the majority of our units live and work in rural surroundings and if scouting is to be a people's movement, it it must have an appeal to the parent of the boy in such surroundings.

Without going into specific instances, it has been the lot of *Searchlight* to have listened to tirades on the 'unsuitability' of some of the tests which our Indian Boy Scout has to go through—and in as many instances, *Searchlight* had to answer that any improvement in the scheme should come from the outsider on the analogy that the onlooker sees more of the game than the player.

The second point that comes up is the question of the Uniform and the material with which it has to be made up. Some even venture to suggest alterations in the very mode of the uniform. 'In these days of intense economical awakening', they exclaim, 'why should not scouts follow in the wake of the majority of their countrymen by sticking to home-made material?' When it is pointed out to them that the policy, organisation and rules of the Boy Scouts Association in India nowhere places any restriction on the material but lays down a ruling only on the shape and color, the critics give vent to a half-convinced "Oh! I see" and add "but you might make it a rule, if you really mean it and have sympathy for home made material."

The third point which *Searchlight* fears is a highly controversial one and yet cannot be ignored and which exists nevertheless in a

fairly acute form in many parts of the country is the question of the Flags used by Scouts.

Searchlight does not venture into any kind of opinion on the matter, but feels that the Scout Organisation should take a serious view of the question and do something soon to raise the Movement to a pedestal far above all controversy in this matter. On the part of the Scouters themselves and the public, the discussion would need sober understanding and a dispassionate outlook unfettered by over-heated emotionalism.

If these notes stir up thought in the minds of Scouters, *Searchlight* feels that much good might result, placing the efforts of the Scout workers in a position of less misunderstanding and better appreciation.

And the end of it all will surely be of maximum benefit to the party most concerned in the field—the BOY.

(*Searchlight*)

" Peculiar Difficulties "

The point to remember, however, is that there is no Troop, either in town or country, which will not be all the better for working on the Chief Scout's lines. Let it be at once admitted that there is hardly a Scout-master in the brotherhood who is not an exceptional man working with extraordinary boys under unusual conditions with peculiar difficulties! That is the whole charm of it. The Movement itself is peculiar—peculiarly inspiring—and to make it a success one requires peculiarly helpful and original methods of training and organisation. Such methods are summed up under the heading—"The Patrol System."

(*The Patrol System.*)

OUR TAMIL PAGE.

Tenderfoot Tests.

இளம் பாதர் பயிற்சி.
(182-ம் பக்கத் தொடர்ச்சி.)

சாரண சமீக்கைகள்.

'வாலிபச்சாரணியம்' என்ற தூலில் மூன்றாம் பனுவல் முடிவில் "அணிச்சமீக்கைகள்" என்ற தலையின்படி இவ்விதம் சொல்லப்பட்டுள்ளது. ரோலண்ட் பிலிப்ஸ் (Rolland Philipps) எழுதிய புத்தகத்தில் அழகாகச் சொல்லப்பட்டுள்ளது.

'சமீக்கைகள்' வெட்டி வெளியில் சாரண அடையாளங்களைப்பற்றித் தொடருதல் மூலம் போதிக்க வேண்டும்.

"படை நடத்தும் முறை" ("How to Run a Troop") என்று ஒரு புத்தகம் ஆங்கிலத்திலுண்டு. இந்த அடையாளங்களுடன் பச்சை தூல், சிவப்பு தூல் இவற்றையும் வழி நெடுக இட்டு மூன்று மாலையளிலாவது சாரண அடையாளங்களைப்பற்றிச் சாரணர் சென்று பயின்றிருக்கவேண்டுமென்று அதிநவீனம் அறியலாம்.

தற்பு:—சாரண அடையாளங்களென்றால் —>, x, □, —>, ○ இந்த நான்குத்தானென்று வெகுபேர் நினைக்கிறார்கள். இவை தவிர சாரண வந்தனமும், மூன்று விரற் சமீக்கையும், அணிக் கவல்களுக்கூட சமீக்கைகளாகும். தவிர, மேற்கண்ட நான்கு அடையாளங்களுடன் சில்லாமல் இவை போன்ற 20 அடையாளங்களுக்கு மேலுண்டு. அவற்றுள் சில ரோலண்ட் பிலிப்ஸ் (Rolland Philipps) புத்தகத்திலும் 'வாலிபச் சாரணியத்தி'யுமே காணலாம்.

சாரணக் கோலின் உபயோகங்கள்.

சிலர் 60, 70 உபயோகங்களும் எழுதுவார்கள். ஆனால் முக்கியமாக நாம் யாரிடமும் எதிர்பார்க்க வேண்டிய விஷயங்கள் இவை:—

(1) கோலில் அங்குலம் அடிகள் குறித்திருக்கவேண்டும். இது அளவு கோலாய் உபயோகப்படும்.

(2) எந்த அணியைச் சேர்ந்த சாரணனென வறிய அணி யிருக்கும் இன்னும் இதரக் குறிகளும் அதில் வரைந்துகொள்ளட்டும். [இவ்வித அலங்காரத்தைக் குறித்து 'ஓய்வு நேர வேலை' (Spare Time Activities) என்றொரு புத்தகம் நன்கு சொல்லியிருக்கிறது. கிடைத்தால் அதைப் படித்தறியலாம்].

(3) கூட்டத்தை விலக்க உபயோகிப்பது சாரணர் செய்யவேண்டியது.

(4) முக்காலியாக மூன்று கோலை கூட்டி நிறுத்தி நெருப்பின் மேல் பாத்திரத்தைத் தொங்கவிடலாம் அல்லது 'டீட்' தொங்கவிடலாம்.

(5) ஒரு அவசரத்துக்குச் சார்பு இறக்கிக்கொள்ள உதவும்.

(6) கழிக்கவரும் நாய்போன்ற பிராணிகளைத் தடுக்க உதவும்.

(7) சுவர் ஏறவோ, தாண்டவோ உதவும்.

(8) உயரம் நிர்ணயிக்க உபயோகிப்பதண்டு. (பின்னர் முதல் வகுப்புப் பயிற்சியில் வரும்.)

(9) ஸ்ட்ரெட்சர் என்ற பிணியாளிக் கட்டில் செய்ய உதவும்.

தறிப்பு :—இவ்வுபயோகங்களை வாயாற் சொன்னாலோ, எட்டில் எழுதினாலோ போதாது. இவற்றைச் செய்து நிரூபிக்கவேண்டும்.

சோதனைகள்.

(படைவழித்த.)

ஏற்பட்டுள்ள விஷய அட்டவணையில் ஏதாகிலும் ஒன்றில் தேர்ச்சித் திருத்திகரமான வளவுக்கு இலையெனில் மறுபடியும் ஒரு சோதனை வைக்கத்தான் வேண்டும். மிக்கச் சுலபமான சோதனைகளெனினும் அவற்றை இலேசாக நினைக்குமாறு நடத்துவது தவறு. அப்பியாசம் ஏற ஏறச் சிறுவனுக்கு லாபந்தானே.

தலைப்பாகை கட்டுவது ஓர் சோதனையாகச் 'சாரணத் தலைவர்' ஏற்படுத்தியிருப்பினும் 'சட்டங்கள்' (Rules, Policy, Organisation) வற்புறுத்தவில்லை. ஆனால் யோசித்துப் பார்ப்போமாகில் நன்றாய்க் கட்டாத தலைப்பாகை தலைச்சுமடுதான். அதைத் தூக்கும் சிறுவனைப் பார்க்கும்போது நமக்குப் பரிதாபமே தோன்றும். ஏனென்ற அவதி? தலையாடை கட்ட அறிந்திருப்பதையும் மூன்றாம் வகுப்புச் சாரணனுக்கு (அதாவது இளம்பாடான்) ஓர் சிபர்தனையாகச் சேர்த்துக் கொள். இதையும் ஓர் சோதனையாய்ச் சேர்த்து அழகாகத் தலையாடையைக் கண்ணாடியின்றிக் கட்ட அறியாவிட்டால் 'சின்னம்' அளியாதே.

(2) இரண்டாவது லக்ஷணம், தன் சல்லடத்தையும், அங்கியையும், கழுத்திலணியும் குட்டையையும் ஒழுங்காக மடிக்கத் தெரிந்திருக்கவேண்டும்.

(3) தானே ஓர் கைக்குச்சி முறித்துச் சாரணக் கோலாக்கிக்கொள்ளவேண்டும் அல்லது ஓர் கைக் கோலத் தேய்த்து மினுக்கத் தெரிந்திருக்க வேண்டும் அல்லது ஓர் தேங்காய் ஒட்டையாவது தேய்த்து நீரோத்தம் கிண்ணம் செய்து தரவேண்டும் அல்லது பித்தாள்களாவது தேய்த்துச் செய்யவேண்டும் என்ற ருவது ஓர் சிபர்தனை ஏற்படுத்திக்கொள்ளவேண்டும்.

(4) சாரண உடுப்பை சோப்பிட்டுச் சுத்தம் செய்து கொண்டு வருவதும் ஓர் சோதனையாய்ச் சேர்த்துக் கொள்ளலாம்.

(5) சாரண வந்தனம் அழகாகவும் ஒப்புக்கொள்ளும் ரீதியிலும் செய்யத் தெரிந்திருக்கவேண்டும்.

(6) ஓர் பித்தானை யங்கியில் தைக்கத் தெரிந்திருக்க வேண்டும்.

(7) இடுப்பில் வாரின் விளையத்தில் சொந்தமான ஓர் ஆறடி நீளமுள்ள கயிற்றைச் சுற்றித் தொங்க விட்டுக்கொண்டிருக்கவேண்டும்.

(8) தன் தோட் குஞ்சுக்களைத் தைத்துச் சாயம் தேய்த்து அணிய யோக்கியமாய்ச் செய்து வைத்திருக்கவேண்டும்.

(9) 1. இளம்பாடர் சின்னம் (Badge)

2. இரண்டாம் வகுப்புச் சின்னம்.

3. முதல் வகுப்புச் சின்னம்

4. தேர்ச்சிச் சின்னங்கள்.

(Proficiency Badges.)

—இவற்றை யணியுமிட மறிந்தவனாயிருக்க வேண்டும்.

(10) படை நிரை யமைக்க எத்தனை விதக் கை ஜாடைகளுண்டு என்றும் அவற்றை யுபயோகிக்கவு மறிந்திருக்கவேண்டும்.

(11) கோற் பழக்கங்களு மறிந்திருக்கவேண்டும்.

(12) ஸ்கொட் தேக அப்பியாசங்களை யறிந்திருக்க வேண்டும்.

(13) முதற் சட்டத்தில் மிக்க இழுக்குள்ளவனாயிருக்கக்கூடாது.

(14) தினமானம் செய்யவேண்டிய நற்கருமத்திற்குத்தாயிருக்கவேண்டும்.

மேற்கண்ட இப்பதினான்கு லக்ஷணங்களும் ஒரு சிறுவனுக்கிருந்தாலன்றி நான் என் படையில் சட்டப்படி ஏற்பட்ட பாடங்களிற் சோதனையிற் தேறிவிட்டால், சின்னமளிக்கமாட்டேன். இதைப் படைமுறையாக ஏற்படுத்திக்கொள்ளலாம்.

புத்தகங்கள்.

படை.

நடத்துவதற்கு உதவுக்கூடிய புத்தகங்கள் ஐந்து.

(1) முதல் முதல் ரோலண்ட் பிலிப்ஸ் (Roland & Philipps) கடிதங்கள் அல்லது அணித்தலைவனுக்கு எழுதிய கடிதங்கள்.—

[சாரணச் சட்டத்தைப்பற்றி].

(2) சாரண விளையாட்டுக்கள்—என்ற புத்தகம்.

(3) படை நடத்தும் முறை (How to Run a Troop)—என்ற புத்தகமும் உதவும்.

(4) முகியமாய் நாம் படிக்கவேண்டியதும், சிறுவர்க்கு நேரே படித்துக்காட்டவேண்டியதும் நமது 'தலைவரு'டைய வாக்கான "வாலிபச் சாரணியம்."

(5) Boy Scout Tests and How to Pass them—என்ற புத்தகத்திலும் சில சிலவரை விஷயங்கள் அதிகம் கிடைக்கும். இவை சிறுவர்க்குப் பெரிதாகத் தோன்றும். ஆகவே அவை நமக்குப் பயன்படும்.

N. B.—South India Boy Scout என்ற பத்திரிகையில் மாதா மாதம் வந்த "Letters to a would be Scouter" என்ற லிதங்கள் 'Spotted Dove' என்றவரால் புதிதாய்ப் படை தொடக்கி நடத்துபவருக்கும் அனுபவசாலிகள் மறுபடியும் தவறின்றிப் புதிய படை தொடங்கவும் அனுபவமான லிதங்கள் இவை புத்தக ரூபமாக வெளிவந்தால் வெகு பயன்படும்.

இராமபத்திரன்.

Proceedings of a meeting of the Provincial Executive held on Saturday, 21st March 1931 at 8 a.m. at Scout Headquarters, Wenlock Park, Triplicane, Madras.

Present :—

Mr. E. Conran Smith, Assistant Provincial Commissioner, in the Chair.

Mr. K. V. Krishnaswami Iyer.

Mr. D. N. Strathie, I.C.S., District Commissioner, Chingleput.

Rao Sahab R. Krishna Iyer, District Commissioner, Madura.

Mr. V. Subramaniam, District Commissioner, Adyar.

Mr. G. T. J. Thaddaeus, Provincial Organising Secretary.

Mr. P. S. Narayanaswami, Provincial Organising Secretary.

Mr. K. Sanjiva Kamath, Hon. Provincial Secretary.

1. The minutes of the last meeting which had been circulated were taken as read and approved.

2. The revised Bye-laws of the Madras District Scout Council were referred to Mr. P. S. Narayanaswami for scrutiny. It was pointed out that with the formation of Local Associations for certain areas, the position of the District Scout Council was slightly different from what it was before and that the constitution of the District Scout Council will have to be suitably modified so as to make it representative of Local Associations. The undesirability of organising Local Associations for small areas was also pointed out. It was also resolved that the maximum number of Local Associations within the Madras City should be only six, namely Madras East, Madras South, Madras West, Madras North, Madras South Centre and Madras Corporation. Of these it was stated Madras Corporation and South Centre Local Associations had already been registered and Madras West Local Association had been recently formed and awaited registration. The question of organising Local Associations for areas outside the City but within the jurisdiction of the Madras District Scout Council was left open.

3. The Hon. Provincial Secretary placed before the meeting the letter, dated 4-3-1931, from the Principal, Mr. P. Jagannadhaswami Pantulu, of Rajah's College, Parakimedi, asking for the payment of Rs. 75 which has been sanctioned as a grant towards the expenses of a training camp in the Ganjam District. It was resolved to pay the amount.

4. The Hon. Provincial Secretary placed the letter, dated 7-3-1931, from Col. L. L. Porter, District Commissioner, Nilgiris, asking for a loan or a grant of Rs. 150 towards the cost of constructing a C.I. Hut 12' X 10' with concrete floor to be used as a store for the Stanley Park Training Centre. It was stated that as the Training Centre was the property of the Provincial Council, there was no meaning in making a loan. So it was resolved to pay the amount of Rs. 150 to defray the cost of constructing the hut.

5. In view of the small number of applications, it was resolved to postpone the Provincial Scouters' Conference proposed to be held in Easter Holidays at Cocanada to some date after the summer Holidays.

6. The following Committee was appointed to select Scout terms and give their Tamil equivalents and make

a report to the Provincial Executive to enable it to standardise the terms in Tamil. (Res. Nos. 3 & 9 of Annual Meeting).

Mr. S. Vaiyapuri Pillai, Editor, Tamil Lexicon.

Pandit M. Raghava Iyengar, Senior Pandit, Tamil Lexicon.

Dewan Bahadur S. Bhavanandam Pillai.

Mr. T. V. Umamaheswaram Pillai.

Mr. K. Sambandam.

Mr. C. Vedachalam.

Rao Bahadur P. Sambandam Mudaliar.

Mr. P. S. Narayanaswami, Provincial Organising Secretary, to be Convenor.

The appointment of Committees for other languages was deferred.

7. With respect to reprinting of Tamil Articles in S. I. B. S. in book forms, Mr. P. S. Narayanaswami suggested that the first compilation of this nature may be taken in hand as regards the articles "Letters to a Patrol Leader". He stated that he had a publisher in view who would do it free for the Association at his own risk. Otherwise it may be published by the Association itself and the pamphlets sold by it. Mr. P. S. Narayanaswami was requested to get an estimate for printing the book and also make definite report to the Committee about the willingness of the publisher he had in view to undertake the work and the price at which he would sell it.

(Res. No. 3 of the Annual Meeting.)

8. It was resolved that instead of literal translations, rendering of important Scouting Books in the vernaculars by experienced scholars would be more appropriate. Mr. P. S. Narayanaswami stated he would get the Wolf Cub Hand Book and Scouting Games rendered into Tamil and Telugu at an early date. The question of rendering "Rovering to Success" was deferred.

(Res. No. 3 of Annual Meeting.)

9. The Hon. Provincial Secretary stated that one propaganda pamphlet had been published already and the question of publishing more pamphlets was a question of funds and was not practicable at present.

(Res. No. 3 of Annual Meeting.)

10. The question of formulating vernacular codes of signalling was deferred till the July meeting. (Res. No. 4 of Annual Meeting)

11. The considerations of resolutions Nos. 10 and 11 referred by the Provincial Council at the Annual Meeting was deferred.

12. With respect to Resolution No. 13 regarding the issue of a Head-Quarters Notice defining the functions of the various Provincial Officers, it was resolved that the same was unnecessary.

13. Regarding Resolution No. 15 asking for exemption from Tolls, it was stated that this was unnecessary as all tolls were to be abolished.

14. It was resolved that henceforth the South India Boy Scout Magazine be published only in Eng-

lish and that in conformity with the wishes expressed at the Annual Meeting by moffussil representatives vernacular supplements may be issued every month along with the English magazine to the subscribers in the respective languages without any additional subscription. It was resolved to issue immediately a monthly supplement in Tamil to be sent out to Tamil knowing subscribers of the English magazine. It was resolved that no vernacular supplement be sent separately, but that the same be sent only with the English Magazine and to the subscribers of the English magazine.

15. The consideration of the following subjects was deferred.

(a) Inquiry into the causes of the deficiency in the number of First Class Scouts

(1-3-31.)

The Rover Moot, Kandersteg.

The following further information is given by the Headquarters Commissioner for Overseas as regards 'The Rover Scout Moot' at Kandersteg:

1. Oversea Branches may include warranted Scouters who are not Rovers amongst their numbers if they wish; but it should be remembered that this is essentially a Rover Scout Conference.

2. A small marquee will be provided by I. H. Q. for the headquarters of each Crew of 100; only light tents should be taken with the Crews.

3. If you can manage to send a National Flag (not a Union Jack) with your contingent it would act as a distinctive mark; a portable flagstaff of about eight feet long should accompany it.

4. All intending applicants should fill the following form:

World Rover Scout Moot, Kandersteg, 1931.	
NAME (Block letters).....	
RANK	
CREW.....	
AGE.....	
I agree to the conditions, (Signed).....	

(b) Establishment of a Sub-Committee on Rovering.

(c) Issue of a questionnaire on the movement.

(d) Organisation of a Commissioners' Conference every year.

16. It was resolved that in deference to the wishes expressed by moffussil Scouters at the annual meeting and in modification of the Resolution No. 10 passed by the Provincial Executive at its meeting held on 31-1-1931, Scouters coming from the moffussil to Madras for temporary stay or passing through Madras, be permitted to stay at the Scout Headquarters both during night and day.

The meeting closed at 8.50 A. M.

(Sd.) K. SANJIVA KAMATH,

Honorary Provincial Secretary.

and return it through the Oversea Branches by the 28th February or by the earliest possible date afterwards together with a remittance of 8 sh. per head towards the "Swiss Camp Charge." The name of the Scouter in charge of the Crew should be given, and the Headquarters' Commissioner for Overseas should be advised of the route being taken, name of ship and port of arrival, together with date of departure and route. The remainder of the cost (2 £ 7 sh. per head) should be so sent as to reach the Headquarters' Commissioner for Overseas not later than the 15th June.

5. Accommodation other than that stated above is very difficult; camping sites almost impossible to get. Since it will be the height of the Kandersteg season hotels will be crowded and expensive. It will not be possible to arrange for restaurant facilities for Scouters.

Provincial Headquarters Notices No. 35.

Dated 15th April 1931.

New Groups Registered.

(Registration valid only up to 30th September 1931.)

Arcot South District.			
Reg. No.	Name of unit and address.	Sections.	
6.	1st Aziznagar, Aziznagar Settlement Oomangalam P. O.	... R	
Chingleput District.			
11.	1st Walajabad, Hindu Religious School	S	...
31.	6th Chingleput, St. Joseph's High School	S	...
Guntur District.			
16.	5th Guntur, U. L. C. M. Rural School	S	...
17.	6th Guntur, U. L. C. M. Industrial School	S	...

Reg. No.	Name of unit and address.	Sections.	Reg. No.	Name of unit and address.	Sections.
18.	7th Guntur, Government Mohamedan High School	S	21.	9th George Town, St. Mark's Corrie School	S
19.	2nd Tenali, U. L. C. M. Higher Elementary School	S	22.	11th George Town, St. Mary's European High School	S
20.	1st Rentichintala, Mission Higher Elementary School	S	Madura District.		
21.	1st Bandarupalle, Mission School, Garikapadu Village, Bandarupalle P. O.	S	64.	11th Madura, Madura College High School	S
Kanara South District.			65.	12th Madura, Railway Colony	S
12.	1st Kumbala, Board Higher Elementary School	S	Salem District.		
Madras North.			4.	1st Rasipuram, Board High School	C
11.	13th George Town, Y. M. C. A.	C	10.	1st Namakkal, S. B. Mission School	C
19.	1st Madras Sea Scouts, Harbour	R	29.	1st Anaipalayam, Village Panchayat School Anaipalayam, Puduchatram P. O.	C
20.	2nd Vepery, E. L. M. Fabricius High School	S	30.	1st Pilikalpalayam, Village Panchayat School Via Kodumudi	C
Tanjore District.			31.	2nd Rasipuram Koraver Reclamation	S
			67.	3rd Shiyali, Hindu Elementary School	C

Warrants Cancelled.

Madras North.	
Scoutmaster.	26. Dr. F. H. Gravely, 5th Egmore
Ramnad District.	
Scoutmaster.	23. P. Subbuswami Aiyer, 1st Alagianallur

Tanjore District.	
Assistant Scoutmaster.	33. A. R. Gulamastagi, 2nd Tanjore
Cubmaster.	30. T. S. Ekambaram, 2nd Tanjore
Assistant Cubmaster.	11. T. S. Pichusamy, 2nd Tanjore

Warrants Issued.

Madras South Centre Local Association Area:	
District Commissioner.	Lt. Col A. W. Hutton, 'Dadnor' Nungambakkam High Road.
Chingleput Area:	
Assistant District Commissioner.	Mr. J. G. Haldane, Mission Compound, Chingleput.
Arcot North District.	
Group Scoutmaster.	W. No. 2. S. Natasa Aiyer, 1st Wandiwash, Board High School
Scoutmasters.	W. No. 30. V. Krishnamurthi Aiyer, 1st Wandiwash, Board High School
Assistant Scoutmaster.	31. Alfred Jesudasan Eswaran, 1st Tiruvannamalai Danish Mission High School
W. No. 9.	S. Daniel Himalstrand, 1st Tiruvannamalai, Danish Mission High School
Cubmaster.	W. No. 3. P. E. Rangachariar, 1st Wandiwash, Board High School

Tanjore District.	
Assistant Scoutmasters.	W. No. 1. P. S. Ramaswami Aiyer, 1st Chidambaram, Pachayappa's High School
Cubmaster.	2. N. Achuthan Nair, 1st Chidambaram, Pachayappa's High School
W. No. 3.	K. Srinivasa Iyengar, 1st Aziznagar, Settlement School

Arcot South District.	
Group Scoutmaster.	W. No. 1. T. J. Rajarathnam, 1st Aziznagar, Settlement School
Scoutmasters.	W. No. 12. D. Alwar, 1st Tirukoyilur, Board High School
Assistant Scoutmaster.	13. T. Chengalvarayan, 1st Chidambaram, Pachayappa's High School
W. No. 14.	C. Seshadri Aiyangar, 1st Aziznagar, Settlement School

Chingleput District.	
Scoutmasters.	W. No. 16. P. C. Manickaraj, 1st Chingleput, St. Columba's High School
Assistant Scoutmasters.	W. No. 17. N. Venkataramaiyer, 6th Chingleput, St. Joseph's High School
Cubmaster.	18. G. Sundarajan, 7th Chingleput, St. Joseph's High School
W. No. 19.	M. V. Rajagopalavarma, 1st Poonamallee, Board High School
Assistant Scoutmasters.	W. No. 5. G. Samuel, 1st Chingleput, St. Columba's High School
Cubmaster.	6. K. P. Rangaswami Iyengar, 2nd Chingleput, St. Joseph's High School
W. No. 7.	T. P. Venkataraghavachariar, 6th Chingleput, St. Joseph's High School
Assistant Scoutmasters.	W. No. 8. O. Desikachari, 7th Chingleput, St. Joseph's High School
Cubmasters.	W. No. 2. B. Devarajulu Nayagar, 1st Rural Pack Board School, Nandambakam.
W. No. 3.	R. Rangiyar, 2nd Rural Pack, Board School, Ayapakkam
W. No. 4.	M. Ponusami Pillai, 3rd Rural Pack, Board School, Panjetti

5. R. Kulandaveloo Pillai, 4th Rural Pack Board School, Periyapalayam
6. S. Varadaraja Pillai, 5th Rural Pack, Board School, Tirumudivakkam
7. P. S. Arumugam Pillai, 15th Rural Pack, Board School, Kavaraipalayam
8. I. Rajaratnam, Pillai, 16th Rural Pack, Board School, Tirumulaivayal
9. M. Venkatasamy Naidu, 19th Rural Pack, Board School, Narasingapuram
10. M. G. Sambiah, 22nd Rural Pack, Board School, Arany
11. M. R. Krishnaswami Iyengar, 27th Rural Pack, Board School, Meyyur

Madras North.**Group Scoutmaster.**

W. No.

3. F. H. Gravely, 5th Egmore, Museum House

Scoutmasters.

W. No.

34. S. D. Purushottam, 2nd Vepery, E.L.M. Fabricius High School
35. J. D. Mathias, 11th George Town, St. Mary's High School

36. William Bruce Hamilton, 1st Madras Sea Scouts, 42, George Town, Madras.

37. C. Radhakrishnan Chetty, 3rd Chetput, Sydenham, Harrington Road

38. K. Sivarama Aiyer, 5th Perambur, C.C.C.'s High School

39. M. Sundarakini, 13th George Town, c/o Kodak Ltd.

40. Henry Robert Mills, 5th Egmore, College House, Esplanade

Assistant Scoutmasters.

W. No.

35. P. Srinivasavaradan, 3rd Chetput, 1. Mangadusamy Iyer Street, Nungambakkam

36. William Bruce Hamilton Kent, 1st Madras Sea Scouts, the British Military Hospital, Fort St. George

37. Md. Thameem, 13th George Town, 67 Angappa Naiken Street

Cubmaster.

W. No.

5. V. K. Ragupathi Rao, 13th George Town, 66 Mullasabib Street

Madras South.**Scoutmaster.**

W. No.

54. S. K. Govindarajan, 18th Triplicane, 2/12 Nallatambi Mudali Street

55. T. A. Halasundaram Aiyer, 1st Mylapore, P. S. High School

Assistant Scoutmasters.

W. No.

45. V. S. Subramanian, 6th Mylapore, 33 Edward Elliott's Road

46. M. K. Rajagopalasastry, 1st Mylapore, P. S. High School

47. A. K. Sitaraman, 1st Mylapore, P. S. High School

48. P. Sundararao, 18th Triplicane, 13 Hanumantharayankoil Street

Malabar South District.**Assistant Scoutmaster.**

W. No.

8. Cored Mampilli 1st Br Cochin, Union Press,

Nellore District.**Scoutmasters.**

W. No.

4. D. Venkataramanyya, 5th Nellore, 1054 Thipparajuvari Street

5. A. Sethumadhavarao, 7th Nellore, 340 Mantapala Street

Assistant Scoutmasters.

W. No.

1. C. L. Narasimham, 5th Nellore, District Court
2. V. Subramanian, 5th Nellore, 78 Gopuram Street, Ranganayukulupet

3. B. Chengayya, 7th Nellore, 1054 Thipparajuvari Street

Rover Leader.

W. No.

1. R. Venkiab, 2nd Nellore, Government Training School

Assistant Rover Leader.

W. No.

1. T. Subbaramaiah, 2nd Nellore, Government Training School

Salem District.**Group Scoutmaster.**

W. No.

2. S. M. Lakshmana Chetty, 1st Rasipuram, Board High School

Scoutmasters.

W. No.

36. K. K. Karunakaran, 2nd Rasipuram, Koravar Reclamation

37. K. C. Jayarama Ayyar, 1st Dharmapuri, Board High School

Assistant Scoutmasters.

W. No.

7. M. Thomas Chelliah, 1st Namakkal, S. B. Mission School

8. V. Subramanyam, 1st Velur, Hindu Secondary School

Cubmasters.

W. No.

9. P. R. Subbarao, 1st Anaipalayam, Puduchatram P. O.

10. V. Ramachandran, 1st Rasipuram Board High School

11. Edward Wellington, 1st Namakkal, S. B. Mission School

12. V. Pichusomeswaran, 1st Pilikalpalayam Panchayat School

Tanjore District.**Scoutmaster.**

W. No.

78. M. Chidappa, 1st Tiruvarur, Board High School

Cubmaster.

W. No.

34. N. Manikam, 3rd Shiyali, Hindu Elementary School, Thenpathi

CORRECTIONS TO**Provincial Head Quarters Notices No. 34.**

Under heading Scout Master's Training Camp (Preliminary Course): Nuzvid.

Eagles:

B. V. Seetharamiah—for Vanapamula read Tadanku

ADD—C. Gopal Rao—Vanapamula

(Sd). C. P. RAMASWAMI AIYER.

Provincial Commissioner



The Deep Sea Scouts of H. M. S. EFFINGHAM
at the Madras Provincial Scout Headquarters (16th March 1931).

Courtesy of)

(The Hindu Weekly.

THE SOUTH INDIA BOY SCOUT

THE BOYS' SECTION.



Where is Peace Found?

By DR. H. W. B. MORENO, M. A., Ph.D.

"Tell me, O mariner, where is peace found,
 "For long have your wanderings been all the world round,
 "In the South, in the North, in the far East and West,
 "Tell me, O mariner, where does peace rest?"
 And the mariner turned as he looked at my eye,
 For the while he had stayed in passing me by.
 "Is it there where the hills are with rich foliage crowned,
 "Where the mountains raise snow-crests to spurn all round,
 "Where the deep whirling waters leap down to the plains,
 "For swollen their channels, fed full by the rains?"
 But the mariner drew his breath deep in a sigh,
 He uttered no word, nor raised he his eye.
 "Is it there where the glaciers and mountains of snow,
 "Stand firm, while around them the icy streams flow,
 "Where the sea-monsters wallow, or dive in the deep,
 "And man at his peril ascends the great steep?"
 But the mariner drew a rough hand o'er his eye,
 And silence prevailed as he lingered near by.

"Is it in the far East, near the blue-faced lagoon,
 "Where the waves to the corals sing softly a croon,
 "Where the giant leafed seaweeds embrace the tall palm,
 "Where mankind and Nature nor can, nor do harm?"
 But the mariner shook his grey head, as a sigh,
 Escaped from his lips, standing silently by.
 "Is it there where the millions are found in the west,
 "Lapped in the grandeur the world counts as best,
 "Where Art against Nature for ever will strain,
 "That man be the victor o'er all the world's gain?"
 But the mariner turned and showed a moist eye,
 Then he drew near as if he would give me reply.
 "There, there, have I found where peace does abound,
 "In my snug little home, after circling around,
 "Where the light shines upon my own bairn and my wife,
 "Whom I hold to my breast as the sweet things of life.
 "I have hied the North, to the East, South and West,
 "'Tis the one place I found with peace over blest."
My Magazine.

Paper Decorations.

By P. S. NARAYANASAMI,

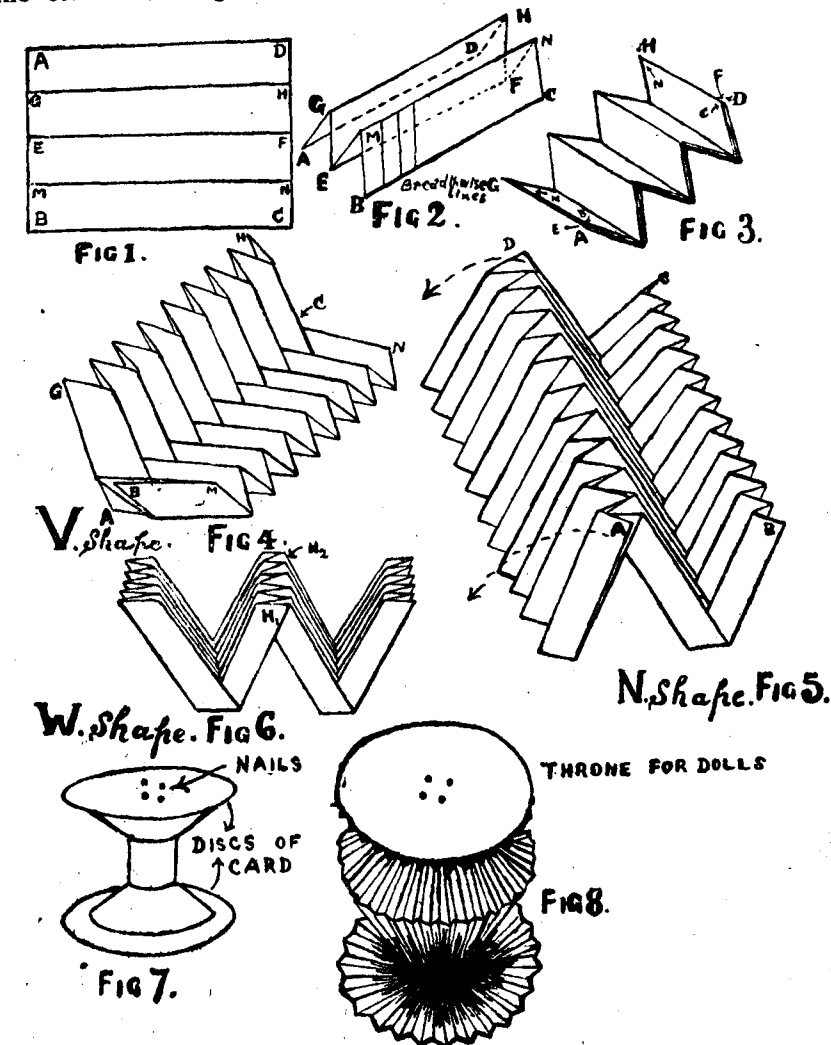
Assistant, Teachers' College, Saidapet.

TAKE a rectangular sheet of paper 10" by 30". Let the figure ABCD represent the sheet of paper that you have taken. Draw 3 lines, GH, EF, and MN dividing the sheet of paper into four strips equal to one another in breadth. Fold the paper along the line EF so that AD falls

along BC. Now the sheet of paper is made into 2 broad strips. Fold each of these strips along their middle lines namely GH and MN so that AD and BC fall on EF on either side of it (when released the sheet of paper spreads itself a little and looks like figure 2) On one side of this strip draw breadthwise

lines half an inch apart (see fig. 2) starting from one of the ends fold the strip along the breadthwise lines each time taking care to fold in a direction opposite to the one in which you have previously folded (see fig. 3) Release the grip. Pull the edges GH and MN apart so that there is angle of about 30 degrees made along the line EF and between the two planes. Starting again from one of the ends and taking hold of each of the planes by one hand bring the folds together one by one so that finally it looks like the letter V (see fig. 4). Release it

once again. Pull the line BC away from EF and starting from one of the ends bring the folds one by one together so that it looks like the letter N (see fig. 5). Once again release the grip and pull the line AD away from EF in the direction of the arrow marks in figure 5. Press the folds together one after another so that it looks like the letter W. (see fig. 6). Take hold of this at points marked H and H2 stretching it will bring these points together and fix them using paste.



This can be hung up along with paper chains and other similar articles. This can be used in one other interesting way. Take a cotton reel. Prepare two discs of cardboard with a radius of 3" each. Fix these discs to the sides of the cotton reel, by using small nails (see fig. 7). Fix round this stand the decorative article that you

have prepared. Now it makes a very nice toy throne for doll kings (see fig. 8)

Some Improvements.

(1) Papers of four different colours can be used for the four strips.

(2) If you like you can be satisfied with the N shape and not proceed to the W shape or you can increase the number of strips even to five and many other modifications can also be tried.

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In Search of Romance.

BY S. B. BANERJEA.

ONCE there lived a king named Laksman. He had a son, Sumana by name. The prime minister of the king had a son, named Lompad, who was of the same age as Sumana. The two boys grew up together and became fast friends.

When grown, they decided to go abroad to see the world. They knew that if they told their parents what they had in mind, they would refuse to let them go alone. So they ran away.

They wore simple clothes so that their position in life might not be discovered. They carried little money for fear it should be stolen. They lived on the simplest food. Whenever they were questioned, they said that they were looking for work.

Their money was soon exhausted. When starvation stared them in the face, they had to seek work. They were offered menial labour, which at first they refused to accept. But necessity knows no law, and when they felt the pinch of hunger, they yielded. Sumana was engaged by a money-lender to water his garden, feed his cows, and run errands. Lompad became a bazaar coolie.

Sumana's employer lived a lonely life. Sumana found that he was not only cruel but harsh and overbearing. He put up with the insult and abuse which his employer heaped upon him. He consoled himself with the thought that his new life would teach him how to sympathize with his less fortunate fellow-beings.

One day, Sumana's employer said, 'I am expecting a visit from one of my debtors. He is a bad man, and I fear he may do me harm. When he comes, arm yourself with a thick stick and remain hidden behind the screen there. If I need your services, run to my assistance.'

Sumana promised to defend him.

The debtor, whose name was Harsha, turned up at the appointed time. He was very powerfully built and seemed to Sumana a dangerous man.

The money-lender received him affably and asked 'Have you brought my money, my friend?'

'Yes, but only the principal.'

'What about the interest?'

'Ha! Ha!' laughed Harsha. 'Consider yourself lucky if you get your principal back.'

'I must have my interest, too.'

'How much does that amount to?'

'Two hundred and fifty pieces of silver.'

'Two hundred and fifty lashes on your back will repay my debt'; and the fellow attacked the money-lender immediately.

The latter stepped nimbly to one side and made a signal, whereupon Sumana came out of his hiding place and fell on the assailant. Harsha defended himself as best as he could and laid about him freely. But Sumana soon overpowered him. He searched his person and found a dagger, which he snatched away. Sumana then demanded payment at once of his debt. Harsha, however, pleaded, poverty and begged for time.

'It is all very well,' Sumana sneered, 'to ask for time so that you may run away and refuse to meet my employer's dues. You must pay up at once, otherwise you will go to prison.'

Harsha was cowed by Sumana's boldness and said, 'I will pay up in full, but your employer will have to reduce his rate of interest.'

'How much is it?'

'One hundred and twenty per cent.'

'Oh! how much can you afford to pay?'

'Twelve per cent. at the most.'

Sumana turned to his employer and begged him to reduce his interest.

'No, indeed,' cried the money-lender. 'That fellow knew my terms. Truly did he agree to them.'

'I was forced to accept them,' said Harsha. 'But I did not think you would hold me to them.'

'You must pay me in full.'

Sumana said, 'He will, but with twelve per cent. interest.'

'Go away, you ungrateful creature,' his employer shouted. 'Is this how you serve your master?'

'Have I sold myself to you?'

'Practically.'

'Oh! What daring! Do you know who I am?' Sumana checked himself in time.

'You are the king of this place,' the money-lender sneered. 'Hail, King! I salute thee!'

Sumana did not mind the insult, but looked at his employer calmly and said 'If you do not accept what this poor man offers you, you will not get anything at all.'

The debtor looked at him gratefully and said, 'I will reward you for this some day.'

The money-lender reflected for a moment and agreed to accept interest at twelve per cent.

Harsha paid up in full immediately, and when leaving gave his address to Sumana, begging him to come and see him.

When the man left, the money-lender abused Sumana and ordered him to leave his house at once.

Sumana replied, 'You are ungrateful. If I had not been here, you would have been robbed and killed. I do not care to be in your service any longer. You may keep the wages due me as a gift from me.'

Soon after leaving his employer, he met Lompad and told him what had happened.

Lompad asked, 'How do you propose to support yourself now?'

'What is written in my fate will happen.'

'But do not depend upon fate alone. Have you forgotten what Vishnusarma has taught us in his *Hitopadesa*? The goddess of wealth favours the man who perseveres. Only cowards depend upon fate.'

'No, I have not forgotten his teaching, but nevertheless, I believe in fate.'

'Well, I believe in self-help. Let us see which of us will prove to be right.'

Sumana decided to visit his new friend, Harsha. The latter received him cordially and asked, 'Who are you really, sir? May I know?'

'Pray do not be inquisitive. I have chosen my career.'

'What is it?'

'Vagabondage.'

'That is mock-heroism, not business.'

Sumana agreed with him and said, 'I have left my employer for good and must find a new master.'

'Why should you not be your own master?'

'What do you mean?'

'I know a merchant who is looking for a working partner. He wants an honest man to help him in his business. I would like to introduce you to him. What do you say?'

'I shall be glad to see your friend and discuss his offer.'

Sumana was taken to the merchant, who carried on an extensive business in silk. He had a son, but he did not trust him, as he was a spendthrift and had run through a fortune which he has inherited from his father in law. The merchant would not admit him as a partner and was looking for a trustworthy person.

After a long talk with Sumana, the merchant agreed to take him into partnership. With this help, the business made rapid strides. At Sumana's suggestion, the merchant began dealing in timber, in which he was also successful.

Days wore on. Sumana had one success after another, to the envy of not a few fellow merchants.

But one morning, he heard that his partner had been murdered the night before, and his son had been arrested on suspicion of being his father's murderer.

This was not all. Several creditors of the merchant appeared on the scene, forcibly took possession of his business and turned out Sumana. The latter thought at first that he would appeal to the king for justice, but decided not to do so, as he would then have to disclose his identity.

Sumana had invested all his savings in the several businesses of his partner; and as these were now in others' hands, he had no money left to call his own. He was poor again.

Lompad heard what had happened to Sumana and came to see him.

'What do you propose to do now?' Lompad asked.

'Try again.'

'But you have nobody to back you.'

'What is in my fate will happen.'

'Fate! Fate!! Don't talk of fate. But why have you not cared to enquire what I am doing at present?'

'Oh! Excuse me for my thoughtlessness. Tell me how you are getting along.'

'I am in business.'

'What line?'

'Wool.'

'In partnership?'

'No, I am sole proprietor.'

'Where did you get your capital?'

'I borrowed money from my employer.'

'And set up in business for yourself?'

'Yes. I am making money. I have paid up my creditors in full already. If you wish, you may join me.'

'No, you forgot that our original resolve was to see the world. Instead, here we are busy earning money, though we have no need to.'

'Isn't this adventure enough? A new life lies open before us.'

'Perhaps. I had not thought of it in that light.'

Sumana decided to see Harsha again. He went and was cordially received, and asked what he wanted. Sumana replied: 'Do you know anybody who will admit me as a working partner?'

'Do you know what has happened to your money-lender employer?' Harsha questioned him.

'No.'

'He has been robbed of all his money.'

'I am not interested in him any longer.'

'Let me finish, please. He has complained to the king against you.'

'Me? Why?'

'I was at the court, yesterday, when I saw the money-lender and heard him petitioning the prime minister.'

'What did the minister say?'

'He told him that he knew you to be of a reliable character, and so he would not entertain the fellow's charge against you.'

'Ah! That is news indeed! But who has robbed him, I wonder. Considering his antecedents, he deserves to lose all his money.'

'That's my opinion, too.'

'I will help the money-lender to discover who has robbed him.'

'Why poke your nose into another's affairs?'

'I owe him a debt.'

'You don't. You were paid for your services.'

'What shall I do now? I am penniless once more.'

'If you don't mind, I am prepared to lend you money.'

'That's curious. Where did you get it?'

'I earned it.'

Sumana rose suddenly, caught hold of the man's throat, and cried out: 'You are the one who robbed the money-lender.'

Harsha struggled to release himself, but Sumana held him fast as in a vice.

'Confess,' Sumana roared.

'I will tell you everything' Harsha squeaked. 'Pray, release me.'

'Ah! Just what I suspected. Let me have the whole amount of your misgotten wealth at once. If you don't I will have you brought before the king.'

The man quailed. When he was released, he went into his inner apartments and brought out a bagful of money, which he handed over to Sumana. The latter went to the money-lender, told him how he had discovered the thief, and handed him the bag of money.

The money-lender eagerly counted his money and found it was intact.

'It is all right,' he said presently. 'But how can I repay my debt to you?'

'By promising not to charge a heavy rate of interest.'

'Suppose I give up my money-lending business.'

'How will you earn a living?'

'I have already thought of that. I intend starting a business.'

'It is a good idea.'

'Of which you will be a half partner.'

'You are not serious, are you?'

'I was never more serious in my life.'

'I shall be glad to help you.'

The money-lender handed him the bag of money and said:

'Here is your capital. Start any business you like. I have now learnt to appreciate your worth. I know you will do your best for me.'

'Thank you, sir, for trusting me, a stranger, in this way.'

'But I have not yet done. I am a lonely man. I am old and do not know how long I shall live. I propose to make you my heir on my death.'

'This is more than I expected.'

'I have not done yet. Please come to my house to-day and make it your home.'

Sumana was overwhelmed.

'I must make a confession, sir,' he said, 'I must tell you who I am.'

'I do not care to know.'

'But you must know.'

'Well, go on, my friend.'

'I am not what you suppose. I am the son of a king.' And Sumana told him how he and Lompad had set forth on their travels that ended in business undertakings. The money-lender heard his story to the end. Then he remarked.

'I suspected that you were not what you professed to be. However, since you will some day be rich yourself, you do not need my money. But I have decided to leave my all to you, whatever your position in life may be. You must not refuse my gift. I have more money hidden away. I have also landed properties worth a considerable amount. You will have all this immediately.'

'And what will you do?'

'I would like to retire to Benares and pass the last years of my life in contemplation. I need no money. I shall live on charity.'

'With all this wealth? No, that cannot be. Your idea is a worthy one, and I shall not oppose your wishes. But you must carry with you sufficient money to keep you in comfort for the rest of your life. If you ever need money, send me word and I will forward it to you at once.'

The money-lender rose, embraced Sumana and said fervently, 'It was a fortunate day that brought you here—fortunate for me, and I hope fortunate for you also.'

When Lompad again visited Sumana, he congratulated him upon having come into possession of so much wealth.

'It is all due to fate,' said Sumana, as usual.

'I am not so sure of that,' said Lompad. 'Tell me, please, how you discovered that Harsha was the thief.'

'He seemed suspiciously agitated when I said that I was going to help the money-lender to discover who had robbed him.'

'There you are!' answered Lompad triumphantly. 'It was your ability to read character that gave you one advantage, and your trust-

worthiness that gave you another. Fate had very little to do with it.

'Have it your own way,' smiled Sumana. 'But tell me one thing. Are you satisfied to let our search for romance end like this?'

'Why not?' answered his companion. 'At least we have found something to do

more interesting and worthwhile than idling away our days in the palace. And what is more, I have learned to sympathize with and respect the man who has to struggle for existence.'

'Yes, life is a good teacher if we give her a chance,' was Lompad's conclusion.

The Secret of Success.

"What is the secret of success?" asked somebody,

"Push," said the button.

"Take pains," said the window.

"Never be led," said the pencil.

"Be up-to-date," said the calendar.

"Always keep cool," said the ice.

"Do business on tick," said the clock.

"Do a driving business," said the hammer.

"Aspire to higher things," said the outmeg.

"Make light of everything," said the lamp.

"Make much of small things," said the microscope.

"Never do anything off-hand," said the gloves.

"Spend much time in reflection," said the microscope.

"Be sharp in all your dealings," said the knife.

"Find a good thing and stick to it," said the glue.

"Strive to make an impression," said the seal.

"Turn all things to your advantage," said the lathe.

"Make the most of your good points," said the compass.

"Never take sides but be round," said the ball.

—The Durbar.

Socrates—The Inspirer.

BY T. L. VASWANI.

WHAT is biography? It is the painting of pictures. And I have endeavoured in my earlier talks to paint pictures of some great men of history. This evening I propose to paint a picture of one of the greatest sons of humanity. Socrates, I regard, as an immortal of history.

The expression "youth-movement" is used very much now-a-days. But youth movement is not a phenomenon of the 20th century; it is as old as history itself: for youth is history! All history, alike in East or West, is an overflow of *shakti*. When there is an overflow of energy, we have history; and youth is *shakti*. And as you study the documents of humanity, you find that history has been made by the young. Youth is history, for youth is *shakti*.

Socrates was the first great inspirer of youngmen in Europe. We should know something of his age if we would understand aright the man and his message.

Now there are some periods in history which may be named "spring periods." In nature you have four seasons; spring, summer, autumn and winter. In history too, you have four great periods. Civilizations undergo changes and these correspond to spring, summer, autumn and winter periods in history. In the "spring" of history, bloom the new flowers of humanity—great-souled ones, rich in the beauty of the spirit. Socrates appeared in the 5th century B.C. I regard this century as a spring period—a flowering period in history. It was a period when Great Ones appeared in India,

China and Greece—the three great culture centres of the world at that time. In India appeared the Buddha. He appeared with his great message of Compassion in a spring time of history; and at about the same time appeared in China two truly great men—Confucius the statesman, and Laotze the sage. In the same period appeared in Greece, a number of great men. There was Pericles rich in the gifts of mind and patriotism and eloquence. Pericles was the eloquent statesman of ancient Greece; and it was under his leadership and inspiration that Athens repelled the Persian invasion. In the great struggles of nations what counts is not number but *shakti*; not number but sincerity, not number but unity, not number but patriotism and courage. The Greeks were few: the Persian King came with a large army. But the small number of Greeks, united in common love for their country, repelled the attack of the Persian invader. Athens under Pericles saved Greek liberty. Another great man of Greece in the 5th century B.C. was Thucydides, the historian. Yet another was Sophocles, the Greek Shakespeare. But the greatest of them all was Socrates.

We must know something of his life if we would understand his teaching. In the

ancient world you find no great one ever wrote his autobiography. No Rishi of India wrote his autobiography. No saint, no sage, no prophet ever thought of it. But after they passed away, their disciples met together, and wrote of their masters from the book of their memory. Socrates wrote nothing about himself. But after he passed away, under tragic circumstances—for this great one was condemned to drink a cup of hemlock;—after the passing of the master, two of his disciples wrote down their impressions of the man and their interpretations of his message. One of them was Plato. Socrates loved him. He was a rich young man with the light of love in his eyes. He was a fine scholar, a man of culture. With what devotion he writes of Socrates in those wondrous volumes named 'Dialogues'. No! Plato does not write, he paints. In dialogue after dialogue, he paints pictures of the master. He paints them with reverent hands. He paints them with the colour of love. Plato looks up to Socrates as the Guru; and the Guru is one who teaches, inspires and organises his pupil's life. Plato's life was organised by the Ideas which his master came to reveal and incarnate in ancient Greece.

The Lure of Postage Stamps.

BY A COLLECTOR.

AS time rolls by, life becomes more and more entangled and some pleasant and interesting pastime is absolutely necessary. Mere retirement from work is not the ideal form of rest, but retirement with some interesting and paying hobby is the ideal form of rest.

The childish delight of collecting old scraps of paper without any value, has now become one of the most popular and universal of hobbies. More than ninety years ago, the first postage stamp was issued in Great Britain. Now there are nearly 60,000 varieties of postage stamps. There is not even a single country in this world, without an issue of postage stamps.

When postage stamps were first issued, they only bore the head of a king or queen or president. As thoughts advanced the designs in postage stamps changed. Now special stamps are issued for almost all great happenings. In fact stamps denote everything.

Great kings and presidents who played an important part in the drama of the world—Emperors driven out of their thrones like German Kaiser—murdered Emperors like Russian Czar—Monarchs who failed like Emperor Maximilian of Mexico and Emperor of Brazil.—Modern cities with their huge sky scrapers and tiny villages of beehive huts in centre of dark Africa—The most flourishing of countries with their

numerous industries and the desert wastes of Sahara and Siberia—The tropical forests of Africa and America—Volcanoes and Earthquakes—Great Patriots—National Heroes and Religious martyrs—wonders of science like Radio and Aviation and lastly the horrors of war and destruction—are all pictured on postage stamps.

Collecting postage stamps is bringing the world to ones own home. The wide, wide world pictured on attractive stamps lie in our album. They are not mere scraps of dull black paper, but they are bright, pictorial and attractive pieces of paper, always appealing to the eye. One glance at the beautifully arranged album, will drive the worst worries from our minds.

Stamp collecting is also a good educational aid to school boys. Reading only bores them. They read to-day and forget to-morrow. But stamp collecting helps them a great deal. Stamp collecting is a game for them and the knowledge they get from it is pleasure. They look at their stamps and bit by bit gather knowledge of History and Geography. In general knowledge, stamp collectors surpass their friends who are not collectors. Stamp collecting is never a foolish and childish hobby. It is a real educational aid.

But what makes the aged enjoy a collection more than boys? The reason is plain. Stamp collecting is a safe investment. Apart from the pleasure it affords, it pays them well in the end. In the world war, high class government securities, depreciated even down to 50% while stamps rose in their

prices. The value of stamps since the Great War has risen ten-fold. From the great war, people were assured that stamps were the only gilt edged security possible. These few instances of fortunes made by stamp collectors are good examples of investment in stamps.

This is the story of the world's rarest stamp—The British Guiana one cent black of 1858. A school boy named Jack William sold this specimen for only Rs. 4 and annas 8 in 1883. In 1900, M. Phillip La Renotiere Von Ferray bought it for Rs. 65,000. Ten years later the record price of Rs. 1,50,000 was offered for this stamp. But the offer was rejected.

His Majesty King George V, bought two "Post Office" Mauritius stamps for Rs. 10,950 only in 1906 and 15 years later sold it for Rs. 52,500.

An old Soudan gentleman accidentally found an old school boy collection of his in his library. Out of mere curiosity he turned over the stamps to a London stamp-dealer. To his great surprise the collection contained two Mauritius "Post Office" stamps and he got Rs. 50,000, out of it. Similarly hundreds have accidentally found rare stamps.

Everyone of us cannot find rare stamps but every anna we pay towards stamps will breed rupees in our life time.

With all these it is not a wonder that all over the world millions of collectors are found fond of "useless bits of paper."

(By Courtesy of the Mysore Scout)

Items of Interest.

(i) Measuring Heat of Invisible Star.

MEASUREMENT of the heat from an unnamed star 631 times fainter than the faintest star visible to the unaided eye was announced recently by the Carnegie Institution. The tiny heat ray, one of unnumbered thousands whose existence has been suspected but not hitherto so definitely established, was caught by an instrument weighing one-thousandth as much as a drop of water, named a thermocouple.

The unnamed star is of the thirteenth magnitude. The temperature of its ray is described in the announcement only indirectly by a comparison which states:—

"This exploit becomes even more impressive when it realized that a star of the sixth magnitude, that is, one which can barely be seen with the unaided eye, radiates upon the whole United States no more heat than the sun radiates upon one square yard

of surface. Yet in the case of such a star, the thermocouple will show that the increase in heat on account of it is one-half of one millionth of a degree Fahrenheit and that the electric current generated thereby is about one twenty-billionth of an ampere.

This value becomes intelligible in consideration of the fact that the light in an ordinary incandescent house light is produced by a current of from one-fourth to one ampere.

The extreme sensitiveness of the thermocouple is again illustrated in the case of stars as they rise above the horizon. The higher they ascend the brighter they rise the less of earth's atmosphere their rays are obliged to penetrate and consequently the less their rays are absorbed.

The sensitivity of the thermocouple is so great that with bright stars near the horizon the change in brightness which takes place in one minute of time can be detected.

The Instrument: The thermocouple is only two hair-like wires welded together at their ends, one of bismuth and the other of bismuth and tin. This union of unlike elements changes almost infinitesimal amounts of heat into electrical current which can be measured. An eye piece permits of focusing the thermocouple so that only the rays of the star to be measured fall upon the wires. This instrument was perfected by Dr. Edison Rettit and Dr. Seth B. Nicholson of the staff of Mours Wilson Observatory of Carnegie Institution.

With it the surface temperature of the hottest stars is found to be 41,000 degrees Fahrenheit and 2,800 for the coolest. The hottest stars are blue and the coolest red. Among the planets Mercury's temperature is found to be 800 degrees, that of the cloud-stops hiding the face of Venus 9 below zero, Mars much like that of the earth's and Jupiter's face 210 degrees below zero.

The Scholar.

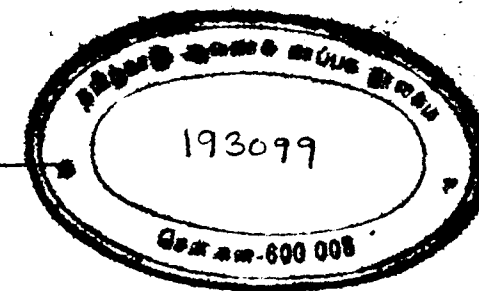
(ii) The World in 2030.

Limitless motive power; stereoscopic television in natural colours, enabling a Test match in Australia to be seen in perfect clearness in London; Parliamentary debates heard by everyone and ending in a national vote by all electors, like a parliamentary division, within 20 minutes; disease practically abolished; agriculture superseded by food chemically made; every town self feeding on beefsteaks made by the ton in laboratoriaes; synthetic bread; sugar and vegetables cheaper than water; one week's work to three weeks' leisure for everyone.

These are among the forecasts in Lord Birkenhead's book, "The World in 2030."

Lord Birkenhead predicts a Federation of Europe, transcending all mere nationality with a new relationship between the British Empire and the United States. Aeroplanes will supersede motor cars, except for shopping and picnics, and government by experts controlled by a referendum will take the place of Party politics.

The Scholar.



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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.

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