

The South India Boy Scout

The Magazine for all Boys, Scout Workers and Officers.

THE OFFICIAL JOURNAL OF THE BOY SCOUTS ASSOCIATION: MADRAS PROVINCE



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The Headquarters Swimming Club for Boy Scouts.

The Preamble.

With a view to maintain the Swimming Bath that has been constructed in the grounds of the Provincial Scout Headquarters and to provide facilities for Scouts and others interested in Scouts to take the fullest advantage of the Bath, a Headquarters Swimming Club for Boy Scouts has been organised, membership of which is open to Registered Scout Groups, Individual Cubs, Scouts, Rovers and Old Scouts, warranted, probationary and ex-warranted Scouters of Groups and Districts; and members of the Provincial, District and Local Scout Associations. As the current expenses for the maintenance of the bath and the working of the oil engine comes to fairly a heavy figure every month, a moderate fee for membership and rates for the use of the bath have been fixed for various classes of members to cover such expenditure and to provide a small reserve for occasional repairs.

Membership Entrance Fee.

Annas Eight for individuals and Rs. 5/- for Groups.

N. B.—The above amount when paid entitles one to become a member of the Club and the rates fixed for various classes of members have to be paid for the use of the bath.

When a Registered Group becomes a member of the Club, the members of the Group concerned need not pay the Membership fee of Annas eight, but should pay the rates fixed for the use of the Bath.

Classes of Members.

- Junior Members:** Active Cubs and Scouts of Registered Packs and Troops.
- Senior Members:** Old Scouts, Rovers, warranted, probationary and ex-warranted

- Special Members:** Members of the Provincial, District and Local Scout Associations, warranted, probationary and ex-warranted Scouters of District Rank and above.

Schedule of Rates for the Use of the Bath.

Classes of Members.	Daily.	Monthly.	Annual.
Junior Members.	Rs. 0 1 0.	Rs. 0 8 0.	Rs. 5 0 0.
Senior Members.	Rs. 0 2 0.	Rs. 1 0 0.	Rs. 10 0 0.
Special Members.	Rs. 0 2 0.	Rs. 1 8 0.	Rs. 15 0 0.

Concession Rates.

For those who are Annual Members of the Headquarters Boy Scouts Club the following concession rates have been fixed:—

Classes of Members.	Monthly.	Annual.
Junior Members.	Rs. 0 4 0.	Rs. 2 0 0.
Senior Members.	Rs. 0 12 0.	Rs. 8 0 0.
Special Members.	Rs. 1 4 0.	Rs. 12 0 0.

Facilities for Non-Scouts.

As Swimming facilities in Madras are not adequate and till such time as the activities of the Swimming Bath will be fully occupied by the Scouts, facilities will be provided for others who may be introduced by Scouts and Scouters and whose applications are approved by the Honorary Provincial Secretary, to learn and practise Swimming for such period and on such terms as the Honorary Provincial Secretary may fix.

Working Hours & Days.

Saturdays	6-30 A.M. to 11 A.M.	—	3 P.M. to 6 P.M.
Sundays	6-30 A.M. to 11 A.M.	—	3 P.M. to 6 P.M.
Mondays	6-30 A.M. to 8-30 A.M.	—	4-30 P.M. to 6-30 P.M.
Tuesdays	6-30 A.M. to 8-30 A.M.	—	4-30 P.M. to 6-30 P.M.

(N. B.—The days and hours are subject to alteration without notice with due regard to the availability of the water.)

Applications for membership can be had from:—

The Provincial Headquarters.



THE HONOURABLE MR. JUSTICE M. VENKATASUBBA RAO, B.A., B.L.
Vice President of the Madras Provincial Council
and President of the Madras District Scout Council.

THE SOUTH INDIA BOY SCOUT

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On Making Things Mistakes Included!

BY LORD BADEN-POWELL.

NAPOLEON is related to have said—but it is just as possible that some obscure wit said it and Napoleon bagged the phrase—"The man who never made a mistake never made anything." Whether this is true in practice or not I don't know, but I am sure of this—the boy who never made anything with his hands never made anything much of his life.

So think of that, you boys.

You probably know as well as I do for a positive fact that the trout that you have caught and grilled on the spot, or the dough that you have kneaded into a twist and have cooked on your staff for yourself is forty times better than anything that the best cook could offer you.

And so it is with anything that you have made for yourself, whether it be a drinking cup or a collar stud, a land boat or a telephone.

Yes, one's own creation has a special savour. Making things yourself, with the triumphs over the usual little difficulties, brings the greatest satisfaction in the end.

Making Knots.

The practice of using your hands and fingers is not only mighty useful to you, but it might some day mean the saving of your own or somebody else's life.

I remember a man being nearly lost through starvation in Labrador. He had struggled down towards civilisation till his way was at length barred by a great lake. He had no longer the strength to go round it, so he manufactured a raft on which he was just able to get across the intervening ten miles of water.

Talking of ropes, I remember three lives being lost on the floating ice in the rapids of Niagara, in the presence of hundreds of people, when had anyone known how to tie a bowline, they might have been saved.

Ropes were let down all right from the bridge under which the poor creatures were being

carried to their doom, but though they got hold of these they could not hang on for long, and were unable to loop them round themselves. And so they had to let go, and they drifted on to their death.

Making Bridges.

Years ago my hobby was making model bridges of all sorts of designs of my own. Half the fun of making a thing is to invent it in the first place. You get double the amount of satisfaction out of it afterwards.

Through my hobby I had got to fancy myself as a bridge builder for any kind of emergency, and quite unexpectedly my chance came. I was suddenly ordered out to the West Coast of Africa to organise and lead a force of scouts with an expedition of British Troops.

My business was to go ahead with my little lot and prepare the way for the main body which was to march up from the coast through the 120 miles of swamp and forest that led to the enemy's capital, Kumassi.

My party had to cut the road through the bush and to carry it over many miles of marsh and some 200 streams and rivers. I was in my glory. My hobby came in like billy-o and enabled me to build bridges of every different kind.

There were plenty of minor difficulties about it which made the work all the more interesting. For instance, my blackies had never seen a bridge in their lives, nor had we any rope for lashing, nor could any of them swim, nor could they use an axe.

For a time we had to build on a system by which the timbers locked in with each other. Then we found that the creepers which hung in festoons among the forest trees were just as pliant and tough as ropes. That was all very well, but then I found that not one of my men knew how to tie a knot of any kind, and I had to instruct them in this simple art (and my wig, they were stupid at learning!).

But in the end we triumphed over all difficulties. Perhaps the simplest and most effective of our bridges was one that was almost too silly to mention.

We were faced with a very deep, strong running stream about 60 yards wide. Engineers came to examine it, took measurements, drew plans and specifications of the timbers required and amount of rope, spikes, tools, etc., for making it, and decided parties to bring in the necessary supplies of logs, scantlings, beams, planks, etc., for its completion.

Meantime, I was in a hurry to get on with my party, so selecting a big cotton tree of some 200 feet in height growing near the bank, we felled it so that it dropped across the river, and we walked over in a few minutes.

The engineers' bridge was a splendid erection when it was opened about a week later. Unfortunately, after some heavy storms the river rose and swept away the whole caboodle. But the old tree trunk kept its place, and was thereafter adopted as the high road for the Army.

193134 The Special Test Point of View!

BY ROVER "REGILEUS".

From time to time one reads, or hears the topic discussed, whether or no a "Special Test" Scout *can* really carry out "SCOUTING" as it ought to be; and in a good many cases the stress is laid more on what the Cripple *cannot* do than on what he *can*, and could do, in order to interpret Scouting for him.

One always seems to get the impression after hearing this topic bandied about that the "infirmities" in nearly every case narrow, or whittle down Scouting for the handicapped boy, and that he is getting a substitute or a kind of watered down Scouting and not "the genuine article." Emphasis of this kind upon the would-be S.T. Instructor's mind a feeling that something *different* is expected to teach cripples, and consequently he formulates methods and ideas of instruction which he thinks adequate to meet the special physical requirements of the boys.

This sort of thing finally develops into a system which takes for granted that the physical possibilities are static, but this is a very hypothetical question and should be regarded as such so that latent physical and mental powers within the cripple have had time to emerge and be developed. Much of the apparent physical disabilities assume greater emphasis due to there being no corresponding alternative—but where the boy has had the opportunity to develop his inert powers one realises the need for a definite and progressive Scouty programme.

Perhaps the failure to grasp this Special Test idea aright may have been the cause on past occasions of a poor response to your instruction from the cripples, which you may have put down as the "cripple mentality." Certainly,

the cripple mentality is a paradoxical kind of thing, but only so if you regard it as it is *now*, and not what it will be when your initiative and guidance have had a charge to direct it to better things.

We have to be very careful indeed when discussing the particular problems relating to cripples, because it is so easy to fall into the habit of thinking and planning and mainly from the "handicap" side of a cripple, and this, of course, blinds us to opportunities where the cripple can find a way to interpret Scouting. One has to keep the idea, "FIND A WAY SOMEHOW OR OTHER," always before the cripple's and the instructor's mind, and unless this link is forged between the two, one cannot expect progressive or lasting results.

We need our conferences, discussions, and all the enlightenment on the particular problems connected with Special Test Work, but it is vitally important that we retain our hold on the fact that "Whatever our problems, difficulties, obstacles, and handicaps encountered—they are not abnormal nor incapable of solution." They are phases which every ideal encounters in its effort to get adequate expression, and this being so, it is up to us to work from our end to get the ideal working through the particular life or lives we are interested in.

Some of the critics of the Special Test Branch declare it is lowering to the standard of Scouting and its ideal to include cripples. How can one, they argue, expect a cripple to do what a healthy normal boy is expected to do; it isn't fair either to the cripple or the healthy youngster! And while this argument seems feasible on the face of it, nevertheless it is wide of the mark when we consider the "ideal" of Scouting in its widest and deeper significance.

I doubt whether there has ever been such a challenge thrown out to the Scouting ideal as that from the Special Test Branch. And for why? Well, in the first place, it is a challenge of "how big" or "how small" it is in being able to incorporate us; "how wide" or "how narrow" are its propose and its accommodation to include cripples within its bounds. Had the Scouting ideal nothing behind it save an underlying current which catered for a boy's natural outlet of the gang-spirit, or nothing deeper than a pious and sanctimonious kind of adhesion—it would have long ago floundered under the problem of "What to do with the badly-handicapped lad."

That the Scouting ideal *has* accepted the handicapped boy, and *has* found something within itself which is of vital importance to cripples is obvious to everybody, and while not boasting about the fact, it is evident other Movements have not met with the same astonishing results or success as the Scout Movement. Our critics and pessimists must look for the secret in the Promise and Laws of the Scout Movement; and to those persons who feel our Special Test Branch a burden to the Body as a whole, we direct their attention to the practical application of these Laws as interpreted by our Branch.

The Laws, being as flexible as they are, can be applied to all sorts and conditions of boy and men, because underlying them there is a current or clause which "expects" everyone who obeys them "TO DO HIS BEST"—if you have many talents, much is expected of you if you have one talent much is still expected of you, because it is through these

channels the Scout ideal is able to work, and so on via the physical to be able to function in the world in which we live.

The perfection of the physical is a great asset I know, but even the most perfect physical being can be hopelessly "crippled" in developing his talents if he has no proper knowledge of the right use and proper expression of his capabilities. Reverse that synonym and you have the cripple—but not always *mentally* developed! This, of course, is due to his confined life and education, but this is no bar to his development when Scouting is introduced to him. It is imperative to remember that whatever the condition the boy is in physically, there is always a corresponding alternative in his make-up.

That you may not have discovered this other side of the boy is no reason to suppose it does not exist. When the right key is applied the door is opened, snit is always wise to keep on trying, no matter how long it takes—what lays behind will compensate you for any misgivings as to "its hopelessness"! Isn't it rather a little challenge to your ideal when confronted with one of these "hopeless" cases? It is to me; that is why I feel that the Special Test Branch has got to mean something more than a "Cripple" Section in the Scout Movement.

The ideal is big enough, the Movement is big enough; the question arises; "ARE YOU AM I, AND SPECIAL TESTS" big enough to understand and make manifest this Scout ideal into the lives of the boys who only handicap seems to be MISSED OPPORTUNITIES?

"The Arrow."

The Compass.

These verses will help your Cubs to find and to remember the four chief points of the compass.

The sun each day to East doth rise;
And if I stand and point
My right arm to the East,
I find the North before my eyes.

The North in front; the South behind;
And on my left the West,
Where sets the sun each night.
So North, South, East, and West I find.

SPIDERS.

BY DR. F. H. GRAVELY, D. S. C.

SPIDERS are among the most interesting of living creatures and, as they are found practically everywhere, those who learn to appreciate the need never be at a loss for something attractive to which to turn their attention at odd times. As destroyers of cockroaches, flies, mosquitoes and many other noxious in-

sects they are also extremely useful to man. And many of them spin webs of exquisite construction in which to snare their prey.

The best known of these webs are those of the "orb" or "cart-wheel" pattern. They are constructed on a scaffolding of threads radiating from the centre like the spokes of a

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wheel, on which a spiral thread is laid. This spiral is made from a special kind of silk which is sticky, so that an insect touching it cannot get away again! even the spider avoids it when moving about its web. The largest of these webs is made by the Giant Jungle Spider and is several feet across. Its silk, which is yellow, is very strong; but if all the radial lines extended as in other webs the whole way from the centre to the outside, they would either be very crowded at the centre or have much too much space between them further out. where additional radial lines are therefore provided. There is also a small group of spiders of more normal size which keeps the mesh of its webs approximately uniform throughout by inserting additional radial lines in the outer parts. Their webs are spread horizontally and several of them are usually grouped together in an irregular cobweb which acts as their common support. Their mesh is so fine that their geometrical construction only becomes apparent on close examination. To their centre beneath which the spider lies in wait in an inverted position, is attached a vertical line which extends upwards and forms a support for the pear shaped egg cocoons. In the smallest and commonest Indian species, which is abundant in all parts of South India and beyond, this line raises the centre of the geometrical web considerably above the edge, thus giving it the form of a tent.

Most spiders are ready to eat any creature of suitable size that comes their way, including their own mates; but there are some kinds of which large numbers combine to make a common nest where all live together. One of these is common in South India, spinning together a group of leaves on a bush or tree to form the nest in which the spiders hide by day and from which they issue out at dusk to spin elastic sticky sheets of cobweb for the snaring of their prey.

Many spiders actively hunt their prey instead of snaring it in a web. Of such the Wolf Spiders mostly live on the ground, either under stones, fallen leaves, etc., or in silk-lined burrows from which a silken tunnel in some cases extends forwards to end in a silken sheet. More familiar perhaps, as some of them frequent our houses, though they could scarcely be more common are the little Jumping Spiders and the family to which the Large Brown House Spider belongs. The former as sometimes called Fly Tigers from the way in which they leap upon their prey, which consists largely of flies, mosquitoes and other small insects. The latter,

being bigger, prefer larger insects such as cockroaches and crickets.

Another common house spider is the creature with very long and slender legs which persists in spinning large, untidy, dust-collecting cobwebs in the corners of our rooms. It is almost certainly useful as a destroyer of mosquitoes, etc.; but its webs make it too troublesome to be tolerated. It arranges its eggs in a ball which it carries in its jaws.

Some spiders live among (and sometimes feed upon) certain species of ants which, in spite of the fundamental differences in structure between them, they superficially resemble much more closely than they do their spider relatives. Spiders are a favourite food of many birds, lizards, etc., which are likely to be much less keen to seize an acid-tasting and perhaps several stinging ant.

The group of spiders to which the largest and most massive kinds belong is popularly known as that of the Tarantulas. Many Tarantulas live in burrows in the ground, but some live on trees where they kill and eat small birds as well, no doubt, as small prey. Some kinds, not as a rule very large, live in silk-lined burrows the entrance of which is closed by a lid or trap-door. One such is very common in Madras, but its trap-door fits its burrow so tightly and is made to resemble the surrounding ground so closely that it is almost impossible to find unless the burrow is accidentally cut across while digging. The spider is then usually found in the upper part of the burrow where it normally sits holding the trap-door tightly shut until some small creature walks across it, when the spider is out and in again like a flash, dragging its prey in with it; for a Trap-Door Spider never leaves its nest in search of prey, but waits for it within. When a Trap-Door Spider is found, if it is placed in a suitable hole in a mass of slightly moist earth it will soon make a new nest complete with silk lining and trap-door, but if left in the open it seems unable to do so.

Another Trap-Door Spider is also found in Madras, though it seems less common. It lives in hollows in old walls and such like places which it covers with two trap-doors hinged together. Various other forms of these nests are known, including one not uncommon in the Nilgiris (near Ootacamund and Kotagiri), in which the spider lives in a Y-shaped burrow with one trap-door at the entrance and another at the fork. When disturbed the spider retreats behind the latter, holding it so as securely to

close one fork, thus leaving the other one empty for the unsuspecting enemy to search.

Spiders are Arachnids, not Insects, having eight legs instead of six and being without antennae on the head, as well as differing from insects in many other equally important though perhaps less conspicuous character. They are

closely allied to scorpions, mites, ticks, etc., these being also Arachnids. Spiders have a poison gland in each jaw. But their jaws are such that few except the Tarantulas can bite a human being. Very few cases of even mild poisoning by the bite of a spider seem to be known.

Permanent Camping Grounds to Put the OUTING in SCOUTING.

Besant Scout Camping Centre, Madras. Kantirava Scout Park, Mysore.

We are glad to note that much needed facility for drinking water has been provided recently by sinking a well and getting a pump attach-

That the scout spirit is latent in many human hearts and only requires an opportunity to manifest itself was well illustrated by the gift



Napoleon group cubs under the big banian tree at the Besant Scout Camping Centre, Adyar. [The "Madras Mail." By Courtesy]

ed to it, in the above camping centre. The popularity of the camp site will be seen from the large number of groups that have camped there. Mr. A. W. Hutton has very kindly placed 7 tents and certain camp equipments, and the Madras District Scout Council a number of cooking utensils sets at the hands of this camp committee for the benefit of Madras scouts. The picture in the centre shows a cub camp in progress.

of a permanent camping site to boy Scouts of Mysore by Mr. Munigangappa of Bangalore recently. The camp site is provided with a pavilion, three kitchens and a well. Justice Mr. K. Sankaranarayana Rao the Chief Commissioner of Scouts of Mysore State performed the opening ceremony and read the following message from the chief scout of Mysore H. H. Kantirava Narasimaraja Wadiyar, Yuvaraja of Mysore. "Brother scouts, it gives me great pleasure to

hear that you have now an ideal camping ground in Bangalore through the generosity of Mr. Munigangappa. I send you my warm congratulations. I am delighted to let my name be associated with your new camp. I heartily wish that it will bring about comradeship and goodwill in an abundant measure and be helpful to play the game nobly and make you all happy, healthy, and helpful members of our great Brotherhood".

Permanent Camp site for Scouts of Calcutta.

The Secretary, Calcutta Scout Association writes in the *Scouter*: "We in Calcutta have often longed for a permanent camp site somewhere we could be all on our own in the jungle and yet not too far from Home; where the water would be good and the transport question not too difficult. Now we have been presented with a place which seems just created for a camping site. It consists of a strip of flat grass-land, surrounded by wooded areas and bounded on one side by a boat canal. A brief survey of the

place showed us the only essentials needed were a tube-well and a store-hut and in a very short time our District Commissioner had a well sunk and a hut erected. Once in the camp with tents pitched and a bright fire blazing, no back-woodsmen could have been more at home than we."

The Queen's enthusiastic support for a permanent camping ground.

The city of Aberdeen boy scouts are going to hold a bazaar in February to raise funds for a permanent camping ground. Her Majesty the Queen has sent the scouts two handsome gifts for the bazaar, a miniature leather dressing case and a leather manicure case. In a letter which accompanied the gifts, the Queen's interest in scouting is clearly shown: "The Queen is delighted to support so excellent a cause, and Her Majesty feels sure the permanent camping ground for the Aberdeen boy scouts will prove a real blessing to the youth of the town. The queen hopes the sale will be a great success and that you will raise the sum required."

A BULL SEES RED.

Fishing isn't all fun when there are bulls and snakes to contend with. The Chief continues his humorous story of a fishing adventure in Australia.

BY THE CHIEF SCOUT.

Tackling a Bull.

OH, those bulls. There were two of them in one big paddock we had to cross going to and from our fishing. Fine fellows to look at—at a distance—but nobody seemed to want to go and stroke them. So in crossing the paddock we used to walk fairly fast, just to stretch our legs a bit, you know.

After reaching this gate we went a bit slower just to cool ourselves. One day when entering the paddock we saw the herd was far away off our line, so we were sauntering towards our gate happy and carefree when to our horror we saw the big bull all alone, standing right at the gate, waiting for us!

Well, that paddock was enclosed by a terrible fence of barbed wire, elaborately built and strong enough to stop a whole herd of oxen if they charged it.

What would you have done under such circumstances?

I don't like praising myself, but I must relate facts. My friend and I did what I think was a really courageous thing—the brilliant idea occurred to us both at the same moment, almost

immediately after we had happened to notice the bull.

We both agreed that any ass can walk through a gate, but it would take a brave man to tackle that fence.

So we tackled it. We simply went at it regardless of gashed hands and torn clothes, and we got through or over it in what I believe to be record time.

Mind you, the bull himself was so struck by our bravery that he came up to watch the obstacle race, and it was this encouragement that was perhaps responsible for our splendid effort to break the record.

We won—but it was at a tremendous sacrifice of skin and breeches. And the bull, ungrateful beast, wasn't a bit pleased. He rammed at the fence, close behind us, stamping with his feet and growling all sorts of bad language at us.

Birds.

Besides bulls and snakes there were any amount of birds in our valley. Wild ducks, divers, herons, hawks, doves, and sparrows, very much as we have them at home; but also there were those delightful birds they call

"magpies" in Australia, though they are not really magpies in spite of being black and white.

They are a kind of shrike, and have a lovely tuneful call, gentle flute-like burble which it is delightful to hear in the early mornings.

Besides these, there were innumerable parrots and parrakeets of brilliant plumage darting about in the trees. Now and then one saw a white patch on a hillside, or a tree covered with what looked like white blossom; on nearer inspection one found it to be a flock of white cockatoos. They are quite common in Australia, and very destructive to fruit. Another bird which particularly delighted us was the kukaburra or laughing jackass.

He is a big brown kingfisher with a wise look, a big beak, and a gorgeous cackling laugh. When he starts chuckling and then bursting into laughter you can hardly help joining in with him.

I don't know whether he does it really to express his amusement, but I noticed on more

than one occasion when in fishing under trees my line got caught up the mishap was immediately hailed with shrieks of laughter from some neighbouring tree where a kukaburra was watching my efforts.

Besides being genial the kukaburra is a useful fellow because he delights in killing snakes. When he sees one he pounces down upon it, seizes it by the neck in his powerful beak and flies aloft to a good height and then drops it on to the ground. Before the snake has recovered from the stunning bang he has suffered, the bird has him again in its jaws and gives him another free aeroplane flight, and drops him again.

This he repeats till the snake's back is broken, and then, taking its head into his mouth he gently swallows the whole animal, and having done so bursts out laughing as if he had done something particularly funny!

"The Scout"

NEWS.

Farewell Rally to His Excellency the Provincial Chief Scout.

A Rally of Scouts, Cubs and Rovers will be held to bid farewell to their Excellencies, the Provincial Chief Scout and Chief Guide of the Province on the 10th November in Madras. The Girl Guides are also expected to take part in the Rally.

The Headquarters Swimming Club.

A Swimming Club for Boy Scouts has just been opened at the Wenlock Park, Triplicane, Madras. The Hutton Swimming Bath is kept open both in the morning and evening for 4 days in a week, including Saturdays and Sundays. Particulars regarding membership can be had from the Honorary Provincial Secretary, Provincial Headquarters, Madras.

Certified School Scouts, Chingleput, in camp.

About 32 boy scouts of the Senior Certified Sahool went on camp this morning to Attur, about 5 miles away from this place. They spent an enjoyable time there by learning track work and other scouting activities. They were visited in the afternoon by Mr. J. F. C. D'Cruz, B. A., Superintendent of the School and Mrs. D'Cruz. Mrs. D'Cruz tested the general efficiency of

each patrol and allotted marks. She then distributed sweets to all the boys. The whole party were then entertained with an interesting programme of magic and mimicry by the scouts. The campers then returned to Chingleput in the evening.

Scout Day Celebrations.

The Scouts of the Corporation Boy Scout Local Association held a Rally at the Spur Tank grounds to celebrate the Scout Day. A short talk on Scouting by the District Commissioner was broadcasted over the Radio.

The Little Flower School Scouts, Salem, celebrated the Scout Day. The programme included investiture, entertainment and opening of the Scout Club Room.

The Scouters Union of the Tanjore Local Association held a meeting on the 22nd September to condole the demise of Scouter K. V. Krishnaswami.

The Scouts of the St. John's Vestry School, Trichinopoly, went into camp at Elamaner, an ideal camp site situated in the Island.

The Scouts of the Board High School, Badrachalam rendered service during "Sri Rama Navami" festival in which Scouts from Karapathy and Collieries also joined.

Australia Boy Scout Jamboree.

The arrangements for the All-India contingent proceeding to Frankston are now practically complete.

The members of the contingent go into training at Montmorency Park, Lahore, on October 30th and leave for Colombo by train on November 6th, spending one day at Delhi, where His Excellency Lord Willingdon, Chief Scout, will inspect them, and wish them God-speed on their journey.

A day at Madras between trains and a day at Colombo before the steamer sails, will fill in the time and give an opportunity for the Scouts to see something of the great country they live in.

Mr. H. W. Hogg has been appointed Leader and Organising Commissioner and will take over the training of the contingent. He will also travel with the Scouts, and his wide knowledge of travel and of Australia should make it easy for all concerned.

Training in personal deportment, marching, physical exercises, Gatka, Lathi swinging, Indian country dances, such as Kuttack, Balochi, Krishna, etc., etc., will give each

member plenty to do, and add to the attractiveness of the contingent when it reaches Australia.

The All-India Camp will also be a centre of attraction as it has been carefully planned, and will have for its entrance the Famous Rajput Gateway, which was such a welcome feature of the 1929 Jamboree in England. Flower gardens, and a great Star of India as a centre piece, with the flags of the Provinces on Pine Flag Poles, besides models of Indian Villages and Forts will give the necessary Indian Touch and with the members of the contingent in their ordinary clothes, I can prophesy the contingent being one of the most popular at the Jamboree. The arena displays will

be entirely Indian in their nature, and should also attract attention.

The Scout Ship travelling from Colombo will have the English contingent on board, and this will give ample time for real Scout friendships being made.

Lord and Lady Baden-Powell, will also visit the Indian Camp, and we will have the honour of a visit from H. R. H. the Duke of Gloucester, who is attending the Centenary celebrations of Victoria.

COMING EVENTS.

**Farewell Scout Rally to
His Excellency the Provincial
Chief Scout. 10th November
1934.**

**Provincial Scout Week in
January 1935.**

Help your Brother Scouts.

The Nanda Boy Scout Group, Aziznagar, C. T. Settlement, South Arcot.
Specialises in Weaving, Knitting, Carpentry, and Leather work.

They are prepared to supply materials for scout and cub uniforms, including Scarves and Shoulder knots of any kind or colour, foot-wear, clothing for ordinary wear, Tennis and badminton nets etc., cheaper than elsewhere. The Goods come to you direct from us and so it will be to your advantage. Enquiries are promptly attended to and perfect satisfaction given.

Please write at once to: **THE GROUP SCOUTMASTER,
THE NANDA BOY SCOUT GROUP,
AZIZNAGAR, C. T. SETTLEMENT,
OOMANGALAM P. O., (S. I. Ry.) SOUTH ARCOT DIST.**

The Game of Scouting.

BY THE LATE MR. V. VENKATASUBBIAH.

(Continued.)

Training given to Scouts.

Every troop must be run on the patrol system. The success of a troop depends absolutely on this more than on anything else. So it is necessary to emphasise the importance and value of allowing the boys a lion's share in running a troop, training the recruits and working the camps. A troop which does not make use of its Patrol Leaders would be losing most of its value as a ground for character training. Six to eight is the least number to begin with and their training will occupy at least one term. From many applicants six to eight should be chosen for the Patrol Leader training class, who have the necessary qualities for making good Patrol Leaders which are (1) ability to manage a group of boys by assigning work properly to each of them (2) power of discriminating their capacities and (3) a keen foresight in finding what is ahead, in being prepared for all situations and try schemes of work. The six or eight scouts selected should be made into a patrol and trained carefully up to the second class standard. The Scoutmaster should be very thorough in training this batch for two reasons. The first is that any defects in the training will disclose themselves later on when these boys train others in their patrols; the second is that if this work is efficiently done, the Scoutmaster need not take much trouble afterwards for two years to come to train any more patrol leaders. When he is satisfied that these first trained six or eight know their job and understand what running a patrol means, he will pick out three or four as patrol leaders who will have the option of arranging the other three or four amongst themselves as seconds. These three or four patrol leaders will recruit four more for each of these three or four patrols. They may be then allowed to choose for the names of their patrols, birds and animals with whose habits they can become acquainted in the neighbourhood. Each Patrol Leader should understand that it is his job to get the patrol efficient and not the Scoutmasters.

In one respect, the Scoutmaster should retain the training in his own hands, that is the explanation and the application of the Scout Law. The importance of making sure that each recruit realises the implications of the Law cannot be exaggerated. Whatever may be the training of the Scouts by Patrol Leaders this

one detail should remain as the most important contact with the recruits.

The practice acquired.

The practice of the principles taught either by the Scoutmaster to the Patrol Leaders or by the Patrol Leaders to his recruits will be afforded in the week end camps or a long camp in Summer Holidays. It is in those camps that Scouts for the first time put into actual practice some of the things they learnt theoretically in their patrol classes. There it is that they feel the need for the knowledge they have gathered in the patrol classes. The patrol hikes are for the purposes of elementary tests for learning to make overnight camps, for practising team work and generally for preparing the younger Scouts for more difficult things. All these turn the dark evening clubroom work into reality. The tenderfoot has his knots to tie; the second class Scout has his ambulance and cooking to do; the first class Scout has to use an axe or show efficiency in carpentry. Every Scout has to do something for a definite purpose. In camp all this is multiplied several times. There are tents to erect, fires to make, cooking to do, latrines to construct, boards to be set up for notices and other innumerable things for the happiness of all. There it is the Scout feels he has to work against nature and learns the meaning of the scientific dictum that work means overcoming resistance. There it is he has to combat the wind when it is blowing with full force in cooking his food in the open, in keeping the tent fixed tight while it is trying to unsettle the knots used in pitching the tent. There it is he learns how resourceful he ought to be, when by some fluke of nature his plans are accidentally upset to cope with a new situation and to act in an emergency. It is at a juncture like this real scouting begins and genuine resourcefulness is put to the proof. As an instance of such romance, I may mention that when the I George Town Troop started to Madras from Jingee after a five days' camp one night at about 9 p. m. in bullock carts, clouds gathered thick in the sky predicting a storm. The Scoutmaster ventured to brave the storm. It rained in torrents with thunder and lightning in the midnight and it was pitch dark but for the flashes of lightning. Coupled with this trouble there was a disparity in the rates of the bullock carts with the result

that one cart in which the Scoutmaster and two scouts were seated with a big load of troop materials lagged behind the others by a mile. The cart driver was dozing to aggravate the horror and the cart in making room for another cart journeying in the opposite direction slipped off the road and to use Johnson's words, the horizontality of the axle-tree was converted into perpendicularity. The occupants of the carriage were seriously wounded resulting in sprain and the bleeding of teeth. With the greatest difficulty they managed to come out freed from the encumbrances of the cart only to find themselves drenched. One of the wounded scouts had to run whistling the danger to the other scouts who hurried to the spot after some broil with the other heartless cart drivers who refused to stay until this fallen cart would join them. All the scouts had to put their shoulders to the wheel, raise it and to restore it to its position on the road. The First Aid Box was not readily available as it was impossible to find in which cart it had been placed. The eighth law was observed. They had to rough it. Nobody ever expected such an occurrence towards the fag end of a camp. Such training tends to increase a boy's sense of self reliance. After such experiences there comes a time when he can go off on his own with a pack and a compass and be independent of all.

Practice leading to perfection.

It is true that practice makes perfection. This applies to every part of scouting. A scout will try to attain perfection in trying knots when he is able to do them rightly with eyes closed and even in darkness the scout practising signalling attains it when his speed enables him to come to the end of his message within the shortest possible time without pauses and hesitations provided there is a corresponding degree of perfection in the receiver; similarly perfection in cooking depends upon the shortest time taken, the number of dishes cooked and their deliciousness. There is an all round perfection which can be secured by hikes which by day or overnight are the ideal occasions for passing tests. Frequent hikes are very good and indeed practically the only way of holding the interest of the boys in scouting. It is generally the experience that boys who have attended the most hikes (so as to be fit for camper badges) are the ones who have advanced furthest in scouting. When all scouts are able to live in the open using tents and when hikes planned with an objective are carried out successfully, we may hope to have accomplished something

like perfection and we may congratulate ourselves upon having achieved a fourfold triumph if our scouts bear excellent character, always willingly render services to the public with strong and sturdy bodies enjoying robust health and learn some handicrafts to pursue an honest and independent living.

The materials required for this game.

Without materials no game worth the name can be played. This is equally true of scouting 'which is a serious game—the game of life as seen through the young eyes'. It is unnecessary for me to tell you that this game has added a new side to our commercial business in much the same manner as the athletic activities have developed shops for sports materials. Scouting equipment is absolutely essential to carry on the scout activities which necessitate that every scout should have a uniform that is both correct and durable. In fact the right way of wearing it probably forms the first duty of a scout. Tents, axes, staves, ropes, First Aid Boxes, medicines, flags, books, badges are the materials required in scouting not to talk of stores of food and provisions wanted for camping.

Space required for scouting (1) Clubroom.

It is one of the duties of a Scoutmaster to obtain some sort of room which the troop may call their own. It does not matter even though it may be a cellar or an attic. It must be some place to which they can resort every evening, find congenial work and amusement and a bright and happy atmosphere. This will counteract the false charms of an unhealthy atmosphere in which many bad boys spend their evening hours and drift from bad to worse conditions. The camp is a still further and more potent antidote than the clubroom. The open and breezy atmosphere and the fellowship of continued stay in the field under the canvas and round the camp fire provide the best opportunities for the scoutmaster of getting hold of his boys and impressing his personality on them. This takes me to the camping ground.

Camping ground.

Local associations especially those in thickly inhabited districts should endeavour to secure a camping ground not too far away where patrols of scouts can hold their week end and other camps. A ground like this would provide space for a standing camp where such scouts as would desire to sleep at night going to and from their headquarters could do so. The central building may contain the local secretary's

office, equipment and a library, the place for a rally of the scouts. There some troops can have their dens. A club room may be kept open every evening at the central Headquarters to enable any scout to come in, and read or play table games, who cannot afford that pleasure at home owing to some domestic inconvenience and cannot have a useful evening.

Parties of this game.

Generally a game is a play between two teams or parties actuated by a feeling of emulation. In the game of scouting, the competitions are held between two patrols of the same troop or of two troops known as inter patrol or inter troop competitions respectively; football, baseball stool ball, paper chases and swimming are the best form of physical education and competitions are held in these games if not at the headquarters of troops at least in outings and camps. These become scout games though by no means peculiar to scouts and partake of the character of games within the game of scouting.

But scouts representing a force for good have to carry on a campaign against evil, which exists in several forms. They attempt to help humanity and also animals to go about in search of opportunities for help and reduce suffering to a minimum. While internally they are combating the monster of selfishness. Party politics, wars between nations, class differences, strikes, locks out, these are the names of some of the heads of the monster. The scout by the practice of good turns daily, by nature study, by making friends with animals, by saving life and by a readiness to sacrifice himself in danger kills this monster. Each scout may be likened to a Rama killing the Ravana in himself and bringing back Sita which consists in restoring the soul to its pristine purity. The whole process is gone through without scouts knowing it. It is very important that the success in eradication of selfishness ultimately depends upon good turns which form the base of this pyramidal structure of a better world which is to dawn upon us. Scout masters must take care and particular pains to see if their boys practice them properly. The scout who has forgotten all about a good turn and does not do it has lost the spirit or the soul of scouting and is attentive only to the letter when he wears his uniform, learns his tests, earns badges and camps in the open.

The rules governing the conduct of this game.

Every game requires certain rules and regulations by means of which the players know as to

how it should commence, progress, and terminate what the criterion for judging whether it is won or lost is, and what would constitute fair or foul play. The rules by which this game is to be standardised are the scout law and promise. These are strikingly simple in their positive statement of ideals which are illustrated in the daily round of every boy's life. The whole of Scouting exists for the purpose of supplying training and practice in the carrying out of Promise and Law; so it is incumbent on every scout to know the Scout Law of Honour, Loyalty, Usefulness, Friendship Courtesy, Kindness to Animals, Obedience, Cheerfulness, Thrift and Cleanliness of Body and Mind—a law which is the foundation stone of the whole edifice and which contains no negatives. We do not say "A scout must not do so and so, but a scout is honourable or loyal"—a very important point. Here are no prohibitions; the standard is set and he promises to do his best to reach it. The scout method is a great advance on old methods in teaching ethics. This method is the same one of assuming that each scout is doing his best to live up to the Law. Just as in a court of law, every man is supposed to be innocent until the contrary is proved. This atmosphere of expectation and the creating of opportunities for practising the scout standard of conduct have proved far more successful than all the preaching method that has come down to us from time immemorial. Moral lectures leave boys cold and unconvinced; on the other hand boys are quick to recognise great qualities of character and eager to imitate their heroes.

Sometimes in athletics teams are scratched for dishonesty of the players, false representation of facts, false impersonation and such other irregularities which bring disgrace to teams and to institutions which have sent forth the teams. Similarly there may be lapses of conduct among scouts due to a disregard of scout laws and promise. The punishment in this case is that such scouts are expelled from the movement and their badges pulled out. This exactly makes the difference between an ordinary law of the state and a scout law. A person may break a law of the state and yet continue to be a citizen after receiving the punishment but a scout ceases to be a scout once he breaks the scout law, for the moral indignation is so great that nothing short of ostracism is contemplated as the scout has wilfully violated a scout law which he promised to obey in a ceremony performed with due solemnity before the public.

(To continue).

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WOLF CUBS.

Cubbing—The Programme of work and play for boys between 8 and 11 years of age in the Boy Scouts Association.

(A paper read and discussed at a Boy Workers' Conference last year.)

Need.

The origin of cubbing shows that the programme was specially drawn up to suit the needs of a young boy. Scouting began with "scouts, i.e., boys above 11 years of age and boys below that age were anxious to become scouts themselves. The programme that was drawn up for the scouts was not intended to be copied by boys below the normal scout age of 11. The Chief Scout found out that the boys below 11 were as anxious as those above that age to become scouts. He had to find out therefore a programme suitable for boys below that age.

There is definite need for cubbing in India as it is the case in every part of the world to-day. (1) The power and prestige of a country depends upon its citizens and citizenship cannot be acquired in a day. If we are to have citizens for the morrow boys should be trained for future responsibilities even to-day. (2) The present day system of education is more or less a course of examinations and such a course tends to develop a sense of artificiality which is not conducive to the proper development of the boy. Therefore it is essential that we should supplement the education with some scheme by which boys would be allowed and encouraged to develop along natural lines. (3) In the economic and family system of this day the child and its development occupies very little place in the attention of the public. In spite of the age-long love for children by authors and statesmen, no definite progress was made to develop a scheme of training to suit the boy. There has been, of course in recent years a development quite unprecedented in history in the development of the child. The Boys' work launched out by the Canadian Y. M. C. A. and the Boy Scouts Association provide ample examples of such revivals. The father of a boy has practically very little time to attend to the boy and it may offend some even if we say so and many are ignorant of bringing up a child for future responsibilities. Therefore it has been found necessary to devise a scheme which would successfully occupy the place of the parent in the natural development of the boy without supplanting the parental affection and atmosphere. (5) For proper development of the child proper leadership is necessary and it is therefore neces-

sary to provide good leaders. The Cub scheme has in a way provided such boy leaders. Cubmasters and other scouters represent very nearly what may be expected of those boys under training. It may be said that the scheme is directed to make good followers and able leaders for the future. (6) Nothing is more important for the development of a boy than his meeting with boys of his own age and learn things together. It is found that when children join together they enjoy doing things and thereby develop the creative ability of the mind.

Cubbing satisfies all these needs by training the boy for future citizenship with a programme that supplements the scholastic training, taking the place of the parent without disturbing the home atmosphere under capable and real boy leaders by bringing the boys together in a group called "the Cub Pack."

Agencies.

It cannot be denied that Cubbing is the biggest organised scheme of training for boys between 8 and 11 years of age in India and in the whole world. Therefore it occupies the premier position as a scheme which has the possibility of adaptation to different countries without much alterations or additions in the programme or in the scheme of training. Cub packs may be seen everywhere and cubbing has provided enjoyment and fun for several thousands of boys in India and to several millions all over the world. Apart from Cubbing definite organised boys' work is being done in only a few institutions or associations. The Y.M.C.A. has bestowed much attention on this subject and Boys' branches and its junior sections are ample evidence to show that the efforts are not in vain. But even here till recently more attention was paid to physical side of the scheme than an all round development, though that was the aim of the scheme from the beginning. For providing able leaders the Y. M. C. A. of late has organised leadership classes and several experiments are being tried to give all boys equal opportunities for leadership and development.

There are also other organisations such as the Seva Dal and the Vanar Sena but these aim more at the political side of the training than at a common training for children of different creeds

and opinions. The promise and the aims as set out by these associations clearly point out that they have linked themselves with definite parties and the activities provided aim more or less at the successful termination of their endeavours. Recently the Boys' Work Bureau of Madras has launched the Dasanaduvar programme and further developments are awaited by the members.

Characteristics.

"The Chief scout recognised that the needs of the boy emerging from babyhood were different from those of his elder brother, and cub training was designed on lines quite separate from those of the scouts—yet complementary to it. "What are the needs of a boy between 8 and 11? The boy has an individuality of his own and restless in his activities. He has a love for experimentation and romance. He would like to try fresher experiments every time and learn new things. He has a strong love of Hero-Worship and has a very lucid imaginative power. He has a love for games and make-believe, he revels in stories and play-acting. He has a keen sense of honour and would brook no insult. He has a fund of humour and would not fail to join in things that give him pleasure.

What is the aim of Cubbing? "It aims at getting hold of those eager, enthusiastic small boys and turning all their love of adventure, noise, of make believe into right channels; at utilising their instinct for "making things" by teaching them various hobbies; and at correcting a natural tendency to selfishness by inculcating the great scout ideal of service to others." "The method of training is to educate from within rather than instruct from without; to offer games and activities which, while being attractive to the small boy, will seriously educate him morally, mentally, and physically".

"Principally" however, says Miss E. K. Wade "his training was to be through games of the "pretend" and "dress up" type dear to the heart of every child, whose natural love of showing off "was thus directed into channels through which might be initiated the elements of good-citizenship."

Programme.

The cub activities are based upon the love of the boy for doing things and acting things. It takes in his love for romance and adventure. The scheme of training is based upon the inimitable story of Rudyard Kipling "The Jungle Book". It is the story of a boy called

Mowgli growing up in a wolf cub pack and learning things for himself by doing things and committing mistakes, some of them costing very nearly his own life. The story is a wonderful narration of the actual difficulties that a boy may meet and psychologically each character in the story is a prototype of something in the world, good or bad. If each boy places himself in the place of Mowgli when he is beset with difficulties he would not fail to find the way out. Apart from the story, the adaptation of the story by the Chief Scout is more important. He has been able to weave in all that he wants for the boy to learn without changing the story materially. Play acting bringing out the essentially important parts of the story has been brought about by the Jungle Dances. If these Jungle dances are done properly boys would never fail to catch the important message it carries.

Organisation.

The Cub pack is composed of several sixes, normally three to four. Each six is a group of boys six in number under the leadership of a boy chosen by the Cubmasters, a boy who is usually the natural leader of the gang. The six is a convenient unit for activities and games but the unit for instruction and atmosphere is the whole pack. It is a whole family rather than a union of parties. The Cubmaster occupies the place of the Elder Brother and the parent in the activities of the pack. Leadership is developed by giving opportunities for leading a six or assisting the sixer. The sixers sometimes meet in the sixers' council to discuss suitable activities they want and to take training in Cubbing. The Cubmasters are trained as scouters for the handling of the pack in a recognised preliminary training course under competent officers, in all cub activities. It is therefore hoped that real leadership could be given in a pack.

Existing Conditions.

(a) *Controlled and open.*—At present there are several packs in India but they are divided into two categories—Open or Controlled. By open groups we mean packs or groups that are under the directions of the scouters without being attached or controlled by any institution, association or club. The parents and others provide funds for the activities and the cub pack is managed by the group council and the group committee. In controlled troops or packs the organisation is controlled by institutions to which the pack or the group is attached. The institutions may provide funds and they have the full responsibility regarding

the admission and the dismissal of the members or the scouters. Majority of the groups, in India, especially in our Madras Presidency, are controlled groups as they are attached to schools generally.

(b) *In Towns.*—In towns cubbing is more popular as it is the case with other sections as well. There are more cub packs or groups in a town if we judge by the area than in the country or in the village. It is mainly because there are many parents who are interested in the movement and there are many thousands of boys in a town. Even if we have one pack attached to one school in a town which has at least a dozen schools there are bound to be a dozen such packs. Further, the leadership in towns is more efficient and abundant. Many of the literate and cultured people live in the towns and so they are able to take up scout work with ease and success. But in towns the packs, in spite of the spread, cannot be efficient always, because cubbing is but one of the attractions for the boy. He has a hundred other things to draw his attention to and therefore cubbing is subsidiary to other activities as sports and cinema performances. There is yet another fact to be counted. Most of the town packs are well dressed and well furnished with funds but the atmosphere of naturalness lacks because the boy has never been himself from the beginning of his life. It is more or less a restricted atmosphere that we are having in towns for cubbing. Cubbing, as it is the case with every other activity, is confined mainly to the middle class. Boys with very rich parents think that they can afford greater things than a membership in a pack and even if the rich boys join, all the things are provided for them and it is not uncommon to see parents sending their servants together with their boys to see that they are not lost or not terrified. In fact in the richer classes some of the boys even though they join the cub packs are treated as glass dolls and are rarely allowed to be naturally romping. We think that greater education on Child Psychology is necessary for the parents before they can understand the real needs of the boy. In the case of those who are too poor there is no cubbing for them as it is too costly. In spite of the favourable attitude of several cubmasters for the development of the boys, outward trappings are still very much cared for and those that cannot afford to furnish themselves with uniforms rarely find themselves in the pack. And even if they come the cubmaster would find them a burden and the boy would find himself out of place.

(c) *In Villages.*—The future of cubbing rests with the village. The lack of cub packs in villages is evident from the fact that cubbing has not reached every school as it should. The lack of schools in villages is one cause for it, because wherever there is a school there is a possibility of a pack at least. Without a school it seems next to impossibility to find a pack. Secondly the lack of cubbing in full in villages is due to the lack of trained and cultured men in the villages. The school teachers are beset with a hundred worries and the majority of them get bare living wages from their profession. It is but natural that when they lack the bread they do not go in for the "jam of scouting". But of late several districts in this presidency have taken effective steps to develop rural cubbing. Chingleput district stands foremost in this enterprise. In other districts the cub packs are mainly confined to schools in important towns or big villages and to a majority of the village teachers scouting and cubbing are still sealed books.

The lack of vernacular literature has been the cause for the retrograde trend in the progress of cubbing. Several attempts have been made to provide suitable vernacular literature but these efforts are practically fruitless, for the books produced were either written in too high a style to be easily followed by an average village cub or cubmaster or they have been produced merely for the sake of producing books with no visible purpose or scheme. It is high time that something is done to remedy this system. Further the originality of the village cubmaster has never been thought of. Only in one or two places attempts have been made to adapt the English methods and Indianise them. While speaking of Indianisation a word may be said to the enthusiasts. They want every thing to be done as in India and thereby make the scheme ineffective and conservative. We are in need of broadminded Scouters who can view things impartially and without prejudice to any association or movement.

(d) *Scouters.*—The scouters may also exert themselves to bring into the work the proper spirit. The present day scout leadership in some localities is assuming the form of efficiency of the Leader only. Now, there is a great need of scouters who will work for the movement having the Chief Scout's ideas in mind. We are also in need of those who will pay more attention to the original books of the Chief Scout. Recently the publication of several books on Scouting has made scouters believe

that they are an improvement on the Chief's but it is essential for them to realise that the Chief's books are of great importance and that the other books are more or less adjuncts for easier plans or work.

(e) *Association.*—The Boy Scouts Association could also step in and better the conditions of cubbing and scouting. The Association should try and help the leaders with greater interest. The activities of the Associations as manifested by the District and local associations are more or less concentrated in the headquarters of several districts and the functions of the District Scout Councils have come to be mere local associations in those areas. The Associations in spite of the example and encouragement given by the Chief Scout for co-operation with other boy organisations have not given full support to other boys' workers. Further, the Association has limited itself to the programme of the Scouts and has not taken into account several other boys' organisations. For successful and right kind of scouting, experience should be collated and several shades of opinions should find expression and the Scout Association

tions should try to help other organisations and themselves. The census report shows that only a small percentage of boys in India have the benefit of scouting or its sections and the scout association should try to find out means of spreading the movement.

Where the Boys' Work Bureau can Help.—

The Boys' work bureau has done the movement a good turn by inviting discussion about the movement. But it would be very helpful if the association participates in the proceedings of the Bureau officially and takes in its suggestions and invites its opinions. It would be very useful if the Bureau could run a small magazine devoted for the cause of Boys' Work in India with a portion in it devoted to Scouting, which is the largest organised Boys' Work Scheme. Further whenever there is an opportunity, the Boy Work Bureau should participate in the Scout Association gatherings. It has been found that recognition of Scouting as one of the movements in Boys' work is essential and the Bureau could help the movement and itself by bringing about a better understanding between such organisations.

Cub Rallies.

THE few points given below, will, it is hoped be of some use to all those who are in charge of Cub activities in a district or Local Association area as District Cubmasters or District Commissioners.

Rallies and Competitions do not form part of the regular and normal activities of Pack work but are good incentives for the better working of the Packs.

The aim of any Rally should be "a get together" of all packs in which the boys will have enough time to meet other packs and enjoy themselves. So, every Cub should be given enough opportunities to mix freely with other fellow cubs.

The aim of the competitions, if any should be to provide an incentive for work, but it is not at all advisable to stress on the results of these competitions to a great extent. Unnecessary bad feeling would result if the competitions are held too often. Once a year would be quite enough for all purposes.

In the case of Rallies, the 1st of October is a good day for the renewal of the promise, for giving the Cubs a good treat and a good time. Anniversary meetings are also availed of by several district associations, but in such cases it is best to keep the Cubs engaged in games or some interesting activity when the speech-makings and exchange of compliments are indulged in. Otherwise, being young, the Cubs will disturb the proceedings.

Before fixing up a Rally, two or three suitable dates, say a holiday for the children, and the scouters concerned should be suggested. Have a sort of consultation with the various scouters to see whether the dates are suitable and whether any other festival or function clashes with yours and is likely to draw away people.

The place chosen for the Rally should preferably be a plain with short grass with shady trees bordering the field and with a permanent building nearby for shelter in case of bad

weather, and capable of accommodating all the Cubs and visitors. It is needless to say that there should be plenty of room for the cubs to play and move about. Easy accessibility, outdoor condition, distance from noisy and crowded thoroughfares, all these count towards the success of the function.

Plans for the Cub Rally should be made well in advance and laid with care and caution. As we have to do with little boys below 11, who may be easily affected by adverse weather conditions, or easily discouraged by inadequate arrangements, it is essential that every item in the programme should be carefully laid down, with every detail worked out. Further an alternative indoor programme and substitutes for items which may not come off successful, should always be ready on hand.

Further it would be good if you could chum up with two or three experienced scouts who will help you loyally in every way, without assuming self-imposed authority over other scouts. It may also be very good if a committee of experienced scouts be formed to help the District Cubmaster in running the show. In such contingency, divide up the work and allot definite portions of it to individuals, with clear cut instructions and hold yourself, if you are a District Commissioner, or hold your District Cubmaster if you have one, as the final authority to settle differences if any.

Programme: The following three items should be in our view in framing the programme.

Publicity: It must give the correct view of scouting to outsiders.

Instruction: The programme should be enjoyable to the cubs and at the same time provide instruction.

Co-operation: It should make every cubmaster and cub to feel that he has contributed to make the show a success.

The items decided upon should be such that the equipment needed is neither costly nor very difficult to get. Nor should the items be susceptible of wounding the feelings or sentiments of any individual, community or religious faith. Rehearsals should be held a number of times, in which the District Cubmaster and his helpers would be present to see that everything is O.K. Jungle Dances should as far as possible be omitted as individual Pack items. If they are included, see that a large number of Packs join in and do the dances absolutely perfect.

Finance: The question of finance can be easily solved if you have the parents of the

Cubs on your side. Even if we can collect one rupee per head and can interest 20 or 30 parents in it, our purposes would have been amply served.

Whenever such amounts are collected, receipts signed by the Treasurer of the Association should be sent to every contributor along with a copy of the detailed financial statement of the Rally including the names of the people who have contributed towards the funds.

As soon as the decision to hold a rally is arrived at, an estimate should be made of the probable number of the Cubs and Scouters attending the Rally and also of the probable expense which will have to be incurred on the occasion. And a copy of the budget will have to be handed over to every member concerned with the immediate charge of the different sections of work in the rally with strict injunctions that the budget should be adhered to. In all cases get hold of some responsible, influential and rich sympathiser to take charge of the financial side of the Rally so that if by any means there is a small deficit, he might be kind enough to come forward to meet the same! Remember above all that every item of expenditure should be supported by duly signed vouchers.

Food: A Cub Rally usually occupies two to three hours and the boys are asked to assemble after midday meal and so it will be necessary to make some provision for some light refreshments for the boys. In all such cases, Rover scouts should be requisitioned to help in the preparation and distribution of the eatables to the boys. If funds permit, by all means have paid cooks for this part of the programme, but do not waste all your finance on this and starve the other items. One experienced scouter should be in charge of the mess portion and he must be given freedom to decide on what is to be given. Only let him know the financial limits.

Food Distribution is always a problem but it can be easily solved provided clear instructions are given to the Cubs and Cubmasters and a certain amount of giving in to the Old Wolf prevails. Each Pack should be asked to line up in a fixed place, one behind the other, Rover Scouts distributing ready made packets to each Cub. The Cubs after eating go in order and throw the waste paper or leaf into a special pit that has been ready dug previously and goes out to his place in order by another way. Another batch of Rovers meanwhile will have drinkably hot tea or prepared buttermilk and distribute the same to the cubs in order, drinking cups

having been previously provided. Remember never to have China cups where children are concerned. Have a basin of washing water ready and let two rovers collect the cups and wash them and pass them to the next batch of cubs. All this done in a systematic manner and in perfect discipline and order under the management of half a dozen scouters and a dozen Rover scouts creates more public opinion for Cubbing than any elaborately organised pageant or Tamasha. If you provide eatables, be sure that the eatables are non-greasy, easily eaten and easily distributable and nutritious, and—digestible.

Publicity: A certain amount of publicity is essential in the interests of the Movement and would do much good towards the improvement of the status of the Association in the locality. The local public press would only be too glad to put in short notices about various arrangements in connection with the rally and also draw the attention of the public to the big function in their columns. If possible, scouts

or rovers who can draw could be encouraged to draw or stencil original pictures for purposes of propaganda and exhibit them in important public places and centres. In one particular place cinema houses also advertised the coming in of a Rally, free.

At the time of the Rally, printed programmes with full details of the various items might be distributed. These programmes might very well contain some helpful notes as regards the aims, methods and ideals of the Cub Movement and thus form a very useful form of propaganda for the local association. These programmes might also contain select advertisements printed in them and the money collected from such advertisers usually pays for the printer's bill.

When wide publicity is given for the function and finance is collected from parents and sympathisers, it behoves us to see that a ripping programme is presented and that it is all carried out in an orderly, systematic and disciplined manner. (S.)

The Fourteen Mile Hike.

(More and more emphasis is being placed on the importance of the fourteen mile hike in the First Class Tests. More and more Scouters are using this means for instilling into the Scouts a more complete understanding of the outdoor adventure in Scouting. Below you will find how one particular scouter in America made the most possible out of this exciting adventure in Scouting. We are indebted to the "Scouting" of America for the article.

Editor, S. I. B. S.)

A tradition gradually grew in our Troop making the fourteen mile hike test to be taken last in the first class tests by our scouts. It was also traditional that no scout ever was asked to take this hike but was asked to wait until he was directed to make the trip.

When the time came for the scout to make his hike, his first knowledge of it was gained at the troop meeting on one Friday night, when, upon his arrival, he would receive a sealed envelope and be directed to go home and there open the envelope. In advance of this, of course, a Troop Officer had explained whole situation to the boy's mother and secured her co-operation and understanding, pledging her to secrecy in the matter.

Upon the Scout's arrival at home, he discovered the envelope to contain a list of equipment to be prepared in a pack and an order to report with this pack, back at the Troop meeting

place before the meeting adjourned. (So that there might be no difficulty in connection with this, the mother had been furnished with a copy of this list of materials some days in advance.)

Two Scouts were always selected to do the hike together, and they would return to the Troop meeting place ready to start out on their hike just about the time the troop was dismissed. Naturally, they were quite the heroes of the evening, and every boy looked forward to the time when he would be in the same position.

The Scouts did not know where they were going on the hike, but were given sealed envelopes on the outside of which were directions to proceed to a certain point and there to open the envelope, and inside was found another envelope bearing further sealed directions.

The boys started right out on their hike from the Troop meeting at 9 or 9-30 P. M. The directions carried them to a farm where the farmer had been informed in advance of their coming, but was instructed, not to let the boys know that he was on the look out for them or knew anything about their coming. If they did not arrive at this farm by a certain time, in the late evening, the farmer had been asked to telephone and inform the Scoutmaster. However, in all the time that this plan was in use, there was never a need for such a call to be made.

The Scouts on the hike would reach the allotted spot, pitch their tent and remain overnight. Of course, a part of the advance arrangements involved the farmer being asked to provide accommodation for the boys in the barn or some other spot in the case of bad weather. We usually found that the boys would be taken right into the farm house and one of the troubles was to keep the farmer from spoiling the boys with too much attention the next morning. Of course, the good ladies of the farm would always insist upon the boys coming in to breakfast, and so, we had to definitely require scouts to prepare their own breakfast out of doors.

Thus it will be seen, that the First Class Hike was an experience which required the use of all the scouting knowledge that the boy had acquired up to that point in his scouting experience and advancement. It provided the reason for the advancement tests and the stimulus to achieve them. The return was usually rather uneventful sometime during Saturday, but the reports of the hikes, were thrilling adventures indeed, and the secrecy feature added much to their attractiveness, especially since another part of the tradition in the Troop was that no scout ever told any of his experiences on this hike or revealed to any one but the first class scouts where he had been. (Selected.)

A Cub Wide game.

Robin Hood and the Sheriff.

HERE is a game which has often been played by a London Pack. It may interest some Packs which are occasionally at a loss for a good Flag Raiding game for Saturday afternoon meetings.

The Pack is divided into two parties: Robin Hood and his followers, and the Sheriff of Nottingham and his men. The Cubs of each side are distinguished by wearing on their arms differently coloured wood, and each party also carries a special flag.

One Assistant Cubmaster goes with each side as Robin Hood and the Sheriff respectively. The parties start from a common base, and walk away from Akela in opposite directions. At a whistle signal from Akela both halt, and establish their own bases. The flag is planted in an easily accessible position, and three guards are posted at a distance of five yards from it. The players now receive dispatches which they conceal upon themselves. When all are ready, the Assistant Cubmaster in each party gives two whistle blasts. Akela then replies with three blasts, and the parties begin to advance, their objectives being to discover the base of

their opponents, capture their flag, and deliver up their dispatches to the Assistant Cubmaster in that base.

The rules of the game are as follows:

1. Any player meeting an enemy player may capture him by touching. Should two players touch each other at the same moment, both stop, turn their backs, and retire from each other for ten paces before resuming the game.

2. A captured prisoner is taken immediately by his captors to their own base to be searched for his dispatch. If this has not been found by the time the Assistant Cubmaster has counted up to twenty, the prisoner may go free, and cannot be pursued until he has reached thirty paces from the enemy's base. Should the dispatch be found, it is handed to the Assistant Cubmaster and the prisoner returns to his own base for another one. He may neither capture, nor be captured, on the way.

3. Should the flag be captured, the Assistant Cubmaster blows one long blast, which is the signal that the game has finished; all the players then rally round Akela.

Games for the Hike.

Deer Stalking: The Scoutmaster acts as the deer, not hiding, but standing and moving occasionally now and then.

Scouts go out to find the deer, and each tries his own way to get up to it unseen.

Directly the Scoutmaster sees a scout, he directs him to stand up as having failed. After

a certain time, the scoutmaster calls "time" and all stand up at the spot which they have reached and the nearest wins.

The same game may be played to test the Scouts in stepping lightly—the leader being blindfolded. The practice should preferably be carried out where there are dry twigs, stones,

gravel, and so on lying about. A scout may start to stalk the blind enemy at one hundred yards distance, and he must do it fairly—say in one minute and a half to touch the blind man before he hears him.

Stalking and reporting: The leader places himself out in the open and sends each scout or pair of scouts away in different directions about half a mile off. When he waves a flag, which is the signal to begin, they all hide, and then proceed to stalk him, creeping up and watching all he does. When he waves the flag again, they rise, come in, and report each in turn all that he did, either in writing or verbally, as may be ordered.

The leader meantime has kept a look out in each direction, and every time he sees a scout, he takes two points off that scout's score. He, on his part, performs small actions, such as sitting down, kneeling, and looking through glasses, using a handkerchief, taking hat off for a bit, walking round in a circle a few times, to give scouts something to note and report about him.

It saves time if the leader makes out a scoring card beforehand.

Scout Hunting: One Scout is given time to go out and hide himself—the remainder then start to find him. The object of the hidden Scout is to get back to the starting place as soon

as he can without being caught. The seekers advance from the starting place in a circle, gradually expanding outwards—so the Scout goes from home to hide himself the further apart the seekers will be when they reach his hiding place, but he will then have a longer distance to reach home again.

Shadowing: A Patrol is told to shadow a party of hostile Indians who are advancing through the country (consisting of another Patrol or the rest of the Troop). The Patrol told off to shadow the rest must follow on as closely as possible, but it is best to send one or two scouts ahead, to signal when it is safe to advance. As soon as the Indians see a Scout shadowing them, they can give chase, and if they overtake him, he is a prisoner, and has to march with the same body. They can also split up into two parties and join again further on, or leave some behind in ambush. It is only necessary to touch the shadowers to make them prisoners. If they cannot throw them off the tracks within a certain distance (two miles or so) or else capture more than half of them, they must own themselves defeated; and then another patrol takes the place of the shadowers.

(This can be practised during a route march—it has always the advantage of covering fresh ground in the advance)

(Selected.)

Scrawls to Scouters.

(Amendments and Additions to the P. O. R.)

THE Boy Scouts Association in India has taken a significant step towards standardisation by bringing the Rules up to date.

The attention of our readers is drawn to the changes made not only in the order of arrangement, but also in the wording of Rule 1. The present version enunciates first the aim of Boy Scout Movement and then strengthens it by the second clause which deals with India particularly.

In the note to Rule 3 permitting variations in the Promise, addition is made of the word "Emperor" after "King" thereby specifically mentioning the Temporal Ruler of the Indian Empire, and in the next rules 4, 5 and 6 such variations are allowed to Cubs, Rovers and Scouters.

Rule 29 of the old edition of the rules which drew attention to the chart of decentralisation is now substituted by one which gives details

about the Imperial Scout Headquarters as incorporated by Royal Charter in 1912. The next rule—30—which is an addition to the P. O. R. shows the connection and control of the Imperial Headquarters over the Indian Headquarters.

Rule 31 which was rule 30 in the older edition is now made more clear and one finds new ranks being created, such as Deputy Chief Commissioner, Treasurer and General Secretary. Formerly the General Council used to consist of 2 representatives from each Province or State but according to the new change made, the General Council will have all the G. H. Q. Officers as the Chief Scout for India, Chief Commissioner and his Deputy. The Treasurer and 6 members elected by the provincial delegates and 6 members elected by the state delegates with the General Secretary as Ex-Officio.

Secretary of the Headquarters Council without a vote.

Probably the General Secretary to be, in addition to his duties as Secretary of the General Council, will have to be more an expert whose advice, suggestions and opinions will be available to the G. H. Q. in technical matters. In this matter, it would be possible for him to set up correct standards and establish right traditions and precedents as regards methods, and procedure in the practice of scouting, all over India. This element of co-ordination is very much in need in the movement now. This statement of the exact position of the General Secretary gives a lead for provincial procedure.

The next rule 31 (a) deals with the appointment and tenure of the office of the Chief

Commissioner for India. He will be appointed directly by the Imperial Headquarters and holds office for 5 years. His duties are clearly stated in the amendments of the rules and they are very responsible and important duties. He becomes virtually the head of the Scout movement on the executive side, in the whole of India.

He secures proper persons to act as Provincial Commissioners and Scout Commissioners and sees to their being warranted as such. He supervises the working of all Provincial and State Scout Associations. He also deals with all questions of awards and decorations in the whole of India and Burma and will encourage the application of the Movement with reference to local conditions.

(The further amendments will be discussed next month.)

How to Run a Troop.

Yarn No. 6 S. for B. in India.

[Note: Sea Scouting is slowly making some progress in India, where there are immense possibilities for such sea scout activities, along the coast and wherever there are large expanses of water in the form of lakes and rivers.]

Sea Scouting is one of the ways by means of which we can retain the interest of the older scouts in the troop and the movement.

The following programme based on Yarn 6 would introduce the scouts to the Sea scout programme.]

Preparation.

1. Get hold of an experienced rescuer and an able swimmer to teach your boys. If you happen to be one you should hand over the boys to the care of your Assistant Scoutmaster before you get into the water.

2. Charts on Swimming and Rescuing exhibited on the notice board.

3. Photos of interiors of ships and cabin where sailors live.

4. Ask each boy to get needle and thread.

5. Supply of paper—quarter-sheet per scout.

Programme.

1. Assemble at a good place in the open near a tank or river with safe bathing place.

2. Prayer.

3. Inspection by the Scoutmaster.

4. Pairing off swimmers and non-swimmers.

5. Land Drill as given in the chart to be done by the non-swimmers instructed by an instructor.

6. Game: "Boats in distress". One member with a rope will be the boatswain of a boat in distress, boat represented by two other scouts standing touching each others' shoulder.

Another party of three start from a fixed place at about 20 to 30 yards away as the rescuing ship and bring the boat back to safety by joining the "distressed" boat's rope with the "rescue" boat's rope by the proper knot and by tying a bowline round the leader's waist. The whole line should reach the goal without breaking ranks. It should be played as an inter-patrol competition.

7. Game: "Swinging the life line".

Each scout rolls his rope as a life line in one hand and swings one end weighted by a small (strong and safely tied) sand bag so that when let out it will fall at a central place. A circle of 10 yards diameter would do to represent the place where the man in distress is expected to be.

8. Yarn: By Scoutmaster on ships and how snugly the things are kept etc. giving ideas about knots, hitches, gadgets, cleanliness, division of duties, as we do in a patrol.

9. Swimming practice first for learners, while swimmers are on picket. Some of the good swimmers may be allowed to choose one of the non-swimmers as pupils and teach swimming. Pairing is absolutely essential and picket very necessary.

10. Swimming test for those who are able to swim 20 yards or more. Unless the Scoutmaster is satisfied that the boy concerned can

swim more than the required distance and that the boy will reach the hard ground at the end and that help is always available, this test should not be given.

11. General Roll-call after swimming and checking of members. Every boy and scouter should be accounted for.

12. The programme ends with a short prayer.

Rover Scouts.

The Rover Squire.

The first badge the aspirant to Rovering must obtain if we may consider it a badge—is the Scout Badge with the letters "RS" superimposed, which signify that he has conformed to the requirements of the Rover Crew and has been duly invested as a Rover Scout. There are, however, important preliminaries to investiture, which in practice are not always observed as they might be.

These preliminaries consist of two definite steps. The first step is to attain the status of a 'Rover Squire'. To do this, the young man must be recommended as a Scout who is trying to act up to his Scout obligations, or if not previously a Scout, he must show a desire to learn practical Scouting, pursue the open air life, and accept the way of living set forth in the Scout Law and Promise.

The second step consists in satisfying four definite conditions detailed in the rules, which may be summarised as (1) study the hand books, (2) prove that you are living the Scout Law in your own life, (3) possess sufficient knowledge to train a Tenderfoot Scout, (4) and undergo a period of probation to prove you intend to stick to it.

Much could be written about the Investiture ceremony. The Chief Scout sees in it a relation to the investiture of the accolade of Knighthood, introducing the happy symbolism of the Rover Scout, like the Knights of old, taking a brave outlook upon the world, and devoting himself

THE complaint is often heard that Rover Scouting can never achieve its fullest measure of success in its present form, because the work and training of the Rover Scout is so indefinite. Those who make this complaint have not obviously studied our Rules so far as they relate to Rover Scouts, for the Rover Scout has perhaps the most definite work for us all.

Rover Scouting is the outcome of an earnest desire to adapt Scouting to the needs of the youth of eighteen and more, and to encourage, guide and inspire him during the critical years of early manhood when he is "finding himself." The Rover Scout is not a boy. He is a man grappling with a man's job. It is obvious that if scouting is to mean anything to him, the method of approach must be somewhat different to that adopted in relation to the Wolf Cub and the Boy Scout.

Let us examine the Badge System in so far as it affects the Rover Scout and see what use the Rover Leader can make of it, as part of the activity of the Rover Crew. To begin with, the Rover Scout cannot wear badges earned by him as a Scout. This dictum at first sight appears to be somewhat hard. Why should the Scout leave behind him these symbols of Scouting achievement just because he transfers from one section of the Movement to another? The answer is to be found in the last paragraph. The Rover Scout is not a boy. Life is an earnest business and our Badge System in so far as it relates to Rover Scouts, must adjust itself accordingly.

to the service of God and mankind. (*Vide* Imperial Headquarters., Pamphlet on Rover Investiture.)

The degree of ceremony is optional, but some form of vigil and self-examination is necessary, followed at a later date by an Investiture at which the Rover Scout will reaffirm his Scout promise and undertake certain responsibilities. No one who is under the age of 17 may be invested as a Rover Scout, and it is advisable to await the age of 18 and also have a period of from three to six month's work with other Rover Scouts as a Rover Squire before such Investiture.

Training in Ideals.

The Rover Scout will now pull his full weight in the Crew to combine with other fellows of his own age, under the leadership of an older hand, known as the Rover Scout Leader, to bring the full force of his Scout Training and practice into his own life; the making of his career, his social activities, his home life and his status as a citizen.

In nearly all Associations, Rover Crews are few and small and for this reason a joint Association Crew, fostered by a Commissioner or other older hand, will do much to consolidate, and encourage and inspire efforts, which, if left to the individual, may otherwise result in discouragement and failure.

The training of the Rover Scout naturally falls under two heads—Training in ideals is an inspiring process fully detailed in the rules. Among the ideals to be attained, it is worth mentioning that the Rover Scout is called upon to carry out the first service he owes—to establish himself in life and to make every endeavour to consolidate his position so that he is not a burden to others or to the State.

Practical Training.

The practical training of the Rover Scout is also fully detailed in the P. O. R. He will

make himself expert in the three sections of the Movement's activities, but in particular he will adopt as part of his outdoor activities, hikes and rambles with a purpose on the lines of the First Class Journey test, submitting reports and sketches and paying particular attention to any points to which he may be directed by his Rover Scout Leader.

The Rover Scout's practical work leads up to proficiency badges—the only proficiency badges which a Rover Scout may wear. These are the Instructor Badge and the Rambler Badge, which may well be regarded as the symbols of his two main activities in life: Service to others and their needs, and service to himself and his career.

The Instructor Badge demands a high standard of ability in teaching the subjects covered by the First Class Badge for Scouts or the Star tests for the Cubs. He must carry out such instruction with successful results for at least three months.

The Rambler Badge demands activities along the lines of the First Class Journey, but more systematic and advanced. To obtain this Badge, the Rover Scout must walk an aggregate of 100 miles or go an aggregate of 400 miles on a pedal bicycle, during week-ends or holidays producing logs, sketch maps, sketches and nature notes.

This badge is often misunderstood. It is not to be accomplished in one effort. The idea is that persistent hikes over weekends, of five to ten miles each should be done, combined with camping and cooking, during which intelligent observation and accurate record should be practised.

Every Rover Scout worth his salt will obtain in due course one, if not both, of these proficiency badges, to crown his achievements at a Rover Scout, and a happy, healthy, useful citizen of the state.

(“Adventures in Scouting”.)

Form of Service for Rovers' or Scouts' own.

THE Scouts or Rovers should form up in horse-shoe formation facing the flag; the Scoutmaster with Assistant Scoutmaster will stand facing their boys as for the Investiture Ceremony. Beforehand the Assistant Scoutmaster is instructed that he will have to read out the Scout Promise and so will be ready when called upon by the Scoutmaster. Ten Scouts from the Troop will each repeat one law and the following responses should be observed:—

Order of Service.

The Scout Promise.....by the Assistant Scoutmaster.

1. 1st Law: (By Patrol Leader). “A Scout's honour is to be trusted.”

Scoutmaster: We pray Thee, Lord, for fearless honesty, that knowing neither “But” nor “if,” we may be known as men of good fidelity.

Scouts: Make us good Scouts, Lord.
Rovers

2. 2nd Law. (2nd Scout). “A Scout is loyal to the King, his country, his officers, his parents, his employers, and those under him.”

Scoutmaster: For every knightly virtue, that no ignoble quest or untrue thing may dim the splendour of our loyalties.

Scouts: Make us good Scouts, Lord.
Rovers

3. 3rd Law. (3rd Scout). “A Scout's duty is to be useful and to help others.

Scoutmaster: For happy diligence, that as apprentices of Him who served mankind we may in time be masters of the trade of helpfulness.

Scouts: Make us good Scouts, Lord.
Rovers

4. 4th Law. (4th Scout). “A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.

Scoutmaster: For friendly hearts, that neither class nor creed nor colour, nor any

accident of birth, may blind us to the claims of Brotherhood.

Scouts: Make us good Scouts, Lord.
Rovers

5. 5th Law. (5th Scout). “A Scout is courteous.”

Scoutmaster: For simple courtesy, that being strong we may uphold the weak, and being men, may yet be gentle men.

Scouts: Make us good Scouts, Lord.
Rovers

6. 6th Law. (6th Scout). “A Scout is a friend to animals.”

Scoutmaster: For our brothers the dumb subjects of God's kingdom, that we may be humble to learn the lessons they can teach us, and eager to befriend them.

Scouts: Make us good Scouts, Lord.
Rovers

7. 7th Law. (7th Scout). “A Scout obeys orders of his parents, patrol leader, or scoutmaster without question.”

Scoutmaster: For vigorous free obedience, that being masters of ourselves, we may be willing servants of authority.

Scouts: Make us good Scouts, Lord.
Rovers

8. 8th Law. (8th Scout). “A Scout smiles and whistles under all difficulties.”

Scoutmaster: For joyful humour, that we may not run before the gale, but beat into the wind with hearts held high, and gay and gallant constancy.

Scouts: Make us good Scouts, Lord.
Rovers

9. 9th Law. (9th Scout). “A Scout is thrifty.”

Scoutmaster: For generous thrift, that we may save the gifts of God, and yet be set on “giving” more than “getting.”

Scouts: Make us good Scouts, Lord.
Rovers

10. 10th Law. (10th Scout). "A Scouts is clean in thought, word and deed."

Scoutmaster: For Thy presence in our hearts, that all befouling things may drop away from us as dead desires.

Scouts: Make us good Scouts, Lord.
Rovers

All will finish up by repeating a camp prayer.

The Scoutmaster could also take the opportunity of addressing the Troop on some moral aspect of scouting, or request a Commissioner or some school teacher to speak to the boys for five minutes or so before the closing camp prayer is said.

Try this at your next Scouts' Own when you are in camp.
H. W. Hogg.

The Book World.

A Jungle Scrap Book by B. C. Barclay (Brown, Son and Ferguson Ltd., Glasgow—sh 1/6).

The celebrated author's varied experience in the scout world for many years now makes her eminently suited to write a book of the sort before us. The book is doubly interesting because, the stories given are true and drawn from life during 18 years of very active service for the boyhood of England. The book is invaluable to all those who do propaganda work for the movement because they can always draw from this precious source anecdotes to illustrate their points and impress the facts more clearly on the minds of the audience. Any book from the pen of Miss Barclay is sure to be interesting and instructive and the book before us only shows Miss Barclay in a new light *vis.*, that of a *Raconteur* of a very high order.

Adventures in Scouting by a Practical Scouter (Published by the Secretary of the Bombay Provincial

Council of the Boy Scouts Association—Price annas 6 post free)

The book before us is one we have all been long looking forward to and our thanks are due to the author. As the author says in his foreword, "the scope of the book has been restricted to telling the layman in direct language our aims and methods and in explaining to our scoutmasters how to start at the beginning and build up a sound Troop of First Class Scouts". A careful perusal of the book and—following the many valuable hints contained therein, we are sure, any scouter with a fair amount of time, energy and enthusiasm, will be able to achieve the object with a good deal of success. Not the least valuable portion of the book is the cheery introduction written by Sir Chunilal Mehta the Provincial Scout Commissioner of the Bombay Province. We hope that the talented author will give us many more books of the kind. We wish this book all the success that it deserves.



Courtesy of]

2nd Ganjam Scout Masters' Training Camp, Chatrapur.

[The Justice

plement to the South India Boy Scout Oct. '34.

Provincial Headquarters Notices No. 58.

dated 15th October 1934.

The Next Census.

The next census will be taken in December 1934. The necessary forms will be posted direct to all the registered groups in the province from the Provincial Headquarters during the last week of November 1934. Groups that do not receive the forms by the 7th of December 1934 will please write to the Provincial Headquarters direct and obtain them.

Any Local Association or District Council desiring to get the forms direct from the Provincial Headquarters and distribute them to the various groups in its jurisdiction, should write to the Provincial Headquarters on or before the 15th November 1934 stating the number of forms required.

The Census forms should be used only by Groups that have been registered at the Provincial Scout Headquarters.

T. K. Barnard, Esq.

Assistant Provincial Commissioner.

Groups Registered

Reg. No.	Names of Groups.	Sections.	Reg. No.	Names of Groups.	Sections.
Anantapur.			35. 1st Maduranthakam, Hindu High School...	S ...	
15. 1st Guntakal, M. S. M Railway Indian School.	...	S R	61. 2nd Conjeevaram, Pachaiyappa High School	C S ...	
19. 2nd Guntakal, Board Boys School	...	S ...	67. 3rd Conjeevaram, Anderson High School	C S ...	
Arcot North.			Chittoor.		
12. 1st Arcot, A. H. S. High School	C S ...		11. 1st Tiruthani, Board High School	... S ...	
16. 1st Tirupattur, Municipal High School	... S ...		29. 1st Kothakota, Board Higher Elementary School	... S ...	
17. 1st Gudiyattam, Municipal High School	... S ...		33. 1st Gururumkonda, Board Higher Elementary School	... S ...	
19. 1st Wandiwash, Board High School	... S ...		Coimbatore.		
28. 1st Katpadi, American Arcot Mission Agricultural Farm	... S ...		5. 4th Coimbatore, Agricultural College	... S ...	
33. 9th Vellore, Govt. Mohamedan High School.	... S ...		24. 1st Sulur, Board Middle School	... S ...	
Arcot South.			Godaveri West.		
3. 1st Chidambaram, Pachaiyappa High School	C S ...		55. 10th Ellore, Fort Municipal Model School	C	
6. 1st Aziznagar, Settlement School, Oomangalam, P. O.	C S R		56. 11th Ellore, G. V. Hindu Ely. School.	C	
15. 3rd Annamalaiagar, Sri Meenakshi Elementary School	C		Guntur.		
24. 1st Titagudi, Board Elementary School	C S ...		8. 1st Chirala, Municipal High School	... S ...	
31. 1st Palur, Agricultural School	C		Kanara South.		
Bellary.			26. 2nd Kaup, Board Higher Elementary School	... S ...	
2. 1st Bellary, Wardlaw High School.	... S ...		41. 10th Mangalore, Rosario Secondary School	... S ...	
Chingleput.			Kistna.		
3. 3rd Chingleput, Government Training School	 R		48. 7th Masulipatam, Government Higher Elementary School	... S ...	
4. 4th Chingleput, St. Joseph's High School	... S ...				
32. 7th Chingleput, St. Joseph's High School	... S ...				

Reg. No.	Names of Groups.	Sections.
9.	1st Atmakur, Board High School	... S ...
18.	1st Siddhapuram, Settlement, Atmakur P. O.	... S ...

Madras Coporation L. S. A.

27.	27th M. C., C. B. S., Thousand Lights C	
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Madras South Centre L. S. A.

1.	1st Royapettah, Christ Church, Mount Road	C S R
7.	1st Mambalam, Friends Association, Gopathi Narayanaswami Road, Cathedral P.O.	C S R
9.	1st Saidapet, Model High School	... S ...
10.	5th St. Thomas Mount, Wesleyan Mission Secondary School, Alandur	... S ...
14.	13th Royapettah, Y. M. C. A.	C
15.	1st Gopalapuram, c/o 40 Lloyd Road, Royapettah	C S ...
20.	15th Royapettah, c/o Hutton Reading Room	... S R

Madras West L. S. A.

1.	1st Vepery, M. C. T. Muthiah Chettiar's High School	C S ...
2.	3rd Vepery, St. Paul's High School	... S ...
3.	4th Vepery, Eversleigh Boys Club	... S ...
5.	1st Egmore, Civil Orphan Asylum, Kilpauk	... S ...
14.	3rd Chetput, c/o Acton Lodge, Mc. Nichols Road	... S ...
16.	4th Perambur, Hawkfield, Stephenson Road	... S ...
17.	5th Perambur, C. C. C's High School	C S ...
20.	2nd Vepery, Fabricius High School	C S ...
23.	2nd Choolai, Hindu Union Committee School	... S ...
25.	6th Perambur, M. & S. M. Railway School	C S R
27.	5th Vepery, St. Mathias Church Compound	C S ...

Malabar North.

3.	3rd Cannanore, Government Higher Elementary Training School	 R
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Reg. No.	Names of Groups.	Sections.
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16.	18th Cannanore, Municipal Town Middle School	... S ...
17.	19th Cannanore, Michael's European Boys School	C S ...
32.	1st Pattiyam, P. W. H. E. School, Pathayakunnu, Kuttaparamba Post	... S ...
33.	1st Quilandy, Board High School	... S ...

Malabar South.

9.	1st Kottayi, Board High School	... S ...
14.	2nd Alatur, Board Middle School, via Palghat	... S ...
15.	1st Manjeri, Board High School	... S ...
16.	1st Koduvayur, Board High School	C S ...
19.	1st Perintalamanna, Board High School	... S ...
22.	1st Tirur, Board High School	... S ...
36.	2nd Palghat, B. E. M. High School	... S ...

Nilgiris.

5.	5th Nilgiris, Municipal Higher Elementary School, Coonoor	C S ...
6.	6th Nilgiris, St. George's Homes, Ketti	C S ...
22.	22nd Nilgiris, c/o Rao Bahadur H. J. Belligowder	C S ...

Tanjore.

9.	1st Mannargudi, Finlay College	C S R
16.	6th Tanjore, Borstal School	... S R
17.	7th Tanjore, Karanthai Tamil Sangam School	C S ...
33.	1st Tiruvadi, Central High School	... S ...

Tinnevelly.

45.	1st Kallidakuruchi, George Middle School	... S ...
54.	1st Sankarankoil, G. E. Board High School	... S ...

Trichinopoly.

1.	1st Trichinopoly, c/o 37 Kiledar Street, Teppakulam.	... S R
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Vizagapatam.

2.	1st Anakapalli, Municipal High School	... S ...
15.	1st Chodavaram, Board High School	... S ...
21.	2nd Bimilipatam, Government Training School.	 R

Warrants Issued and Renewed.**Anantapur.**

Group Scoutmaster:	1. Subbarao Karkhari, 1st Guntakal.
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Scoutmasters	14. A. V. Ragavendra Rao, 1st Guntakal.
	16. L. Munaswamy, 2nd Guntakal.

Arcot North

Scoutmasters.	26. S. A. Kanagasundaram, 1st Katpadi.
	30. T. Krishnamurthy Aiyer, 1st Wandiwash.
	40. M. Sikomony Aiyer, 1st Arcot.
	42. K. S. Pasupathi Sarma, 1st Gudiyattam.

Assistant Scoutmasters.	12. V. K. Kalyanarama Aiyer, 1st Wandiwash.
	19. V. Vaideswara Aiyer, 1st Wandiwash.

Arcot South.

Group Scoutmasters.	4. T. N. Krishnamurthy, 1st Titagudi.
	5. T. J. Rajarathnam, 1st Aziznagar.

Scoutmasters.	23. K. R. Narasimha Ayer, 1st Titagudi.
	29. C. Seshadri Aiyengar, 1st Aziznagar.

Assistant Scoutmaster.	5. V. Ganapathi Aiyer, 1st Titagudi.
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Cubmaster.	8. T. M. Ramarao, 1st Titagudi.
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Assistant Cubmaster.	4. S. Swaminathan, 1st Titagudi.
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Bellary.

Scoutmaster.	2. P. Veluswamy, 1st Bellary.
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Chingleput.

Scoutmasters.	5. M. J. Mariadas, 4th Chingleput.
	8. A. Venkatasubramani Aiyer, 3rd Chingleput.
	18. G. Sundararajan, 7th Chingleput.
	27. T. Appavu Jain, 2nd Conjeevaram.
	28. P. G. Sundaram, 1st Maduranthakam.
	30. Gabriel Williams, 3rd Conjeevaram.

Assistant Scoutmaster.

15.	M. A. Krishnaswami, 1st Maduranthakam.
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Assistant Rover Leader

3.	D. J. Wesley, 3rd Madarpakkam.
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Chittoor.**Scoutmasters.**

21.	D. P. Lazarus, 1st Tiruthani.
36.	A. Vittalrao, 1st Tirupathi.
38.	H. Kasirao, 1st Kothakotta.
50.	R. K. Varadarajan, 1st Gurrumconda.

Coimbatore.**Scoutmaster.**

4.	M. R. Balakrishnan, 4th Coimbatore.
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Ganjam.**Scoutmaster.**

8.	S. V. Ramamurthy, 1st Berhampore.
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Godaveri West.**Cubmasters.**

7.	D. Gopalakrishnamurthy, 10th Ellore.
8.	Bh. Sankaram, 11th Ellore.

Assistant Cubmaster.

4.	T. Dharmarao, 10th Ellore.
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Guntur.**Scoutmaster.**

17.	K. Varadacharyulu, 1st Chirala.
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Kanara South**Scoutmaster.**

38.	K. Seshu Chetty, 2nd Kaup.
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Kistna.**Scoutmaster.**

27.	L. Audisesahaya, 7th Masulipatam.
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Madras Corporation L. S. A.**Scoutmaster.**

23.	I. G. Ramanujam, 24th M. C.
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Madras South Centre L. S. A.**Group Scoutmasters.**

9.	Mohamed Abdus Samad, 15th Royapettah.
16.	M. S. Sitharamiah, 1st Gopalapuram.

Scoutmasters.

40.	P. J. Nelson, 5th Mount.
63.	C. E. Morris, 1st Royapettah
77.	Gulam Ahamed Abdul Khadir, 15th Royapettah.
78.	A. C. Devan, 1st Gopalapuram.

Assistant Scoutmasters.

63.	G. Sivanathan, 1st Mambalam.
64.	M. T. Ganason, 1st Mambalam.
66.	Gerald P. D. Cruz, 1st Royapettah.
74.	M. Govindaswami, 1st Gopalapuram.
78.	G. Vedanayagam Pauliah, 5th Mount.

Rover Leaders.

7.	Mohamed Abdul Huq, 15th Royapettah.
8.	C. P. Sreenivasan, 1st Mambalam.

Cubmasters.

26.	V. Balasundaram, 13th Royapettah.
32.	K. S. Chelliah, 16th Royapettah.

Assistant Cubmaster.

16.	John Charles Issac, 13th Royapettah.
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Madras West L. S. A.**Group Scoutmasters.**

2.	K. Govindachari, 1st Vepery.
12.	A. V. Ramanujam, 4th Perambur.

Scoutmasters.

10.	V. T. Abraham, 3rd Vepery.
33.	V. Raghavachari, 1st Vepery.
34.	S. D. Purushottam, 2nd Vepery.
38.	K. Sivarama Aiyer, 5th Perambur.
41.	G. Ambrose, 6th Perambur.
42.	M. Sambandam, 2nd Choolai.
44.	E. G. Howard, 5th Vepery.
50.	G. D. Fewkes, 4th Vepery.
58.	Vernon K. B. Fish, 1st Egmore.

Assistant Scoutmasters.

31.	K. Venkateswaran, 1st Vepery.
40.	G. M. Taylor, 1st Egmore.
48.	M. D. Edmunds, 4th Vepery.

Assistant Rover Leader.

1.	A. H. Lazaro, 6th Perambur.
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Cubmaster.

4.	K. V. Panuchandrapal, 1st Vepery.
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Assistant Cubmaster.

7.	Henry Ambrose, 5th Vepery.
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Malabar North.**Group Scoutmaster.**

1.	Joseph Wadcon, 19th Cannanore.
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Nilgiris.**Group Scoutmaster.**

1.	John Hamilton Gayer, 6th Nilgiris.
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Scoutmaster.

5.	V. P. Ramaswami, 5th Nilgiris.
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Cubmaster.

2.	Miss M. Richards, 6th Nilgiris.
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Assistant Cubmaster.

3.	Phyllis Foregard, 6th Nilgiris.
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Tanjore.**Group Scoutmasters.**

19.	S. Kuppuswami, 7th Tanjore.
24.	A. Antonyswami Pillai, 6th Tanjore.

Scoutmasters.

76.	T. A. Srinivasulu, 6th Tanjore.
83.	V. Akshayam, 7th Tanjore.

Assistant Scoutmasters.

39.	V. S. Masilamony, 1st Mannargudi.
40.	K. Naganathan, 7th Tanjore.

Rover Leader.

8.	T. I. Ommen, 1st Mannargudi.
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Cubmasters.

20.	G. Thyagarajan, 7th Tanjore.
52.	K. Rajararam Aiyer, 1st Nagore.

Assistant Cubmasters.

8.	G. Rathnam, 7th Tanjore.
23.	N. Subramanian, 1st Nagore.

Trichinopoly.**Scoutmasters.**

37.	K. R. Avadhani, 1st Trichinopoly.
38.	G. Albert Gnanamurthy, 19th Trichinopoly.

Cubmasters.

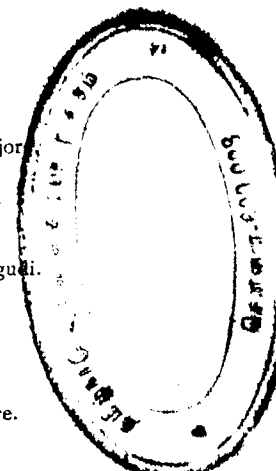
7.	Thanam Solomon, 19th Trichinopoly.
8.	R. Panchapagesan, 1st Musiri.

Vizagapatam.**Scoutmaster.**

41.	G. Narasingarao, 1st Anakapalli.
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Assistant Scoutmasters.

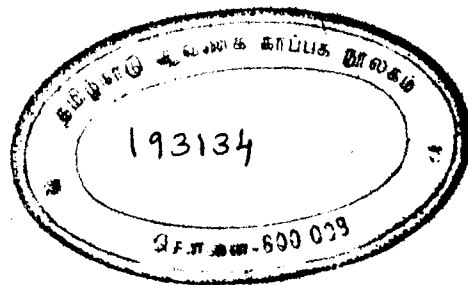
4.	B. Appalasami, 1st Anakapalli.
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NOTICE.

The latest (1934-1935) Seasons' Scout and Rover Wood Badge Part I Studies Instructions and Application Forms can be had free on application to

" TRAINING ",
C/O PROVINCIAL SCOUT HEADQUARTERS,
POST BOX 424, TRIPPLICANE, MADRA



Badges available at the Provincial Scout Headquarters, Madras.

WILL BE ISSUED ONLY TO REGISTERED GROUPS.

N.B.—All indents for badges from within the province should be forwarded to the Provincial Headquarters through the district officers only. Indents from other Associations outside Madras Province should be sent through the respective Provincial Officers.

Buttonhole Badges.		Rs.	A.	P.	Pin Badges—(Contd.)		Rs.	A.	P.
Tenderfoot	each	0	2	0	Commissioners	each	2	4	0
Tenderpad	"	0	2	0	Chaplain	"	2	4	0
Rover Scouts	"	0	6	0	Examiners	"	2	0	0
Patrol Leaders	"	0	4	0	Instructors	"	2	0	0
Cub Sixers	"	0	4	0	Supporters	"	1	4	0
Commissioners	"	1	8	0	Secretaries	"	1	8	0
Scoutmasters	"	1	0	0	Scout Proficiency Badges	"	0	4	0
Assistant Scoutmasters	"	1	0	0	Cub Proficiency Badges	"	0	4	0
Cubmasters	"	1	0	0	Rambler—(for Rover Scouts)	"	0	12	0
Assistant Cubmasters	"	1	0	0	Stars.				
Group Scoutmasters	"	1	4	0	Scout One year Service Stars				
Rover Scout Leaders	"	1	4	0	Metal	"	0	3	0
Assistant Rover Scout Leaders	"	1	4	0	Scout Five year Service Stars	"	0	9	0
Medical Officers	"	2	12	0	Metal	"	0	9	0
Old Scouts	"	0	9	0	Scout Five and Ten year				
Secretary	"	1	0	0	Service Stars Enamel	"	0	12	0
Supporter	"	1	0	0	Cub One year Service Stars				
Brooches.					Metal	"	0	3	0
Tenderfoot Brooches	"	0	3	0	Cub Five year Service Stars	"	0	9	0
Tenderpad Brooches	"	0	3	0	Metal	"	0	9	0
Hat Plumes & Badges.					Rovers One year Service Stars	"	0	3	0
Patrol Leaders	"	0	8	0	Metal	"	0	3	0
Instructors	"	3	0	0	Rovers One year Service Stars	"	0	1	0
Scoutmasters	"	3	0	0	Cloth	"	0	1	0
Assistant Scoutmasters	"	3	0	0	Rovers Five year Service Stars	"	0	12	0
Group Scoutmasters	"	3	8	0	Enamel	"	0	12	0
Rover Scout Leaders	"	3	8	0	Cub Gilt Proficiency Stars	"	0	3	0
Assistant Rover Scout Leaders	"	3	8	0	Lady Workers Badges (Silver)	"	4	0	0
Cubmasters	"	2	12	0	Embroidered Cloth Badges.				
Assistant Cubmasters	"	2	12	0	Hon. Assistant Scoutmaster	"	4	8	0
Commissioners	"	4	0	0	Hon. Cubmaster	"	4	8	0
District Scoutmasters	"	3	8	0	Hon. Assistant Cubmaster	"	4	8	0
District Cubmasters	"	3	0	0	Sea Rover Scout Leaders	"	3	8	0
District Rover Leaders	"	3	8	0	Sea Assistant Rover Scout				
Rover Bars (R.S.) metal	"	0	5	0	Leaders	"	3	8	0
Cloth Badges.					Sea Scoutmasters	"	3	8	0
Tenderfoot	"	0	3	0	Sea Assistant Scoutmasters	"	3	8	0
Tenderpad	"	0	3	0	Embroidered Cloth Badge for				
Second class	"	0	3	0	Sports	"	1	0	0
First Class	"	0	6	0	All Round Cords.				
King Scouts	"	0	9	0	1st Grade (Green & Yellow)	"	1	8	0
Rover Instructor	"	0	5	0	2nd Grade (Red & White)	"	1	8	0
Chaplain	"	0	9	0	3rd Grade (Gold)	"	3	0	0
Sea Scout Badges	"	0	5	0	Thanks Badges.				
Cub Instructor	"	0	4	0	Gold	"	14	0	0
Rover Shoulder Straps (Pair)	"	1	4	0	Silver	"	4	0	0
Pin Badges.					Bronze	"	0	12	0
Cub Officers	"	0	3	6					
Scout Officers	"	0	3	6					