

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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COMING EVENTS.

ANNUAL MEETING

of the Madras Provincial Council,
at Wenlock Park, Triplicane,
on Saturday, 16th March 1935 at 5 p.m.

His Excellency LORD ERSKINE,
Provincial Chief Scout, will preside.

All Members are requested to take part in
the function.

COMMISSIONERS' CONFERENCE

on Sunday, 17th March 1935 at 8 a.m.

Provincial Commissioner will open the
Conference.

A full day programme at the Besant Scout
Camping Centre, Adyar.

All Commissioners are requested to take
part in the function.

THE SOUTH INDIA BOY SCOUT

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of the Boy Scouts Association : Madras Province

Vol. XV. No. 5.

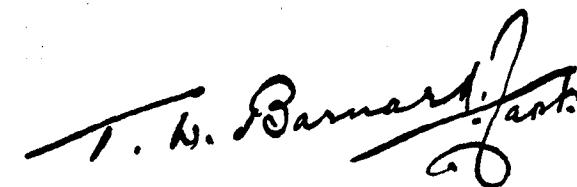
MADRAS, FEBRUARY, 1935.

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GOVERNMENT HOUSE RALLY.

I desire to congratulate all those who attended the
Rally at Government House Grounds on Thursday, the 21st
February 1935.

The function was a great success, this being mainly
due to the wonderful discipline maintained by every one
from the smallest cub upwards.



Assistant Provincial Commissioner.

But to become a Baden-Powell, even in
miniature, takes time ; generally a long time.
And in the mean time all the attributes of
smallness combine to keep the world in a
condition of unrest. We cannot expect the
average individual to be otherwise than
small, and we cannot expect him, therefore,
to display qualities other than those of
smallness. For the matter of that, we our-
selves are small, but we have just this

afford to ignore them or to refrain from
offering reverent homage to their greatness.
There are no doubt too many holidays
already. But we do not go wrong if we add
a right holiday. One holiday more is of
benefit if it be a right holiday.

It is not as if there were any difference of
opinion regarding our Chief Scout. He is
one of those great people whose greatness is
acknowledged in his very lifetime itself. I

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Outlook.

BY DR. G. S. ARUNDALE.

"If only we had a Million Scouts there!"

THE title of these notes is taken from a letter addressed to Dr. Besant by the Chief Scout of the world, Lord Baden-Powell, as regards scouting in India. He added that this million would surely ensure happier times for a land he loves well, and for whose greatness he has the liveliest respect.

His birthday on February 22nd is a happy occasion for boy scouts in India to bear grateful testimony to the greatness of one of the world's most splendid servants—to whom the future will look as to a strong builder of universal brotherhood in a world torn by dissension. And the best way of bearing such testimony is for each scout to look upon Lord Baden-Powell as himself in the large, and to try to be a little Baden-Powell at least. There are throughout the world over 3,000,000 scouts. If each were a miniature edition of the Chief Scout, there would be no more war and no more danger of war; there would be no more race antagonism, no more religious prejudice and intolerance. And if there were a million miniature Baden-Powells in India, India's problems would be solved with honour and in peace.

But to become a Baden-Powell, even in miniature, takes time; generally a long time. And in the mean time all the attributes of smallness combine to keep the world in a condition of unrest. We cannot expect the average individual to be otherwise than small, and we cannot expect him, therefore, to display qualities other than those of smallness. For the matter of that, we ourselves are small, but we have just this

advantage—we know what greatness is, we have yearnings towards greatness, and we have been brought into contact with living greatness. In beautiful and simple language the Scout Promise and the Scout Law tell us what greatness, true greatness, is. By becoming scouts we express a determination to try to lead a finer and nobler life. And membership of the Scout Movement brings us into definite touch, whether or not we have actually met him in the flesh, with an embodiment of greatness, with our Chief Scout, who is a living example to us as to the way in which, being in the world and of it, nevertheless we may live greatly, in all the simplicity and dignity and brotherliness of greatness.

I earnestly hope that every scout, every girl guide, throughout India will observe February 22nd as the Day dedicated to Reverence for Greatness. Every school and college throughout the world ought to be closed in honour of this day, whether or not there are any scouts in the institution. Governments ought to declare February 22nd a National Holiday for all educational institutions. There are not so many great men and women in the world that we can afford to ignore them or to refrain from offering reverent homage to their greatness. There are no doubt too many holidays already. But we do not go wrong if we add a right holiday. One holiday more is of benefit if it be a right holiday.

It is not as if there were any difference of opinion regarding our Chief Scout. He is one of those great people whose greatness is acknowledged in his very lifetime itself. I



Lord Baden-Powell,
CHIEF SCOUT OF THE WORLD.

We wish him many years of Joyous Service to the Boyhood of the World.

therefore hope that his birthday will be observed with joy and gladness. At least let there be on that day some kind of happy celebration of his unique contribution to the universal brotherhood of us all, and included

in the celebration a clear exposition of all that makes him great, so that the life of this great man may remind us that we can begin from now to make our lives sublime.

Radio Talk given by Dr. G. S. Arundale.

I AM glad to have this opportunity of bearing testimony over the air to the immense value of the Scout and Girl Guide Movements, especially to India. In Lord Baden-Powell we have one of the greatest men of all the centuries, for not only did he perceive the urgent importance of emphasising among the young the principles of Service before Self, but he was able to organise the youth of every country throughout the world in happy and efficient comradeship to make this principle the dominant note of their lives. The world numbers many millions of Scouts and Guides, and their organisation is one of the great International Brotherhoods upon which the future peace and prosperity of us all in no small measure depends.

If India is to achieve material well-being, if she is to become, within the great Commonwealth of Nations to which she belongs, a potent force for peace and international comradeship, she must have good citizens—boys and girls—men and women: for citizenship begins at birth, first with rights, but soon with duties.

The Scout and Girl Guide Movements exist to produce good citizens, to evoke in every youth those principles which constitute good citizenship. These are not military movements. They are not sectarian movements. They are not political movements. They are civic movements. They help to make young people good citizens of themselves, good citizens of their families, good citizens of their faiths, good citizens of their surroundings—villages, towns, cities, good citizens of their countries, good citizens of the world. And the kind of help these movements give may be described in the following sentences:—

(1) They help young people to combine in harmonious effectiveness—Happiness, Healthiness, Helpfulness: the three H's of Scouting.

(2) They help young people to be Honourable, the 4th H of Scouting. A Scout, a Girl Guide, is trustworthy at all times and in all ways.

(3) They help young people to be dignified, courteous, refined: in bearing, in manners, in

thought and feeling, in language, and in action. All these are of the essence of right living.

(4) They help young people to be efficient: efficient in their work, whatever it may be, in their play, whatever it may be: efficient in their duties, efficient in their leisure.

A scout, a girl guide, makes good use of everything to which his or her powers are set.

(5) They help young people to discover and to hold their place in the world. A scout or a girl guide, knows how to get a job, and how to keep it when it is got.

(6) They help young people want to do better than they are doing, so that they are always happily and constructively dissatisfied.

A scout, or a girl guide, never gets into a rut to remain there helplessly and hopelessly. In a valley, they are determined to get out of it. On a hill, they are looking for a higher hill on which to stand. They are always moving forwards and upwards.

(7) They help young people to be appreciated by their families.

A scout or a girl guide is a support to his or her family.

Parents are always thankful that their children have joined the Scout or Girl Guide Movement, for, from the very moment of joining they see what a difference takes place; and as time goes on they become more and more at ease with regard to the future, for they see that as scouts or girl guides their children are growing self-dependent, are becoming able not only to look after themselves, but also to help to look after others as well. They have no fear of their scout or girl guide children ever going wrong, or ever being otherwise than a comfort and a support. They see how, as the years pass, their sons and daughters are becoming increasingly equipped to meet courageously all the troubles of life, and thus to win prosperity and peace.

Teachers are no less thankful to have scouts and girl guides in their class rooms. They know,

from experience that scout and girl guide students always do their best all times, do not neglect their studies, do not neglect their health, and do not neglect their games. Schools which have many scouts or girl guides gain much honour and credit.

India is no less thankful to have among her young citizens scouts and girl guides. Scouts and girl guides are always patriotic. They are always eager to uphold the honour of the great national traditions to which they are heirs, and of which they are trustees. They are always eager to help their fellow-citizens out of loneliness into thankfulness. They are proud to be citizens of India, but they know that there is no true pride without a sense of great responsibility. So they never forget to be dignified, reverent, law-abiding, ever careful, to observe those proprieties upon which the health and the happiness of the nation depend.

And the world is no less thankful to have scouts and girl guides as guarantees for a happy harmony between national and international obligations. Scouts and girl guides wear a uniform which is the outward and visible sign of the great international comradeship to which they belong. It is not a military uniform, but a peace and brotherhood uniform

—a symbol of patriotism and international goodwill.

Lord Baden-Powell has in a most wonderful way strengthened the forces which work for righteousness in the world. He has helped to make nations more truly national, and the world more truly a universal brotherhood. And all of us who believe that it is possible to combine an ardent love of country with a strong sense of the Unity of life within which all lives are working and growing, no matter how they may be labelled, whether nationally, or religiously, or in any other way, should do all we can, especially in these dark days, to help a Movement which embodies nobly and practically these great ideals. The older among us should give our strong support to the Movement, some perhaps helping to lead it. The younger among us should join the Movement and throw ourselves into it heart and soul.

Any who are interested should either visit the Headquarters at Wenlock Park, South Beach Road, Madras, or their Local Headquarters, or should write to the Madras Provincial Scout Headquarters, P. O. Box, 424, Triplicane, Madras. There is a monthly journal to which all interested should subscribe.

DR. G. S. ARUNDALE.

Lady Baden-Powell.

Chief Guide of all the World.

BY MARY MCKAY, *Provincial Secretary, Girl Guides Association.*

WERE a Boy Scout or a Girl Guide asked to name the most famous couple in the world I feel sure their choice would fall on Lord and Lady Baden-Powell. It is a happy coincidence that the Chief Scout and the Chief Guide of the World should be husband and wife, for although Lady Baden-Powell was not identified with Guiding before her marriage in 1912 it is largely owing to her own personality and enthusiastic leadership that the Movement has become as famous as its brother Movement of the Boy Scouts.

Before her marriage Miss Soames had led the simple country life of a cultured English family. She was fond of animals, her great interest in life lying in her pets—dogs, horses and tame birds. She was also very keen on a free open-air life and excelled in riding, swimming, boating and other sports.

Such was her life before she met Lord Baden-Powell, but from the day of her marriage all was changed. She became the companion

of a man of world-wide fame and one can never admire her sufficiently for the manner in which she gave her whole youth, vigour and intense sympathy to aid her brilliant husband in his life-work.

In 1914 Lady Baden-Powell first showed her interest in Guiding by writing a message to guides in the July number of the "Gazette," but it was not until 1916 that she began to take really active part in the work. In June of that year she was appointed County Commissioner for Sussex and immediately set to work to find a full complement of Commissioners for the country. She then turned her attention to others and by 1920 every country in England was organised. Her extraordinarily sound judgment of character was a great asset; it is her proud boast that her instinct has rarely failed her in any of the people she has chosen for Guiders. She thoroughly enjoyed her "game" of tracking down her Commissioners and a Guider who was present at a Conference

in 1916 remembers her rushing about with a map of England in one hand and a pencil in the other, triumphantly filling in a name in each County as fast as she found a Commissioner for it. Incidentally at this Conference Lady Baden-Powell was unanimously requested to be Chief Commissioner, this appointment being later ratified by the Executive Council.

In the two succeeding war years much good work was done by Guides, the scheme of organisation being practically completed by 1918, and Lady Baden-Powell and her chosen band of Commissioners now set out on a great campaign of expansion.

Lady Baden-Powell, by the wish of the Movement, was now known as Chief Guide—a title she much preferred to that of Chief Commissioner, and in the autumn of 1918 at the Swanick Conference she was presented with the Gold Fish. This was a signal proof of her popularity with the 95 Commissioners of the British Isles who all subscribed towards this honour.

During the war, of course, it had not been possible to keep in touch with foreign Guides, so in order to establish contact with them Lady Baden-Powell formed the International Council. This was composed for the most part of women who lived England but who had some connection with foreign countries. They were asked to write to responsible Guiders in the country in which they were interested and keep them informed of what was being done in Great Britain and other countries. The Council did not concern itself with policy and each organisation was free to develop on its own lines, but as time went on they began to work more closely together and in 1928 the World Association of Girl Guides and Girl Scouts was formed. Girl Guides all over the world were now united into one big jolly family.

Together with the International Council Lady Baden-Powell founded the Imperial Council which dealt with matters concerning the Dominion and Colonies, and this Council is still in existence, although it is now known as the Overseas Association.

An event of great importance in the Guide world was the Peace Rally held in the Albert

Hall on November 4th, 1919. 13,000 representatives from the British Isles attended, and as it was the first occasion on which Guides had collected in such numbers the Rally proved a thrilling spectacle, especially when the Chief Guide asked her huge audience to renew their resolve to maintain the great traditions of their race. This they did, standing at the half-salute, solemnly pledging their word: "We will—by God's help, we will."

The first International Conference was held in July 1920, when Guiders from nearly all the Guiding countries in the world were present. This was a striking success and led to what is perhaps the greatest event in the history of Guiding—the World Camp. The idea of this came to the Chief Guide one day when out walking and she immediately set to work to collect the most capable people in the Movement to help with the organisation. As I have already said the Chief has an unerring instinct for picking out the right people for the right job and the World Camp, although on a much smaller scale than any International Scout Jamborees, was an unqualified success.

In 1925 Lady Baden-Powell resigned the office of Chief Commissioner which she had for so long, and since then her time has been almost fully taken up by travelling with "B-P" to different parts of the Empire and to many foreign countries where Scouting and Guiding are rapidly developing.

In 1930 at an International Conference the great work which she has done for the Movement was fittingly recognised when the delegates from 28 countries unanimously elected her to the proud position of Chief Guide of all the World.

And now, in 1935 the Chief Scout and the Chief Guide are carrying on with the same keenness that has characterised them for so many years. As you all know, they are just returning from the Scout Jamboree held in Melbourne, and when they celebrate their birthday on the 22nd of February Scouts and Guides the world over will think of them and wish them many more years of Scouting and Guiding. Good Hunting!

The Grand Old Man of Scouting.

BY ALAN C. MCKAY.

BADEN-POWELL—what a name to conjure with! What an abracadabra to open magic casements in our minds and liberate happy memories, to make us think the 'long, long thoughts of youth'! Here is a name that will be handed down the generations, revered and honoured; a name that will attract about it an even greater aura than that which already surrounds it. Future generations will be able to decide more exactly than ours can, the proud place of Baden-Powell in history; they will recognise him as one of the mighty builders who have done so much to fashion this world of ours, one of the great men, who, by sheer force of character, personality, example and dogged work have left an ineradicable impression upon the minds and deeds of men.

We may safely leave the future to award Baden-Powell high place in the Pavilions of Honour—what of the present, what of Baden-Powell to-day?

The Grand Old Man of Scouting has passed another milestone on his long journey through life and he now sets out on his seventy-ninth year. What a fine journey it has been! Never did man travel more hopefully than our Chief, and never was traveller more amply rewarded. When each successive year or milestone is reached and Baden-Powell looks back over the way he has come he must view a retrospect that ever widens and yet remains clean cut, like a fresh country-side clear shining after rain. There can be few clouds to obscure his vision, or to darken the road he has trodden, few scars on the kaleidoscopic landscape of his life.

Perhaps he, as we never can, may be able to see where the actual achievement has fallen short of the vision, but a vision such as his is not vouchsafed to many men. As Baden-Powell starts out to cover another mile let him go on sure in the knowledge that he is making a gallant and unforgettable journey.

It is my lasting joy to know that I have accompanied him part of his way. Few things bring greater pleasure to us than to meet a friend on the road, and to walk with him for a little while. The warmth of our comradeship is between us, the bonds of our affinity are strong and resilient. We may walk a mile or more and renew contacts that are gracious and full of the glad spirit and alchemy of friendship.

But our journey with our grand old Chief must be for more than a mile. He who once sets his feet to the road, or puts his hand to the plough, must not turn back. And who would ever wish to turn back and leave the Chief to adventure along? That was never Scouting's way, and nothing can give Baden-Powell greater courage, more constant hope in facing another span of his life's journey, than the sure and certain knowledge that he goes forward accompanied by the youth of the world, that with him march step in step the young manhood of every nation, the men and citizens of to-morrow.

It has long been my whim to consider Baden-Powell's life as a journey. We are too young, most of us, to have known the beginning of it, the steady progress of the young soldier along the road to promotion and success, but in his books we have read the thrilling story of this exciting adventure.

The day came when the journey seemed ended, when the warrior could take his rest. But Baden-Powell had glimpsed the Vision Splendid, there was a Holy Grail set before his eyes, and a new, fascinating, magnetic road opened up before him, going he knew not where, but urging him to follow until he had no power to resist.

The man of war, became the man of peace; the sword was beaten into the Scout staff and "The Manual of Military Training" was placed on the shelf and "Scouting for Boys" taken down in its stead. The rest we know, the glorious traditions that Scouting has already won because of the genius of this one man, the ever-widening future that awaits the Movement, the amazing conception of a World League of Nations that will outpace the lethargic, unwieldy and yet idealistic League already suffering a precarious existence.

When Baden-Powell rests for a moment in his sweeping advance, does he ever review his two lives, compare the one with other, judging their relative qualities? Considering with him which would you take as the life best lived and the work best done? The life of war—or the life of peace? Does Baden-Powell ever regret that sword beaten into a staff?

Think over these things, brother Scouts, so that you may know the manner of man to whom you owe much that makes your life the worthy fulfilment that it is.

It is twenty years and more since I first fell into line beside the other young lads who were marching with him. Twenty years of life's mutations, five years that racked civilisation and the world. It has been a long trek: we have done much and seen much, and, perhaps, helped a little to make the trek a success. We have hitched our waggon to the wrong star now and then, have come many a bad cropper through aiming too high, but we have never lost heart or faith, and, striding on ahead, our Chief had never lost trust in us.

We must never fail him, brother Scouts, We must not fall out by the way, or march half-heartedly towards the goal. That, again, is not Scouting's way. One of the greatest men in our world's history is in command and he gives a lead we must follow.

During 1935 let us think of our Chief marching at our head, the old warrior with his life re-dedicated to peace, his fine, deep resonant voice encouraging us, his quiet, wrinkled eyes full of pride and affection, his heart set upon an Ideal the glories of which we can but dimly preceive or understand. Let us think of him and wish him Good Scouting, Baden-Powell!

Hungary Scout Jamboree.

Dr. Molner Exhibits Film.

Dr. F. M. Molner de Kapos, International Commissioner and Deputy Camp-Chief of the Hungarian Boy Scouts Association, who is on his way back to his country, after attending the Melbourne Scout Jamboree, exhibited, at the Paragon Talkies, a film of the 1933 Scout World Jamboree. The Hon'ble Dewan Bahadur S. Kumaraswami Reddiar, the Provincial Commissioner, was present. A large number of scouts witnessed the show.

Introducing the International Commissioner, Mr. S. Kumaraswami Reddiar said that Dr. Molner had attended all the jamborees and though this was his first visit to India, he had seen the Indian scouts and had been very favourably impressed with them. The speaker hoped that Dr. Molner's stay in India for five weeks would confirm the impressions he had already formed. The speaker was told that a great deal of the success of the Jamboree in Hungary was due to the efforts of persons like their guest. He was sure that Dr. Molner's visit and his talk that morning would rouse keen enthusiasm for scouting in the province and that the movement would make a rapid advance.

Dr. Molner thanked Mr. Kumaraswami Reddiar for the kind words with which he was welcomed. It was the favourable impression

that the scouts from India made on him during the different Jamborees that induced him to visit India; and from what he had seen of the country he would say that scouting in India was of a very high standard and, it was up to them to live up to that standard. Several important features of the Jamboree could not be shown. He could not bring the entire film. He hoped the film would be found to be of educative value by those who had not attended the Jamboree.

After the film was exhibited, Dr. Molner related the arrangements made for managing the large gathering, numbering more than twenty-five thousand, that attended the Jamboree.

It was his belief, he concluded, that after seeing the film, the scouts in India would entertain a desire to participate in future Jamborees and to improve the scouting in their country.

Captain Barnard proposed a vote of thanks to Dr. Molner.

Scenes depicting the assembling of the contingents from different countries, the opening parade at which Lord Baden Powell and the Regent of Hungary took the salute and the various national dances were shown.

Young India Boy Scout Group.

Hungarian International Scout Commissioner's visit to Headquarters.

Dr. F. M. Molner, the International Scout Commissioner of Hungary, paid a visit to the Group Headquarters of Young India Boy Scout Group, at the Jaggampet House, Luz Church

Road, Mylapore, on 9th February 1935, accompanied by an Hungarian Scout and the Provincial Organising Secretary. He was received on arrival, by Mr. D. Appa Rao, Dr. B. B. Dey,

south of Melbourne. It is a still warm summer night and the Southern Cross is gleaming in a cloudless sky overhead—and in the far distance, across the bay, shine the lights of Melbourne, and the bright illuminations of the Centenary Celebrations.

"Outside my other window rises a whole town of tents erected for the Scout Jamboree Camp which is just now beginning to close. You may like to hear some of my impressions of it and of the future possibilities of the Scout Movement, both here in Australia and in other parts of the world.

"There were eleven thousand Scouts from twenty-three different countries camped together for ten days in open bush country here: so that although there were so many, yet they were living in true backwoods fashion in small groups in their own tents, cooking their own food and fending for themselves generally.

"But all this would have been impossible had it not been for the work of the staff behind the scenes. Bush had to be cleared, snakes had to be removed, roads made, water, light and telephones laid on, swamps had to be drained, the whole area fenced in, sanitary and washing arrangements had to be prepared—a hospital organised and manned—or should I call it 'girded'?—by the Girl Guides, complete with doctors, surgeons and dentists. Grand stands had to be built for the public, food supplies and transport had to be arranged and shops erected, and so on.

"All this work was largely done by the local Scouts and Rovers for months beforehand, backed by the goodwill of the local landowners and municipalities. Then programme of the daily parades and displays and nightly camp fires, concerts, etc., had to be provided for. Safe bathing on the beaches, country excursions and other activities all had to be arranged for.

"All this took hundreds of business men from their offices, and because they were Scouts, they gave up their holidays and got into shorts to work day and night voluntarily—voluntarily—for the boys. No thought of rewards, but just slaving away for the joy of doing something for their country and the boys.

"It was not only their work that told afterwards, but incidentally the example that they set was fully recognised and followed by the self-sacrificing work on the part of the Rover

Scouts, that is, the senior lads of over seventeen. These undertook a variety of duties, both in the preliminary preparation of the camp ground and in conducting the traffic control throughout the meeting, acting as life-savers on the beach and as assistants to the managers of the different departments of the camp. But they got very little of the fun of the camp, being at their posts behind the scenes all the time during the festivities and the displays. With such examples before them the Scouts themselves in their turn rose to the occasion, and to a degree that one had hoped for but hardly expected to see.

"It did one good to see their splendid enthusiasm and their whole-hearted enjoyment of their life, but coupled with it an instant discipline when required by their leaders. These boys will never let Australia down. It is a new, energetic and self-disciplined race that is coming on.

"Then the friendships that the boys formed with those of other countries was in itself a big outcome of this polyglot gathering. Boys of races differing entirely as to country, colour and creed, mixed together and got to understand and to like one another. If the friendships thus formed are kept up as I urged they should be, they should have far-reaching effects in helping to prevent wars in the future, whether the wars be of tariffs or weapons. This Scouting can bring them together in one united national fraternity, and, with a view to the future—the future peaceful and commercial relations with other countries—they learn early to be friends with one another.

"In conclusion, may I say we have to-day some fifty thousand Scouts and thirty-five thousand Girl Guides carrying out these ideas here in this country of Australia—among the total of three million four hundred thousand in the world. But to have full effect a still larger proportion of our youth should be drawn under the sway of a wholesome influence of this kind. This larger proportion is already asking for it themselves, but we need more men and more women to come forward to take them in hand or to help the Movement in other ways. Such men and women have here their opportunity of laying the immediate foundation of the future state and incidentally for learning something of the joy that comes of willing sacrifice and service for God, for their country and their kind."

"Boys Weekly News Bulletin."

His Holiness the Pope on "Scouting".

WHAT does our Holy Father the Pope think of Scouting for Catholics? We will let him tell us in his own words. To ten thousand Scouts gathered before him he spoke as follows:

"In your spiritual family you are the young generation—the noble, flourishing, vigorous hope of your religion and your Church as of your family and country. . . . It is not only that you are young Catholics, you are young Catholic Scouts. And that word Scout means much.

"To be a Scout, youth alone does not suffice. Youth may have all keenness and energy, but all the young are not Scouts. There are many who prefer an easier, quieter, less onerous way of life. A Scout needs to be ever ready for effort and courage, and at the same time for calmness and thought. Moreover, the mind of the Catholic Scout is ever permeated by Almighty God, His Divine law, His Divine Presence, which harmonize the marvels of nature, showing their special beauties, their hidden meanings, their precious lessons.

"The Catholic Scout is strong and brave, and knows the road to take; he knows the path that duty traces for him. 'Calmness and thought.' You are not out in search of empty adventure. With you it is the spirit which carries you through difficulty and trial. It is always good to train the spirit for this struggle. Life has

such need of spiritual energy for good that it may remedy evil. . . .

"The more strongly you now hold to your purpose and duties as Scouts, the more faithfully you will place always, spirit over matter and matter under spirit, the more you will put the thought of God and the teachings of the Faith above all other thoughts and teachings."

But these thoughts of Scouting were by no means new to the Holy Father. Already, several years back, he had spoken to a gathering of a thousand Scouts words, in a way, even more significant.

"You are Catholic Scouts—that is to say, Scouts who bring to your Scouting the beautiful and sublime characteristics of the profession of the Catholic faith and the Catholic life. . . . A thing which in itself is very beautiful, but which, in itself, is of the earth, you turn into an affair of heaven.

"But our thoughts do not end there. There is something to add—a reminder that we wish to leave with you, and that is—be Scout Catholics! In other words—Carry out in your Catholic life the characteristics of your Scout Motto."

Significant words, these, coming from our Holy Father the Pope. As a counsel of perfection he says "Be Scout Catholics" (*scouty Catholics* would perhaps be the best equivalent of the Holy Father's phrase).

Scouting in Rural Areas (I).

RURAL areas and urban areas. To clear the ground, we may first of all try and see what we have actually in view, when we speak of rural areas as opposed to urban. The following points are apparent quite on the surface:—

An urban area has

1. A Municipality, with the amenities usually associated with this institution, like roads at least of sorts; a lighting system; some sort of sanitary arrangements; a reading room; a municipal hall; and, very important, a corporate body of representative citizens who feel responsibility to their constituents in many of the matters of every day existence.

2. One or two primary schools, and very often a middle school for boys, and another for girls.

3. A police station; a dispensary; a co-operative society; a church, temple or mosque.

4. The area is definitely industrial in outlook, rather than agricultural.

5. The people are more or less cultured, or have, available at hand, the means for the gaining of culture, and are more in the 'swim' with the rest of the world.

A rural area has on the other hand

1. A Panchayet for its administration.

2. A Primary school either in the village itself if it is of fairly large size, or one near by within a distance of two or three miles.

3. The people are mainly agricultural in outlook; it is very seldom that they have any subsidiary occupation to keep them engaged economically for the large portions of the year

when they are not actually doing the necessary operations of agriculture such as ploughing, sowing, weeding or harvesting.

4. Comparatively speaking, the people are less cultured. The amenities of public life are mostly non-existent, and, for economic and social reasons, we need not enter into here, the people are very often heavily indebted and there is a perceptibly lower standard of life.

5. Due to conditions such as those given above, the people have usually little time, or rather inclination to think out definite lines of training for their children, whom they are more likely to think of from very early days, as breadwinners, to be utilized as cattle grazer boys, etc.

6. The people are conservative, sometimes to extreme narrow-mindedness, and are likely to look with suspicion on any innovation like scouting being introduced among them.

7. One highly redeeming feature is the fact—when once the people realise that it is a well meaning friend, *who has no axe of his own to grind*, every facility is found for him for the work; the boys are usually docile and amenable to training; they are unsophisticated, and, by temperament, lovable. Their domestic life fits them for harder physical labour. Their unconscious training from childhood, to fetch and fend for themselves, makes them more self reliant than a similar group of boys from towns, and these factors are great helps where their training is concerned.

Let us confine our attention to the organising of Scouting and Cubbing in rural areas, leaving the more difficult question of Rovering for the present.

The Scoutmaster.

As has been recognised everywhere, find the Scoutmaster and we have solved half the problem. In this matter of Scoutmaster, the P. O. R. are purposely and quite rightly, vague as regards the qualifications we have to look for, as what ultimately counts is the abstract, undefinable, but nevertheless very important and ever present, human equation. A man may have all the qualifications mentioned in the book, but may make a very ordinary and third rate scoutmaster. What really matters is whether he can inspire, the most difficult of the functions of the Scoutmaster given to us by the Chief; *to inspire, organise and to instruct*, the last function being the last, as the least important. In our effort to organise rural scouting, therefore, the first question is,—how and where to find the Scoutmaster? As the easiest solution,

we are prone to go to the place where the children are found gathered in considerable numbers, and that is—the local school. Most of our scoutmasters, are school masters; and to their credit it must be said that with an earnestness and enthusiasm worthy of this most worthy cause, they have been able to carry on, and keep the torch burning. If we have been able to show any progress at all in the development of this Movement, the school masters have been instrumental in helping in this direction as any one else. They are cultured, highly educated, they are imbued with a burning desire to do their humble bit in the great work they have taken up as their life work. And one cannot look for anything other than success when they take up scouting and other similar work as necessary adjuncts or supplements to the education they are helping to give to the young of the country.

But the question arises:

Are the schoolmasters the only persons who are qualified to take up scouting? From the point of view of rural scouting, are they the best fitted? Unless the Schoolmaster has a personal stake in the village itself, as by being a native thereof, etc., it is not natural to expect him to take an interest in the children, enough to perform well the onerous work of scoutmaster. Many a schoolmaster has not such a stake, and after all, we are only human. Scouting, especially in villages, requires a maximum of the personal touch of inspiring guidance of the individual, who will be a hero in the boys' eyes, and as conditions go at present, there is not much of a possibility of continuity, as the schoolmaster is likely, very often to be transferred from place to place. Again, there are the proverbial schoolmaster's methods, and they ill suit the scoutmaster. Many a worthy schoolmaster cannot understand why Scouting should be (1) a game; (2) of the open air; (3) for boys; and (4) not for the scoutmaster!

Many a worthy schoolmaster-scoutmaster has wondered why insistence is laid on the very 'slow' (according to him) rate at which 'scouting instruction' has got to be given! The Tenderfoot tests: he could finish them in a day or two, and the Rules would like a month if not two, taken up for this job! Many a worthy schoolmaster—scoutmaster cannot understand what has to be done further, when as he thinks, scouting is 'finished' for the boy, when the latter attains the first class stage! A word of caution here: when we are speaking of the schoolmaster-scoutmaster, we mean all such of us as feel in the proverbially traditional way in which a

schoolmaster (with a very small 's') is said to seel. The writer has been a schoolmaster himself and he hopes that we are not all the untrained, soulless, wooden, narrow-viewed, short sighted beings that our cavillers would make us out to be!

In spite of the shortcomings for the job of scoutmaster that custom and tradition have imposed on the proverbial schoolmaster, however, he is the only man in most cases available for the purpose in our villages, with the necessary amount of culture and education and we cannot afford to sniff at him. Let us utilise him by all means; but by making scouting in a village a part of the development work of the panchayets, as by giving these latter bodies a direct interest and part in the upkeep and administration of the village Pack or Troop, we

shall be changing the angle of vision, and to that extent, we shall be to the good. If only we can get the mothers interested—it is much easier than might be supposed,—more than half the battle is won. If only we can rope in an enthusiastic elder—wonderful results can be attained, especially where the elder is not only held in high esteem in the village itself, but has his influence spreading beyond. Another way of helping the schoolmaster-scoutmaster is for the old boys of the villages, where the latter is situated near an important town, to help in the running of a Troop by paying week-end visits, and spending short periods of time with the boys in their camps and so on, in the vacations. In fact, this is perhaps one of the best ways in which one can repay his debt to scouting.

(Adapted from the "Mysore Scout").

Development of Rural Scouting.

BY MAJOR F. A. HILBORN,

Honorary Provincial Secretary, Boy Scouts Association, United Provinces.

I VISUALISE the needs of Indian Scouts as something rather different to their English brothers and consider that Technical training centres are required. The village lad, who after all constitutes the majority is badly in need of Scouting both as a game and as a means of bettering his condition. Scouting as at present practised in India, fails to touch this type of lad and I would suggest that the time is now opportune to adapt "Scouting" to his needs if it is to progress.

For several years I have carefully studied the subject and consider that the provision of Instructional Training Camps would go some way to popularise the scheme. If every Provincial Headquarters had one or more training centres, where boys from villages or small towns could be assembled and trained in useful trades, such as Bricklayers, Carpenters, (Tailors and Tent Makers), Tinsmiths, Painters, (Fitters-Blacksmiths) and Leather Workers, I am certain scouting would appeal to all classes of the community to a far greater degree than at present. I would discourage the desire to obtain many scout badges, and urge the lads to concentrate on proficiency in one or two. The trade badges if divided into three grades and obtained as a result of a Standard trade test would be a means for boy employers realising that in engaging a scout, they would also be obtaining a craftsman as well.

I would suggest as a beginning that a class of say 84 boys be obtained from preferably 12 villages, adjacent to headquarters, seven boys from each village, who would be accommodated under canvas and undergo a six months course. The instruction would include (1) Physical Training and Camp Hygiene in the early hours, (2) approximately six hours instruction at the trades selected, and (3) the remainder of the day devoted to Scout games, etc. With 12 boys in each trade the teaching would be nearly individual and in six months a very different lad would be produced. One who has not only a good knowledge of the tools appertaining to his trade, but also conscious that he is able to construct (a really big thing to a boy). In addition he will appreciate the order and method of a camp, and realise that discipline means comfort and efficiency. His training as a Scout will produce the desire "for service" and the village to which he belongs will therefore undoubtedly benefit.

The standard of efficiency that in my opinion the selected boys will reach after the specified training, is as follows:—

Bricklayer: Able to build simple structures, mix mortar and lime, lay country tiles, and possess an elementary knowledge of cement and concrete, etc., etc.

Carpenters: Possess a fair knowledge of carpenters tools: be able to plane and saw fairly

straight. Know the art and application of measurements. Make simple carpentry joints, rough boxes, plain doors, packing cases, rough village tables, and carry out repairs of a minor nature of country carts.

Tailors and Tent Makers: Know the use of needles and cotton. Make up Scout shirts and shorts, Indian Kurtahs, Indian Caps, Pyjamas, repair Indian clothes in general and repair tents.

Tin Smith: Use of tools, knowledge of fluxes, solder and tinning. Making small tin articles for village use, and be able to repair pots and pans.

Painters: Mix simple paints, prepare and paint articles for daily use and prepare surfaces for varnishing. Simple lettering in Roman and Urdu.

Fitters and Blacksmiths: Have a fair knowledge of the use of the trade tools, Files, Hammers, Cold chisels, Rules and calipers. Distinguish and know the useful properties of Iron, Cast Iron, Mild steel, Cast steel, Copper, Brass, Aluminium, Lead, Zinc.

Able to make simple gardening implements such as Khurpas, Pharwas, Crowbars, Spikes, rough nuts and bolts. Carry out simple lock repairs, forging, straighten out damaged parts of carts and implements, and be able to sharpen farm implements.

Leather Workers: General knowledge of tools. Stitch even and straight. Make ordinary straps and belts and be able to do simple repair work to harness. Repair of shoes, i. e., half-soling and heeling and to make sandals.

The monthly expenditure incurred for feeding and instructing 84 boys would be approximately as follows:—

Approximate Monthly cost of Feeding 84 Boys.

	Rs.	A.	P.
450 Seers of Ata @ 12 seers to the Rupee	37	8	0
300 .. Rice .. 10	30	0	0
150 .. Dal .. 6	25	0	0
35 .. Ghee .. 1	35	0	0
900 .. Potatoes @ 16,, ..	56	0	0
Masala	5	0	0
Cooking Fuel	4	0	0
Camp Fire Fuel	10	8	0
Total	203	0	0

Monthly cost of Instruction.

Tailor Mistry ..	Rs.	30	0	0
Painter ..	..	30	0	0
Leather ..	..	30	0	0
Tinsmith ..	..	30	0	0
Bricklayer ..	..	45	0	0
Carpenter ..	..	45	0	0
Total		413	0	0

This amount would be considerably reduced as the course proceeds in as much as production would in certain trades be especially in tailoring, tinsmiths and leatherworkers assured, as the boys of these trades would be employed in manufacturing articles required by Scouts. A dual purpose would therefore be served by reducing the cost of Uniform and equipment and bringing these outfits within the reach of many lads who at the present price cannot consider the question. The spirit of comradeship fostered by Camp Fire and learning to play for "Side" rather than "Self" will be of incalculable value and produce a lad who considers these things worth while.

One Step Further.

II

It is a fact that when Scouting began it began with the boys and not with the Scouters. And at that time the scouters were not in position to play the game (as boys) for the simple reason that they were no longer boys. But more than a decade has elapsed and to-day there are many young men who had been scouts in their boyhood and there are also many old men who had been scouters in early days. Rover Scouting has been planned out to meet the needs of those who were coming out of troop, but the rank or the experience of these scouts were not of any importance. It is the age that counts. It is also a known fact that there is

not much of Rover Scouting in the world, and more particularly so in India. There are many crews, and the total strength of Rover Scouts all over the world may run to more than a million, but it is but a very small proportion of those young men who come out of the troop. Such a state of affairs may be traced to two causes: The first is that the scout is not prepared in the troop for the future continuation of scouting in the crew, and secondly the scout-masters fail to keep in touch with old scouts. Just as a cub longs for the day of becoming a scout, a scout should long for the day to become a Rover Scout. This depends upon

the instinct of hero worship in a scout. He should take his Rover Scout as his model and become a Rover Scout. Secondly as soon as a scout leaves the troop, he is practically erased out of all troop records. The records may contain all his past achievements but very little of the present, not even his address. Old Scouts Associations are one of the remedies. The scouters should inform the Headquarters immediately after a scout leaves the troop and his address and they will keep in touch with him.

One of the quests for a crew is to become scouters and no kind of restriction is imposed on them. Naturally it so happens that the scout knows only as much as his scouts, and many times, much less. It is, so the scout feels, against his dignity to learn with the boys. It is, so the movement seems to feel harmful if the scout tries to explain things in a haphazard way. How then is the scout going to learn

and get out of his troop? Why not join a crew, and specialise in some activity and generally improve his knowledge of scouting. Of course, all his comrades are of his own age, and he will find it better to be a Rover Scout, if he wants to be a successful scout.

Therefore one more step to further the cause of scouting is to encourage Rover Scouting. It is essential for the sake of the boy who leaves the troop and for the scout who wants to improve his knowledge. This may be achieved if we remember that

1. Scouts should be prepared by the scout to long for Rover Scouting,
2. It is necessary to keep in touch with all scouts and cubs leaving his unit,
3. An Old Scouts Association would improve matters much and
4. That scouters themselves should become Rover Scouts.

Some Games.

(Culled by Hiawatha.)

Anenue Ball.

When you want an exciting game for a large number of players without any running about, try this.

Those taking part sit in two straight lines down the room facing inwards, with an "avenue" four to six feet wide between them. At the end of the avenue sits one player, the goalkeeper at each end.

Now number the players in each line, and let the odds of one lot form a team with the evens of the other; all the remainder will make the opposing team. Each player thus has an opponent on either side of him and another facing him from the opposing line.

A football, or a football cover stuffed with rags, is dropped in the middle of the avenue, and the game begins. The teams each struggle, without moving from their seats, to get the ball past the opposing goalkeeper and so out of the end of the avenue. No kicking is allowed, the ball being pushed and patted by hand it must not be lifted or thrown. After each goal, restart by dropping the ball in the middle again.

Likensses.

All taking part will be seated in a ring the leader at the centre.

He tells them that he is about to think of a certain object or person, and asks them to sit

quite still with their attention concentrated on him, so that their minds may be receptive for the idea which he will try to "put over" to them.

When a certain time has elapsed for this "telepathic experiment" each person is asked to state the object of which he has been thinking. It is quite certain that the things will be as varied as the people present; possibly something like following; book, bottle of ink, Mrs. Jones, horse, motor-bike, clown, latest dance tune, carpet, transmigration.

When all have spoken the leader says the thing of which he actually was thinking. And then each other person is called on to show why he himself thought of something quite different, by explaining that there is some likeness between them after all.

For instance, if the leader was thinking of 'a tree' the first three explanations might be:

"Most books are made from wood pulp, which comes from trees."

"A black and white artist, drawing a tree, uses a bottle of ink—hence my connection."

"Mrs. Jones is tall, willowy, graceful. So is the tree."

Musical Books.

To some brisk music by a pianist, or the radio, all those taking part march round the

room. But each person has balanced on his head a book or magazine.

Whenever the music breaks off, as it does every now and then without warning, the players must each go down on one knee, still without touching the book or magazine with any steadying hand. Whenever a book falls to the floor the player responsible drops out of the game—until only the winner is left.

Don't let any player hustle the others round so as to spoil their chance of comfortably balancing their books; on the other hand don't let anyone drag round so slowly that all the rest are held back.

Gardening.

Pencils and paper may be used for this game, or better still the players may sit in a ring, each one speaking when he gets an "inspiration."

The point of the game lies in some play on words between "what was planted" and "what came up."

Here are a few examples:

"I planted some ink, and there came up a pink."

"I planted some prisms, and there came up some prunes."

"I planted a share, and there came up a stock."

"I planted a French novelist, and there came up a black tulip."

"I planted a hose, and there came up a rose."

Scrawls for Scouters.

Amendments to the P. O. R. (Contd).

FORMERLY delegation of powers and the supervision of the work done by the paid officers was vague but the addition of clause 9 to Rule 8 dealing with the powers of the Provincial Commissioner make the rule definite and clear. According to this clause, he can delegate any function of his or any other particular duty to his Assistants and to the paid workers such as Organising Secretaries or Commissioners and he alone will be responsible to the Association for the activities and the work of his representatives. In fact he will act as the Principal to his agents, in the person of Assistant Provincial Commissioners and

"I planted a wild rose, and there came up a primrose."

"I planted a bunion, and there came up an onion."

"I planted a green hiker, and there came up a scarlet rambler."

Hunt the Orange.

At least four chairs are required for this game, and the players seated on them hold stretched out between them a large sheet or tablecloth. On this an orange rolls about—until it is captured by a player who runs round the outside making a grab whenever he has the chance.

The object of those holding the sheet, of course, is to prevent the capture of the orange, and to this end they tilt their sheet constantly so as to foil the pursuing player. When he does succeed in making his capture, the player nearest to him gets up and takes his place.

It is important that the sheet be kept very taut so that the orange can roll freely.

Blow your Balloon.

Girls or Cubs get most enjoyment with this game. Get half a dozen of them lined up facing the spectators, and give to each of them a balloon. The task of the girls is to blow up their balloons, and that one wins who gets hers to the largest size "within sixty seconds."

There is plenty of fun for those who look on, for some players will be ludicrously cautious, and will scarcely begin their task of inflation, while others will set about it so vigorously and ambitiously that they will get tremendous bursts.

Organising Secretaries. Therefore it is clear that the Provincial or State Council should leave the responsibility of supervising the work of the Organising Secretaries and Assistant Provincial Commissioners entirely to the Provincial Commissioner.

Rule 84 of the Old edition was not clear on the point of the appointment of Assistant Provincial Commissioners and Assistant State Commissioners. It is now definitely laid down that such appointments are made by the General Headquarters on the recommendation of the Provincial or State Commissioner and not the Council. The warrants that would be issued

to them would depend upon the duties that the Provincial Commissioner or State Commissioner delegates to them. It may be for general purposes or a definite area or for a specific purpose such as Scouting, Cubbing, etc. Following the same rule we have a welcome addition—Rule 84-a—which now gives a recognition to the paid workers in the movement. Formerly no such recognition was given and according to this Rule the appointing authority will be the Provincial or State Commissioner with the approval of the Council and the Provincial Commissioner or Scout Commissioner will according to the previous rule delegate definite duties to them. It is also permissible to recommend the Organising Secretaries to be warranted as Assistant Provincial Commissioners or Assistant State Commissioners but in such cases warrants will be issued to them according to the nature of work delegated to them.

Rule 89 in its new form removes a meaningless word. There is no Headquarters Commissioner for Training at the General Headquarters and so that word is removed and is substituted by "General Headquarters" which is responsible for all forms of scout training in the whole of India and Gilwell Park which deals with Training all over the world.

Rule 91 as it stands in the 1933 edition was vague but the addition to the rule has made the rule perfectly clear and leaves no room for ambiguity. This is a definite step forward in the strengthening of the training of scouters

with a view to equipping them with up-to-date knowledge from standard sources.

Rule 93 brings forward an interesting topic in the shape of the composition and the powers of the Provincial or State Council. It is noteworthy that it is only advisory and consultative, and so the Provincial Commissioner or State Commissioner will place any matter he thinks fit, before them for consideration and help. He will be one of the unattached members of the Council by virtue of his office and the discussion and the decision of the Council is only an advice to the Provincial or State Commissioner which he may or may not accept. Therefore it is desirable that a President other than the Provincial Commissioner should be chosen, who will preside over the meeting. It will be composed of a representative number of District Commissioners and representatives of Local Associations, and other bodies with which the Association is anxious to keep in touch. The Chief Scout or the Patron of the Association even though he is not a member of the council has powers to summon and attend any meeting he thinks fit. One more point is that the paid workers seem to have no place in the Council as they are represented by the Provincial Commissioner who is their head in the administrative line. Such paid officers will probably help the Provincial Commissioner or Scout Commissioner to plan out activities and if necessary will be present at the meetings to give their opinion whenever required, but it does not look as if they are expected to join the discussion and vote unless called for. (To be continued.)

A Short Dictionary of Scouting.

Being notes prepared for the use of a pre-war Scoutmaster recently returned from Devil's Island, in order that he may get abreast of modern developments.

Akela. This curious word comes from India, but is now used to denote a Cubmaster. The Cubs like the word, and are frequently heard to use it. It is believed, that Scoutmasters might also use it, if they discovered how to pronounce it. "Akkylar" is definitely wrong "Ah-Kay-la" is right.

When speaking to the Cubs (if you ever do) about your Cubmaster, they will prefer you to call her "Akela" rather than "Miss Hambone" or "that woman."

When speaking to her, remember that she also is doing her best which may be better than yours.

Assistant Cubmaster.

Bandarlog. Monkeys. But don't call the Cubs by this name, at any rate to their faces. It is a term of abuse sometimes applied by Guiders to Scouts who make a noise outside the hall when the company is meeting.

Bowline. A knot that will not slip, except from the memory.

Commissioner. Sometimes described as an act of God (see your insurance policy.)

Don't practise your talents as a back-chat comedian on him. He has the last word.

His outward appearance conceals a kind heart, if you are not too proud to consult him. But perhaps you know everything already.

Correspondence. A letter that requires a reply but does not get one—from you at any rate.

Cub. A small boy of terrifying habits. (A Scout is a slightly larger boy, also of terrifying habits, but not so horrible to the Scoutmaster as the Cub).

Is looked after, fortunately, in a separate section of the Movement. But for some unexplained reason he has been told at his enrolment at an extremely tender age that he is a member of the great Brotherhood of Scouts, and is therefore, apt to expect the Scoutmaster to recognise the fact. It is well that the Scoutmaster should do so.

For further information about this strange creature ask the Cubmaster.

Cubbers. There is no such word. The best name for Cub Scouters in the mass is "Old Wolves." It may not appeal to you, but it does appeal to the Cubs, and that is more important, don't you think? Or don't you?

Cubmistress. Don't use such language! Say "Akela" or on state occasions "Lady Cubmaster."

Grand Howl. An alarming noise made by the Cubs at frequent intervals. Appears meaningless but is not. The Cubs appreciate it, even if you are too old or hard boiled to do so. They express in it loyalty to Akela and a renewal of their promise, and even a welcome to the Scoutmaster.

For the last named purpose, the Scoutmaster is placed in the middle of the circle. It is well—in such anxious circumstances to stand at the "Alert," even if it means removing the hands from the pockets and the pipe from the mouth. Give the salute at the end, at the point when all the Cubs howl out "We'll Dob, dob, dob, dob," and even reply by saying "Good hunting, pack," but a speech is not necessary.

Group Council. All talking-shop in which you are the only one who talks sense.

When the Cubmaster brings up a point, remember that there is 5% of good in the worst of us.

Hat, Scout. Of cowboy pattern, worn by the Scoutmasters (male) with four dents and dome-shaped by Cubmasters (female). Ask the latter why, I cannot tell you. Intended to

be worn on the head, but in the case of Rovers is worn not at all or on the ruc-sac.

Imperial Headquarters. Oh, Hush!

Jungle, The. A place in which Scoutmasters get lost. To find the way through it, read Kipling's Jungle Books, or better still, all the Mowgli Stories, which is the same thing but easier, because it has nice pictures. Although it is such a difficult place for Scoutmasters, the Cubs find their way through it quite easily under Akela's leadership. There is a hint in this for Scoutmasters. When you would understand the jungle consult Akela, however humbling to your dignity.

Jungle Dances. Yes, I know they are not dances, really, but what's in a word, any-way? Like the Grand Howl, they have a meaning, but if you haven't read what the Chief says about them in the Wolf-Cubs Handbook, you can't expect to grasp it. But the Handbook is still on sale, or it can be borrowed.

Parents. A clumsy contrivance of Nature for providing Scoutmasters with Scouts (this is not original, but is nevertheless true). Unfortunately they also produce Cubs. But Cubs grow up at length, and parents don't live for ever.

There is a rumour that some Groups find them useful.

Rovers. An explanation of this term has not yet been discovered. The plagues of Egypt were also horrible things at the time, but we regard them with complacency now.

Rover-Leader. A member of the Depressed Classes. Is officially, stated to be the leader of his Rovers, but this is a delusion, as any Rover will tell you.

Scoutmaster. A superior person, who hides his fear of Cubs under gruff demeanour. The Cub is encouraged to look upon the Scoutmaster as his future leader, but finds it difficult to do after discovering his complete ignorance of Cub matters.

Can be trained in the right way if sufficient tact and flattery are employed. Will even visit the pack from time to time, provided that Cubs are not too rough with him.

Has probably never heard of The Wolf-Cubs Handbook, but might consent to read it of the copy.

To be issued

Wolf Cubs.

(From the Punjab Bulletin).

In passing One Star and Two Star tests, I saw that a number of Cubmasters found it very difficult to do the turning of somersault and skipping. When trying to do somersault an average scoutmaster started off by standing on his head. This effort surely resulted in failure; I tried to teach him to squat down; put his hands on the ground; tuck his head in; put the back of his neck and head and shoulders on the ground; and roll straight over. He was told not to stop rolling until he was standing on his feet. Another point worth noting was that while recovering from the somersault and trying to stand up he used his hands which was also wrong. A cub should use his hands to lower himself on to his back, but never allowed to do so while recovering from the somersault, he should stand up without their aid. If he finds it difficult to do so he may be encouraged to cross his feet as he goes over. He can then use his crossed feet as a lever to stand erect. A short run to start gives the required impetus to keep the cub rolling over until he lands on his feet.

As the cub springs up he uncrosses his feet and stands at the alert for a second or two before running off. This makes a neat finish.

(2) Leap Frog.

You want to do this also as smartly as you can. When you run to the other fellow, give a spring off from your toes, place your finger tips only on his back, and fly over him with your legs widespread.

When you come down, land on your toes ready to dash on again. All the time you are pretending you are Mowgli springing over logs and boulders in the jungle.

Scraps From The Jungle.

Collected and sent out to the Wolf Cub Pack each moon by Brown Tip.

The New Rules.

Old Wolves should read carefully the new "Policy, Organisation and Rules" (1933 edition). Here are some of the points to be noted with regard to uniform. (a) Cubs now wear yellow garter tabs, not green. (b) The base of the Six shoulder patch should measure one inch. (c) It is stated definitely that the brass Wolf's head should be worn in ordinary clothes: in uniform, the cloth Wolf's head should be worn. (d) If the First and Second Star are not worn on the cap or other head-dress, they must be worn on the left breast-pocket, on either side of the cloth Wolf's head.

Don't be content with the boy leap frogging from the back to the front of another boy of the same size, but he should be able to do it from side to side also.

Hopping.—Try to hop like a bird and not like an elephant. Here again you must try to keep on your toes and not on the flat of your foot.

These exercises teach you how to balance.

Skipping.—Lots of Cubs think that skipping is a game for girls only, but when they try and find how stupid they are at it, they sometimes change their mind. All the best footballers skip as part of their training.

Try to stand upright, with your shoulders down, your toes just touching the rope. As the rope goes over your head, jump, heels together, toes out, and as you land bend your knees slightly outward. Do a little jump in between each big one—when the rope is over your head—this will help to keep you steady and in time.

Book Balancing.—Lastly, we have book balancing. Stand upright, and walk with your shoulders straight and your chin slightly up.

The Chief Scout says: "Some fellows walk, others slouch! Which do you do? You can tell walkers from slouchers as soon as you see them together. Get three books and lay them flat on your head, and see how far you can walk. If you slouch they'll soon be on the floor."

Keep on at the tests, and remember the help they are going to be in making you grow up strong and healthy, and if you find some of them a bit hard, remind yourself that "A cub does not give in."

L. W.

The Book World.

Universal Prayers: Collected by Swami Yatiswarananda of Ramakrishna Mutt.

Publishers: Sri Ramakrishna Math, Mylapore.

Several Scouters of Hindu Troops have felt the need for a prayer book from the Hindu scriptures, but of a universal character, so that it may be of use in all troops. Enquiries along this line brought out this unique book compiled by Swami Yatiswarananda, President of the Ramakrishna Math, Mylapore. It contains the text in Sanscrit from Vedas, puranas, and other sources. Side by side with this, a free English translation is given. It is very attractively got up in durable binding and goes easily in the shirt pocket. We commend this book to every scouter.

American Cubbing.

By an American Cubmaster.

CUBBING in the United States is developing several very interesting ideas. That Kipling's immortal Jungle Tale figures should have been the background for British Cubs is natural—it is probably just as natural that the American Redskin should have been used for American boys who have lived close to the Indian. Indeed, as the Indian Reservations in the United States are located, a very large majority of American boys of Cub age have seen Indians not only on the movies but in more real life. The sign language of the Plains Indians and their pictographic writings are full of romance.

The spirit of Cubbing as I see it among my Cubs is the spirit of joyous self-expression in and through the natural neighbourhood play groups. My own Pack is sponsored by a Church in a section of New York where we have one-and two-family houses chiefly. We have five Dens, natural play groups each with a Denner (Sixer) and Assistant Denner elected by the Dens—each Den with a Den Mother around whose house the Den plays much in spare time—each Den with a Den Chief (an older Scout) who serves as a big brother (sort of Assistant Cubmaster) to the Den. In addition three of our Dens have "Den Dads," fathers of Cubs who represent their Den on the Pack Committee.

Our Pack at first met once a week at the Church on Saturday afternoons but after we got our district Dens working we held Pack Meetings only once in two weeks and serving as a sort of rally of the Dens and a Pack Court of Honour to award badges and recognise the progress the Cubs have made. We are considering trying what some successful Packs have done, namely, holding a Rally Awarding, Morale Stimulating Pack Meeting once a month.

We have been very successful in reaching beyond our meetings and getting over into the free time, the between meeting time of the boys—so much so our Pack meetings are run to stimulate Den Progress and our Dens carry on to encourage individual boys to do things and make things, and play along certain lines, each in his own free time.

Four of our five Dens have real "Dens" of their own—one in a heated garage, two in basements, and one in a large attic, which the Cubs cleaned up and painted.

When our Cubs become 12 years of age they graduate. So far all my Cubs have become Scouts on reaching this age, and joined the

Troop attached to the same Church. We hope to have a Rover Crew functioning this year.

All of our Pack Committee very much surprised to find what unexpected abilities our Cubs have shown in making kites, small boats, model aeroplanes, door stops, and other useful things.

We held a Pack Handicraft Exhibition at the Church and each Den brought in what had been made over a two-year period, and everyone was delighted. These things were not made as a result of "courses" given in each handicraft like a school class; on the contrary they represented the natural explorings of the Cubs themselves with occasional suggestions of Den Chief, etc. This has made handicraft a game desired from within rather than a class directed from without.

Our Cub Programme has in mind a three-year period covering 9-10-11, and on into Scouting at 12. Those three years are called the Wolf, Bear and Lion Cub years and we have a small Cub Book for each. The Indian story of the Wolf Book is the story of what Akela (Indian Chief) had to do to get ready for his job as Chief; the Bear Book has as its motive the "Big Peace," how the Cubs buried the hatchet, which, by the way, my Cubs dramatised very successfully before their parents and the Church people; the Lion Book tells what the young Indian boy did in connection with his "going up" out of boyhood into young manhood, and, of course is a parallel to the idea of "going up" into Scouting.

We have been very careful to keep our Cubbing activities entirely different from those done by the Scouts; because we particularly wish to keep Scout activities for Scouts.

Our Cubs do not go out on city-wide affairs. We have made the Church and neighbourhood their world of action, saving the above-mentioned activities for Scouts. We have also kept our Cub outings as family outings in which the mothers, fathers and Denners join, thus tending to pull the fathers and their young sons into doing things together.

Some time ago we asked each mother to tell us what she thought of our Pack and what changes, if any, had taken place in her boy in which Cubbing might have helped. We were astonished, pleased and deeply impressed by the discovery of how much influence they felt we were exerting.

(The Jamboree.)

Some facts about the Chief.

The Greatest Man of our Time?

Lord Baden-Powell has a fair claim to be called the greatest man of our day.

He is the one man to day who is revered in every country in the world.

Even in Russia there are Boy Scouts wearing Scout uniform though they do not now own formal allegiance to the Chief Scout.

Even the loneliest island in the world—Tristan da Cunha,—a speck with a microscopic population in the South Atlantic, has its troop.

In India Baden-Powell's system worked a miracle. The Scouts in the troops there, mingled without respect for caste or creed. There is probably no other institution in India in which the Untouchables can mix with high-caste Hindus in the same way.

Baden Powell is the son of a parson-professor. He was born into a crinolined London in 1857. If you would realise how he has triumphed over age to lead boyhood, consider that he has a shilling given to him by Thackeray.

He joined the Hussars in India when he was nineteen.

Mafeking Fame and Then.

He was a good, but not a conventional soldier. His career was exciting. Its high light was the expedition to Kumassi, the capital of Ashanti, where sacrificial executions were as popular as football matches are here, and heaps of headless corpses lay in the market square. If strangers sat on certain forbidden seats—off with their heads.

Eventually he took command of the 5th Dragoon Guards.

Then came Mafeking—and world fame.

For 215 days fewer than 800 troops and a few hundred townspeople held out against 10,000 Boers. The women and children stayed underground every day except Sunday which was an off day for both sides.

B.-P. played every game he could think of on the Boers. He had dummy tents to make the force look greater, dummy forts, dummy guns, and men dressed in the uniforms of different regiments to make believe reinforcements had come.

Relief came at last, and England went mad. Baden-Powell was a national hero, but.....

After that he did not achieve new military glory. There is a problem for posterity to solve in this.

Did Queen Victoria take umbrage at the postage stamps bearing B.-P.'s head, issued without his knowledge during the siege? So runs the story; but B.-P. says he believes there is nothing in it.

It is also said that the Army chiefs were jealous of him. Would there have been any Boy Scouts if he had gone on in the Army? And would he, instead of Haig, have been the Man of the Great War?

There would have been no Boy Scouts, no Girl Guides, no Rovers, no Chief Scout had it not been for his mother. It was she who influenced him to write "Scouting for Boys."

He had written a military handbook on scouting after the South African War. "Scouting for Boys," the book that started the whole thing, was written with his mother's encouragement. When people turned up their noses at the movement and mocked it, as many did, she confirmed him in his resolve to go on.

Perhaps the world, which will certainly read the biography of Baden-Powell in years to come, will wonder why the best-loved man in the world really had very few intimate friends.

Even at school he was a little apart.

One of his friends was Lord Roberts. Another is the Duke of Connaught. Another was Roland Philipps, son of Lord St. Davids and nephew of Lord Kilsant. Philipps was much younger than B.-P., yet their friendship was perfect. He was killed in the war.

It is said that the letters they exchanged about the founding and principles of the Scout movement form one of the great unpublished pieces of literature of the age. Will they ever be released?

It is to the honour of the Prince of Wales that he goes out of his way to show respect to B.-P. and in curious ways.

When he is abroad he sends to the Scouts strange presents ranging from assegais to a wastepaper basket.

A Great Speech.

The Prince wears shorts, it is said, more or less out of respect for B.-P., for he does not like them. Indeed, he designed a pair of Scout shorts that were not really shorts—an extra piece of leg could be let down over the knee in wet

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Rallies, etc., and the purchase of general camp equipment such as cooking utensils,

(3) the purchase of literature on the scout and guide movement.

(4) the purchase of such prescribed scout and guide equipment as is not personal to individual scouts or guides and which may be passed on from scout to scout, e.g., staves, scout whistles, scarves, etc., and

(5) the purchase of such prescribed scout and guide equipment as is intended for the use of the troop, or patrol as a whole, e.g., Union Jacks, or Mariners' compasses.

In the case of (2) to (5) the articles purchased will remain the property of the Troop and should be so marked.

2. Local bodies proposing to incur expenditure under para 1 above should first consult the District Education Officer or the Inspectress concerned.

(By order of the Government, Ministry of Local Self Government.)

HILTON BROWN,
Secretary to Government.

Elder's Point of View.

President Coolidge of America on Boy Scouting.

SO wisely and liberally is the Boy Scout movement designed that the various religious denominations have found it a most helpful agency in arousing and maintaining interest in the work of their various societies. This has helped to emphasize in the minds of youth the importance of teaching our boys to respect the religious opinions and social customs of others.

The scout theory takes the boy at an age when he is apt to get ensnared in the complexities and false values of our latter-day life, and it turns his attention toward the simple, the natural, the genuine. It provides a programme for the utilization of his spare time outside his home and school and church duties. While oft-times recreational, it is in the best sense constructive. It aims to give a useful outlet for the abundant energies of the boy, to have valuable knowledge follow innate curiosity, to develop skill and self-reliance—the power to bring things to pass—by teaching one how to use both the hand and the head. In the city-bred boy is developed love for the country, a realization of what nature means, of its power to heal the wounds and to soothe the frayed nerves incident to modern civilization. He learns that in the woods and on the hillside, on the plain, and by the stream, he has a chance to think upon the eternal verities, to get a clarity of vision—a chance which the confusion and speed of city life too often renders difficult if not impossible of attainment. There is a very real value in implanting this idea in our boys. When they take up the burdens of manhood they may be led to return to the simple life for periods of physical, mental, and spiritual refreshment and reinvigoration.

Scouting very definitely teaches that rewards come only after achievement through personal

effort and self-discipline. The boy enters as a tenderfoot. As he develops he becomes a second-class scout and then a first-class scout. Still there is before him the opportunity, in accordance with ability and hard work, to advance and get merit badges for proficiency in some 70 subjects pertaining to the arts, trades, and sciences. Not only does one learn to do things, but in many instances he learns what he can do best. He is guided to his life work. Vocational experts will tell you in dollars and cents what this means to society where so often much valuable time and effort is wasted by the young before they have tested, proven, and trained their individual powers.

They boy learns "to be prepared." This is the motto of the scouts. They are prepared to take their proper place in life, prepared to meet any unusual situation arising in their personal or civic relations. The scout is taught to be courageous and self-sacrificing. Individually he must do one good deed each day. He is made to understand that he is a part of organized society; that he owes an obligation to that society. Among the many activities in which the scouts have rendered public service are those for the protection of birds and wild life generally, for the conservation of natural resources, reforestation, for carrying out the "Safety first" idea. They have taken part in campaigns for church co-operation, in drives against harmful literature, and the promotion of an interest in wholesome, worth-while reading. In many communities they have co-operated with the police and fire departments. In some instances they have studied the machinery of government by temporary and volunteer participation in the city and State administration.

(to be continued).

Supplement to the South India Boy Scout Feb. '35.

Provincial Headquarters Notices No. 61.

(Dated 15th February 1935.)

Railway Concessions to Boy Scouts.

Under the revised arrangements, certificates to obtain concession for Boy Scouts travelling on scout duty must be signed by the Scoutmaster and countersigned by the Honorary Secretary of the Provincial Association or Provincial Scout Commissioner—Vide serial No. 11, Rule 105 of Indian Railways' Coaching Tariff No. 9 of 1933 as amended by Circular No. 7 thereto.

In view of the above changes in the Coaching Tariff, Scouters all over the Province are requested to send in their applications for Railway Concessions properly filled in to the Honorary Provincial Secretary for his countersignature, at least a week in advance of their intended journey. It should also be noted that applications from unregistered groups for the issue of Railway Concessions will not be attended to at the Provincial Headquarters.

Scout Wood Badge.

No. M. 26. P. V. Ramakrishnan, Scouter, Andipatti, Madura.

Scout Unemployment Bureau.

Mr. Alan C. McKay has been appointed as the Headquarters Commissioner for Unemployment at the Provincial Scout Headquarters.

T. W. Barnard, Esq.

Assistant Provincial Commissioner.

Groups Registered.

(Registration valid up to 31st March 1935.)

Reg. No.	Names of Groups.	Sections.	Reg. No.	Names of Groups.	Sections.
Arcot South.			58.	1st Relangi, Board Elementary School	S ...
18.	3rd Chidambaram, Nandanar Higher Elementary School	S ...	59.	2nd Akidu, Board Middle School	S ...
33.	4th Chidambaram, c/o 12 Lalkhan Street...	R ...	60.	12th Ellore, Municipal Higher Elementary School, Kothapetta	S ...
Cuddapah.			61.	13th Ellore, Chennakesava Hindu Elementary School, Sanivarapupetta	C ...
11.	1st Vaimpalli, Balasaraswathi Aided School	C ...	Madras Corporation L. S. A.		
Gangam.			52.	52nd M. C., C. B. S., Begam Saheb Street Mirsaibpet	C S ...
7.	3rd Berhampore, Municipal Oriya High School	S ...	Madras South Centre L. S. A.		
Godaveri East.			28.	9th St. Thomas Mount, Panchayat Board School, Adambakkam	C ...
14.	1st Tuni, Sri Rajah's High School	S ...	Madura.		
Godaveri West.			103.	1st Tirumalpuram, Kallar School.	C ...
1.	1st Narasapur, Taylor High School	S ...	104.	1st Karuvatainaikenpatti, Kallar School, Theni P. O.	C ...
30.	1st Tanuku, Board High School	S ...			
45.	1st Palagudem, c/o M. Ramachandrayya, Kavali P. O.	C ...			

Warrants Issued and Renewed.

W. No.

29. K. Kurivilla Jacob, M. Ed. (Leeds) (for Scouts)
Madras North L. S. A.

30. P. Sundaresan, B.A., L.T., Madras South Centre
L. S. A.

31. Charles Stephenson, Madras South Centre L.S.A.

32. R. Curtis (for Cubs), Salem.

33. R. G. Bliss (for Rovers) Salem.

34. H. F. R. Kinderslev. Guntur.

District Rover Leaders.

District Rover Leaders.

1. P. Surayanarayana Rao, B.A., L.T., Anantapur.	1. M. Alexander, North Arcot.
2. P. Raghavendra Char, B.A., L.T., Anantapur.	2. R. Srinivasa Iyengar, B.A., L.T., Coimbatore.
3. T. S. Krishnaswami Mudaliar, Tiruvannamalai	
L. S. A.	

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District Scoutmasters.

W. No.

1. D. Purushottam, Chittoor.
2. M. S. Ekambararao, B.A., L.T., South Kanara.
3. T. S. Venkataramanam, Madurai.
4. N. Appu Pillai, B.A., L.T., Malabar South.
5. N. Devanesan, Nilgiris.
6. Geo. Fisher, Nilgiris.
7. V. Srinivasa Iyengar, B.A., L.T. Tinnevely.
8. T. V. Arumugam, B.A., L.T., Tinnevely.
9. P. M. Manikkam, Tinnevely.
10. J. E. Alfred, Tiruvannamalai L. S. A.
11. S. Venkataraman, Salem.
12. T. N. Bhuminathan, Ramnad.
13. Padul Devadasan, Tirupattur, L. S. A.
14. M. Purushottam, Nellore.
15. Geo. Ambrose, Madras West L. S. A.
16. Somanchi Lingaya, B.A., B.L., West Godaveri.
17. A. Munuswami Naidu, B.A., L.T., Guntur.
18. S. Neill, North Arcot.

N. B.—The above warrants of District and Assistant District Commissioners, and other District Scouters are valid only up to the end of September 1936, after which date they have to be submitted to the Provincial Headquarters for renewal.

Arcot North.

Group Scoutmaster.

15. M. Rajam Aiyer, 1st Desur.

Scoutmaster.

64. D. Sreenivasan, 1st Desur.

Assistant Scoutmaster.

22. P. R. Radhakrishna Aiyer, 1st Desur.

Cubmaster.

10. M. Rajarathnam, 1st Desur.

Arcot South.

Rover Scout Leader.

3. G. Srinivasan, 1st Cuddalore.

Cubmaster.

12. D. Kalahastinatha Aiyer, 2nd Chidambaram.

Assistant Cubmaster.

6. S. Radhakrishna Aiyer, 2nd Chidambaram.

Chittoor.

Rover Scout Leader.

12. K. Subbarayadu, 1st Tiruchanur.

Assistant Scoutmaster.

22. G. Krishnarao, 1st Tiruthani.

Coimbatore.

Scoutmasters.

48. V. M. M. Sundharam, 1st Dharapuram.
49. T. V. Mathuram, 1st Coimbatore.

Ganjam.

Scoutmaster.

9. Hari Krishna Patnaik, 1st Parlakimedi.

Godaveri East.

Scoutmasters.

12. Chavali Lakshminarayana, 2nd Tuni.
13. M. Jaganathachari, 1st Korukonda.

Godaveri West.

Scoutmasters.

W. No.

39. Sattiraju Subbarao, 1st Relangi.
40. G. Narasimharao, 12th Ellore.
41. S. Viswanatha Sastry, 1st Tanuku.

Cubmasters.

9. M. Ramachandraya, 1st Palagudem.
10. G. Govindarajulu, 13th Ellore.

Madras South Centre L. S. A.

Group Scoutmaster.

19. Mohamed Nooruddin, 4th Royapettah.

Madura.

Scoutmaster.

63. L. Subramania Ayyar, 1st Kongarpuliyangula.

Cubmaster.

24. P. Ramakrishna Aiyer, 1st Nakkalpatti.

Asst. Cubmaster.

6. M. S. Sundaram, 1st Nogkalapatti.

Malabar North.

Scoutmaster.

2. P. V. Appu, 2nd Tellichery.

Nellore.

Scoutmasters.

11. V. Sreenivase Rao, 1st Buchireddipalayam.
12. K. C. George, 1st Podili.

Assistant Scoutmaster.

1. K. Triambaka Rao, 8th Nellore.

Salem.

Group Scoutmaster.

7. S. Venkataramanan, 1st Salem.

Scoutmaster.

47. R. David Dhanaraj, 1st Salem.

Tanjore.

Group Scoutmaster.

29. Mahamad Yusuff Sahib, 6th Tanjore.

Rover Scout Leader.

9. T. Ramankutty Nair, 6th Tanjore.

Scoutmaster.

88. M. Harischandar, 6th Tanjore.

Assistant Scoutmasters.

46. I. Natarajan, 6th Tanjore.
47. A. S. Kameswara Rao, 6th Tanjore.

Tinnevely.

Group Scoutmaster.

6. A. V. Virabhadran, 1st Ottapidaram.

Scoutmaster.

32. A. P. Sivaprasad, 1st Tenkasi.

Cubmaster.

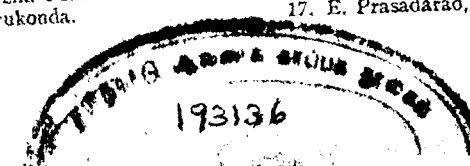
8. T. P. Subramanian, 1st Ottapidaram.

Vizagapatam.

Scoutmaster.

17. E. Prasadarao, 1st Bimilipatam.

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weather. But no other Scout ever adopted them.

What wonderful meat for a biographer B. P. will be.

Think of "The Mystery of B. P. in the War."

Here is a world-famous figure, a national hero, a soldier, and a man of unique talents.

Nobody knows what he did in the war.

His career is packed with colourful incidents up to 1914. Then 1914-16—a long hiatus..... Vague references to Scout organisation..... No official employment.

What was he doing? Intimate friends and the highest Scout officials do not know. It is a mystery.

His mind is far above politics. He killed an invitation to stand for Parliament by answering obligingly: "Yes, certainly. Which side?"

He and his wife are proverbially happily married, though she is nearly half his age and was chosen in a preposterous manner.

He saw her walking in Knightsbridge, and liked her walk but did not see her face. In the best Scout manner he recognised that walk two years after in a liner, saw the face, spoke to the owner—and married her.

There are two and a quarter million boys in the Scout movement. To-day it is greater than it ever was. Last year its membership increased by 10 per cent.

How to Run a Troop.

Inter Patrol Competition.

A scoutmaster would feel the need for such a competition now and then to stimulate the troop. All scout items may be adapted for competitive purposes but only some are very good, while others are passable. It is however easy to mix up these things and hold a competition.

Arrangements.

1. Invite one or two parents to help you in judging and one or two Rover Scouts to help you in arranging things.

2. Points are to be noted and totalled last.

3. Instructions to competitive patrols and to judges should be clear and simple.

Competition.

Uniform: Formation: Scouts to be deputed to tidy the ground and room and on the whistle, assemble. Points should be awarded

for quick response and formation, for neatness of uniform and for leadership by the Leader.

Firelighting: Knotting: On the whistle build a tripod and hang a tin can by a bowline: equal quantity of water should be given. Points for neat execution, correct knots, quick boiling of water.

Signalling: Sketch: Instructions to draw a Union Jack mounted on stone marked with a date (say 31-5-1935) given by signalling. Messages to be written down first and then instructions obeyed. Points for correct message, correct drawing and for good sketch.

First Aid: Fire: Alarm for fire sounded. Patrols run up and form scrum. Each patrol attends to one patient. The patients have to be dragged out of the room. A broken jaw and fractured knee are two of the accidents for the victims in the fire. Points for scrum, for leadership, for correct knots, for correct rescue from fire, fireman's lift, for correct bandaging.

Rover Scouting in Training Schools.

Third Month.

(Continued from last issue.)

DURING the third month of the Rover crew efforts should be taken to start some definite quest for the individual Rover Scouts. It would not do to send a circular and get the Rover Scouts to sign their names to lists for attempting the Rover Quests. Apart from progress in Scout activities through classes and discussions, Scouts should have practical ex-

perience and training to put their knowledge to test. The following are a few of the important lines along which the crew should be directed:—

1. **Ambulance Lectures:**—Invitation may be extended to the local Doctors, to address the crew or those Rover Scouts who would like to attend. Instruction should be limited to first-aid and sick nursing. Common ailments may

also be treated in detail. The Doctor should be requested to explain the ways and means to combat local epidemics and the easiest way to be immune from all these attacks. These lectures should never be confined only to indoors, but every opportunity should be taken to see things for oneself and draw conclusion. There are some who hold that technical names of the parts of the body and any kind of advanced training should be avoided. I hold that a grown-up youth is in a position to grasp the technical details and would also appreciate such technicalities.

There is always one difficulty in all such cases of continued effort. Only a few people will stick on to the last and the Rover Leader should see that if at any stage a Rover Scout feels it difficult or incompatible to his temperament to remain, he should be allowed to do so. After such intensive work of not less than 2 months the crew may open a first-aid centre.

2. Another hobby that would be of great use to Rover Scouts is to study different kinds of wood—those fit for building houses, for firewood, for making charcoal, for pillars and planks, and for boats, etc. Use should be made of the local knowledge and efforts should be directed to classify local trees before venturing on a long study of botany.

3. Another interesting study allied with Ambulance and Botany is the study of local medicinal plants and the way to use them. It would give the Rover Scout some interesting time in idle moments and further would help those at home who prefer Ayurvedic medicines.

It is essential of course, that a well preserved album should be maintained.

4. Swimming is another interesting pastime. It requires lots of practice and when it is done well would not only keep the Rover happy and healthy, but also keep him prepared for future emergencies. Cooking is also a subject to be mastered by practice. Whatever may be the value of books on cookery it is a recognised fact that the Indian meal is a complicated affair and requires a lot of attention. It is on food that any enterprise depends for its success, be it a camp, conference or a mere picnic. Unlike other items of this month's work these two items cooking and swimming should be compulsory, unless a Rover Scout is prohibited from swimming, on medical grounds.

5. Signalling should also be begun this month. One or two circles a fortnight is enough. Both Semaphore and Morse should be practised. Should there be any incentive on any Rover Scout's part to rig up a telegraphic set, it should be encouraged.

In conclusion, it is well to point out, that it is evident from the list of items given above, that efforts are to be made to pair out the Rover Scouts. The success or the failure of a crew depends upon such comradeship. Naturally there would be some more interested in Swimming than in other things, some in cooking, some in botany and plant life, and some more in Ambulance and the idea of opening a first-aid centre. A wise Rover Leader would watch for such an awakening and try to give more opportunities of pursuing their hobbies in pairs or in groups of three or four.

To Our Readers.

The following is the text of the order passed by the government with regard to the question of incurring Expense on Scout and guide activities in Secondary Schools managed by local bodies. We publish it in extenso, for the information of our readers. (Editor, S. I. B. S.)

Education—Expenditure on scout and girl guide activities—Secondary schools—Local bodies permitted to incur expenditure without the sanction of Government.

Order:—No. 1050, L & M., dated 27th March 1931.

Expenditure incurred by local bodies out of their general revenues connected with boy scout and girl guide activities in schools under their administration, has hitherto been treated as extraordinary expenditure requiring the previous sanction of Government. Government have reviewed the question and are satisfied that the movement has now sufficiently developed for expenditure on it, other than that incurred on

objects personal to individual scouts, guides, etc., to be regarded as an ordinary item of expenditure incidental to School administration, which can be incurred without higher sanction. Government are therefore pleased to permit local bodies to incur without any higher sanction, expenditure out of their general funds on:—

(1) the registration of Scout and Girl Guide Troops,

(2) the travelling allowance, at the rates admissible under the rules, of teachers attending Scout and Guide Training Camps, of teachers deputed to undergo Training in connection with the movement or deputed for refresher courses, of scout troops deputed to take part in the