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MARCH 1935.

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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His Excellency Lord Erskine, G.C.M.G.
Provincial Chief Scout.

Summer Wood Badge Courses (Practical)

Final instructions will be sent to Selected Candidates giving definite dates and other information.

Place : The Cub, Scout and Rover Scout Wood Badge Camps will be held on the island in the Palar River—about 2 miles west of the Chingleput Railway Station.

Provisional Scout Course ; 3rd to 14th May 1935 (inclusive).

Dates : Cub Course : 16th to 21st May 1935 (inclusive).

Rover Scout Course : 23rd May to 4th June 1935 (inclusive).

Camp Fees : Cub Rs. 6. Exclusive of all other charges.

Scout Rs. 16. " "

Rover Rs. 16. " "

An advance of Rs. 2, which will not be refunded to the candidates who fail to attend the course after selection, should accompany applications for each of these courses.

Applications : All Applications should be sent to " Training," c/o the Provincial Scout Headquarters, P. B. 424, Triplicane, Madras, **on or before 5th April 1935.**

Only those scouters who have had previous experience with a Pack, Troop, or Crew will be admitted for the courses. This rule does, however, not apply to the District Officers and Secretaries of Local Scout Associations.

The application should contain the following particulars :

Name of the applicant, age, educational qualification, group to which he is attached, training camps attended, and previous scout experience.

Equipment : The following is the minimum compulsory equipment required for the camper :

Scout Shirts and Shorts (Khaki), Hat or turban, Sandals or shoes, Staff, Knot-tying, ropes, skipping rope for cub course, pencil and eraser, tumbler or mug, toilet requisites, clothes for change, light beddings and hurricane light.

Books : *Campers should bring the following books to the courses and are expected to have a thorough knowledge of them :*

Cub Course ; Wolf Cub's Handbook, Junglebook, Wolf Cubs, Letters to a Wolf Cub.

Scout Course : Scouting for Boys in India, Boy Scouts, Policy Organisation and Rules, Aids to Scoutmastership.

Rover Course : Rovering to Success, Scouting for Boys in India, Policy Organisation and Rules, Rover Scouts.

Special note books will be available at the camp and have to be paid for.

Besides these, Cub, Scout and Rover Preliminary Training Courses will be held at the Stanley Park Training Centre, Coonoor, during the ensuing Summer holidays.

For further particulars please apply to :

The Provincial Scout Headquarters,

Post Box, 424, Triplicane, Madras.

THE SOUTH INDIA BOY SCOUT

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of the Boy Scouts Association : Madras Province

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Outlook.

(DR. G. S. ARUNDALE.)

SCOUTS in India should take full opportunity to celebrate on May 6th, wherever they may be, alone or among brother scouts, the Silver Jubilee of His Majesty the King-Emperor.

I think we may assume that it would be His Majesty's wish that every scout and girl guide throughout his Dominions shall be specially happy on that day, and a scout knows two ways of being happy—service, and healthy amusement.

On May 6th, then, in honour of His Majesty, every scout and girl guide should seek out what can be done to make someone who is not very happy happier because it is May 6th, the 25th anniversary of the great Coronation. Every subject of the King-Emperor ought to be happier on May 6th, and scouts and girl guides have the privilege of knowing how to be helpful in just the way in which helpfulness is needed by someone who, for any reason whatever, is not able to share in the happiness which most will be feeling. Scouts and girl guides do not need to be told where their services will be welcome. In any case, they can be finding out from now how to give some specially generous service on the Jubilee day. If the troop meets on May 6th so much the better. There might well be a fine rally, just to greet the King-Emperor and wish him many happy returns of the day. But this rally must not take the place of the good turns which each member of the troop will be doing at the earliest possible moment in the day.

Of course, if there be opportunity for more than one good turn so much the better. Happy would be the town or village submerged under an avalanche of good turns, and still more happy would be the scouts

and girl guides who created the avalanche. But May 6th must be the DAY OF GOOD TURNS.

So much for service. As for healthy amusement, scouts and girl guides ought to find no difficulty. Games, excursions, picnics, and possibly a visit to a good theatrical show or to some good picture in the cinemas. For Indian scouts I would recommend an Indian picture, as these are for the most part for more inspiring than the pictures which come from the west. The Indian picture is often more crude in technique, but almost always has a refinement largely lacking in most western pictures.

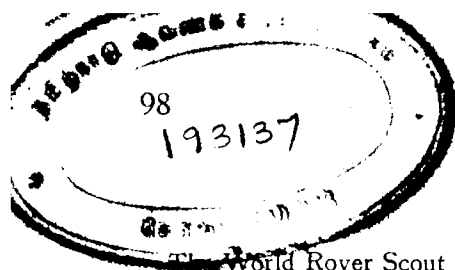
And when thoughts turn to May 6th and to the Silver Jubilee, be it remembered that, though separated from his Indian people by thousands of miles, the Emperor is far more attached to us and solicitous of our wellbeing than we have any idea. But even he is bound by many restrictions, and he cannot do for us all he would wish to do. This is inevitable, and from certain points of view perhaps right, in a democratic form of government. All he can do he does, and it is probable that even in his extraordinarily busy life his thoughts constantly turn to India, to India's needs, to India's hopes.

On May 6th his thoughts will turn to all his peoples comprising the great Commonwealth of which he is the head. Let us turn to him, and in his name spread happiness and be happy.

THE KING'S CHRISTMAS MESSAGE.

"If my voice reaches any of the peoples of India, let it bring the assurance of my constant care for them, and of my desire that they, too, may ever more fully realise and value their own place in the unity of the one family."





SOUTH INDIA BOY SCOUT.

[MARCH

World Wide Brotherhood.

1935—a busy year.

The World Rover Scout Moot will be held in Sweden in August this year.

The Setting for the camp we understand, is ideal and our Swedish Brother Scouts are going all out to make it a great success.

Prince Dusta Adolf is the president of the camp committee and will be the Chief at the camp. This is expected to be undoubtedly the greatest event in Rover Scouting.

International Conference. Rover Moot will be followed by the holding of the biennial International Conference in the beautiful Parliament House at Stockholm. Crown Prince of Sweden will open the conference and preside over it.

Both these will be attended by the Chief Scout of the World.

America. During the last two weeks of August, the Boy Scouts of America will celebrate their 25th Anniversary at Washington at which the President Roosevelt will attend. The camp will be attended by 30,000 Scouts.

Poland. Polish Scouts will also hold the National Jamboree, on their 25th Birthday this year. It will be held from July 11th to 25th and will be attended by 15,000 Polish Scouts. The camp will be held in the forest of Spala on the Banks of the River Palica about 130 kilometers from Warsaw, by special permission of the President of Poland. The site being in the grounds of his Hunting Castle.

Denmark. Danish Y.M.C.A. Scouts will hold their National camp near Copenhagen in the month of July.

Australia and India. It is nice to be back home again and somewhat difficult to think that our journey to Australia is only a memory, and yet what a memory!

Even now—almost a month since we left Australia, the incidents of the Jamboree and our wonderful welcome in Australia are all very difficult to sort out so that one could make a concerted story of it.

Sufficient to say that the Scouts of the Indian Continent more than justified their going to Australia and have earned a great name for India. We had nothing but kindness shown to us and have not only won our way into the hearts of the people of Australia, but also into their homes, and when one remembers the propaganda that has been carried on against Australia's White Policy, it is all the more amazing to hear that not once did we have the Colour Bar raised against us, nor by word or deed receive the slightest inclination that we were not welcome.

It is indeed a great tribute to Lord Baden-Powell that through his doctrine of brotherhood the Boy Scout Movement is bringing nations together in a way that would not have been possible in years past, and the Indian Scouts experience in Australia is only in keeping with the experience of every Scout who goes into a foreign country—there are no barriers to him, for all are brothers, and to a world groaning under a burden of mistrust and hatred it does bring relief and hope for the future.

OLD BULL.

Scout Activities Amongst Lepers!

THE 1st Tirumani Boy Scouts of the Lady Willingdon Leper Settlement, Chingleput, had a busy week from 22nd January to 2nd February 1935. Their programme included a variety entertainment, camping and rally. The variety entertainment given on Friday the 1st February was witnessed by Mr. Srinivasa Iyengar, District Scout Commissioner, who made a very appreciative speech in which he gave credit to the histrionic talent of the leper scouts and urged them to continue their progressive activities. The Group Scoutmaster Dr. Ian D. Sutherland, was pleased to state that it was one of the best entertainments he

had witnessed. The items of the programme included songs, dialogues and sketches in English and in the vernaculars (Tamil, Telugu, Malayalam and Hindustani). Much credit is due to the Scouters in charge of the troops, viz., Messrs. Samuel Andrew, Charles Wilkins and Issac Jacobs, who were indefatigable in their labours. Judging from the applause that followed each item the audience greatly appreciated all that was done to entertain them. The zeal and enthusiasm of the young actors ranging from the age of 8 to 16 struck a sympathetic chord in the hearts of the spectators, who

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carried away with them the cheerful atmosphere of the scout spirit.

The rally took place on Saturday 2nd February at 10 a.m. The Troops consisting of five petrols of leper boys with their Assistant Scoutmaster Charles Wilkins, who is also a patient and two petrol of boys under observation, who are free from the disease with their Assistant Scoutmaster Issac Jacobs. The whole troop under Scoutmaster Samuel Andrew presented a very smart turn out. The programme included Tagore's Morning Song, God save our Motherland, the unfurling of the Union Jack and the National Anthem. A few scout games and scout yells were also exhibited which amused

the patients and the staff very much. The Group Scoutmaster Dr. Ian D. Sutherland, gave a short speech to the scouts. The rally came to a close with 'jai' to the Chief Scout and to Rev. and Mrs. Sutherland who are taking a keen interest in the Scout movements in the Settlement.

After midday meal the troop started camping in their football ground for inter petrol competition in tent pitching, camp, sanitation, gadgets, etc. At 4-30 p.m., the camp was ready for inspection, 1st Prize was awarded to the Cat patrol and 2nd prize to Ox and Hound patrols for all round good camping.

Disabled Scouts.

THE "Special Tests" Branch of the Boy Scouts Association suffers from a title which everyone deprecates and for which nobody has been able to find a substitute—not even that celebrated name inventor, the Chief Scout. It refers, of course, to the special or alternative tests which we are allowed by Headquarters to

are growing still, for there were twenty-six new groups, last year up to September. We have divided up England and Wales into five areas with an Area Commissioner in charge of each who visits every institution where we have a Group, once or more in the year. Each Institution sends me an annual report containing a

brief history of the Group by the Scoutmaster and remarks upon it by the Medical Superintendent and the District Commissioner. The remarks of the doctor are of great importance because in most cases he is not a Scout and can take an impartial view; and the medical testimony to the value of the work, both as regards the boys themselves and the Institution in general is almost startling in its unanimity. It is sometimes forgotten that a very large proportion of crippled boys are discharged cured and a good many are sent away from the other institutions and put to normal life. All these boys have been trained by our branch on special tests and we do our best to

get them admitted to normal Troops by means of transfer forms.

The work is, of course, always difficult. Crippled boys are mostly in bed and require individual attention. Deaf boys have mostly to be communicated with by finger language and find it hard to learn what is meant by such terms as loyalty, law, etc. Mental defectives can only be dealt with properly by a trained member of the staff and so on. But a marvellous band of helpers has sprung up to cope with the difficulties and we can hardly be grateful enough



Hutton Swimming Bath at the Provincial Headquarters.

use for those boys who are unable, owing to their disabilities, to do the ordinary tests. These tests are so arranged that they are just as hard for the disabled boy as for the normal boy. By their aid, such a boy can reach any grade in Scouting, and can obtain a certain number of proficiency badges. We are, of course, divided into five sections—Deaf, Blind, Cripples, Mentally defective, and Epileptic; and the tests differ for each. We began six years ago with a mere handful and the figures I give later will show how we have grown; and we

to Rovers all over the country for the splendid way in which they have come forward.

Another striking feature, too, has been the bravery and ingenuity of the disabled boys. Our object is, by means of Scouting, to make them feel more normal than they ever thought they could be! and the result is often touching and amazing. To see totally blind boys climb big trees when in camp or badly crippled boys taking part in athletic sports is a privilege enjoyed by few, but never forgotten by those who have witnessed it.

We are making satisfactory progress in our Dominions and Colonies and in foreign countries. Several of these have appointed special Test Commissioners to supervise and extend the work. Our only complaint is that we do not get as much news as we should like about the work being done. We have a special magazine for our branch called "The Arrow" and into it we should like to put all possible information about work in countries outside the British Isles. The subscription to it is 3 s. per year, post free, and we should be exceedingly glad of fresh subscribers; and they, on their part, would learn many useful hints and much valuable information about the work Subscriptions should be sent to the Press Secretary, Imperial Head-



Cubs Camping at the Besant Camping Centre, Adyar.

quarters, Boy Scouts Association, 25, Buckingham Palace Road, London S. W. 1.

It may seem strange at first to talk of "Mentally Defective" Scouts and it should be explained that we only take the higher-grade boys who, away from temptation, are practically, or nearly, normal. It is no use wasting time over the large residuum. The introduction of Scouting into Leper Colonies proceeds apace and it is perfect God-send and new life to these, the most pitied of all boys.

SIR MONTAGU BURROWS,
Special Tests Commissioner.

This "Special Tests" Business.

(BY C. BROOKE ELLIOTT.)

In India, as you travel about, you will see many little donkeys cruelly hobbled.

And one kindly human being, grieved at this, once started a League to help All Hobbled Animals, and it was widely known as the H. A. H. A.

And the donkeys, in gratitude, thereafter met together and cried, "Ha! Ha! Now we will start a League to help all human beings with hobbled minds." And they called their League the H. A. H. M.—Help All Hobbled Minds.

And after some time a joint general meeting of both Leagues was held, and, after many human H. A.'s and assinine H. A. H. A.'s had been solemnly uttered, it was decided that all verbal distinctions should be done away with, and all donkeys (human or otherwise) should

just be regarded as God's creatures, and therefore good friends without any stupid special labels. Each side had been sorry for the other (privately) for being such an ass. But once they dropped that idea they were all much happier in consequence: for neither had ever wanted the soft sympathy or secret pity of the other.

Now I note that there is still a cry for "a better name" than "Special Tests Scouts." Well, I have just had a brilliant idea. And may I mention first that I never have liked labels, since many years ago, when we went of on a holiday, my wife wrote a full address on one label; and then simply wrote "ditto" on all the others—with unhappy results. Hence my hatred of labels.

My brilliant idea is this: Why not call them Scouts, without any S. and T.? For I confess

that a label just makes me wild; in other words, specially testy!

At one time I confess I had another idea. I hate arithmetic—I always have. Till I found that the four simple signs of

— ÷ + ×

explained life.

For — means less, or loss.

÷ is two people, or two things, kept apart by a minus.

+ is when you attack and strike out — or ÷

× is when, being plus in yourself, you radiate it among others.

And so I rather liked the idea—at first—that Special Tests Scouts should be called PLUS-SCOUTS—because they struck out plukily, every minute of their lives, what feeble people would mourn over as a terrible minus.

And then I felt as such Scouts are MORE THAN EVER SCOUTS, they would not like a name like PLUS-SCOUTS, above other Scouts. And if they bravely decline MORE, why should we give them a label that suggests LESS?

NEWS.

North Malabar District Scout Rally:—The District Scout Rally for the District of North Malabar was held at Cannanore on 24th February 1935.

Under the auspices of the Tanjore district Scout Council a successful conference was held on Saturday 9th February, 1935.



Cub Camp at the Besant Camping Centre, Adyar.

Scout Service. Luther Scout troop, C.S.M. Boarding Home, Virudhunagar rendered service during Thaipusam festival and helped in the feeding of the poor.

The Young India Scouts and Cubs, Mylapore, held an enjoyable camp at the Besant Scout Camping Centre, Adyar, during January and February 1935.

Gomathi Scout Troop held their Investiture ceremony on the 10th February 1935.

Kallar Scout Troops.—A short report of activities for the year by the Kallar Scout Groups in Madura and Ramnad District has been received.

Agastya Scout Group of the Govt. Training School, Tanjore, held their Group Day Celebrations on the 8th March 1935.

Sir M. Ct. Muthiah Chettiar's High School, Vepery, held their 17th Anniversary on the 16th February 1935 a special feature of the celebrations was a large number of old scouts who were members of the

group attended the function.

1st Polur Troop Scout saved the life of a school boy from being drowned in a well and the Headmaster of the school presented the boy with a Fountain pen.

The following Scout Troops celebrated the Birthday of the Chief Scout.

1st Sankarankoil.
1st and 2nd Tuni Groups.

Sri Rama Scout Troop, Board High School Siddavattam.

Sri Vizarama Rovers, Vizagapatam.
Kallar Scout Troop at Checkanurani.

Balakrishna Cub Pack, Board High School, Muriri, held their first Anniversary in the month of February 1935.

The First Ottapidaram Scouts celebrated Scout Week.

2nd Tinnevely had a Patrol Leaders' camp where first class badge work was undertaken.

First Harpanahalli Troop, Bellary District held an enjoyable camp during the month of January 1935.

A Camp-Fire and A Week-end camp. Christian High School, Udipi Scout Troop, held a week-end camp at Kaup for 3 days.

CONFUCIOUS.

Confucious, the sage of China stated clearly the way to a well organised Kingdom on the same lines as Scouters are trying in Scouting and Rovering.

The heroes who wished to illustrate illustrious virtue throughout the Kingdom, first ordered their own states. Wishing to order well their own states, they first regulated their families.

Wishing to regulate their families, they first cultivated their persons.

Wishing to cultivate their persons, they first rectified themselves.

Wishing to rectify themselves, they first thought to be sincere in their hearts.

Wishing to be sincere in their hearts, they first sought the company of wise men.

Wishing to seek the company of wisemen, they first prepared themselves in body and mind for discipleship (discipline and loyalty combined). Thus individuals being rectified, their families regulated, their states were well governed. Their states being well governed, the whole kingdom was made tranquil and peace, prosperity and happiness reigned throughout the length and breadth of the Empire. That is the ideal, we have to achieve through Rovering, for the coming Great Empire, the Indo-British Commonwealth of Nations. We are all builders. Let us make a right start and build right the Great Empire—The World Empire—based on principles of brotherhood and service.

Mr. Henery Ford on 9th Law

Mr. Henery Ford's idea about thrift deserves full attention of all Scouts and Scouters, because he is one of the most healthy, happy and successful men in the world. He is a practical philosopher and a great admirer and supporter of Boy Scout Movement in America. He thinks that the best form of thrift is to increase one's income. The best way to increase one's income is to increase one's own productive powers. And the best way to increase one's productive powers is to invest in one's own development. Men of new ideas believe that the best kind of saving is not pinching an anna here and there from one's necessities, but being able to earn so much that one will have a surplus to save from, after one's necessities are supplied thrift is the

art of spending money wisely. Normal youths spend what they get, any way, and it is the duty of leaders to show them, how to spend it wisely on personal betterment. Thrift is a necessity and a moral virtue, so far it means wise caution and foresight, careful weighing of uses, restraint of wasteful tendencies, and a true sense of value. Noble is the young man who invests his money, time and energy in making himself a more useful and productive citizen. Foolish is the youth who practises thrift by cutting down his real necessities of body, mind and soul.

SHRE RAM,
Scout Organising Secretary,
Jammu-Kashmir.

Civics for the Senior Patrol.

This idea is meant for the really senior boys who are beginning to feel that they have responsibilities to shoulder and who are just realising the way to put their Scout ideals into practice.

Hand out to each member of the Patrol a large folder (portfolio) made of brown paper, and tell him that he is now appointed "Minister of the Crown," and holds the portfolio for Finance or the Home Office, Mines, Transport, Education, Agriculture, Colonies, etc. It is then each Minister's business to collect as many newspaper cuttings as possible from as varying newspapers as possible bearing on his subject; he must file them in his portfolio, and be thoroughly conversant with their contents.

Once a week or so there should be a discussion. Each "Minister" reads out his current information, and either he or the Scoutmaster comments on it. It is possible to imagine a useful and thought-provoking debate arising for example, out of the report of the "Minister of Transport" reporting on Belisha Beacons! The Minister of Foreign Affairs might be given several assistants or betters till, there might be a separate evening for the discussions. Another set of portfolios would be issued this time for important international questions, for example, the Minister for the Saar; for Austria; Germany; the League of Nations; the United States, the Balkans. Or alternatively, the remaining

European countries with dictatorships might be represented, and those with democracies.

Boys very quickly get an understanding of such affairs, stop talking through their hats, and prefer to have a backing of information. The discussions must not be allowed to become personal; they must be broad, general, considerations of the reports. Keep up the dignity of the Ministers, and always assume the loftiest motives for any statement or opinion. Boys will soon learn that dignity is born of responsibility, and give their judgments accordingly. It may be possible, also, to get local well-read or well-travelled men to give a chat about the local conditions in question.

This portfolio (or personal responsibility) method has other varieties for example there can be travel portfolios or collections of pictures, of films or photographs or reproductions of favour masters, providing that discussion is aroused and judgments based on facts are reached. Collections of folk songs, folk stories, camp-fire turns, are also capable of being treated thus; in fact, any interest which leads to concerted effort, a sense of responsibility, and a cultivated mind.

Finally, at this stage of life the collecting instinct can be employed in this connection. In previous years it has led the boy to collect stamps, etc; now it can be turned to the collection of neatly kept files, full of interesting information.

The Scouter.



Dr. Rabindranath Tagore teaching his song "Janaganamana."

Scout Song.

The following Scout song is recommended for Scouts in India : The first two verses with their translation into English are given below. The correct tune is recorded in Record No. H. 191, issued by Hindustan Musical Products and Varieties Syndicate Ltd., 6/1 Akrur Dutt Lane, Calcutta.

I

Janagana man adhinayaka jaya he,
Bharata bhagya vidahata ;
Panjaba, Sindhu, Gujerata, Marahtha,
Dravida, Utkala, Banga ;
Vindhya, Himachala, Yamuna, Ganga,
Utchhala jaladhi taranga.
Tava shubha name, jage,
Tava shubha ashisa mage,
Gava, tava yasha gatha,

Janagana mangala dayaka jaya he,
Bharata bhagy vidhata ;

Jaya he, jaya he, jaya he, jaya jaya jaya jaya he. *

II

Aharaha tava ahavana pracharita,
Suni tava udara vani

Hindu, Baudha, Sikha, Jaina, Parasika,
Musalmana, Khristani ;

Purva Paschima ase,
Tava Simhasana pase,

Prema hara haya gatha,
Janagana aikya vidhayaka jaya he,

Bharata bhagya vidhata ;
Jaya he, jaya he, jaya he, jaya jaya jaya jaya he.

TRANSLATION.

I

Thou art the ruler of the minds of all peoples, thou art Dispenser of India's destiny ;
Thy name rouses the hearts of the Punjab, Sindh, Gujarat and Marahtha of Dravid and Orissa and Bengal.

It echoes in the hills of the Vindhyas and Himalayas, mingles in the music of the Jumna and Ganges, and is chanted by the waves of the India Sea.

They pray for Thy blessing and sing Thy praise. The saving of all peoples waits in Thy hand, Thou Dispenser of India's destiny.

Victory, victory, victory to Thee !

II

Day and night Thy voice goes out from land to land calling Hindus, Buddhists, Sikhs and Jains round Thy throne, and Parsis, Mussalmans and Christians.

Thou bringest the hearts of all peoples into the harmony of one life.

Thou Dispenser of India's destiny. Victory, victory, victory to Thee !

* **Note:**—In the translation from the Bengali the continental practice is followed of pronouncing *i* as *ee*, *e* as in *may*, and *a* as *ah*. Each syllable is to be pronounced : thus *mage* is *mah-gay*.

Elder's Point of View.

(President Coolidge on Scouting).

Scouting provides a method both for the training of youth and adapting him to modern life. The age-old principle of education through action and character through effort is well exemplified, but in addition, the very valuable element has been added of a training for community life. It has been necessary for society to discard some of its old individualistic tendencies and promote a larger liberty and a more abundant life by co-operative effort. This theory has been developed under the principle of the division of labour, but the division of labour fails completely if any one of the divisions ceases to function.

It is well that boys should learn that lesson at an early age. Very soon they will be engaged in carrying on the work of the world. Some will enter the field of transportation, some of banking, some of industry, some of agriculture: some will be in the public service, in the police department, in the fire department, in the Post Office Department, in the health department. The public welfare, success, and prosperity of the Nation will depend upon the proper co-ordination of all these various efforts and upon each loyally performing the service undertaken. It will no longer do for those who have assumed the obligation to society of carrying on these different functions to say that as a body they are absolutely free and independent and responsible to no one but themselves. The public interest is greater than the interest of any one of these groups, and it is absolutely necessary that this interest be made supreme. But there is just as great a necessity on the part of the public to see that each of these groups is justly treated. Otherwise, government and society will be thrown into chaos. On each one of us rests a moral obligation to do our share of the world's work. We have no right to refuse.

The training of the Boy Scouts fits them to an early realization of this great principle and adapts them in habits and thoughts and life to its observances. We know too well what

fortune overtakes those who attempt to live in opposition to these standards. They become at once rightfully and truly branded as outlaws. However much they may boast of their freedom from all restraints and their disregard of all conventionalities of society, they are immediately the recognized foes of their brethren. Their short existence is lived under greater and greater restrictions, in terror of the law, in flight from arrest, or in imprisonment. Instead of gaining freedom, they become the slaves of their own evil doing, realizing the scriptural assertion that they who sin are the servants of sin and that the wages of sin is death. The Boy Scout movement has been instituted in order that the youth, instead of falling under the domination of habits and actions that lead only to destruction, may come under the discipline of a training that leads to eternal life. They learn that they secure freedom and prosperity by observing the law.

This is but one of the many organizations that are working for good in our country. Some of them have a racial basis, some a denominational basis. All of them in their essence are patriotic and religious. Their steady growth and widening influence go very far to justify our faith in the abiding fitness of things. We cannot deny that there are evil forces all about us, but a critical examination of what is going on in the world cannot fail to justify the belief that wherever these powers of evil may be located, however great may be their apparent extent, they are not realities, and somewhere there is developing an even greater power of good by which they will be overcome.

We need a greater faith in the strength of right living. We need a greater faith in the power of righteousness. These are the realities which do not pass away. On these everlasting principles rests the movement of the Boy Scouts. It is one of the growing institutions by which our country is working out the fulfilment of an eternal promise.

Scouting in Rural Areas II.

(Continued from last Month).

Programme of work in a rural troop.

Apart from the regular programme officially given in the P. O. R., and which should be adhered to, it may not be out of place to mention

here that as much of a rural bias should be given to our work in the village school as possible. As has been said some while ago, the boys of a rural troop are hardier and more able to stand

the physical strain involved in outings with a purpose than their town brothers, and a village scout troop should be encouraged to take up service work at local festivals and fairs. They should be made to feel that it is part of their job to do cheerfully the kind of work for their native village that Mr. Brayne has so vividly described in his book "The Boy Scout in the Village". It should be the special care of the Scoutmaster to see that the boys do not get into indolent and lazy habits as regards their uniform. One could if he liked, spin out a long yarn on the psychological effects of the uniform on the growing mind! In most villages—at least in our parts—there is always the village "chavadi" or the village temple, or the village chatram, and no scoutmaster has as yet been refused a small room here for his troop. The village troop must be trained to look with pride on its club room and its surroundings. The village scoutmaster should not forget the value of games and scouting practices, both to the boy and to himself in obtaining the co-operation of the parents and other elders.

As has been said before, a rural bias should be given to all the work of the troop by encouraging badge work for bee-keeping, basket making, carpentry, iron smithy, cottage building, dairy farming, leather working, poultry farming, sheep-rearing, etc. etc. which will be useful and at the same time will attract the parents.

Propaganda.

Very useful propaganda can be done for rural scouting by the District Scout Councils arranging for and otherwise encouraging the holding of scout gatherings and small rallies in villages, at times of festivals and fairs. One cannot forget the kind of work that was being done in one of the districts in Mysore in this connection with the kind help of a very sympathetic Deputy Commissioner. He encouraged the holding of the meetings of the District Scout Councils in different places at times of festivals and arranged for a nice rally for the boys of the neighbourhood. The boys spent a couple of days in a regular camp a little way from the site of the fair, and at the same time had fine opportunities for good turns and service, so dear to the hearts of all scouts. A campfire or two were held at the same time, and what was more, some of the villagers who came to witness were induced to take a turn or two, thus gaining valuable friends for the movement. When the mothers came to the campfires to see the fun, they saw their own boys made so much of by the powers that be; they saw them moving as

brothers without any idea of rank or title, and the hearts warmed to a movement which gave all these advantages to their boys: and lo, and behold! we had gained valuable friends for the movement once more.

When the writer was himself the scoutmaster of a troop in one of the upcountry towns, one of the regular items of work on his programme was a Saturday afternoon hike to a mosque or a temple or other place of worship or interest near by. They selected a spot near a likely village, swept it clean, erected their flag there, and had a few games and practices. They then visited the temple—all absolutely orderly and nice—cleaned out as many cobwebs as they could, sang songs of praise to the deity, and getting the prasad, came out to their temporary camping place. When the youngest boys were busy distributing the prasad to the comparatively large audience that had been attracted to the spot, the scoutmaster gave a short yarn to the boys,—mind you, all his remarks were ostensibly only for his own boys—the audience also listening with all their ears, and as often as not, some elder or other from among them stood up spontaneously to thank the scoutmaster, and say in his own unsophisticated and inimitable way, that he wished that all boys could have the benefit of such a scoutmaster and such a movement. Brother scouts, these moments were worth living for and we had done valuable propaganda work for the movement there.

Another valuable way of propaganda is by the writing out of simple pamphlets in the vernacular, but example is worth many times as much as theory, especially when we are dealing with rural populations. It is best not to award special prizes to the best rural troop or any other troop, for the evil that such prizes bring in their train are many, though we need not spend any time here in enumerating them. The idea of a rolling shield in each district to be awarded to the panchayat which shows the greatest efforts towards the development of the local troop or pack as adjudged by a Committee of the District Scout Council or by the District Scout Commissioner is worth trying.

Training of rural Scoutmasters.

Seeing that the rural scoutmaster is expected to do work of a slightly different kind from that of the ordinary scouter, it will be necessary to give him a somewhat specialised course of training. Again, we have to remember that there are very many villages in need of scoutmasters and that the supply is very small. And

that we should make the training available to as many, and as soon as possible. With these objects in view the following suggestions are given.

Schoolmasters who may be expected to work in rural parts should be given special encouragement to take up scouting work.

In Mysore, many of the District Scout Commissioners arrange for the holding of training camps in scouting and cubbing, for the special benefit of the pupil teachers in training schools, and it is gratifying to note that

without any extraneous compulsion, a large number of the teachers under training, take advantage of this facility for training in scouting. Every training school has also its own Rover Crew and now that the period of training extends over two years, we have every reason to hope that the joining of the training school rover crew will bring the pupil teachers into touch with the other troops and crews and groups in the locality and give them valuable lessons in citizenship.

(The "Mysore Scout").

SOME GAMES.

Skip Syllables.

Sit in a ring; then ask each player in turn what verse of poetry he knows—you need not explain what you want done until all have confessed to knowing some verse.

Then ask each to recite his own piece, but not in ordinary fashion—instead, every second syllable must be omitted:

Twink—, twink—, lit—star,
—I—der—you—
Up—bove—world—, high
—a—mond—the—

It is quite as difficult as it looks to go through any verse in that fashion.

You may vary this game by having the same verse for all the players, and having it sung instead of recited.

Catch Rounders. The Pack should be formed into a circle with Akela in the centre holding a ball. At the word "Go!" Akela throws the ball to each Cub in the circle in turn who returns it directly to the centre. One Cub remains outside the circle, and has to run right

round it before the ball is returned to Akela from the last Cub.

Variation of Waiter Game. Each six forms in single file with the Sixer at the head holding a balloon. At "Go!" he pats it down the room, round a mark or a chair, and returns to No. 1. Before handing the balloon to him the Sixer must shake No. 2 by the left hand saying "Good Morning, Cub," and give the Cub salute, at the same time he must not let the balloon touch the ground. This continues throughout the Six, and the first whole Six safely home wins.

Towers. At the other end of the room opposite each Six is chalked a circle in which are placed six assorted cotton reels. At "Go!" No. 1 runs up to the circle and stands one reel upright. He then returns to the Six, and No. 2 runs to the circle and places another reel upon the first one. This is continued until all six reels are balanced upon each other. The game can be varied by No. 1, having a book or piece of cardboard on which he places his reel. He then hands over the reel and card to No. 2 who runs to the circle and balances another reel upon the first. This he hands to No. 3, and so on. (Selected).

Schools and Scouting.

IT is in the experience of many Scout Officers, that schooling and Scouting do not go hand in hand. Especially when the Troop is controlled and managed by the school authorities. A private Troop carried on by an enthusiastic Scoutmaster with efficient Patrol Leaders works much better. No doubt there are difficulties in its way which I will discuss presently. But on the whole it can be presumed with experience of school Troops that a private Troop might get on more efficiently.

The difficulties of a school Troop are many and varied. Firstly the difficulty of having a favourable headmaster. Sometimes we get an admirable headmaster but he is often a centralised head. It is difficult to do anything without his permission, and this curbs the initiative of an enthusiastic Scoutmaster. Sometimes the headmaster is opposed to Scouting, and because other schools do Scouting he tries, no doubt, to help, but under compulsion and with little faith. We also get headmasters

who are keen on Scouting, helping Scouting in all ways. But the last kind of headmaster is very rare; as I said above he is a centralised, showy man.

The second great difficulty to Scouting is the varied activities of the school, specially when there are various meetings which attract boys more than Scouting. It is all the more so if it is a residential school. In a residential school the boys' time is taken up by many things which bring them fame rather than mere dry Scouting.

We have known cases where the boys are more attracted to physical culture exhibitions—no doubt an admirable thing, they bring them medals and decorations—than to Scouting where it is all service and no return favours and titles; no doubt it is natural to young minds, but all the same Scouting has its noble qualities and return favours which are recorded in one's own life—it lasts for lives but these exhibitions are only mundane glories.

The third obstacle to Scouting in schools is the outside influences. I mean non-scout attractions and party strifes. Whatever the Scoutmaster might drill into the ear of a Scout, on good citizenship and service, the outside influences of boys with bad teaching from leaners of oppositions turn them to a raw useless Scout. Some might say that the influence of the Scoutmaster was not strong on that particular boy, but a Scoutmaster and his Scouts are few compared to a big majority of boys. Always evil attracts boys more than good.

The fourth point of importance to school Scouting is the necessity or non-necessity of making it compulsory. Some headmasters make it compulsory and ruin the real spirit of Scouting. When it is made compulsory, some boys who really and sincerely feel that they should not be Scouts, come in and they talk lightly of Scouting and spread mischief and dissatisfaction, as we all know that a single spark of fire destroys a mighty village. If it is not made compulsory the Scouts form a minority—as all good movements are—and there is always a tug of war with non-scouts who willingly and purposely put obstacles in the way of Scouting.

There is also a fifth difficulty, the question of camp life. If it is a residential school much camping can be done—although the getting of holidays and special vacation for camping comes in the way. Some school troops get them and others don't. The headmaster

emphatically says No and thus one important value of Scout life is lost. Also camp life by non-scouts always associated with mirth and merriment, and made fun of instead giving it the highest value of resourcefulness and dependence on one-self for everything.

Another difficulty to Scouting in general but not to school Scouting alone, is the dress or uniform problem. Experience shows that people who are poor and can't afford to get the uniform are really keen on Scouting; and a Troop with some Scouts with uniform and others without it, makes it rather ugly. Scout officers would say that Troop committees should supply them with dress, but however it has ever been a difficulty. Even with notable Troop committees, for want of proper enthusiasm they only give their names for the Troop committees but all difficulties have not to reach them. I am sure this must have been the experience of many Scout officers. The uniform is costly and the officers should adapt it to the needs; the Association ought to make provision for it.

A further difficulty arises when a headmaster insists on having a teacher as a Scoutmaster. I know many troops in which there are Scoutmasters who are old with no spirit of youth in them, who can't feel and act young, and always put on an air of authority and bigness. Naturally boys are averse to that nature, and they don't care for their Scoutmaster. I have seen in many schools the drillmaster becomes the Scoutmaster, because he happens to know something of drill and so by right he becomes a Scoutmaster. An enthusiastic young man, no matter if he is a student, full of cheer and pluck in him, and who always feels young would be a better selection than an authority on Scout literature and an old teacher. A Scout is born and not made.

There is also another difficulty when a school begins work after summer holidays. The new term of work begins, old Scouts leave the school, new recruits come in, and it is hard for the Scoutmaster to keep up the enthusiasm of the older Scouts, when he is training the raw ones. Sometimes want of variety makes Scouting dull.

Lastly, a general idea among boys, that Scouting is not useful and that there is no use of learning knots, signalling, and drilling; they also think it is all showy and waste of time. When once this thought enters on young minds it is rather difficult to convince them, as Scouting is all practical work. The importance of Scouting is recognised by the whole world and it is

only under an inefficient Scoutmaster that it dies.

I cannot say much about private Troop Scouting as I have had no experience. There are not as many difficulties as there are for the school Troop. The great drawback would be, the want of outdoor life as it is difficult to collect all Scouts at a particular time, to go to camp, as they would have varied activities at

that particular time in their individual schools. Also the getting up of the kit and rations would be difficult. A good Troop well equipped, as it is easy to get such from a picked lot among different schools with an efficient Scoutmaster, who always feels young, works better.

These are the various difficulties of school Scouting and there might be many more.

(Extracted).

One Step Further.

III

ONE of the claims of the Boy Scout movement is that it trains boys in leadership, and trains men by the same method so that they may give the right kind of training to their boys. We say, that we are making future citizens of our boys and scouters by giving them responsibility. And we call this technically decentralisation. The idea is quite the ideal that would make the programme a success.

Let us take our scouts first. We say that our whole programme depends upon the realisation of personal responsibility by the boy himself. We expect that the boy will practise the tests himself, after he has been shown the way. Take the physical exercises, as a typical point for this discussion. The Chief Scout points out that scouts should be taught to be PERSONALLY RESPONSIBLE for their own strength, health, and sanitary surroundings." (*Scouting for Boys in India, page 172*). It is true that we have all taught our scouts these exercises, and it is also true that we have seen them doing these exercises correctly under our supervision. It is also true that we stress the importance of this personal responsibility by making "physical exercises" part of our camp routine. But there it stops. The Chief Scout points out again that "they should be practised every morning, the first thing on getting up, and every evening before going to bed" (*Scouting for Boys in India, page 181*). Many of us cannot assure ourselves that our scouts have at least tried their best along these lines. Nor have we set the example by practising these ourselves. The result of this negligence is the poor physical development of the boy and his neglect of these splendid exercises.

May we take one step further, by roping in our parents? Scouters should visit their scouts' parents and explain to them the necessity for the exercises and request their co-operation. If only the scouters try this, there is a sure success

awaiting them, for, would not the parent be more anxious than the scoutmaster himself, to see his son strong, healthy and happy? Physical development charts, physical training games, and occasional mass displays would prove the best incentive for the scouts. All that the scouts want, is the proof of the success of the scheme, and once assured of this, preferably by the personal example of the scoutmaster, the boy would be more anxious than the scoutmaster himself to develop his physique.

Then there is the Court of Honour, the foundation of leadership in scouting. It is expected that Patrol Leaders will chalk out their own programme and plan the details. They will have to work out the scheme and learn by experience. It is a sad fact, but mainly true, that in many troops there is no Court of Honour, and in many more there is the Court of Honour on paper and in theory, but in the actual working of it, it is a departmental conference of ignorant officials! We are, I fear, unwilling to allow the boys to make a few mistakes, and thus learn by experience. Spoon feeding is good for children, but after a few months, it is detested by the child, and harmful if persisted in. In some cases the Court of Honour assumes the duties of an inquisitorial board, criticising the scoutmaster, and picking holes in the fabric presented by enthusiastic Patrol Leaders. But it is a good sign that there are a large number of troops with the right kind of Court of Honour. The medicine for this calamity is simple and sure—only an intensive study of the Patrol system by E. Roland Philipps by the Patrol Leaders and the scoutmasters.

What shall we say of the scouts themselves. Roland Philipps and Lewis clearly point out, and the Chief Scout himself keeps it as a basis—that the scouts themselves will specialise in subjects and teach each other. They want

the Patrol Leader to be the leader, but not the constant instructor. Instruction should come from the oldest scout to the recently admitted tenderfoot. If the Patrol Leader can teach more about signalling and first aid, perhaps the latest entrant knows much about birds, their habits and the ways to track them.

One more step to further the cause of scouting is to give more responsibility to the scouts.

1. Let the physical development and personal responsibility on this subject be real.
2. The Court of Honour should be a live executive, with the scoutmaster taking the correct place. His place is best compared to

the helmsman. He steers but it is the engines that propel, and the engineers that make the engines go.

3. Patrol Leaders should grasp the idea that the best run patrol is always a patrol of potential leaders, each specialising in a subject but still teaching one another.

4. The Scouters should trust their scouts more and allow them to make a few mistakes, for as the Chief Scout says every scout should be able to make things, mistakes included!

5. Scouters themselves setting an example by dividing work between themselves (of which more anon). A Scouter.

A Patrol Leaders' Training Course.

I THINK some scouters have overlooked the great value the act of leadership is to the boy. Sometimes it is presumed that the essential of leadership is knowledge of Scouting, and Patrol Leaders' Training Courses are merely copies of the Scouters' Courses, with nothing at all which specially concerns the Patrol Leader.

Although knowledge is necessary, I think actual scout work is best left to the Scoutmaster concerned, and not taught on courses, or difficulties are sure to arise. One important warning to instructors is to *caution the scouts against returning to their troops and telling their scoutmasters what to do*. A Patrol Leaders' course should not interfere with Troop work at all, but merely concern itself with the training of Leaders.

In spite of much that has been said to the contrary, leaders can be made. The "born" leader may have an advantage, but I doubt it. Gifted with leadership he is often gifted with a sense of his own importance which results in his down fall. History is full of examples. I have had born leaders in my Troop. Some have to be shown the other fellow's point of view; some, much rarer, understand it.

Every scoutmaster has witnessed the improvement in character which visits a boy so soon as he becomes Patrol Leader. That is the value of leadership. That is why it is important to keep as many boys as possible in the troop to the age when they can become Patrol Leaders. There is only one organisation in the world which offers a boy such an opportunity of enjoying leadership, and that organisation is ours. It is a misunderstanding scoutmaster who throws that unique opportunity away. It is a misunderstanding Patrol Leaders' course which

does not realise that leadership is the culmination of the boy's scouting experience. Each boy in my troop is directed: (1) to be first class; (2) and to be leader of his patrol. I have no real success until I work to those ends.

If the saying that before we command we must obey be true, I would say that it is truer still that before we can obey we must command. The leader who goes from his Patrol, where he has given orders, to the outside world where he must obey them, will the better understand why he must obey.

The course I outline is very simple. Perhaps it will be better to do it all out of doors, but at any rate the session on camping should be actually done in camp. The remainder can be undertaken during the winter months, indoors. It is devised to fill three week-ends, but it can be reassembled to suit the promoters, but it can be used by County, District or Troop. The important session of Leadership should be the last. The tone of the whole course must be high, the persistent feeling throughout being: "A Scout does his duty to God." If care is taken with the choice of instructors there is no difficulty, especially if they are allowed to take subjects in their own way, using their personal experience as guide.

Games suitable for Patrol use are played between sessions throughout the course.

Programme of the Course.

First Week end.

Introduction. The Scout Law. Scouting for Boys.

Patrol Camping. (i) Choice of site. Kit, tent, etc. Food.

(ii) Things to do.

Patrol Corner or Room. How to get it. Furniture. Uses.

Second Week-end.

Patrol Work at Troop Camp. Difference from a Patrol Camp. Competitions. Patrol Kitchen. Gadgets. Duty Roster. How Patrol can help troop.

Patrol Meetings. When to hold. What to do indoors and out. Patrol Badge work. Patrol Teas, etc.

Patrol Hikes. Where to go. What to look for and what to do, especially study of wild life. General remarks on hiking.

Patrol Log. Kind of book to get. What to record and how to record it. Sketches and photographs. Choosing the scribe.

Third Week-end.

Patrol Handicrafts. Their value and suggestions.

Patrol Instruction. Instruction as Patrol Leader gives session in manner to be adopted by Patrol Leader.

Leadership. (Introduce by describing life of some great leader, e.g., Captain Scott.) Patrol Leader must be honourable and obey the Scout law. Have wide knowledge of scouting. Read scout books. Aim at being First class. If his knowledge of scouting is sound his scouts will follow him. Takes his turn in Patrol work. Often performs most difficult tasks. Gives his Second opportunity to lead Patrol, and trains him. Studies each boy. Does not gather special benefits of leadership to himself but shares them with Patrol. Does not give trivial orders. If Patrol Leader obeys Scoutmaster, Patrol will obey leader. Discusses work with Patrol. Patrol Leader often sees what Scoutmaster does not see, and if wrong, can put it right.

(From "The Scouter".)

Local Camp Fire Items.

[BY HAROLD DE MEL, B.A. (Lond.)]

[The following suggestive article is sure to make our scouters think and do something for making our camp-fire sing-songs merrier.]

Editor, S. I. B. S.]

IT is necessary that all Scout and Guide activities should be adapted to suit local conditions, and we must not forget local items that we can have round the Camp Fire. Some of our Scouters in rural areas have experienced the difficulty of getting boys into shorts, which is sometimes considered as an attempt to impose something foreign on them. And, if round the Camp Fire a village Scouter tries to teach English Rounds to his boys, it is undoubtedly a mistake.

Everybody thinks that he can sing. You can never convince a man that he cannot sing. I believe it is so with the other sex too! A Choir is essential if you want to check a crowd, as it helps to drown the discordant notes of persistent individuals. If we stop them, they get offended; and we are compelled to drown their voices. In our Groups, we must select good voices to sing a good song well. There are Rounds and Choruses for community singing, where all have the privilege of joining in; and such airs are easily mastered even by the moderate singer with a little practice. Let those who cannot sing at all take the leading part in Yells and Cries.

The majority of Scouts in Ceylon have their ears trained to Eastern music; but it does not mean, however, that they have their voices also trained. They can follow an Eastern air very much better than an English song. In like manner, boys who have their ears trained to Western music, take time to appreciate a Sinhalese or a Tamil song; but they easily get accustomed to such melodies. We must teach our boys and girls only such songs as they can sing well. Hence, in the case of most of our boys, we must teach them Sinhalese or Tamil songs, if we want good singing in our Groups.

It is, however, unfortunate that we have but a limited stock of Scout Songs in Sinhalese. Other suitable songs are still less in number. Those which are borrowed from Sinhalese Dramatic Works are not always appropriate. Some are obtained from Gramophone records, but often not the type we want. We have any amount of pleasant airs, and to compose songs to such tunes is by no means difficult. If we are not able to compose songs ourselves, we can easily find friends who can help us. We have made very little progress in this direction, and our workers ought to assist us in raising a good collection of songs.

Our Chorus Songs in Sinhalese are still less in number. The Ancient Vannams are a distinct type altogether, and they are more difficult than

the ordinary songs. Our Rounds in Sinhalese are often mere imitations of the English, and are not much to speak of. They should be attempted only if we can get the correct tune and perfect harmony. But, we have interesting Shanties, that are characteristic of the Sinhalese. The fishermen on the coast, the pilgrims climbing Adam's Peak, the lads minding the cattle, the carters on a night journey, the farmers tilling the fields, the reapers during harvest, the watchers from their tree huts, they all have their songs and "seepada," which have a distinct appeal to us all. There are such songs in Tamil too, and we never fail to appreciate the "helei-yo" of the cooly gangs of the P. W. D. They amuse and interest us much more than an English Chorus song, badly sung; and the boys participate in them with more vigour. I must confess that I do not know how they would appeal to the Guides!

There are some Sinhalese versions of English songs which are interesting because they do not imitate the Western air, but are composed and sung to a suitable Eastern tune. "Georgie and Liza" in Sinhalese is "Singh Appu and Podi Nona," and is a good example for us to follow, when we translate foreign songs into Sinhalese or Tamil. Even Camp Fire Games, like "Jacks Alive" or "Tenderfoot Tim," have purely local names and are therefore interesting.

Then there are Street Cries; the Ice Cream man, the Chinaman, the Betel seller, the harangues we hear in 3rd Class Railway compartments, the hawkers at the Fort station afford us a lot of humour when imitated round the Camp Fire. We should have more Rounds in Sinhalese like the Frog Round, where the effect is easily produced and always well appreciated.

The Jungle atmosphere.

(Extracted from "Scouting"—Birmingham)

THERE are many valuable lessons to be drawn from Jungle Stories, but sometimes, through insufficient effort to present them in an interesting manner, these lessons are missed, and all that remains with the Cubs is a vague sort of pity for the 'poor animals'. I recently had an opportunity to witness Indian Cubs performing Jungle Dances and other games, when I was particularly struck by the trouble taken to obtain realistic effects both in make-up and their actions. One would naturally expect an Indian Cub, especially if he be a village boy, to know a lot about the Jungle animals, for probably he has seen many such,

I have always noted that our boys are perfect actors when they converse in their mother tongue round the Camp Fire, if they are used to talking in that language in their homes. Short humorous scenes, of about three minutes' duration, provide interesting entertainment, but when they exceed five minutes and are overdone, tend to bore the audience. Short plays based on the Scout Law or Ideals of the Movement, Stump Orations with interpretations, imitations of jugglers, astrologers, devil dancers, physical displays, burlesque shows,—the natural outcome of available talent, are always preferable to a set of stiff actors labouring to recite passages conned up from a book.

Folk Dancing is in many places, unknown, and our National Dances must be revived. This is a subject that requires much study, and I shall only endeavour to mention the most popular dances. Udekki, Pantheru, Kalagedi dancing, Kadu Haramba or Sword Dancing, Leekeli or Stick Dancing, and Tiger Dancing are some of the local dances practised by Scouts to-day.

In conclusion, I wish to make a suggestion. We have taken up a subject that interests us all, and the object is to rouse discussion. Let it not end there. If someone would undertake to collect all local songs, rounds and Yells from all possible sources, if all Guides and Guiders, Scouts and Scouters help him or her in that enterprise by producing all available material, I think a small booklet could be published. I hope that this will meet with your approval and also receive your co-operation. A display or demonstration of the best items will bring in the funds necessary for the cost of publication.

and possibly had a friend who was eaten by them! With a background of palms, banyans and other tropical trees, and aided by real and imitation skins and grass rope tails, those Indian boys so skilfully acted their parts as animals, that the Jungle atmosphere seemed complete. I felt that, had they not been made up, their movements alone would have been sufficient to create this effect. It is very difficult for those who have had little or no chance to study the animals to imitate them; for these the job is harder still when the Jungle dances have to be performed in such places as school rooms and open fields."

completing the distance of 100 miles religiously at one stretch for the sake of the badge is deprecated.

4. He should maintain a log of all his journeys and rambles and hand it over to the Headquarters or his Commissioner after he completes his distance. It does not follow that he should stop with 100 miles before getting the badge or after getting it. The 100 miles is just a minimum to be one. More the merrier.

5. This log should be in the shape of a diary giving details about the dates on which he completed the journey together with the names of the places he has visited and the distances between these.

6. This log should be of use to those who want to undertake a similar journey in that Dis-

trict or visit one of the places visited by the Rover. This log should also be useful to scouters who want to plan out their camps and outdoor practices.

7. It should be of use to those who want to visit these places though unconnected with the movement—such as pilgrims, officers, social workers.

8. Therefore the log should give information about the places and the histories or tradition about the place and their surroundings, information about the roads and the crossings, about convenience to travellers regarding food and shelter, and supplementing all these with intelligible sketch maps. Nature notes should be included for the sake of the Rover Scouts themselves and for those who are interested in the nature. (To be Continued).

Rover Scouts.

It is realised that both Rover Scout Leaders and Rover Scouts are failing to grasp opportunities laid down in P. O. R. for the training of the Rover Section of the Boy Scout Movement, and that consequently many Rovers are becoming indifferent to any active work in the various Crews, and that many Rover Leaders are struggling to provide programmes for their Crews because they have not rightly appreciated the scheme of training suggested in P. O. R.

The Rules say—“The aim of Rover Scouting is to “put into practice in a wider world the principles of the Scout Law,” *i. e.*, to apply in his daily life the principles, practices and the ideals of Scouting”.

Many Rover Scouts have been admitted and invested far too easily, without any real knowledge of the scoutcraft they are expected to apply, and consequently have not been able to appreciate the value and purpose of Rover Scouting.

(1)—The Rover Squire.

We consider that the section (1) is too indefinite, and we call upon all Rover Leaders to insist on a definite standard of Scoutcraft being attained by the Rover Squires before Investiture.

We therefore have decided that in future all Rover Squires shall be expected to pass a simple examination in elementary scoutcraft as laid down for the Scout in Scouting for Boys, and also in respect of the advice given to young men in Rovering to Success. We rely on the

Rover Scout Leader to see that a high standard of efficiency is maintained.

For this purpose we submit the Rover Squire's test:—

(2)—The Rover Squire's Test.

P. O. R. “Before a Rover Squire can be invested as a Rover he must have fulfilled the following conditions to the satisfaction of the Rover Scout Leader:

(a) Have read and studied Scouting for Boys and Rovering to Success. This rule to be interpreted as under:—

Scouting for Boys

(i) Give reasons for Open air life, etc., being regarded as such an important part of scout training (Chap. 2)

(ii) Finding your way about; Learn to box the compass, and learn several ways of finding the north without the compass (Chap. 2)

(iii) Map Reading. Learn conventional signs, and understand contours and scales.

(iv) Tie the following knots correctly and quickly: Reef, Sheetbend, a Half turn and two half hitches, sheepshank, bowline, clove hitch fisherman's, middleman's; and know the correct use of each. Also learn to whip the end of the rope (Chap. 3)

(v) What does the Chief Scout say about the value of Observation? see Chap. 4

(vi) Woodcraft—Identify, either in the wild state or from coloured illustrations, the trees,

birds, fishes, insects and reptiles which the Chief says all scouts should know. (Chap. 5)

(vii) How to be strong—Summarise briefly what the Chief has to say about the value of good health, and the way of preserving it, also about the evils of various forms of intemperance. (Chap. 6)

(viii) Saving life—Demonstrate the Schafer method of artificial respiration, and state general method of treatment for fractures, burns, scalds, cuts and bruises and bleeding. (Chap. 8)

(ix) Read Scouting for Boys. Chapter 7 very carefully and be prepared to discuss it with his Rover Leader and Sponsor.

Rovering to Success

(x) State the attitude of Rover Scouting towards GAMBLING, DRINK, Extremists, and IRRELIGION.

Summarise the Chief Scout's remarks with regard to a Rover Scout's attitude to Women.

Practical Camping.

(vi) Spend at least one week-end in camp under instruction. The syllabus must include

the following subjects: Tent pitching, fires and fire lighting, camp cooking, camp sanitation, camp equipment and catering, selection of camp sites.

The Squire is expected to take notes and to hand in his notebook to his Rover Leader on completion of the course.

(xii) Go on a HIKE in the country accompanied by a Rover Scout, to a definite point, preferably some place of historical or other interest which shall not be less than five miles distant. He must carry all requirements in a rucksack or pack and make a report of the journey, with special attention to the point of interest visited.

N. B.—A scout who has obtained his 1st Class Badge within two years of his entering the Rover Crew shall be exempted those items which he has passed in his First Class Test.

In the case of a crippled or invalid squire, this test may be in part, or entirely exempted. (“Scouting”).

Ourselves.

The XIIIth annual meeting of the Madras Provincial Council of the Boy Scouts Association was held on March 16th at the Provincial Scout Headquarters, Wenlock Park, with His Excellency Lord Erskine, the Provincial Chief Scout, in the chair. A large gathering was present on the occasion.

On arrival, His Excellency was received by the Provincial officers, headed by the Provincial Commissioner.

The District Commissioners were then introduced to His Excellency.

His Excellency expressed his appreciation of the crafts such as mat-weaving, book-binding and fret-work in which the scouts of the Olcott Panchama School, were engaged, as also his appreciation of the activities of the Headquarters Club.

Mr. Kumaraswami Reddiar's Speech.

The Hon. Dewan Bahadur S. Kumaraswami Reddiar extended a cordial welcome to His Excellency on his first visit to their headquarters. During the short time His Excellency had been in the province he had come into touch with the scouts and their work in the City as well as in the districts. If the work of the Boy Scouts was considered satisfactory, the speaker would assure them all that it was in no small part due to the personal

interest which successive Governors, as Provincial Chief Scouts had been taking in the progress of the movement. Thanks to the efforts of Lord Willingdon the parallel scout associations which existed were amalgamated and the record of the movement in the Presidency had been quite satisfactory. Successive Governors had expressed the opinion that of the many honorary offices which they held, none could be valued higher than the office of the Provincial Chief Scout. Knowing as they did that among the world movements of the day His Excellency had given to the Scout movement a place higher than to the League of Nations, they hoped that His Excellency would take an abiding interest in the movement and that before His Excellency's term of office terminated, the movement would grow from strength to strength.

Mr. Kumaraswami Reddiar then thanked His Excellency for kindly consenting to participate in the annual meeting.

Annual Report.

Mr. K. Sanjiva Kamath, Honorary Provincial Secretary read extracts from the Annual Report referring to the census, Work of the Organising Secretaries, The Headquarters Boys' Club, the Hutton Swimming Bath, Mr. Muthiah's appointment as Akela Leader, Camps held and the Besant Camping Centre and lastly the financial support given by the government and the public to the Association.

A Census was taken on 31st December 1933 and figures received after that date up to the end of July 1934 have also been included. The statement discloses the total strength of the movement at 14,693, an increase of about 2,000 over and above the figures published in our last report. Another Census was taken on 31st December 1934 and the figures received so far show a total strength of 17,104, an increase of 2,411 over and above the figures of last year. Final tabulations are not yet over.

His Excellency then presented the warrant of appointment as Assistant Provincial Commissioner for Training to Mr. P. S. Narayanswami.

There was then a short display of drill and scouting activities.

Mr. C. R. Srinivasan, editor of the Swadeshamitran and Professor Mills of the Christian College then spoke on scouting, the former as an outsider interested in the movement and the latter as one connected with the movement for over 20 years.

His Excellency Lord Erskine in winding up the proceedings said :

"Ladies and gentlemen! It was with very great interest that I read the annual report and I congratulate you all on doing so well. There is no doubt, whatever, that Scouting in all parts of the world has done an immense amount of good. But, of course, the more scouts, and the more scout leaders there are, the better it will be for everybody.

"I would like to make an appeal to all teachers and people who are interested in the education of youth, both in the towns and the country parts, to come forward and help the Scout movement by becoming its leaders. The more leaders of scouts we have, the larger will be the number of children who will be impressed with the high ideals which Lord Baden-Powell has placed before the world. I consider that the Scout movement has a greater value than the League of Nations. It may be that certain people think that it is rather an exaggeration, but I am not sure. If the ideals of service, of help and friendliness among all classes and nationalities which the Scout movement preaches, can be spread largely among the boys all over the world, then the League of Nations will flourish more and more. The ideals of the League are, in fact only the ideals of the Scout movement on a greater scale.

"I know you do not want me to speak for a long time. I want to end by saying how delighted I have been in my tour in the Kistna and Godavary districts to see so many scouts and also to see a rally at Madras. I sincerely hope your number will spread not merely in towns but in the villages in India and I assure you that during my period of office, I will do everything I can to help forward the movement.

"It is desirable that all nations should know more of each other, I was impressed with the remarks of the first speaker when he said that perhaps the first action of the nations to a knowledge of each other, was to destroy each

other. I am not at all sure that it was not true. It was because nations when facing each other for the first time, were unable to put away their own prejudices. If the nations learn more of each other, if the nationalities come to understand each other better, I am quite certain that these feelings will pass away. The Boy Scouts and Girl Guide movements would do more to help those feelings pass away."

Captain T. W. Barnard proposed a vote of thanks to His Excellency the Chief Scout after which the meeting terminated.

In the night the Scouters present were entertained at a dinner party by the Provincial Commissioner.

Earlier in the morning with the Provincial Commissioner in the chair, the business session of the Annual meeting was held at which the Report was adopted and office-bearers elected. A number of resolutions on Scout topics and administration were discussed and passed.

Scout Commissioners' Conference.

The annual conference of the Scout Commissioners of the Presidency was held on the 17th March at the Besant Scout Camping Centre, Theosophical Society's Gardens, Adyar, Captain T. W. Barnard, the Assistant Provincial Commissioner, presiding. There was a good gathering of Commissioners and scouters.

Welcome Address.

Mr. K. Venkataswami Naidu, District Commissioner, Madras North Local Association, in welcoming the delegates said that the annual conference served a very useful purpose in that it gave an opportunity to all to compare notes. They must all be thankful to Dr. G. S. Arundale, the President, and the authorities of the Theosophical Society for kindly placing the site at the disposal of the scouts for camping purposes. With some improvements, the site would become, he said, an ideal place for camping.

The Commissioner's job, he stated, was a difficult one and especially so in the districts. If the movement had spread to the extent, it was due to the work of the enthusiastic Commissioners. In one or two districts there were organising secretaries and he hoped that in the near future every district would have its organising secretary. The speaker regretted to note that the Rover section of the movement had not yet taken a strong hold in the province. In these days when the youth were yearning to serve the country, the spread of the idea that by joining the scout movement they could render national service, would yield good results. He hoped that as a result of the conference the scout movement would become a force in the national life.

Dr. Arundale's Message.

Dr. G. S. Arundale, who was to have opened the conference, could not be present owing to

slight indisposition. In the course of a message to the conference he stated :

"I wish you a very successful conference, for upon you depends the making of this world brotherhood movement the power it must be in India. Everything that can be done to strengthen the country must be done. I am sure that as you meet, you will be thinking of our great leader, Lord Baden-Powell, and will be sending him thoughts of reverent gratitude. I am sure you will also be thinking of Dr. Annie Besant whose heart was given to India and whose name is honoured throughout the scout world."

Mr. K. Sanjiva Kamath in proposing Captain T. W. Barnard to the chair referred to the great services rendered to the movement by the president.

Captain T. W. Barnard.

Captain Barnard said that they had met here to exchange views and to learn from the experiences of others and not to make any speeches. The papers to be read at the conference covered the entire field of scouting and would afford ample opportunities for all to express their views on the problems raised. He hoped that as a result of the discussion, scouting would improve in the future. He wished all success to the conference.

Scout Competitions.

Mr. C. Krishnaswami, Assistant District Commissioner (cubs), North Madras, initiated a discussion on the advantages and disadvantages of Scout competitions. He said that keenness and efficiency could be obtained through competitions, but too much attention to competitions would ultimately result in a hindrance to the normal working of Scout troops. Competitions to be useful should not be held very often. They should be conducted on proper lines with adequate preparation and in the true scouting spirit. As far as cubs were concerned, competitions had no place among them. A cub pack was a family and a real family life must be maintained.

An interesting discussion ensued, in the course of which the general opinion was expressed that competitions were necessary, but that emphasis should be laid on the Scout spirit in conducting them.

Mr. R. Messiah Doss, Assistant District Commissioner, Chingleput, started a discussion on the question 'If I were a Commissioner?' He said that a commissioner's first duty was to see that the movement was run efficiently in his district. For this purpose, he must hold a regular inspection of troops, as also district rallies at different places and see that the movement was made attractive. He should try to enlist the sympathy of the district officials and non-officials. He must have a thorough knowledge of the ideals of the movement and must as far as possible have an up-to-date library of Scout literature. The speaker next referred to the question whether a schoolmaster could be a good Scoutmaster.

The speaker was of opinion that as far as possible they should have outsiders as scoutmasters.

There was a keen discussion on this point. In the course of the debate, it was stated that under the conditions existing at present they should have schoolmasters as scoutmasters.

The morning session then terminated after which the guests were treated to a sumptuous lunch. Dr. Arundale acting as the host.

"Propaganda and Social Service."

The Conference re-assembled at 3 in the afternoon under the presidency of Mr. M. G. Pathasarathy Mudaliar, District Scout Commissioner, South Arcot, when talks on "Scouting" were given.

Mr. M. Srinivasa Iyengar, District Scout Commissioner, Chingleput, spoke on "Propaganda and Social Service." He said that at the recent Ardhodayam festival at Mahabalipuram when thousands of people came there to bathe in the sea, the Scouts did a lot of useful service. The Scouts restored as many as 120 children to their parents. He wanted to bring this fact to the notice of the Conference because a wrong impression had been created by reports in the Press that little help was forthcoming from the Scouts.

Continuing, the speaker urged that it was necessary to enlist the co-operation of the public and of educational authorities to enable the movement to progress. The idea should be impressed upon the educational authorities that scouting should be given a prominent place in school activities. Then and only then would Scoutmasters take to their work with earnestness and zeal. Besides the Government, local bodies should give substantial grants to place the movement on a sound basis in their respective areas.

There was an interesting discussion on this topic in which many Scouters took part.

The Chairman was of the view that propaganda was necessary for the growth of the movement. The movement should aim at the development of character in those joining it.

Mr. V. Kumaraswami Aiyar, Secretary, District Scout Council, Madura, next gave a talk on "Scouting, a most vital and nation building activity in India."

The Conference adopted a resolution thanking Dr. G. S. Arundale, President of the Theosophical Society, for permitting the holding of the Conference at the Besant Scout Camping Centre, and acting as the host.

Mr. K. Sanjiva Kamath, on behalf of the organisers, proposed a vote of thanks to the Chairman and the delegates.

After partaking of light refreshments, the gathering broke up.

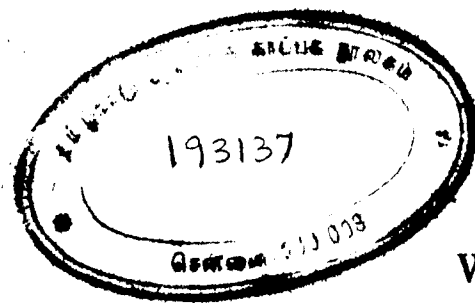
Supplement to the South India Boy Scout March 1935.

Provincial Headquarters Notices No. 62.

(Dated 15th March 1935.)

Registration Fees.

All Registered Groups in the Province are reminded that their registration is valid only up to 31st March 1935. To have their registration renewed for the year 1935-1936, they have to pay the necessary registration fees (Re. 1/- for each section) on or before the 15th May 1935. The penalty for failure in remitting the fees on or before the specified date is the withdrawal of the registration of the groups concerned and the cancellation of warrants of Scouters attached to such groups.



T. K. Barnard

Assistant Provincial Commissioner.

Warrants Issued and Renewed.

District Commissioner.

W. No.

30. Rao Bahadur C. T. Alwar Chetty, Madras West Local Association

Assistant District Commissioners.

35. Frank C. Brown, Tirupattur Local Association Area, North Arcot

36. James D. Issac, Vellore area, North Arcot District

37. Rao Bahadur V. Ramachandra Aiyer, M.A., Madura District

38. P. Wagenmaker, Madura District

District Cubmasters.

1. G. Sundaram, Tanjore
2. Gulam Mohamed, Madras South Centre L. S. A.
3. T. D. Srinivasan, Salem

N. B.—The above warrants are valid only up to 30th September 1936 after which date they have to be submitted to the Provincial Headquarters at Madras for renewal.

Groups Registered.

(Registration valid only up to 31st March 1935.)

Chittoor.			Reg. No.	Names of Groups.	Sections.
Reg. No.	Names of Groups.	Sections.			
57.	4th Madanapalli, Ramarao School	... S ...	117.	1st Vilampatti, Kallar School, Karupatti, P. O.	C
Ganjam.			118.	1st Chinnamanoor, Kallar School	C
8.	1st Gurandy, Board Middle School	... S ...	119.	1st Chinnalapatty, Kallar School	C
9.	4th Berhampore, Khallikote College	... S ...	Malabar North.		
10.	5th Berhampore, Khallikote College	... S ...	28.	1st Payyanur, Board High School	... S ...
11.	6th Berhampore, Khallikote College	... S ...	Malabar South.		
12.	1st Ichapur, Surangi High School	... S ...	32.	4th Calicut, St. Joseph's European Boys' High School	... S ...
Kistna.			Tinnevelly.		
62.	8th Masulipatam, Vysyasamaj, Robertsonpet	... S ...	62.	1st Pudur, H. N. H. E. School	... S ...
Madura.			63.	1st Muthusamipuram, H. E. School, Pudur P. O.	... S ...
115.	1st Koilpatti, Kallar School, Nilakottai P. O.	C	64.	2nd Kallidaikuruchi, Saraswathi Elementary School	... S ...
116.	1st Siddargalnatham, Kallar School, Karupatti P. O.	C			