

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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THERE has been a certain amount of criticism by one of our brethren regarding the work of the Scout Movement in the Madras Presidency. Personally, I think all criticism is healthy, provided it is generous and kindly. We are all aware of our shortcomings, and it is necessary that from time to time these should be pointed out.

For my own part, there are three obstacles in our way—first, that we have not yet learned to be a really Indian Scout Movement, so far as regards Indian troops; second, that there is general public apathy towards Scouting; third, that we are far too closely associated with Government. As for the first obstacle, there is little excuse for us. Had we the necessary will, there would soon be found the way. We are not yet passionate enough for India, I would almost say—fanatic. We urgently need to overhaul the whole of Scouting in India, to adapt the Movement to India's spirit and traditions. If we were to succeed in so doing, we should be the most valuable movement for India's unity; for we should make Scouting Indian, not just Hindu, or Mussalman, or Parsi, or Christian, or Buddhist. We should make it Indian. I am sure this Indianisation can be done, and it ought to be done without delay, not by any official decree, but by Indian scouts getting to work together to draft a plan and circulate it among those who are competent to advise. In drawing up the scheme, we should have to bear in mind the fact that there are three vital considerations the immense importance of self-help, self-sufficiency, the need for the exaltation of the spirit of India above all differences of faith, the urgent value of service to others.

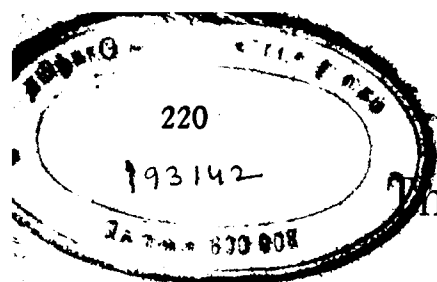
The second obstacle will only disappear as the public gradually becomes convinced of the practical value of scouting to Indian daily life. Simple, effective, understanding citizenship must be perceived to be one of the results of the Movement on its members. The public must

see that a scout is more of an asset to all than a boy who is not a scout.

The third obstacle is largely the result of the existence of the second. Government ought to have nothing to do with the Scout Movement. But it is better for the Government to have something to do with the Scout Movement than to have no Scout Movement at all. As I often say, I shall be glad when there is no more need for the Scout Movement, inasmuch as education is doing all that scouting can do. A right educational system, and our present system is the reverse of right, would find time for every activity in which scouts engage. But while we are waiting for the educational system to become right, it is good to have some kind of scouting, even if we have to be more or less associated with Government. And I will say that Government very praiseworthily leaves the Movement to go its own way with a minimum of control and a maximum of financial help. But we must become more Indian. Even if we think of the help given to Scouting in this Presidency, far more has come from non-Indians than from Indians. Indians must bestir themselves to take to their hearts this splendid organisation for right individuality and right citizenship, make it their movement rather than a semi-official organisation and bring the strongest pressure to bear on all Indian scouts to waste no time in transforming the Movement, so far as regards Indian troops, into a one hundred per cent Indian activity, contributing a pure Indian note to the International organisation, and linking India in comradeship with the rest of the world.

Until then we must go on as we are more slowly than we ought, but more quickly than not at all.

George S. Arundale



The Besant Camping Centre.

A Year in Review.

(By V. S. RATNASABHAPATHY.)

WE are glad to note, the camping centre at Adyar, has now completed a year of useful and continuous activity and service. In July last year, this camp site was opened, for the benefit of the Scouts and Guides, in particular and the Youths of Madras in general and was named after Dr. Annie Besant, Honorary Commissioner for All-India to commemorate her close association with the Boy Scout Movement.

Dr. G. S. Arundale, arranged to set apart about 9 acres of land adjoining the Olcott Gardens near the sea, on the Elliot Beach Road, for the purpose of affording camping facilities to Scouts and others, thus giving practical support to the idea of Open Air life in Scouting.

The scheme of Scouting designed by the Chief Scout, Lord Baden Powell, lays emphasis on an Open-Air life in the matter of training the character of boys, as opposed to scholastic training within the four walls of an educational institution and, according to Gilwell, "Camps are best suited for the practice of Scouting."

Camping Kit.

The camp site was entrusted to the care of the Vyasa Rovers to look after it and develop it. Thanks to Mr. A. W. Hutton it was immediately provided with tents, cooking utensils and camp gear. Taking advantage of the facility thus afforded the North Madras Local Association held its first Patrol Leaders Camp there, and then followed a stream of week end camps throughout the year—the total number of campers being 1,600—not a small number for 52 week-ends! This includes 82 Scout Troops, Cub Packs, Rover Crews and other Youth movements and Boy and Girl organisations.

To suit the campers certain improvements were made on the camp site. A Tube well was provided to get a continuous supply of good drinking water. Sanitary arrangements were also made. Vyasa Rovers, by their own efforts,

converted a big pit into a beautiful amphitheatre for camp activities. The flag staff in the centre on the lawn on which is unfurled a special flag of the camp greets the campers at the entrance. A woodcraft gate reminds them that they are in the Besant Camping Centre. A footpath leads one to the big banyan tree which is a special attraction and where Scout classes and sessions are generally held. Cubs have a more bushy ground allotted to them, to provide the jungle atmosphere so very necessary for their activities.

A List of Events.

The following are some of the most outstanding Scout events that took place in the campsite during the year. (1) Under the auspices of the Provincial Headquarters a Commissioners' Conference was held. (2) A District Rover Moot under the Madras District Scout Council was organised. (3) A Boys' Camp was held for about 220 by the Corporation Local Scouts Association. (4) A Scout Camp was held for 130 boys during the Theosophical Convention. (5) A Training Camp for Scoutmasters of the Seva Samiti was also organised and held on the site.

Behind it All.

I must add a word about the men behind it all. The Vyasa Rovers have continued, in the most efficient manner, to help in all the activities of the camps. They have given their time, ungrudgingly throughout the year and but for them, this undertaking would not be possible. Special mention should be made of the help given by the camp warden, Mr. M. Krishnan.

We are all grateful to Dr. Arundale, who is the Patron, for his kind encouragement and active support. By the establishment of this camping centre at Adyar he has done much to ensure the rapid growth of the Boy Scout Movement. It is our hope that the camp site will be found even more useful in the coming year.

A Message from the Chief Scout.

THE following is a message which was broadcast by Lord Baden-Powell from San Francisco, United States of America, during his journey home from the Australian Jamboree at the beginning of this year:—

"Please do not imagine that because I have been invited to broadcast to you that I am

therefore going to give advice to America. Far from it, I want rather your interest and your suggestions. I am very glad to be back once more in the United States, though it is unfortunately but a passing visit on my way back to Europe from a great Boy Scout Rally in Australia. Here some 11,000 boys were collected

in camp for a fortnight together. They came from twenty-three different countries and States, including America, India, New Zealand, France, Japan, Malaya, Great Britain, Ceylon and others. I may say that the American contingent, though smaller than had originally been planned, amply made up for its lack of numbers in its smartness, efficiency and ready friendliness towards others. One might have reasonably expected with so vast a crowd of red-blooded boys of all colours, creeds and countries that there would be trouble or disregard of orders, but there was none. There was no occurrence of such nature, the discipline was in every way excellent, mainly because it was the true discipline—the discipline that comes from within. The different contingents gave displays and performances in the arena which showed their proficiency. Their training in woodcraft was put to a high test when the camp was visited by a violent tornado of wind and rain; but this test proved their training had been universally on the right lines, making them good out-of-doors woodsmen, able to take the rough with the smooth, and not merely parade machines. But to me the most satisfactory was the striking revelation about the whole gathering and the most remarkable spirit of friendliness shown to one another by all the different races assembled there. There was continual interchanging of mutual helpfulness and acts of cheery comradeship. There was realisation on the part of the boys of the brotherhood of the World Movement to which they belong.

"Education is hard put to it now-a-days to train the young how to live when social evolution and conditions of life are changing so rapidly, but it is evident that much of the traditional school training is out of date, also that, generally, the human race is not yet civilised. It is not particularly creditable to us or to our upbringing that we still have to revert to primitive methods for settling our disputes. Many countries are teaching their sons patriotism, but too often it is a false patriotism, one which contents itself with waving flags and boasting its own country above others. A wider and more generous spirit is needed for the truer patriotism, which by exercise of unselfish give and take, brings all sections and factions together in a united whole and which can then extend that spirit and look wide beyond its own borders, or its own particular interests, and see with an understanding eye the aspirations of others. It will see things from its neighbour's point of view as well as from its own, and will co-operate rather than prepare to fight them.

"You will naturally think such idealism very pretty and Utopian, but impractical. It must

be remembered, however, that no real attempt has so far been made to instil such ideas into the mind and practices of the present or of the oncoming generation. They have never been educated to it. In the Boy Scout and Girl Guide Movement, however, it is this kind of outlook that we are trying to develop. The results to date give us every encouragement to go on with it. In the combined Movement of Scouts and Guides we have some 3,500,000 boys and girls today in 46 countries. We teach them, in addition to health of body and character, in the first place patriotism for their country, to uphold the constituted authorities there, and to promote unity and concord within its borders; secondly goodwill and co-operation with their comrades in other countries.

"For promoting this last, we hold an international rally or "Jamboree" every four years, to which contingents come from all other countries to camp together and to get to know and understand one another, and to form mutual friendships. In the intervals between these quadrennial Jamborees, different countries hold their own National Jamborees or Rallies, to which they invite Scouts from other nations. As an instance, two years ago our big World Jamboree took place in Hungary where some 20,000 boys were assembled from 30 countries. Then an interim Jamboree has just been held; as I have said, in Australia. I am on my way to attend another in Sweden, and yet a third will take place this year in Washington in August next. Some 30,000 boys will be present to greet President Roosevelt, who has for years past taken an active interest in this Movement. This will be the first of its kind in America, and I hope that any of you who are interested in the practical education in National patriotism, or in the promotion of peace in the world, will take the day off and see for yourselves the progress and the possibilities of our methods, and will if the spirit moves you, help us with suggestions for improving these. It will be remembered that in addition to our 4½ millions now taking this training, there are also millions in the world of men and women who have passed through it and thus already form a leaven in the different places. (It is computed that in the United States alone the Ex-Boy Scouts number over 6,300,000 and there are probably at least 15,000,000 in the world.)

"In conclusion, I think that most of us feel that the only true and sound foundation for peace in the world is the development of broader minded unselfish character in the peoples themselves, whereby they may form a united com-

munity in their own country and at the same time be sympathetic and friendly neighbours to others, the existing mutual understanding and friendships. The Scout experiment has shown that this is possible if the peoples are educated to it while young. By helping this Movement,

or otherwise promoting such steps, each one of you whom I am addressing has it in his power to contribute his bit to the greatest service in this world, and that is the bringing about of God's kingdom on earth, and peace and goodwill amongst men."

Swiss Children at Play and at Work.

BY CLEMENT HEATON, SWITZERLAND.

SWITZERLAND has been called the land of sun, snow and sports, and to tell you all about the life in this wonderful country would be very interesting but take too much space, so I shall just say something about the work and play of Swiss children.

During the long Winter months Swiss children live in a paradise of snow tumblers and sunshine and from the age of six or seven learn how to skate, luge and ski. When they are a little older they learn all about the joys of the bobsleigh, toboggan and ice-hockey.

They are a happy crowd of kiddies. As the deep blue sky overhead looks down upon their brown and smiling faces, it is a wild scene of sunshine, sparkling snow, laughter and happiness.

When I meet the sleighs with their gaily caparisoned horses and jingling bells, I feel that even "Alice" in her mysterious Wonderland did not see such sights as these.

I once asked an English schoolboy if he would like to go to Switzerland and this is what he said, "Not likely; live in a country where there is nothing but crumbling masses of rock; where one minute you may be standing admiring a wonderful panorama and the next sitting buried deep in snow; NO, THANK YOU".

But this is not true about Switzerland; the mountains are not dangerous. Swiss children are excellent mountain climbers and from an early age they go for long mountain climbing, excursions sometimes over high mountain passes. They are surefooted and strong in their bodies. When they are climbing they eat bread, chocolate and cheese, and sometimes a hard-boiled egg. In Switzerland you seem to be constantly surrounded by mountains, cheese, chocolate, sun and snow.

But, naturally these children have to go to school just as you have, and as I have—for I am schoolmaster. Somehow I don't think you would like to exchange your school for theirs. I

know very much about Swiss Schools as I have taught in this country for many years, but I somehow prefer the English ones although the children here are very friendly and intelligent. What always strikes an English schoolboy is that they play so little 'rugger', "Soccer," and that "cricket" is unknown. But the Swiss children do like swimming in their beautiful lakes, and they row very well, they are clever in the water.

School begins at 7 o'clock during the summer and at 8 o'clock during the winter, and when the children leave at four or five o'clock they must hurry away to do their home-work which should take them from 2 to 3 hours every day. Sometimes they do it in less time than that so that they can go out to play but they always do their home-work and do it well. Wednesday and Saturday afternoons are holidays, but on Saturday morning the children have to go to school as usual.

School children in this country are very fond of Music and Singing which forms a part of their national life. I remember being on the Lake of the Four Cantons when a party of about 200 school children boarded the steamer at Lucerne. They sang for two hours. As the boat approached "Rutli" with its famous meadow surrounded by trees; the scene of the oath which bound the three Cantons, Uri, Schyz, and Unterwalden together against the Austrians in 1308, the children sang the Swiss National Anthem. Then, when the steamer came to a halt opposite the famous "Tell's Chapel" I heard my youthful companions sing a selection of freedom and liberty songs which I shall never forget.

There are three languages spoken in this country—French, German and Italian. Many of the children speak two of their native languages and at School they learn English, which they speak very well, better than we speak French or German I think.

There is so much of interest in this wonderful little country but I am afraid that I cannot

tell you all about it in one short article. Perhaps one day I may tell you the interesting story of William Tell, of the Dogs of Saint Bernard, about the Bears of Berne, the Animals

in the National Park, a Bear Hunt, and the cow Duels in the High Alps.

But now I must say good-bye and good luck in all your school examinations.

"The New Outlook."

NEWS.

The Local Scout Association, Vedaraniyam was inaugurated on 24th August 1935 under the distinguished presidentship of C. C. Schemidt Esq., Superintendent, Government Borstal School, Tanjore and District Commissioner for Scouts, Tanjore. There was a large gathering of more than 300, consisting of local officials and gentries, teachers of both, Vedaraniyam and Thethagudi centres.

Before the meeting commenced the gathering enjoyed the short and smart scout display of the Vedavana Group organised in the Local Board Boys' School.

Mr. K. Sambandam Pillai, Deputy Inspector of Schools, Negapatam Range and Assistant District Scout Commissioner gave a lecture on "Scouting and its benefits."

The Secretary of the Tinnevely District Scout Council writes:—"At the request of the District Commissioner, Mr. P. S. Narayanswami toured the District from 15th to 31st July. He was able to visit most of the centres and do valuable work. He has sent a detailed report which furnishes information of value to all groups. His suggestions and remarks are of general application and eminently practical. The District Council has printed the report and has circulated it among all the scouters in the District. I take this opportunity to thank Mr. P. S. Narayanswami, on behalf of the District Council, for the valuable work he has done to the District."

* * *
"A Rally of the Scouts, Cubs and Rovers of Tinnevely and Palamcottah was held on 24th August 1935 in Palamcottah in honour of the Provincial Commissioner, the Hon'ble Diwan Bahadur S. Kumaraswami Reddiar, B.A., B.L., Minister for Education. There was a large

gathering and the Provincial Commissioner was very much pleased with what he saw. He said that he was glad to have this assurance that all was well with scouting in Tinnevely and congratulated all concerned. The District Commissioner thanked him suitably and assured him that his encouraging words would infuse greater enthusiasm in the minds of the workers and lead to efficient scouting in future many times better than in the past."

I Chittoor Boy Scouts.

A happy and an enjoyable camp was held by the I Chittoor Troop on Saturday and Sunday the 24th and 25th August at the Masonic Lodge Grounds, Chittoor.

The Scouts and Cubs started from the Board High School, Chittoor by 3 p.m. on the 24th and marched to the ground singing songs on the way. After the troop arrived at the ground, places were allotted for the different patrols. In the evening many games were played by the different groups. Each patrol pitched its tent suitably for night at camping. In the night there was camp fire which was opened by the District Scout Commissioner Mr. C. Venkataramana Iyer, B.A., B.L., the Girl Guide Commissioner, Miss Geigh, with the girl guides, and Mr. J. Daniel, B.A., L.T., the Headmaster, were present. The Girl Guide Commissioner thanked the organisers for the kind invitation extended to her. The Scouts exhibited their talents splendidly.

After meals kindly arranged by the District Scout Commissioner, the scouts were taught some marching songs for about half an hour, competition in tracking was practised on the hill near the camp. The District Scout Commissioner then addressed the scouts on the importance of the "Scout laws"

Rescue Work in Quetta.

Many splendid tributes have been paid to the rescue work carried out by Rover Scouts and Scouts during the Quetta earthquake disaster.

The following extract is taken from a letter received from Dr. H. T. Holland, C.I.E., the C. M. O. in Quetta:—

"Yesterday I went in the morning to watch a group of Rover Scouts take a dead sweeper's body out of a house. The sweeper is an out-caste, a pariah, and yet these Rovers, high caste Hindus and Mahomedans, did the work which the authorities did not like to ask the Troops to do. It is a magnificent effort on their part."

Later Dr. Holland writes: "A number of bodies in Civil Lines have lately been dug out; a very unpleasant job for those engaged in the work. The actual handling of the bodies has been done by 50 Rover Scouts who volunteered

to do what they did not like to ask Troops to do. It is a wonderful and unique performance. Some of them are Brahmins and many sons of leading business men in the Punjab.

Extracts from a Cub Bulletin.

By MR. C. KRISHNASWAMY, Assistant District Commissioner (Cubs).

Leapfrog: It is recommended on page 102 of the Wolf Cub's handbook that the boy over whose back the cub is to leap should stand sideways. This method is now considered by competent judges to have its dangers, and it is, therefore, desired that in future the boy should stand with his back to the leapfrogging Cub. next edition of the Handbook will be amended accordingly. In the meantime, cubmasters, please note.

Camping for cubs: It cannot be too often repeated that camping for cubs is an extra, and should only be undertaken if it can be carried through really well. The benefits of pack camps from crowded areas are obvious, but they only exist where the arrangements are efficiently thought out in advance, and carefully carried through.

Permission to camp should be obtained from Assistant District Commissioner (Cubs)—vide rule No. 315. P. O. & R. 1935 Edition.

Sixers & seconds meet: A successful meet of the sixers and seconds of our association was held on the 31st August at Christian College School. About 65 boys were present and had a nice time.

Later in the evening the Old Wolves met with Mr. V. S. Rathnasabhpathy, Provincial Organising Secretary, Boy Scouts Association,

Madras, in the chair. Mr. M. Ram Mohan spoke on "Ourselves as Old Wolves" and Mr. A. W. Forgie of Y. M. C. A. on "Boy Psychology." There was a lively discussion.

Cub Competitions: As was duly notified in Local Association Bulletin No. 1, the items for Wolf Cub competitions for this year will include general efficiency, progress and the working of the packs for the whole year. Larger number of points will be allotted to this. So, buck up, Old Wolves! Maintain neat and systematic records and registers.

Old Wolves camp: As was decided at the meeting of the Cubmasters on the 3rd July, a week end camp for all Old Wolves will be held in Adyar on October 12th & 13th. The camp fees will be Rs. 2 which please remit to the Secretary, Local Association, 52, Mulla Sahib Street, G. T., Madras, on or before the 2nd October 1935. Await further details.

Outing: We are glad to learn that "B" Pack of Christian College had an enjoyable outing to Tambaram. The outing afforded opportunity to the pack to meet the rural pack of Chingleput district. Mr. J. I. Muthiah, Akela Leader, was also present. The Assistant District Commissioner (Cubs) visited them on the occasion.

The Second World Rover Scout Moot.

At Ingaro is going to be yet another notable step in the history of the Scout Movement.

Rover Scouting is rapidly growing into a world wide brotherhood—a brotherhood which, while still governed by the Scout promise and Law, will be an international fraternity of good-will and service.

A great responsibility coupled with a great opportunity thus falls on every Rover Scout, a responsibility for proving by his life and doings

that friendliness and helpfulness to others can actually become every man's habitual practice.

The result of this, if sufficiently widely developed, will be to promote a new spirit in all countries. The prevalence of that spirit will bring about a firm foundation for the establishment of the Kingdom of God upon earth—through the reigning of peace and goodwill amongst men.

Baden-Powell

Comfort in Camp.

By GILCRAFT.

YOU will remember I mentioned there seemed to be a mistaken idea amongst us that backwoodsmen, pioneers and explorers used not to worry about appearances or manners.

It is a mistaken idea and in the matter of courtesy the fellow who has lived most of his life alone face to face with Nature is hard to beat. One of the most courteous men I have ever met was one whom the ordinary sort of fellow in this country would classify as a heathen savage, but yet he had more of the milk of human kindness in him than any civilized Britisher I know.

I cannot go into details but actually I was the first white man he had ever spoken to. Courtesy is not necessarily a product of civilisation, in fact, many examples make one think that it is entirely the other way about.

Pioneers and so on may have worn beards, but it was usually for every good reasons, as a protection against cold or otherwise.

They were not able to carry comforts and luxuries about with them, and so they used to make various odds and ends out of the material that Nature provided for them on the spot.

Take the western pioneers for instance. They clothed themselves in furs, using the skins of the animals they shot. They shod themselves in moccasins, tanning the fancied. They housed themselves, if they settled down for any period, in log cabins. They slept on mattresses of spruce or hemlock. They cultivated the ground near their huts and grew flowers and vegetables.

I am afraid that we seem to take our illustrations of Pioneering from stories of Deadman's Gulch which deal with some extraordinary finds of gold and the subsequent rush of all and sundry who want to make their fortunes.

According to such stories all the shanties and novels are built on piles of empty tins and filth of the worst description, and the whole of the country is marred by those whose greed has reached to such a pitch that it has swept away any good qualities they may have had.

Of course, such stories are grossly exaggerated, but in any case they do not deal with the pioneers that the Chief wants us to try and follow, but with those who came after them and brought the first wave of so-called civilization into the country.

I have taken some trouble to rub this point in because I want to drive this false impression away from your minds. The real Scout is the fellow who reads and follows out what the Chief tells him in "Scouting for Boys." I make no apology for quoting the following passage from one of his camp-fire yarns:—

"Some people talk of 'roughing' it in camp. These people are generally 'tenderfoots' and old backwoodsman does not rough it, he knows how to look after himself and to make himself comfortable by a hundred little dodges. An old Scout is full of resource that is he can find a way out of any difficulty or discomfort.

If the Chief tells us that we need not worry any more about it but just look round to see how comfortable we can make ourselves when we go into camp.

Of course, you can be jolly comfortable if you take a lot of things with you. I have done a lot of camping myself when I had a large tent, almost as big as a cottage, a nice bed, table, chairs, bath and everything else, but I had an elephant to carry it all for me or a steam launch. That is where I was lucky, for you will not find an elephant or a steam launch in your Patrol equipment.

On the other hand, I have camped just as often with nothing but the clothes I was in and an extra shirt and a pair of shorts and I believe I was happier when I did that than when I carried an hotel about with me I did not have to worry so much and wasn't worried by other people so could do just what I liked in the matter of camping down for the night and so on.

Again, the Chief tells you about making yourself comfortable for the night. So I will not give you any advice on that subject here, except to say that in Great Britain you would be more than wise to get hold of some kind of ground sheet on which to make your bed, and, perhaps too that it is not the thing to go round chopping down fir trees so that you can make a bed.

Besides sleep, another important thing in camp is food. We have already heard something about that but even after your food is cooked there are one or two things which you should be careful about. It is just as important that you should eat it in a clean way as that you should cook it in a clean way.

Amongst other little odds and ends that add to comfort and tidiness are boot racks, boot

scrappers, towel racks, knife and fork racks and so on.

A boot rack is made by driving four short sticks into the ground in pairs, three or four inches apart. The distance between each pair can be varied to suit the size of your boots. The front stick of each pair should be a couple of inches lower than the back one. Stretch a stick across the top of the lower ones and another across the top of the higher ones and you will have a very suitable rack that will keep your boots and shoes off the ground.

Boot scrapers can easily be made for the door of your tent by pegging down small bundles of brush-wood or heather, or by fixing a stout stick preferably one that has been split in half so as to give a fairly sharp edge an inch or two above the ground between steady uprights.

Towel racks are very easily constructed by lashing a horizontal stick between two uprights some three or four feet high. You can fix on additional rails like at owl horse as you like.

A rack for knives and forks and spoons is made by splitting a stick lengthwise and whipping

the two together again not too tightly, at the ends and in the middle, and fixing them on to two pegs driven into the ground and standing about eight inches above the ground level. If you find it difficult to split the stick, two sticks lashed together in the same way will do.

You will find it difficult probably to manufacture an efficient knife in camp but it is good fun to whittle forks and spoons out of sticks but beware of yew, laurel and other poisonous woods.

Now we have wandered back to food again, the open air does make us hungry. I might mention that when you are cooking, you will find pot hooks jolly useful things. These can be made out of bits of sticks such as you might pick up anywhere.

Of course that is nowhere near the end of the various gadgets you can make to fit yourself up comfortable in camp. I have only given you one or two samples to start you off in the way of making these things for yourselves.

"Jamboree".

North Madras Local Association. ROVER PROGRAMME FOR THE YEAR. (General)

The following items are indicated for the benefit of the several Crews for the purpose of framing their crew programmes.

- (a) Learning to swim 100 yds. or become proficient in Ambulance or Path-finder badges.
- (b) Pass first aid as for second class scouts, Map reading, Signalling (Morse or Semaphore) 15 letters per minute.
- (c) Hike 20 miles (minimum) and maintain a log of journey.
- (d) Specialising in any one of the following proficiency badges Botany, Electricity, Chemistry or Astronomy.
- (e) Elementary knowledge of present day constitution of India and the English Parliament, Insurance, Public Health and civic consciousness.

The Rover Leaders, Assistant Rover Scout Leaders and Rover Mates will meet every 3rd week of the month to make a special study of the Chief's book—Rovering to Success.

July 20th: Introduction to Rovering to success by District Commissioner.

Aug. 17th, Horses; Sep. 21st, Wine; Oct. 19th Women; Nov. 17th, Cuckoos and humbugs; Dec. 21st, Irreligion; Jan. 18th '36, Crew organisation and programmes.

Sept. 28th and 29th—Week-end camp, Place to be notified later.

Camp fees Rs. 2.

Dec. 28th and 29th: Combined Hike, training for Ramblers Badge.

15th Feb. '36: District Rover conference.

Combined activities for all Rovers.

Intercrew visits, at least 2 inter crew visits during the year be arranged.

Lectures on the following subjects be arranged and due intimation will be given as and when they take place.

1. Working of the British Parliament.
 2. History of Indian Legislature.
 3. Federal-scheme.
 4. Place of second chamber in the Indian constitution.
 5. History of Madras Corporation.
 6. Rovers and Civic consciousness.
- The benefits of Life Insurance.

Tree Planting.

Scores of troops in the Presidency planted trees in honour of the Silver Jubilee of Their Majesties. We believe those saplings that were then planted will have taken firm root now. Other troops had deferred the actual planting of the trees to await the burst of the monsoon. Now that the monsoon had been upon us for some time we hope they would have also planted their trees. It is not necessary to talk of the ethics of tree planting. In America it has been considered a positive virtue and a national service to plant trees. We have no doubt that when the economic resources of this country are more fully investigated, it will be found as great virtue in our own land. From times im-

proportions would not only be a thing of utilitarian value but a feast to the eye. Where it is possible for a number of trees to be planted by boys of a group or by several groups together, think of the happiness of future generations of boy scouts camping under those trees, blessing the hands that planted the trees; or of the festivities and fairs that may be held under the cool shade by the population of the town or the village; and, more than all, think of the pleasure that you will have secured from the inhabitants in making the climate of the region cooler and more fragrant! In this connection it is worth while to note what Scouting in America has got to say about Tree-planting.

As in the rest of our activities we only glory in the traditions of the past, but what is our contribution to the future? There are vast stretches in our country where a tree of goodly



The Cubmasters Training Camp, Kodur, Cuddapah District

memorial, Indians have always made it a religious act of Good Turn to plant trees. Witness, for instance, the thousands of trees that line the huge trunk roads in India. Most of these were formerly planted by private citizens as an act of Good Turn to the pedestrians.

There is no town or village where there have not been several trees planted for religious purposes, e.g., the sacred Fig, the Banyan, the Neem and others. Several times these trees have platforms built round them to accommodate weary travellers to enjoy their shade. Possibly in these days of railway and bus travel, the utility of the planting of trees may be rather doubtful. It could not be disputed that for economic reasons and for the more important aspect of the edu-

proportions would not only be a thing of utilitarian value but a feast to the eye. Where it is possible for a number of trees to be planted by boys of a group or by several groups together, think of the happiness of future generations of boy scouts camping under those trees, blessing the hands that planted the trees; or of the festivities and fairs that may be held under the cool shade by the population of the town or the village; and, more than all, think of the pleasure that you will have secured from the inhabitants in making the climate of the region cooler and more fragrant! In this connection it is worth while to note what Scouting in America has got to say about Tree-planting.

SOUTH INDIA BOY SCOUT.

Growing Rare Trees from Seed.

BY L. L. McDONALD,

National Director of Camping.

At Macon, Ga., I found a forest garden where many kinds of tree seeds were planted and Scouts were carrying on a project of successfully growing the almost extinct Giant Sequoia, known only in California. Quantities of dogweed seeds were being planted along old fence rows. After long search the lost and almost extinct variety of yellow magnolia had been located by Scouts,

and young cuttings transferred to the camp as the trophies of their persistence.

I have seen nut trees, pecans, English and Persian walnuts, black walnuts, seedlings from historic trees,—and in one camp a much-treasured baby oak grown from an acorn brought to America by a tree-loving Scout from Sherwood Forest, the haunt of the daring Robin Hood.
"Bombay Scout".

The Boy Who Lies.

BY DR. H. S. BRYAN,

Assistant County Commissioner for Special Tests, Derbyshire.

"WHAT would you do with a boy who tells lies?" is a question often asked, more—perhaps—in connection with Cubs than with Scouts. The answer is that it depends almost entirely upon the type of lie told, for there are several different types and each requires a different treatment. The first point to emphasise is that a lie is "a deliberate attempt to deceive," and not merely a mis-statement of fact. This important distinction is sometimes overlooked by teachers and others, with the result that entirely unjust accusations are made. I can vividly remember such an incident in my own school days. A pure lapse of memory on my part had resulted in a mis-statement which was violently denounced by my teacher as a lie, and I was told before the other boys, who knew that I had recently joined the Church, that "one does not expect a Church member to be a liar." I had never forgiven that teacher. The first type of lie then which we have to consider is, strictly speaking, not a lie at all.

THE CONFUSIONAL LIE.

This is an untruth which is either the result of a faulty memory, or of the unintentional mixing of fact and fiction. Children with a vivid imagination are particularly prone to this type of untruth, but many adults are also liable to it. There can be few of us who—in reporting a verbal combat to a friend—have not sometimes allowed the smart rejoinder which we would have made if only we had thought of it in time, to creep in among the things which we actually said. After one or two repetitions we should

probably find it very difficult to disentangle fact from fiction. I have sometimes heard educated and honourable people, in giving an account of some incident in which we had jointly figured, put in details many of which were entirely erroneous. How far more easy is it for the imaginative and suggestible Cub, for whom fact and fancy are never very far apart, to embellish a narrative, or fill in the gaps left by an untrained memory with purely imaginative details, and all without the smallest intention of deceiving. To treat what is after all an intellectual failing as a moral transgression and accuse such a boy of lying is a very big mistake. It is a far better plan to explain to the boy that to be able to give a strictly accurate account of what one has seen or heard is a very difficult, but at the same time, a very desirable accomplishment. That some day the fate of some innocent man, or the conviction of some guilty one may hang on our ability to accurately describe some happening that we have witnessed. That the very name "Scout" implies accuracy in observing, remembering and relating or recording, and that these accomplishments do not come by accident, but only as a result of long practice. That is why we play "Kims" game, "Message Relay," etc., so that we may train these special faculties. If our little talk is rounded off with a practical demonstration of some of these games, we shall be dealing in a far more effectual way with this type of untruthfulness than by delivering a homily on the wickedness of lying.

[SEP.

1935.]

SOUTH INDIA BOY SCOUT.

Extracts from the Radio Address of the World Chief Scout.

ONE of our aims in the Boy Scout and Girl Guide Movements is to develop patriotism. The late President Roosevelt told me years ago that he saw in Scouting a particularly valuable quality since it attracted boys of all races equally and would therefore play a valuable part in bringing together the various foreign elements in his country while they were yet young and to grow up good Americans. In Canada no doubt the Movement has a similar part and value. In these days of social depression and political unrest, unity in a Nation is of greater importance than ever before, for a house divided against itself cannot stand.

Patriotism has been condemned by writers like Bernard Shaw, and H. G. Wells who seem to want to jump straight away into internationalism regardless of whether the foundation exists of a national spirit to begin with, but such foundation is essential. In a team of nations as in a team of ball players, each member must in the first place, himself be sound and strong and then must have the attainment spirit in staying in his place and playing the game. This principle we act on in the Scout Brotherhood. In each country it teaches the boys to overlook each other's differences in creed or social standing and to disregard local jealousies and to make for unity through honest appreciation of each other's merits and through the sense of brotherhood and friendliness to all. As the boys grow older and become Rover Scouts at 18, they are encouraged—indeed it is part of their duty—to take up various forms of voluntary service for the community. In this way, there grows an active development of the truer patriotism of love and service. Then, through our world spread brotherhood, this national patriotism does not remain a narrow one, but looks and understands and recognizes the aspirations of others.

It must be remembered that besides the two and a quarter millions of boys who are going through this training to-day, there exist some millions of men, ex-scouts, in each Nation who have done so and who already form a level of wider patriotism. The Scout Movement has been taken up by forty seven different Nations as an educative measure for its youth outside the school walls. Experienced authorities like Dr. Burr have agreed that youth all the world over is very much the same in its outlook and temper until different environments change its character as it grows up. Thus, the Scout and Guides of different countries imbibing the same ideals through the same methods of outdoor activities which appeal to them and wearing as nearly as possible the same kind of uniform, feel that they are allies in a great brotherhood. This sense we endeavour to cultivate through the addition of personal contacts, wherever possible. Every four years we have a great International Camp or Jamboree at which boys of all nations come together in their thousands and get to know and understand one another and to realise that, good though their own country may be it is not the only pebble on the beach.

So, there is reason to hope that as the Scout and Guide Movements expand in numbers, as both are doing every day, there will, before long be a strong leaven in every nation of men and women who have a personal regard for their foreign brothers which will enable them to see matters with their eyes, if and when troubles arise. Such spirit in the people themselves is surely the foundation that is essential before peace can be assured through pacts and treaties made by politicians.

(Extracted).

The Investiture Ceremony.

THE investiture ceremony may mean little or nothing to the scoutmaster, but to the boy who has spent weeks in studying the different tests which qualify him to be made a scout, it is an event in his life. A great deal of his progress in scouting depends upon it. Let us therefore do justice to it and to him.

If the investiture by its nature has made an impression upon him he will carry the impression through his scout life. I can remember very vividly my own investiture ceremony—the comments of the boys around me before it took place, the admonitions of my scoutmaster, even the very pictures on the walls of the clubroom

--and this, mind you, more years ago than I now care to remember.

Mass Investitures.

One speaker at our study circle ventured to offer three "don'ts" about investitures, his argument being that while it is dangerous to say "don't" to a boy, one may risk it with a scoutmaster:

1. Do not ask your Commissioner to invest the scout—it is a matter between the scout and his scoutmaster.

2. Do not make the ceremony into a "show" for the entertainment of an audience—it is a private affair of the little troop.

3. Do not hold mass investitures—mass production is never so sound as work where individuality is the key-note.

Where a new troop is being started, there is a real temptation to indulge in mass investitures. The makeshift is not worthwhile. The chorus effect destroys the personal equation and repetition produces boredom. It defeats its own object and becomes worse than no investiture at all.

Aim at individual investitures as far as possible, and never invest more than three

scouts in any one night. Even then let each scout take the investiture separately.

With a new troop the patrol leaders would be invested first—say three at one meeting and the remainder at the next. The subsequent investitures of two or three Scouts at later meetings raises the value of the ceremony immensely, and emphasises the privileges of becoming a scout.

A Family Affair.

While the wise scoutmaster prepares both his recruits and the troop beforehand, to avoid any hitch at the actual ceremony, he will be very unwise to make it a stage affair. Investitures at concerts and such like gatherings, are to be deprecated. It is just a little family affair, striking a note of simplicity and sincerity, and ending upon a note of congratulation and brotherhood.

The ceremony is perhaps best performed at an ordinary troop meeting. Let the right atmosphere be created and then get along with it early, for the recruit will probably be nervous enough to want to "get it over." Conclude with a short yarn and then give the newly fledged scout a chance to settle down as "one of us" in ordinary troop work.

Baloo in the Times of India.

One Step Further.

VIII

By "A SCOUTER"

IT is a matter of genuine pride to every one in the Movement that we have now an entirely original design, in every way typical of our country, for the charters and warrants of Associations and scouters in India. The design embodies all necessary features, viz., nationalistic in character, representative of the Movement and attractive in design. Every one ought to believe that this step is another step forward in the history and progress of scouting in India and the General Headquarters deserve the congratulations of all on this step.

Yet another bold step forward is the very generous offer made by the Bombay Boy Scout Association of Rs. 1,000 for the best original book written on the lines of "Scouting for Boys in India." (*Vide announcement elsewhere.*) It is a unique and laudable idea too.

This will bring out hidden talent and the result is sure to be something very creditable indeed. But in this case one has to consider the experience in regard to the previous publications in our vernaculars, as the offer covers not only books in the English language, but also in certain specified vernaculars. The writer's knowledge is limited only to two such publications—mainly translations of the Chief's books, verbatim. Even though unstinted support was given by the Association and scouters, they did not prove much of a success. The reasons are not far to seek. Firstly, the linguistic barriers made it impossible for the books to command larger circulation. Secondly, however much the authors tried, even though the translations may be said to be so good as to bring out the essential spirit behind the theme, it was felt that they were after all translations and translations could at best be only second

hand. Thirdly, the limitation in the number of copies produced, correspondingly increased the cost of production, making the price of the book rather prohibitive to the average scouter who is only a poor man.

It would obviously be futile to try and write a new "Scouting for Boys in India" in English or in any of the vernaculars, for the very simple reason that the book can never take the place of the Chief's book. The individual who tries to do this should have the same varied experience, specialisation and imagination of the Chief. There is no gainsaying the fact that as yet, there is no one other person in the world today, than the Chief Scout to produce a book of the sort. He who attempts the task should have a thorough knowledge of the history, customs, traditions, folklore, the abilities and drawbacks of every community in India and should have a thorough working knowledge of the conditions existing in India, in every corner of this vast sub-continent and such an experience and knowledge can never be that of any single individual.

It may be that the remarks offered above will damp the enthusiasm of the Association that has made such a generous offer and of the people who are anxious to try their hand at the task. Far from it. Under existing conditions, the following suggestion may be a better way to approach the problem. Take the case of the American publications—The Handbook for Scoutmasters; The American Boy's Handbook; The Principles of Scoutmastership, etc. The books are most successful productions, entirely national in character and have retained intact the aims and methods of the Association. In our own country, such a vast and necessary task as this should and could be undertaken by the newly organised General Headquarters,

which is eminently fit to undertake this responsibility by virtue of its being an All-India Organisation able to command the necessary influence, manpower and probably finance as well. A Committee of specialists, composed of experienced scouters and educationists might be invited to tackle this question. The Deputies of the Camp Chief who are trusted representatives of the Camp Chief and the Chief Scout in various provinces in India ought to be utilised for this task. They may suggest the lines of procedure by drawing up an outline of the whole book and get hold of experts in each line to contribute on specified topics and compile the information obtained in the form of a book which will serve not a mere isolated corner of the country, but the whole of India. Approved translations of such a compilation might then be thought of to serve the needs of the provinces or states.

Experienced workers like Mr. Brayne of the Punjab, Mr. J. I. Muthiah, Akela Leader of Madras, whose rural cubbing and scouting have been so favourably commented upon by the Camp Chief and the Imperial Head-

quarters, Mr. Deo of the Central Provinces who has done so much for Village Handicrafts among scouts in that Province, Major Hillborn of the U. P. and a host of others might be asked and one can be certain that they will enthusiastically take up the job and produce something really worthwhile for the use of Indian Scouts.

It may all seem an uphill work involving a long period of time and great expense, but if lasting effects are desired in our Nation-building programme, everything is worth while. Our efforts in this may look vain in the beginning, but success is sure, and efforts will not be in vain, for it is all for our boys of India.

PROVINCIAL SCOUT HEADQUARTERS,
BOMBAY No. 1,

25th July 1935.

A PRIZE OF Rs. 1,000.

With reference to the announcement made in the "Bombay Scout" in June 1934 offering a prize of Rs. 1,000 for writing a handbook on Scouting for Boys in India broadly based on the lines of "Scouting for Boys in India" by Lord Baden Powell, but adapted to the Indian point of view, it has been decided to extend the period till the 31st of July 1936.

The Book must be written in English or in any of the vernaculars of Bombay, viz., Gujarati, Marathi, Kanarise or Sindhi.

Intending candidates are requested to communicate immediately their intention of writing the book to the undersigned and the completed Book must be submitted by 31st July 1936. Scouters should apply through their District Commissioners or Local Scout Associations.

B. T. CHAR,
Provincial Scout Secretary,
Bombay Boy Scout Council.

193142

Two Competitive Wide Games.

BY FLT.-LIEUT. COX, M. B. E.

ALTHOUGH these games are not new in essentials, their application to this particular competition may be of interest. A cup was presented to our Local Association for an outdoor competition involving practical scoutcraft. After some discussion we decided upon a competition including a tracking test and a stalking test. The competition is on an inter-troop basis, each troop being represented by two patrols, one in each test.

All troops were ordered to parade at a rallying point out of sight of, but near to, the competition areas. The District Scout Commissioner then personally detailed two patrols from each troop, one for each test. These patrols were then segregated from the rest of the troop and no communication was allowed with their Scoutmaster or any other persons than the District Scoutmasters in charge of the tests. Thus the patrol system was tested throughout the competition. From the noncompeting patrols, scouts were detailed to act as orderlies, signaller and first-aid parties. The scouts left were allowed to watch the tests from certain allocated vantage points; to make tea for their troops or to be otherwise at the disposal of their Scoutmasters, but no "non-competing scouts" were allowed within the test areas.

From this point it is best to describe each test separately, although they were in fact run concurrently. I will deal first with the tracking test.

In the morning of the competition day, the District Scoutmaster responsible for this test laid the trail which covered about one and a half miles on a steep hillside. Scout signs only were used and the track was fairly simple as it was the first time we had used this test. Patrols were despatched at five-minute intervals, and were under command of the Patrol Leaders. At the end of the test they had to produce a sketch map of the track; enumerate the signs seen and do an estimation test. Points were allotted for speed, accuracy and tactics and formation employed. These points were totalled and the troops scored points toward the competition as follows:—

Highest score, 1 point; second highest, 2 points, and so on.

The track was watched by the District Scoutmaster in charge helped by two old scouts to ensure that no signs were obliterated and that

messages were replaced, as well as to note the manner in which the patrols worked.

Any number of stories can be made up to make this game more realistic; for instance, the preliminary idea may be that two scouts have seen a dacoity committed, one is trailing the dacoits, the other was sent back to bring the patrol along to capture them. Speed then becomes essential and silent tracking can also be insisted upon.

For the stalking test we had the assistance of two Rover Scout Crews and also of a Naik and six sepoy from a regiment of Gurkhas under an officer. The Rover Scouts lined themselves up on the boundary lines. The soldiers took up stations in the stalking area; they were the "watchers" who had to be stalked, located and evaded. These watchers were in fixed positions and did not leave them, they were allowed to use natural cover, but not camouflage, as we did not wish to make this test too difficult for the first time. Three patrols were started off at a time from points on the base line. Three more patrols followed in ten minutes and three more after a similar interval. The area was a steepish hill-side convex in shape with several folds in the ground; rocky antcrops, bushes and single trees. It was marked off to form a rough triangle and the objective was a flag.

Each patrol was allotted six numbers, e.g., the first patrol wore Nos. 1 to 6 in their headgear (one fore and one aft) the second patrol 7 to 12, and so on. The watchers were "armed" with pencils and papers by which they recorded the numbers seen, and no boy was allowed to remove his headgear or to cover up his numbers.

The numbers seen and recorded by the watchers were counted up and the patrol with the least number of entries was placed first and awarded one point, the next two points and so on as for the tracking test.

The Rover Scouts were allowed to warn boys that they were going out of bounds, but if any boy went out of bounds, his patrol was disqualified; in the same way, if any member of a competing patrol was seen to talk, to communicate with or receive any signs or message from non-competitors (other than the Rovers as above), his patrol was disqualified. For this purpose the watchers and Rovers acted

also as umpires and the Rover Leaders and District Scoutmaster in charge perambulated the area in a similar capacity. There was no case of disqualification—as was to be expected, the games were played for the game's sake in a true scouting spirit.

To revert to the stalking test again, it is easy to invent a story to make the game more interesting. In this test, points were only allotted as per the watchers' reports; next time patrol formation and tactics will also receive attention. To avoid question, I may say here that the watchers recorded a number each time they saw it, for instance, if a watcher hidden behind a tree saw a scout moving on his right, he took his number; observing this the scout might retire and try another approach on the watcher's left; if seen again, his number was again noted. In this game there was no "death." It is noteworthy that one patrol got right through unseen.

The signalling, as a secondary thing to the tests, helped considerably although we expect to see improvements in this before our next competition.

Altogether the competition was successfully organised and proceeded according to plan and time-table. Our President and the Old Bull himself were spectators and were both satisfied with the lines on which the tests were run.

We learned a few lessons and we have taught a number too by means of these games. They proved that a true scouting spirit existed, that the patrol system was understood throughout the district and that the boys generally were physically fit and mentally alert. Team work was good which helps to show that discipline, pluck, determination, unselfishness and good temper are being inculcated. The leadership of the Patrol Leaders was also generally sound. We were made happy by this assurance that the Scoutmasters were really working on the right lines. The morale, *esprit de corps* and fair play of competitors and spectators show that true self-discipline has been taught and learned. The great value of this competition, therefore, is that it can be recommended as a test of these qualities in any scouting district.

(The Punjab Bulletin.)

Programme for Scout Troop (IV.)

(SUGGESTIONS BY T. P. N.)

XXII

- (1) Games, Practice in rescue of the unconscious, Bandages as in (7) for (2).
- (2) Semaphore Drill in all circles—Small words.

XXIII

- (1) Games, Artificial Respiration, First Aid as for (2) in (8).
- (2) Semaphore Signalling Games.

XXIV

- (1) Games, Revise Life-saving method, First-aid as in (9) for (2).
- (2) Semaphore Signalling Games.

XXV

- (1) Games, Rescue Work, First-Aid as in (10) for (2).
- (2) Semaphore Signalling—Small messages, Calling-up sign, etc.

XXVI

- (1) Games, Scout Pace, Revision of Tenderfoot Tests, First-Aid as in (11) for (2).
- (2) Semaphore.

XXVII

- (1) Game, Games in Rescue work, First-Aid as in (12) for (2).
- (2) Tests in Semaphore Signalling.

XXVIII

- (1) Games, Troop Formations with staves, First-Aid as in (14) for (2).
- (2) Semaphore Signalling—Messages with calling up sign, etc.

XXIX

- (1) Games, Feigned Accidents, Mock Fightst etc., and how scouts help at these, First-Aid as in (15) for (2).
- (2) Semaphore signalling message carrying, etc, games.

XXX

- (1) Games, Games involving tenderfoot practices, ambulance and Scout Pace, Semaphore as for (2) in (16).
- (2) 8 Points of the Compass.

XXXI

- (1) Games, Marching order for Display, Semaphore as for (2) in (17).

XXXII

- (1) Games, Kim's observation games, Semaphore as for (2) in (18).
- (2) Compass games.

XXXIII

- (1) Games, Observation games, Semaphore as for (2) in (19).
- (2) Tests in compass.

The Buffalo Yell.

This is a new yell, intended to imitate the noise of the buffalo charge that Mowgli used to kill Sherekhan, and it may therefore be used as a preliminary to the Dance of Sherekhan's Death. The Pack must be divided into two parts, representing the bulls and the cows of Mowgli's herd. As the yell is controlled and directed by Mowgli, this part is best taken by an Old Wolf. The yell should start moderately loudly, and both noise and speed are worked up to a climax. It is essential to get and keep the correct rhythm, representing the beat of the buffaloes' hooves. The syllables that are in italics should be stressed in order to obtain this effect.

1. MOWGLI (cups his hands and calls) "Aa—ee! Sherekhan!" SHEREKHAN: "Who

calls?" MOWGLI: "Mowgli. Cattle thief, thy times has come."

2. Half the Pack ("Bull") shout six times, "The *Buffalo* charge," and the other half ("Cows") join in after the first twice.

3. BULLS: "*Bull* buffaloes! *Bull* buffaloes!" COWS: "*Cow* buffaloes! *Cow* buffaloes!" BULLS: "*Bull* buffaloes! *Bull* buffaloes!" COWS: "*Cow* buffaloes! *Cow* buffaloes!"

4. BULLS go on shouting "*Bull* buffaloes!" and COWS "*Cow* buffaloes!" but they shout together instead of in turn as before. As they reach the climax, Mowgli holds up his hand, and there is dead silence.

5. MOWGLI: "Brothers, that was a dog's death. His hide will look well on the Council Rock." ("Scrap from the *Jungle*.")

Wolf Cub Tests.

By "SHER-I-BADAR"

IN the months of July and August the most popular occupation for girls in India is swinging in a *jhula* or a *peeng*—a swing. This swing consists of a long stout rope and a boson's chair. There is hardly a town or a village in India where in the month of *Sawan* (July and August) one does not see groups of girls carrying baskets full of ropes to the nearest grove of big trees outside their village or town for a swing. As a matter of fact certain localities are reserved in most towns for this purpose. The height of this swinging is reached towards the end of August, when all the girls dress in their best clothes and meet for three consecutive days at the reserved place for a common swing. These three days are called *tijan*. This being exclusively a girls' festival, they have the first right to choose best ropes available in the house.

It is not uncommon to see boys of cub age accompanying their sisters for a swing. The boys, as a rule, get poor ropes which are rejected by their sisters. In most cases, these ropes are quite strong, but they are not long enough to go round a thick branch of a tree so that both ends of the rope touch the ground. Thus the boys are badly handicapped. Many a time one sees one end of the rope tied to a branch of a tree and a small boy hanging on to the other end of the rope with both hands, but his hands get tired and blistered and as a result

of that he either quarrels with his sister or gives up swinging temporarily till his blistered hands heal up again.

This is quite a suitable time for a cubmaster to give the boys practice in tying a Clove Hitch and teaching how to tie a Bowline. If the branch is more or less parallel to the ground, tie a Bowline both at the branch and at the lower end of the rope to form a loop big enough for adjusting a boson's chair in it and for the boy to sit in the chair comfortably. If there is a danger of the rope slipping down the branch of the tree, let the small boy climb up the tree and tie a Clove Hitch round the branch of the tree with an extra half hitch to secure his Clove Hitch. When he comes down, show him how to make a loop at the lower end by tying a Bowline. This may be first demonstrated by the cubmaster, but see that you do not let the boy swing till he has learnt how to tie the Bowline himself.

To tie this Bowline take hold of the free end near the ground and place it on the main rope in such a way that it forms a loop or a bight big enough for the size of the boy, then holding the end of the rope along with the main rope, twist the rope in such a way that you get an extra eye or a small loop made in the main rope with the free end of your rope moving freely in the small loop thus formed; then take the free end round the standing part of the rope which is

hanging from the tree and put it back into the small loop in such a way that the free end goes through the small loop twice and forms a bight round the standing part of the rope. When you pull the big loop thus formed it will give you a non-slipping knot—this is your Bowline. Demonstrate it two or three times holding the standing part of the main rope in your left hand and the free end in your right hand. You may tie this

knot with the big loop formed round your body. The boy's keen desire for swinging would make it easier for him to learn this knot. Perchance he fails to tie it the next day he will run up to you begging you to show him again how to tie a Bowline. A loop thus tied makes it possible for a boy to swing with half the length of a rope required to put up an ordinary swing. (*The Punjab Bulletin*).

Suggestions for Pack Programmes.

By T. P. N.

(9)
Games: Pass along the Car.
Follow me—Go home.
Kangaroo Race.

Kaa Dance.
Morning Song.

(10)
Games: General Post.
Mowgli & Shere Khan Game.
O'Grady Game.

Kaa Dance.
Morning Song.

(11)
Games: Pandemonium.
All Birds Fly.
Match Box on Nose Relay.
Play-acting; Mowgli's life in the jungle—end up with Kaa Dance.

Morning Song.

(12)
Games: Dodge Ball.
Crows and Cranes.
Balancing Books Relay.
Play-acting: Mowgli's capture by Father Wolf, adoption by Mother Wolf, & Shere Khan's threat.

Morning Song.

(13)
Games: Animal Imitation Relay.
In the Pond—On the Bank.
General Post.
Play Acting: Mowgli's admission to the Pack.
Baloo Dance.
Morning Song.

(14)
Games: Giants & Dwarfs.
Hoop Race.
Three-legged Race.

Baloo Dance.
Story of Mowgli, the fall of Akela and the rebellion in the Pack.
Morning Song.

(15)
Games: Spot the Colours.
Hopping Relay.
Whipped to the Gap.

Baloo Dance.
Story of Mowgli, the return of Mowgli to the village.
Morning Song.

(16)
Games: Whirligig Relay.
Jumping Bag.
Play-acting; Akela's fall.
Morning Song.

(17)
Games: Neighbours.
Skinning the Snake.
Good Morning Brother.
Play-acting: Mowgli's return to the village.
Morning Song.

(18)
Games: Wheel-Barrow race;
Dodge Ball; General Post.
Shere Khan & Tabaqui Dance.
Tagore's Morning Song.

GAMES.

Suitable for Cubs.

Stump Cricket: For this game you will need some cricket stumps and ball, or if you have no stumps, some pieces of wood.

Stick the stumps on the ground, choosing a level pitch, and leave an opening between them through which the ball will pass just easily.

Mark a number on the ground at the back of each opening of the stumps. You can mark 5 at

one opening, 10 at another, 20 at the third, and so on. If you like to put your stumps in at unequal distances, some of the narrower openings could be 50 or 100.

Each player takes it in turn to stand on a line about 20 yards from the stumps and roll the ball so that it goes through one of the openings. If it gets through he scores the number of points marked at the opening.

Of course, you all try to roll the ball through the narrow opening because then the score mounts up quicker. The player who scores most of the points wins the game.

What is that? All the players sit in a circle, and each has a piece of paper and pencil. Each writes down the name of an animal or object which makes a noise, such as a lion, a motor car, train whistle, horse or any other name he likes.

The papers are then put in a hat, shaken well, and each player draws one. Each Cub in turn stands up and imitates the noise made by the object on his paper, while the others must guess what he is. Only three guesses are allowed, and if no one has guessed right by that time, the player sits down and gains no point. A point goes to the Six each time one of their number is recognised and the Six with most points wins the game.

Buried treasure: For this game, you will want a large number of cards, each of which bears the name of some kind of food, such as milk, bread, dholl, chapati, etc. Three of the Pack are given these cards. They are rich boys who live in town while all the rest of the Pack are village boys who have come to a festival. While the village boys are making their way to the Mela, the rich boys see them coming and decide to hide all their food, so that the village boys cannot get any. They go round hiding the cards in the best way they can. If you are playing out of doors, of course, you will find lots of hiding places.

The village boys arrive and decide they must have food. They capture a rich boy who confesses that the food is hidden, and then the village boys start to look for it.

Every time a village boy finds a card, he runs with it to Akela who gives him marks for its value. Thus bread would be worth, say, 40 marks, while Laddoos and Jilebis, which are not so necessary, would be only 1.

The village boy with most marks at the end is the winner, as he is the most useful person.

If you like, the Rich boys can hide and try to capture the village boys as they run to Akela with the cards.

The Elephant Hunt: Knotting game. A reef knot inter-Six competition.

Sixes are drawn up in Indian File, each player, holding a length of rope.

Facing each Six is a chair which represents a wild elephant roaming through the jungle.

On the word 'go' each leading player runs to his "elephant" and secures one of its legs by a reef knot. Realising that the rope is not enough, he shouts "more rope" and the remainder of his team run forward and each player, in turn, attaches his rope by a reef, whereupon the captured "elephant" is dragged back to the starting point.

The Six to finish first, with all the knots correctly tied wins. If any knot is incorrectly made, the "elephant" is adjudged to have escaped.

One of the five senses of the Cub:

At night, even when you cannot see, you can smell things. A cubmaster can hold a sense competition in getting his cubs to recognise certain substances by simply smelling them. These substances may be put into separate tins or bags, say, for example, onions, garlic, turmeric, asafoetida, cardamom, cloves, etc. or vinegar, mustard oil, spirits, kerosine oil, linseed oil, coconut oil, etc. Let the boys smell them for some time and note down in their books what each of the tins, bags or bottles contained.

You may begin your game by telling them a story on some marvellous achievement through the sense of smell. For example, it is said that there was an old Arab guide in Egypt who was totally blind, yet he knew the way even in the desert by the smell of the sand.

He would take up a handful now and then and smell to see if he was on the right track. He knew the smell of each camping ground when he came to it.

On one occasion, his companions thought they would play a trick on him, so they brought along a bag of sand from their last camping place and when they arrived at the new one, they handed him some of this sand to smell saying that they had just picked it up.

The blind man smelt it, looked puzzled and smelt it again. Then he said that he was extremely sorry, he had made some blunder and brought them back to their old camp again.

He was quite miserable about it until they told him of the joke they had played on him.

(Selected).

Rover News.

Starting a Rover Crew.

By H. U. BHATTY, B. A.

A GOOD Rover Crew cannot be started off-hand. Its formation requires careful thinking beforehand, and a good deal of its success depends upon those who are going to become its first members, as well as on the man who is going to take the job of leadership.

Let us take a Scout Group that has not as yet a Rover Crew in existence. The time will come when the scouts of that group will arrive at Rover age. The boys will not like to leave the group, therefore the scoutmaster will be forced to start roving. The question of a leader will be decided by the scouters of the group in consultation with all the scouts who are approaching the age of seventeen. Much will depend on individual preferences as to the next step. Sometimes the choice is left to those concerned to form themselves into a separate patrol with the special purpose of preparing themselves for the next stage of scout journey. Boys who are younger than seventeen, as a matter of fact, should not be admitted into this patrol, and at the same time the number of boys should be very small. Even if there are two or three scouts of the requisite age and desire, that will do. It is a mistake to enlist many boys who are unwilling or hesitating. The most important thing in the beginning is to obtain a tradition of keenness and of quality as against quantity. Volunteers are better than conscripts. When the crew actually starts, the scoutmaster who has been appointed as leader can use them as Patrol Leaders.

Where a crew is being started for the first time, or where there is no scout troop, it will be the duty of the leader to get into touch with older boys, and inspire them with scouting. He should gather two or three of the keener boys together, and start off with them as a scout patrol until the time comes when he thinks that they are justified in registering a group with a crew as its first section.

The attitude of the scout who desires to join the crew is very important, not only his attitude to the section he is joining, but his attitude to the section he is leaving. Therefore, before a young man is admitted to the crew, he must be approved by the Group Scoutmaster and the crew, and he must be recommended by the Group Council as a scout who in trying to act up to his scout obligations, including the doing of good turns, or if not previously a scout, he must be willing to learn practical scouting,

pursue the open-air life and accept the way of life set forth in the scout promise and law.

From the point of view of the crew, he should be one who had been a very good scout while he was in the troop, not necessarily by the number of badges that he earned, but more by his sense of duty and helpfulness. Such a one is sure to step out on the next stage of his journey with greater confidence and more chances of success. It is also important that he should look back on his troop, where he received training, with pride and affection. Only he can become a best Rover who does not leave scouting, thinking it to be a child's game, but had delighted in it, and now wants to play it more seriously and with added obligations.

When a crew is started for the first time, it is advisable to limit its membership to those who had been scouts, and are bitten by the "Bug" of scouting and are proof against the discomfort of petty difficulties which must arise. After some time, when the crew had been functioning properly, and a right tradition has been established, those also may be admitted as members of the crew who have not had the privilege of being boy scouts before. It will be seen that such fellows are brought by the Rovers who know them at home or in work. All the time the number of scouts should at least balance the number of non-scouts, so that the backbone of the crew is not broken by the weight of those who, however well intentioned, have not yet acquired the scout attitude and atmosphere. At the same time it is important that a Rover Crew should avoid as much as possible the extremes of slackness and superiority. A slack crew will fail to inspire scouts and others who are anxious to join it. On the other hand, if a crew becomes superior, it will frighten off many good fellows and will fail in its duty of helping weaker brethren to improve themselves by means of Rover Scouting.

Before admitting a young man into the crew, it is advisable that the recruit should attend one or two general meetings of the crew, so that when he actually joins the crew, he does not feel shy, as it may induce self-effacement, and also an attitude of abruptness amounting almost to arrogance. Shyness is often mistaken for conceit. From the practical point of view, it will be found best to admit new members to the

(Continued on page 242.)

Rover as Scouters.

MANY Rover Leaders haven't sufficiently realised that the individual Rover's individual job of service is far more vital to him and to the world than attendance at Crew and District activities, and that is one of the main reasons why Rovering has not yet come into its own as an enormous force, in civilisation.

When service comes to be the main thing in Rovering, we shall hear no more about the Problem of the Rover Section. Rovering will be a success when it is regarded by the individual Rovers in the same light as the Knights regarded the Round Table.....as a place not of education or amusement but of inspiration.

In the Scout Section it has long been recognised that the best way to develop boys was not to lecture to them, but to give them opportunities for self-expression. Very absurdly in the Rover Section this policy has very largely been reversed, and in order to make the Rovers into good citizens, the weekly meeting very frequently consists of a "talk" by an expert on some particular subject, followed by a discussion. Information is poured into the poor young fellows as if they were mugs! The Crew is told all about the local Government and National Government and taken to see Power stations and Printing works. Big bugs come down and talk about "it isn't what you *do* that matters, it is what you *are*." There seems to be a conspiracy to belittle actual positive services. "It may be that your best form of Service lies in your own home, or in the office or factory where you work." Of how many talks to Rovers is that the text? But if it is true, are not Rover Crews superfluous? for any man does his job at home and in the office.....He is only a true Rover when he does *extra* Service. And then Rovers are told over and over again that the wickedest thing they can do is to allow their voluntary Rover Service to interfere in any way with their prospects in the job for which they are paid. Non-Rovers allow sport, dancing, and the cinema to keep them up late at night and are thought none the worse because of it, but if a Rover gets a bit tired now and then running his Scout Troop in the East End, he is a wicked fellow. In short, he is told that he may do a job of service so long as:—

- (a) He doesn't tire himself;
- (b) He doesn't risk injuring his prospects of making big money;
- (c) He doesn't neglect his Crew activities.

In other words, his service must be without sacrifice.....and yet Service without sacrifice is pretty poor stuff. I know an old-time Scouter who refused a transfer with a £50 rise because it would take him away from his Troop. He knew that nobody could quite replace him in his voluntary job, but that another man could do his paid job just as well.

I think that the "Rovers as Scouters problem," and the Rover Problem as a whole is not going to be solved by any mere mechanical change. It will be solved when somebody comes along to do for the Rovers what Baden-Powell did for the scouts.....when somebody comes along who will put Service back in its proper place as the centre and soul of Rovering.....as the one thing that matters.

It may be argued that many Rovers have not in them the capacity to serve in a great way, that only in the few can the desire to help their fellow-men be fanned to a mighty flame, and that many Rovers are unsuitable for taking responsible jobs. As to the desire to serve, it flickers in the hearts of every young man at the age of 17 or 18, and if it is rightly encouraged, it will not die. As to capacity to serve, I have seen young men apparently self-centred and not particularly brainy who have by accident been put in a position of responsibility and revealed unexpected talents.

If I were a Rover Reader, I should reduce my Rover meetings to one a month, telling my fellows that when the world was so short of voluntary workers, there was no time for real Rovers to do anything but work. I should see that those monthly meetings were definitely inspirational in character. In winter (or wet weather) they would be in the club room and always at the end (after the sing song) a yarn would be told about some one who had served well. In summer they would be held at a week-end camp, if possible, but a fellow camping with his own troop would be regarded as 'present'.

I should find for each of my fellows a really hard job to do.....and if he was too yellow to take it on, I would chuck him out of the Crew. When each had started on his job, I would encourage him to talk about it. I would want to know as much about his difficulties as he knew himself. I would make him see that his voluntary job was not less important than his paid job.

And in choosing his voluntary job, I would give decided preference to jobs inside the Scout

Movement, because I believe that a country with every boy in it a Scout would be a good country, and because I believe that if we in the Scout Movement believed a bit more in ourselves and in our Movement, we could accomplish just that.

O Rover, you will find your individual solution if you cease to worry about the rottenness of your Crew and what it does and concentrate on yourself and the job of service you are doing.

And, O Rover Leader, if the fellows did not turn up loyally to that lecture on Fleas last Wednesday and haven't been getting ahead with their badges, . . . try chucking lectures and badges overboard, and inspire the lot of them to take on a real man-size job of service that will give them a chance to use every ounce of their heart and nerve and sinew for the betterment of their kind.

(Adapted from the "Rover World")

Rambler's Badge.

(BY "A RAMBLER.")

V

(Continued from last issue)

WHEN you have fixed your objective for the week-end, choose your companion. Discuss the matter with some of your friends and see who would be willing to be your companion. While selecting your partner in this adventure you should have the following points in view.

1. You two should be able to get on together well, and your abilities should be complimentary to each other. There is no use of two bad cooks—two ignorant people going about the country.

2. As far as possible your companion should be able to get holidays and free time when you do. This will help you to plan out activities together.

3. There should not be a wide disparity of age or physical abilities between the two. If there is a wide disparity of age, their interests may vary, or the older man may feel that he is leading a "baby" and the young fellow may feel that he is burdened with a decrepit.

4. At least one of them should be an experienced camper—ability to look after himself and think of useful dodges under adverse circumstances.

Sometimes you may find that even unpromising hikers turn out to be extraordinarily clever on the road. The scouting experience necessary, such as ability to read maps, making gadgets, cooking, photography and general knowledge should be acquired before they start out. At least one of them should be sure of some of these items while the second may be well up in others. The whole idea is that when two Rover Scouts start they should not find themselves stranded for want of efficiency on their own part.

Many think that you should have a large number together for a Ramble but such an idea is entirely erroneous. Hiking is best done alone or in pairs. Remember the Chief Scout's word that Scouting is done generally in pairs. Three may be permissible, though unnecessary, but four would definitely be a crowd. Imagine the case for food for four and for two. Vessels and provisions for two people may be easily carried, the vessels should not be large and so unwieldy. Further, discussions and differences are easily settled and forgotten between two than when there is a third to witness this. Accommodation, and enquiries are easy for two but a party of four may find the situation difficult to tackle. I experienced this sort of difficulty when in an advanced course the whole troop was sent on a journey and done in pairs. When the first two arrived they found the welcome very warm, but as the crowd began to grow the hosts became suspicious and stingy in their hospitality.

Shelters. In India the weather is such that open air camping is always possible. In colder countries it may be difficult to lie down on the ground or sleep out. In India it is possible to sleep out and on the ground throughout the year except during the monsoon.

During day-time tree shade is enough for us. Perhaps this is cooler than shelters in houses. But when the heat is unbearable it is better to avoid too much of the sun. Even in taking shelter in the shade, trees such as tamarind and casuarina should as far as possible be avoided. These trees are said to give out excessive heat and the shade of these trees are not very cooling. Even during day times places where there is plenty of cover for insects and animals should be avoided. Usually good

breeze, cool shade and water go together. In the hot sun it is wise to avoid going out many times and so places near water should be preferred to those away from it.

During nights definite care should be taken in selection of shelters. Most of our Indian homes have spacious verandas, and pials facing the street, usually kept clean, and these may be occupied by the hikers for the mere asking. Schools, choultries, and rest houses abound in our country and Rover Scouts should make the best of these. Very often it is found that cattle are tied for the night just below these pials in villages, and these attract mosquitoes. It is not necessary for me to stress the warning to avoid such places for obvious reasons—more for the sake of well-earned complete rest than to avoid infection. Places like public choultries, and thoroughfares should also be avoided by those

who are needful of sleep, for it will be seen that disturbed sleep is very bad for a good hiker.

In open Air. Some times Rover Scouts find themselves forced to stay for nights in open country away from habitations. This, I believe, will be a rare case for those who go on Rambler's Badge rambles. It is always better to know what we should do if such a contingency arises.

For one thing, sheltered spots should be avoided in damp weather. The ground chosen for the stay should be open, for it is a waste of time to try to clear the ground for only one night's stay. The reason for this is, that the place is habitually inhabited by animals, birds, and reptiles and human beings are intruders. It is easier to watch over an open country than over a covered ground at night.

Quest of Citizenship.

3. Health.

1. Is there a hospital, dispensary or other medical institution in the village?
2. Is there a resident physician, nurse, compounder, midwife or other trained medical officer?
3. Is the village served by any such?
4. How many miles is the village from such a hospital? Is it Government? Is it Mission?
5. Is any health instruction given in the village by the school teacher, medical officer, visiting health officer?
6. What proportion of the village are inoculated against epidemics?
 - (a) Small-pox?
 - (b) Cholera?
 - (c) Plague?
 - (d) Any other?
7. What is the rate of infant mortality?
8. What is the rate of adult mortality?
9. What epidemics does the village have?
10. What are the causes for them?
11. What is the water supply for the village?
 - (a) Tap?
 - Is the number adequate?
 - Is the place about the tap kept clean and free from stagnant water?
 - (b) Wells?
 - Is the number adequate?
 - Are they open or closed?

- When were they last cleaned?
- Are they used for both drinking and bathing?
- Does the washing water return into the well or is it drained away?
- Are there wells for Harijans? Or are they allowed to get water from the village wells?
- (c) Tanks?
 - What is the state of the water?
 - Is the tank drained?
 - What is the source of the water supply?
 - Is the tank used for drinking and for washing—people, clothes, and animals?

12. Is the village furnished with latrines?
 - How many?
 - Where located?
 - Amount of use?
 - Clean or dirty?
 - Pit or scavenging type?
 - Is night soil removed promptly?
 - Are there private latrines?
 - Are they near the well or tank?
 - Or if none, do the people use the banks of the tank?
13. Street cleaning?
 - Are the streets swept?
 - How often?
 - Is there a place to dump rubbish?

Do the streets flood during the monsoon?

Is there sewage?

14. What is the usual age for marriage?
15. Is the Sarda Act enforced? Is there any organization for enforcing it?
16. How many toddy or liquor shops?
17. What is the amount of the auction excise?
18. About how many people drink? Children?
19. Is there much drunkenness? By what classes?
20. How many people make their living from the toddy business?
21. Are there opium or drug shops?
22. What amount do they pay in excise?
23. How many indulge in drugs?
24. Is there any temperance propaganda against drinking or drugs?
25. Is there a market in the village? Government or private?

Is it cleaned regularly?

What are the conditions of the drains?

Are the vendors healthy?

How is the food protected from flies and dust?

Are there beggars there?

Is the market adequate?

26. Make a general statement about the health conditions of the village.

4. Social.

1. Is there a village panchayat? Registered?
2. Is arbitration usual in the village? What is the nature of such disputes?
3. How many cases were taken to law courts last year?
4. Are there political divisions in the village? What are the reasons for such divisions?
5. What is the general attitude toward the Harijans?
6. Are they admitted to the school, or other village institutions?
7. Are there any social centres in the village? Reading room, recreation club, etc.?
8. Are there boy scouts or any similar organisations?
9. How are the women treated?
10. Is purdah closely observed?
11. Are women making any progress? Women's societies of any kind?
12. Are there any gambling dens in the village?
13. What other social diseases are found?
14. Are there prostitutes? Are they connected with the temple?

15. Is there any propaganda for correcting these social diseases?

16. Give a general statement. Is the village progressive or backward?

5. Economic.

(1) Agriculture.

- (a) How many acres of cultivable land? Wet land? Dry land?
- (b) What is the value of the irrigation? Tanks, wells, etc. Is the water supply adequate?
- (c) Is the relationship between the landlord and ryot satisfactory?
- (d) How many people own their own land?
- (e) Is there "compulsory" labour?
- (f) What is the average wage of the labourer—Male? Female? Child?
- (g) Is it paid in kind or in money?
- (h) Do the farmers get their seed from the Government Agricultural Department?
- (i) Are there any new agricultural machines or methods being used? e.g., ploughs, harrows, chaff cutters, seed drills, water lifts, manure, plantation methods, etc.?
- (j) How do the villagers dispose of their produce?
- (k) Do they get a fair price?
- (l) Is there a co-operative society for purchases and sales?
- (m) Is there a co-operative savings society or bank?
- (n) If so, may Harijans also belong?

(2) Subsidiary Industries.

- (a) What are the chief subsidiary occupations? weaving, pottery, mat-making, etc.?
- (b) What is the average earning of the artisan?
- (c) What occupation is usually followed by the Harijan?
- (d) Are they able to make a living without relying on food refuse?
- (e) Do any in the village raise poultry? foreign fowls? with what success?
- (f) How are the eggs disposed of?
- (g) Is there hog raising?
- (h) Is there bee keeping?
- (i) What do the people do when the farm work is not pressing?
- (j) What do the women do to help earn?

(3) General.

- What are the rates of interest in the village?
- Is there a co-operative credit society?
- Has it reduced indebtedness?
- Make a general statement about the economic outlook for this village.

6. Religions.

- What religions are found in the village and in what proportions?
- What places of worship are in the village?
- What teaching is done by religious leaders?
- Are bajanas used?
- Are religious books read?
- Are people generally ignorant of their own religion?
- Is there a resident Christian Pastor, evangelist or teacher or other paid full time worker?
- Does such a worker hold services regularly?
- Is there a Sunday school?
- How many children attend? Christian? Non-Christian?
- Is there a Christian Endeavour Society or other similar society?
- How many members? Christian? Non-Christian?
- What are the activities of the society? Religious? Educational? Social? Economic? Health?
- Do the Christians support their church and worker? How many give a proportionate amount—say a tenth, to God's work?
- Are the children dedicated or baptised?
- Are the weddings, funerals and other events, Christian?
- Make a general statement about the religious life of the village. About the Christian community if any?

7. Summary.

Study your notes carefully. Then discuss it in society what should be done to help the village. Make the discussion general at first. Then after those things are noted down, discuss what part of that could be done or stimulated by the society.

1. What should be done to help the people economically?

- New methods?
- Better seed?
- Home industries?
- Co-operative Societies? etc. etc.

2. What should be done to help the village socially?

- A Reading room and Recreational centre?
- A Mother's society?
- A Boy Scout Troop, etc. etc.

3. What should be done to help the village in health?

- Better water supply?
- Dig pits?
- Clean up streets and market?
- Encourage inoculations, etc. etc.

(4) What could be done to help educationally?

- Night school?
- Better support for day school with qualified teachers?
- Reading room?

5. What can be done to help the village spiritually?

6. WHAT SHOULD THE SOCIETY DO ABOUT IT?

(Concluded from page 237.)

crew at an appointed season of the year. In Punjab, the normal activities of the group begin with the cold weather. Therefore, all the members whether they be scouts or non-scouts, should be admitted in the crew a month before the beginning of the cold weather so that the new member settles down before the crew's intensive programme starts.

FROM THE MANAGING EDITOR.

The Managing Editor who has been at work as such, for the last eleven years, takes this opportunity of expressing his feelings of gratefulness to the numerous contributors, readers and helpers who have made it possible for him to keep this magazine going all these years, before laying down his Editorial pen. He wishes every one, the best of Scouting and glorious camping.

P. S. NARAYANSWAMI,
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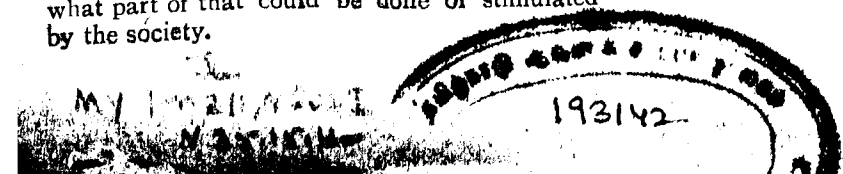
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