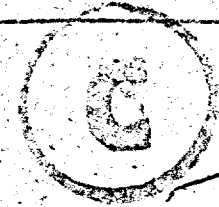


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Scout

Vol. 9



July 1924

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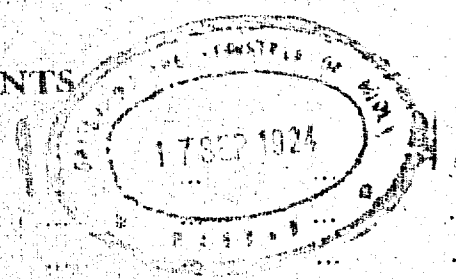


THE SOUTH INDIA BOY SCOUT

Official Organ of the Boy Scout Association of the Madras Provincial Area.

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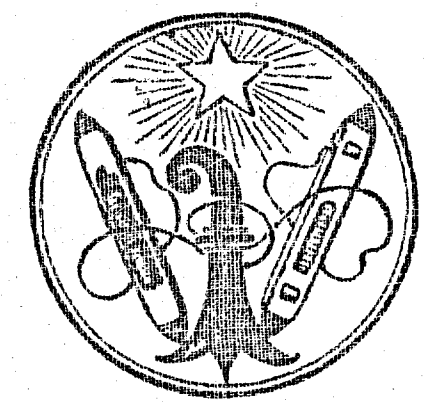


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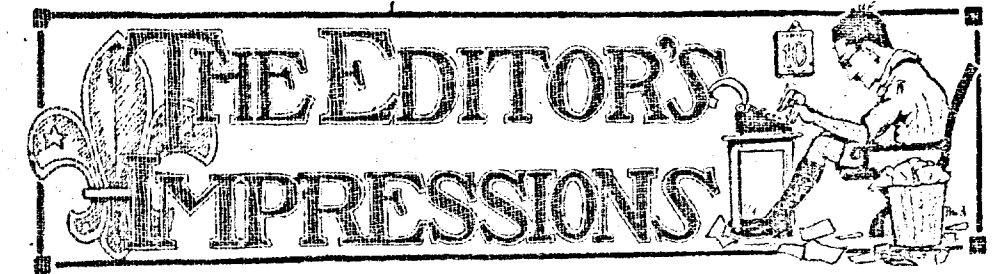
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THE SOUTH INDIA BOY SCOUT

Vol. IV]

JULY, 1924

[No. 9



It is necessary this month to talk about ourselves. Scouting encourages the boy to think of his future and make the most of that future, but what is our future? We have reached the point where we must either make good or go under. The *South India Boy Scout* has been through many difficulties and on each occasion seems to have left behind a reputation for debt that would shock any Scouter who desired his boys to make good names for themselves. The present volume is produced by the kindness of Mr. Kenneth of the Diocesan Press who hoped that scouters throughout the Presidency would support him in his good work but it is quite impossible for him to carry on under the present arrangement. The circulation is too small to make the magazine pay and he cannot afford to risk another volume.

We must therefore retire from the field and leave Madras without its Scout magazine. The problems before us are difficult to solve. The publisher thinks we should cater more for the Scout by the production of entertaining articles, competitions, etc. He also suggests articles and reports in the vernacular. We agree that the vernacular should be used more for Indian Scouts and favour its introduction in the investiture ceremony but which vernacular is to be used. We cannot use them all and articles in Tamil, Telugu and Malayalam would each be of interest to such a few that they would not justify the use of the space occupied. District magazines could use the vernacular of the district and any articles of

value in the *South Indian Boy Scout* could be translated and any block used loaned on request.

With reference to the matters contained in the magazine it must be remembered that we are attempting to combine three things:

- (1) Information to the Scouter similar to that contained in *The Scouter*, the Headquarters' official magazine.
- (2) Interesting articles for Scouts similar to those in *The Scout*.
- (3) All-India and Provincial notices and news from the districts.

We could, of course, print the information under (3) in a four page leaflet and ask Scouters to subscribe for *The Scouter* and Scouts to read *The Scout* but the cost is prohibitive for most. *The Scouter* is Rs. 3 and *The Scout* Rs. 10 per annum. We could on the other hand ask Imperial Head-quarters to arrange for a boys' magazine as suggested in our last issue by Mr. Oakley but at present there are no signs that they are likely to respond to this appeal. We are left therefore with our own difficulty unsolved. What is to be our future? At the request of Mr. Oakley we promised to complete the present volume, and unless arrangements are made we personally retire in September, as we are not in a position to finance another volume.

We are in touch with six troops and as far as we know the only copy of the *S.I.B.S.* taken by those is that of the Editor. One troop has now ordered three and if each troop did its best we should on the average increase

our circulation six times and that would make it just possible to carry on. We shall send this article to each District Commissioner and ask him to undertake to secure subscribers and let us know how many additional readers he can secure by September so that the first number in October can be sent V.P.P. If the response is not sufficient to enable the magazine to be carried on we shall give up the ghost and hope for decent burial. No flowers by request.

On the other hand if we know the Scouters and Scouts of the Presidency they will raise a yell to be heard in every village where scouting is active and with a cheery smile persuade subscribers to come in so that we can carry on. We are sure that a successful magazine will help towards successful scouting.

Come on Scouts all together YELL.

We have received a copy of the *Hyderabad Scout* which is produced by the Government City College Scouts, Hyderabad, on a Gestetner's machine in the college. It is hoped to print the magazine in the future and we trust

that this means an increased circulation although the boys will lose much by the change as the present method by which the Scouts are editors, printers, and publishers provides an excellent spare time activity.

We have also received a copy of the *C. P. and Bearer Scout Magazine* and the publication of Bengal.

We came across the following inscription in a book we were reading a few days ago.

To

W. R. O'FARRELL.

An Irish gentleman
Who, himself injured, tended the wounded
On the desert journey from Sinai into captivity,
Going on foot that they might ride,
Without water that they might drink,
Without rest that their wounds might be eased;
And afterwards,
With a courage that never faltered,
Through nearly three years of bondage,
Cheered us in health,
Nursed us in sickness,
And ever found his chief happiness
In setting the comfort of a comrade
Before his own.

Camping and the Indian Boy

*Camping-out is the great point in Scouting which appeals to the boy, and is the opportunity to teach him self-reliance and resourcefulness, besides giving him health and development. It is admitted by all that life in the open has innumerable advantages. I do not, therefore, propose to detail the benefits of camping-out. Nor is it my aim to dilate upon camp-craft and camp expedients, my chief object is to try and show how essential camping is in the training of the Indian Scout and how far life in God's out-of-doors appeals to the Indian boy and to suggest ways and means by which camping may be made even more successful than at present. Before proceeding to discuss these points, it may not be unprofitable to consider the various facilities that we have in South India for camping. Of dreamy mountains, silent woods, murmuring streams, foam-flecked shore and romantic scenes there are not a few. On the side of leadership, there are not wanting men imbued with the right spirit and properly qualified, we also have that with which nature has not favoured our Western brothers—I mean certainty of weather. This, coupled

with the proverbial hospitality of Indians, renders camping comparatively easy. In view of certainty of weather, there is no need for costly tents provided the site chosen for the camp is one with shady trees. In an emergency, a carpet or two dhoties or turban cloths, thrown over a string (tied to two trees) and the edges kept in place by stones will be a good shelter for the night. Whether for a tramping camp or shifting camp or standing camp, such a device may be adopted. If we must have a good bivouac shelter for a standing camp, huts may be used as palm leaves can be easily and cheaply purchased. Gunny tents or tents made of water reeds such as are seen in the wigwams of the nomadic Kulavars of South India, are not bad substitutes. The great point is that materials should be light and inexpensive and green or khaki in keeping with the ground. Is camping, with all the facilities referred to above, a success in South India? is a natural question to ask and the answer depends upon many factors and different Scoutmasters must have had varied experiences. If attendance is the test of success, we cannot

be proud of our achievement; for here our success is limited. Let us face the question squarely. What is poor attendance in our Scout camps due to? Is it due to the callousness of the Scouts, or the lack of spirit on the part of the Scoutmasters, or want of charm in our camps? Each one of these factors counts but the chief explanation is to be sought elsewhere—in the direction in which we should least expect to find it. The parents whom God has entrusted with the care of children form the front rank among the opposers. This unnatural attitude of parents is rather difficult to deal with, but not so difficult to understand. Ignorance of the benefits of camping, the expenses of camp, the feeling that camping is too rough and risky, are some of their objections. The most obstinate resistance comes invariably from the fond mother whose fertile imagination conjures up a host of ghastly happenings and accidents for her child while in camp. Will the diffusion of female education help her to remove her illusion? I throw this to you as food for thought.

How to solve the question of camp expenses is for the individual Scoutmaster to consider. Any application on the part of boys to their parents for money for camp is viewed with disfavour and is not generally granted. If only subscriptions are collected regularly in a troop and campers are asked to bring rice (at any rate in villages), this difficulty will be obviated to a degree. It must be noted that in an average Indian home, unlike an English home, it is the cost of rice that counts most in the general boarding expenses. How to attempt to secure parental co-operation I shall deal with later on.

The next question of importance is the attitude of the Scoutmaster. If he is not active, in most cases he is a passive hindrance to successful camping. For a district camp of a week's duration or less the Scoutmaster should prepare his boys by taking them step by step, through various stages in outdoor experience, through outings, hikes, week-end camps, patrol and troop camps. To make camping successful he should visit and study the geography and history of the locality in which he wishes to maintain a camp and should prepare a well-planned programme before starting out. Do try this and you will have little cause to complain of the callousness of Scouts in regard to camp. Here and there however we may meet with shirkers and grouseurs just as there are tares among the wheat; but that is to be expected. So

far as my knowledge goes, no normal boy shirks going into camp but he is at times known to kick against the sheer monotony of camp routine after the camp has settled down.

Is it not possible and feasible to make camping in South India a little more popular and attractive than it is at present? South Indian boys of the plain, some of them at least, are timid, docile and weak. Dignity of manual labour is unknown to most of them. The spirit of caste has taken strong hold of almost all of them. Camping with all its varied activities affords opportunities for removing these evils and training Indian boys into good citizens. They learn to look after themselves rather than to be looked after as in their homes. The advantages of camps in the training of our boys can hardly be over-estimated. It is, therefore, up to us to make our camps even more enjoyable and profitable so as to entice dodgers into the rank and file of scouting. We should not be afraid to strike out on new lines consistent with the general principles of camping. There is no room for foolish individualism, but some attempts should be made to prevent the system of camping getting too much into a rut. First, try to introduce an element of novelty into the camp life. Cooking and sleeping in the open under the canopy of heaven are common with our boys and may not, therefore, have any special interest for them. To do things out of the ordinary appeals to boys. Camp programme should include items of more absorbing interest such as excursions to places at a reasonable distance.

The camp site should, as far as possible, be romantic and historic. Any form of indigenous games and exercises (e.g. *Uththam*, *Uththam*, *Uththam*) that will be helpful in the physical training of our boys should be freely used. Their cost is nil, but their fruit is full. With a little more music, vocal and instrumental, our district camps can be made more lively than they are at present.

Once in a way, do not fail to have some special dish, an inexpensive delicacy which the majority like, for such items increase the joy of the camp. *Payasam*, *Bolies* are of the type I mean. Efforts should be made during camps to popularise the Scout movement. It is a matter of regret that the movement sometimes suffers discredit through the thoughtless action of some Scouts who make the camp-site more untidy than they found it and cause damage to the owner. Such a piece of irresponsibility on the part of scouts cannot be too strongly condemned. The first and

best way of bringing the movement into public notice is by helping the public. It might, for example, take the form of repairing a fence or a hut or tidying a garden or digging a plot of ground for a poor man. It must be a definite act. Further, we should make it a special point to invite all interested to visit the camp, at any rate, on the eve of the breaking up when we should put up a fine display. The display should be original, novel, or dramatic. The public gets tired of the ordinary first aid, etc. Something like the following may be attempted. The campers may give a variety entertainment which should include a Tamil drama. The enactment of the drama should be left in charge of a particular troop who should prepare it beforehand and satisfy the S. M. of the camp. The paraphernalia of a stage

need not be wholly avoided. The play may be so adapted as to demonstrate a few Scout principles and activities. This may be followed by the annual ceremony of Renewal of promise and membership round the camp fire. This will not fail to impress the people with the idea that scouting means something that is useful to mankind and beneficial for their boys.

To most of you my ideas may seem puerile, but you may take them for what they are worth. All will agree with me that for scouting to be successful camping should be a real thing in India; for camping is the soul of scouting. I have dared to give a few suggestions to provoke your thoughts on the subject. Let us 'keep on keeping on': then success is ours.

BLUE JAY.

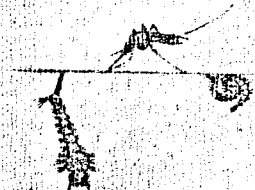
Flies—I

All sorts of flying insects are loosely called flies, just as all sorts of insects—whether flying or not—are often loosely called bugs. And just as the term bug is more precisely used for the group of insects to which the bed-bug belongs, so the term fly is more precisely used for the group to which the house-fly belongs. This group is referred to with still greater precision as that of the two-winged flies, since its members never have more than two wings, though almost every other insect has either four or none. The two wings that are developed correspond to the front pair of other insects. Immediately behind them are a pair of minute knobs, each mounted on a slender stalk. These represent the hind wings of other insects and are found in practically all true flies but in almost no other insects. As a rule they are easily seen (as in the Crane Fly illustrated below) provided the fly is not too small; but in the house-fly, the bluebottle and many others of similar appearance they are hidden by scale-like out-growths of the body-wall which extend backwards over them. As they are such a constant feature of the group they almost certainly fulfil some useful purpose, not improbably one connected with balancing; but precisely what their use is nobody has yet been able to discover.

The grubs or maggots of flies are entirely different from the adults both in form and in manner of life, and the change from one to the other always takes place through a transitional chrysalis or pupa stage. The maggots of

various kinds of flies live in all kinds of different situations—situations so varied that it is probably no exaggeration to say that the presence of a certain amount of moisture is the only thing they all have common. The maggots vary one from another equally in form and activity.

All flies live upon liquid food and their mouths are adapted for sucking, not for biting; but many are provided with delicate piercing organs which enable them to feed on the juices of plants or animals. The mosquito is probably the best known example of a blood-sucking fly. Its eggs are laid on water in various ways, one of the commonest being in the form of a little boat about a quarter of an inch long which floats lightly on the surface. They hatch into somewhat flattened slender grubs which wriggle actively about in the water, frequently rising to the



MOSQUITO RESTING ON SURFACE OF WATER, WITH GRUB AND CHRYSLIS BENEATH.

surface for air horizontally or tail uppermost, as they breathe through their tails, not through their heads. Those which habitually hang head downwards from the surface all belong to one group and those which rest there horizontally all belong to another. All the different kinds of mosquito which carry malaria from one man to another belong to the second group, but by no means all kinds of mosquito belonging to that group are able to do this. Other diseases are however, spread by other kinds of mosquito, so it does not follow that a mosquito that is unable to spread malaria is therefore harmless. The grubs of most mosquitoes feed on little particles of vegetable or animal matter that they find in the water, and they are provided with delicate brushes with which to sweep them into their mouths; but a few are cannibals, preying upon the grubs of other mosquitoes, and in these the brushes are replaced by a few strong curved bristles between which their victims are seized and held while they are being devoured.

When full grown the grubs pass into the chrysalis or pupa stage. This is -shaped, the front part of the body forming a large rounded mass and the hind part a slender flexible tail. The breathing tubes are now situated on the front part of the body instead of on the tail. The pupa can wriggle about as actively as the grub; but it has no mouth and is quite unable to eat. Eventually it stretches itself out at the surface of the water, its skin bursts and the full grown mosquito comes out.

Midges and sandflies are minute biting flies allied to mosquitoes but belonging to different families, both of which differ from the mosquito family in that the bloodsucking kinds are outnumbered by those which do not suck blood. In the midge family many of the latter are as large as mosquitoes though the ones which suck blood are much smaller. Flies of the midge family are very like mosquitoes in appearance but can easily be distinguished from them by the absence of the long proboscis with which mosquitoes are provided. Their grubs vary in form and habits. They include the well known 'blood-worm', a slender worm-like creature of blood red colour and about half an inch long, which is abundant in fresh water everywhere. With the help of small particles of dirt it constructs a tube, attached usually to stones or plants, in which it lives; but if disturbed and driven out it wriggles actively about in the water after the manner of a mosquito grub.

Sandflies are always of small, usually of

minute, size. Their wings are covered with grey or black slender hair-like scales, which give them a very characteristic appearance, but most, especially the biting kinds, are so small that they cannot be properly seen without a lens. Like the midges they breed in water or damp earth or decaying vegetable matter.



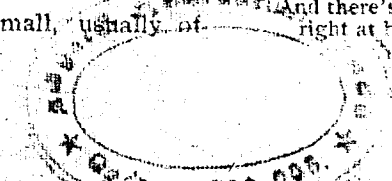
CRANE FLY OR DADDY LONG LEGS.

The Crane Flies or Daddy Long Legs Flies, though related to mosquitoes, midges and sandflies, are giants among flies. The largest of them, which lives in the Himalayas, is a little over three and a half inches across the wings. Wings, body and legs are all long and slender. Not infrequently the wings are handsomely mottled with brown, more rarely with yellow and brown. They cannot bite, and as flies they are quite harmless to man's interests; but in the damp meadows of Europe the grubs, which live underground, often do great damage to pasture by eating the roots of the grass. They are never, however, very common in dry countries; and whether they do any damage in the hills, where alone they are abundant in India, has yet to be proved. Their grubs are popularly known as 'leather-jackets' on account of the tough leathery skin by which their somewhat soft fleshy bodies are protected.

F. G.

About camp fires the following is an American rhyme. Can anyone adapt it to Indian materials?

First a curl of birchbark, as dry as it can be;
Then some twigs of soft wood, dead, but on the tree;
Last of all some pine knots to make the kettle foam,
And there's a fire to make you think you're sitting right at home.





Patrol Leaders' Pow Wow

I was reading the other day about a troop that found its club room so small that there was not sufficient space for the patrols, the lion was without its lair, the owl without its nest, the wolf without its den and there was much hunting; the owl might have imitated the cuckoo and used another nest when necessary but there were no cuckoos in that troop and they all wanted something of their own. It was a troop in the East End of London where club rooms are very difficult to obtain but they were Scouts with jolly good leaders and where there's a will there's a way and in a very short time all was ready for an invitation to the Scoutmaster to visit the lions in their lair. The lions had found a very dirty cellar and had all set to work to clean it up and white-wash the walls and before very long it was to them a palace where they could meet and carry on. The other Patrols were also busy and

hope soon to invite the Scoutmaster to visit them in their den or nest.

We often hear in this province of the difficulty of securing club rooms and the troop sometimes disappears because nothing is forthcoming. Can you as a patrol leader allow your Scouts to give up because you are not resourceful. The best patrol site in India is in the open air. I used to hold a weekly pow wow sitting on the roof of a tulip tree with all the members of the troop on other roofs. It was a nice secluded spot and it was our own. If each patrol has its own particular spot the only club room that is required is a small store room for the troop property as all scouting activities in this country should be in the open.

Look round, patrol leaders and see who can secure the best patrol den and write to me so that I can publish original ideas.

WOOD PIGEON.

Report on the Scoutmasters' Training Camp held in Kumbakonam from May 26 to June 5, 1924

The camp was held under the auspices of the Tanjore District Council at Kumbakonam. The course assembled on the evening of May 26, at 5 p.m. in the Sub-Collector's bungalow grounds and broke up on the morning of June 5. Thirty-seven members attended the course and practically the whole of the district was represented. All attended the course fully with the exception of one who was absent for one day on domestic business.

The course was conducted as a troop of Boy Scouts consisting of four patrols of nine Scouts each, with Mr. P. S. Narayanaswami of Madras as Scoutmaster and Mr. G. Venkatesan of Tirukattupalli as the Assistant Scout Master. Mr. V. Guruswami Sastri acted as the Troop Leader and was in charge of the Stores. Shoulder knots, scarves, staves, patrol flags and Leaders' and seconds' stripes were provided.

Camping grounds and other arrangements.—The local Association of Kumbakonam,

secured an ideal camping site with ample shade for instruction, and plenty of open level ground for games and practices. Six large, more or less open huts were erected, those for the patrols were arranged in a large semi-circle separated from one another by about forty yards. The head-quarters hut with a tall bamboo flag-staff was in the centre at a distance of about seventy yards from each of the patrol huts. Just behind the head-quarters, was a large closed hut for stores. The accommodation was quite ample, and the huts were all protected by walls on the windward side. Bamboo mats, pots, buckets, spades, shovels and other necessities were supplied and the camp life was made as comfortable as possible.

The importance of keeping the camping grounds clean and tidy was well impressed on the minds of the campers during the preliminary talk and each patrol took care to keep its

surroundings clean. Each Patrol dug its own latrine trench, far away from the camp and shifted it frequently. Rubbish pits and fire places were also dug by the Patrols themselves and all refuse was deposited in the pits. Plenty of good, dry fire wood, both split and otherwise was provided for cooking and campfire.

The Commissariat.—The campers did not take any part in obtaining supplies. The arrangements were in the hands of Mr. P. K. Pattabhirama Sastriar, B.A., L.T., one of the Secretaries of the local Association. He spared no pains, and visited the camp regularly every day. The success of this camp is in no small measure due to his efforts. The supplies were a little too luxurious for Scout camps and might have been a little plainer.

The Course.—The full syllabus of the course included practical work in connection with the Tenderfoot and the Second Class Tests with additional talks on such subjects as—General aims and methods of scouting, Patrol system and the Court of Honour, Uniform and badges, Personal hygiene, Troop records and finance, Cubs and Rovers, and such other subjects as would give beginners an introduction to the various aspects of scouting. The talks were given under the shade of a large mango tree. The space served also as the camp fire circle and games and practices were conducted in an open space. Nature study was dealt with in a talk on stars by the Troop Leader, and by observation during a stroll on the evening of June 1. Various types of games were demonstrated and played to make the campers realise the fact that scouting is a game and also assists in the training of character. The whole object of the course was to demonstrate the first principles of scouting on the assumption that none of those present had any scouting experience.

The time spent on theoretical and practical work, exclusive of games and campfires was about thirty-eight hours. The whole course was conducted on the patrol system and every effort was made by means of friendly rivalry in games and competitions to foster the patrol spirit.

Camp cooking.—In a district where religious scruples are strictly observed, it was at first apprehended that the cooking problem would cause some trouble. But luckily, the matter presented no difficulty whatever, and thanks to the tolerant spirit of the campers, resulting from the example of two patrols, the matter adjusted itself smoothly and cooking was carried on by the patrol system. The

work of fetching drinking water from a well two furlongs away from the camp was a real test of endurance and service and we are happy to say, was willingly performed. The Scouters and the Troop Leader were the guests of each patrol by turns and thus had an opportunity of coming into closer contact with the scouts. On the last day, soon after break up, the campers, by unanimous agreement cooked and served a common meal and thus demonstrated the value of corporate camp life and its results in bringing men of different places and views closer together in a common bond of brotherhood. Considering the success of Patrol cooking in this camp, it should not be difficult to adopt the same method in future camps in this district.

Spare time Activities.—In spite of the crowded programme of the camp it was possible to set a few spare time tasks of a simple nature such as (1) Whipping the ends of a rope with twine; (2) Stitching a leaf plate out of banyan leaves; (3) Sewing a button on; and (4) Plaiting coconut leaves into thatch. Want of time prevented more being given.

Camp Fires.—The first night's camp fire was utilised to explain the way in which the camp would be run and the nature of the work that had to be done. The campers were clearly told that the success of the camp depended not merely on efficiency in scouting practice, but very largely on the Scout spirit shown by the members as a whole. The camp fire on Friday May 30, was utilised for the talk on 'Stars' and that on Sunday, June 1, for questions. The last camp fire on Wednesday, June 4, ran on in continuation of the guest hour and served to show to the large number of visitors what a campfire was like and what its value was in Scout training. The camp-fires drew out the latent capacity in the Scouts and served to weld the members of the troop together more closely. In addition to songs, stories, yells, and impromptu acting, there were campfire games, Questions and a Camp-Chronicle. On the Guest day, some of the members, on their own initiative rigged up a fine open air theatre and entertained the visitors by acting a few select scenes from the 'Ramayana' in costume.

Religion.—Simple and voluntary camp prayers were said every day at morning parade and at the conclusion of the camp-fire every night, followed by a few moments of personal silent prayer. M.R.Ry. P. K. Kalyanarama Sastriar, B.A., scholar in comparative religion, was good enough to give a talk on Scouting and Religion on Sunday

afternoon. On Sunday morning, the four Christian members of the troop assembled at the camp-fire circle and conducted a voluntary service of a Christian character, in which some of the non-Christians also joined. After this service, the Christians were permitted to attend the Lutheran Church near-by for service and worship. On Monday, June 2, which was a New Moon (an important occasion for religious observance in the case of Hindus) the campers were permitted to go to Kumbakonam Town to perform religious ceremonies. The campers had discussed this matter in their respective patrols and brought it up before a model Court of Honour and finally decided that permission might be granted to the campers to be absent from camp from 9 a.m. to 2.30 p.m. on Monday. This incidentally served to show to the members of the troop the value of the Court of Honour in a well-organized troop.

Investiture and Break Up.—On Thursday (June 5, 1924) morning, the whole troop assembled on parade round the flag-staff, and all those who had not been invested were invested as Scouts, and the Scouts took the opportunity of this solemn occasion to renew their Scout Promise. Mr. Howard Oakley, the Provincial Commissioner who had accepted the Honorary Scoutmastership of the troop had sent in a message for the troop before he sailed for England. This message was read out to the scouts and in the final talk which followed, the members of the 1st Kumbheswara Training Troop were reminded of their responsibility to themselves, to their boys, to the parents and the movement. The District Commissioner, the Secretary of the District Council and the Secretaries of the Local Association, Kumbakonam, spoke a few words of advice to the campers and the camp broke up.

Results.—In the words of Camp Chief Wilson, 'the results of this course can only be seen when those who are considered fit, take up active Scout work.' On the whole the work done by the troop was very fair. All the patrols showed a good spirit in spite of the fact that one or two of them were overburdened with men, who, by temperament and long habit could not bring themselves to the level of boys and look at the boys' point of view, and thus were at first unable to appreciate the main aims and principles of the movement. It is not improbable that some of these came up for training with the idea of adding Scout training to their scholastic qualifications, to derive material benefit there-

by. This, of course, is strictly opposed to all Scout principles and cannot be countenanced. In only one or two cases, however, did this spirit continue to the end of the camp. The general educational qualifications of the campers was of a fairly high standard and we believe that most of them followed the whole course intelligently and with interest. Certificates of efficiency were granted to thirty-one members and if a few failed to get the certificates, it was due in one case to want of the requisite age qualification and in the other cases to their failure to reach the standard of efficiency.

There is very great scope in the district for scouting and cubbing. The need for vernacular literature on scouting is imperative. We sincerely hope that the members of the 1st Kumbheswara Training Troop will fall to with a will and make scouting a real force in the district.

The number of Scouts that attended the course was so large that the work of arriving at a decision with regard to the granting of certificates has been rendered very difficult. It would be good if in future training camps the number selected be limited to 18 or 24.

Future Scout Work in the District.—Instead of a large number of troops working inefficiently it would be advisable to start a few troops and work them up efficiently and thus create healthy public opinion and enlist the support of the public. The idea that each school should have a Scout Troop of its own is very commendable, but the movement is yet in its infancy in the district and it will necessarily be long before such an idea becomes an accomplished fact. In the meanwhile, it would be splendid if each town or each locality of a large town had its own Scout Troop, Cub Pack or Rover Patrol doing useful and selfless service. The future of the movement in the district is in the hands of those who have gone out of this camp, and we earnestly hope that they will lay a firm foundation for the Temple of Scouting.

In conclusion, we beg to record our sense of extreme gratefulness to the Tanjore District Council and the Kumbakonam Local Association for the constant help so willingly given to us in conducting this camp.

Good Scouting!

P. S. NARAYANASWAMI,

Scoutmaster.

MADRAS,

July 6, 1924.

G. VENKATESAN,

Assistant Scoutmaster.

2



MY DEAR FELLOW-CUBBERS,

One of my Tender-pads this morning, over-hearing remarks about it being necessary to have at least four annas in the Bank before the 2nd Star could be obtained, said to me 'How much have we to pay for our 1st Star?' Whereupon I realized that one small boy, at least, did not have any idea of the real object of the Cub Bank. I fear that too often the four annas is just looked upon as a stepping-stone to the attainment of the 2nd Star and when that amount is reached the effort at saving comes to an end. If this is the case I think we are failing in our work of character building in this respect. Whereas if we can instil into their plastic minds some idea of systematic saving we shall have helped to build into their characters that which will be of immense value. The tendency of every small boy, as soon as he gets any money, is to spend it immediately on sweets or some other toothsome morsel. If we can prevail upon him to refrain from this and to put his money in the Bank we shall have done him good in two ways. We shall have taught him a lesson in thrift but perhaps the lesson in self-denial or self-restraint is even of greater value. It used to be a great difficulty to me, the question of the Savings Bank. To have to run a Pack Bank seemed just the one thing too much. I never had been much use at keeping accounts and to have to deal with such finicking amounts seemed altogether too tiresome. But this year I have solved the difficulty by getting a friend, who has nothing otherwise to do with the Cubs, to act as Banker and this arrangement has proved very satisfactory. What rate of interest we shall give has not yet been settled! But when the Going up time comes or when, for any other cause, a Cub leaves us we shall see to it that he gets some little encouragement for his saving. Should the boy be sent up to the Scouts we shall try to persuade him to transfer his money to the Scouts' Bank.

In teaching principles of thrift I think we can make good use of story-telling. Most of us, I expect, can give instances from real life

which would be helpful in this respect. I think too we should endeavour to inspire the Cubs in a measure with a hatred of getting into debt. The folly of spending money before one gets it is the cause of so much misery that I think we should do something to guard the Cubs against the practice. It is a good plan to insist on things being paid for before they are given. It is very easy for the Cubs to say 'I will bring the money on Saturday' but I find that once the article has been supplied he does not find it easy to part with his money. It is difficult to say 'No' at times but I think for the boy's own sake we should be firm about it.

Wishing you every success,

Yours sincerely,

L. M. B.

TO THE EDITOR,

South India Boy Scout

Your letter of the 8th is disquieting to me. The *South India Boy Scout* MUST go on, otherwise all the troops all over the districts will simply stagnate.

I don't know anything about its finance, but I am certain that a paper of the kind is absolutely necessary to keep the movement going in the more out-of-the-way parts, and this may be good news to you, or bad. There are still a number of troops which do not seem to know of the existence of the S.I.B.S. I have been to three Secondary Schools in the last week, and none of them knew of the paper, or if they ever knew they have forgotten.

I have no doubt District Commissioners and Associations will have been circularized on the subject, though I have not heard anything about it, but why not send an appeal to all D.E.O.'s with spare copies for all the Secondary Schools asking them to boost the paper with energy and without delay?

Again, it seems to me that the District Associations could easily, by subscriptions among their members, raise enough to keep the paper going.

'S.'

The Trial of the White Ant

[AS REPORTED BY AN OWL]

(Continued from page 139 of our last issue.)

CHAPTER III

The Dream—continued

THE SPEECHES

Eveline now noticed that there was a commotion in the court and in a few minutes she perceived that they were about to resume the trial. She was not a little excited when she saw her father stand up, turn to the Jury, and begin to address them,—as the green snake told her, for the 'summing up' of the case for the defence. He proceeded as follows:—

'Gentlemen of the Jury. It is now my pleasurable duty to address you on behalf of the accused, rendered so by the conviction I have, that the verdict you must give will be one of "not guilty" on both counts, and by the fact that this occasion affords me the opportunity of vindicating the character of the prisoner whilst from the evidence I have put before you, I feel sure I shall be able to convince you of the certain benefits which Nature in general owes to the work of my client and his family.'

'I am not blind to the fact that his labours have been viewed by mankind in general, with aversion and dislike from the time man became highly civilized; but I venture to submit for your mature consideration, that this aversion and dislike are the product of ignorance as to the real and valuable services my client and his species perform, and that it is accentuated by the grossly selfish and self-centred manner of observation, unfortunately so common among mankind.'

'Gentlemen of the Jury:—I feel it must be obvious to you that human beings have a most remarkable propensity for looking at everything merely in the light of how it affects them. In the case of my client, his work is indirectly of immense value to the whole realm of nature, and were it not for this peculiar propensity on the part of mankind this case would never have come into this court. I cannot say that I am sorry, however, that it has done so, from the fact that much light will be thrown by these proceedings both upon the ignorance of man and the arduous, unobtrusive and stupendous labours of the prisoner and his species for

the general well-being of the community. The case is no light one, as if, as the prosecution would like to prove, Termites are nothing but useless pests, trespassers and thieves, a reflection, perhaps not intended, would be cast upon the Creator who has made everything for a purpose, although we in our ignorance at times do not catch what that purpose is.'

'The first charge is that of trespass, and I feel confident that on this head I shall be able to show you that it was Mrs. Alforme herself who was the real trespasser. In the course of the evidence you will recall that it was disclosed that the house in which she lives has been built on the site of a jungle. In order to make my case quite clear to you I shall have to give you an idea as to the real mission and work of the Termite family. I will ask you, Gentlemen, to accompany me back in thought to the time when human beings were rarely seen in this country and when seen, they were content to dwell in the most humble abodes. Vegetation reigned everywhere, to the right and to the left—gigantic trees were to be seen. In the course of time, some of these giants of the forest would fall covering a considerable space of ground. The death of such a tree is a loss to "nature," as the great atmosphere purifying work which its leaves have hitherto performed, is at a stand-still as far as that tree is concerned. It must be obvious to you that the whole space of ground covered by the fallen tree, will be useless for the purpose of growing vegetation for a very considerable period, unless the process of decay is materially assisted by some means or other. This would be a loss to the air and all creatures that breathe it, to say nothing of the loss to the countless birds and insects that find their daily provision upon trees and vegetation.'

'You will thus see that should any number of trees be uprooted in any district by a storm simultaneously, most far-reaching and harmful results might accrue to the natural world, were not the process of decay assisted by means other than atmospheric influences. It is here the labours of my client come in. Whenever and wherever they discover dead vegetation in the form of dead leaves or trees

or anything else cumbering the ground, they at once proceed to demolish it.'

'Conscious of the greatness of their work, and with that bashfulness which so often accompanies true greatness and with the unobtrusiveness of a true Scout doing his daily "good turn" in order to escape the gaze of the inquisitive they construct for themselves a tunnel of mud. My learned friend for the prosecution may point to this as evidence of dishonest intention on the part of my client. I submit on the other hand that it is nothing more than a mark of the extreme humility of these benefactors of Nature.'

'However, having constructed their usual tunnel to their subterranean apartments my client's work is to disintegrate this dead matter and carry it underground where it is used for consumption as food, and by this process converted into admirable soil and manure to assist the growth of those trees which will spring up in the place of that devoured, ever so much sooner than could have been the case had not this labour, that I have thus briefly sketched out, been performed.'

'Further the Termites have a distinct aversion to Gas tar; Pitch and many other things and I therefore submit that as man has thus framed a language by which to convey his desires and wishes to the Termites, unless some proper effort has been made to give these creatures warning, seeing that we have planted our abodes on what was once a jungle that had been theirs by ancestral right, it is clear that no blame can attach to the Termites for entering our abodes. I can answer for my client, that their community is a respectful one and if only proper warning is given them, they will desist from entering the abodes of those who are kind and wise enough to give it.'

'So that, to sum up on this head, viz. trespass. My client has ancestral right to the ground on which Mrs. Alforme's house is built. She has furnished her house largely with dead timber and taken no precautions to advise the Termites (the previous inhabitants) that such timber was in any way different from that which it is their business to consume and convert into soil. That she has suffered loss I admit, but would ask you to consider whether such loss is not a just retribution for her trespass from a higher tribunal than this at which we now stand.'

'With regard to the second charge, viz. that of theft, I think that I have said sufficient

to show you that the business of the Termite is the destruction of dead matter, whether wood or anything else it can eat. Who would think of rushing into the Police Court the sweeper who collects refuse from the sides of the road? No one of course. Then why, I ask you should my client be charged with theft, when from the evidence I have placed before you he has done nothing more than his legitimate duty and performing it at considerable risk of both life and limb.'

'Gentlemen, my case is finished. From what I have said I think it must be quite clear to you that the trespass if any, is really chargeable to Mrs. Alforme and that the charge of theft must fall to the ground from the absence of any satisfactory evidence that the dead wood of which the table was made bore any intimation in language that the Termite could understand, that it was anything different from the general order of dead wood which it is admitted it is his duty to devour and convert into fertilizing material. I must therefore ask you to bring in my client as "not guilty" on both counts.'

Eveline was now very interested and wondered whatever they could bring forward anything as an answer to what her father had said and so it was with breathless interest that she leaned forward to catch what the prosecuting counsel was saying, which was somewhat as follows:—

'Gentlemen of the Jury,—What my learned friend has said may be very interesting, but I feel sure that you cannot be persuaded by such disinterested considerations into giving him the verdict he asks for. From the evidence produced it is clear that the prisoner was upon the premises and that, at a time when all self-respecting people should be in bed. It is not disputed that it has taken the property from the room and in doing so caused considerable damage—not to mention the severe shock to the constitution of Mrs. Alforme, which might have been much more serious than is fortunately the case. I therefore would ask you to give me a verdict of "guilty" on both counts. The dishonest intention was so obvious in the surreptitious manner in which the prisoner went to work, hiding itself under a mud tunnel of its own construction, that I have only to mention it to force upon you the conviction that designing deceit was the handmaiden of dishonest intention. I have not the least doubt that many of you have suffered considerably from the thefts and trespasses of Termites in the past; what they

do to Nature may be all very well in *theory*, but I bring you to *facts* and I would ask you to bear these in mind in arriving at your decision. I can quite appreciate that if the face of the earth was still covered with jungle, the arguments of my learned friend would have weight. We must however take things as we find them and in so doing I would impress upon you that there is nothing for it but a verdict of "guilty" on "both counts."

Here the Prosecuting Counsel sat down and Eveline saw the old crab looking amongst his papers and then setting his eyes on the Jury she heard him begin to speak, as follows:—

'Gentlemen of the Jury,—You have listened to the arguments of the two learned counsel, and the case seems to me to be one which will very largely depend on the standpoint from which you view it. The prosecution would ask you to divorce from your consideration anything other than that of a personal nature; in fact to look at it merely as it affects mankind. This method of consideration I would ask you to weigh most seriously. If, after doing so you come to the conclusion that it is a fair, honourable, and just method, then there is no other verdict possible than that which he asks you to give.'

'If, on the other hand, as the Counsel for the defence desires you to do, you can look away from the personal aspect, to the much larger one of Nature in general and you appreciate his remarks as to the benefit afforded to nature in general, then I think that you will have to consider your decision very carefully. For my own part I feel deeply indebted to the Counsel for the defence for the enlightenment he has afforded me as to the habits and work of the Termite. As my sphere of life is not seriously affected

by it however, what I say is from an entirely outside and disinterested point of view. I cannot but think that personal inconveniences mainly due to civilization, often lead mankind to form opinions which are not strictly just. The philosophic spirit has died under the influence of civilization, man has become dependent upon his luxuries and blinded to the wonders of the great economy of Nature, especially is this so wherever they seem to trespass upon the superfluities of civilization which he has come to regard as essentials.'

'The case before you is one in which you will be afforded an opportunity of giving a verdict which will justify the hope that the great labours of insects and others, which are not directly conducive to the happiness of man in his highly civilized state, may receive fair and impartial judgment.'

'Gentlemen, I must ask you to consider your verdict and if you wish to retire for the purpose kindly do so.'

The jury now disappeared only to return in a few minutes, when the Mole, their foreman standing up, said:—

'My Lord! We find him "not guilty" on both counts and would like to add a rider to the effect that we consider this case one that should not have come into court at all, and that such a selfish misunderstanding of the whole economy of nature would not have been possible had a proper system of teaching "Natural History" to the young of human kind been in vogue.'

Whereupon the Judge turning to the Termite said, 'The jury find you "not guilty" and you are therefore honourably acquitted. I am of opinion that what the jury have said with regard to the study of Natural History is of great importance and might be referred to the Educational Department of the Human species with advantage.'

'Scouting for Boys in India'

This is the title of the Chief Scout's latest book and while drawing your attention to it I want at the same time to tell you how the theories and practices suggested therein have been worked out at the big Scout Rally held at Mandla, C. P., in the plains of India in the month of May, 1924.

On the invitation of H. E. Sir F. G. Sly, K.C.S.I., Provincial Chief Scout, over a thousand Scouts and Scouters spent ten happy days together there. They came from all

quarters of the Province, their fares being paid from their own pockets or from Local funds, while hospitality was offered from a special fund raised by the Provincial Chief.

When such a big thing was proposed many had misgivings as to the amount of *real* Scouting that could be done under the circumstances. The social advantages of bringing such a band of brothers together were admitted, so after a site on the banks of the sacred Nerbudda had been found, plans to

have the Camp as 'scouty' as possible were made.

From the explanation of Scouting as given in the early part of our book we quote 'By the term Scouting is meant the work and attributes of backwoodsmen, frontiersmen, and explorers.'

Well, the campers came into a mango grove in the morning. The only things supplied by way of shelter were the trees. Plenty of bamboos and bricks were there. The former, with blankets, made very fine tents, while the latter made excellent fireplaces. In a very short time the boys were as comfortable 'at home' as any practised explorer.

'We do not interfere with the boys' religion, though we encourage him to practise whichever he professes.' A Scout promises 'To do his duty to God' we were daily reminded of this by a 'Common' prayer said in one of three languages at Flag Parade daily. Attendance at this was entirely voluntary, but all attended, Hindu, Mahomedan, Christian, Parsee, Jew, etc. The Roman Catholics, Church of England and others had services on Sunday and Mahomedans were released one feast day at *Id*.

'Scouting appeals to boys of every class' so we had young chiefs from the Rajkumar College, Mahar Scouts from the Empress Mills, Nagpur, Anglo-Indian Scouts, British Tommy Scouters with some British Boy Scouts, the son of the rich pleader and the small boy from the Mission School all happily scouting together under the friendly levelling influence of the khaki shirt and shorts.

From 'Notes to Instructors before the First Yarn' we quote, 'Instruction in scouting should be given as far as possible through games, practices and competitions. Games should be organized mainly as team matches where the patrol forms the team, and every boy is playing, none merely looking on.'

Anyone who stops to think can realize that it took a lot of thinking out and planning to work this idea out with a crowd of a thousand but a scheme was devised whereby we kept *all* busy for a period of an hour and a half, i.e. when it was cool enough, both morning and evening daily.

It was not that one group competed with another while the rest looked on and applauded but twelve sets of games, practices or competitions went on simultaneously and all were taking part, none merely looking on.

Practically all contests were patrol ones and in order to have patrols a standard size, com-

posite patrols of nine were made up (troops brought all sorts of numbers from 4 to 40) and individuals took turns at being 9th man as he acted as reserve and under the Ranger Chief did the odd jobs of the camp.

Yarn 1.—We are told how Kim was taught observation. An observation contest formed one of the daily items.

Yarn 2.—Amongst other things tells us how to fly the Empire's Flag. We 'broke' and saluted a huge one every morning.

Yarn 3.—Tells of different Scout tests for the numerous badges a Scout may win. An hour every morning was devoted to 'Tests and Training.' The Chief in charge of this found experts in over twenty subjects and had their services put at the disposal of the Scouts. Some taught classes of four while some big groups amounted to about eighty.

Special note under this head should be made of the important subject of swimming which often forms an almost insurmountable item in the First Class Test. Several hundreds were passed in this fifty yards swim while as many as 140 passed for the Swimmer's Badge. This necessitated swimming fifty yards with clothes on and undressing in the water, swimming (without clothes) 100 yards on breast and fifty on back without the use of hands and also diving and picking up objects from the bottom.

In this yarn too we hear of the Scout Thanks Badge. Surely few have more thoroughly deserved this Badge than H. E. the Provincial Chief. He received it, along with a splendidly worded and voiced 'vote of thanks' at the end of the Camp.

Here, too, amongst other badges and medals is a picture of the Cross for gallantry and all were thrilled the day that a silver one was presented to Patrol Leader Narain Dagaunker of Harda for saving two people from drowning and bringing them round successfully.

Uniform comes into this yarn too. Some three years ago it was felt by many that uniforms would be an impossibility with Indian boys but the whole of our thousand had uniforms of sorts all coming within the regulations and all saw the great advantage of being similarly dressed. This prevents the building up of group barriers.

We are reminded too of the jolly Camp Fires when we see the Chief's references to Scout Yells and Choruses, of the EEE GON YAMA, E-U-BILIAN! and the Indianized version of 'Woop de dooden.' Combined singing was a special feature enjoyed by all.

The fourth yarn takes us over the Scout laws

and these were read daily at morning parade in one of three languages. A question on the law was also an item in the Scout obstacle race. 'Unprepared plays' are also suggested here. These impromptu sketches are a speciality of Indian Scouts.

Yarn 5.—Exploration. Scouts were sent out on a hike loaded with their kit as for a twenty-four hour affair but in reality their's for this time only took two hours, as it was impossible to risk having boys out in the middle of the day far from Camp owing to the heat and also because of the impossibility of catering for big numbers at a time for this item. They had to 'explore' a certain tract and bring in reports and maps.

Finding the north and the use of the compass also come in here and one of the 'obstacles' in the Scout obstacle race was to state the points within a given 90 degrees of the compass.

Besides this, judging the number of bricks in a pile was another 'obstacle' and 'Stars' and judging heights and distances were among the items taught during the Tests and Training period.

Signalling is dealt with in the next yarn and this in both Hindi and English was dealt with in the training period as well as the deaf and dumb alphabet, another method of signalling.

Yarn 8 carries us to pioneering. Various items of this section were demonstrated in camp, from the wonderful selection of improvised shelters to the model bridges made at the bridge-building class and the square lashing that formed part of the obstacle race. Then several kinds of improvised beds were to be noticed by the observant, the most fascinating being a stretcher suspended by block and tackle from a high branch which in the day-time disappeared skywards out of the way. Tree felling and the use of an axe come in here and as there were no suitable trees within reach the members of this class had some poles 'planted' and felled these.

Camp comfort is also touched on and one of the busiest men in the camp was the Camp-craft Chief who had to award points for this and all the other things he had to see to, such as camp gadgets (pot racks, kit bag stands, water pot stands, etc.), types and effectiveness of fires, use made of ration received and cooked results, tidiness, sanitation and so on.

Bathing rules in camp are also emphasized and the River Chiefs put in a tremendous amount of work fixing things so that the river could be used by all and yet was fool-proof. They succeeded however.

Yarn 10 treats of cooking and serves to remind us that all at Mandla did their own or at least helped to do it, from the Chiefs of departments, some of whom rejoiced in a steam cooker, to the newest member with three bricks, a *lota* and *thali*. There was no mass cooking by a firm of caterers. The Camp-craft Chief saw to it, too, that we did not take the line of least resistance, and cook easy, indigestible stuff.

The next section deals with observation details in the country. When hikers returned to camp they had to open a sealed envelope and answer a number of questions which tested the use they had put their powers of observation to *en route*.

Later we deal with men's tracks. A special tracking pit was prepared for this and every group went through a track memory contest necessitating their studying tracks and associating them with the boots of certain individuals.

In the next part we are carried on to deduction. Another tracking pit was used for this and Scouts had to observe a picture worked out on the sand and deduce from it what caused the various signs.

The next yarn deals with woodcraft, stalking, etc. The latter was introduced as one of the 'obstacles' in the race of that name.

Flag raiding, an important type of extended game is also mentioned here. A big scheme was worked out for this and two 'countries' of 32 each raided each other morning and evening during the time, a different 64 each time. This was one of the most popular items. Parties wore paper shoulder knots of different colours and when these were torn they were considered knocked out.

Yarn 15 treats of animals and birds. Pow Wows were given on Indian birds and many 'calls' taught.

The Diamond Thief is a powerful weapon type of display suggested by the Chief in the next yarn and this was splendidly worked out and held a big audience spell-bound in Mandla Town when we gave a farewell display.

Physical development needs looking after, the Chief thinks, and he has a great belief in games. Daily competitions in the following games took place. These took the form of Inter-Patrol 'International' contests in jump the staff, overhead and tunnel relays, tree-climbing, skin the snake, crows and cranes, circle ball, dribbling relay race and tug of war, the latter being the only one where it was found that bulky troops had the advantage.

Physical fitness and endurance were well tested in ten strenuous days camping in the hot weather with the temperature over 100 in the shade at times.

Yarn 18 with other things refers to early rising—the camp was agog daily by 5 in the morning. The Chief also suggests the value of the smile. It was interesting and pleasing to see a smile a thousand faces long.

The interesting sketch of the Chief reducing a dislocated shoulder in Kashmir given under the yarn 'Camp Doctoring' was enlarged to about life size and formed part of the very interesting drop scene made by the Raipur Scouts for their improvised theatre where they staged a splendid Hindi Scout drama.

Microbes dealt with by the Chief were fully dealt with in lectures, lantern and other, by the Assistant Health Officer for the Province who stayed in camp and became one of us for the time. He had numerous samples and interesting charts in his health exhibition.

'Food'—the ample supply of raw materials was used to good advantage. The ready-to-eat *chota hazri* in the shape of Indian sweets 'saved our lives' as it was about noon each day before meals could be got ready and owing to the heat it was not advisable to keep food overnight.

'Drill'—practically none of the military type in camp—plenty of O'Grady, a humorous type.

Only one March Past was held and this in imitation of the one at the World's Jamboree with each group representing a different country affiliated with the International Scout Bureau. H. E. The Chief took the salute.

Yarn 20 takes us on to Unselfishness and this was exemplified in the life led by the River Chiefs and their thirty-two Assistants who spent almost fourteen hours a day by the river and prevented all accidents while they missed most of the fun of the camp.

Kindness and Generosity were demonstrated by Mr. Chaudhary, a local Malguzar, who invited all of us to an 'At Home' one afternoon. He and his guests were treated to an excellent Camp Fire show when 'France' under a real Frenchman, Scouter Chevallier, sang French and other songs and other 'countries' put on interesting stunts, including a circus.

Under the heading of Self-Discipline comes Honour and at the World's First Jamboree the Chief said the thing that impressed him most was the lost property office where all sorts of small things that the ordinary boy would consider 'findings keeping' were hand-

ed in. Very many similar things were to be found with the Ranger Chief.

'Fair play' was a necessity at the many games.

'Courage' was rewarded when P/L. Dagaunker got his medal and he was a splendid example of 'Humility' for after saving two lives he disappeared and left no address and told none of his friends. His deed did not come to the ears of his friends till ten days after.

'Good Temper and Cheeriness' were displayed by all sometimes under very trying conditions.

Yarn 22 deals with Self-Education. Over twenty classes were open daily for those who wanted help to help themselves.

'Duty to God' was emphasized daily at Flag Parade. A specially interesting Scout Service took place round the Camp Fire on the Sunday evening. Practically all attended a unique service which included Hindu and Christian *Bhajans*, a Mahomedan prayer chanted and interpreted, readings from the Bible and Bagvadgita, an address on Character and Religion, a Parsee Thread Ceremony and a Christian prayer.

The Chief's next yarn deals with Life Saving. Demonstrations and training in land drill and water practice were given by experts and throwing the squaler (life-line) was one of the items for competition.

Inter-Patrol bandaging contests were also held while fireman's lift was part of the obstacle race.

Patriotism is enjoined in later yarns. We closed the nightly camp fires with 'God Save the King' and at some of them sang such patriotic songs as 'Vande Mataram', (included in our Handbook) and Marathi—'Ananda Kanda Isa.' The Chief emphasises that there is something bigger than provincial patriotism so the idea of world patriotism was one of the great points in our Rally. This was arranged on the scheme that will occupy the Scouts of all the world at the Jamboree to be held in Denmark this August. Competition groups were named after one of the countries affiliated with the International Bureau and all games and competitions took place between different 'countries' while at the trees allotted to each country were pictures from the Jamboree and other sources, of Scouts and life in these lands.

The closing chapter deals with organization and the why and wherefor of the whole scheme.

'Local Associations'—the means of decentralisation. We invited all our L.A. Secretaries

and quite a number came and got a fine vision of the possibilities before us.

'The Patrol System': this adoption of the natural gang instinct of the boy, the only way to run a troop and the only way to 'run' such a crowd of boys.

'Militarism': no military titles to be used. We had a great time inventing suitable titles for heads of various departments but succeeded with such titles as Ranger Chief, Ration Chief, Organizing Chief, Campcraft Chief, Conservancy Chief and so on. No part of the programme was given over to mass drill of a military sort.

'The strength of each nation will depend on the character of its citizens.' His Excellency the Viceroy, Chief Scout for India said in his stirring message to us 'The good Scout makes the best man and the best citizen'.

To again quote B.P. 'Our aim should be to

instil character into the men of the future. By character is meant a spirit of manly self-reliance and unselfishness. That we do not influence a greater number is due to the difficulty in getting enough young men to take up the work of training the boys. HERE LIES A GLORIOUS FIELD FOR WORK on the part of men who have their country's interest at heart. Let them come and lead on the next generation to be men as good as themselves. Scoutcraft includes the qualities of our frontier colonists, such as resourcefulness, endurance, pluck, trustworthiness, etc., plus the chivalry of the knights; these attributes both moral and physical, are held up to the boys in a practicable form for imitation and daily practice.

WHAT ARE YOU GOING TO DO ABOUT IT?

J. ROSS, D.C.C.

Baby Week, Srinagar, Health Leaflet Series No. 2

Hints for Mothers

- Don't feed baby more frequently than 5 or 6 times at the most in 24 hours.
- Don't feed baby at night say between 10 p.m. and 6 a.m.
- Don't forget to mix orange, grape or turnip juice with cow's milk when given to the baby.
- Don't keep baby in a warm stuffy room and then blame pure air because he 'catches cold' when taken out.
- Don't neglect the sun bath. Sunshine promotes growth and cures rickets.
- Don't forget to give a little water when baby seems fretty.
- Don't think the baby is hungry when it cries, for it may be crying because it is overfed (usually the case).
- Don't bite off some food and then give baby part of it.
- Don't forget baby's daily bath, giving a gentle massage.
- Don't use soiled towels or napkins.
- Don't drug the baby with patent medicines nor with strong medicines and stimulants.
- Don't let baby sleep with an old person.
- Don't cover baby's face and head with a blanket, shawl or anything else.
- Don't overdress baby, but keep it warm.
- Don't keep baby in the arms most of the time.
- It deforms the baby and enslaves the mother.

- Don't permit baby to suck its fingers or dummy.
- Don't let baby get used to breathing through its mouth.
- Don't feed baby against its free will. Nature knows always when and what it wants.
- Don't omit weighing baby. Its weight at birth should be from 5 lbs. to 7 lbs., at 5 months double this weight and treble as much in a year. If the weight falls or remains stationary consult a doctor.
- Don't teach baby to be afraid of such imaginary objects as the bogey man, goblins and devils.
- Don't shut baby up in a dark room or frighten it or deprive it of food as a punishment.
- Don't let it have dirty nails.
- Don't let neighbours and friends kiss baby on the mouth.
- Don't allow flies or mosquitoes to get round the baby; thin gauze can prevent them.
- Don't feed baby if it ever has fever or does not feel well. Better give it more water and cleanse the lower bowel by enema or suppository.
- Don't throw baby or bounce it or swing it over your head as though it were a bundle or a punching bag.

Dr. SHRI RAM,
Srinagar, Kashmir.

'News from

the Districts'



The Coles and the Municipal Troops, Kurnool

The Boy Scouts of the above troops opened during the summer vacation of 1923-24, a watershed in the neighbourhood of the old Handri Bridge.

The work was commenced on April 5, 1924, with the erection of a fence round a shady tree and the purchase of a few big and small pots for storing and carrying water. We divided ourselves into three batches and attended the shed in turns. The first batch worked from 6 a.m. to 10 a.m., the second from 10 a.m. to 2 p.m., and the third from 2 p.m. to 6 p.m.

We brought water from a distance of 1 furlong and filled the pots early in the morning. The demand for water was enormous between 11 a.m. and 3 p.m. In addition to water, we had buttermilk, which we served sparingly. We gave chunam to those who used nuts and betel leaves.

The shed was of immense use to persons driving carts and 'juts' from the railway station. The expenses came to Rs. 15-3-0, which was met by local subscriptions. We closed the shed on May 29, 1924, after a light rain-fall.

M. VENKATARAMIAH,
Scout Master,
Coles Memorial High School,
Kurnool.

V. SESHIAH,
Scout Master,
Municipal High School,
Kurnool.

Sivaji Rover Troop—Villupuram

First Camping Experience

Exactly a month after its starting by Mr. K. R. R. Sastry, M.A., of the Government Training School, Villupuram, the Sivaji Rover Troop had its first enjoyable camping on July 27, 1924, when the whole troop went on Scout pace to the neighbouring shrine of Thiruvattur, 3½ miles off Villupuram. After delegating two Rovers for preparing breakfast, our S. M. put into us the idea of erecting a tent. With the aid our staves, shoulder-knot pins, ropes, turban cloths and two pegs, our tent was pitched amidst the shady groves of mango trees. Sixty villagers including representatives of both the sexes were along with us till we departed from the sacred place, observing us at work and play. The historic temples were visited by us as also the mutt of the late Thirupagal Swamiyar.

Some of the Scouts went out to cut dry wood for campfire while the rest were busy clearing the camping ground under instructions from V. P. Singaravelu, our A. S. M. From 3.30 p.m., we practised laying and lighting a fire in the open, knot-tests, Kim's game, grandmothers' steps, music scarf and blind-man's buff. Our camp-fire began at 7 p.m., with a touching prayer and every one of us had to contribute to the mirth. Songs, witty stories, and enactment of scenes were among the more important items. Most of us who scoffed at the idea of a fire in a hot country were deeply touched by the religious atmosphere that prevailed in the presence of God Agni. The villagers requested us to pay

another visit which we have promised two months hence; the presence of such a large body of villagers was utilised by our S. M. to explain to them in general about the objects of this humanitarian movement. With deep

regrets at parting from such hospitable villagers we returned home at 9-30 p.m.

M. S. SUNDARESWARAN,

RiMate, Crows Patrol.

A 'Self-rescuer'

New Safety Device

Approval of a new type of safety device, a 'self-rescuer,' designed as a means of escape for persons accidentally caught in mine or other atmospheres containing carbon monoxide, has been given by the United States Bureau of Mines. The self-rescuer consists of a pocket size canister with a mouthpiece directly attached, filled with granular fused calcium chloride and granular hoolamit (mixture of special copper oxide and manganese dioxide) which causes carbon monoxide in air to unite with

the oxygen at ordinary temperatures forming harmless carbon dioxide. Cotton filters for removing smoke are also included in the canister. The self-rescuer and a nose clip for closing the nostrils are enclosed in a hermetically sealed brass case to prevent deterioration until used. The weight complete is about 1lb. 5 oz. The small size permits carrying in the pocket or on the belt, for the latter purpose a metal belt loop being attached to the case. The self-rescuer is approved only for self-rescue from carbon monoxide.

Driverless Trains

London's Postal Tube

Interesting details of the new tube railway across London, to be devoted exclusively to the transport of postal matter, were given by the Postmaster-General (Mr. Hartshorn) in support of a token vote.

The railway, he explained, ran from Paddington to Whitechapel, a distance of about 6½ miles. It passed under, and connected with, two of the most important railway termini in London—Paddington and Liverpool Street—and also with six of the largest post office sorting stations.

One important effect it would have, in addition to accelerating the distribution of mails, would be to relieve the streets of Central London from a great deal of the congestion which is at present caused by horse-drawn mail vans.

The railway was originally approved by Parliament in 1913 and started in 1914, but was interrupted by the war. By the end of 1920, however, practically the whole of the

underground work had been completed. Delay was then caused by the high cost of electrical equipment, but in August of last year the late Government decided to put the work in hand.

The railway, when completed, would be worked electrically and automatically.

There would be no drivers or other persons employed in connexion with the trains.

The tunnel itself would be nine feet in diameter, and there would be a double track on which steel waggons would be run, each conveying about 10 cwt. of mails.

Other points with regard to the railway were:

A total of 800 trains a day would be run carrying—

Over 1,750,000 letters and post cards;
250,000 newspaper packets; and 40,000 parcels.

The Postmaster-General had previously explained that the extra cost of the railway—about £550,000—would be covered by savings on the Post Office Vote.

Watch the Birds

I once asked a boy in the north of India what he called a certain bird which was up in a tree we were just passing—it was a Barbic, but I wanted the local name. 'Oh, it's some

animal' was his answer, and the word he used might have meant bird, beast or fish. That was evidently good enough for him, but then he was not a Scout.

A Scout naturally wants to know the names of all the birds he sees and hears, so that he can talk to his friends about them without confusion; but before he can give them names he must learn to distinguish them one from another, and this means using eyes and ears, comparing sizes, shapes, colours, habits, flight, food, nesting, song and so on.

Most of us have eyes, but how much do we really use them? Here is a little experiment:—Sit down and think how many different kinds of birds you remember to have seen the last time you walked a mile from your house. Now go out again and carefully look out for all the birds you can find along the same road. Watch how they fly; try to notice whether they are in trees, in bushes, on telegraph wires, or on the ground; besides the general size and colour, notice the shape of the beak and of the tail; listen to the song, and try to fit words to it.

(Here you stop reading and try the experiment, and finish the article when you come back.)

Hullo! Back again? and what did you find of special interest? A—: 'I saw a beautiful blue bird with a large red beak fly straight across the tank and sit on a tree on the other side.'

A Kingfisher, no doubt, but did you wait to see if he dived into the water? and did you notice if he had a white chest or was all rusty red underneath? This is the most noticeable difference between the 'White-breasted Kingfisher' and the smaller 'Common Kingfisher.'

There is a third, but he is all black and white and is called the 'Pied Kingfisher'; he is wonderfully clever at hovering over the water with his body almost motionless and wings working hard until a fish appears, when he drops into the water like a stone and comes up again with the fish in his beak.

B—: 'I saw a blue bird, nearly as big as a crow, at least, his wings were blue when he was flying, but when he sat on the telegraph post he went a sort of dust colour with a little blue in places; he made a sound rather like a crow with a sore throat.' That must have been a 'Roller,' often called a 'Blue Jay'; but what was his beak like? You didn't notice? Look again the next time you see him.

C—: 'I saw a crowd of tiny little yellow-green birds in a mango tree, hopping about picking something off the leaves' (little insects no doubt) 'they had white rings round their eyes, and made quite a noise with their "cheep, cheep, cheep, cheep".'

Those will have been 'white-eyes' or 'Spectacle Birds'; if you notice them again you will very likely find a number of other small birds with them all keeping together in the most friendly way and following on from tree to tree.

There is such a lot for us to find out about birds, that the best way will be for us to take one point at a time, so when you go out again, try to watch especially the flight of different kinds of birds, and we will have something to say about that next month.

H. F. S.

Provincial Notices

Warrants issued in the Month of June, 1924

COIMBATORE

Scoutmaster—

S.M. No. 297. A. V. Thiagaraja Sastry, Coimbatore.

Assistant Scoutmasters—

A.S.M. No. 83. B. V. Srinivasa Aiyar, Coimbatore.

A.S.M. No. 84. G. S. Venkatesa Aiyar, Coimbatore.

COIMBATORE

Troops Registered—

T. 317. Sri Krishna Rover Troop, Coimbatore.
T. 318. Vivekananda Scout Troop, Coimbatore.
T. 319. Sri Krishna Scout Troop, Coimbatore.

Packs Registered—

P. 64. Sri Krishna Cub Pack, Coimbatore.

(Sd.) C. P. RAMASWAMI AIYAR,

Provincial Commissioner.

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[G.B.E.]

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Raja of Sivaganga.
Mr. J. F. Richards, I.C.S.

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Post Box 1289, Madras.

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President, District Council—
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Honorary Secretary—
Mr. K. Brahma Sastry, Bellary.

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Honorary Assistant Secretary—
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(2) Mr. K. S. Vaidyanatha Aiyar, M.A., L.T., Princi-
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Ganjam.

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Not yet appointed.

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(2) Mr. Padmanabha Kamath, Karkal.
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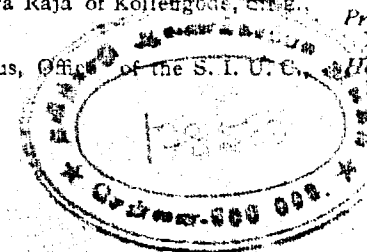
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