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SPECIAL SUMMER TRAINING CAMP NUMBER.

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THE SOUTH INDIA BOY SCOUT

The Official Organ of the
Boy Scout Association:
Madras Province

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JUNE, 1925.
[No. 9.]




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SCOUTS
BE PREPARED
FOR
THE MADRAS PROVINCIAL JAMBOREE

From December 26th, 1925 to January 1st, 1926

Further Particulars from
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"BE PREPARED"

THE SOUTH INDIA
BOY SCOUT

Vol. V.]

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SOUTH INDIA BOY SCOUT.

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Three Valuable Prizes.

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On page 3 of cover you will see our crossword puzzle. It is quite a simple one.

In the white squares you have to place letters to form the words suggested by the definitions given below. Some of these words are written across, and others down ward; wherever you see a number it is an indication that a word starts in one direction or other.

No letters are to be placed in the black squares wherever a word starts; it goes on until it has to stop, either through reaching a black square or the edge of the puzzle; where there is no black square in the line, the word runs the whole length of it. When your square is completed, it should interlock; that is, it should form words both downwards and across.

Solutions should be sent in written out in the printed diagram, and signed by the scout, cub or Rover sending it. The last date for sending in is the 25th July, 1925.

The first correct solution opened will be awarded a prize to the value of Rs 5 and consolation prizes will be awarded to the next five in succession respectively.

All entries should be sent in to

"Crossword"

C/o Editor,

S. I. B. S.

4/19, Adiyappa Mudali Street,

Vepery, P. O.

Madras

Editorial Notice:—

All contributions should be written or preferably typed briefly on one side of the paper only and must be accompanied with the signature and address of the sender, addressed to the Editor, S.I.B.S. 4/19, Adiyappa Mudali St., Vepery, Madras. Contributions should reach the Editor on or before the 8th of each month. Accounts of Troop events, functions, camps etc. should be sent very early for publication.

All business communications should be addressed to the Manager, S. I. B. S., P. Box 424, Triplicane, Madras.

To Advertisers:—

Here are some reasons why you should advertise in the "South India Boy Scout"

1. It is read by over 5000 Scouts and Scouters all over the Madras Presidency and various parts of India.

2. It is intended purely for helping Scouts, Scouters and Troops in carrying on their work and to get themselves fully equipped in all particulars.

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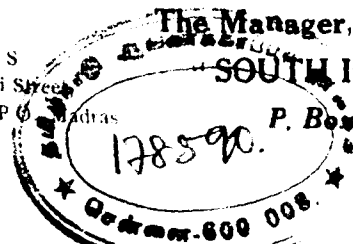
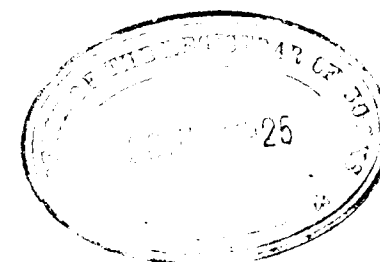
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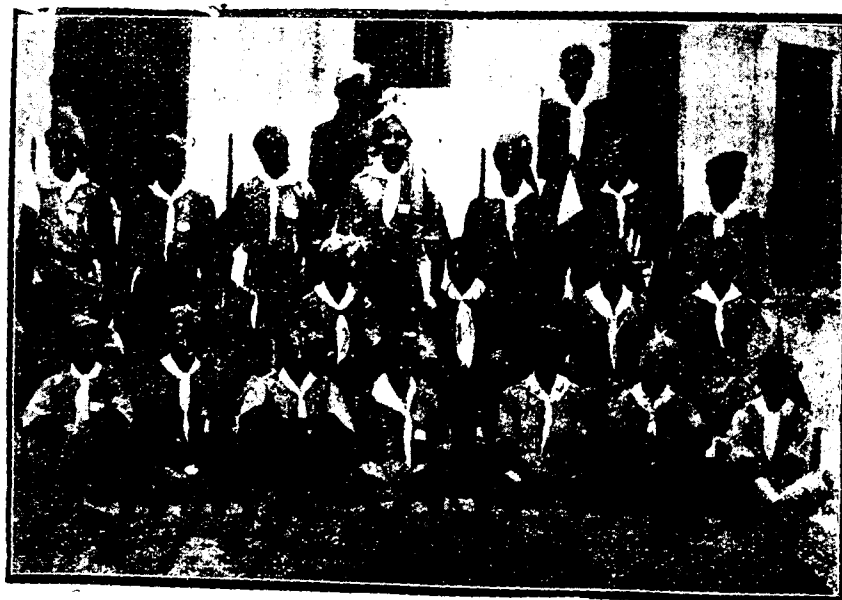
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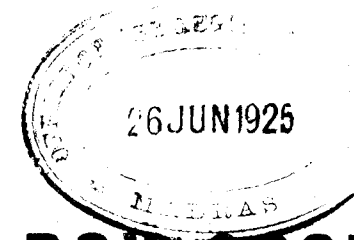




SCOUTS OF THE COONOR CAMP.



SCOUTS OF THE N. ARCOT TRAINING CAMP: VELLORE.



THE SOUTH INDIA BOY SCOUT

Vol. V.]

JUNE, 1925.

[No. 9

THOUGHT FOR THE MONTH

What so e'er you find to do,
Do it well, with all your might;
Never be a little true,
Or a little in the right.
Trifles even lead to heaven;
Trifles make the life of man,
So in all things great and small
Be as thorough as you can.

Help the weak if you are strong;
Love the old if you are young.
Own a fault if you are wrong;
When you are angry, hold your tongue.
In each duty lies a beauty,
If your eyes you do not shut
Just as surely and securely
As a kernel in a nut. (Selected).

Message From Mysore.

TIPPU SULTAN'S PALACE,
FORT, BANGALORE CITY
2—5—'25

Brother Scouts,

Your Managing Editor insists that I should write a letter to you through the "South India Boy Scout." I wonder what lies back of his mind in so persistently demanding it but I know for certain that he is a man with some big schemes up his sleeves and that he is an adept in strategy calculated to advance the cause of the Magazine to which he is so much attached. He will not leave me any peace of mind till I write; and so here goes.

Great friendship and cordiality have always characterised the relations between Scouts in Madras and those over here and that, I think, is as it ought to be. I hope that the happy relations will continue unimpaired and will grow in strength from year to year, for I am convinced that in mutual help and co-operation between the youths of one Province and another and in their mutual understanding and growth, hand in hand, lies the future hope of our country as a strong, united and prosperous nation. I am not talking platitudes but, believe me, this is what I feel most sincerely and know, from experience, to be fully worth striving for. I am looking forward to your Provincial Jamboree in December next when I hope Scouts from

almost all Provinces in India will meet. It will be a great day and will mean a BIG stride forward in the growth of Scouting in India. It will be a practical demonstration of the Fourth Law and people in South India will see this law demonstrated as it has never been done before. I am sure you will all concentrate on this noble endeavour and make it a thorough success.

On behalf of the Scouts and Scouters of Mysore State, I send you cordial greetings and wish good camping to all.

Yours in the Brotherhood.

C. SUBBA RAO
Organising Scout Commissioner.

Ourselves.

Scouts all over the presidency will be glad to learn that our Provincial Commissioner has had the great distinction of the Knighthood of the Indian Empire conferred on him, and the Rajah of Kollengode a knighthood, in honour of H. M. the King Emperor's Birthday.

Another recipient of Birthday honours is Mr. Frank Wood, Provincial Commissioner of Boy Scouts, Burma who visited Madras in March last year. He has received the O. B. E. We offer our humble congratulations to The Hon'ble Sir C. P. Ramaswami Aiyar, K.C.I.E., our Provincial Commissioner,

Sir Vasudeva Rajah Kt. (Rajah of Kollengode), and Mr. Frank Wood, O. B. E.

* * * *

May 1925 has been a very eventful month in the history of scouting in the Madras Province. There were no less than three training camps for would be scouters in various parts of the presidency and two training camps outside the Province. The total number of scouters trained is very nearly 150 and we have now 150 keen men out to do good to our boys.

It is a pity that no news of scouting activity reaches us from the Northern Districts. The Telugu districts adjoining Madras send us news from time to time, while the other Telugu districts are unaccountably silent. Can it be that there are no boys eager to join the movement there? That can never be, because, the boys all over India have now come to realise what a grand game scouting is and are taking to it enthusiastically. During the Chief Scout's visit the Telugu scouts formed nearly 50% of the total number. Where are they all now? Brother scouts of the telugu districts!—Please write to us as often as you can about yourselves. We can assure you, we are interested in you. We dare say, you have heard of the "Jamboree" to come off in December. Prepare yourselves thoroughly and give us of your best when you visit us here. We shall not be wanting in hospitality, we can tell you. The Andhras are famous for their doggedness of purpose. Andhra scouts! set to work with a will and show to others what you can do!

We have received accounts of the various training camps conducted during the summer holidays and this number of the S. I. B. S. is a Special Training Camp number. We are publishing some interesting photographs also and take the opportunity of thanking all those who have kindly lent us the blocks.

Scouts! Have you begun to save for the Jamboree! You may remember the proverb "Self help is the best help." Save every pie you can. Start Troop Savings Banks and put in all spare cash you have. You will see how the amount to your credit swells up in a short time. Anything wanting will certainly be made up by your parents, provided you conduct yourselves as scouts should. You should make a special effort in this

direction. It is a good thing, this Jamboree, you know, as it gives you numberless opportunities to get yourselves trained in the actual practice of the scout law. It does you good and it does good to the movement. So scouts! Buck up! We shall all meet at the Jamboree! Shan't we?

Any big show cannot go on very well without money. Troops! what have you done to help? Why not each troop start a Jamboree fund and earn money and give a part of it for the Provincial Jamboree funds and use the rest for itself? Concerts, Dramatic performances, Scout displays, handicrafts, doing service for pay at leisure hours are some of the ways in which troops can collectively earn money. By all means, WORK. No begging or soliciting of funds, if you please. Earn the money and give good value for the sum in the shape of a most enjoyable Jamboree programme. Troops! write to us if you want any new ideas. If you have ideas to communicate to us, we welcome them.

We draw our readers' attention to the note sent in by the Honorary Provincial Scout Secretary, published elsewhere in connexion with an unfortunate mistake. We are sorry for it and hope the readers will overlook the error.

Scouts, Please send us accounts of your doings during the holidays. Send photographs and sketches also. They are sure to form interesting reading and we want to share the pleasure with all. Good scouting!

EDITOR.

Camp Prayers.

May Thy blessing descend upon us who apply ourselves to our work for the benefit of the boyhood of the country; inspire us in our enterprises; help on our endeavours; promote our designs; purify our minds; be present with us and direct such work as we undertake; give us discernment to know the truth; give us courage to uphold what we know to be true; help us to bear each other's burdens, and to do good to all men as we have opportunity.

Elder's Point of View.

What are you giving your Boys?

(From the Scout Leader)

In the course of a very striking address to a group of English College Men, the speaker enumerated practically every article in the dining room, and elicited the acknowledgment that not one of the graduates present possessed any knowledge of the handicraft involved in the origin and production of the articles. This lack of knowledge he declared demonstrated that the education they had acquired was purely theoretical, and lacked practical qualifications for life and the development of a true sense of values. He quoted another educator as having declared that "if ten Bachelors of Arts were wrecked in mid-ocean, they could not build a pontoon to save their lives! They would be equally helpless in any critical emergency where practical knowledge of the ordinary things around us was imperatively necessary."

This may illustrate to some scoutmasters the important supplementary role which Scouting can play in preparing boys for the actual every-day eventualities of life.

The above quoted speaker concluded by emphasising the fact that Christ, had he been present—like them, a young man—could have replied to the question regarding the table on which they ate, "Yes, I could make one myself, I am a carpenter."

(The Scouter).

Special Article.

Scouting and its significance—Part I.

Grow old along with me!
The best is yet to be
The last of life for which the first was made:
Our times are in His hand
Who saith "A whole I planned,
Youth shows but half; trust God: see all nor
be afraid!"

RABBI BEN EZRA.

Thus revolving in his mind the above lines of wisdom, a brother of the cuckoo patrol reluctantly returned home from the recent Vellore camp and sat musing for a while in a pensive mood. His children came frisking about with a smile that exorcised the grip of sadness from the face as if by a

wave of the magic wand. All on a sudden he felt transported to the kingdom of joy. It was sweet for him to hear his children lisping bluntly, sweeter to kiss their blooming rosy cheeks, and sweetest to press them closely between his fond loving arms. Indeed he was in ecstasy, quite immersed in angelic pleasure—a pleasure which needed no exertion, a pleasure which all the worldly kingdoms could not have bargained. His overjoyous self found an adequate expression in the inimitable language of the great Indian poet, who sang.

"Heaven's first darling twinborn with the morning light, you have floated down the stream of the world's life and at last you have stranded on my heart. For fear of losing you I hold you tight to my breast; what magic has snared the world's treasure in these slender arms of mine?"

A few moments of deep joy and silence, and soon a wave of shadow passed over his face like a piece of summer cloud and he was whispering to himself, "How many of these little angels, 'Heaven's first darlings' and these world-treasures entrusted to us slip out of hands owing to our utter callousness and neglect, thus dubbing us, the trustees, as the worst criminals in the eyes of God who saith, 'A whole I planned'?"

In fact year after year these cherubs die away in thousands for sins committed by the ignorant parents, without living out 'the last of life for which the first is made.' India which has undergone series of trials and ordeals for the past many centuries has yet to learn that children the future citizens and makers of brighter India are to be fostered, with the tenderest care of an Aesculapius. Should not parents, the trustees of these sacred treasures feel the responsibility landed on their shoulders and bestow thoughts on the proper bringing up of the child and afterwards preparing him to make a success of his life? General Sir Robert Baden-Powell truly remarks that the question "what shall I do with my boys?" probably puzzles most of the fathers. In order to help the parents in this matter and to save the boy, the Boy Scout Movement has been devised.

At the outset wise parents need to realise that a child has its own sphere in which to move, to think, to dream and to enjoy a certain amount of freedom. It is often because of 'open-air and game' starvation that a child

becomes dull, irritable and bad tempered and rich clothing and any amount of food cannot take the place of its activities outside. 'Man shall not live by bread alone' is too true in the case of young children. It is the healthy activities of the open-air life, games and practices in a good environment which appeal to the boy and which at the same time develop in him the chief attributes that go to make a man of him. Just at this moment, the cuckoo is reminded of the sad fate of young 'Amal' of Tagore's 'Post office' who yearned for days together for an out door life to shout out with joy and to go about running along with his merry companions. The poor lad had to pine away into death owing to the folly of the ignorant parents who in their fond love for their child snubbed the social instincts which showed a tendency for service and thus rendered the life of the lad very miserable. They could not realise the real needs of the darling. A little thoughtfulness and knowledge of child's nature, which every scout is expected to possess could have easily rescued the child from premature death.

The readers may kindly pause here for a while and listen to the sad story of 'Amal.'

A CUCKOO
of the Vellore camp.
(To be continued in Part II.)

Letters to a Patrol Leader.

Fire Service.

THE DEVECOTE BY THE RIVER,
DOWN SOUTH,
Rose Moon, 1st Sun.

Dear Kingfisher Blue,

That is a good idea of yours to train up your patrol in Fire Rescue work. Yes. Every patrol ought to specialise in some sort of public service, and one can't choose a more useful one than the one you have thought of. I have heaps of things to tell you about Fire-Rescue but I am afraid this letter would grow too long; so I shall make it two letters instead of one. Well here is my first letter on the subject.

The most important thing when fire breaks out is to keep cool! It isn't so easy, but a

good scout does keep cool in an emergency like that. If he loses his head over it, then he is hardly any use. You must retain your presence of mind and give the lead to your boys.

Your first object must be to rescue all human beings. Other work is only secondary, that is for the time being. Look out for every one who was inside—especially if it is at the dead of night. Ascertain from the neighbours the exact strength of the household, and how many of them were sleeping in the house. Ask particularly about babies. People are apt to forget them, that is those who are not their mothers! Having ascertained how many are to be rescued, you proceed to rescue them. Get one or two of your scouts to go round the building knocking as loudly as they can at every door and window and giving the alarm. The scout staff will come in useful now, especially for knocking at a window at some height from the ground. When you have discovered in which room or rooms there are people to be rescued you will lose no time in reaching them.

If you find there are people on the upper floor, and the stair case is in good order one or two of you will rush up—but not before you have put on your "gas mask" that is your scarf or stockings well soaked in water and wound round your head to cover and protect the nose.

But sometimes it may be that the stair case is burnt or is inaccessible; and you may then find a few of the inmates screaming from the top-floor window for help. You must then improvise a "jumping sheet"—any *Durrie* or *Jamkalam* will do, provided it is a fairly big sized one. The kind you see used at marriage functions is the proper one and when folded twice makes a very good jumping sheet. Get all your boys and the by standers to hold on to it for all they are worth and let them each pull towards himself. Below the sheet so stretched you must remember to heap together all available pillows, mattresses, straw and other suitable material that you can lay hold on. That precaution is necessary to break the fall if by any mischance the jumping sheet should give way.

Suppose you do not see all the inmates of the house but, only some of them. Well,

that will mean that there are some lying unconscious within the upper rooms in need of your help; and you must hasten to give it.

Perhaps you now find the stair case inaccessible. You are not going to bother about it but you know how to use your scout staff for going up a wall or to the top of a building, and two of your boys can help you to do it. Or at a pinch you can construct a "Scout Ladder" out of your scouts by getting them to stand on each other's shoulders, and you climb along. Perhaps I should tell you that this requires long practice and is certainly well worth it.

When you reach the top you will fasten a rope (or a few turban cloths tied end to end) to the rails of the upper verandah or to the middle post in the upper window, and this "Rope-way" will enable you and your boys to go up and down as often as you like. When you use knots, take care to use the appropriate ones, or you will be in a jolly mess when you are midway up and the knot slips! Now, I think I must really stop just now. I shall write to you more about this next time and meanwhile my advice to you is just this—keep practising constantly.

CHEERIO,

Your affectionate friend
and brother
"Spotted Dove."

Our Heroes.

Rani Padmini

Amidst the sands of Rajput land,
In true chivalry wrapped,
The ruined walls of Chittoor stand,
Its spires with Freedom capped.
It was when mighty Bhim Singh swayed
With Truth and courage armed,
The Afghan troops round Chittoor stayed,
By a Beauty's stories charmed.
The King met King, in proud display,
In friendly terms to talk,
But Bheem Singh, soon in chains he lay,
A thing of Afghan's mock.
That Might doth win is often plain;
—Oh! This I need not tell—
But surely, sir, doth Cunning gain:
The Queen did know this well.
The flag of Truce then sallied forth
To save the Rajput King:
"Nor gold nor land would be her worth"
So spake the Afghan King.

"Surrender her to save your lives
Ere hazy dawn should peep,
Lest he should die, as Islam thrives
By one big sabre-sweep"

In solemn stillness Chittoor lay,
As calm as depths of sea.
The wary moslem blessed the day
And roared with boundless glee.

And soon issued a palanquin
By six men stoutly borne.
Inside it was the Rajput Queen
Who had been slyly torn.

Her ninety maids, each sat in one,
While each supported four:
Nor sword nor lance they carried—none:
All plain white dress they wore.

With horse and man the Sultan comes
To view the cavalcade.
With proudest heart and cheer he hums
Beneath the Royal shade.

At last alights the Rajput Queen
Before proud Delhi's King
In all her beauty is she seen:
—Indeed a priceless thing—

"One boon I beg," the woman spoke
"Ere I should yield to thee.
My husband poor for mercy's sake
Once only let me see."

And soon they brought the bound up king
With men on either hand:
The Rani's hands then made a swing
Towards her faithful band.

Then out leap swords with edges keen
From each one's simple garb,
And surprise proud Alla-ud-din
With lance and bow and barb.

The moslems, Lo! in panic fly
Before the Rajputs brave,
While valrous few, they fight and die.
Thus Bheem Singh did they save.

A woman taught the am'rous king
What Rajput hearts could do,
That Cunning is the mightiest thing.
With all that Might may do,

A. SREENIVASAN.

Our Short Stories

Little Bisu. Narada's Second Visit. (A Discourse about Hanuman.)

And when Bisu woke up, he felt something like a shadow creep over his heart.

A gloom spread over where there was a bright sun. He felt out of sorts and it took some minutes before he realised that he had lost a vision. His head ached with tense crowded thoughts. Oh! Why did he fail to make the best of Narada's presence? Why had he not cleared all his doubts? Could it be true? Did Scouts live in Aryavarta before now? Was Sir Robert only a discoverer?

Scouting then was not a thing of this century alone? Yes, it looked so. Narada's words were so convincing. Why! What had clouded his vision? Captain John Smith was not a product of Sir Robert's age! If Newton and Clive were presented as Scouts, who could doubt that the ancient jewels of Bharata Varsha were such? The flower of humanity at any age have been Scouts. Hurra! Bisu had caught at the truth. Scouting belonged to the whole Universe, not to one country. It was as much Indian as English.

"Yes, but then I regret I did not ask Narada to tell me more of his ilk. Oh! why was the vision so short! Will it reappear? I wonder."

And in due course Bisu had another Vision. Narada appeared again with an enchanting smile and Bisu beamed with joy. "I have so much to ask you" said he, "that I well nigh went mad without knowing it all."

"Ask, Bisu," said Narada, "you may trust me to help you. By the way, would you like to make another acquaintance? He is a Scout also of old, like me and he is one of our leaders."

"That's the very thing I wanted to know. Are there leaders among you also?" asked Bisu. "Yes, Bisu, It is just like you to ask that. If you are inquisitive, take it that we are all members of the Aryavarta Troop of old, and there are Leaders among us also, and that the Scout that I am now introducing is a war scout." "Is he?" said Bisu "I am glad to know that. Are there War Scouts also?" "Yes said Narada, "He was one and he distinguished himself quite well in the war carried on by Sri Rama against the Rakshasas under Ravana. You know him by name. He is no other than Hanuman." "Hanuman!" said Bisu. "Yes, who has not heard of him? He was Rama's messenger. But is he a Scout? I have not heard him spoken of as a Scout." "Haven't you?" said Narada "who is a Scout pray, according to you?" "Why, a mere message bearer is not a scout" said Bisu "a Scout should have achieved great things, and should have exhibited high faculties and noble traits. Trustworthiness. Usefulness, and Service are, I believe, the three points that mark a scout. But I have been thinking of Hanuman merely as a messenger."

"Yes, these very points mark him out as a Scout" said Narada, "Of all the messengers sent by him in all directions, whom did Rama entrust with the Signet Ring and the special message? Of all those who went with him, who was as useful as Hanuman? Who so resourceful? Could another have achieved similarly? Was it not the enemy's country which he had to explore? Had he ordinary obstacles on his way? Was the task in any way easy? Had he not a good many hours of despondency? and did he not fight them bravely and successfully out? Did it not tax all his skill and caution to find out the abode of Sita in Lanka? Was there no risk of life? Would not the object have been defeated if he had taken less caution, and finally, except for his powers of observation and deduction, how could he have distinguished between Sita and Mandodari? Imagine what would have been the fate of Sita if he had mistaken the one for the other as another in his place might have done!!

"Yes, yes, O Great Sage, I have heard of all this. But I have never hitherto read so much into all these details. But, my friend, was he not born endowed with all these powers? Did he train himself into them?"

"Have you not heard of his wildness at birth, of his greediness to swallow the sun and of the lesson he learnt from the attempt, of the pranks he played with the sages and of the award he got from them and all that. But he grew wiser from experience and became renowned as a scholar subsequently through sheer application."

"As a scholar?" asked Bisu.

"Yes. Who has not heard of his discipleship under the Surya-Deva, walking to the rear, facing the Sun-God who was ceaselessly journeying. So "dogged" was his resolve to learn that he 'stuck to it' and came off successful. It was such equipment that gave him modesty and humility, the two striking points of his character."

"Yes, it is even said that he had to be goaded on by his friends to come forward to take up the messengership. Though stronger than the rest, he did not of himself come forward."

"Yes. There is another instance of his modesty. When asked by Sita in Lanka, if the rest could cross the sea like him he re-

plied that he was the humblest of all the servants of Rama at Kishkindha. But we know that none else could. Still he had no high notion of himself."

"Then, regarding his chivalry," said Narada, "he could not bear to see Sita teased by the savages at Lanka and would have rid her of all of them had she permitted it. Above all, I wish to draw your attention to one thing—the secret of his strength."

"What is it?"

"It is his observance of the 10th Scout Law. It was celibacy and pure thoughts that were the source of his strength and valiance. You must note this."

"Yes, Yes."

"There is yet another trait of his that is worthy of particular notice. It is his faculty of conversation which drew the friendship of Rama towards Sugriva. Rama even made remarks of it to Lakshmana. So sweet and amiable is his personality. It was this Personality which earned him his rank among the most superior of men though born among the low."

"How many are blind to this trait in him!"

"Lastly, let us try to find out what is the ideal that actuates his life? First we come to know him as the loyal servant of Sugriva, who is a poor master inferior to him in many respects. It is not Sugriva who gives him a status in our eyes, but, rather, it is he who gives Sugriva a status. Next we know him spoken of very highly by Bali, who could have conferred upon Hanuman the highest office, if Hanuman was an office hunter, nay would have made him even a king, if he had aspired to become one. Lastly we know him as the most favoured of Rama who bestowed kingdoms on Sugriva and Vibhishana who were only next to Hanuman in point of usefulness. What was the final reward asked of Rama and Sita by him? Only their Love. He still rules over every heart of this land. Thus what was his achievement in life? The winning of two precious hearts and through that, the hearts of the many. Hanuman made himself happy by making Sita and Rama happy and by making the people of Ayodhya, the Rishis of the forest and all the world happy. So Service was the keynote of his life, and what else should be the ideal of a true Scout's life?"

"Yes, O, Dear Sage, how can I thank you sufficiently? You have opened my eyes to the true worth of a noble Scout of Aryavarta. What greater traits can be found in a true Scout than in Hanuman? Hanuman is Trustworthy, he is Loyal and Clever, he is Strong and Brave, Pure in body and mind, Courteous and Chivalrous, and finally his purpose of life is Service and making others happy."

How can a Scout live better? He is verily a Leader to follow. (Mang the bat)

Preparing for an Examination.

A few whistle signals, wide and wild guesses at their precise meaning; the ironical tone of the * S. M. and A. S. Ms. commenting on the non-understanding of the significance of the signals, especially the "Alarm signals"; a laughing retreat; busy preparations for the supper; three short blasts and one long and patrol leaders run up to H. Q. (Head Quarters) and return with long-drawn-out faces,—"hearing some burden dire." A hushed silence falls on the camp.

"Well, what is the matter?"

"There is to be an inter-patrol competition tomorrow. Points will be given and lists will be prepared according to order of merit."

More long drawn-out faces.

"But our note-books are not with us! They are with the S. M. for correction. How are we to prepare?" says an owl.

"Fortunately the duty patrol forgot to take my note-book and I have got it with me and I am not going to hand it over to the S. M., come what may," a bull lows out.

"Now, what attracts one in scouting is the entire fairness underlying the whole thing. The winning party cheers the losing one and we are sure to have that distinction," said one from the rear and he could not be distinguished.

"Let us have a competition, either inter-patrol or—let the whole world come in for it"—sings in a jolly old crow, "in cooking and d..... h me if we don't win. If there a'int a competition in it, there ought to be

* (S. M. does not mean Station Master, it means in scout parlance, Scout Master).



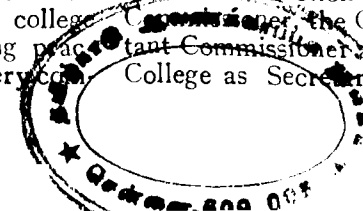
Pudukotah Scouters' Training Camp.

The training camp was conducted by Mr. P. S. Narayanaswami, member of the Provincial Scout Executive Council as S. M. and Mr. G. Venkatesan, Dist. S. M. (Tanjore) and Mr. M. V. Venkataraghavan (Madras) as Assistant S. Ms. The Camp lasted from 4th May to 13th May 1925 inclusive.

The popular opinion that these training courses were intended only for school masters was disproved in this camp. No less than 8 Vakils, all young men, thoroughly saturated with the spirit of service, took part in the camp. The rest of the campers were not only school-masters exclusively. There were men of various technical qualifications. One was a physical culture expert, another an expert in weaving, another in carpentry, and so on. One of them was a splendid Tamil scholar unsullied by Western "Culture" as it is taken to mean in modern days. Some of them could not speak even a word of English. But one and all, without any exception, were so full of enthusiasm that the camp was one gay "fete" throughout. After two days of camping in the "Ananda Baugh" gardens much to the annoyance of the big scorpions and snakes there, rains came with solicitous care and flooded the campers out. This did not damp the ardour of the campers, who voted unanimously for the continuance of the stay there; but in the interests of good health and the legitimate inhabitants of the garden, they had to be shifted by force to the extensive college grounds which were ideal for scouting practices. The routine followed was very com-

prehensive and this camp was perhaps the pioneer in vernacularising the movement. The Tamil section of the people in camp took their instruction from an Assistant Scoutmaster who has done much to produce Scout literature in Tamil and by the way in which these campers acquitted themselves in the various theoretical and practical tests, it could easily be seen that Scouting could be taught in the vernaculars and made to reach the homes of the so called "illiterates." In a locality where Scouting is newly started, it is imperative that public opinion and popular sympathy should be enlisted in its favour and the three Scouters in charge of this camp had that object in their view more than anything else. It was at first thought that the public of Pudukotah would be apathetic towards Scouting just as it is in the case of all new movements, but as the camp progressed the popular appreciation grew until at last it was shown in a concrete form by the presence of at least 500 visitors including some of the most influential men in the State on the last day. The camp was not only a training camp for would-be Scoutmasters. It was also an attempt at propaganda work for the cause of Scouting. The effects of this camp can be judged only by the future activities of those who have gone out of this camp. It is a very gratifying feature to learn that the scribe of the "Martanda Training Troop," as it is named, has chalked out a programme of work for being followed immediately.

The Scout Association of Pudukotah is under the direction of the Dewan Sahib as Commissioner, the Chief Judge as the Assistant Commissioner and the Principal of the College as Secretary. They exhibited the



one, in all conscience. Let B. P. (Baden-Powell) be written to. Or better, invite him to a single crow's meal and if he is not converted to topping cookery in the list of Exams, he is no B. P. I swear."

This loosened the strings of laughter and gradually Scout spirit found full vent in boyish comments, half grumbling half humorous, but accepting the inevitable in true scout spirit. Suggestions to appeal to the "fairness" of the S. M. & A. S. Ms. were made but the difficulty of "belling the cat" was one obstacle. "The S. M. is too shrewd to give way to such appeals" says another and that is generally accepted as correct And so hurried preparations go on for the Examination, some cramming by fits and starts distractedly, some hurriedly turning the pages,—in short all the usual concomitants of a 11th hour 59th minute preparation.....

One Leader fell asleep using his note book as a pillow, (probably under the fond hope that the contents of it would be translated to his head by some mysterious process) and a dream came to him from the "Golden Horn" and this is what he dreamt. It was morning and he was undergoing all the rigours of an Examination in a new non absorbant Khaki fit and a close and stuffy sunshine. The Task Master's eye was stern and unbending. Question after question was being asked and wherever he turned—in the tender leaves in the green sward, in the blue sky and in the glorious sunshine, he could see nothing but a big mark of interrogation, like an eternal puzzle to which there was neither head nor tail. He answered desperately and at random.....The competitions were over and the list was being read in the order of merit. His heart almost ceased to beat. Would his name find a place at the foot of the list, at least? But soon a wonder came to light.

"Scouts, Lert! First in order stands the Patrol. Leader....."

"The man recovered of the bite
The dog it was that died"

There was a shout. The morning sun was streaming on his face

By courtesy from
"The Pudukotah Camp News."

Hobbies.

How to make a Wedge tent.

White unbleached drill of a light weight, strong and close texture obtainable in the bazaar is very suitable. The width of the cloth is about 29 inches or a trifle more. The material is soaked overnight in water and hung up to dry to make sure that it has shrunk thoroughly before being used.

A convenient size of tent is 7 ft. long, 6 ft. 6 in wide and 5 ft. high. This tent when spread on the ground is a rectangle 12 ft. 4 inches by 7 ft. with flap doors on either side. First take 3 pieces of the material 12' 8" long and 29" wide. These three pieces are stitched side by side, to form the required rectangle. The short sides of the rectangular piece of stitched material are folded over 2 inches on each edge and hemmed. For the doors take 3 lengths of 5' 4" and 29" wide. Stitch them side by side to form another rectangular bit. Spread this on the floor and with colored chalk line off so that you can cut out 4 triangular bits each having sides 5' x 3' 3" x 6' 2". The piece that is left over after cutting the doors is used for strengthening the free edges of the doors. The ridge of the tent is made stronger by stitching on a length of drill 3 to 4 inches wide on the ridge from end to end. At each end of the ridge make two button holes one on each side about one inch apart and splice a rope ring passing through the button holes and cover the button holes by sewing a circular bit of cloth inside like a corner segment.

Having completed all this, water-proof your tent and then fix in brass eyelets about $\frac{1}{2}$ " diameter to the bottom of the sides of the tent; about 4 to each side will be ample. In the same manner fix brass eyelets to bottom of the door flaps. Make good strong button holes to the door flaps and you can fasten the doors either by lacing thin cotton cord through or if you prefer it you can use big cloth buttons for the purpose. The tent is easily pitched with a pair of Scout poles or it can be slung from a thick ridge rope passing through the rope rings. The sides are stretched and light iron pegs driven into the ground through the brass eyelets. The doors can be kept open in hot weather. In cold weather you can close the doors by buttoning the flaps.

COUNCIL ROCK.



COUNCIL ROCK.

ALBANY PACK.

June Moon.

My Dear Cubbers,

There seems to be but little news this moon, mainly because it is holiday time, I expect; and I hope that those of you who have been lucky enough to get away are having a good time. Have'nt you any news to send in to us, any little item of a pack stunt, or any ideas about cubbing? Do send them in if you have; they would be appreciated.

The Sixth Edition of the Handbook has been out for some time and you should all get copies if you have not already done so. It has been completely revised and there are one or two quite new items. If you cannot get copies out here, they are available at I. H. Q., 25, Buckingham Palace Road, London S. W. 1.

Some of the alterations concern the Jungle dances. The Shere khan and Tabaqui dance has been changed and the end of the Kaa dance, while the Brownie dance has been deleted altogether. There is also an alteration in the wording of the Investiture Ceremony. Two completely new bites have been added, one on telling the time, and cub service and one on going up and the Going-up ceremony. Animal Tracking has been replaced by Man Tracking which is more suitable for cubs, while the notes on Signalling have been largely revised. These are

only a few of the changes and the extra notes on organisation, ceremonies, records etc., in Part III alone are worth the cost of a new copy.

The I Royapettah and IVth Vepery Packs have had one or two exciting games of hockey recently. Both packs are always ready to play any Pack team at hockey, football or any game. Why not fix up a game or a joint rally with a neighbouring Pack?

It is a change for every body and helps the cubs to take a wider view of the Brotherhood.

Ever yours on the trail,
LIMMERSHIN.

THE LAIR BY THE POOL.
June Moon.

My Dear Cubs,

I have nothing to say to you this moon as Bagheera of the Albany Pack has sent me some juicy bones to give to you to gnaw. I hope you will like them. They look fine.

Good hunting!

AKELA.

"The Lair"

By the House of Curios,
June Moon.

Dear Cubs,

The new moon is up. The day is ending in Bharata Jungle. Birds have gone to rest. The stars are beginning to twinkle here and there. Look well. O! Ye Wolves! Look well!! And set out for the day's bite.

As Akela is very busy this moon after Sherekhan, the Lungry, I was asked to give you a bite.

Well, now I remember what Uncle Dyb once wrote to you all in the 'Scout.' I think most of you missed it.

Have you ever heard the joke about the little boy, he was very little though, who was accused of not washing his ears? Perhaps you haven't; but all the same, can you guess what his excuse was? Well, he said he could not reach his ears. It makes you laugh, doesn't it? I laughed, too when I heard the tale. But afterwards it set me thinking.

Washing ears is ever such a little thing, yet many boys forget all about it. I am not referring to chaps who get up so late in the morning that they find no time for anything but a "cat's lick." I am referring to the

one, in all conscience. Let B. P. (Baden-Powell) be written to. Or better, invite him to a single crow's meal and if he is not converted to topping cookery in the list of Exams, he is no B. P. I swear."

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MUNDANTHURAI CAMP, TINNEVELLY:
THE BOWLINE BEING TRIED.



PUDUKOTAH CAMP:
The Crows: After meal time.



MUNDANTHURAI CAMP, TINNEVELLY:
THE KITCHEN OF THE BEARS.



Mr. C. SUBBA RAO, M. A. (Hon.)
Organising Scout Commissioner: Mysore
whose message appears in this issue.

true Scout spirit all through the course and took the promise of Scout workers solemnly in the presence of the public of Pudukotah and received the badge of Scouting. The people that came up for training were of the right sort and every one of them had the desire to be of use to others and had that rare capacity to "look wide". They sank all minor differences of caste, social customs and views, in the interests of the movement because they realised that by so doing, they would be able to be of real service to the boyhood of the State.

May the campers have the grace of God in their future Scouting work in Pudukotah!

(From the Hindu.)

Scoutmasters' Training Camp.

at Mundanthurai Tinnevely District.

A training camp for scouters was held at Mundanthurai in the Papanasam Reserved Forest area from 14-5-'25 to 24-5-'25. Twenty three people from various parts took the course.

The camp was located by permission in a site of 10 acres of semi-wooded land which provided good shade, cover and open ground for practices and a river near by supplied good drinking water and afforded facilities for bathing and boating.

Patrol huts (1½ staves × 1 staff × 1 staff) were put up by the campers themselves, built out of jungle sticks and thatched with lemon grass. The Council Circle was in a special clearing and a knots board and a notice board improvised by bits of sacking were prominently displayed. For the first three days the campers had to sleep in outhouses attached to the Rest House. After the huts were built, they slept in the open round the camp fire which was kept moderately going. One night a gentle shower drove them all into the Patrol huts which were found to be quite roomy.

The course was run as a Troop of 4 Patrols. The syllabus followed was modelled after Camp Chief Wilson's programme of the 2nd Guindy camp. In addition to this, it was found possible to put in a few subjects pertaining to the 1st class Test. E. g., Fire rescue work, use of Jumping sheet etc., Fire Drill, Life saving and rescuing in water.

Mapping and sketching, Journey reports, Route map, Estimation of heights and distances, pioneering etc.

This crowded course was conducted by Mr. T. V. Nilakantam Pillai, singlehanded, as it was not possible to get a suitable assistant.

Cooking was in the Patrol system. Stores etc., were in the hands of S. M. Paul Robert assisted by scouts of the Hindu College Troops.

Spare time activities received due attention and the campers spent their spare time usefully.

The camp fires were utilised to the best advantage; one of the camp fires was set apart for the talk on the 10th scout law and the method of tackling that subject. Some of the campers displayed great originality in the camp fire items.

Every camper was afforded full facilities for observance of religious practices.

Two Hikes had been planned, partly with the object of seeing more of the forest and partly as practice for the 1st class journey test. Only one of these hikes was carried out and the other had to be abandoned.

The visitors—the officers of the Forest Department—appeared very interested in the camp and its progress.

All equipment was lent kindly by the Hindu College and Model H. S. Troops and thus the only expenses incurred were individual, being food expenses. Thus it was possible to put into actual practice the 9th scout law in this camp.

The scout spirit shown by the members of the course was for beginners, quite remarkable. Owing to bad weather on the second day, the campers fearing continual bad weather unanimously decided to shift camp 4 miles lower down. When it was pointed out by the S. M. that a scout never gets baffled by difficulties, but sticks it through, the campers agreed to rough it out if need be; and they had no cause to regret the choice. In spite of great differences in point of age, caste, and social standing, the campers got on like brothers and brought the 4th law into good practice and the patrol spirit manifested was wonderful.

(Spotted Dove.)



ROUND THE CAMP FIRE: VELLORE CAMP.



SCOUTERS: VELLORE CAMP.

fellows who get up early enough, but just forget their ears, which really is uncleanliness.

Suppose they forgot their chota one day. 'No,' you say, "They would never do that." Of course they would not, they never forget eating because something tells them at every meal time, "Get along, Get ready, for, the eating time has come."

So if you only say to yourself at washing time every day for some time, "Face!, Neck! Ears! Teeth! and Finger Nails," you will soon get into the habit of keeping all these things clean.

As a poet says:—

If thou sow a good action
Thou wilt reap an habit.
If thou sow an habit
Thou wilt reap character
And if thou sow a character
Then thou wilt reap a CUB.

So, don't you think a good action is always worth doing?

O. S. BHAGHEERA.

NEWS

from Various Quarters.

II Nellore Troop Scouts helped during the festivities at Zonnava. They ministered to the wants of the visitors. They were responsible for catching red handed pick-pockets in the crowd and restoring lost or stolen property to the proper owners. They, by their tactful behaviour averted a serious quarrel which might have developed into a riot. The boys bore the Goddess in the procession when the carriers struck work. The Scouts are very keen on public service and have been praised for their good work on various occasions by the public.

Dharapuram Boy Scouts did signal service during the Anjaneya Swami car festival. They directed the pilgrims, kept order round the "Swami" during the procession, and created facilities for the pilgrims in the worship.

Well done Scouts—you are proceeding on just the right lines.

Publications Received.

The following prodicals have been received at the S. I. B. S., Office with thanks:—

The Scout Brother, Meerut (April 1925); The Children's News, Delhi (May 1925); The Scout Sign, Bengal (May 1925); The Ever-

sleigh, Annual (1925); Der Pfadfinder, Germany (Feb. and May 1925); Utsaha, Benares (April 1925); NUGA, Adyar (May 1925); The Ceylon Scout (April 1925); Bombay Scout Gazette, Poona (April 1925); Gosri Scout, Cochin (May 1925); The Scouter (May 1925).

Health Page

Hints about Health and Exercise.

Muscles:—

There is a wide spread wrong impression among many who do some system of exercise that muscles can be developed to their *highest condition* by contraction and by stretching. Of course to a certain extent, the muscles of our body can be developed by this undesirable and harmful method, but not to the *highest condition*. Perfect development can be attained only by alternate contracting and stretching or to put it in other words Contraction and Relaxation. No continued pressure should be brought to bear upon any part of the body, as this causes atrophy, but pressure and relief following each other in quick succession make the parts of the body grow stronger and more vigorous.

Repair and Waste in the Human Body.

Take for instance the Road in the Marina in the Madras Beach. There is a large traffic and the road wears away and ruts are formed. Repairs are being carried out almost every week by the authorities concerned to make the road smooth and thus save it from going to ruin, and further still to save an enormous amount of money for remetalling the road.

The same is the case with our bodies. Every second of our existence, tissues are being destroyed continually and the enormous waste is being repaired incessantly. If only the waste of every second is repaired completely in the same second, the body would not lose in efficiency and if this could be continued indefinitely, life could like wise be indefinitely prolonged. But the question is whether the repair is carried out punctually and correctly and whether it is equal to the waste. The answer is in some very rare cases "Yes" and in most other cases an emphatic "No." The repair in the human body seldom equals the waste and when the circulation of the blood is slow and

sluggish the repair cannot be carried out to equal the waste.

Slow and sluggish circulation of the blood is doubly harmful to the body. In the first place it fails to carry away all the dirty and harmful matter entrusted to it, leaving some portions here and there to poison the system, and secondly it is unable to make provision for the full repair of the wasted tissues.

It should be noted that pure blood is the workman to carry out the necessary repairs in the body and the agent who can send the workman to do his duty, is the regular exercise for every part of the body.

What is Health?

Prof. E. B. Warman says "Health is just as contagious as disease. There is no such thing as good health, or poor health. It is simply and gloriously health (with a capital H, as it is the greatest capital one can have.) Health means wholeness. Therefore there can be no modification of the term or condition. Health is ease; lack of health is disease. Hence I insist upon a correct position of the body. Correct position means harmony and lack of friction and undue pressure."

"Health is that condition of the body when digestion is so perfect that the physiological balance between the destruction and construction that goes on ceaselessly in cell life, is kept duly normal. Disease is never an attack but a summing up."

M. RAJAGOPAL.

Rover Notes.

Dear Rovers,

The summer holidays are almost halfway through and all of you must be enjoying yourselves. Holidays bring with them joy and happiness. While it is true we should have long holidays, as a change after a continuous period of work, perhaps monotonous, the question of spending it well is always a problem.

For we know that holidays are generally more ill spent than well spent; we generally have too much time idle on our hands and then it becomes true that "Satan finds something ill for idle hands to do." It may be when boys go home the conditions that prevail there might induce them to while away their time. But scouts will always be

prepared to utilise their opportunities. We expect every scout to have made careful plans as to how he should spend his holidays and executed at least in part those plans.

Holidays give ample opportunities for self preparation and social service. By self-preparation, we mean that one can try and prepare himself in certain ways for service so that he can be in future useful, not only to himself but to others around him. He can try and become proficient in some particular scout test, which would make him a better scout in his troop. Even something done to improve one's health will be of immense value afterwards. Besides, there are plenty of opportunities to be of service to others: go amidst the poor villagers, tell them how to be clean and sanitary, how to prevent illness, teach them about the duties and responsibilities of a villager to his village. Tell them about open air life and the work of the scout movement, or read to them from the great epics and make their lives happier.

Another way in which you can work is by real scouting. A Rover is nothing but a Backwoodsman and he belongs to the Brotherhood of *open air* and *service*. By camping out amidst Nature one can try and imbibe the spirit that pervades the whole realm of Nature. Visit places of interest—waterfalls, mountains, forest and many other interesting places. Experiment on how to camp out with as few things as possible. Try to study the conditions that prevail in the villages. Send us your results which would enable us to evolve a scheme of village scouting. Elders amongst us can study the problem of untouchability and the worst of all problems—the problem of unapproachability.

Take for instance the Beggar problem, what it is due to, children forced to beg. The question of prostitution, the Sex inequality, the objections commonly put forward against education for women and various other problems that one can take up and see if we can solve them for ourselves and as a movement for good do something in solving these many difficulties, that are today the standing barriers to the progress of our country. What are we doing as a Movement to eradicate all these evils?

V. S. RATNASABHAPATHY,

S/M, Vyasa Rovers.

Our Serial Story.

PRATAP SINGH.

Kala Singh thought for a while. His face became more and more serious and at last he burst out, "My uncle would not have a young man of valour as his son-in-law, but would gladly accept an old pig, simply because he has much money. Oh! It is ridiculous and most offensive."

"Probably your valour was not enough to win his daughter as your bride," suggested Meera Khan.

"We shall see to that presently", replied Kala, his eyes flashing fire. He bit his lips and exclaimed, "No my friends; such a mould of beauty as charming Suneethi is not destined to be wedded to an old goose. I am determined about it, I shall have her as my wife very soon."

"Kali help us," cried Gangu Row.

"She shall drink the blood of that old sheep if we succeed in securing her," replied Kala. And all of them shouted "Jai Jai Mahakali."

But Oh! Gangu Row seemed to be mad with fury. He bit his lips and his bloodshot eyes stared at the figure of Kala before him. His limbs were stiff and his fists were clenched fast. Perfect silence reigned in the hall. At last Kala Singh perceived what the matter was. It was some God or Goddess that was upon him. Trembling with fear he flung himself at the feet of Gangu Rao and begged to know which God or Goddess it was that he had offended.

"You dog," cried Gangu gnashing his teeth, "You dost not know me? you will know me whenever you wish to succeed in in your attempts."

"Oh mother of the Universe!, my Saviour, I know you now. In what way has this mean dog provoked your anger?" cried Kala Singh, his teeth chattering with fear.

"You would have the fair thing for yourself and would give me the rotten blood of a wretched old fool," cried the Goddess. "Hear me. If you wish to succeed hereafter and live safe under my protection, let me have that young one for myself or—I leave the rest to you." And Gangu sank down senseless on the floor. (To be Continued.)

Correspondence.

To

THE EDITOR,

South India Boy Scout.

Sir,

A recent article in the Scout Columns of the "Madras Mail" drew attention to my article entitled "Looking Wide" which appeared in the S. I. B. S. last month; and I should like to state that it was not my intention to imply that a Scouter should run the Cub pack attached to his troops. That is impossible. All that is expected of him is to take an interest in it and to see that it is being run properly.

It is true that, so far as we know, "no one has ever suggested that the Cub master should be fully cognisant with the management of Scouts," but that does not seem to me to be an answer to the argument. There is surely no reason why the Cubmaster, who is, presumably as a rule, as intellectually capable as the Scoutmaster, should not be the concentric head of the Composite Troop. The reason why the Scoutmaster is singled out seems fairly obvious in the light of the fact that the scouts belong to the senior branch of the Troop. The Cubs and Rovers, as I tried to point out in my article, grew out of the Scouts. None will deny the fact that the scouting period is probably the most important of all and one that is likely to have lasting impression. Granted that it is better to have one whole troop in three divisions than three separate entities working absolutely independent of each other, it seems to me that the obvious centre is the senior branch.

The writer of the article to which I have referred, cites the 31-1 Stepney Troop in which they have the three branches each with its own leader and with no less a person than the Rover Commissioner as supreme head. This I venture to think is an exceptional case. It is not every troop that is lucky to have a Rover Commissioner at its head, nor is it necessary. Were it so, there would soon be an alarming increase in the number of Commissioners or an equally alarming decrease in the number of troops. It may be argued that the leader need not be a Commissioner. True, but why waste man power? Why have an extra man at the head of the composite troop who would have very little to do with its practical working when all the world over, the cry is going up, for more Scouters? I know of several troops of which two at least are in Madras, that are being run on the same lines as those I described in my article, and to me it seems the most sensible way of doing it.

As for coining a new word for the head of the composite troop as our friend would have us do, why on earth should we? There does not seem to be the slightest need for one. Besides it would only make things more difficult for the Solvers of Crossword puzzles, a sorely tried race of people that has recently sprung into prominence!

Madras,
2-6-1925

Yours truly,
J. D. W. TYTLER.

Our Vernacular Page.

சென்ற திங்களில் சொல்லியபடி காட்டு மிருகங்களின் சட்டங்களை அசட்டை செய்து வந்த வேட்கா களப்போல யாதொரு இளஞ்சாரணனாவது நடக்க விரும்புவானா? சீ! சீ!! ஒருவனும் விரும்பான்.

இளஞ்சாரணர் விதிகள் இரண்டு

அவை.

I. ஓரினவோகாய் கிழவோகாயின் சித்தப்படி எக் காலத்தும் கீழ்ப்படிந்து நடக்கிறது.

II. ஓரினவோகாய் சுய நலங்கருகியாவது. தன் சித்தப்படியாவது நடப்பதில்லை; என்பனவாம்.

மொளகிலி விசித்த காட்டிலிருந்து வோகாய்க்க அநேகவித ஆபத்துகள் இருக்கின்றன. முதலாவது கும்பு உணவைத் தாமே வேட்டையாடிச் சம்பாதிப்பது; இரண்டாம், வேட்டை நாய்கள்—மனிதர் விலைகள் வைகளிலிருந்து தப்புவது ஆகியவைகளே. அவ்வாறாய்க்குக்குத் தலைவனாக இருக்க கிழவோகாய் இக்கூட்டங்கள் எல்லாம் பட்டித்தேறிய ஒரு பெரிய சீரன், அதி ரிபுணன். ஆகவே அவற்று மேலே சொன்ன கூட்டங்கள் வரவுமல்ல செலவுமல்ல. ஆகவே அதன் சொல்லை எல்லா வோகாய்களும் கீழ்ப்படிந்து நடந்து யாதொருதையும் கஷ்டமுமின்றி வாழ்ந்து வந்தன. ஆகவே அவின் சொல்லில் எல்லா ஓகாய்க்கும் முழு நம்பமுண்டு. ஆகவே விசித்த விசித்தாக் கனல் லாவது கடந்து நடந்த ஓகாயே கிடையாது. ஆகவே இல்லாத சமயத்திலுங்கூட மற்றைய ஓகாய்கள் அதன் சொல்லை முழு நம்பகத்தோடு கீழ்ப்படிந்து நடந்து வந்தன.

அதே மாதிரியாகத்தான் கமது காட்டிலுள்ள ஓல்வொரு இளவோகாயும் தன் பெற்றோர் தன் மக்கையையப் பரிபாலித்து வரும்படி ஆகியவரின் ஆக்கினைகளை அவர்கள் இருப்பினும் இல்லாவிடினுங் கீழ்ப்படிந்து நடக்கக் கட்டமைப்பட்டவர். தன் பெற்றோர் அல்லது பெரியோர் சொல்வது தனக்கு சுற்றும் இஷ்டமில்லாத நாயிருப்பினும் கூட அதைக் கீழ்ப்படிந்து நடப்பது இளஞ்சாரணரின் கடமை. தன் உயிரை வேண்டுமானாலும் கொடுத்துத் தன் பெற்றோர் அல்லது பெரியோரைச் சந்தோஷிக்க வேண்டும். அதுதான் தன் மூத்தோர் சொற்படி? நடத்தலாகும். மூத்தோர் சொல் என்றதால் கருத்தின்படியும் நடக்கவேண்டுமென்று பொருள்கொள்க.

இவ்விதத் தன் பெற்றோரின் இடுக்கண்ணைத்தீர்த்து ஒவ்வொரு பூர்த்தி செய்த இளஞ்சாரணனொருவன் கதையை அடுத்த திங்களில் வரைகிறேன்.

(தொடரும்) ————— மு. வ. வெ. ரா.

"சாரணன் பெற்றோர் சொற்படி நடப்பவன்." முத்தகாட்சி.

இராமன், திருஷ்ணன்

இரவர் சம்பாஷித்துக் கொண்டிருக்கிறார்கள்.

இராமன் :—கிருஷ்ண! இன்று, இராமாயணத்தி லிருந்து ஒரு கதையும், இன்னும் வேறொரு கதையும்

நமதாசிரியர் கூறினோர், அவைகளைச் சுவனிக் தாயா?

கிருஷ்ணன் :—இராமா! உன் பேர் இராமனும்தே, அதற்குத் தான் சுவனிக்தாயா என்று கேட்டாயோ? இராமன் சுத்த அசுடு, அப்பா சொன்னவுடன் காட்டுக்குப் போய்விடுவோ! இராமன் அவனுடைய தாய் இருக்க; ஏன் காட்டில் போப் கஷ்டமடைய வேண்டும். ஆமாம், இன்னொரு கதை யென்றாயே அடுத்தான் சொல்.

இராமன் :—சொல்லுகிறேன் கேள். கொஞ்ச காட் டுக்கு முன், இரண்டு பெரிய தேசத்தார்க்குக் கப் பற் போர் நடந்தது. அதில் ஒரு பக்கத்தாவது கப்பற் கலைவன், தன் மகனுடன் சென்றிருந்தான். அவன் கன் பையனை, கப்பலில் ஒரு புறம் இருக்கச் செய்து தான் எதிரியுடன் சண்டை செய்யும்போது இறத் தான். கப்பலோ கெடுப்புப் பற்றி எரிகிறது. பையன், கப்பல் உத்திரவில்லாமல் நகரக்கடாத்தென்று, அவ் விடத்திலேயே இறந்தான். அப்பையன், தான், இறந்தமாயும் தந்தைச் சொல்பீறி நடக்காமல் இருக்கக்கூடக் கவனிக்கிறாயா?

கிருஷ்ணன் :—நமதாசிரியர்க்கென்று இவ்வித கிரக ன்ச்சர் எத்ப்படிருக்கின்றனவா!

இராமன் :—ஏன் அவ்வாறு கேட்கிறாய்?

கிருஷ்ணன் :—அவருக்கென்று அசட்டுப்பயல்கள் சரித்திரம் எழுதியிருக்கிறார்கள் போலிருக்கிறது. செருப்புவந்து குழ்த்துகொண்ட போதாவது தெரிய வேண்டாமா தகப்பன் இறந்தானென்று, அதனால் தான் அக்கதை என் செவிகளில் ஏறவில்லை. இம் மாதிரி மூடப்பயல்கள் கதையே வேண்டாம். வேறு ஏதாவது இருந்தால் சொல், கேட்கிறேன்.

இராமன் :—முட்டாளே! அவ்வாறு கூறாதே? "மூத பிதர் சொல் வார்த்தை அமிர்தம்" என்றிருக்கிறதே. (தொடரும்)

Arni, V. R. IYENGAR.

IN MEMORIAM.

Deshabandhu Chittaranjan Das.

A noble son and a true Scout of India who has made great sacrifices for the country. Devoted to his Motherland, beloved of his countrymen especially the Youth of the land, admired and respected universally for his sincerity of purpose, and courage of conviction, he was an example to all scouts.

May his soul rest in peace!

A MISTAKE.

A regrettable mistake occurred during the despatch of the last issue of the "South India Boy Scout" when an appeal for help was included without any body's knowledge, along with the Magazine by the office peon, for which act, deliberate or otherwise, the peon concerned has been adequately punished. The readers, who have been the recipients of the appeal, will kindly excuse the unfortunate error.

K. SANJIVA KAMATH,
Honorary Provincial Secretary.

Provincial Head Quarters Notice.

Efficiency certificates have been issued to the following gentlemen who attended the Training camp for scoutmasters at Kadirur, (Malabar) from March 21st to March 30th 1925.

- 123 James R. Kallan, Tellichery.
- 124 P. Krishnan Nambiar, Valapad.
- 125 T. E. Nanu Nambiar, Koodalai.
- 126 P. V. Krishnan Nambiar, Anjaracandy.
- 127 Kefu Nayar, Chothavur.
- 128 P. S. Seshu Aiyar, Kadirur.
- 129 K. P. Krishnan Nayar, Naravur.
- 130 A. K. Govindan Nambiar, Peralascheri.
- 131 M. Kunhikannan Nambiar, Tellichery.
- 132 T. Achuthan Nayar, Nanminda.
- 133 K. Ramakurup, Mathilakam.
- 134 M. Kunhianantan, Calicut.
- 135 K. Chatu, Makteri Amsam.
- 136 P. K. Narayana Kurup, Purameri.
- 137 E. K. Lona, Chowghat.
- 138 C. K. Raphael, Chowghat.
- 139 K. C. Unnikrishna Menon, Ponnani.

MADRAS. K. SANJIVA KAMATH.
PROVINCIAL Honorary Provincial Secretary.
HEAD QUARTERS, Boy Scouts Association.
31st May, 1925 Madras.

The following badges are available at the Provincial Scout Headquarters. Scouters and Cubbers can apply for the same through proper authorities. Badges will be supplied only by V.P.P.

Badges for Scouts.

	each	Rs.	A.
Tenderfoot Metal Badges	"	0	2
2nd class Badges (cloth)	"	0	3
1st class Badges (cloth)	"	0	5
King scout Badges (cloth)	"	0	7
Patrol Leaders' Button-hole Badges (metal)	"	0	4
Patrol Leaders' Hat or Turban Badges (metal)	"	0	6
All Round cords 1st grade	"	0	8
do "	"	0	2
do "	"	0	2

All Scout proficiency badges

Can be had at each 0 4

Badges for Cubs.

Tenderpad Metal badges	"	0	2
Cub emblems (cloth)	"	0	3
Cub patches (cloth)	"	0	1
Cub Stars (metal)	"	0	3

All Cub proficiency badges

Can be had at " 0 4

Badges for Scoutmasters and Assistant Scout Masters

	each	Rs.	A.
Scout Master's hat badge	"	3	1
Asst. Scoutmaster's hat badge	"	3	
Scoutmaster's button-holes	"	1	
Asst. Scoutmaster's button-holes	"	1	
Scoutmaster's tie pins	"	0	
Asst. Scoutmaster's tie pins	"	0	

Badges for Cub Masters and Assistant Cub Masters.

	each	Rs.	A.
Cubmasters' hat badge	"	2	8
Asst. Cubmasters' hat badges	"	2	
Cubmasters' button-hole	"	1	
Asst. Cubmasters' button-hole	"	1	
Pins for C. M. and A. C. M.	"	0	3

Badges for Rover Scouts.

Rover Metal Buttonhole badge (white)	"	0	1
Rover "R.S." bars	"	0	
Rover 1st class badges.	"	0	6
Rover Rambler badges.	"	0	8
Leather thongs (ranger cords)	"	2	0

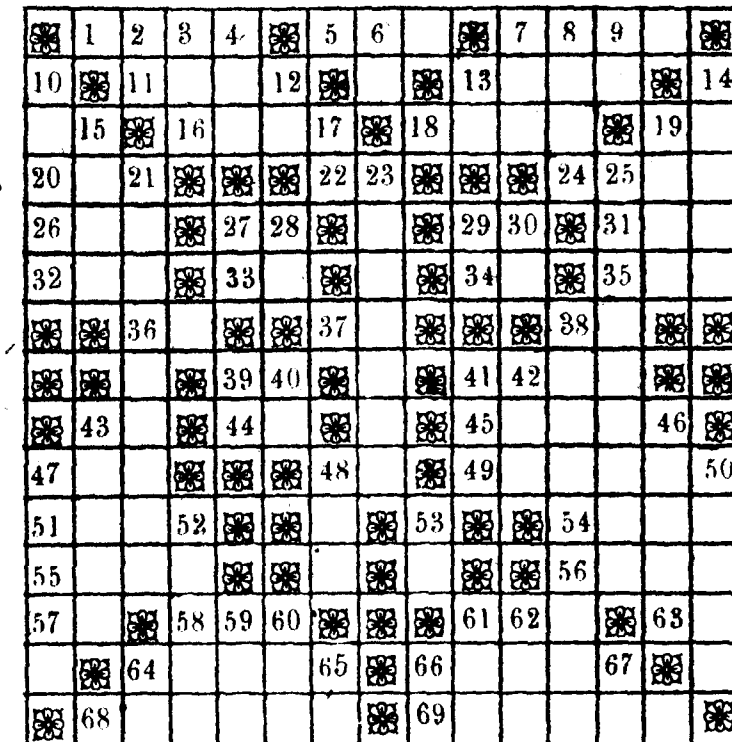
Badges for Commissioners and Honorary Ranks.

	each	Rs.	A.
Secretary's pins (Silver)	"	1	1
Supporter's pins (Silver)	"	1	1
Instructor's hat badges	"	3	6
Instructor's pins (Silver)	"	2	0
Examiner's pins (Silver)	"	2	0
Surgeon or Medical Officer's badges (Silver)	"	2	8
Commissioner's pins.	"	2	4
Commissioner's hat badges	"	4	0

Miscellaneous badges.

Single service stars (one year)	"	0	3
Five year service Star	"	0	8
Thanks Pendants 9ct. Gold	"	10	0
do Silver	"	3	0
do Bronze	"	0	8

K. SANJIVA KAMATH,
Honorary Provincial Secretary.

Our Crossword Puzzle.**ACROSS.**

- 1 The means by which scouts know each other. 5 A dwelling 7 Something we cannot do without. 11 Useful for earning the carpenter's badge. 13 Nearly always seen in a camp. 16. Put one thing to another. 18 Something we should treat with respect and care. 19 Diphthong. 20 Affirmative. 22 What we say when some one treads on our toes. 24 A kind of Gull. 26 A limb. 27 One whom we all love (initials). 29 Mother. 31 What we do at bed time. 32 To throw a ball up. 33 A high rank in office. (initials) 34 At the end of a letter. 35 What we are inside, not outside at the end of a strenuous game. 36 A province in India. (initials). 37 Conditional. 38 Who are you? (Signalling term). 39 Be quiet! 41 A necessary part of a Sailing boat. 43 Probably the first word you ever said. 44 Just like that. 45 A well known king who had a passion for gold. 47 What every man is. 48 A distinguished order (initials). 49 Related to the backbone. 51 A beverage (curtailed) 54 The supreme point. 55 Impersonal possessive pronoun. 56 Same as 64 across—curtailed. 57 Not you. 58 A beverage of the east much used in the west. 61 To bring (Hindustani). 63 Plural pronoun. 64 Rhythm. 66 To store up. 68 What all Scouts should do to other Scouts. 69 Rubs out.

DOWN.

- 2 Pronoun. 3 Territory on the west coast of India 4 Same as 31 across. 6 Not down. 7 Our state after a meal. 8 A kind of Agate. 9 Name of vessel (beheaded). 10 What every Scout should be. 12 Limited (abbreviated). 13 Preposition. 14 Something else that every scout should be. 15 A well known historical fiddler. 17 As. 19 Latin for Love. 21 A badge that every keen Scout wins. 23 very nearly a Scout. 25 Something without which none of us can go very far. 27 Doctor's instructions (abbr.) 28 Patrol Leader. 29 Member of Parliament (abbr.) 30 Like. 38 Seen on the front of every Motor Car. 39 What Nag the Cobra said. 40 An interjection. 42 Signalling Pronunciation for a certain letter in the alphabet. 43 A word meaning a period of time. 46 Short for a boy's name. 47 A very decent fellow. 48 A distinguished order (initials) 50 One with a dreadful disease to be pitied and helped 52 A house for all (beheaded). 53 Not from. 59 A large bird. 60 Ready. 61 Slang interjection. 62 Full Stop (initials). 64 Thank you. 65 Diphthong. 66 Pronoun. 67 Prefix.

